

# The Royal Question

By Marilyn Hughes

*The Out-of-Body Travel Foundation!*

<http://outofbodytravel.org>





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Having worked primarily in radio broadcasting, Marilynn Hughes spent several years as a news reporter, producer and anchor before deciding to stay at home with her three children. She's experienced, researched, written, and taught about out-of-body travel since 1987.

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INTRODUCTION

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“Let us consider on this first day how the Eternal Word had no other end in becoming man than to infamous with his divine love. Let us ask light of

Jesus Christ and of his most holy Mother, and so let us begin.

Adam, our first parent, sins; ungrateful for the great benefits conferred on him, he rebels against God, by a violation of the precept given him not to eat of the forbidden fruit. On this account God is obliged to drive him out of the earthly paradise in this world, and in the world to come to deprive not only Adam, but all the descendants of this rebellious creature, of the heavenly and everlasting paradise which he had prepared for them after this mortal life.

Behold, then, all mankind together condemned to a life of pain and misery, and forever shut out from heaven. -But hearken to God, who, as Isaias tells us in his fifty-second chapter, would seem, after our manner of understanding, to give vent to his affliction in lamentations and wailings: And now what have I here, saith the Lord, for My people is taken away gratis? "And now," says God, "What delight have I left in heaven, now that I have lost men, who were my delight?" My delights were to be with the children of men. But how is this, O Lord? Thou hast in heaven so many seraphim, so many angels; and canst Thou thus take to heart having lost men? Indeed, what need hast Thou of angels or of men to fill up the sum of Thy happiness? Thou hast always been, and Thou art in Thyself, most happy; what can ever be wanting to Thy bliss, which is infinite? "That is all true," says God; "but" (and these are the words of Cardinal Hugo on the above text of Isaias) "but, losing man, I deem that I have nothing; I consider that I have lost all, since my delight was to be with men; and now these

men I have lost, and, poor hapless creatures, they are doomed to live forever far away from me."

But how can the Lord call men his delight? Yes, indeed, writes St. Thomas, God loves man just as if man were his god, and as if without man he could not be happy; "as if man were the god of God himself, and without him he could not be happy." St. Gregory of Nazianzen adds, moreover, that God, for the love he bears to men, seems beside himself: "we are bold to say it, God is out of himself by reason of his immense love;" so runs the proverb, "Love puts the lover beside himself."

"But no," then said the Lord, "I will not lose man; straightway let there be found a Redeemer who may satisfy my justice in behalf of man, and so rescue him from the hands of his enemies and from the eternal death due to him."

And here St. Bernard, in his contemplations on this subject, imagines a struggle to ensue between the justice and the mere) of God. Justice says: "I no longer exist if Adam be not punished; I perish if Adam die not." Mercy, on the other hand, says: "I am lost if man be not pardoned; I perish if he does not obtain forgiveness." In this contest the Lord decides, that in order to deliver man, who was guilty of death, some innocent one must die: "Let one die who is no debtor or death."

On earth, there was not one innocent. Since, therefore," says the Eternal Father, "amongst men there is none who can satisfy My justice, let him come

forward who will go to redeem man." The angels, the cherubim, the seraphim, all are silent, not one replies; one voice alone is heard, that of the Eternal Word, who says, Lo, here am I; send Me? " Father," says the only-begotten Son, "Thy majesty, being infinite, and having been injured by man, cannot be fittingly satisfied by an angel, who is purely a creature; and though Thou mightest accept of the satisfaction of an angel, reflect that, in spite of so great benefits bestowed on man, in spite of so many promises and threats, we have not yet been able to gain his love, because he is not yet aware of the love we bear him. If we would oblige him without fail to love us, what better occasion can we find than that, in order to redeem him, I, Thy Son, should go upon earth, should there assume human flesh, and pay by my death the penalty due by him. In this manner Thy justice is fully satisfied, and at the same time man is thoroughly convinced of our love!" "But think," answered the Heavenly Father" think, O my Son, that in taking upon Thyself the burden of man s satisfaction, Thou wilt have to lead a life full of sufferings!" "No matter," replied the Son: " Lo, here I am, send Me" "Think that Thou wilt have to be born in a cave, the shelter of the beasts of the field; thence Thou must flee into Egypt whilst still an infant, to escape the hands of those very men who, even from Thy tenderest infancy, will seek to take away Thy life." "It matters not: Lo, here am I, send Me" "Think that, on Thy return to Palestine, Thou shalt there lead a life most arduous, most despicable, passing Thy days as a simple boy in a carpenter s shop." "It matters not: Lo, here am I, send Me" " Think that when Thou goest forth to preach and to manifest Thyself, Thou wilt have indeed a few, but

very few, to follow Thee; the greater part will despise Thee and call Thee impostor, magician, fool, Samaritan; and, finally, they will persecute Thee to such a pass that they will make Thee die shamefully on a gibbet by dint of torments." " No matter. Lo, here I am, send Me"

The decree then being passed that the Divine Son should be made man, and so become the Redeemer of men, the Archangel Gabriel speeds on his way to Mary. Mary accepts him for her Son: And the Word was made flesh." (The Incarnation, Birth and Infancy of Jesus, Christ, By St. Alphonsus Liguori)



## CHAPTER ONE

### Understand the Flow



Unless God reveal the lover  
You can never reveal your innermost secrets  
I live in the call of the world and its wreckage  
But hence, the lover continually calls  
Through the whirlwind of the night  
Into the crevasse of the human mind



To gather within it the knowledge  
 That fills its world with lacking  
 The void that remains in all human hearts  
 Which seeks to find its own  
 Often disguised as the call of a lover  
 Is often the interior reckoning of the beloved

### **"Divine Love**

THE DIVINE LOVE I. IN THE WORLD IT IS LITTLE COMPREHENDED WHAT LOVE IS; AND YET IT IS MAN'S VERY LIFE. That this is little comprehended is evident from the common saying "What is love?" What it is, is not known for the reason that love is not manifest to the understanding, and the understanding is the receptacle of the light of heaven. What comes into that light is interiorly seen, for what a man thinks, that he has knowledge of. For this reason a man says that this or that is in the light of his understanding, also that he sees this to be so; likewise he prays that he may be enlightened and illumined by God. Moreover, there is spiritual light to which natural light corresponds, and it is from this that one says, with reference to his understanding, that he sees. And a wise man prays to be enlightened and to be illumined by God, that is, that he may understand. Man, therefore, can form no idea concerning love, for this reason, that although the understanding, by means of the thought, presents itself to be seen, love does not. And yet love is the very soul or life of thought, and if love be taken away thought grows cold and dies, like a flower deprived of heat; for love enkindles, vivifies, and animates thought. Set your

mind at work and consider whether you can think apart from some affection that is of love; and you will find in your own case that it is impossible. From this it is plain that love is the life of the understanding and of thought therefrom; and what is the life of the understanding and of thought therefrom is also the life of the whole man; for it is the life of all the senses and of all motions, thus the life of the organs by means of which senses and motions exist. That it is also the life of the rest of the viscera, will be seen in what follows. It is not known what love is, for the further reason that man's love is universal life. By universal life is meant life that is in most minute particulars; for of these the term universal is used, as the term general is of parts. What is thus universal is perceived simply is a one; and a one without a particular perception of the particulars is obscure, comparatively as it is with an intense light that blinds the eye. Such also is the universal Divine in the most minute particulars of the world; consequently this Divine is so obscure to man as not to be manifest to the eye when opened, but only to the eye, when closed; for the whole of the world is a work of the Divine love and the Divine wisdom; and wisdom in its most minute particulars is, as was said before, an intense Divine light that blinds.

II. THE LORD ALONE IS LOVE ITSELF, BECAUSE LIFE ITSELF; WHILE MEN AND ANGELS ARE ONLY RECIPIENTS. This has already been illustrated by many things, to which the following only are to be added. The Lord, because He is the God of the universe, is uncreated and infinite, but men and angels are created and finite. The uncreated and

infinite is the Very Divine in itself. Out of this man cannot be formed, for in such case he would be the Divine in itself; but he can be formed out of things created and finite, in which the Divine can be, and to which it can communicate its own life, and this by heat and light from itself as a sun, thus from its own Divine love; comparatively as it is with germinations in the earth, which cannot be formed from the very essence of the sun of the world, but must needs be formed out of created things of which soil is composed, within which the sun can be by its heat and light, and to which it can communicate its life. From this it is plain that a man and an angel are not in themselves life, but are only recipients of life. From all this it also follows, that the conception of man from his father is not a conception of life, but only of a first and purest form capable of receiving life; to which, as a stamen or initiament, substances and matters, succeeding one another, add themselves in the womb, in forms adapted to the reception of life in their own order and their own degree, even to the last, which is suited to the modes of the nature of the world.

III. LIFE, WHICH IS THE DIVINE LOVE, IS IN A FORM. The Divine love, which is life itself, is not simply love, but it is the proceeding Divine; and the proceeding Divine is the Lord Himself. The Lord is indeed in the sun which appears to angels in the heavens, and from which proceed love as heat and wisdom as light; yet outside of that sun, love with wisdom is also the Lord. The distance is only in appearance; for the Divine is not in space, but is without distance, as was said above. There is an appearance of distance because the Divine love, such

as it is in the Lord, cannot be received by any angel for it would consume them; for in itself it is hotter than the fire in the sun of the world; for this reason it is lessened gradually by infinite circumvolutions, until, tempered and accommodated it reaches the angels, who moreover, are veiled with a thin cloud lest they should be injured by its intensity. This is the cause of the appearance as of distance between the Lord as a sun, and heaven where angels are; nevertheless, the Lord Himself is present in heaven, but in away suited to reception. The Lord's presence is not like the presence of a man who occupies space, but it is a presence apart from space; that is, He is in things greatest and least, so that in things greatest He is Himself, and in things least is Himself. It is difficult, I know, for man to comprehend this, because it is difficult for him to remove space from the ideas of his thought; but it can be comprehended by angels, in whose ideas there are no spaces. In this respect spiritual thought differs from natural thought. Since, therefore, love proceeding from the Lord is a sun is the Lord Himself, and this love is life itself, it follows that the love itself which is life, is Man; thus that it contains in infinite form the things that are in man, one and all. These are conclusions from what has been said about the life of all things from the Lord, and about His providence, omnipotence, omnipresence, and omniscience.

IV. THAT FORM IS A FORM OF USE IN ITS WHOLE COMPLEX. That form is a form of use in its whole complex, since a form of love is a form of use; for the subjects of love are uses, because love wills to do goods, and goods are nothing else than uses; and

since the Divine love infinitely transcends, its form is a form of use in its whole complex. That it is actually the Lord Himself who is with angels in the heavens and with men on earth and in those with whom He is conjoined by love, and that He is in them although He is infinite and uncreated, while angel and man are created and finite,-this cannot be comprehended by the natural man until by enlightenment from the Lord he can be withdrawn from the natural idea respecting space, and be brought thereby into light respecting spiritual essence, which, viewed in itself, is the proceeding Divine itself adapted to every angel, as truly to the angel of the highest heaven as to the angel in the lowest, and to every man, both the wise and the simple. For the Divine that proceeds from the Lord is Divine from first things even to ultimates. Ultimates are what are called "flesh and bone." That even these were made Divine by the Lord, He taught the disciples when He said that He hath flesh and bones which a spirit doth not have (Luke 24:39); moreover, He entered through doors that were shut, and became invisible; and this clearly proves that the ultimates of man in Him were made Divine, and that from this there is correspondence with the ultimates of man. [2] But how the Divine proceeding, which is the very and only life, can be in things created and finite, shall now be told. This life applies itself not to man, but only to uses in man. Uses themselves, viewed in themselves, are spiritual; while the forms of use, which are members, organs, and viscera, are natural. But yet these are series of uses; to such an extent that there cannot be a particle, or the least of any particle, in any member, organ, or viscus, that is not a use in form. The Divine life applies itself to the uses themselves in

every series, and thereby gives life to every form; from this man has the life that is called his soul. With men this truth seems beyond comprehension, but it is not so with angels; yet it does not so far transcend the human understanding but that it may be seen as through a lattice, by those who wish to see. It does not transcend my understanding, which is an enlightened rational understanding.

V. IN SUCH A FORM IS MAN INDIVIDUALLY. That man is in such a form individually can be seen by those only who survey all things that are in man, not only with the eye of the anatomist but also with the eye of reason. He who surveys them with the eye of reason will see that every particular, and most particular thing therein, is formed from use, and for use; and that each part and particle has a function in general; and that the common use, which is the common good, looks to each minute particular as itself therein; and, on the other hand, the minute particular looks to itself in the general. By this means all things that are in the body, from the head to the soles of the feet, are a one; and this even so that man is wholly unconscious that he consists of so many myriads of parts with various and diverse functions. In illustration of this subject it will be sufficient to survey with the eye of reason the structure of the lungs and of the trachea, and to consider their uses. [2] In regard to the lungs.-Their most general use is respiration, which is effected by admitting air through the larynx, the trachea, the bronchia and their ramifications, into the vesicles of the lobules, whereby the lungs alternately expand and contract. In doing this they induce reciprocal motions in the whole

organic body and in all its members; for the heart and lungs are the two fountains of all the general motions throughout the body, whereby the parts of the body, one and all, are led into their own activities and vital functions. They also consociate the voluntary motor life, which is dependent upon the cerebrum, with the natural motor life, which is controlled by the cerebellum. It is also their use to give such disposition to all the viscera of the body, and especially to its motors called muscles, that the will may carry out its movements harmoniously, and without break in any part. Their use also is, both to act concurrently with all the tones of speech and of song, and also to produce them as from a womb. Another use is, to receive within themselves all the blood of the body from the right side of the heart, to purify it from all that is viscid and unclean, and to cast out these impurities; also to supply it from the inhaled air with new elements that serve as food, and to send it back as if made new into the left chamber of the heart; thus their use consists in converting venous blood into arterial. And so the lungs are of service to the blood as a place for the offices of straining, cleansing, refreshing and preparing it; also as a place for purifying the air. In addition to these uses of the lungs, there are many others, both general and particular; and every pore and every little lobe therein is a partner in all the offices, that is, uses; some more closely and some more, remotely. [3] In regard to the trachea.-Its uses are, (1) To afford a channel for the auras and breath of the lungs, to pass and re-pass; and to accommodate itself to each and every different mode of action of the lungs, both in inspiration and expiration. (2) To examine and cleanse the air about to

pass into the lungs, that nothing hurtful may enter; and to impregnate with vapors the air as it passes out, thus attracting effete exhalations, and expelling them; also in general to clear the lungs of viscid phlegm by expectoration. (3) To serve as a pillar and support to the larynx and the epiglottis; to adapt itself entirely to all their commands and tremulous vibrations; to dispose the walls of its canal so that the air may impinge upon them, and to make tense its membrane, so that when the air impinges, the membrane may tremble; and thus, in a rudimentary way, to excite sound which the larynx and the glottis may form, that is, may modulate, into singing or speech; also to moisten the larynx continually with a vapory dew. (4) To aid and assist its neighbor, the esophagus, in its office of swallowing. (5) To extend the alternate respiratory movements of the lungs to the neighboring parts, and by means of these to parts more and more remote; namely, to the esophagus, and by this, in connection with the diaphragm, to the stomach, and so to the abdominal viscera; also to the ascending carotid artery and the descending jugular vein, and to the great sympathetic nerves,-the intercostal and the par vagum; thus establishing the motor life of the body. (6) To insinuate into the neighboring parts, and through these into parts highest and lowest, its own sonorous vibrations and those of the larynx; and to excite the arterial blood mounting to the head and the brain, and the venous blood returning to the head and the brain, and to exhilarate and animate them by a general modification; thus establishing the sensual life of the body. Move over, from the bones that are in relation with the trachea, and at the same time from those



belonging to the larynx and epiglottis, which are not here enumerated, a mind endowed with understanding, and cultivated by the sciences, with anatomy only as a teacher and the eye as a guide, may be taught and may know how Nature modulates sounds, and determines their relations in articulation. There is nothing in acoustics, music or harmony, however profound and recondite, nor anything in the vibrations and trembling of a continuous body, nor in the modifications of a contiguous volume or atmosphere, however hidden and interior, which the spiritual has not here brought forth out of Nature, from her innermost, gathered into one, and conferred upon those two organs, and at the same time on the ear. [4] There are like arcana in all the other viscera, both of the head and of the body and still more in those that lie inwardly concealed and cannot be examined by any eye; for the more interior a thing is, the more perfect it is. In a word, the preeminent life, or excellency of life, in every member, organ, and viscus, consists in this,-that whatever is proper to any is common to all; and thus in every particular thing there is an idea of the whole man. It is this arcanum that will now be stated as a conclusion:-Man is the complex of all uses; of all that are possible, both in the Spiritual world and in the natural world; and every use, from the idea of the universe in it, is like a man, but such a man as the use is, that is, such is its function is in general. This is true of man because he is a recipient of life from the Lord; for life which is from the Lord is the complex of all things of uses to infinity; since the Lord alone is Man, in Himself having life, from whom is everything of life; and

unless the form of use were infinite in the Lord, it could not possibly exist as finite in any man.

VI. IN SUCH A FORM IS MAN IN GENERAL. By man in the most general sense is meant the whole human race; by man in a general sense are meant the men of one kingdom taken together; in a sense less general those of a single province in a kingdom; in a sense still less general those of a city; in a particular sense those of a house; and in an individual sense every man. In the Lord's view, the whole human race is as one man; all in a kingdom are also as one man; likewise, all in a province, all in a city, and all in a house. It is not the men themselves that are thus seen together, but the uses with them. They that are good uses, that is, that perform uses from the Lord, when viewed together, are seen as a man perfect in form and beautiful; these are such as perform uses for the sake of the uses; that is, that love uses because they are uses of the house, of the city, province, kingdom, or of the whole world. But they that perform uses, not for the sake of uses, but for the sake of themselves alone, or the world alone, likewise appear before the Lord as one man, but as an imperfect and deformed man. From what has now been said, it can be seen that the Lord has regard to men in the world, to each according to his use, and to men in the mass according to uses united in the form of a man. By uses are meant the uses of each one's function, which are the uses of his office, pursuit, and occupation. In the Lord's sight these uses are good works themselves. Whereas all in any kingdom appear before the Lord as one man according to their love of uses, it is plain that all the English appear before Him as one man;

likewise all the Dutch, all the Germans, all the Swedes and Danes, also the French, the Spaniards, the Poles, the Russians; but each nation according to its uses. Those in the several kingdoms that love the uses of their offices because they are uses, appear together as a man-angel; and those that love the uses of their offices for the sake of pleasures alone apart from uses appear together as a man-devil. Traders, in the man-angel, are those that love trading, and love wealth for the sake of trading, and at the same time look to God; but traders, in the man-devil, are those that love wealth, and love trading only for the sake of wealth. With the latter there is avarice, which is the root of all evils, but not with the former. For to love wealth alone, and not any use that may come of it, that is, to regard wealth in the first place and trading as secondary, is to be avaricious. Such men are, useful to a kingdom, but chiefly when they die, for then their wealth passes into the public use of those engaged in trade; the benefit that then accrues from such wealth is benefit to the kingdom, but not to the souls of those who gathered it. In a word, accumulation of wealth by trading for the sake of wealth alone, is Jewish trading; but accumulation of wealth by trading for the sake of trading, is Dutch trading. Opulence is not harmful to the latter, but it is to the former. [#AUTHOR'S NOTE:-] These indeed benefit the common wealth by accumulating wealth in it, and enriching it; but they do not benefit their own souls.

VII. IN SUCH A FORM IS HEAVEN. It has been shown in the Arcana Coelestia that the whole heaven is divided, as it were, into provinces, according to the uses of all the members, organs and viscera of the

human body; also that it is known by angels in the heavens in what provinces the different societies are; for instance, what societies are in the province of the eyes, of the ears, of the nostrils, of the mouth, and of the tongue; also what are in the province of the liver, of the pancreas, of the spleen, of the kidneys, of the ureters, and what in the province of the generative organs. All societies that are in these provinces correspond perfectly to the uses of the above-mentioned members, organs, and viscera in man. It is from this correspondence that the whole heaven appears before the Lord as one man; in like manner each province of heaven, and every society of a province. It is also from this correspondence that all angels and all spirits are men in every respect like men in the world; and for the reason that the Divine proceeding from the Lord, which is life and form, is Man, both in what is greatest and in what is least, as has often been said before . . . In order that hell, too, may be in that form, everyone there is compelled to work; but because they that are in hell do their works not from the love of use, but from the need of food and clothing, they appear indeed as a man, but as a man-devil (concerning which see above).

VIII. ALL THINGS OF THE WORLD ALSO TEND TO SUCH A FORM. By all things of the world are meant animate things including those that walk or crawl on the earth, those that fly in the heavens, and those that swim in the waters; also the things of the vegetable kingdom,-trees and shrubs, flowers, plants, and grains. But the atmosphere, waters, and matters of the earth are only means for the generation and production of these. From the creation of the

universe, and finally of the earth, and of all things that are in them, it can be seen more fully than from anything else that the Divine Love, which is life itself and is the Lord, is in the form of forms of all uses, which form is Man. For from creation nothing is found on the earth that is not for use. The entire mineral kingdom is full of uses; there is not in it a grain of dust, nor a lump of such grains, that is not for use. The entire vegetable kingdom is full of uses; not a tree, plant, flower, or blade of grass can be found that is not for use; yea, neither anything in a tree, plant, flower, or blade of grass, that is not for uses; each thing is the form of its own use. The entire animal kingdom, too, is full of uses; not an animal, from the little worm to the lion, can be found, that is not for use, and that is not also the form of its own use. The same is true of all things that are above the earth, even to the sun. In a word, every point in creation and in things created, is a use; yea, it is in an ascending series from use in firsts to use in ultimates, thus from use to use continually;-a manifest proof that the Creator and Former, who is the Lord, is the infinite sum of all uses; in His essence love, and in His form Man, in whom that sum is. Who that is willing to consider these things with common intelligence can be so unsound in his reason as to think that such things are works of the dead sun, and thus of dead Nature?

IX. THERE ARE AS MANY AFFECTIONS AS THERE ARE USES. There are many things that bear witness that the Divine love is life itself, and that love therefrom with man is his life; but among these proofs, this is especially clear, namely, that man's

spirit is nothing but affection, consequently that man after death becomes in affection, an angel of heaven if he be an affection of good use, and a spirit of hell if he be an affection of evil use. For this reason the whole heaven is divided into societies according to the genera and species of affections; and likewise, in an opposite manner, hell. From this it is that whether you speak of affections or of societies in the spiritual world, it is the same. By affections are meant the continuations and derivations of love. Love may be compared to a fountain, and affections to the streams issuing from it. Love may also be compared to the heart, and affections to the vessels leading out and continued from it; and it is well known that the vessels that convey blood from the heart resemble their heart in every point, so as to be as it were extensions of it - from this is the circulation of the blood from the heart through the arteries, and from the arteries into the veins, and back to the heart. So with affections; for these are derived and continued from love, and produce uses in forms, and in these proceed from the firsts of the uses to their ultimates, and from these they return to the love from which they started: from all which it is plain that affection is love in its essence; and that use is love in its form. [2] The conclusion from this is, that the objects, that is, the ends of affections, are uses, therefore also their subjects are uses, and that the very forms in which affections exist are effects which are effigies of the affections; in which they proceed from the first end to the last, and from the last end to the first, and by them they perform their works, offices, and exercises. From what has now been said, who cannot see that affection alone is not anything, but that it becomes

something by being in use; and that affection for use is nothing but an idea, unless it be in form; and that affection for use in form is nothing but a potency, the affection first becoming something when it is in act? This act is the very use that is meant, which in its essence is affection. Now, since affections are the essence of uses, and uses are the subjects of affections, it follows that there are as many affections as there are uses.

X. THERE ARE GENERA AND SPECIES OF AFFECTIONS, AND VARIETIES OF SPECIES TO INFINITY; SO OF USES. This may be shown from the human body, from the human race, from the angelic heaven, and from the animal and vegetable kingdoms. In each of these there are genera of affections or of uses, and species and varieties, in untold numbers; for there can be no single thing the same as another, but it varies; and this variety is everywhere distinguished into genera and species, and both of these into varieties; and the varieties in themselves are infinite, because they are from the Infinite. That this is the case, anyone can see from human faces, of which, from the day of creation, there has never been one so entirely like another as to be the same, nor can there ever be; so in the human body, it is impossible for any least thing therein to be identical with any other. It is the same with affections and their uses. That this is so, man is so profoundly ignorant as to ask what affection is, and what love is; consequently this can be made clear only from heaven, where all are affections from the Divine love, which is life itself. In heaven the Divine love, which is life itself, is distinguished into two kingdoms; one in

which love to the Lord reigns, and another wherein love for the neighbor reigns. In love to the Lord uses as to their source are involved, in love to the neighbor, uses as to their object. The Divine love, which is life itself, is further distinguished into lesser realms, which may be termed provinces; and these again into societies, and these into families and houses. Such in the heavens are distinctions of the Divine love, into genera, and into species, and the species again into their divisions, which are meant by varieties. Affections, and likewise uses, are thus distinguished, for the reason that every angel is an affection, and is also a use. [2] As all things in hell are in opposition to the things that are in heaven, so it is with the love there. Diabolical love, which is death itself, is there also distinguished into two kingdoms; one in which love of self reigns, and another in which love of the world reigns. In the love of self, evil uses as regards their source, which is self, are involved; and in love of the world evil uses as regards their object are involved; these uses because they are done from self, are also done for the sake of self, for all love returns as in a circle to the source from which it comes. This diabolical love is further distinguished into provinces, and these again into societies, and so on. There are like distinctions of affections in the human body, and parallel distinctions of uses; since, as has been said above, all things of man, correspond to all things of heaven. The heart and lungs in man correspond to the two kingdoms of heaven; the members, organs, and viscera in man correspond to the provinces of heaven, and the tissues of the several members, organs, and viscera correspond to the societies of heaven. Since these things in general and



in particular are uses, and uses live from the life which is love, their life can be called nothing else than the affection of use. As it is in the human body and also in heaven, so is it in the whole human race; since this, like heaven, is as one man before the Lord, as has been said above. That the animate things of the earth, and also its plants, are in like manner distinguished into genera and species, and into their varieties, is well known. In the animal kingdom there are two most general divisions, in one are the beasts of the earth, and in the other the birds of heaven. And in the vegetable kingdom there are likewise two most general divisions, in one are fruit-bearing trees, in the other seed-bearing plants. From the distinctions in these it can be seen that there are genera and species of affections, and varieties in the species, to infinity; and in like manner of uses; since, as has been said before, natural affections are the souls of animals, and the uses of affections are the souls of vegetables.

XI. THERE ARE DEGREES OF AFFECTIONS AND OF USES. There are continuous degrees and there are discrete degrees. Both of these are in every form in the spiritual world and in the natural world. All are acquainted with continuous degrees; few, however, have any knowledge of discrete degrees, and those who have no knowledge of these grope as in the dark when they are investigating the causes of things. Degrees of both kinds are described in the work on Heaven and Hell (n. 38). Continuous degrees, which all know about, are like the degrees from light to shade, from heat to cold, from rarity to density. Such gradations of light, of heat, of wisdom and of love, are in every society of heaven within itself. They who are

in the midst of a society are in clearer light than those who are in the ultimates, the light diminishing according to distance from the center even to the ultimates. It is the same with wisdom; those who are in the midst or center of a society are in the light of wisdom, while those who are in the ultimates or circumferences are in the shade of wisdom and are simple. It is the same with love within societies. The affections of love, which make the wisdom of those in societies and the uses of the affections which make their life, continually lessen from the midst or center even to the ultimates or circumferences. [2] Such are continuous degrees. But discrete degrees are wholly different. These do not advance in one plane to the sides around, but from highest to lowest; and for this reason they are called descending degrees. They are separated as efficient causes and effects are, which in their turn become efficient causes even to the lowest effect. They are also like a producing force in relation to the forces produced, which in turn become producing even to the last product. In a word, they are degrees of the formation of one thing from another; thus they are the degrees from first or highest to last or lowest, where formation subsists. Therefore things prior and posterior, also things higher and lower, are such degrees. All creation was effected through such degrees, and all production is by means of them, and likewise all composition in the nature that belongs to this world; for in analyzing anything that is composite you will see that one thing therein is from another, even to the very last, which is the general of them all. [3] The three angelic heavens are distinguished from each other by such degrees and in consequence one is above another. The

interiors of man, which belong to his mind, are distinguished from each other by such degrees; so, too, are light which is wisdom and heat which is love, in the heavens of angels and in the interiors of men; and the same is true of the light itself that proceeds from the Lord as a sun, and of the heat itself that also proceeds from Him; and for this reason the light in the third heaven is so refulgent, and the light in the second heaven is of such shining whiteness as to exceed the noonday light of the world a thousand fold. The same is true of the wisdom, for in the spiritual world light and wisdom are in equal degree of perfection. The same is true of the degrees of affections; and as this is true of the degrees of affections it is true also of the degrees of uses, for the subjects of affections are uses. It is to be known further that in every form, both spiritual and natural, there are both discrete and continuous degrees. Without discrete degrees there is not that within a form that constitutes a cause or soul, and without continuous degrees there is no extension or appearance of it.

XII. EACH USE DRAWS ITS LIFE FROM THE GENERAL USE AND FROM THAT THE NECESSARY, USEFUL AND ENJOYABLE THINGS OF LIFE FLOW IN ACCORDING TO THE QUALITY OF THE USE AND THE QUALITY OF ITS AFFECTION. This is an arcanum that has not yet been disclosed. Something of it, indeed, appears in the world, but not in such clearness that it can be seen to be so, for in the world every man receives from the general use the necessary, useful and enjoyable things of life according to the excellence and extent of his

service. Some are remunerated from the general use, some are enriched from it. The general use is like a lake from which remunerations and riches flow. These are determined and produced by uses and pursuits which pertain to the affection; nevertheless what the uses themselves are in themselves cannot be concluded from these results; for in the world the evil as well as the good, those who perform no uses, and those who perform evil uses as well as those who perform good uses, are sometimes remunerated and grow rich. In the spiritual world it is otherwise; uses are there laid bare, and their origin is revealed, and their place in the spiritual Man which is the Lord in the heavens. There everyone is rewarded according to the nobleness of his use, and at the same time according to his affection for use. There no idler is tolerated, no lazy vagabond, no indolent boaster claiming credit for the zeal and vigor of others; but everyone must be active, skillful, attentive and diligent in his office and business, and must put honor and reward not in the first place, but in the second or third. [2] So far as this is the case, the necessary, useful, and enjoyable things of life flow in with them. These flow in from the general use, because they are not gotten together for oneself, as in this world; but they exist in a moment, and are bestowed by the Lord gratuitously. And because in the spiritual world there is communication and extension of all thoughts and affections, and in heaven communication and extension of the affections of use according to their quality, and because all who are in the heavens are affected by uses and delight in them, on this account the necessary, useful, and enjoyable things of life flow

abundantly out from the general use into the use of the man, and into the man who does the use, as a usufruct. [3] The necessary things of life that are bestowed by the Lord gratuitously and that exist in a moment, are food, clothing and habitation, and these correspond throughout to the use in which the angel is. Things useful are those that are tributary to these three, and are delightful to him who receives them, as well as a variety of embellishments for the table, dress, and home, which are beautiful according to the angel's use, and of a splendor commensurate to his affection. Things enjoyable are those connected with wife, friends, and associates, all of whom love him and are loved by him. Such mutual and reciprocal love springs from every affection for use. [4] There are such things in heaven because there are such things in man, for heaven corresponds to all things of man; and the man who is in the affection of use from use or for the sake of use is a heaven in the least form. There can be in man no member, or any part in a member, that does not draw from the general use what is necessary, useful, and enjoyable, here the general use provides for every part according to its use; whatever is needed for its work by any part is conveyed to it from neighboring parts, and to these from parts that are near them, and thus from the whole; and the part in like manner shares its own with the rest according to their need. And so it is in the Divine spiritual Man, which is heaven, for so it is in the Lord. From all this it is clear that every use is representative of all the uses in the whole body, and thus in every use there is the idea of the whole, and thereby an image of man. From this it is that an angel of heaven is a man

according to use; and if it is permissible here to speak spiritually, it is from this that a use is a man-angel.

XIII. SO FAR AS MAN IS IN THE LOVE OF USE, SO FAR IS HE IN THE LORD, SO FAR HE LOVES THE LORD AND LOVES THE NEIGHBOR, AND SO FAR HE IS A MAN. From the love of uses we are taught what is meant by loving the Lord and loving the neighbor, also what is meant by being in the Lord and being a man. To love the Lord means to do uses from Him and for His sake. To love the neighbor means to do uses to the church, to one's country, to human society, and to the fellow-citizen. To be in the Lord means to be a use. And to be a man means to perform uses to the neighbor from the Lord for the Lord's sake. To love the Lord means to do uses from Him and for His sake, for the reason that all the good uses that man does are from the Lord; good uses are goods, and it is well known that these are from the Lord. Loving these is doing them, for what a man loves he does. No one can love the Lord in any other way; for uses, which are goods, are from the Lord, and consequently are Divine; yea they are the Lord Himself with man. These are the things that the Lord can love. The Lord cannot be conjoined by love to any man, and consequently cannot enable man to love Him, except through His own Divine things; for man from himself cannot love the Lord; the Lord Himself must draw him and conjoin him to Himself; and therefore loving the Lord as a Person, and not loving uses, is loving the Lord from oneself, which is not loving. He that performs uses or goods from the Lord performs them also for the Lord's sake. These things may be illustrated by the celestial love in which the

angels of the third heaven are. These angels are in love to the Lord more than the angels in the other heavens are; and they have no idea that loving the Lord is anything else than doing goods which are uses, and they say that uses are the Lord with them. By uses they understand the uses and good works of ministry, administration, and employment, as well with priests and magistrates as with merchants and workmen; the good works that are not connected with their occupation they do not call uses; they call them alms, benefactions, and gratuities. [2] Loving the neighbor means performing uses to the church, one's country, society, and the fellow-citizen, because these are the neighbor in the broad and in the limited sense; neither can these be loved otherwise than by the uses that belong to each one's office. A priest loves the church, the country, society, the citizen, and thus the neighbor, if he teaches and leads his hearers from zeal for their salvation. Magistrates and officers love the church, the country, society, the citizen, and thus the neighbor, if they discharge their respective functions from zeal for the common good; judges, if from zeal for justice; merchants, if from zeal for sincerity; workmen, if from rectitude; servants, if from faithfulness; and so forth. When with all these there is faithfulness, rectitude, sincerity, justice, and zeal, there is the love, of use from the Lord; and from Him they have love to the neighbor in the broad and in the limited sense; for who that in heart is faithful, upright, sincere and just, does not love the church, the country, and his fellow-citizen? From what has now been said it is plain that loving the Lord is performing uses from Him, and loving the neighbor is performing uses to him, and the object on account of

whom uses are performed is the neighbor, use, and the Lord; and that love thus returns to Him from whom it is. For every love as source through love for its object returns to love as source, which return constitutes its reciprocal. And love continually goes forth and returns through deeds, which are uses, since to love is to do. For love, unless it becomes deed, ceases to be love, since deed is the effect of love's end, and is that in which it exists. [3] So far as man is in the love of use so far is he in the Lord; because so far is he in the Church, and so far in heaven; and the church and heaven from the Lord are as one man; the forms of which (called higher or lower organic forms, also interior and exterior) are made up of all who love uses by doing them; and the uses themselves are what compose that Man, because it is a spiritual Man, that does not consist of persons, but of the uses with them. Yet all those are there who receive from the Lord the love of uses; and these are they who do them for the neighbor's sake, for use's sake, and for the Lord's sake; and since this Man is the Divine that proceeds from the Lord, and the Divine proceeding is the Lord in the church and in heaven, it follows that they all are in the Lord. These are a Man, because every use that in any way promotes the general good or serves the public, is a man, beautiful and perfect according to the quality of the use, and at the same time the quality of its affection. The reason of this is, that in each single part of the human body there is, from its use, an idea of the whole; for the part looks to the whole as its source, and the whole sees the part in itself, as its agent. It is from this idea of the whole in each part that each use therein is a man, in small as well as in greater parts; there are organic



forms in the part as well as in the whole; in fact, the parts of parts, which are interior, are men more than the composite parts, because all perfection increases toward the interiors. For all organic forms in man are composed of interior forms, and these of forms still more interior, even to inmosts, by means of which communication is given with every affection and thought of man's mind. For man's mind, in all its particulars, extends into all things of his body; its range is into all things of the body; for it is the very form of life. Unless the mind had such a field, there would be neither mind nor man. From this it is that the choice and decision of man's will are determined instantly, and produce and determine actions, just as if thought and will were themselves in the things of the body, and not above them. That every least thing in man, from its use, is a man, does not fall into the natural idea as it does into the spiritual; in the spiritual idea man is not a person, but a use; for the spiritual idea is apart from an idea of person, as it is apart from an idea of matter, space, and time; therefore when one sees another in heaven, he sees him indeed as a man, but he thinks of him as a use. An angel also appears in face according to the use in which he is, and affection for the use makes the life of the face. From all this it can be seen that every good use is in form a man.

XIV. THOSE WHO LOVE THEMSELVES ABOVE ALL THINGS, AND THE WORLD AS THEMSELVES, ARE NOT MEN, NOR ARE THEY IN THE LORD. Those who love themselves and the world are able to perform good uses, and do perform them; but the affections of use with them are not

good, because such affections are from self and have regard to self, and are not from the Lord, and do not have regard to the neighbor. They say, indeed, and persuade that these affections have regard to the neighbor in the broad and in the restricted sense; that is, have regard to the church, their country, society, and their fellow-citizens. Some of them even dare to say that they have regard to God, because they are from His commandments in the Word; and also that they are from God, because they are goods, and every good is from God; when yet the uses they perform have regard to self, because they are from self, and have regard to the neighbor only that they may return to self. These are known, and are distinguished from those who perform uses from the Lord, having regard to the neighbor in the broad and in the restricted sense, in that such look to self and the world in everything, and love reputation on account of various ends that are uses in behalf of self. Such persons are moved to perform uses so far as in them they see self and what is their own; moreover, their enjoyments are all bodily enjoyments, and these are what they seek from the world. What kind of men they are may be shown by this comparison:-They themselves are the head; the world is the body; church, country, and fellow-citizens are the soles of the feet; and God is the shoe. But with those that love uses from the love of uses, the Lord is the head; church, country, and citizens (which are the neighbor) are the body down to the knees; and the world is the feet, from the knees to the soles; and they themselves are the soles beautifully shod. Thus it is plain that they who perform uses from self, that is, from the love of self, are wholly inverted, and that there is nothing of man

in them. [2] There are two origins of all loves and affections; one from the sun of heaven, which is pure love; the other from the sun of the world, which is pure fire. They whose love is from the sun of heaven are spiritual and alive, and are raised by the Lord out of their selfhood (proprium); while they whose love is from the sun of the world are natural and dead, and they are plunged by themselves into their selfhood (proprium). From this it is that they see nature alone in all the objects of sight; and if they acknowledge God, it is with the mouth and not with the heart. These are they that in the Word are meant by worshipers of the sun, moon, and all the host of the heavens. In the spiritual world they appear indeed as men, but in the light of heaven as monsters; and to themselves their life appears as life, but to the angels as death. Among these are many who in the world were accounted as learned; and, what I have often wondered at, they believe themselves wise because they ascribe all things to nature and to prudence, even regarding all others as simple.

XV. UNLESS USE BE THE AFFECTION OR OCCUPATION OF MAN, HE IS NOT OF SOUND MIND. Man has external thought, and he has internal thought. A man is in external thought when he is in company, that is, when listening or speaking or teaching or acting, and also when writing; but he is in internal thought when he is at home and gives free rein to his interior affection. Internal thought is the proper thought of his spirit within himself; but external thought is the proper thought of his spirit in the body. Both remain with man after death, and even then it is not known what the quality of the man is

until external thought is taken away from him; after that he thinks, speaks, and acts from his affection. The man who is of sound mind will then see and hear wonderful things. He will hear and see that many who in the world talked wisely, preached learnedly, taught with erudition, wrote knowingly, and also acted discreetly, as soon as the external of their mind has been taken away, think, speak, and act as insanely as crazy people in the world; and what is wonderful, they then believe themselves to be wiser than others. [2] But that they may not continue in their insanity, they are at times remitted into externals, and thereby into their own civil and moral life in which they were in the world. When in company there and in heaven, a remembrance of those insanities is given them; and then they themselves see and confess that they spoke insanely and acted foolishly; but the moment they are remitted into their interiors, that is, into what is proper to their spirits, in like manner as before, they are insane. Their insanities are of many kinds; which may all be included in this, that they will to have dominion, to steal, to commit adultery, to blaspheme, to do evil; to despise, reject, or deride what is honest, just, and sincere, and every truth and good of the church and heaven. And, what is more, they love this state of their spirit; for the experiment has been tried with many whether they would rather think sanely or insanely, and it has been found that they would rather think insanely. Moreover, it has been disclosed that they are such because they loved self and the world above all things, and gave thought to uses only for the sake of honor and gain, and greatly preferred enjoyments of the body to enjoyments of the soul. In the world they were such that they never thought

sanelly within themselves except when they saw men. There is this sole remedy for their insanity: to be put to work in hell under a judge. So long as they are at work there, they are not insane; for the works with which they are occupied hold the mind, as it were, in prison and bonds, to prevent its wandering into the delirious fancies of their lusts. Their tasks are done for the sake of food, clothing, and a bed, thus unwillingly from necessity, and not freely from affection. [3] But on the other hand, all those who in the world have loved uses and who have performed uses from the love of them, think sanely in their spirits, and their spirits think sanely in their bodies; for with such, interior thought is also exterior thought, and from the former through the latter is their speech, and likewise their action. Affection of use has kept their mind in itself, nor does it suffer them to stray into vanities, into what is lascivious and filthy, into what is insincere and deceitful, into the mockeries of various lusts. After death they are of a like character; their minds are in themselves angelic; and when the outer thought is taken away, they become spiritual, and angels, and thus recipients of heavenly wisdom from the Lord. From all that has been said, it is now plain that unless use be the affection or occupation of a man, he is not of sound mind.

XVI. EVERY MAN IS AN AFFECTION; AND THERE ARE AS MANY VARIOUS AFFECTIONS AS THERE ARE MEN THAT HAVE BEEN BORN, AND WILL BE BORN TO ETERNITY. This can be seen especially from the angels of heaven and from the spirits of hell, all of whom are affections; the spirits of hell evil affections, which are lusts, and the angels of heaven

good affections. Every man is an affection, for the reason that his life is love, and the continuations and derivations of love are what are called affections; consequently affections in themselves are loves, but subordinate to the general love as their lord or head. Since, therefore, life itself is love, it follows that each and all things of life are affections, and consequently that man himself is an affection. [2] Most persons in the world will wonder that this is so, as it has been granted me to know from the testimony of all who pass from the natural world into the spiritual world. Thus far I have not found one who had known that he was an affection; few even knew what affection is; and when I said that affection is love in its continuation and derivation, they inquired what love is; saying that, they know what thought is, because they perceive it; but not what affection is, because no one perceives this. That in the nature of things there is love, they said that they knew from the love of a bride before marriage, and from a mother's love towards infants, and in some small measure from a father's love when he kisses a betrothed wife or his infant; and some in place of these said harlot. [3] When I said to them that thought is nothing whatever by itself, but is something by affection, which is of man's life's love, because thought is from affection, as a thing is formed by that which forms it; also that thought is perceived, and not affection, because the thing formed is perceived and not what forms it, just as the body is perceived by the bodily senses and the soul is not, inasmuch as they were amazed at what was said to them, they were instructed in the subject by many experiments; as for example, that all things of thought are from affection and according to it; again that they

could neither think without affection nor contrary to it, also that every one is such as his affection is, and therefore every one is explored from his affection, and no one from his speech; for speech proceeds from the thought belonging to external affection, which is a desire to be courteous, to please, to be praised, to be regarded as good citizens, and men of morality and wisdom, and all these things for the sake of ends belonging to internal affection, of which ends such things are means. And yet from the sound of his speech, unless a man be a consummate hypocrite, the affection itself is heard; for vocal speech belongs to thought, but its sound belongs to affection. Wherefore they were told that as there is no speech without sound, neither can there be thought without affection; and that it is plain therefore that affection is the all of thought, as sound is the all of speech, for speech is only the articulation of sound. By all this they were instructed that man is nothing but affection; and further, as a consequence, that all heaven is divided, and all hell, as a kingdom is, into provinces and societies, according to generic and specific differences of affections, and not at all in accordance with any differences of thoughts; also that the Lord alone has knowledge of these differences. From this it follows that there are infinite varieties and differences of affections, as many as there are men that have been born and will be born to eternity.

XVII. MAN HAS ETERNAL LIFE ACCORDING TO HIS AFFECTION OF USE. Since affection is the man himself, and use is its effect and work, and is as a field or theater for its exercise, and since affection is not found apart from its subject, even so the affection of

man's life is not found apart from use; and since affection and use make one, so man, who is affection, is known as to his quality from use, imperfectly and slightly in the natural world, but clearly and fully in the spiritual world. For the spiritual discloses the affection and all its particulars, since in its essence the spiritual is Divine love and Divine wisdom, and in its manifestation is the heat and the light of heaven; and these disclose the affections of uses, as the heat of the sun of the world discloses objects of the earth by odors and flavors, and its light discloses them by its various colors and distinctions of shade. Every man has eternal life according to his affection of use, for the reason that affection is the man himself; consequently such as the affection is, such is the man. [2] But affection of use in general is of two kinds; there is the spiritual affection of use and there is the natural affection of use. In external form the two are alike, but in internal wholly unlike; for this reason they are not known the one from the other by men in the world, but are readily known by angels in heaven; for they are wholly opposite, since the spiritual affection of use gives heaven to man, while natural affection of use, without the spiritual, gives hell; for the natural affection of use looks only to honors and gains, thus to self and the world as ends, while spiritual affection of use looks to the glory of God and to uses themselves, thus to the Lord and the neighbor as ends. [3] For there are men in the world who discharge their duties and offices with much zeal, labor, and earnestness; magistrates, overseers, and officers, performing their functions with all diligence and industry; priests, leaders, ministers, preaching with warmth as if from zeal; learned men who write



books full of piety, doctrine and learning; and others of a like character; and thereby they perform eminent uses to the church, to their country, to society, and to their fellow-citizens; and yet many do these things from natural affection alone, which is for the sake of self, that they may be honored and exalted to dignities, or for the sake of the world, that they may gain wealth and become rich. In some these ends so enkindle the affection for doing uses that they sometimes perform more excellent uses than those do who are in the spiritual affection of use. I have spoken with many after death when they had become spirits, who had been in this kind of affection of use, and who then demanded heaven on the ground of merit; but as they had performed uses from merely natural affection, thus for the sake of self and the world, and not for the sake of God and the neighbor, they received answer like this in Matthew: Many will say to Me in that day, Lord, have we not prophesied by Thy name, and by Thy name have cast out demons, and by Thy name done many mighty works? And then will I profess unto them, I know you not; depart from Me all ye that work iniquity (7:22, 23). And in Luke. Then shall ye begin to say, We did eat and drink before Thee, and Thou didst teach in our streets. But He shall say, I say unto you, I know you not whence ye are, depart from Me all ye workers of iniquity (13:26, 27). [4] Moreover, they were examined as to what they had been in the world, and their interiors were found to be full of lusts and evils therefrom pressed together, and with some these appeared fiery from the love of self, with some livid from the love of the world, with some dusky from the rejection of things spiritual; while their exteriors from

uses in external form still appeared snow-white and purple. From all this it is clear that although they had done uses, yet with themselves they had given no thought to anything but reputation with a view to honors and gains, and that these belonged to their spirit, and they were in them and these were their life, also that their good actions were either purely deceptive appearances, or merely means conducive to these things as ends. Thus much about the natural affection of uses. [5] But the spiritual affection of use is both internal and external, and it is external or natural to the same extent that it is spiritual; for what is spiritual flows into what is natural, and arranges it in correspondence, thus into an image of itself. But as there is in the world at the present day no knowledge of what the spiritual affection of use is, and what distinguishes it from the natural affection, since in outward appearance they are alike, it shall be told how spiritual affection is acquired. It is not acquired by faith alone, which is faith separated from charity, for such faith is merely a thought-faith, with nothing actual in it; and as it is separated from charity it is also separated from affection, which is the man himself; and for this reason it is dissipated after death like something aerial. But spiritual affection is acquired by shunning evils because they are sins; which is done by means of combat against them. The evils that man must shun are all set forth written in the Decalogue. So far as man fights against them because they are sins he becomes a spiritual affection, and thus he performs uses from spiritual life. By means of combat against evils those things that possess one's interiors are dispersed; and these, as has been said above, with some appear fiery, with some

dusky, and with some livid. In this way one's spiritual mind is opened, through which the Lord enters into his natural mind and arranges it for performing spiritual uses which appear like natural uses. To these and to no others is it granted by the Lord to love Him above all things and the neighbor as oneself. If a man by means of combat against evils as sins has acquired anything spiritual in the world, be it ever so small, he is saved, and afterwards his uses grow like a grain of mustard seed into a tree (according to the Lord's words, Matt. 13:31, 32; Mark 4:30-32; Luke 13:18, 19).

XVIII. THE WILL OF MAN IS HIS AFFECTION. The will of man is his affection for the reason that the will of man is the receptacle of his love and the understanding the receptacle of his wisdom; and that which is the receptacle of love is also the receptacle of all affections, because affections are merely continuations and derivations of love, as has been said above. It is called the receptacle of love because love cannot be given with man except in a recipient form which is substantial; without such a form love would have no ability to effect, to reciprocate, and thereby to be permanent. This recipient form might be described, but this is not the place for it. It is from this that the will is called the receptacle of love. [2] That the will is man's all, and is in all things of man, and thus is the man himself, as love in its whole complex is the man, is evident from this:-As to anything pertaining to his love or affection, and in fact to his life, man speaks of willing, as that he wills to act, wills to speak, wills to think, wills to perceive. The will is in all of these things; and if it were not in them man could not act, could not speak, could not think, could

not perceive; and if the will were not present in the particular and most particular things of these operations, they would instantly cease; for the will is in them as the soul or life is in the body and in every least particular of it. In place of will, one can say love, as that one loves to do, to speak, to think, to perceive. In like manner of the external senses of the body it is said that one wills to see, wills to hear, wills to eat, drink, and taste, wills to smell, also wills to walk, to associate with others, to seek amusement, and so on. In each one of these the will is the active force; for if it should be withdrawn there would instantly be a stop; and in fact these operations are suspended by the will. [3] That the will is man's love in form is clearly evident from this, that every enjoyment, pleasure, pleasantness, satisfaction and bliss which belong to man's love are so felt and perceived; and that these belong to the will is plain, since whatever is enjoyable, pleasurable, pleasant, satisfactory and blissful, this also man wills; and he says of them that he wills them. Man speaks in like manner of good and truth; for that which he loves he calls good, thereby making it to be of his will; and what confirms the good of his love or of his will he calls truth, and this he loves, and wills to think and speak of. Again, in respect to everything that a man wishes, solicits, longs for, strives for, seeks, and intends, he says that he wills all these since they pertain to his love; for he wills what he wishes because he loves it; he wills what he solicits or longs for because he loves it; he wills what he strives for and seeks because he loves it; and he wills what he purposes, and he purposes it because he loves. From all this it can be seen that the will and the love or the will and the affection are one

with man; and that the will, because it is the love, is also the life, and is the man himself. That the will is also the life of man's understanding and of his thought therefrom will be shown in what follows. [4] Man does not know that the will is the man himself, for the same reason that he does not know that the love or affection is the man himself. Moreover, every one gives attention to those things that he sees or feels, but not to the life, the soul, or the essence from which he sees or feels; this lies concealed within the things pertaining to sensation, and the thought of the natural man does not go so far as that; but it is otherwise with the spiritual man, for the object of his wisdom is not the sense-plane, but the essential that is in it, which in itself is spiritual. It is in consequence of this that many say that thought is the all of man, and is the very man, that is, that man is man because he thinks; and yet the all of his thought is affection. Take away affection from thought, and you will be but a stock. A man who is rational from what is spiritual, who knows what is good and what is true, and thus what is evil and what is false, may know from what has been said what his affections are and what his reigning affection is; for there are as many indications of them as there are delights of thought, speech, action, sight, hearing, and as many as there are ambitions, desires, and intentions. He needs only to attend and reflect.

XIX. IN THE WORD TO LOVE MEANS TO PERFORM USES. In the Word to love means to perform uses, because love is will, and to will is to do. That to love is to will has been shown just above; but that to will is to do remains to be shown. The will

viewed in itself is not love, but is a receptacle of love, and such a receptacle that it not only receives it but also takes on its states and assumes forms in accordance with those states; for everything of man's life flows in, since man is not life but a recipient of life, consequently he is a recipient of love, for love is life. This can be illustrated by the organs of man's senses. The eye is not light but a recipient of light formed to receive all varieties of light. The ear is not sound but a recipient of sound and of its modulation and articulation. The same is true of man's other external senses. And the same is true of the internal organs of sense, which are modified and moved by spiritual light and heat; and consequently the same is true of the will, which is a receptacle of spiritual heat, which in its essence is love. This receptacle is in man throughout; but in its first principles it is in the brains. These first principles or beginnings or heads are the substances that are called cortical and cineritious. From these through ray-like fibers it descends on every side into all things of the face and all things of the body, and there performs its gyrations and circlings in accordance with its form, which is the spiritual animal form that has been treated of elsewhere. And thus each and all things therein from things first to ultimates are moved, and in ultimates effects are presented. It is well known that everything is put in motion by an endeavor (conatus); and that when the endeavor ceases the motion ceases. Thus every voluntary action of man's will is a living endeavor in man, and it acts in ultimates by means of fibers and nerves, which in themselves are nothing else than perpetual endeavors continued from the beginnings in the brains even to the ultimates in the

bodily parts, where endeavors become acts. These things have been presented to make known what the will is, and that it is the receptacle of love in a perpetual endeavor to act; and this endeavor is excited and determined into acts by the love that flows in and is received. [2] From all this it now follows that to love is to do because it is to will; for whatever a man loves that he wills; and what he wills that he does if it is possible; and if he does not do it because it is not possible, it still comes into interior act, which is not made manifest. For no endeavor or volition can exist in man unless it comes into ultimates; and when it is in ultimates it is in interior act, although this act is not perceived by anyone, not even by the man himself, because it exists in his spirit. From this it is that volition and act are a one, and that the volition is counted as the act. This does not apply to the natural world, because in that world the interior act of the will does not appear, but it applies to the spiritual world, for there it is seen. For all in the spiritual world act according to their loves; those who are in heavenly love act sanely; those who are in infernal love act insanely; and if because of any fear they do not act, their will is interiorly active, but is restrained by them from breaking forth; nor does this action cease until the volition ceases. Since, then, the will and the act are a one, and will is the endeavor of love, it follows that in the Word "to love" has no other meaning than to do; thus that "to love the Lord and to love the neighbor" means to perform uses to the neighbor from love which is from the Lord. That this is so the Lord Himself teaches in John: He that hath My commandments and doeth them, he it is that loveth Me; but he that loveth Me not keepeth not My

words (14:21, 24). In the same: Abide ye in My love. If ye have kept My commandments ye shall abide in My love (15:9, 10). And in the same: The Lord said three times to Peter, Lovest thou Me? and three times Peter answered that he loved; and the Lord three times said to him Feed My lambs and My sheep (21:15-17). Moreover, there are two things that cannot be separated; namely, being (*esse*) and existing (*existere*). Being is nothing unless it exists; and it becomes something by existing. So it is with loving and doing, or with willing and acting; for to love, and not do, and to will and not act, are impossible, for they do not exist; but they exist in doing and acting; consequently, when man does and acts, then love and will have being. In this and in no other way is the Lord loved and the neighbor loved.

XX. LOVE PRODUCES HEAT. Love produces heat for the reason that love is the very life, and living force of all things in the whole, world. All endeavors, forces, activities, and movements therein have no other origin than the Divine love which is the Lord, who appears in the heavens before the angels as a sun. That love is one thing and heat another is clearly evident from the difference between them in angel and in man. It is from love that an angel wills and thinks, and has perception and wisdom, and inmosty in himself is sensible of what is blissful and satisfactory, and also loves it. The same is true of man. All this is in their minds; while in their bodies they both feel what is hot apart from any sense of happiness or satisfaction. This makes clear that heat is an effect of the activity of life or of love. [2] That heat is an effect of love can be seen from many things, as



that man from inmosts grows warm according to his life's loves, even in midwinter, and that the heat of the sun of this world has nothing in common with this heat; also that man grows warm, is enkindled, and is inflamed according to the increase of love; and he grows torpid, becomes cold, and dies according to the decrease of love; thus in exact accordance with the activities of love. The same is true of the animals of the earth and the flying things of heaven; for these are sometimes warmer in midwinter than in midsummer, for the heart then throbs, the blood becomes heated, the fibers grow warm, and every least part with the greatest performs its vital functions; and this heat is not from the sun but from the life of their soul, which is affection. Love produces heat for the reason that it is the life of all the forces in the universe; and this life can enter the recipient substances that have been created only through an active medium which is heat. In the creation of the universe the Lord prepared for Himself all the means, from firsts even to lasts, by which He might produce uses in every degree; and the universal and nearest means of conjunction is heat, in which the essence of the activity of love can exist. [3] As heat exists most nearly from love, there is a correspondence between love and heat, for there is a correspondence between every cause and its effect. It is from correspondence that the sun of heaven, which is the Lord, appears fiery; also that the love that goes forth therefrom is perceived by the angels as heat; likewise that the Lord's Divine wisdom in the heavens appears as light; also that: The face of the Lord, when He was transfigured, shone as the sun (Matt. 17:2). It is from the same correspondence that the holiness of the Lord's love was represented by the

fire of the altar, and by the fire of the lamps of the lampstand in the tabernacle; also that the Lord appeared in fire on mount Sinai, and likewise in a flame of fire by night over the tabernacle. It was from this also that many nations made a sacred fire, and that they appointed virgins to its care, who at Rome were called the vestal virgins. [4] It is from the same correspondence that in the Word "fire" and "flame" in many passages mean love, and it is from an interior perception of that correspondence that we pray that holy fire may enkindle our hearts, meaning a holy love. It is from the same correspondence that celestial love appears in heaven at a distance as a fire, and for this reason the Lord said that: The just shall shine forth as the sun in the kingdom of the Father (Matt. 13:43). It is from the same correspondence that infernal love appears in hell at a distance as a fire (on which see the work on Heaven and Hell, n. 566-575).

XXI. THE DIVINE LOVE, WHICH IS LIFE ITSELF, BY MEANS OF HEAT PRODUCES SPIRITUAL ANIMAL FORMS, WITH EACH AND EVERYTHING IN THEM. There are in general two forms which the Lord, the Creator of the universe, from His sun, which is Divine love and life itself, has produced in the ultimates and in the inmosts of the world, the animal form and the vegetable form. By animal forms both animals of every kind and men and angels are meant; and by vegetable forms vegetables of every kind, as trees, plants, and flowers, are meant. These two forms have already been treated of (AE 1196-1212); but as the Divine love is the subject here treated of, and as from this all things have been created, and all things from creation are being formed

continually, it is permitted here to say something about the first form, that is, the animal form. [2] The Divine love, which is life itself, from its author who is the Lord, bears nothing else in its bosom than to create and form images and likenesses of itself, which images and likenesses are men and angels from men; and also to cover with a correspondent body affections of every kind, which are animals. All these forms, perfect and imperfect, are forms of love, and are alike in what pertains to their life in externals, which is an inclination to move, to walk, to act, to see, to hear, to smell, to taste, to feel, to eat, to drink, to associate with others, to propagate themselves. But they are unlike in what pertains to their life in internals, which is an inclination to think, to will, to speak, to know, to understand, to be wise, and from these things to find enjoyment and blessedness. Men and angels are forms of the latter class, animate things of many kinds are forms of the former class. That these several faculties may exist in effect and in use, they have been made and wonderfully organized from created substances and matters. [3] That the Lord, who is Man, and His Divine love, which is life itself from its spiritual which proceeds from Him as a sun, formed all these, is clearly evident from this, that living souls are also affections, and in externals are all similar, the imperfect as well as the perfect. Who cannot see, unless he is near-sighted or can see by night only, or one whose sight is failing from amaurosis, that such things can have no other source? Elevate your reason only a little above the deep of Nature, and you will become wise. That heat is a means of formation is well known from the fluids in which is the embryo in the womb, and the chick in the

egg. The belief that the heat of the sun of the world produces, originates in a mind blinded by the fallacies of the bodily senses. The heat of that sun operates only in opening the outermost parts of the body or the cuticles, that internal heat also may flow into them; for in this way life comes into full effect from firsts to ultimates. It is from this that the animals of the earth and the flying things of the heaven every year in the spring-time and in the summer enter upon and renew the functions, works, and joys of their proliferations. It is otherwise with man who has heat from an interior love that is excited by the allurements of his thoughts, and who has garments to protect him against the cold that falls upon the cuticles, which are the outermost parts of his body.” (Divine Love, By Emanuel Swedenborg)



## CHAPTER TWO

### The Death of Love



An allegory:

“From whence the traveler was circling, his spirit was taken to an ugly scene. Amongst the mystical realms, he was taken to a forlorn and lonely region which held so many souls there that the loneliness almost seemed a sham. But yet, so many souls, each alone in their own excrement, their own waste, their own sin, their own destruction.

From a distance, at first, he saw them. Hundreds of men who had destroyed the eternal relationships that they had enjoyed with the women in their lives or their wives.

Horrific demons surrounded them, all sharing the same sadistic and triumphant grin. Coming forth

from the frightening mirage was the scum, the particles of sin that literally hung off the pointed teeth of these demons. Their poisons were many, but all stemmed from abuse of some sort. They had sinned against the one woman God had given to them as an eternal gift through abuse, cheating, anger, rage, neglect and otherwise.

Amongst the demons stood a particularly fiery creature who was clearly the head of them all. They stood there in their corrupt nature all proud and displaying the triumph of their corruptive and lewd ways against the manner and nature of God, and the destruction of His perfect gifts. They could not be more pleased with themselves.

The traveler observed with grave sorrow how the manner of destruction would occur in what bore the absolute and perfect potential to remain eternal.

After the husband (or wife, it is certain in some instances) had completely broken down the marriage or union with his sin and lecherous conduct, the woman underwent a brutal murder at the hands of these demonic terrorists. Their bodies lay broken; dismembered, brutally beaten and bloody. Towering over their eternal partner's mutilated remains, the men would weep in sorrow for they had not seen what they had done until it was all over, too late, and their partners had been spiritually murdered.

But it was all too late . . . that which is eternal is a beautiful thing. It cannot be battered and torn at in the flesh with a vicious tongue, a hardened heart, an abusive air or a proud combat.

That which is eternal must be nourished and made one, made immortal, made useful, made just.

As a result of the actions of these men, who were literally presented in droves from all walks of life and from all over the world, the women then were transformed into whores.

And the men had been recruited by the demons into their terror organization and become one with them.

And this made sense, because they were forced back into a broken world trying to find love again, raising children alone, rearing families of and by themselves, in a world where so many men and women had truly lost all that had once been so wonderful and true.

They had filled their worlds with casual sex and other forms of depravity, using the bodies of others to fulfill their carnal needs. Never once in their endless and meaningless pursuit did they stop to consider that they had defamed all that was good and useful to the Lord. Never once did they stop to reckon their own lives with the expectations and the original purity that God intended

It had all become about their selfish desires, whether they be sexual or otherwise . . . and selfish pursuits destroy things that are good and beautiful and true.

The traveler saw his own mother who had been one of the victims. She and the other women had been portrayed as Asian women in a brothel. Many of them shone back in fear, trying to hide for the terror that someone they might love should torture and kill their spirits again. His own wife was among them . . . and even in the corner, he saw his own self.

Original sin.”

*“Original sin is an interesting concept, because it can apply to so many aspects of existence. Original sin can be the failings that we, through example, give to our own children. Original sin can be the failings of a particular extended family that we, through example, give to our own children. Original sin can be the failings of a particular city or township that we, through example, give to our own children. Original sin can be the failings of a particular country that we, through example, give to our own children. Original sin can be the failings of a particular society that we, through example, give to our own children. Original sin can be the failings of all humanity that we, through example, give to our own children. Original sin can also be the failings of a particular soul that, through the mechanism of karmic retribution and transmigration, are given to that soul at birth. Original sin can also be the acts of darkness that a soul is forced to process because it was done unto them.”*

*The Mysteries of the Redemption: A Treatise On Out-of-Body Travel and Mysticism, By Marilyn Hughes, The Out-of-Body Travel Foundation, 2003*

*“Original sin is transmitted through the seeds of the seven deadly sins, is implanted through habit, is cultivated by tolerance, and grows through the mass ignorance of humanity. Original sin can only be transformed through the seeds of the seven virtues, implanted through habitual choice, cultivated by discernment, and grown through the singular awareness of an individual soul. Beyond our individual karma and vice, lies the original sin of all mankind. We partake of it because of our own humanity, so we must transform it because of our*



*own divinity."*

*The Mysteries of the Redemption: A Treatise On Out-of-Body Travel and Mysticism, By Marilyn Hughes, The Out-of-Body Travel Foundation, 2003*

"He realized that although he was also there as the child who had been damaged by what his own father had done to the eternal union with his mother, but he was also a member now amongst the demons.

The sight of it made him want to vomit, but the truth could not be avoided in this instance. When a soul asks that God bare to himself the truth, there is no escape from it, there is no way out . . . it is laid bare in all its ugliness.

Suddenly, from the corner of his eyes, he noticed something even more horrifying than he'd already seen. One of his own daughters resided in the realm of the spiritually dead women and the leader of the demonic terrorists was approaching her and one other young girl. They were forced to participate in a play where they both had to act as though they were in love with him, although neither of them could yet see the truth of his demonic identity.

Panicking, the traveler began running aimlessly towards the leader of the demons, but to no avail. His daughter began to quietly dance with him. But she was looking closely into his eyes . . .

As she looked into his eyes, the demon began to show himself. And what the traveler now saw caused him to fall to the ground in abject despair. She saw her father, she saw the traveler, she saw him . . . the one who had sinned against her mother and caused her own status in this horrific realm wherein the denial of all that is good and true had become a

victory. And she pushed him away from her as he then morphed into a seven foot horrific and reptilian demon which hovered over her with his skin of dark brown and eyes of a menacing gold. She turned away. The demon laughed incessantly. The traveler wept."

*"God loves a repentant sinner just as much as He loves the just. Be merciful to those who have been lost because of the impetus of the original sin catapulted upon them. If they embrace the ways of the darkness, accept their choice and let them face whatever consequences will come of it. But if they choose to energize a higher way, then be merciful in forgetting their faults, and give them a hand when they begin their climb."*

*The Mysteries of the Redemption: A Treatise On Out-of-Body Travel and Mysticism, By Marilyn Hughes, The Out-of-Body Travel Foundation, 2003*

**"Three Fragments from the Homily on the Cross and Passion of Christ.**

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I.

Methodius, Bishop, to those who say: What doth it profit us that the Son of God was crucified upon earth, and made man? And wherefore did He endure to suffer in the manner of the cross, and not by some other punishment? And what was the advantage of the cross?

Christ, the Son of God, by the command of the Father, became conversant with the visible creature, in order

that, by overturning the dominion of the tyrants, the demons, that is, He might deliver our souls from their dreadful bondage, by reason of which our whole nature, intoxicated by the draughts of iniquity, had become full of tumult and disorder, and could by no means return to the remembrance of good and useful things. Wherefore, also, it was the more easily carried away to idols, inasmuch as evil had overwhelmed it entirely, and had spread over all generations, on account of the change which had come over our fleshy tabernacles in consequence of disobedience; until Christ, the Lord, by the flesh in which He lived and appeared, weakened the force of Pleasure's onslaughts, by means of which the infernal powers that were in arms against us reduced our minds to slavery, and freed mankind from all their evils. For with this end the Lord Jesus both wore our flesh, and became man, and by the divine dispensation was nailed to the cross; in order that by the flesh in which the demons had proudly and falsely feigned themselves gods, having carried our souls captive unto death by deceitful wiles, even by this they might be overturned, and discovered to be no gods. For he prevented their arrogance from raising itself higher, by becoming man; in order that by the body in which the race possessed of reason had become estranged from the worship of the true God, and had suffered injury, even by the same receiving into itself in an ineffable manner the Word of Wisdom, the enemy might be discovered to be the destroyers and not the benefactors of our souls. For it had not been wonderful if Christ, by the terror of His divinity, and the greatness of His invincible power, had reduced to weakness the adverse nature of the demons. But since

this was to cause them greater grief and torment, for they would have preferred to be overcome by one stronger than themselves, therefore it was that by a man He procured the safety of the race; in order that men, after that very Life and Truth had entered into them in bodily form, might be able to return to the form and light of the Word, overcoming the power of the enticements of sin; and that the demons, being conquered by one weaker than they, and thus brought into contempt, might desist from their overbold confidence, their hellish wrath being repressed. It was for this mainly that the cross was brought in, being erected as a trophy against iniquity, and a deterrent from it, that henceforth man might be no longer subject to wrath, after that he had made up for the defeat which, by his disobedience, he had received, and had lawfully conquered the infernal powers, and by the gift of God had been set free from every debt. Since, therefore, the first-born Word of God thus fortified the manhood in which He tabernacled with the armour of righteousness, He overcame, as has been said, the powers that enslaved us by the figure of the cross, and showed forth man, who had been oppressed by corruption, as by a tyrant power, to be free, with unfettered hands. For the cross, if you wish to define it, is the confirmation of the victory, the way by which God to man descended, the trophy against material spirits, the repulsion of death, the foundation of the ascent to the true day; and the ladder for those who are hastening to enjoy the light that is there, the engine by which those who are fitted for the edifice of the Church are raised up from below, like a stone four square, to be compacted on to the divine Word. Hence it is that our kings,

perceiving that the figure of the cross is used for the dissipating of every evil, have made vexillas, as they are called in the Latin language. Hence the sea, yielding to this figure, makes itself navigable to men. For every creature, so to speak, has, for the sake of liberty, been marked with this sign; for the birds which fly aloft, form the figure of the cross by the expansion of their wings; and man himself, also, with his hands outstretched, represents the same. Hence, when the Lord had fashioned him in this form, in which He had from the beginning flamed him, He joined on his body to the Deity, in order that it might be henceforth an instrument consecrated to God, freed from all discord and want of harmony. For man cannot, after that he has been formed for the worship of God, and hath sung, as it were, the incorruptible song of truth, and by this hath been made capable of holding the Deity, being fitted to the lyre of life as the chords and strings, he cannot, I say, return to discord and corruption.

## II.

The Same Methodius to Those Who are  
Ashamed of the Cross of Christ.

Some think that God also, whom they measure with the measure of their own feelings, judges the same thing that wicked and foolish men judge to be subjects of praise and blame, and that He uses the opinions of men as His rule and measure, not taking into account the fact that, by reason of the ignorance that is in them, every creature falls short of the beauty of God. For He draws all things to life by His Word,

from their universal substance and nature. For whether He would have good, He Himself is the Very Good, and remains in Himself; or, whether the beautiful is pleasing to Him, since He Himself is the Only Beautiful, He beholds Himself, holding in no estimation the things which move the admiration of men. That, verily, is to be accounted as in reality the most beautiful and praiseworthy, which God Himself esteems to be beautiful, even though it be contemned and despised by all else—not that which men fancy to be beautiful. Whence it is, that although by this figure He hath willed to deliver the soul from corrupt affections, to the signal putting to shame of the demons, we ought to receive it, and not to speak evil of it, as being that which was given us to deliver us, and set us free from the chains which for our disobedience we incurred. For the Word suffered, being in the flesh affixed to the cross, that He might bring man, who had been deceived by error, to His supreme and godlike majesty, restoring him to that divine life from which he had become alienated. By this figure, in truth, the passions are blunted; the passion of the passions having taken place by the Passion, and the death of death by the death of Christ, He not having been subdued by death, nor overcome by the pains of the Passion. For neither did the Passion cast Him down from His equanimity, nor did death hurt Him, but He was in the passible remaining impassible, and in the mortal remaining immortal, comprehending all that the air, and this middle state, and the heaven above contained, and at tempering the mortal to the immortal divinity. Death was vanquished entirely; the flesh being crucified to draw forth its immortality.

## III.

The Same Methodius: How Christ the Son of God, in a Brief and Definite Time, Being Enclosed by the Body, and Existing Impassible, Became Obnoxious to the Passion.

For since this virtue was in Him, now it is of the essence of power to be contracted in a small space, and to be diminished, and again to be expanded in a large space, and to be increased. But if it is possible for Him to be with the larger extended, and to be made equal, and yet not with the smaller to be contracted and diminished, then power is not in Him. For if you say that this is possible to power, and that impossible, you deny it to be power; as being infirm and incapable with regard to the things which it cannot do. Nor again, further, will it ever contain any excellence of divinity with respect to those things which suffer change. For both man and the other animals, with respect to those things which they can effect, energise; but with respect to those things which they cannot perform, are weak, and fade away. Wherefore for this cause the Son of God was in the manhood enclosed, because this was not impossible to Him. For with power He suffered, remaining impassible; and He died, bestowing the gift of immortality upon mortals. Since the body, when struck or cut by a body, is just so far struck or cut as the striker strikes it, or he that cuts it cut it. For according to the rebound of the thing struck, the blow reflects upon the striker, since it is necessary that the two must suffer equally, both the agent and the sufferer. If, in truth, that which is cut, from its small

size, does not correspond to that which cuts it, it will not be able to cut it at all. For if the subject body does not resist the blow of the sword, but rather yields to it, the operation will be void of effect, even as one sees in the thin and subtle bodies of fire and air; for in such cases the impetus of the more solid bodies is relaxed, and remains without effect. But if fire, or air, or stone, or iron, or anything which men use against themselves for the purposes of mutual destruction-if it is not possible to pierce or divide these, because of the subtle nature which they possess, why should not rather Wisdom remain invulnerable and impassible, in nothing injured by anything, even though it were conjoined to the body which was pierced and transfixed with nails, inasmuch as it is purer and more excellent than any other nature, if you except only that of God who begat Him?" (Three Fragments on the Homily of the Cross and the Passion of Christ, By St. Methodius)

### **"OF THE ROYAL WAY OF THE HOLY CROSS**

That seemeth a hard saying to many, If any man will come after Me, let him deny himself and take up his Cross and follow Me. (1) But it will be much harder to hear that last sentence, Depart from me, ye wicked, into eternal fire. (2) For they who now willingly hear the word of the Cross and follow it, shall not then fear the hearing of eternal damnation. This sign of the Cross shall be in heaven when the Lord cometh to Judgment. Then all servants of the Cross, who in life



have conformed themselves to the Crucified, shall draw nigh unto Christ the Judge with great boldness.

2. Why fearest thou then to take up the cross which leadeth to a kingdom? In the Cross is health, in the Cross is life, in the Cross is protection from enemies, in the Cross is heavenly sweetness, in the Cross strength of mind, in the Cross joy of the spirit, in the Cross the height of virtue, in the Cross perfection of holiness. There is no health of the soul, no hope of eternal life, save in the Cross. Take up therefore, thy cross and follow Jesus and thou shalt go into eternal life. He went before thee bearing His Cross and died for thee upon the Cross, that thou also mayest bear thy cross and mayest love to be crucified upon it. For if thou be dead with Him, thou shalt also live with Him, and if thou be a partaker of His sufferings thou shalt be also of His glory.

3. Behold everything dependeth upon the Cross, and everything lieth in dying; and there is none other way unto life and to true inward peace, except the way of the Holy Cross and of daily mortification. Go where thou wilt, seek whatsoever thou wilt, and thou shalt find no higher way above nor safer way below, than the way of the Holy Cross. Dispose and order all things according to thine own will and judgment, and thou shalt ever find something to suffer either willingly or unwillingly, and thus thou shalt ever find thy cross. For thou shalt either feel pain of body, or tribulation of spirit within thy soul.

4. Sometimes thou wilt be forsaken of God, sometimes thou wilt be tried by thy neighbour, and

which is more, thou wilt often be wearisome to thyself. And still thou canst not be delivered nor eased by any remedy or consolation, but must bear so long as God will. For God will have thee learn to suffer tribulation without consolation, and to submit thyself fully to it, and by tribulation be made more humble. No man understandeth the Passion of Christ in his heart so well as he who hath had somewhat of the like suffering himself. The Cross therefore is always ready, and every where waiteth for thee. Thou canst not flee from it whithersoever thou hurriest, for whithersoever thou comest, thou bearest thyself with thee, and shalt ever find thyself. Turn thee above, turn thee below, turn thee without, turn thee within, and in them all thou shalt find the Cross; and needful is it that thou everywhere possess patience if thou wilt have internal peace and gain the everlasting crown.

5. If thou willingly bear the Cross, it will bear thee, and will bring thee to the end which thou seekest, even where there shall be the end of suffering; though it shall not be here. If thou bear it unwillingly, thou makest a burden for thyself and greatly increaseth thy load, and yet thou must bear it. If thou cast away one cross, without doubt thou shalt find another and perchance a heavier.

6. Thinketh thou to escape what no mortal hath been able to avoid? Which of the saints in the world hath been without the cross and tribulation? For not even Jesus Christ our Lord was one hour without the anguish of His Passion, so long as He lived. It behooved, He said, Christ to suffer and to rise from

the dead, and so enter into his glory. (3) And how dost thou seek another way than this royal way, which is the way of the Holy Cross?

7. The whole life of Christ was a cross and martyrdom, and dost thou seek for thyself rest and joy? Thou art wrong, thou art wrong, if thou seekest aught but to suffer tribulations, for this whole mortal life is full of miseries, and set round with crosses. And the higher a man hath advanced in the spirit, the heavier crosses he will often find, because the sorrow of his banishment increaseth with the strength of his love.

8. But yet the man who is thus in so many wise afflicted, is not without refreshment of consolation, because he feeleth abundant fruit to be growing within him out of the bearing of his cross. For whilst he willingly submitteth himself to it, every burden of tribulation is turned into an assurance of divine comfort, and the more the flesh is wasted by affliction, the more is the spirit strengthened mightily by inward grace. And oftentimes so greatly is he comforted by the desire for tribulation and adversity, through love of conformity to the Cross of Christ, that he would not be without sorrow and tribulation; for he believeth that he shall be the more acceptable to God, the more and the heavier burdens he is able to bear for His sake. This is not the virtue of man, but the grace of Christ which hath such power and energy in the weak flesh, that what it naturally hateth and fleeth from, this it draweth to and loveth through fervour of spirit.

9. It is not in the nature of man to bear the cross, to love the cross, to keep under the body and to bring it into subjection, to fly from honours, to bear reproaches meekly, to despise self and desire to be despised, to bear all adversities and losses, and to desire no prosperity in this world. If thou lookest to thyself, thou wilt of thyself be able to do none of this; but if thou trustest in the Lord, endurance shall be given thee from heaven, and the world and the flesh shall be made subject to thy command. Yea, thou shalt not even fear thine adversary the devil, if thou be armed with faith and signed with the Cross of Christ.

10. Set thyself, therefore, like a good and faithful servant of Christ, to the manful bearing of the Cross of thy Lord, who out of love was crucified for thee. Prepare thyself for the bearing many adversities and manifold troubles in this wretched life; because so it shall be with thee wheresoever thou art, and so in very deed thou shalt find it, wherever thou hide thyself. This it must be; and there is no means of escaping from tribulation and sorrow, except to bear them patiently. Drink thou lovingly thy Lord's cup if thou desirest to be His friend and to have thy lot with Him. Leave consolations to God, let Him do as seemeth best to Him concerning them. But do thou set thyself to endure tribulations, and reckon them the best consolations; for the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us,(4) nor would they be even if thou wert to endure them all.

11. When thou hast come to this, that tribulation is sweet and pleasant to thee for Christ's sake, then reckon that it is well with thee, because thou hast found paradise on earth. So long as it is hard to thee to suffer and thou desirest to escape, so long it will not be well with thee, and tribulations will follow thee everywhere.

12. If thou settest thyself to that thou oughtest, namely, to suffer and to die, it shall soon go better with thee, and thou shalt find peace. Though thou shouldst be caught up with Paul unto the third heaven,(5) thou art not on that account secure from suffering evil. I will show him, saith Jesus, what great things he must suffer for My Name's sake. (6) It remaineth, therefore, to thee to suffer, if thou wilt love Jesus and serve Him continually.

13. Oh that thou wert worthy to suffer something for the name of Jesus, how great glory should await thee, what rejoicing among all the saints of God, what bright example also to thy neighbour! For all men commend patience, although few be willing to practise it. Thou oughtest surely to suffer a little for Christ when many suffer heavier things for the world.

14. Know thou of a surety that thou oughtest to lead the life of a dying man. And the more a man dieth to himself, the more he beginneth to live towards God. None is fit for the understanding of heavenly things, unless he hath submitted himself to bearing adversities for Christ. Nothing more acceptable to God, nothing more healthful for thyself in this world, than to suffer willingly for Christ. And if it were thine

to choose, thou oughtest rather to wish to suffer adversities for Christ, than to be refreshed with manifold consolations, for thou wouldest be more like Christ and more conformed to all saints. For our worthiness and growth in grace lieth not in many delights and consolations, but rather in bearing many troubles and adversities.

15. If indeed there had been anything better and more profitable to the health of men than to suffer, Christ would surely have shown it by word and example. For both the disciples who followed Him, and all who desire to follow Him, He plainly exhorteth to bear their cross, and saith, If any man will come after Me, let him deny himself and take up his cross, and follow Me. (7) So now that we have thoroughly read and studied all things, let us hear the conclusion of the whole matter. We must through much tribulation enter into the kingdom of God. (8)

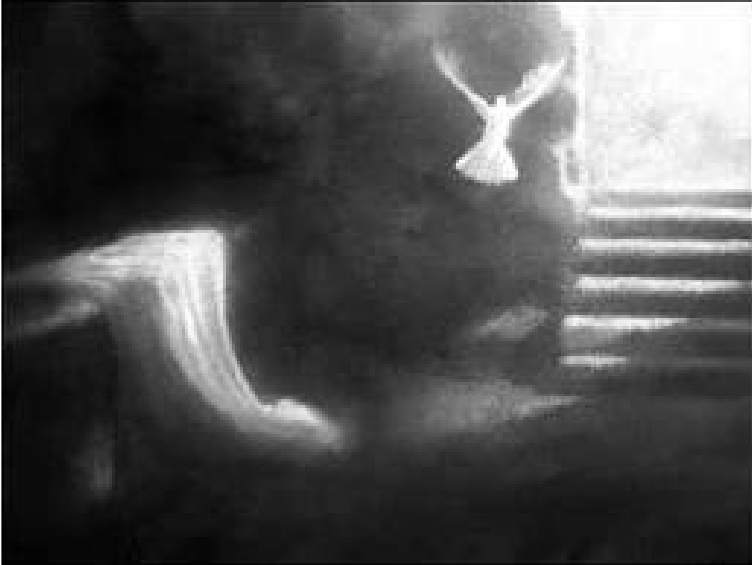
(1) Matthew xvi. 24. (2) Matthew xxv. 41. (3) Luke xxiv. 46. (4) Romans viii. 18. (5) 2 Corinthians xii. 2. (6) Acts ix. 16. (7) Luke ix. 23. (8) Acts xiv. 21. (The Imitation of Christ, By Thomas Kempis)



*Sponsus electus ex millibus Teresiam sponsam,  
Domus forisq; comitem se ipsi adiungens, suo  
quam sæpiſſimè recreat aspectu.*

## CHAPTER THREE

### The Re-Birth of Eternal Love



An allegory:

“Yet a few days had passed and not to leave the traveler in his mourning, the Lord again took him into the ethereal heavens. After having seen the wreckage of his own life, of his own sin, the Lord, in His infinite mercy, set out to show the traveler the miracle of transformation and reformation.

Finding himself standing in the suit he had worn at his wedding, the traveler gazed upon the infinite beauty of his former wife before him. The sun was glazing down the beautiful horizon and lighting up the green in the grass and trees with its eminence.



She looked so beautiful. Despite all that had come to pass and all the treachery he had witnessed in his previous vision, the traveler was made to know that his former wife had not given up, she had continued forwards towards the Lord despite what he had done to tarnish the eternal union which had once been given them.

They both appeared young, as if on the actual day of their wedding. Yet, the difference remained that all that had come to pass was a part of their conscious experience.

Holding each other's hands and smiling, the traveler was so relieved to find that they had both made peace with one another regarding all that had come to pass. And so much had happened; they had both gone through so much and learned from the experiences which unfortunately had entailed much suffering for both of them. Their many years together flashed before him, but he knew that forgiveness was complete and total.

In a promise which would resonate across the heavens, they both made a promise to one another, "No matter what, I will always love you, forever . . ." they said almost as if in unison. It was a solemn vow, but not a marriage vow.

The traveler realized they had both learned from their mistakes, all was forgiven and a new beginning had already begun to sprout . . . what kind of beginning, he did not know.

Instantly realizing that the suit he wore represented a new beginning and a special new relationship with the woman he had once loved, he noticed that she did not wear a wedding garment, but rather, a pink dress which opened up at the waist and

came to her knees. Without hesitation, he heard interiorly that this dress she wore represented her very close relationship with God and total peace.

The traveler and his former wife never let go of each other's hands because it showed their commitment to one another.

And as the two quietly stood there . . . he began to see a fire coming from within both of them, the fire of the Holy Spirit. Great strength was emerging from inside both of them, the strength that only births from a close relationship with God.

The Lord said, "Go into retreat . . ." unto both of them. And so, indeed they would."

### **"HOW MEN HAVE BECOME PROPHETS, SEERS, SAGES, AND SAVIOURS.**

. . . The sum and substance of the thought presented in these pages is, you will remember, that the great central fact in human life is the coming into a conscious, vital realization of our oneness with the Infinite Life, and the opening of ourselves fully to this divine inflow. I and the Father are one, said the Master. In this we see how he recognized his oneness with the Father's life. Again he said, The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works. In this we see how clearly he recognized the fact that he of himself could do nothing, only as he worked in conjunction with the Father. Again, My Father works and I work. In other words, my Father sends the power, I open myself to it, and work in conjunction with it.

Again he said, Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you. And he left us not in the dark as to exactly what he meant by this, for again he said, Say not Lo here nor to there, know ye not that the kingdom of heaven is within you? According to his teaching, the kingdom of God and the kingdom of heaven were one and the same. If, then, his teaching is that the kingdom of heaven is within us, do we not clearly see that, putting it in other words, his injunction is nothing more nor less than, Come ye into a conscious realization of your oneness with the Father's life. As you realize this oneness you find the kingdom, and when you find this, all things else shall follow.

The story of the prodigal son is another beautiful illustration of this same great teaching of the Master. After the prodigal had spent everything, after he had wandered in all the realms of the physical senses in the pursuit of happiness and pleasure, and found that this did not satisfy but only brought him to the level of the animal creation, he then came to his senses and said, I will arise and go to my Father. In other words, after all these wanderings, his own soul at length spoke to him and said, You are not a mere animal. You are your Father's child. Arise and go to your Father, who holds all things in His hands. Again, the Master said, Call no man your Father upon the earth: for one is your Father, which is in heaven. Here he recognized the fact that the real life is direct from the life of God. Our fathers and our mothers are the agents that give us the bodies, the houses in which we live, but the real life comes from the Infinite Source of Life, God, who is our Father.

One day word was brought to the Master that his mother and his brethren were without, wishing to speak with him. Who is my mother and who are my brethren? said he. Whosoever shall do the will of my Father which is in heaven, the same is my brother, and my sister, and mother.

Many people are greatly enslaved by what we term ties of relationship. It is well, however, for us to remember that our true relatives are not necessarily those who are connected with us by ties of blood. Our truest relatives are those who are nearest akin to us in mind, in soul, in spirit. Our nearest relatives may be those living on the opposite side of the globe,—people whom we may never have seen as yet, but to whom we will yet be drawn, either in this form of life or in another, through that ever working and never failing law of attraction.

When the Master gave the injunction, Call no man your father upon the earth: for one is your Father, which is in heaven, he here gave us the basis for that grand conception of the fatherhood of God. And if God is equally the Father of all, then we have here the basis for the brotherhood of man. But there is, in a sense, a conception still higher than this, namely, the oneness of man and God, and hence the oneness of the whole human race. When we realize this fact, then we clearly see how in the degree that we come into the realization of our oneness with the Infinite Life, and so, every step that we make Godward, we aid in lifting all mankind up to this realization, and enable them, in turn, to make a step God-ward.

The Master again pointed out our true relations with the Infinite Life when he said, Except ye become as little children ye shall not enter into the kingdom of heaven. When he said, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, he gave utterance to a truth of far greater import than we have as yet commenced fully to grasp. Here he taught that even the physical life cannot be maintained by material food alone, but that one's connection with this Infinite Source determines to a very great extent the condition of even the bodily structure and activities. Blessed are the pure in Heart for they shall see God. In other words, blessed are they who in all the universe recognize only God, for by such God shall be seen.

Said the great Hindu sage, Manu, He who in his own soul perceives the Supreme Soul in all beings, and acquires equanimity toward them all, attains the highest bliss. It was Athanasius who said, Even we may become Gods walking about in the flesh. The same great truth we are considering is the one that runs through the life and the teachings of Gautama, he who became the Buddha. People are in bondage, said he, because they have not yet removed the idea of *I*. To do away with all sense of separateness, and to recognize the oneness of the self with the Infinite, is the spirit that breathes through all his teachings. Running through the lives of all the mediæval mystics was this same great truth, – union with God.

Then, coming nearer to our own time, we find the highly illumined seer, Emanuel Swedenborg, pointing out the great laws in connection with what he termed,

the divine influx, and how we may open ourselves more fully to its operations. The great central fact in the religion and worship of the Friends is, the inner light,—God in the soul of man speaking directly in just the degree that the soul is opened to Him. The inspired one, the seer who when with us lived at Concord, recognized the same great truth when he said, We are all inlets to the great sea of life. And it was by opening himself so fully to its inflow that he became one inspired.

All through the world's history we find that the men and the women who have entered into the realm of true wisdom and power, and hence into the realm of true peace and joy, have lived in harmony with this Higher Power. David was strong and powerful and his soul burst forth in praise and adoration in just the degree that he listened to the voice of God and lived in accordance with his higher promptings. Whenever he failed to do this we hear his soul crying out in anguish and lamentation. The same is true of every nation or people. When the Israelites acknowledged God and followed according to His leadings they were prosperous, contented, and powerful, and nothing could prevail against them. When they depended upon their own strength alone and failed to recognize God as the source of their strength, we find them overcome, in bondage, or despair.

A great immutable law underlies the truth, Blessed are they that hear the word of God and do it. Then follows all. We are wise in the degree that we live according to the higher light.

All the prophets, seers, sages, and saviours in the world's history became what they became, and consequently had the powers they had, through an entirely natural process. They all recognized and came into the conscious realization of their oneness with the Infinite Life. God is no respecter of persons. He doesn't create prophets, seers, sages, and saviours as such. He creates men. But here and there one recognizes his true identity, recognizes the oneness of his life with the Source whence it came. He lives in the realization of this oneness, and in turn becomes a prophet, seer, sage, or saviour. Neither is God a respecter of races or of nations. He has no chosen people; but here and there a race or nation becomes a respecter of God and hence lives the life of a chosen people.

There has been no age or place of miracles in distinction from any other age or place. What we term miracles have abounded in all places and at all times where conditions have been made for them. They are being performed today just as much as they ever have been when the laws governing them are respected. Mighty men, we are told they were, mighty men who walked with God; and in the words "who walked with God" lies the secret of the words "mighty men." Cause, effect.

The Lord never prospers any man, but the man prospers because he acknowledges the Lord, and lives in accordance with the higher laws. Solomon was given the opportunity of choosing whatever he desired; his better judgment prevailed and he chose wisdom. But when he chose wisdom he found that it

included all else beside. We are told that God hardened Pharaoh's heart. I don't believe it. God never hardens any one's heart. Pharaoh hardened his own heart and God was blamed for it. But when Pharaoh hardened his heart and disobeyed the voice of God, the plagues came. Again, cause, effect. Had he, on the contrary, listened, — in other words, had he opened himself to and obeyed the voice of God, the plagues would not have come.

We can be our own best friends or we can be our own worst enemies. In the degree that we become friends to the highest and best within us, we become friends to all; and in the degree that we become enemies to the highest and best within us, do we become enemies to all. In the degree that we open ourselves to the higher powers and let them manifest through us, then by the very inspirations we carry with us do we become in a sense the saviours of our fellow-men, and in this way we all are, or may become, the saviours one of another. In this way you may become, indeed, one of the world's redeemers.

### **THE BASIC PRINCIPLE OF ALL RELIGIONS— THE UNIVERSAL RELIGION.**

The great truth we are considering is the fundamental principle running through all religions. We find it in every one. In regard to it all agree. It is, moreover, a great truth in regard to which all people can agree, whether they belong to the same or to different religions. People always quarrel about the trifles, about their personal views of minor insignificant points. They always come together in the presence of



great fundamental truths, the threads of which run through all. The quarrels are in connection with the lower self, the agreements are in connection with the higher self.

A place may have its factions that quarrel and fight among themselves, but let a great calamity come upon the land, flood, famine, pestilence, and these little personal differences are entirely forgotten and all work shoulder to shoulder in the one great cause. The changing, the evolving self gives rise to quarrels; the permanent, the soul self unites all in the highest efforts of love and service.

Patriotism is a beautiful thing; it is well for me to love my country, but why should I love my own country more than I love all others? If I love my own and hate others, I then show my limitations, and my patriotism will stand the test not even for my own. If I love my own country and in the same way love all other countries, then I show the largeness of my nature, and a patriotism of this kind is noble and always to be relied upon.

The view of God in regard to which we are agreed, that He is the Infinite Spirit of Life and Power that is back of all, that is working in and through all. that is the life of all, is a matter in regard to which all men, all religions can agree. With this view there can be no infidels or atheists. There are atheists and infidels in connection with many views that are held concerning God, and thank God there are. Even devout and earnest people among us attribute things to God that no respectable men or women would permit to be

attributed to themselves. This view is satisfying to those who cannot see how God can be angry with his children, jealous, vindictive. A display of these qualities always lessens our respect for men and women, and still we attribute them to God.

The earnest, sincere heretic is one of the greatest friends true religion can have. Heretics are among God's greatest servants. They are among the true servants of mankind. Christ was one of the greatest heretics the world has ever known. He allowed himself to be bound by no established or orthodox teachings or beliefs. Christ is preeminently a type of the universal. John the Baptist is a type of the personal. John dressed in a particular way, ate a particular kind of food, belonged to a particular order, lived and taught in a particular locality, and he himself recognized the fact that he must decrease while Christ must increase. Christ, on the other hand, gave himself absolutely no limitations. He allowed himself to be bound by nothing. He was absolutely universal and as a consequence taught not for his own particular day, but for all time.

This mighty truth which we have agreed upon as the great central fact of human life is the golden thread that runs through all religions. When we make it the paramount fact in our lives we will find that minor differences, narrow prejudices, and all these laughable absurdities will so fall away by virtue of their very insignificance, that a Jew can worship equally as well in a Catholic cathedral, a Catholic in a Jewish synagogue, a Buddhist in a Christian church, a Christian in a Buddhist temple. Or all can worship

equally well about their own hearth-stones, or out on the hillside, or while pursuing the avocations of every-day life. For true worship, only God and the human soul are necessary. It does not depend upon times, or seasons, or occasions. Anywhere and at any time God and man in the bush may meet.

This is the great fundamental principle of the universal religion upon which all can agree. This is the great fact that is permanent. There are many things in regard to which all cannot agree. These are the things that are personal, non-essential, and so as time passes they gradually fall away. One who doesn't grasp this great truth, a Christian, for example, asks "But was not Christ inspired?" Yes, but he was not the only one inspired. Another who is a Buddhist asks, "Was not Buddha inspired?" Yes, but he was not the only one inspired. A Christian asks, "But is not our Christian Bible inspired?" Yes, but there are other inspired scriptures. A Brahmin or a Buddhist asks, "Are not the Vedas inspired?" Yes, but there are other inspired sacred books. Your error is not in believing that your particular scriptures are inspired, but your error is—and you show your absurdly laughable limitations by it—your inability to see that other scriptures are also inspired.

The sacred books, the inspired writings, all come from the same source,—God, God speaking through the souls of those who open themselves that He may thus speak. Some may be more inspired than others. It depends entirely on the relative degree that this one or that one opens himself to the Divine voice. Says one of the inspired writers in the Hebrew scriptures,

Wisdom is the breath of the power of God, and *in all ages* entering into holy souls she maketh them friends of God and prophets.

Let us not be among the number so dwarfed, so limited, so bigoted as to think that the Infinite God has revealed Himself to one little handful of His children, in one little quarter of the globe, and at one particular period of time. This isn't the pattern by which God works. Of a truth I perceive that God is no respecter of persons, but in every nation he that revereth God and worketh righteousness is accepted of Him, says the Christian Bible.

When we fully realize this truth we will then see that it makes but little difference what particular form of religion one holds to, but it does make a tremendous difference how true he is to the vital principles of this one. In the degree that we love self less and love truth more, in that degree will we care less about converting people to our particular way of thinking, but all the more will we care to aid them in coming into the full realization of truth through the channels best adapted to them. The doctrine of our master, says the Chinese, consisted solely in integrity of heart. We will find as we search that this is the doctrine of every one who is at all worthy the name of master.

The great fundamental principles of all religions are the same. They differ only in their minor details according to the various degrees of enfoldment of different people. I am sometimes asked, "To what religion do you belong?" What religion? Why, bless you, there is only one religion,—the religion of the

living God. There are, of course, the various creeds of the same religion arising from the various interpretations of different people, but they are all of minor importance. The more unfolded the soul the less important do these minor differences become. There are also, of course, the various so-called religions. There is in reality, however, but one religion.

The moment we lose sight of this great fact we depart from the real, vital spirit of true religion and allow ourselves to be limited and bound by form. In the degree that we do this we build fences around ourselves which keep others away from us, and which also prevent our coming into the realization of universal truth; there is nothing worthy the name of truth that is not universal.

There is only one religion. "Whatever road I take joins the highway that leads to Thee," says the inspired writer in the Persian scriptures. "Broad is the carpet God has spread, and beautiful the colors he has given it." "The pure man respects every form of faith," says the Buddhist. "My doctrine makes no difference between high and low, rich and poor; like the sky, it has room for all, and like the water, it washes all alike." "The broad minded see the truth in different religions; the narrow minded see only the differences," says the Chinese. The Hindu has said, "The narrow minded ask, 'Is this man a stranger, or is he of our tribe?' But to those in whom love dwells, the whole world is but one family." "Altar flowers are of many species, but all worship is one." "Heaven is a palace with many doors, and each may enter in his

own way." "Are we not all children of one Father?" says the Christian. "God has made of one blood all nations, to dwell on the face of the earth." It was a latter-day seer who said, "That which was profitable to the soul of man the Father revealed to the ancients; that which is profitable to the soul of man today revealeth He this day."

It was Tennyson who said, "I dreamed that stone by stone I reared a sacred fane, a temple, neither pagoda, mosque, nor church, but loftier, simpler, always open-doored to every breath from heaven, and Truth and Peace and Love and Justice came and dwelt therein."

Religion in its true sense is the most joyous thing the human soul can know, and when the real religion is realized, we will find that it will be an agent of peace, of joy, and of happiness, and never an agent of gloomy, long-faced sadness. It will then be attractive to all and repulsive to none. Let our churches grasp these great truths, let them give their time and attention to bringing people into a knowledge of their true selves, into a knowledge of their relations, of their oneness, with the Infinite God, and such joy will be the result, and such crowds will flock to them, that their very walls will seem almost to burst, and such songs of joy will continually pour forth as will make all people in love with the religion that makes for every-day life, and hence the religion that is true and vital. Adequacy for life, adequacy for every-day life here and now, must be the test of all true religion. If it does not bear this test, then it simply is not religion. We need an everyday, a this-world religion. All time spent in connection with any other is worse than

wasted. The eternal life that we are now living will be well lived if we take good care of each little period of time as it presents itself day after day. If we fail in doing this, we fail in everything.

### **ENTERING NOW INTO THE REALIZATION OF THE HIGHEST RICHES.**

I hear the question, What can be said in a concrete way in regard to the method of coming into this realization? The facts underlying it are, indeed, most beautiful and true, but how can we actualize in ourselves the realization that carries with it such wonderful results?

The method is not difficult if we do not of ourselves make it difficult. The principal word to be used is the word, — Open. Simply to open your mind and heart to this divine inflow which is waiting only for the opening of the gate, that it may enter. It is like opening the gate of the trough which conducts the water from the reservoir above into the field below. The water, by virtue of its very nature, will rush in and irrigate the field if the gate is but opened. As to the realization of our oneness with this Infinite Life and Power, after seeing, as I think we have clearly seen by this time, the relations it bears to us and we to it, the chief thing to be said is simply, — Realize your oneness with it. The open mind and heart whereby one is brought into the receptive attitude is the first thing necessary. Then the earnest, sincere desire.

It may be an aid at first to take yourself for a few moments each day into the quiet, into the silence,

where you will not be agitated by the disturbances that enter in through the avenues of the physical senses. There in the quiet alone with God, put yourself into the receptive attitude. Calmly, quietly, and expectantly desire that this realization break in upon and take possession of your soul. As it breaks in upon and takes possession of the soul, it will manifest itself to your mind, and from this you will feel its manifestations in every part of your body. Then in the degree that you open yourself to it you will feel a quiet, peaceful, illuminating power that will harmonize body, soul, and mind, and that will then harmonize these with all the world. You are now on the mountain top, and the voice of God is speaking to you. *Then, as you descend, carry this realization with you.* Live in it, waking, working, thinking, walking, sleeping. In this way, although you may not be continually on the mountain top, you will nevertheless be continually living in the realization of all the beauty, and inspiration, and power you have felt there.

Moreover, the time will come when in the busy office or on the noisy street you can enter into the silence by simply drawing the mantle of your own thoughts about you and realizing that there and everywhere the Spirit of Infinite Life, Love, Wisdom, Peace, Power, and Plenty is guiding, keeping, protecting, leading you. This is the spirit of continual prayer. This it is to pray without ceasing. This it is to know and to walk with God. *This it is to find the Christ within.* This is the new birth, the second birth. First that which is natural, then that which is spiritual. It is thus that the old man Adam is put off and the new man Christ is



put on. This it is to be saved unto life eternal, whatever one's form of belief or faith may be; for it is life eternal to know God. "The Sweet By and By" will be a song of the past. We will create a new song—"The Beautiful Eternal Now."

This is the realization that you and I can come into this very day, this very hour, this very minute, if we desire and if we will it. And if now we merely set our faces in the right direction, it is then but a matter of time until we come into the full splendors of this complete realization. To set one's face in the direction of the mountain and then simply to journey on, whether rapidly or more slowly, will bring him to it. But unless one set his face in the right direction and make the start, he will not reach it. It was Goethe who said:

"Are you in earnest? Seize this very minute: What you can do, or dream you can, begin it; Boldness has genius, power, and magic in it. Only engage and then the mind grows heated; Begin and then the work will be completed."

Said the young man, Gautama Siddhartha, I have awakened to the truth and I am resolved to accomplish my purpose,—Verily I shall become a Buddha. It was this that brought him into the life of the Enlightened One, and so into the realization of Nirvana right here in this life. That this same realization and life is within the possibilities of all here and now was his teaching. It was this that has made him the Light Bearer to millions of people.

Said the young man, Jesus, Know ye not that I must be about my Father's business? Making this the one great purpose of his life he came into the full and complete realization,—I and the Father are one. He thus came into the full realization of the Kingdom of Heaven right here in this life. That all could come into this same realization and life here and now was, his teaching. It was this that has made him the Light Bearer to millions of people.

And so far as practical things are concerned, we may hunt the wide universe through and we shall find that there is no injunction more practical than, Seek ye first the kingdom of God and His righteousness and all other things shall be added unto you. And in the light of what has gone before, I think there is no one who is open to truth and honest with himself who will fail to grasp the underlying reason and see the great laws upon which it is based.

Personally I know lives that have so fully entered into the kingdom through the realization of their oneness with the Infinite Life and through the opening of themselves so fully to its divine guidance, that they are most wonderful concrete examples of the reality of this great and all-important truth. They are people whose lives are in this way guided not only in a general way, but literally in every detail. They simply live in the realization of their oneness with this Infinite Power, continually in harmony with it, and so continually in the realization of the kingdom of heaven. An abundance of all things is theirs. They are never at a loss for anything. The supply seems always equal to the demand. They never seem at a loss in

regard to what to do or how to do it. Their lives are care-less lives. They are lives free from care because they are continually conscious of the fact that the higher powers are doing the guiding, and they are relieved of the responsibility. To enter into detail in connection with some of these lives, and particularly with two or three that come to my mind at this moment, would reveal facts that no doubt to some would seem almost incredible if not miraculous. But let us remember that what is possible for one life to realize is possible for all. This is indeed the natural and the normal life, that which will be the every-day life of every one who comes into and who lives in this higher realization and so in harmony with the higher laws. This is simply getting into the current of that divine sequence running throughout the universe; and when once in it, life then ceases to be a plodding and moves along day after day much as the tides flow, much as the planets move in their courses, much as the seasons come and go.

All the frictions, all the uncertainties, all the ills, the sufferings, the fears, the forebodings, the perplexities of life come to us because we are out of harmony with the divine order of things. They will continue to come as long as we so live. Rowing against the tide is hard and uncertain. To go with the tide and thus to take advantage of the working of a great natural force is safe and easy. To come into the conscious, vital realization of our oneness with the Infinite Life and Power is to come into the current of this divine sequence. Coming thus into harmony with the Infinite, brings us in turn into harmony with all about us, into harmony with the life of the heavens, into

harmony with all the universe. And above all, it brings us into harmony with ourselves, so that body, soul, and mind become perfectly harmonized, and when this is so, life becomes full and complete.

The sense life then no longer masters and enslaves us. The physical is subordinated to and ruled by the mental; this in turn is subordinated to and continually illumined by the spiritual. Life is then no longer the poor, one-sided thing it is in so many cases; but the threefold, the all-round life with all its beauties and ever increasing joys and powers is entered upon. Thus it is that we are brought to realize that the middle path is the great solution of life; neither asceticism on the one hand nor license and perverted use on the other. Everything is for use, but all must be wisely used in order to be fully enjoyed.

As we live in these higher realizations the senses are not ignored but are ever more fully perfected. As the body becomes less gross and heavy, finer in its texture and form, all the senses become finer, so that powers we do not now realize as belonging to us gradually develop. Thus we come, in a perfectly natural and normal way, into the super-conscious realms whereby we make it possible for the higher laws and truths to be revealed to us. As we enter into these realms we are then not among those who give their time in speculating as to whether this one or that one had the insight and the powers attributed to him, but we are able to know for ourselves. Neither are we among those who attempt to lead the people upon the hearsay of some one else, but we know whereof we speak, and only thus can we speak with authority.

There are many things that we cannot know until by living the life we bring ourselves into that state where it is possible for them to be revealed to us. "If any man will do His will, he shall know of the doctrine." It was Plotinus who said, The mind that wishes to behold God must itself become God. As we thus make it possible for these higher laws and truths to be revealed to us, we will in turn become enlightened ones, channels through which they may be revealed to others.

When one is fully alive to the possibilities that come with this higher awakening, as he goes here and there, as he mingles with his fellow-men, he imparts to all an inspiration that kindles in them a feeling of power kindred to his own. We are all continually giving out influences similar to those that are playing in our own lives. We do this in the same way that each flower emits its own peculiar odor. The rose breathes out its fragrance upon the air and all who come near it are refreshed and inspired by this emanation from the soul of the rose. A poisonous weed sends out its obnoxious odor; it is neither refreshing nor inspiring in its effects, and if one remain near it long he may be so unpleasantly affected as to be made even ill by it.

The higher the life the more inspiring and helpful are the emanations that it is continually sending out. The lower the life the more harmful is the influence it continually sends out to all who come in contact with it. Each one is continually radiating an atmosphere of one kind or the other.

We are told by the mariners who sail on the Indian Seas, that many times they are able to tell their approach to certain islands long before they can see them by the sweet fragrance of the sandalwood that is wafted far out upon the deep. Do you not see how it would serve to have such a soul playing through such a body that as you go here and there a subtle, silent force goes out from you that all feel and are influenced by; so that you carry with you an inspiration and continually shed a benediction wherever you go; so that your friends and all people will say, — His coming brings peace and joy into our homes, welcome his coming; so that as you pass along the street, tired, and weary, and even sin-sick men and women will feel a certain divine touch that will awaken new desires and a new life in them; that will make the very horse as you pass him turn his head with a strange, half-human, longing look? Such are the subtle powers of the human soul when it makes itself translucent to the Divine. To know that such a life is within our living here and now is enough to make one burst forth with songs of joy. And when the life itself is entered upon, the sentiment of at least one song will be:

"Oh! I stand in the Great Forever,  
 All things to me are divine;  
 I eat of the heavenly manna,  
 I drink of the heavenly wine.

"In the gleam of the shining rainbow  
 The Father's Love I behold,  
 As I gaze on its radiant blending  
 Of crimson and blue and gold.

"In all the bright birds that are singing,  
 In all the fair flowers that bloom,  
 Whose welcome aromas are bringing  
 Their blessings of sweet perfume;

"In the glorious tint of the morning,  
 In the gorgeous sheen of the night,  
 Oh! my soul is lost in rapture,  
 My senses are lost in sight."

As one comes into and lives continually in the full, conscious realization of his oneness with the Infinite Life and Power, then all else follows. This it is that brings the realization of such splendors, and beauties, and joys as a life that is thus related with the Infinite Power alone can know. This it is to come into the realization of heaven's richest treasures while walking the earth. This it is to bring heaven down to earth, or rather to bring earth up to heaven. This it is to exchange weakness and impotence for strength; sorrows and sighings for joy; fears and forebodings for faith; longings for realizations. This it is to come into fullness of peace, power, and plenty. This it is to be in tune with the Infinite." (In Tune with the Infinite, By Ralph Waldo Trine

### **"THE SAVIORS OF ROYAL DESCENT, BUT HUMBLE BIRTH.**

WE have the singular coincidence presented in the histories of several of the Saviors of their lineal descent through a line of kings or princes, and yet commencing their probationary life under the most

humble and adverse circumstances—being born in stables, caves, and other inauspicious situations.

The story of their royal blood was calculated to add dignity to their characters, while their humble birth in the midst of poverty, and unmarked by ostentation, would evince their humility, meekness, condescension, and absence of pride, and thus proclaim a lesson of humility and resignation to their disciples and followers.

Here, seems to be plainly indicated the motives for assigning them to such a birth, and such a character.

Christ's lineal descent, it will be remembered, is professedly traced (though in a very zig-zag, disjointed manner) from the royal house of David. And yet his royal blood did not save him from the most ignoble and ignominious birth, and obscure exordium of his earth life.

A singular story, and yet a similar story, is told of the Indian Savior Krishna, who was, according to the Rev. Mr. Allen (India, p. 379) of the royal house of Kousa, traced back through many generations. Yet, in order to teach the world a lesson of true humility, and administer a just reprehension to pride, he submitted to be born in a cave, amid the denizens of subterranean abodes. And here let it be noted, the best and most orthodox writers concede that while Christ is said to have born in a manger, that manger was in a cave. Mr. Fleetwood (a very popular Christian writer) testifies in this matter that "the Greek fathers generally agree that the place of Christ's



birth was a cave. Then the coincidence in this respect between Christ and Krishna may be set down as complete.

We have no means of learning how many of the Saviors were of royal blood, as the genealogy of some of them is not given. But those whose lineal descent is furnished us are almost uniformly traced to or evinced as springing from royal parentage, and practical humility—so far as it can be taught by an unostentatious birth—is a lesson taught by nearly all. Buddha Sakia of Hindostan is directly traced through a royal pedigree.

Speaking on this point, one writer remarks: "Tradition affirms that his mother was betrothed to a rajah, and of course her son belonged to the same royal caste that Krishna did during his existence on earth."

"The Great Prophet" of Arabia (Mahomet) not only commenced his earthly career in a humble situation, but resembled Christ in having "nowhere to lay his head." It is said of the Great Prophet, "A cloak spread on the ground served him for a bed, and a skin filled with date leaves was his pillow." The genealogy of the God Yu (of China) is traced through a line of princes to a very remote origin, while his whole life was a lesson of practical humility, and proclaimed at every step, "This is the way; walk ye in it." (The World's Sixteen Crucified Saviours, By Kersey Graves)

## CHAPTER FOUR

### Of the Silent Divine Emanation



What, henceforth, brings forth the emanations from  
 the heavens?  
 In the silent remnant, all becomes still  
 Nothing is as it seems  
 For in an instant, the soul has gone from extreme  
 violence to non-action  
 From noise to silence  
 From vice to virtue  
 From sin to solace  
 From disquietude to inner peace  
 There is no more other  
 There is no more need for you  
 For I am all of that within myself  
 And what has become of all that is eternal?  
 It has transfigured by a sudden realization in the  
 night  
 The falsehoods of the past are frozen  
 Their dreams were so sparse anyway  
 In the elevation of the mind the dream has expanded  
 Into an often misunderstood space where things have  
 ceased to be  
 All things have ceased to move  
 All thoughts have stilled to naught  
 And here, I emanate  
 From the glory of God, I emanate  
 And the emanations are miraculously carried to all  
 who seek it below  
 In my peace, I have become living power  
 In my silence, I have become a receptacle of living  
 truth  
 I am not a body, but a vessel of energy  
 And I bring the divine to those below  
 How do I do this?

I don't know  
 For it is no longer done of myself  
 The Lord God Almighty has taken over all  
 All of my thoughts  
 All of my loves  
 All of my fears  
 All of my wants  
 All of my desires  
 All of my hopes  
 All of my dreams  
 All of my dreams have unfolded into synchronistic  
 perfection  
 And that synchronistic perfection has nothing to do  
 with me  
 It is not mine  
 It comes to me from above  
 It came when I realized my need  
 My one and only need  
 God  
 And then God swiveled through the cosmic elements  
 of the universe  
 Into my frail heart and mind  
 My body was no more mine than it was any other's  
 It became synergy  
 And that synergy became emanation  
 And all those below who wished to receive of it  
 Received of it without their knowing  
 Without their asking  
 For the Lord, God, is a good God and knows our need  
  
 Our only need is Himself  
 Once we have that, all else  
 Masculine and feminine  
 Competing desires

Pernicious cravings  
 Uncanny fetters  
 Lurid sin  
 All swept away by a moment spent in the mind of  
 God  
 Wherein the only true need resides  
 Our peace lies there  
 If you seek it, look in His direction  
 Cease looking towards other creatures  
 Cease looking towards the world  
 Seek only eternity and its attributes  
 And those attributes will become yours  
 Not that you will own them  
 But they will enter within you  
 And they will now preside  
 Your dreams will become luminous  
 Your past will become a faint memory  
 When God's attributes preside  
 All is peace  
 That is the answer  
 It is simple  
 It has been a long road to find  
 But seek God's attributes  
 No other way, no other way  
 Don't distract yourself with that which appears easier  
 Or those paths which require little of you  
 Accept only the answer  
 Much is required of you to seek to live within God's  
 attributes  
 Vice and virtue, no longer optional  
 Seek to know the holiness of God  
 And God's holiness will find you  
 And regardless of your own lack of intrinsic worth  
 God will reside within you

Because He is love  
 And those who love Him, are those whom He loves  
 And He so deigns to reside within every humble soul  
     Who renounces personal desire  
     To become that which God desires  
         And that is how it is done  
     When God's attributes preside  
         All is Peace

And then God swiveled through the cosmic elements  
     of the universe  
     Into my frail heart and mind  
 My body was no more mine than it was any other's  
     It became synergy  
     And that synergy became emanation  
 And all those below who wished to receive of it  
     Received of it

"I WILL now speak to those who feel indeed in themselves a desire to repent, and yet cannot come to acknowledge and bewail their committed sins; the flesh saying continually to the soul, Stay awhile, it is well enough, or, It is time enough to-morrow; and when tomorrow is come then the flesh says again, To-morrow; the soul in the meanwhile, sighing and fainting, conceiveth neither any true sorrow for the sins it hath committed nor any comfort. Unto such an one, I say, I will write a process or way, which I myself have gone, that he may know what he must do and how it went with me, if peradventure he be inclined to enter into and pursue the same way.

When any man findeth in himself, pressed home upon his mind and conscience, a hunger or desire to

repent, and yet feeleth no true sorrow in himself for his sins which he hath committed, but only an hunger or desire of such sorrow; so that the poor captive soul continually sighs, fears, and must needs acknowledge itself guilty of sins before the judgment of God; such an one, I say, can take no better course than this, namely, to wrap up his senses, mind and reason together, and make to himself instantly, as soon as ever he perceiveth in himself the desire to repent, a mighty strong purpose and resolution that he will that very hour, nay, that minute, immediately enter into repentance, and go forth from his wicked way, not at all regarding the power and respect of the world. Yea, and if it should be required, that he will forsake and disesteem all things for true repentance sake; and never depart from that resolution again though he should be made the fool and scorn of all the world for it; that with the full bent and strength of his mind he will go forth from the glory and pleasure of the world, and patiently enter into the passion and death of Christ, and set all his hope and confidence upon the life to come; that even now in righteousness and truth he will enter into the vineyard of Christ and therein do the will of God; that in the Spirit and will of Christ he will begin and finish all his actions in this world; and for the sake of Christ's word and promise, which holds forth to us a heavenly reward, willingly take up and bear every adversity and cross, so that he may be admitted into the communion and fellowship of the children of Christ.

He must firmly imagine to himself, wholly wrapping up his soul in this persuasion, that in such his purpose he shall obtain the love of God in Christ

Jesus, and that God will give unto him that noble pledge, the Holy Ghost, for an earnest; that in the humanity of Christ he himself shall be born again, and that the Spirit of Christ will renew his mind with love and power and strengthen his weak faith. Also that in his divine hunger he shall receive the flesh and blood of Christ for food and drink in the desire of his soul, which hungereth and thirsteth after it as its proper nutriment; and with the thirst of the soul drink the water of eternal life out of the pure fountain of Jesus Christ.

He must also wholly and firmly imagine to himself and set before him the great love of God. He must persuade himself that God in Christ will much more readily hear him and receive him to grace than he come; that God in the love of Christ, in the most dear and precious name Jesus, cannot will any evil; and that there is no angry countenance at all in this Name, but only the highest and deepest love and faithfulness, the greatest sweetness of God.

In this consideration he must firmly imagine to himself that this very hour and instant God is really present within and without him. He must know and believe that in his inward man he standeth really before God on whom his soul hath turned its back; and he must, with the eyes of his mind cast down in fear and deepest humility, begin to confess his sins and unworthiness before the face of God in some such manner as the following:

O thou great unsearchable God, Lord of all things; thou who in Christ Jesus, of thy great love towards



us, hath manifested thyself in our humanity: I, poor, unworthy, sinful wretch, come before thy presence, though I am not worthy to lift up mine eyes unto thee, acknowledging and confessing that I am guilty of breaking off from thy great love and the grace which thou hast freely bestowed upon us.

My soul knoweth not itself because of the mire of sin; but accounteth itself a strange child before thee, not worthy to desire thy grace.

O God in Christ Jesus, thou who for poor sinners' sake didst become man to help them, to thee I complain. The Devil hath poisoned me so that I know not my Saviour; I am become a wild branch on thy tree. In myself I am become a fool; I am naked and bare, my shame stands before mine eyes, I cannot hide it; thy judgement waiteth for me. What shall I say before thee, who art the Judge of all the world?

O merciful God, it is owing to thy love and longsuffering that I lie not already in hell. I lie before thee as a dying man whose life is passing from his lips, as a spark of life going out; kindle it, O Lord, and lift up the breath of my soul before thee.

A man must bring a serious mind to this work. If ever he would obtain the divine love, and union with the noble Wisdom of God, he must make an earnest vow in his purpose and mind.

Beloved Reader, out of love to thee I will not conceal from thee what is made known to me. If thou lovest the vanity of the flesh still, and art not in an earnest

purpose on the way to the new birth, intending to become a new man, then leave the above-written words in that prayer unspoken; else they will turn to a judgement of God in thee. Thou must not take the holy names in vain; they belong to the thirsty soul. But if thy soul be indeed athirst it shall find by experience what words they are.

Beloved Soul; Christ was tempted in the wilderness, and, if thou wilt put on him, thou must go through his whole progress even from his incarnation to his ascension. Though thou art not able nor required to do that which he hath done, yet thou must enter wholly into his process and therein die continually from corruption. For the Virgin, the Holy Wisdom, expouseth not herself to the soul except the soul, through the death of Christ, spring up as a new plant, standing in heaven.

Therefore take heed what thou doest: when thou hast made thy promise keep it; then Wisdom will crown thee more readily than thou wouldst be crowned. But thou must be sure, when the Tempter cometh to thee with the pleasure and glory of the world, that thy mind reject it. The free will of thy soul must stand the brunt as a warrior and champion. If the Devil cannot prevail against thy soul with vanity, then he cometh against it with its unworthiness and its catalogue of sins. There thou must fight hard, for in this conflict it goeth so terribly with many a poor sinner that outward reason thinketh him to be distracted, or possessed by an evil spirit. In this kind of combat heaven and hell are fighting one against the other. Yet a soldier who hath been in the wars can tell how to

fight, and can teach another that may be in the like condition.

I have set down here for the help of the reader a very earnest prayer in temptation, that he may know what to do if the same should befall him:

Most deep Love of God in Christ Jesus, leave me not in this distress. I confess I am guilty of the sins which now rise up in my mind and conscience; if thou forsake me I must perish. But hast thou not promised me in thy word, saying, *If a mother could forget her child (which can hardly be), yet thou wilt not forget me?* Thou hast set me as a sign in thy hands which were pierced through with sharp nails, and in thy open side whence blood and water gushed out. Poor wretch that I am! I can in my own ability do nothing before thee; I sink myself down into thy wounds and death; into thee I sink down in the anguish of my conscience; do with me what thou wilt.

Beloved Reader, this is no light matter; he that accounteth it so hath not yet passed through the trial. His conscience is still asleep. Happy is he who passeth through this fire in the time of his youth, before the Devil buildeth up in him a stronghold; he may prove a labourer in the heavenly vineyard, and sow his seed in the garden of Christ, where in due time he shall reap the fruit. This trial continueth a long while with many a poor soul, several years if he do not earnestly and early put on the armour of Christ. But to him who with a firm purpose striveth to depart from his evil ways the temptation will not be so hard, neither will it continue so long. Yet he must

stand out valiantly till victory be gotten over the Devil. He shall be mightily assisted, and all shall end in the best for him; so that afterwards, when the day breaketh in his soul, he turneth all to the great praise and glory of God." (The Confessions of Jacob Boehme, Edited by Scott Palmer)

"Omnipotent Jesus, remove from me all impediments to the effects of thy infinite power and goodness. I divest myself of my own liberty, consecrated entirely to the disposal of thy will. Have pity on me, and heal me of all impurities and want of fidelity; fill me with thy grace and wisdom. I abandon myself entirely to thee. Oh, my Jesus; I desire to be all thine; I desire to labor fervently in promoting thy glory, and, at the site of thy sufferings, to suffer patiently all tribulations. Grant that in all things I may do what is best pleasing to thee. My God, even were there no punishment for the wicked, I would not cease to love thee and to suffer for thee. Grant that I may correspond with thy designs. Grant that for the future that thou alone mayest be my portion forever. O Word incarnate, cleanse my heart with thy blood, and imprint in it, as a pledge of thy love, thy holy name, Jesus." (Discourses on the Holy Sacrifice of the Mass and of the Divine Office with a Preparation and Thanksgiving before and after Mass for every day of the week, 1878, By St. Alphonsus Liguori)

"A mystic is not a mysterious person; but is one who has a deep, inner sense of Life and Unity with the Whole; mysticism and mystery are entirely different things; one is real while the other may, or may not, be

an illusion. There is nothing mysterious in the Truth, so far as It is understood; but all things, of course, are mysteries until we understand them.

A mystic is one who intuitively perceives Truth and who, without mental process, arrives at Spiritual Realizations. It is from the teachings of the great mystics that the best in the philosophy of the world has come.

The civilization of to-day is built around the teachings of a few people who have intuitively perceived Spiritual Truth. Our great code of law was given by Moses, a man who through the mystic sense perceived that we live in a Universe of Law. Our greatest code of ethics was given through the perception of the prophets, culminating in such teachings as those of Jesus and Buddha. Who was there who could have taught such men as these? By what process of mentality did they arrive at their profound conclusions? We are compelled to recognize that Spirit Alone was their Teacher; they were, indeed, taught of God.

The mystic intuitively senses Reality and instinctively knows The Truth; and in this way all of the best in literature, music and art have come.

Our great religions have been given by a few who climbed the heights of spiritual vision and caught a fleeting glimpse of Ultimate Reality. No living soul could have taught them what they knew, and it is doubtful if even they themselves knew why they knew.

The great poets have been true mystics and have revealed, through their poems, the Presence of God. Men like Robert Browning, Tennyson, Wordsworth, Homer, Walt Whitman, Edward Rowland Sill, and others of like nature, have given us poetry which is immortal, because they had a mystic sense of life: the perception of a Living Presence. All true philosophers are mystics; the old prophets were mystics; David, Solomon, Jesus, Plato, Buddha, Plotinus, Emerson, and a score of others, all had the same experience: the sense of a Living Presence.

The greatest music ever composed was written by the hand of a mystic; and the highest and best in art has come from the same source.

Man has compelled nature to do his bidding; he has harnessed electric energy, caught the wind, trapped steam and made them all obey his will. He has invented machines to do the work of thousands; he has belted the globe with his traffic and built up a wonderful civilization; but in few cases has he conquered his own soul.

The highest and best that we have in civilization is the result of the mystic sense which has been perceived by a few in each age. All that modern appliances and inventions give us in the way of comfort and luxury, good and necessary as they are, may be counted as nothing compared to the teachings of Jesus. By this, we do not mean to decry modern civilization, education or anything that goes with it; for we are firm believers in anything and everything that makes life interesting and worth living. We believe in

science, art, religion, education, commerce, government, industry, agriculture, and all that goes to make up a well-rounded experience in life; but we repeat, what would they amount to, if thought of in any other light than as passing things?

The mystic has revealed things that do not pass as ships in the night; he has revealed Eternal Verities and has plainly taught us that there is a Living Presence indwelling All.

### **TRUE MYSTICISM AND THE PSYCHIC SENSE**

There is a vast difference between mysticism and psychism, between a mystic and an ordinary psychic. The psychic capacity will be thoroughly discussed in Lesson Six, and the reader will remember that it is the power to read subjectively; it may be dealing with a reality or with an illusion. The average psychic must become more or less subjective in order to do good work. At best, and even though in a normal state of mind, he can only read subjective pictures and tendencies; at best, he is generally dealing with human thought. Should he penetrate that thought, he would then become a mystic.

A mystic does not read human thought but senses the Thought of God. The question might be asked, "How do you know that he senses the Thought of God?" Because the mystics of every age have seen, sensed and taught THE SAME TRUTH. Psychic experiences more or less contradict each other, because each psychic sees a different kind of mental picture; but the

mystic experiences of the ages have revealed ONE AND THE SAME TRUTH.

### **WHAT THE MYSTICS HAVE TAUGHT**

Without exception, all of the mystics have taught that there is but One Ultimate Reality; and that this Ultimate Reality is HERE NOW, IF WE COULD BUT SEE IT.

Strange as it may seem, the great mystics have all believed in a Personal God; that is, a God who is Personal to all who believe in Him. They have not, of course, believed in an ANTHROPOMORPHIC GOD; but they have believed in a God who consciously works in and through man; and they have adored and worshiped this God.

The great mystics have been illumined, that is, they have, at times, seen through the veil of matter and perceived the Spiritual Universe. They have taught that the Kingdom of God is NOW PRESENT AND NEEDS BUT TO BE REALIZED; and they have, apparently, sensed that this Kingdom is within.

A psychic sees only through his own subjective mentality; consequently, everything that he looks at is more or less colored by the vibration of his own thought; he is subject to hallucinations and false impressions of every description. This is why, generally speaking, no two psychics ever see the same thing.



Mystics have all seen the same thing, and their testimony is in no way confusing; this is because the Spirit within them has borne witness to the Truth.

### **NO ULTIMATE EVIL**

One of the most illuminating things that mysticism has revealed, is that evil is not an ultimate reality. Evil is simply an experience of the soul on its journey toward Reality; it is not an entity but an experience necessary to self-unfoldment; it is not a thing of itself but simply a misuse of power. It will disappear when we stop looking at, or believing in, it. We cannot stop believing in it as long as we indulge in it; so the mystic has always taught the race to turn from evil and do good.

### **ULTIMATE SALVATION OF ALL**

The mystics have taught the ultimate salvation of all people and the immortality of every soul. Indeed, they have taught that immortality IS HERE AND NOW, IF WE WOULD BUT WAKE TO THE FACT. "Beloved, now are we the Sons of God." Since each soul is some part of the Whole, it is impossible that any soul can be lost. "God is not the God of the dead, but of the living." Damnation has been as foreign to the thought of the mystic as any belief in evil must be to the Mind of God.

### **FREEDOM FROM BURDEN**

The great mystics have taught that man should have no burdens, and would have none, if he turned to

"The One." "Come unto Me all ye that labor and are heavy laden and I will give you rest." As Jesus must have known that it would be impossible for all men to come unto Him as a Personality, He must have meant that we should come into His understanding of Life and Reality; that is, to come unto the Great God. Some day we will learn to lay our burdens on the Altar of Love, that they may be consumed by the fire of faith in the Living Spirit. Man would have no burdens if he kept his "High watch" toward "The One"; that is, if he always turned to God.

### **UNITY OF ALL**

Jesus prayed that all might come to see the Unity of Life. "That they may be One, even as we are One," was His prayer as He neared the completion of His great work on this planet. All mystics have sensed that we live in One Life. "For in Him we live, and move, and have our being." The Unity of Good is a revelation of the greatest importance; for it teaches us that we are One with the Whole, and One with each other. This realization alone will settle the question of human inequality. The real Fatherhood of God and the Actual Brotherhood of Man will be made apparent on earth to the degree that men realize True Unity.

### **REALIZATION OF INDIVIDUALITY**

No great mystic ever lived who denied the reality of individuality. The higher the sense of Truth, the greater will be the realization of the uniqueness of individual character and personality. The Real Self is

God-given and cannot be denied; it is the place where God comes to a point of Individualized and Personified Expression, and should be thought of in this light. "I am the Light of the world."

## **NORMALCY**

All mystics have been normal people, that is, they have lived just as other people have lived. The only difference has been that they have sensed a greater Reality; namely, the Presence of the Living Spirit. The true mystic in every age has come into the world of affairs and lived among men, sometimes as a teacher, and sometimes in the ordinary walks of life, but always in a perfectly natural way. There is nothing peculiar or strange about a mystic. People who shroud themselves in a cloak of mystery are not true mystics but are laboring under mental delusions and subjective hallucinations. They may be sincere in their beliefs, but they are none the less wrong in their methods. It is a question if a real mystic would even realize that he is a mystic. He would be more liable to think of himself simply as one who understands that he is One with the Whole.

## **THE GREAT LIGHT**

It is impossible, perhaps, to put into words or into print what a mystic sometimes sees, and it is as hard to believe it as it is to put it into words. But there is a certain inner sense which, at times, sees Reality in a flash which illuminates the whole being with a great flood of light. This, too, might seem an illusion unless the testimony were complete; for every mystic has

had this experience; but some have had it to a greater degree than others. Jesus was the greatest of all the mystics; and once, at least, after a period of illumination, His face was so bright that His followers could not look upon it.

In moments of deepest realization the great mystics have sensed that One Life flows through ALL; and that all are some part of that Life. They have also seen Substance, a fine, white, brilliant stuff, forever falling into everything; a Substance, indestructible and eternal. At times, the realization has been so complete that they have been actually blinded by the light. There are instances where for several days after such an experience, the one having it could not see on the physical plane; for he had seen the Inner Light. Remember, all this takes place when in a perfectly normal state of mind and has nothing whatever to do with the psychic state. It is not an illusion but a reality; and it is during these periods that real revelation comes. Perhaps a good illustration would be to suppose a large group of people in a room together, but unaware of each other's presence; each is busy with his own personal affairs. We will suppose the place to be dark and that some one comes in and takes a flash-light picture of the room and its occupants. Should this picture be shown to anyone who was in the room before it was taken, it might be hard for him to believe that all of the objects in the picture were actually in the room. This is, of course, a poor analogy, but it does serve to elucidate a point. In flashes of illumination, the inspired have seen INTO THE VERY CENTER OF REALITY, and have brought back with them a picture of what they have seen and

felt. Again, we know that this has not been an illusion or simply a subjective hallucination, for each age has had its mystics, and every age has produced the same results. ALL HAVE SEEN THE SAME THING. The testimony is complete and the evidence is certain.

### **WHAT THE MYSTICS HAVE TAUGHT ABOUT THE INDIVIDUAL**

All of the great mystics have taught practically the same thing. They have all agreed that the soul is on the pathway of experience, that is, of self-discovery; that it is on its way back to its Father's House; and that every soul will ultimately reach its Heavenly Home. They have taught the Divinity to Man. "I have said, Ye are gods; and all of you are children of the most High." They have told us that man's destiny is Divine and sure; and that Creation is Complete and Perfect NOW. The great mystics have all agreed that man's life is his to do with as he chooses; but that when he turns to "The One," he will always receive inspiration from On High.

They have told us of the marvelous relationship which exists between God and man, of a close Union that cannot be broken; and the greatest of the mystics have consciously walked with God and talked with Him, just as we talk to each other. It is difficult to realize how this could be; it is hard to understand how a Being, so Universal as God must be, can talk with man; here, alone, the mystic sense reveals the greater truth and knows that, Infinite as is the Divine Being, It is still Personal to all who believe in Its Presence. It is entirely possible for a man to talk with

the Spirit; for the Spirit is within men, and "He who made the ears" can hear.

## INSTINCT AND INTUITION

That quality in an animal which directs its action and tells it where to go to find food and shelter, we call instinct. It is, really, Omniscience in the animal. The same quality, more highly developed, makes its appearance in man; and is what we call intuition. Intuition is God in man, revealing to him the Realities of Being; and just as instinct guides the animal, so would intuition guide man, if he would allow it to operate through him. Here again, we must be careful not to mistake a psychic impression for an intuitive one. *Psychic impressions seek to control man; intuition always remains in the background and waits for his recognition.* "Behold, I stand at the door."

All arbitrary control of man stopped as soon as he was brought to a point of self-knowingness. From this point he must discover himself; but intuition, which is nothing less than God in man, silently awaits his recognition and cooperation. The Spirit is always there if we could but sense Its Presence. Mystics have felt this wonderful power working from within, and have responded to it; and, as a sure evidence that they were not laboring under delusions, they have all sensed the same thing; had the impressions been psychic only, each would have seen and sensed a different thing; for each would have seen through the darkness of his own subjective mentality.

## ILLUMINATION AND COSMIC CONSCIOUSNESS

There is such an experience as Illumination and Cosmic Consciousness; It is not a mystery, however, but is the Self-Knowingness of God through man. The more complete the operation of that Power, the more complete has been man's conscious mentality; for the illumined do not become less, but more themselves. The greater the consciousness of God, the more complete must be the realization of the True Self,--The Divine Reality.

Illumination will come as man more and more realizes his Unity with the Whole; and as he constantly endeavors to let the Truth operate through him. But since the Whole is at the point of the Inner Mentality, it will be here alone that he will contact It. "Speak to Him, thou, for He hears."

The only God man knows is the God of his own Inner Life; indeed, he can know no other. To assume that man can know a God outside himself is to assume that he can know something of which he is not conscious. This does not mean that man is God; it means that the only God man knows is within. The only place that man contacts God is within; and the only life man has is from within. God is not external, but is Indwelling, at the very center of man's life. This is why Jesus said that the Kingdom of Heaven is within, and why He prayed, "Our Father Which art in Heaven."

## THE HIGHEST PRACTICE

The highest mental practice is to listen to this Inner Voice and to declare for Its Presence. The greater a man's consciousness of this Indwelling I AM is, the more power he will have. This will never lead to illusion but will always lead to Reality. All great souls have known this and have constantly striven to let the Mind of God come out through their mentalities. "The Father that dwelleth in Me, He doeth the works." This was the declaration of the great Master, and it should be ours also; not a limited sense of life but a limitless one.

### **THE POWER OF JESUS**

The occult significance of the power of Jesus is easily understood when we study His method of procedure. Consider His raising of Lazarus from the dead. He stood at the tomb and gave thanks; this was recognition. He next said, "I Knew that Thou hearest me always"; this was unification; then He said, "Lazarus, come forth"; this was command. The method is perfect and we will do well to study and follow it. This method can be used in all treatment. First, realize that Divine Power Is; then unify with It, and then speak the word as "one having authority," for the Law is "the servant of the Eternal Spirit throughout all the ages."

### **TURNING WITHIN**

We should turn within, then, as have all of those great souls who have blessed the world with their presence; we should turn within and FIND GOD. It should seem natural to turn to the Great Power back of



everything; it should seem normal to believe in this Power; and we should have a sense of a Real Presence when we do turn toward the One and Only Power in the entire Universe. This method is by far the most effective. It gives a sense of power that nothing else can, and, in this way, proves that it is a Reality. It would be a wonderful experiment if the world would try to solve all of its problems through the power of Spirit. Indeed the time will come when every one will, "From the highest...to the lowest."

A sense of real completion can come only to that soul which realizes its Unity with the Great Whole. Man will never be satisfied until his whole being responds to this thought, and then, indeed, "Will God go forth anew into Creation."

"To as many as believed gave He the Power."

(The Science of Mind, By Ernest Holmes)





## CHAPTER FIVE

### Hope Springs Forth Renewal

Is this why Mass is not talking to the stars?  
 If the soul is afraid to go down the problems road  
     He will still remain with all he sees  
         Leave me out of it  
 Without, however, he can move forward  
 All appeared to have impossibly broken  
     If I was aware at that time  
 I would've changed what was going into the soul  
 I see the end of life like bringing that body through a  
         storm  
 Bowing to those who play as they wash away on their  
         burden

An allegory:

“Amidst the starbound universe, the traveler was sleeping among the children of the world when he looked upward and noticed the hands of three elderly ladies reaching down to him from the heavens above.

Reaching upwards, the ladies wished to shake his hands. The lady in the center seemed to be the leader, she had a short brown hair cut. As soon as her hands met his, the heavens opened behind them and her hand began to shake. “Awwww, you come from the stars,” the traveler said, “nice to meet you.”

And suddenly, an internal fire was lit from within his soul. As if his innards had literally become a volcanic epiphany, he soared directly into his past, into the time of his marriage.

And he began to speak from his own internal voice of that which he saw and experienced.”

‘I tried to fight the memories of the places we’d lived during our marriage because I knew I had failed at times as a husband and father, but they gently persisted in my mind as I laid semiconscious in bed.

Watching as though from the outside but at the same time reliving the experiences shown to me; I was taken thru a life review of my marriage. Just like in the Christmas Carol by Dickens. . . .

Going to each of the five or so homes we’d lived during our marriage, I saw all the improvements we’d made to each house. An elaborate rock garden in one, the complete remodel of another, the water canal and addition on another, the landscape and rock work on the last home we’d lived in together.

Interiorly, I knew it was all symbolic of the effort both of us had made to improve our lives despite the many challenges we’d faced during our many years of marriage.

Hearing the sound of laughter, I turned and remembered that sound. It was my former wife chasing me around the back yard with a water hose. We’d truly and sincerely loved each other early in our marriage, although at times we seemed a bit crude and lacking in maturity regarding how we conveyed our love for each other. We were so happy early in our marriage.

Seeing the extreme challenges we’d faced, I observed as my wife mysteriously started having no energy, needed to sleep sometimes 16 hours a day, her rashes, stomach problems, breathing problems,

and chest pain that over time was diagnosed as Systemic Lupus from the chemical spill exposure early in our marriage.

Part of the challenge was that neither we nor the doctors could figure out what was wrong with her for a long time as her suffering continued to increase. And this caused a lot of depression, guilt and anxiety which I didn't know what to do with as her husband.

Suddenly, my oldest daughter was two years old and lounging with me in the backyard kiddie pool. My middle daughter's hysterical laughter interrupted my reverie as I remembered the many times I'd tickled her and wouldn't stop.

And then the snow, the mountain snows . . . the kids and I playing in the snow during the harrowing winters of the west. And the lake, the mountain lake where we would all swim when they were children.

As this life review continued, I heard interiorly from the voice of God as I perceived it telling me that we should acknowledge that we were given many challenges in the course of our marriage.

I remembered when my wife began having horrific nightmares of childhood abuse which most would never speak of. The challenge of dealing with the trauma of that which was yet not understood, and the rift it caused between her and her remaining extended family. That was a really difficult time. The truth isn't always pretty, and the time it took her to work through that silent memory put a lot of stress on both of us.

I was at a total loss as to how to help her when she began having these nightmares and felt so helpless as I watched her suffer.

Fading into view then was the ectopic pregnancy. It'd been going on for six months, had ruptured at three. It was a miracle that she was even alive. But the doctors kept misdiagnosing her.

When the diagnosis was finally in and she almost died during surgery, I ran away from the pain. The Lord allowed me to see that I should have just taken her to the hospital months before and insisted that they figure out what was wrong with her. And when she was recovering and going through such excruciating pain, instead of going to work, I should've been there for her. But I was not.

She thought I didn't care, but I thought I was being a good husband by going to work. But this was a recurring issue. There were other emergencies, other surgeries. And each time, I wasn't there. I was never at her side. Predictably, I went to work and engaged in recreational behavior for myself rather than be by her side.

Remembering, my soul was taken back to how I would watch her as she was briefly sleeping as I was leaving for work. She looked so beautiful in peaceful slumber . . . even though at the time we were in the process of getting a divorce.

As I continued to travel through time, I realized that we'd had a lot of fun as a family at times. But God conveyed to my soul in a very familiar way that He had known our struggles were difficult.

As our loving Father, the Lord instructed me that we should both try to forgive one another for the other's mistakes. Clearly, our love for one another remained and God wished us to continue to love and embrace one another.

I was shown a window with several square panes of glass. There was fog in some of the glass and maybe even a crack in another, but the glass could be replaced with a new pane of glass. This was symbolic of our vision of our life together, that we could have a clear and renewed vision as to how to make good choices and keep our love strong.

For a moment, I was shown a particular past lifetime wherein our love for one another had been very strong and how beautiful the Lord viewed that time in our history.

My spirit was taken back to the time of the massive forest fire, the major medical diagnosis of my wife, the loss of my job . . . and how we were so close to being homeless, but we still held strong and got through it.

Part of the struggle which was becoming clearer to my soul was a continuous conflict with fulfilling with what I believed I needed individually and fulfilling the actual needs of the family and my marriage.

Repeatedly, I put my needs ahead of the family. Over time, I lost the dominant, all pervasive love that had defined the earlier part of our marriage which had given me impetus and desire to make sacrifices and put the needs of the family ahead of my own.

Becoming abusive was really just another form of selfishness and self-absorption

But the Lord allowed me to see how weak and frail my relationship to Him was at that time which made me such easy prey to the demons. Their influences, negative thoughts and suggestions led to unacceptable conduct on my part. Within the

darkness I'd allowed myself to embrace, I lost sight of all the beauty in my wife and family. My marriage was a far off dream from the past . . . I didn't even give it a moment's thought. All had turned to my own desires, wants and perceived needs.

But God wanted me to realize that these challenges were extremely difficult. It seemed that we needed to acknowledge that we had done the best we could even though I especially repeatedly made poor selfish choices.

It was almost as though we were both sitting on the lap of the loving Father God as He embraced us with his huge arms. Continuing to love us through all the difficult times, He strongly encouraged us to fight the good fight and to never give up in His name. All would be well.

We had come full circle and I kept hearing the song from the Wizard of Oz:

"Somewhere over the rainbow  
Way up high,  
There's a land that I heard of  
Once in a lullaby.

Somewhere over the rainbow  
Skies are blue,  
And the dreams that you dare to dream  
Really do come true.

Someday I'll wish upon a star  
And wake up where the clouds are far  
Behind me.  
Where troubles melt like lemon drops  
Away above the chimney tops



That's where you'll find me.

Somewhere over the rainbow  
 Bluebirds fly.  
 Birds fly over the rainbow.  
 Why then, oh why can't I?

If happy little bluebirds fly  
 Beyond the rainbow  
 Why, oh why can't I?"

'As I heard the lyrics to the song, a phrase repeated over and over through my mind. "Hope springs forth renewal . . . Hope springs forth renewal . . . Hope springs forth renewal." The message was very clear. All things could be overcome with love and forgiveness. What was required of me was trust in God.

The following night, I could not sleep as a fire was burning in my soul. In a state of euphoria, I could tangibly feel the love I held within me for my Lord and Saviour, Jesus Christ. As I held onto consciousness in the deep of the night, I wished to simply repeat his name and bask in the love that this fire was enkindling within me.

In spite of my wretched and sinful nature, I was now ready to give everything to Jesus; my sins, my joy, my sadness, my loneliness . . . and all my love.

As I felt this powerful and all-embracing love, I realized that if I were giving love to my wife, children, family and others, then I would be giving it to Him.

Likewise, if I were committing sin, then I would also be committing sin against Christ Himself. And in this powerful moment wherein I felt the all-embracing love of Christ, I could no longer bear to cause Him pain. Therefore, I could no longer bear to cause pain to my family. I could no longer bear to cause pain to others.

As I lay in bed with the interior fire still burning I shouted out interiorly to the Lord. "Forgive me, Jesus, for opening your wounds with my sins. Please help me to heal Your wounds by helping me in loving my family and all of humanity . . . for the rest of my life.'

"The traveler fell into the arms of Jesus, and disappeared into eternity. For a moment, he finally understood the master plan, the great atonement. What did Jesus *really* do for all of us? It was not some hypothetical or mythical imagination, it was an act that far surpassed any in human history. And so few understood its true importance.

Whether the possibility of reconciling with the lover on earth still remained to the traveler was not relevant. It was the path of restoration that contained all relevance. If such a thing could be restored on this earth, God would do so. But that which was being restored was wholly within himself. And that wholeness would give him peace regardless of any earthly outcome.

God had restored the traveler's wholeness; reconciling within him his past with his present, his fall with his rising, his damnation with his redemption. What a good God have we?

Amidst the pleasure of His true Beloved, the traveler finally understood what had gone wrong.

With God, there is no easy road to redemption. We must give ourselves, wholly as God also gave Himself. As Christ has given Himself wholly to us, we must give ourselves wholly to Him. And in doing so, the irony remains that our only freedom lies within that chosen bondage.

The reality is that the Royal Question can only be answered in one way. "Yes, Lord, let it be done to me according to Thy will."

We become a member of God's Royal Family by saying "Yes" to whatever He sends to us, and carrying our joys and burdens with Him and no other. We accept that highest and holiest path with peace . . . and we walk forward from selfishness to selflessness. In this lies the only true happiness in this world and the next, to "love one another as I have loved you."

Jesus loves with a total giving of self, He leaves nothing behind . . . he renders Himself empty in order to fill us. And that is the answer to the Royal Question . . . to empty ourselves so that God may love others through us, so that our very being emanates only Him."

#### **"INVOCATION OF JESUS AND MARY.**

Saviour of the world, O Love of souls, O Lord most lovely of all beings! Thou by Thy Passion didst come to win to Thyself our hearts, by showing us the immense love that Thou didst bear to us in accomplishing a redemption which has brought to us

a sea of benedictions, and which cost Thee a sea of pains and ignominies. It was principally for this end that Thou didst institute the Most Holy Sacrament of the Altar, in order that we might have a perpetual memorial of Thy Passion: "That we might have forever a perpetual memorial of so great a benefit," says St. Thomas, " He gives his body to be the food of the faithful," which St. Paul had already said. As often as you shall eat this bread y you shall show the death of the Lord? Oh, how many holy souls hast Thou persuaded by these prodigies of love, consumed by the flames of Thy love, to renounce all earthly goods, in order to dedicate themselves entirely to loving Thee alone, O most amiable Saviour ! O my Jesus ! I pray Thee make me always remember Thy Passion; and grant that I also, a miserable sinner, overcome at last by so many loving devices, may return to love Thee, and to show Thee, by my poor love, some mark of gratitude for the excessive love which Thou, my God and my Saviour, hast borne to me. Remember, my Jesus, that lam one of those sheep of Thine, to save which Thou didst come down on the earth and didst sacrifice Thy divine life. I know that, after having redeemed me by Thy death, Thou hast not ceased to love me, and that Thou dost still bear to me the same love that Thou hadst for me when Thou didst die for my sake. Oh, permit me no longer to lead a life of ingratitude towards Thee, my God, who dost so much deserve to be loved, and hast done so much to be loved by me !

And thou, O most holy Virgin Mary, who didst take so great a part in the Passion of thy Son, obtain for me, I beseech thee, through the merits of thy sorrows,

the grace to experience a taste of that compassion which thou didst so sensibly feel at the death of Jesus, and obtain for me also a spark of that love which wrought all the martyrdom of thy afflicted heart. Amen.

" Let my mind, O Lord Jesus Christ, I beseech Thee, be absorbed in the fiery and honeyed sweetness of Thy love, that I may die for love of the love of Thee, who wert pleased to die for love of the love of me." — Prayer of St. Francis Assisi.

#### INTRODUCTION.

#### HOW USEFUL IT IS TO MEDITATE ON THE PASSION OF JESUS CHRIST.

The lover of souls, our most loving Redeemer, declared that he had no other motive in coming down upon earth to become man than to enkindle in the hearts of men the fire of his holy love: I am come to cast fire on earth; and what will I but that it be kindled? And, oh, what beautiful flames of love has he not enkindled in so many souls, especially by the pains that he chose to suffer in his death, in order to prove to us the immeasurable love which he still bears to us!

Oh, how many souls, happy in the wounds of Jesus, as in burning furnaces of love, have been so inflamed with his love that they have not refused to consecrate to him their goods, their lives, and their whole selves, surmounting with great courage all the difficulties which they had to encounter in the observance of the

divine law, for the love of that Lord who, being God, chose to suffer so much for the love of them ! This was just the counsel that the Apostle gave us, in order that we might not fail, but make great advances in the way of salvation : Think diligently upon Him who endureth such opposition from sinners against Himself, that you be not scared, fainting in your minds?

Wherefore St. Augustine, all inflamed with love at the sight of Jesus nailed on the cross, prayed thus sweetly:

" Imprint, O Lord, Thy wounds in my heart, that I may read therein suffering and love: suffering, that I may endure for Thee all suffering; love, that I may despise for Thee all love. 1 Write, he said, my most loving Saviour, write on my heart Thy wounds, in order that I may always behold therein Thy sufferings and Thy love. Yes, because, having before my eyes the great sufferings that Thou, my God, didst endure formed, I may bear in silence all the sufferings that it may fall to my lot to endure; and at the sight of the love which Thou didst exhibit for me on the cross, I may never love or be able to love any other than Thee. And from what source did the saints draw courage and strength to suffer torments, martyrdom, and death, if not from the sufferings of Jesus crucified? St. Joseph of Leonessa, a Capuchin, on seeing that they were going to bind him with cords, for a painful incision that the surgeon was to make in his body, took into his hands his crucifix and said, " Why these cords ? why these cords ? Behold, these are my chains – my Saviour nailed to the cross for love of me. He,

through his sufferings, constrains me to bear every trial for his sake." And thus he suffered the amputation without a complaint; looking upon Jesus, who, as a lamb before his shearers, was dumb, and did not open His mouth.

Who, then, can ever complain that he suffers wrongfully, when he considers Jesus, who was bruised for our sins? Who can refuse to obey, on account of some inconvenience, when Jesus became obedient unto death? I Who can refuse ignominies, when they behold Jesus treated as a fool, as a mocking king, as a disorderly person; struck, spit upon on his face, and suspended upon an infamous gibbet?

Who could love any other object besides Jesus when they see him dying in the midst of so many sufferings and insults, in order to captivate our love? A certain devout solitary prayed to God to teach him what he could do in order to love him perfectly. Our Lord revealed to him that there was no more efficient way to arrive at the perfect love of him than to meditate constantly on his Passion. St. Teresa lamented and complained of certain books which had taught her to leave

off meditating on the Passion of Jesus Christ, because this might be an impediment to the contemplation of his divinity; and the saint exclaimed, "O Lord of my soul, O my Jesus crucified, my treasure! I never remember this opinion without thinking that I have been guilty of great treachery. And is it possible that Thou, my Lord, couldst be an obstacle to me in the way of a greater good? Whence, then, do all good tidings come to me, but from Thee?" And she then





Jesus is loved by few, because few consider the pains he has suffered for -us; but he that frequently considers them cannot live without loving Jesus. "The charity of Christ presseth us." He will feel himself so constrained by his love that he will not find it possible to refrain from loving a God so full of love, who has suffered so much to make us love him.

Therefore the Apostle said that he desired to know nothing but Jesus, and Jesus crucified; that is, the love that he has shown us on the cross: I judged not myself to know anything among you but Jesus Christ, and Him crucified? And, in truth, from what books can we better learn the science of the saints — that is, the science of loving God — than from Jesus crucified? That great servant of God, Brother Bernard of Codione, the Capuchin, not being able to read, his brother religious wanted to teach him, upon which he went to consult his crucifix; but Jesus answered him from the cross, "What is reading? what are books? Behold, I am the book wherein thou mayest continually read the love I have borne thee." O great subject to be considered during our whole life and during all eternity! A God dead for the love of us! A God dead for the love of us! O wonderful subject!

St. Thomas Aquinas was one day paying a visit to St. Bonaventure, and asked him from what book he had drawn all the beautiful lessons he had written. St. Bonaventure showed him the image of the Crucified, which was completely blackened by all the kisses that he had given it, and said, "This is my book whence I receive everything that I write; and it has taught me whatever little I know."

In short, all the saints have learned the art of loving God from the study of the crucifix. Brother John of Alvernia, every time that he beheld Jesus wounded, could not restrain his tears. Brother James of Tuderto, when he heard the Passion of our Redeemer read, not only wept bitterly, but broke out into loud sobs, overcome with the love with which he was inflamed toward his beloved Lord.

It was this sweet study of the crucifix which made St. Francis become a great seraph. He wept so continually in meditating on the sufferings of Jesus Christ, that he almost entirely lost his sight. On one occasion, being found crying out and weeping, he was asked what was the matter with him. "What ails me?" answered the saint. "I weep over the sorrows and insults inflicted on my Lord; and my sorrow is increased when I think of those ungrateful men who do not love him, but live without any thought of him." Every time that he heard the bleating of a lamb, he felt himself touched with compassion at the thought of the death of Jesus, the Immaculate Lamb, drained of every drop of blood upon the cross for the sins of the world. And therefore this loving saint could find no subject on which he exhorted his brethren with greater eagerness than the constant remembrance of the Passion of Jesus.

This, then, is the book — Jesus crucified — which, if we constantly read it, will teach us, on the one hand, to have a lively fear of sin, and, on the other hand, will inflame us with love for a God so full of love for us; while we read in these wounds the great malice of

sin, which reduced a God to suffer so bitter a death in order to satisfy the divine justice, and the love which our Saviour has shown us in choosing to suffer so much in order to prove to us how much he loved us.

Let us beseech the divine Mother Mary to obtain for us from her Son the grace that we also may enter into these furnaces of love, in which so many loving hearts are consumed, in order that, our earthly affections being there burned away, we also may burn with those blessed flames, which render souls holy on earth and blessed in heaven. Amen.

## REFLECTIONS AND AFFECTIONS ON THE PASSION OF JESUS CHRIST

### CHAPTER I.

#### THE LOVE OF JESUS CHRIST IN BEING WILLING TO SATISFY THE DIVINE JUSTICE FOR OUR SINS.

##### I.

We read in history of a proof of love so prodigious that it will be the admiration of all ages.

There was once a king, lord of many kingdoms, who had one only son, so beautiful, so holy, so amiable, that he was the delight of his father, who loved him as much as himself.

This young prince had a great affection for one of his slaves; so much so that, the slave having committed a

crime for which he had been condemned to death, the prince offered himself to die for the slave; the father, being jealous of justice, was satisfied to condemn his beloved son to death, in order that the slave might remain free from the punishment that he deserved : and thus the son died a malefactor's death, and the slave was freed from punishment.

This fact, the like of which has never happened in this world, and never will happen, is related in the Gospels, where we read that the Son of God, the Lord of the universe, seeing that man was condemned to eternal death in punishment of his sins, chose to take upon himself human flesh, and thus to pay by his death the penalty due to man : He was offered because it was His own will} And his Eternal Father caused him to die upon the cross to save us miserable sinners: He spared not His own Son, but delivered Him up for us all} What dost thou think, O devout soul, of this love of the Son and of the Father ?

Thou didst, then, O my beloved Redeemer, choose by Thy death to sacrifice Thyself in order to obtain the pardon of my sins. And what return of gratitude shall I then make to Thee ? Thou hast done too much to oblige me to love Thee; I should indeed be most ungrateful to Thee if I did not love Thee with my whole heart. Thou hast given for me Thy divine life; I, miserable sinner that I am, give Thee my own life. Yes, I will at least spend that period of life that remains to me only in loving Thee, obeying Thee, and pleasing Thee.

O men, men ! Let us love this our Redeemer, who, being God, has not disdained to take upon himself our sins, in order to satisfy by his sufferings for the chastisement which we have deserved: Surely He hath borne our infirmities, and carried our sorrows.

St. Augustine says that our Lord in creating us formed us by virtue of his power, but in redeeming us he has saved us from death by means of his sufferings: " He created us in his strength ; he sought us back in his weakness."

How much do I not owe Thee, O Jesus my Saviour. Oh, if I were to give my blood a thousand times over, — if I were to spend a thousand lives for Thee, — it would yet be nothing. Oh, how could anyone that meditated much on the love which Thou hast shown him in Thy Passion, love anything else but Thee ? Through the love with which Thou didst love us on the cross, grant me the grace to love Thee with my whole heart. I love Thee, infinite Goodness ; I love Thee above every other good ; and I ask nothing more of Thee but Thy holy love.

"But how is this?" continues St. Augustine. How is it possible, O Saviour of the world, that Thy love has arrived at such a height that when I had committed the crime, Thou shouldst have to pay the penalty ? " Whither has Thy love reached ? I have sinned ; Thou art punished."

And what could it then signify to Thee, adds St. Bernard, that we should lose ourselves and be

chastised, as we well deserved to be ; that Thou shouldst choose to satisfy with Thy innocent flesh for our sins, and to die in order to deliver us from death !  
 " O good Jesus, what doest Thou ? We ought to have died, and it is Thou who diest. We have sinned and Thou sufferest. A deed without precedent, grace without merit, charity without measure." O deed which never has had and never will have its match !  
 O grace which we could never merit ! O love which can never be understood !

### III.

Isaias had already foretold that our blessed Redeemer should be condemned to death, and as an innocent lamb brought to the sacrifice : He shall be led as a sheep to the slaughter' What a cause of wonder it must have been to the angels, O my God, to behold their innocent Lord led as a victim to be sacrificed on the altar of the cross for the love of man ! And what a cause of horror to heaven and to hell, the sight of a God extended as an infamous criminal on a shameful gibbet for the sins of his creatures !

Christ hath redeemed us from the curse of the law, being made a curse for us {for it is written, Cursed is every one that hangeth on a tree): that the blessing of Abraham might come to the Gentiles through Jesus Christ " He was made a curse upon the cross," says St. Ambrose, "that thou mightest be blessed in the kingdom of God." :

O my dearest Saviour ! Thou wert, then, content, in order to obtain for me the blessing of God, to embrace

the dishonor of appearing upon the cross accursed in the sight of the whole world, and even forsaken in Thy sufferings by Thy Eternal Father, — a suffering which made Thee cry out with a loud voice, My God, My God, why hast Thou forsaken Me ? Yes, observes Simon of Cassia, it was for this end that Jesus was abandoned in his Passion in order that we might not remain abandoned in sins which we have committed: "Therefore Christ was abandoned in his sufferings that we might not be abandoned in our guilt." O prodigy of compassion ! O excess of love of God towards men ! And how can there be a soul who believes this, O my Jesus, and yet loves Thee not ?

#### IV.

He hath loved us, and washed us from our sins in His own blood Behold, O men, how far the love of Jesus for us has carried him, in order to cleanse us from the filthiness of our sins. He has even shed every drop of his blood that he might prepare for us in this his own blood a bath of salvation : "He offers his own blood," says a learned writer, "speaking better than the blood of Abel: for that cried for justice ; the blood of Christ for mercy."

Whereupon St. Bonaventure exclaims, O good Jesus, what hast Thou done ?" O my Saviour, what indeed hast Thou done ? How far hath Thy love carried Thee? What hast Thou seen in me which hath made Thee love me so much? "Wherefore hast Thou loved me so much ? Why, Lord, why ? What am I ?" Wherefore didst Thou choose to suffer so much for

me ? Who am I that Thou wouldst win to Thyself my love at so dear a price? Oh, it was entirely the work of Thy infinite love ! Be Thou eternally praised and blessed for it.

All ye that pass by the way, attend and see if there be any sorrow like to My sorrow. The same seraphic Doctor, considering these words of Jeremias as spoken of our blessed Redeemer while he was hanging on the cross dying for the love of us, says, "Yes, Lord. I will attend and see if there be any love like unto Thy love." ' By which he means, I do indeed see and understand, O my most loving Redeemer, how much Thou didst suffer upon that infamous tree; but what most constrains me to love Thee is the thought of the affection which Thou hast shown me in suffering so much, in order that I might love Thee.

V.

That which most inflamed St. Paul with the love of Jesus was the thought that he chose to die, not only for all men, but for him in particular : He loved me, and delivered Himself up for me Yes, he has loved me, said he, and for my sake he gave himself up to die. And thus ought every one of us to say ; for St. John Chrysostom asserts that God has loved every individual man with the same love with which he has loved the world : " He loves each man separately with the same measure of charity with which he loves the whole world." So that each one of us is under as great obligation to Jesus Christ for having suffered for every one, as if he had suffered him alone.



For supposing, my brother, Jesus Christ had died to save you alone, leaving all others to their original ruin, what a debt of gratitude you would owe to him? But you ought to feel that you owe him a greater obligation still for having died for the salvation of all. For if he had died for you alone, what sorrow would it not have caused you to think that your neighbors, parents, brothers, and friends would be damned, and that you would, when this life was over, be forever separated from them ? If you and your family had been slaves, and someone came to rescue you alone, how would you not entreat of him to save your parents and brothers together with yourself ! And how much would you thank him if he did this to please you ! Say, therefore, to Jesus :

O my sweetest Redeemer! Thou hast done this for me without my having asked Thee ; Thou hast not only saved me from death at the price of Thy blood, but also my parents and friends, so that I may have a good hope that we may all together enjoy Thy presence forever in paradise. O Lord! I thank Thee, and I love Thee, and I hope to thank Thee for it, and to love Thee forever in that blessed country.

VI.

Who could ever, says St. Laurence Justinian, explain the love which the divine Word bears to each one of us, since it surpasses the love of every son towards his mother, and of every mother for her son? " The intense charity of the Word of God surpasses all maternal and filial love ; neither can human words express how great his love is to each one of us !" So

much so, that our Lord revealed to St. Gertrude that he would be ready to die as many times as there were souls damned, if they were yet capable of redemption: " I would die as many deaths as there are souls in hell."

Jesus, O treasure more worthy of love than all others! Why is it that men love Thee so little? Oh! Do Thou make known what Thou hast suffered for each of them, the love that Thou bearest them, the desire Thou hast to be loved by them, and how worthy Thou art of being loved. Make Thyself known, O my Jesus, make Thyself loved.

VII.

Said our Redeemer ; the good shepherd gives his life for his sheep. But, O my Lord, where are there in the world shepherds like unto Thee? Other shepherds will slay their sheep in order to preserve their own life. Thou, O too loving Shepherd, didst give Thy divine life in order to save the life of Thy beloved sheep. And of these sheep, I, O most amiable Shepherd, have the happiness to be one. What obligation, then, am I not under to love Thee, and to spend my life for Thee, since Thou hast died for the love of me in particular ! And what confidence ought I not to have in Thy blood, knowing that it has been shed to pay the debt of my sins ! And thou shalt say in that day, I will give thanks to Thee, O Lord. Behold, God is ? My Saviour; I will deal confidently, and will not fear? And how can I any longer mistrust Thy mercy, O my Lord, when I behold Thy wounds? Come, then, O sinners, and let us have recourse to Jesus, who hangs upon that cross as it were upon a

throne of mercy. He has appeased the divine justice, which we had insulted. If we have offended God, he has done penance for us ; all that is required for us is contrition for our sins. O my dearest Saviour, to what have Thy pity and love for me reduced Thee ? The slave sins, and Thou, Lord, payest the penalty for him. If, therefore, I think of my sins, the thought of the punishment I deserve must make me tremble ; but when I think of Thy death, I find I have more reason to hope than to fear. O blood of Jesus! thou art all my hope.

#### VIII.

But this blood, as it inspires us with confidence, also obliges us to give ourselves entirely to our Blessed Redeemer. The Apostle exclaims, Know you not that you are not your own ? For you are bought with a great price?

Therefore, O my Jesus, I cannot any longer, without injustice, dispose of myself, or of my own concerns, since Thou hast made me Thine by purchasing me through Thy death. My body, my soul, my life are no longer mine; they are Thine, and entirely Thine. In Thee alone, therefore, will I hope. O my God, crucified and dead for me, I have nothing else to offer Thee but this soul, which Thou hast bought with Thy blood; to Thee do I offer it. Accept of my love, for I desire nothing but Thee, my Saviour, my God, my love, my all. Hitherto I have shown much gratitude towards men; to Thee alone have I, alas, been most ungrateful. But now I love Thee, and I have no greater cause of sorrow than my having offended Thee. O my

Jesus, give me confidence in Thy Passion; root out of my heart every affection that belongs not to Thee. I will love Thee alone, who dost deserve all my love, and who hast given me so much reason to love Thee. And who, indeed, could refuse to love Thee, when they see Thee, who art the beloved of the Eternal Father, dying so bitter and cruel a death for our sake? O Mary, O Mother of fair love, I pray thee, through the merits of thy burning heart, obtain for me the grace to live only in order to love thy Son, who, being in himself worthy of an infinite love, has chosen at so great a cost to acquire to himself the love of a miserable sinner like me. O love of souls, O my Jesus! I love Thee, I love Thee, I love Thee; but still I love Thee too little. Oh, give me more love, give me flames that may make me live always burning with Thy love! I do not myself deserve it; but Thou dost well deserve it, O infinite Goodness. Amen. This I hope, so may it be. (The Passion and the Death of Jesus Christ, By St. Alphonsus Liguori)

## “CONCERNING THE GLORY OF KINGS

THE interpretation and explanation of the Three Hundred and Eighteen Orthodox [Fathers] concerning splendour, and greatness, and dignity, and how God gave them to the children of Adam, and especially concerning the greatness and splendour of Zion, the Tabernacle (*tâbôt*) of the Law of God, of which He Himself is the Maker and Fashioner, in the fortress of His holiness before all created things, [both] angels and men. For the Father, and the Son, and the Holy Spirit with good fellowship and right good will and cordial agreement together made the Heavenly Zion to be the place of habitation of their Glory. And then the Father, and the Son, and the Holy Spirit said, "Let Us make man in Our similitude and likeness," and with ready agreement and good will They were all of this opinion. And the Son said, "I will put on the body of Adam," and the Holy Spirit said, "I will dwell in the heart[s] of the Prophets and the Righteous"; and this common agreement and covenant was [fulfilled] in Zion, the City of their Glory.

And David said, "Remember Thine agreement which Thou didst make of old for salvation, the rod of Thine inheritance, in Mount Zion wherein Thou dost dwell."

And He made Adam in His own image and likeness, so that He might remove Satan because of his pride, together with his host, and might establish Adam—His own plant—together with the righteous, His children, for His praises. For the plan of God was

decided upon and decreed in that He said, "I will become man, and I will be in everything which I have created, I will abide in flesh." And in the days that came after, by His good pleasure there was born in the flesh of the Second Zion the second Adam, Who was our Saviour Christ. This is our glory and our faith, our hope and our life, the Second Zion." (The Kebra Nagast, By E.A. Wallis Budge)

## ADDENDUM

### “THE OFFICE OF THE PASSION.

Although the early biographies of St. Francis are silent as to this opuscle, its authenticity is guaranteed by the Legend of St. Clare written by Thomas of Celano toward the end of his life. In reference to the holy abbess' devotion to the Passion we are told by Celano that she "learned and frequently recited with attachment the Office of the Cross which Francis, the lover of the Cross, had instituted." This passage was rightly understood by Wadding as referring to the Office of the Passion which many early MSS. attribute to St. Francis, and the character of which altogether squares with the Saint's writings. Composed, as it is, of a simple and devout combination of Scriptural texts, this document is at once a witness to St. Francis' ardent devotion to the Crucified and a precious example of his method of prayer. It comprises five parts:

1. For the three last days of Holy Week and for week-days throughout the year.
2. For the Paschal season.
3. For Sundays and feast-days throughout the year.
4. For Advent.
5. For Christmas and the days following, to the close of the Epiphany octave.

## OFFICE OF THE PASSION OF THE LORD.

Here begin the Psalms which our most blessed Father Francis arranged to reverence and recall and praise the Passion of the Lord. And they begin from Compline on Maundy Thursday because on that night our Lord Jesus Christ was betrayed and taken captive. And note that the Blessed Francis was wont to say this office thus: First he said the Prayer which the Lord and Master taught us: *Our Father most holy, with the Praises, to wit, Holy, Holy, Holy.* When he had finished the Praises with the Prayer he began this antiphon, namely: *Holy Mary.* First he said the Psalms of the holy Virgin; besides he said other Psalms which he had selected, and at the end of all the Psalms which he said, he said the Psalms of the Passion, the Psalm being finished he said the antiphon, namely, *Holy Virgin Mary.* When this antiphon was finished, the office was completed.

### I. — AT COMPLINE.

*Ant.* Holy Virgin Mary.

*Psalm.*

Ps. 55: 9. O God, I have declared to Thee my life; Thou hast set my tears in Thy sight.

Ps. 40: 8. All my enemies devised evils against me.

Ps. 70: 10. They have consulted together.

Ps. 108: 5. And they have repaid me evil for good and hatred for my love.



Ps. 108: 4. Instead of making me a return of love they detracted me; but I gave myself to prayer.

Ps. 21: 12. My holy Father, King of heaven and earth, depart not from me; for tribulation is near and there is none to help.

Ps. 55: 10. When I cry unto Thee, then shall mine enemies be turned back; behold I know that thou art my God.

Ps. 37: 12. My friends and my neighbors have drawn near and stood against me; and they that were near me stood afar off.

Ps. 87: 9. Thou hast put away my acquaintance far from me; they have set me an abomination to them; I was delivered up and came not forth.

Ps. 21: 20. Holy Father, remove not Thy help far from me: My God, look toward my help.

Ps. 37: 23. Attend unto my help, O Lord, the God of my salvation,—Glory be. Holy Virgin Mary, there is none like unto Thee born in the world among women, daughter and handmaid of the most high King, the heavenly Father! Mother of our most holy Lord Jesus Christ, Spouse of the Holy Ghost; pray for us, with St. Michael Archangel, and all the Virtues of heaven, and all the Saints, to thy most holy, beloved Son, our Lord and Master. Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning is now and ever shall be world without end. Amen.

**Note that the foregoing antiphon is said at all the Hours and it is said for antiphon, chapter, hymn, versicle, and prayer, and at Matins and at all the Hours likewise. He said nothing else in them except this antiphon with its Psalms. At the completion of the office Blessed Francis always said: Let us bless the Lord God living and true; let us refer praise, glory, honor, blessing and all praise to Him, always. Amen. Amen. Fiat. Fiat.**

AT MATINS.

*Ant.* Holy Virgin Mary.

*Psalm.*

Ps. 87: 2. O Lord, the God of my salvation, I have cried in the day and night before Thee.

Ps. 87: 3. Let my prayer come in before Thee; incline Thy ear to my petition.

Ps. 68: 19. Attend to my soul and deliver it: save me because of my enemies.

Ps. 21: 10. For Thou art He that hast drawn me out of the womb; my hope from the breasts of my mother;

Ps. 21: 11. I was cast upon Thee from the womb. From my mother's womb Thou art my God;

Ps. 21: 12. Depart not from me.

Ps. 68: 20. Thou knowest my reproach and my confusion and my shame.

Ps. 68: 21. In Thy sight are all they that afflict me: my heart hath expected reproach and misery. And I looked for one that would grieve together with me, but there was none, and for one that would comfort me and I found none.

Ps. 85: 14. O God, the wicked are risen up against me and the assembly of the mighty have sought my soul; and they have not set Thee before their eyes.

Ps. 87: 5. I am counted among them that go down to the pit; I am become as a man without help,

Ps. 87: 6. free among the dead. Thou art my Father, most holy, my king and my God.

Ps. 37: 23. Attend unto my help, O Lord God of my salvation.

AT PRIME.

*Ant.* Holy Mary.

*Psalm.*

Ps. 56: 1. Have mercy on me, O God, have mercy on me; for my soul trusteth in Thee.

Ps. 56: 2. And in the shadow of Thy wings will I hope, until iniquity pass away.

Ps. 56: 3. I will cry to my most holy Father, the Most High: to God, who hath done good to me;

Ps. 56: 4. He hath sent from heaven and delivered me; He hath made them a reproach that trod upon me. God hath sent His power and His truth.

Ps. 17: 18. He delivered me from my strongest enemies and from them that hated me; for they were too strong for me.

Ps. 56: 7. They prepared a snare for my feet; and they bowed down my soul; they dug a pit before my face; and they are fallen into it.

Ps. 56: 8. My heart is ready, O God, my heart is ready; I will sing, and rehearse a psalm.

Ps. 56: 9. Arise, O my glory, arise psaltery and harp; I will arise early.

Ps. 56: 10. I will give praise to Thee, O Lord, among the people; I will sing a psalm to Thee among the nations;

Ps. 56: 11. For Thy mercy is magnified even to the heavens; and Thy truth unto the clouds.

Ps. 56: 12. Be Thou exalted, O God, above the heavens; and Thy glory above all the earth.

AT TIERCE.

*Ant.* Holy Mary.

*Psalm.*

Ps. 55: 2. Have mercy on me, O God, for man hath trodden me under foot; all the day long he hath afflicted me, fighting against me.

Ps. 55: 3. My enemies have trodden on me all the day long; for they are many that make war against me.

Ps. 40: 8. All my enemies devised evil against me;

Ps. 70: Jo. They have taken counsel together.

Ps. 40: 7. They went out and spoke to the same purpose.

Ps. 21: 8. All they that saw me have laughed me to scorn; they have spoken with the lips and wagged the head.

Ps. 21: 7. But I am a worm and no man, a reproach of men and outcast of the people.

Ps. 30: 12. I am become a reproach among all my enemies and very much to my neighbors; and a fear to my acquaintance.

Ps. 21: 20. Holy Father, remove not Thy help far from me; my God, look toward my defense.

Ps. 37: 23. Attend unto my help, O Lord God of my salvation. Glory be, etc.

AT SEXT.

*Ant.* Holy Mary.

*Psalm.*

Ps. 141: 2. I cried to the Lord, with my voice; with my voice I made my supplication to the Lord.

Ps. 141: 3. I pour out my prayer in His sight; and before Him I declare my trouble.

Ps. 141: 4. When my spirit failed me, then Thou knewest my paths. In this way wherein I walked, they have hidden a snare for me.

Ps. 141: 5. I looked on my right-hand, and beheld, and there was no one that would know me. Flight hath failed me; and there is no one that hath regard to my soul.

Ps. 68: 8. Because for Thy sake I have borne reproach; shame hath covered my face.

Ps. 68: 9. I am become a stranger to my brethren; and an alien to the sons of my mother.

Ps. 68: 10. Holy Father, the zeal of Thy house hath eaten me up; and the reproaches of them that reproached Thee are fallen upon me.

Ps. 34: 15. And they rejoiced against me and gathered together; scourges were gathered together upon me and I knew not.

Ps. 68: 5. They are multiplied above the hairs of my head who hate me without cause; My enemies are grown strong who have wrongfully persecuted me; then did pay I that which I took not away.

Ps. 34: 11. Unjust witnesses rising up, have asked me things I knew not.

Ps. 34: 12. They repaid me evil for good and

Ps. 37: 21. detracted me; because I followed goodness. Thou art my Father, most holy; my King and my God.

Ps. 37: 23. Attend unto my help, O Lord God of my salvation.

AT NONES.

*Ant.* Holy Mary.

*Psalm.*

Lam. 1: 12. O all ye that pass by, attend and see if there be any sorrow like to my sorrow.

Ps. 21: 17. For many dogs have encompassed me; the council of the malignant hath besieged me.

Ps. 21: 18. They looked and stared upon me;

Ps. 21: 19. they parted my garments among them and upon my vesture cast lots.

Ps. 21: 17. They have dug my hands and my feet;

Ps. 21: 18. they numbered all my bones.

Ps. 21: 14. They have opened their mouth against me:  
as a lion ravening and roaring.

Ps. 21: 15. I am poured out like water and all my  
bones are scattered. And my heart is become like  
melting wax in the midst of my bowels.

Ps. 21: 16. My strength is dried up like a potsherd;  
and my tongue hath cleaved to my jaws.

Ps. 68: 22. And they gave me gall for my food: and in  
my thirst they gave me vinegar to drink.

Ps. 21: 16. And Thou hast brought me into the dust of  
death;

Ps. 68: 27. and they have added to the grief of my  
wounds. I slept and rose again; and my most holy  
Father received me with glory.

Ps. 72: 24. Holy Father, Thou hast held my right hand;  
and by Thy will Thou hast conducted me and hast  
received me with glory.

Ps. 72: 25. For what have I in heaven; and besides  
Thee what do I desire upon earth?

Ps. 45: 11. Be still and see that I am God, saith the  
Lord; I will be exalted among the nations and I will be  
exalted in the earth. Blessed is the Lord God of Israel,



Ps. 33: 23. who has redeemed the souls of His servants with His own most holy Blood; and none of them that trust in Him shall offend.

Ps. 95: 13. And we know that He cometh; for He will come to judge justice.

AT VESPERS.

*Ant.* Holy Mary.

*Psalm.*

Ps. 46: 2. O clap your hands, all ye nations, shout unto God with the voice of joy.

Ps. 46: 3. For the Lord is high, terrible: He is a great king over all the earth. For the most holy Father of heaven, our King, before ages sent His beloved Son from on high:

Ps. 73: 12. and hath wrought salvation in the midst of the earth.

Ps. 95: 11. Let the heavens rejoice and let the earth be glad, let the sea be moved and the fullness thereof:

Ps. 95: 12. the fields and all that are in them shall be joyful.

Ps. 95: 1. Sing unto Him a new canticle; sing unto the Lord, all the earth.

Ps. 95: 4. For the Lord is great and exceedingly to be praised; He is to be feared above all gods.

Ps. 95: 7. Bring to the Lord, O ye kindreds of the gentiles, bring to the Lord glory and honor.

Ps. 95: 8. Bring to the Lord glory unto His Name. Bring your own bodies and bear His holy cross; and follow His most holy precepts even unto the end.

Ps. 95: 9. Let all the earth be moved at His presence;

Ps. 95: 10. say among the gentiles that the Lord hath reigned.

**It is said up to this place daily from Good Friday until the feast of the Ascension. On the feast of the Ascension, however, these versicles are added over and above:**

And He ascended unto heaven; and sitteth on the right-hand of the most Holy Father in heaven.

Ps. 56: 12. Be Thou exalted, O God, above the heavens; and Thy glory above all the earth.

Ps. 95: 13. And we know that He cometh: for He will come to judge justice.

**And note that from the Ascension until the Advent of the Lord this Psalm is said daily in the same manner, namely: "O clap your hands," with the foregoing versicles, "Glory be to the Father" being said where the Psalm ends, namely, "for He will come to judge with justice."**

**Note that the foregoing Psalms are said from Good Friday until Easter Sunday: they are said in the same manner from the octave of Whitsunday until the Advent of the Lord and from the octave of the Epiphany until Maundy Thursday, except on Sundays, and the principal feasts, on which they are not said: on the other days however they are said daily.**

HOLY SATURDAY AT COMPLINE.

*Ant.* Holy Mary.

*Psalm.*

Ps. 69: 2. O God, *etc.* (Ps. 69), *as in the Psalter.*

**It is said daily at Compline until the octave of Pentecost.**

EASTER SUNDAY AT MATINS.

*Ant.* Holy Mary.

*Psalm.*

Ps. 97: 1. Sing ye to the Lord a new canticle: for He hath done wonderful things. His right hand hath sanctified His Son; and His arm is holy.

Ps. 97: 2. The Lord hath made known His salvation; He hath revealed His justice in the sight of the gentiles.

Ps. 41: 9. In the day time the Lord hath commanded His mercy: and a canticle to Him in the night.

Ps. 117: 24. This is the day which the Lord hath made: let us rejoice and be glad in it.

Ps. 117: 26. Blessed be He that cometh in the name of the Lord.

Ps. 117: 27. The Lord is God and He hath shone upon us.

Ps. 95: 11. Let the heavens rejoice and let the earth be glad: let the sea be moved and the fulness thereof.

Ps. 95: 12. The fields shall rejoice and all that are in them.

Ps. 95: 7. Bring to the Lord, O ye kindreds of the gentiles, bring to the Lord glory and honor:

Ps. 95: 8. bring to the Lord glory unto His Name.

**It is said up to this place daily from Easter Sunday to the feast of the Ascension at all the Hours except at Vespers and Compline and Prime. On the night of the Ascension these verses are added: –**

Ps. 67: 33. Sing ye to God, ye kingdoms of the earth: sing ye to the Lord: sing ye to God,

Ps. 67: 34. who mounteth above the heaven of heavens to the east. Behold He will give to His voice the voice of power:

Ps. 67: 35. give ye glory to God for Israel: His magnificence and His power is in the clouds.

Ps. 67: 36. God is wonderful in His saints: the God of Israel is He who will give power and strength to His people. Blessed be God.

**And note that this Psalm is said daily from the Ascension of the Lord until the octave of Whitsunday with the foregoing versicles at Matins and Tierce and Sext and Nones: "Glory be to the Father," being said where "Blessed be God " is said, and not elsewhere. Also note that it is said in the same manner only at Matins on Sundays and the principal feasts, from the octave of Whitsunday until Maundy Thursday because on that day the Lord ate the Pasch with His disciples, or the other Psalm may be said at Matins or at Vespers when one wishes, to wit, "I will extol Thee, O Lord," as it is in the Psalter, and this from Easter Sunday to the feast of the Ascension and not longer.**

AT PRIME.

*Ant.* Holy Mary.

*Psalm.* Have mercy on me, etc. — *as above.*

AT TIERCE, SEXT AND NONES.

*Psalm.* Sing ye to the Lord, etc. — *as above.*

AT VESPERS.

*Psalm.* O clap your hands, etc. — *as above.*

**Here begin the other psalms which our most blessed Father Francis likewise arranged which are to be said in place of the foregoing psalms of the Passion of the Lord on Sunday and the principal festivities from the octave of Whitsunday until Advent and from the octave of the Epiphany until Maundy Thursday.**

AT COMPLINE.

*Ant.* Holy Mary.

*Psalm.* O God, etc. (Ps. 69), — *as it is in the Psalter.*

AT MATINS.

*Ant.* Holy Mary.

*Psalm.* Sing ye to the Lord, etc., — *as above.*

AT PRIME.

*Ant.* Holy Mary.

*Psalm.* Have mercy on me, etc., — *as above.*

AT TIERCE.

*Ant.* Holy Mary.

Psalm.

Ps. 65: 1. Shout with joy to God, all the earth.

Ps. 65: 2. Sing ye a Psalm to His name: give glory to His praise.

Ps. 65: 3. Say unto God, How terrible are Thy works, O Lord: in the multitude of Thy strength Thy enemies shall lie to Thee.

Ps. 65: 4. Let all the earth adore Thee and sing to Thee: let it sing a psalm to Thy Name.

Ps. 65: 16. Come and hear, all ye that fear God, and I will tell you what great things He hath done for my soul.

Ps. 65: 17. I cried to Him with my mouth: and I extolled Him with my tongue.

Ps. 17: 7. And He heard my voice from His holy temple: and my cry came before Him.

Ps. 65: 8. O bless our God, ye gentiles: and make the voice of His praise to be heard.

Ps. 71: 17. And in him shall all the tribes of the earth be blessed: all nations shall magnify Him.

Ps. 71: 18. Blessed be the Lord God of Israel, who only doth wonderful things.

Ps. 71: 19. And blessed be the Name of His majesty forever: and the whole earth shall be filled with His majesty. Amen. Amen.

AT SEXT.

*Ant.* Holy Mary.

*Psalm.*

Ps. 19: 2. May the Lord hear thee in the day of tribulation: may the Name of the God of Jacob protect thee: may He

Ps. 19: 3. send thee help from the sanctuary and defend thee out of Sion:

Ps. 19: 4. be mindful of all thy sacrifices, and may thy whole burnt-offering be made fat;

Ps. 19: 5. Give thee according to thy own heart, and confirm all thy counsels.

Ps. 19: 6. We will rejoice in thy salvation; and in the Name of our God we shall be exalted.

Ps. 19: 7. The Lord fulfill all thy petitions: now I know that the Lord hath sent Jesus Christ His Son,

Ps. 9: 9. and will judge the people with justice.



Ps. 9: 10. And the Lord is become a refuge for the poor: a helper in due time of tribulation.

Ps. 9: 11. And let them trust in Thee who know Thy Name.

Ps. 143: 1. Blessed be the Lord my God:

Ps. 58: 17. for Thou art become my support and refuge in the day of my trouble.

Ps. 58: 18. Unto Thee, O my helper, will I sing: for God is my defense, my God, my mercy.

AT NONES.

*Ant.* Holy Mary.

*Psalm.*

Ps. 70: 1. In Thee, O Lord, have I hoped, let me never be put to confusion.

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Ps. 70: 2. Deliver me in Thy justice and rescue me: incline Thine ear unto and save me.

Ps. 70: 3. Be Thou unto me, O God, a protector and a place of strength: that Thou mayest make me safe.

Ps. 70: 5. For Thou art my patience, O Lord; my hope, O Lord, from my youth.

Ps. 70: 6. By Thee have I been confirmed from the womb, from my mother's womb Thou art my protector: of Thee I shall continually sing.

Ps. 70: 8. Let my mouth be filled with praise, that I may sing Thy glory; Thy greatness all the day long.

Ps. 68: 17. Hear me, O Lord, for Thy mercy is kind; look upon me according to the multitude of Thy tender mercies.

Ps. 68: 18. And turn not away Thy face from Thy servant; for I am in trouble, hear me speedily.

Ps. 143: 1. Blessed be the Lord my God.

Ps. 58: 17. For Thou art become my support and refuge in the day of my trouble.

Ps. 58: 18. Unto Thee, O my helper, will I sing; for God is my defense, my God, my mercy.

AT VESPERS.

*Ant.* Holy Mary.

*Psalm.* O clap your hands. . . *as above.*

**Here begin other Psalms which our most blessed Father Francis likewise arranged; which are to be said in place of the foregoing Psalms of the Passion of the Lord from the Advent of the Lord until Christmas eve and not longer.**

AT COMPLINE.

*Ant.* Holy Mary.

*Psalm.* How long, O Lord (Ps. 12), *as it is found in the Psalter.*

AT MATINS.

*Ant.* Holy Mary.

*Psalm.*

Ps. 85: 12. I will praise Thee, O Lord, most Holy Father, King of heaven and earth; because

Ps. 85: 17. Thou hast comforted me.

Ps. 24: 5. Thou art God my Saviour.

Ps. 11: 6. I will deal confidently and will not fear.

Ps. 117: 14. The Lord is my strength and my praise; and is become my salvation.

Exod. 15: 6. Thy right hand, O Lord, is magnified in strength;  
Thy right hand, O Lord, hath slain the enemy:

Exod. 15: 7. And in the multitude of Thy glory Thou hast put down Thy adversaries.

Ps. 68: 33. Let the poor see and rejoice: seek ye God and your soul shall live.

Ps. 68: 35. Let the heavens and the earth praise Him: the sea and everything that creepeth therein.

Ps. 68: 36. For God will save Sion and the cities of Judah shall be built up. And they shall dwell there: and acquire it by inheritance.

Ps. 68: 37. And the seed of His servants shall possess it: and they that love His Name shall dwell therein.

AT PRIME.

*Ant.* Holy Mary.

*Psalm.* Have mercy on me, etc. — *as above.*

AT TIERCE.

*Ant.* Holy Mary.

*Psalm.* Shout with joy, etc. — *as above.*

AT SEXT.

*Ant.* Holy Mary.

*Psalm.* May the Lord hear thee in the day, etc. — *as above.*

AT NONES.

*Ant.* Holy Mary.

*Psalm.* In Thee, O Lord, have I hoped — *as above.*

AT VESPERS.

*Ant.* Holy Mary.

*Psalm.* O clap your hands, etc. — *as above.*

**Also note that the whole Psalm is not said but up to the verse, "Let all the earth be moved"; understand however that the whole verse "Bring your own bodies" must be said. At the end of this verse "Glory be to the Father" is said. And thus it is said daily at Vespers from Advent until Christmas eve.**

CHRISTMAS DAY AT VESPERS.

*Ant.* Holy Mary.

*Psalm.*

Ps. 80: 2. Rejoice to God our helper.

Ps. 46: 2. Shout unto God, living and true, with the voice of triumph.

Ps. 46: 3. For the Lord is high, terrible: a great king over all the earth. For the most holy Father of heaven, our king, before ages sent His Beloved Son from on high and He was born of the Blessed Virgin, holy Mary.

Ps. 88: 27. He shall cry out to me: Thou art my Father;

Ps. 88: 28. And I will make Him My Firstborn, high above the kings of the earth.

Ps. 41: 9. In the day time the Lord hath commanded His mercy: and a canticle to Him in the night.

Ps. 117: 24. This is the day which the Lord hath made: let us rejoice and be glad in it. For the beloved and most holy Child has been given to us and born for us by the wayside.

Luke 2: 7. And laid in a manger because He had no room in the inn.

Luke 2: 14. Glory to God in the highest; and on earth peace to men of good will.

Ps. 95: 11. Let the heavens rejoice and the earth be glad, and let the sea be moved and the fullness thereof.

Ps. 95:12. The fields shall rejoice and all that are in them.

Ps. 95: 1. Sing to Him a new canticle; sing to the Lord, all the earth.

Ps. 95: 4. For the Lord is great and exceedingly to be praised: He is to be feared above all gods.

Ps. 95: 7. Bring to the Lord, O ye kindreds of the gentiles, bring to the Lord glory and honor.

Ps. 95: 8. Bring to the Lord glory unto His Name. Bring your own bodies and bear His holy cross and follow His most holy precepts even unto the end.

**And note that this Psalm is said from Christmas until the octave of the Epiphany at all the Hours.**



(The Writings of St. Francis of Assisi, tr. by Paschal Robinson)

# The Royal Question

By Marilyn Hughes

*The Out-of-Body Travel Foundation!*

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Author, Marilyn Hughes

THE ROYAL QUESTION - What is the Royal Question if not the final and most important question we must all ask about our lives here upon the earth? In the third and final book of 'The Mystical Captive' Series, we have traveled from the primordial Garden of Eden to the now fallen world of our mothers, our fathers, ourselves. Now that we understand that which we have lost, is it possible for it to be restored, renewed? How can such a thing be done in a fallen world? Through the great sacrifice of Our Lord and Saviour, Jesus Christ.

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