

Journal of the Association for the Understanding of Man

Volume 3

May, 1975

Number 1

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Published by the
ASSOCIATION FOR THE UNDERSTANDING OF MAN
P. O. Box 5310, Austin, Texas 78763

A Foreword

At long last, Volume 3, Number 1 of the *Journal* is in your hands. It has taken the staff longer than originally anticipated to prepare this issue. Yet it is hoped that you will like the new cover format and the wide-ranging contents.

Some may feel the reading on space, time, and consciousness is just too much for the mind or intellect to take. Hopefully, however, John Lucas' beautiful illustrations of the 'tentative model', provided in that reading, will aid comprehension. Also, the Brothers have recently hinted to the staff that the innovative insights contained therein have far-reaching ramifications *even at the highly personal level of one's spiritual search*. "K-H" has provided such insights, and they will be shared in future *Journals*. Also, in the next issue we plan to provide not only the second and even more stimulating source reading on space, time, and consciousness, but a short article by Dr. James Wray, physicist, describing the remarkable way the two readings correlate with some 'forefront' areas of physics, theoretical physics, and theo-

retical mathematics. Yet those readings, seemingly, go beyond the current models for understanding provided by such 'frontier' disciplines—perhaps meaningfully probing horizons hitherto unexplored.

In response to member requests, in this current issue is an in-depth account of Monica of Mexico, a young girl with a truly miraculous spiritual gift. On Good Fridays, Monica also is a channel of highly pertinent messages, said to be from the Master Jesus himself. We provide translations of two of those messages herein, not alone for comparison with the *Fatima Prophecy* material, but, more importantly, for the spiritual inspiration and catalytic uplift they may bring to some.

After reading of "the girl saint of Mexico" we believe some of you may feel, as A.U.M. staff members who have met her and experienced her 'gift' feel, that we are all part of the same spiritual family which partakes of the sustenance Divine Grace allows us when the Master of Life is at the head of our table.

Please forgive the nonscheduled belatedness of this *Journal*. Even if a *Journal* is late, that does not shorten your membership year. One year's membership continues as long as it takes you to receive *four Journals*, even if that period is eighteen months or more. Yet, we shall try to be more punctual with future issues. In the meantime, dive deeply in thought and application of the offerings included herein. We have lengthened this issue just a little in order to include the deeply moving account of experiences with Jesus, which 'Brother Philip' so kindly shared with us during the most recent membership conference.

May the contents of this *Journal* move forth into your life with the same joy-in-application that it has held for those of us who have had earlier access to these materials and to the experiences described.

—the A.U.M. staff

1974 Membership Conference Reading

Part I August 9

Experience has taught that if there is anything those present at a Stanford reading should expect, it is the unexpected. Often during the fifteen years that Stanford readings have been given, groups in attendance have been surprised by new information from the Source or the Brothers, or by refreshingly new perspectives on subjects previously discussed. Sometimes, too, the manner of presentation is unexpected, as when a Brother rarely heard from speaks, or when one or more Brothers speak instead of the Source.

The first 1974 Membership Conference reading, given at St. Michael's Church on Friday evening, August 9th and presented here, contained a number of such surprises. [Note: the transcript of the reading given at the second 1974 conference will appear in the next Journal.] As is customary before a reading, Stanford sat in meditation on the reading bed, encircled, in this instance, by some seventy A.U.M. members. However, rather than ending the meditation and then reclining on the bed to enter the state of the readings, this time Stanford became unconscious while still seated in

the lotus posture. He was to remain in that position for the duration of the events that followed.

Presently, after chanting, a voice identifying itself as Kuthumi Lalh Singh ("K-H") began to speak in a thick north Indian accent. In a remarkable discourse that brought into clear focus the diverse work of the Association, he made analogies between the multiple programs of A.U.M. and the nature and function of the seven endocrine centers. When K-H concluded, the next voice was identified as that of Archangel Michael. It powerfully described the need to accept suffering, as well as happiness, with equal mind. Then Lanto, a Brother who had spoken through Stanford only once since early 1961, provided a fascinating analogy between certain spiritual teachings and actual physical effects produced on the human body by the Hilaron Accelerator, a device the Association plans eventually to construct. (A description of the accelerator, which also was mentioned earlier in the evening by K-H, is available on A.U.M. tape LC-5, "Space, Time, and the Accelerator.") Concluding this remarkable and surprising evening, the Guardian of the New Dispensation provided suggestions and insight on the proper attitudes to hold when praying for crisis-threatened nations.

A further surprise came several days later when a member, just back from a tour of holy places in Europe, telephoned one of the A.U.M. staff in Austin. Recounting her journey, she mentioned a cave in Italy where St. Michael is said to have appeared several centuries ago.

"It is traditional to pray to St. Michael there," she said, "so I asked him for guidance on something that had been troubling me all through the trip. In many of the places we visited, there were stories—some quite recent—of holy persons who had suffered a great deal during their lives. I was disturbed because, in all the metaphysical literature I had read, there was very little mention of suffering. So I prayed to St. Michael for a better understanding of this."

She had prayed, it turned out, about noon on August 10th, scarcely six hours (allowing for the difference in time zones) after Michael spoke to the A.U.M. conference about the ac-

ceptance of suffering in one's life. Her prayer had been answered before she even uttered it!

The following transcription is presented here in the hope that the varied material it contains will answer many other members' needs, questions, and prayers.

"K-H"

[Brief period of chanting.] *Shanti. Shanti.* Peace be with you. Greetings and peace. It is Kuthumi Lalh Singh. May the peace of the Master within manifest in your mind experience.

Will come in this time to speak regarding Association for the Understanding of Man. Because it is for such reason of understanding that you have come together, it will seem appropriate to give those things which hopefully may bring a more complete picture of the work of Association for the Understanding of Man, as to how it will relate not only to individuals as members, but also to the world as a whole.

The Association for the Understanding of Man may do well, as to individual members, to view the Association by way of analogy as a man—man by body-physical and man by way of the more subtle manifestations of man, or those which have been so-called. This analogy hopefully will enable some of you and others who will hear these words to put together a more complete picture of the significance of the diverse activities which the Association has undertaken and which it will undertake.

You see, will speak at this time regarding the physical body. It is quite natural according to the pattern in the physical organism of the body of man that an association of people seeking to understand man should fulfill the archetype in their activity of association of resembling in some form or way a man, in the physical body as well as the mental and spiritual. So it has been and well should be within the Association.

Look, at the external level of manifestation within the work of the Association, there is a counterpart of the pitui-

tary gland, as it has been called, in the body. And it will be understood as this: The accelerator device which has been described by other Brothers in the past, by way of its function, in some part, and in other way by its shape, is very much like the pituitary body. It represents the counterpart of man which the Association is at a projective, symbolic, and, in some ways, physical level.

You have been told from time to time through this channel that spacecraft from other worlds or from this world may represent, in the unconscious of man and in the dream life, the pituitary contact with spiritual forces, and this will be true. You have also, however, been told that the accelerator in many ways closely resembles in manner of function, operation, and in effect upon the physical body of man, it resembles, yes, the spacecraft. So, see, this is the counterpart of the pituitary in work of the Association.

Then, there is the activity in relationship to the pineal body in the counterpart of Association. Here is the element which brings to the conscious mind or the intellect the cognition and reminder of the spiritual nature. Here is the publications program of the Association, which has a secondary relationship to the adrenal center.

However, more important in some way is the activity which relates to the thyroid center, related to the human capacity in man which has been called the will. Will, of course, is related to Israel, to the children of Israel. And, therefore, the work in Israel to seek the scrolls, the history of the existence of Him who is the incarnation of the Word, is appropriate to that particular center, the thyroid or will center, you will see.

Now we would go further in understanding the completion of the body of man, which hopefully the Association will be and will more become.

For the thymus center, the center of devotion, it should not be difficult to guess that this has a relation directly to the work of the Association and, hopefully, of each of you as individuals, within yourself or externally. It is the dissemination of the message of devotion and love of the Mother

of Jesus (*Jeshua*), *Miriam*, the message of what has been called the "Lady from Heaven." This is the work related to devotion, to the heart or thymus center in the body which calls itself Association for the Understanding of Man.

Now, more directly as it relates to the adrenal center and to its counterpart in the solar plexus. This has been, you see, the center related to vision or sight. This is the function or capacity of the Association for the Understanding of Man to create insight within individuals, which means discernment. It is a unique quality in some respects among the realizations or activities or associations seeking to function for the raising up of spiritual consciousness within humanity, that the element of discernment is so stressed. But discernment should ever be an important part of the work of Association for the Understanding of Man because, you see, it gives insight. It alone gives true insight.

Wherever there is true insight, there is discrimination within the mind, of a positive order; and with that discrimination, the emotions of the solar plexus center, or adrenal gland, are kept properly directed and under control. Otherwise, without insight and discrimination, the clear vision of what is important and unimportant in life, one becomes controlled and enwrapped in the emotions within these energies which throughout the ages have driven humanity, as individuals and as groups and as nations, into disturbance and wars. Therefore, this element of discernment and insight is extremely important and in some ways unique in the Association of which Kuthumi speak at this time.

Now will come to the center which is related to the force of imaging and the imagination, which is related to the element of water. Some have called this center the cells of Leydig, although it has been known by other names. The work of the Association in this respect—and this is also related to that center beneath, or the reproductive glands—has its relationship to the work in the form that was outlined in the reading through this channel some time ago, which already has been published in the *Journal* which you should once more examine. This relates to the matter of death. This mat-

ter relates also to the thymus or heart center, as well as to the Leydig center and to the earth or reproductive center, you see.

This matter of teaching the individual to die daily in meditation, to liberate self from identity with the physical body, or eventually from identity with astral and causal realms or bodies, is a capacity related to that as was written: "The last victory is that death shall be overcome" [I Corinthians, 15: 26]. This is a distinct function and purpose, or should be, of the work of the Association. In the past this has been carried out in numerous ways, and in the future, hopefully, it will be carried out more. Getting a series of readings regarding psychic information and sources can also serve its function in the future to fulfill this work related to that called death and to its overcoming; for it is a false involvement and inadvertent activity of soul forces, of mental consciousness, which by its nature has led to that illusion called death. And it is the correction of that disease alone which will bring the overcoming and the final victory which has been promised.

The work at the level of the so-called lowest center—that called the reproductive gland, related to element earth—quite naturally is the discovery within the land of Egypt of the chamber of Imhotep. After this discovery has been made, whether the Association for the Understanding of Man will take its opportunity to do so, or whether it will be lax and others will do so, it will be possible by intellect to understand that there are indeed the meanings of those things found in the history of that period which give clearcut insight into the positive use of the forces related archetypically to the earth, the reproductive or the gonad center, in the life of that individual, Imhotep. Therefore, that is one of the functions, as man, of Association for Understanding of Man, in relationship to the earthly center.

The primary activities therefore in the so-called lowest of the four earthly centers and in the highest in the thyroid or will center (related to activity in Israel and the written word of scrolls) have their correlation and their counterparts in the mirror of that which has been called the heart or

thymus center. You will not so well understand this last portion of what Kuthumi has given, unless you understand what has been given through this channel long ago within those readings published under the name *The Spirit Unto the Churches*. But there is an interrelationship of these centers which often is not understood. When these intellectually are understood, then the reaction of emotions and consciousness within a body, or in an Association, may be better understood.

Now, to carry further this analogy of body-physical with activity of the Association, it is necessary to bring in elements of consciousness within the cellular, the nerve, glandular, and the mental levels, perhaps, as well.

Consider yourselves as a portion of that body which has been described as an analogy, not only of the Association for the Understanding of Man, but of *man*. Therefore, you may come to ask yourself, "What part am I here, or another there, to play in this?" Well, look more closely and it will not be difficult to understand. Do you believe that in the physical body the toe may complain because it is the toe instead of the hand, or the head, the nose, or the mouth? Each fulfills its function and its particular dharma in relationship to the divine pattern of existence. Ideally, these members will not become envious of one position or another, but will work in harmony. You have been told that if the hand shall spite the other, or a limb, or a leg, an arm, it shall cut it off but all shall suffer. Even so here.

In the body, remember, there is an inner communication system through the cells, the nerves, and so on. There are not only the signals from the brain and glands which affect the functions of the divers areas of the body, whether those controlled autonomically or those controlled by the central nervous system, but these also communicate back. Yes, these extremities of the body in their own ways give back signals of their condition and activity as return communication. So please understand that it is not a one-way activity. If that were so, there would be no regulation of the various natural functions of the body. There must be, therefore,

within the system of a physical organism, an activity which in more recent times has been called feedback. So it is within Association for the Understanding of Man, that hopefully, this shall be so.

Therefore listen well. There must be this sense of feedback. There are the conscious activities of the Association in their various aspects as already discussed, and they may reach you through the activity which is analogous to either the sympathetic, parasympathetic, or central nervous systems. Yet, if you as divers organs, cells, or portions of the body of consciousness which is the Association for the Understanding of Man, do not send your signals back, not only regarding your condition, but of those conditions surrounding you and of those which in turn aid the balance of the body in some way, then the body will not properly function.

In other words, for example, the heart muscle will pump the blood through the arteries, through those circulatory vessels into the capillary, and into the toe for example; however, if the toe will hold on to the blood it will never return to the heart. All communications, my brothers and sisters, are two-way. It is not a one-way affair. You must not forever sit off at a distance and only come together once a year, as if coming together to meditate—although that is very good. But there must be this constant communication and communion of the divine temple of the body, which by analogy is also the Association. This is not to say that the conscious intellectual exchange of a letter is necessary, but it may manifest itself in prayer, in your application of the things, the guidance and understanding which you receive from the activities of the headquarters of the Association, which relates in a sense to the physical brain of the organism, as well as in your capacity to return and to give back.

Do you not understand that it is necessary that the cells of the body should give off their waste products, including carbon dioxide and other things, as well as to receive oxygen for them to function? By analogy the inspiration which you receive from the publications, for example, may be comparable to the oxygen going to the cells, enabling them in some

way to carry on their function. However, understand that the completion of the cycle, the giving up in turn of certain elements of yourselves is important if the whole organism is to survive.

Can you not understand that if this is not done the organism will become toxic and will retain its waste products? And because of the selfishness of those particular extremities, whether it is a toe or the limbs, there will be a loss of communication, of two-way flow, as through the blood and the elements mentioned, and it will not survive? Also, when a portion of an organism may by its nature become selfish, or where its activities revolve only around itself, that condition is analogous in some respect to cancer within a body. Therefore, please consider that all of you have a functional relationship, in relationship to, of course, the body of the Association.

Now, it is not important, nor is it right, that Kuthumi should handfeed you and say to you and to you, "Well, this is your part. This is your function. Yes, the Association does this for you, and you do that." No. You were told in the initial reading regarding the Association for the Understanding of Man in its present phase and function that, for a fact, you are to make your capacities known in what way you can be helpful. It is for you to choose. There are so many ways, even as divers organs of the body fulfill their diverse functions; but that is always because the flow of blood, nerve impulses, and other conditions of exchange of chemicals is two-way and not one-way. Kuthumi give this first portion that you may understand why all these things should be involved in work described of the Association; and secondly, why *you* should be involved, not just a passive participant, for that is no participation at all.

Also, you may have wondered what part the activities seeking to make contact with beings from other worlds have to do with the body of man by or for analogy. It is this. You should have guessed it because of what Kuthumi has told you earlier regarding this matter of the accelerator device in relationship to the pituitary and compared to a spaceship.

You see, this seeking to contact those from outside the Earth represents by analogy, as you may now have guessed, the seeking to focus attention at the third-eye center in order to receive communion with the Holy Spirit.

It is perhaps appropriate that from time to time in the past, individuals who at close range have observed divers craft which did not originate on the Earth have described the sound as "a great rushing" or as "a great wind." This is appropriate because it is symbolic archetypically of the contact of the pituitary with the Holy Spirit. The energies which are often created from the craft from outside the Earth are an external element symbolic or related to the Holy Spirit—not themselves to be confused with it, but are a part of the archetypal reflection of the divine in the more temporal nature of the universe. So why should not the body itself have its counterpart of the Association for the Understanding of Man?

There is much more which could be said in order to give an analogy, that the inner relationship of the responsibility of all may be better had and to indicate that the responsibility of the Association for the Understanding of Man is more diverse than you may have realized. However, it would seem that for now this should be sufficient as to its direct purposes.

One more thing to close. Kuthumi has mentioned a little while past here regarding coming together, regarding meditation. Yes, look at the analogy unto the body which Kuthumi has given. What will you do in meditation? You will certainly, for hope, not contemplate for answers to questions, as that is not meditation. You instead will hopefully withdraw the attention from your body to the third-eye center, where alone that which liberates may be found. That is the essence of the Holy Spirit, the divine Word, *Nam, Shabd*. It makes no difference what you will call it; it is the same. Words are really so unimportant in this case.

However, if the meditation is the withdrawing of the attention to that particular center, where the Word, the Holy Spirit, the Music of the Spheres may be contacted, then this

gathering in this time which you now experience is symbolic in the body of the Association for the Understanding of Man as meditation. Why? Because you as conscious individuals represent cells or glands (will not fight about who is what gland at this time!), cells, glands, nerves, and other portions of the body of man, of Association for the Understanding of Man, you see.

Now, regarding this, the attention is withdrawn from the external physical location or function to the pituitary center in meditation. In the same way, from time to time, such as in this very day, you have withdrawn your attention from your normal place in life, and of course, your physical body with it (unless you are here in spirit alone), and you have come to focus your attention at the center inside the head; you also have heard, have been told such things as relate to the pituitary, pineal, and other things. Meditation is a withdrawal temporarily, but not as an end within itself, understand. Of what value is meditation (the contact with Love in essence) if it cannot be carried into the individual life? That is what is most important.

Therefore if you do not carry this withdrawal of your attention from your normal workaday world back into your life, it would be as if the consciousness withdrew from the extremities of the body to the pituitary and encountered in that relationship in the head, the stilling of the activity of conscious thought and the absorption in the Holy Spirit, but then is merely absorbed within it and is not carried back into individual activity in the whole body of consciousness. Your responsibility should therefore be quite clear.

Therefore I pray that peace, *shanti*, may be with you. Please remember the Lord in your daily walks of life and your responsibility, if you avow yourself to be a part of an Association which in a sense is a body, to be alive rather than to be counted among the dead. For it is that process of the overcoming of death which is also a major work of a good evidence of the Association for the Understanding of Man.

Keep therefore your mind single and your eye single, and

as He has promised, you shall be absorbed into the Temple of consciousness and shall not go out again. Neither shall your consciousness be scattered about your daily walks in divers ways; but your mind and activities shall become more one-pointed and you shall be less confused and more enlightened.

Shanti. Peace of *Nam, Shabd*, the Holy Spirit be with you. Good day. Kuthumi.

The Archangel Michael

Herald: [Preceded by chanting on the theme of *Elohim*.] The flame has opened the sky. I have seen golden footsteps across the vastness of space, and the light of the golden-helmeted ones encompass the Earth. I have seen those who pass along the Way. And I behold him who stands Guardian of the Way, Michael of the Sun.

[Brief silence.]

Archangel Michael: How did you expect that He would come to you? If He came to you in the form of a bird, you would always be seeking to ascend into the skies and would be the victim of earth's calling unto itself. Perhaps you might have expected to find Him coming to you as a venerable tree. Yet, if that were so, you should have worshiped the forest and have become no better than the fungus and the lichen, which may take its sustenance from the tree, but which does not know its essence. And if He came to you in the elements, it is they that you should have become. And if merely as a man He came to you, it is manhood that you should have worshipped; or as a woman, womanhood. Yet, it was necessary that He should come to you not as any one of these things, but more simply as all these things, which Love is. For if He has come to you and you have seen Him and known Him as Love, it is Love that shall become you and Love that you shall become.

But I hear you cry out in the presence of the adversary, of mind, of body, cry out in the presence of the adversary;

and yet, either my ears are deaf or I do not hear you cry out in the presence of the friend, those with whom you are most comfortable. It seems that most often it is in the agonies that you cry out. But the voice which cries for Him, I have heard only in the whispers of silence. It is in the loudness of the voice which cries in anguish for the relief of the adversity, for the relief of suffering and of pain, that you seek to reach Him. But He hears with ears that cry out for none less than Him—not for the things which He can be for you, but for the things which you can be of Him.

I have heard you in the silence and in the clamor of your souls *cry out!* I have heard you cry out for those things which would give you the freedom from slavery for which you ask. The free man may know the meaning of slavery, but the enslaved does not know the taste of freedom. If you cry out for Him, ask for all that He is, and all that He is is eternal and is therefore all that you deem Him to have been.

Where are you in relationship to the story of His life as you know it? You may deem that you are in the Garden of Gethsemane; that you are there, and that you pray, "Lord, not my will but thine be done." And yet, it is seldom that we have heard this cry, but instead the earlier cry, "Lord, if it be thy will let this cup depart from me," or still more often, "Lord, remove this bitter cup from me." Because of that cry, I have often seen you reach into heaven and receive wormwood and the bitter cup instead of the overflowing cup of His grace, because you ask for Him in part instead of in whole, because you did not want to experience that part of Him which is sorrowful, which is in agony, and which accepts it.

You are asked to ask for *all* of Him, for the cleansing from your soul and mind of that voice which cries out only when it deems that it suffers, not knowing that in Him there is no true suffering. Do not therefore ask for the alleviation of suffering, but for the elevation of Love within yourselves. The human in Him cried, "Lord, if it be thy will, let this cup depart from me." And then, the divine becoming

in Him said, "Not my will, but thine be done." And He accepted the cup of suffering and of bitterness.

The road to Him, therefore, is not paved with those things which make it easy to move along the way of life to grace, for if it were so, you would not travel it. It is the rightful acceptance of the difficulties of the world that thicken and harden the sole, and enable you to move forward unharmed by the thorns and the briars through which at times it is necessary to pass.

Already the clouds of war grow darker and higher and more expansive upon the Earth. Not long can there be restrained the hand of Him who responds to the unknowing prayers of you and of man; not long can that hand which casts the cup of bitterness into the Earth, which is the response to those prayers, be restrained—not long.

It is you who have filled it, and you who in your unknowing prayers ask that it be cast down upon you, because you pray, "Lord, remove my suffering," rather than, "Not my will but thine be done." When will you learn to unsuffer the suffering within you and to suffer it to come to pass, as He did? When will you accept it, and be it also, instead of to reject it? You do not know that it is that which will give strength unto the soul rather than weakness. Cease, therefore, to pray that wars shall cease, but call out for Love, which is more greatly needed.

Consider yourself a child and look at the message which you have been given through the children of Fatima. Look at their lives and the ways in which the two of them have died. Look at them, allow them, and become them, for they were sent into the world as an archetype of you and of all the world and its children (and you are indeed children). Look at their lives, and their attitudes, and their willingness of Love.

In the daily walks of life, you will learn joy when you learn—as He of necessity learned—to find as much joy in what you have falsely deemed to be suffering as you do in the things which you deem to make you happy. When you know that these are the purificatory fire that transforms and

burns the dross of illusion and of false attachments from you, you will praise God and will rejoice as much and sometimes more at these things which fools deem to be adversity. There is nothing ultimate excepting Love, and he who treasures one thing above the other which in its illusory form is anything other than that, deceives only himself. I did not give to you to study the lives of the children of Fatima as a figure of speech or to amuse you, but so that you will *turn* to them and *know* them, and know what attitudes, what awarenesses must be ahead of you.

I well know that in the hearts of a few of you, there are times when you become sickened of hearing of warnings of suffering and of war and destruction. What you do not know is that the warnings come as much from *inside* yourselves as from outside. And when you despise those warnings, you despise not only yourself, but the things which in illusion you and your fellow men have created. As the Master gave you, that which is not loved grows stronger. That is why He told you, "Do not resist evil; offer goodness in its place." You are resisting the evil propensities of your own minds when you condemn the warnings, when you hate and tire of hearing the warnings which are but the shadows of your own unknowing.

There is nothing at all that will bring you and give you joy excepting the heart of joy that Love is, and that will come in the mind which manifests balance and equanimity in the presence of all experiences. That cannot be attained by any way of training, as men count training, by any mind of intellect or affirmation, but by devotion to Him who is the heart of love, who dwells in the secret recesses of your souls. Seek Him, however, because He is there and here, not because you seek to become one with joy, or again you create the separation. Let it be an eternal attitude of mind that you experience suffering as Him and within you, and you, as He, surrender it in joy.

If you knew the meaning of the cross, you would know its meaning within you and you would treasure it; it would not be a symbol of sorrow, shame, or pity, but of victory and

of the integration of that which is of the earth, earthly, and that which is of the mind, reactive, and that which is itself Being, All. It is an archetype of the spirit becoming itself, when you understand it. But it is not understood by the complexity of mind; it is understood by the ways and attitudes which I have discussed, if you allow them to be in your lives.

You have sought long to avoid grief. And yet, one who grieves because of the absence of the Lord from him or her is closer to Him, for the Lord Himself cannot restrain Himself in His Love from those who cry for Him. I tell you, however, that a fire shall come upon your souls in these months and these years which are ahead if you are apart from Him. The fire comes upon them, and yet, it is self-created. But wheresoever your treasure is, that is where we will find you. The sun of Revelation is hastening on to a dawn of new experience; and, yet, when that dawn comes, see that it finds you standing naked before the sun and not cloaked in the false garb of illusion, whether that illusion be of self, of joy, of false pride and sorrow, or whatever its nature.

When you want Him most, He, Love, will be in you. Because of the complexity of your minds and the tales which you allow that mind to tell within you, which as childhood fantasies you believe, you make life complex and you separate yourself. Scripture has revealed to you that the man who is wise in the eyes of divine Love, or God, is a fool in the eyes of men. I call you to become that fool—the same fool which was referred to just a few years ago, as “the fool on the hill,” who “sees the world spinning round,” which sees the illusion of seeking after joy or after sorrow, one above the other, because Love is beyond, encompassing and yet beyond these things.

When you weep out of separation from Him, the waters of His Love will encompass you; and when you cry out in anguish because of the ways in which you have separated yourself, His spiritual fire will burn you and you will purify the dross of mind, which by illusion separates you from Him. Please understand that human values are not worth treasur-

ing, only the value of divine Love. And remember that it does not separate you from your fellow men, but makes you one with them, for you suffer with them and rejoice with them, as He did.

He sends you now His Peace and Love. It is not possible that He would come and speak with you tonight because in your own unknowing, because of the attitude of separation (of which on His behalf I have spoken to you), you would deem that it was not He. Because of your own illusion, you deem that you are not worthy to hear Him or for Him to come and to speak with you. And yet His Love is here, but you must only recognize it in a disguised form. You do not understand and refuse to understand until you accept all things with equal mind. Only then can you accept Him, because He is as big as and bigger than any of those things to which the mind reacts and which repel or attract the soul itself.

If you accept His Love, you accept the sword which burns within you; but you know the joy of the flames of sacrifice which rise upon the altar of the human mind to burn the dross of the many into the *one* and purified "philosopher's stone," which manifests itself. That is the stone which was promised: "To him that overcometh shall be given a white stone in which there is a new name written, and none knows it, excepting the one who receives it." Receive it. It is the product, the annealing influence of the fire, the discernment of the mind which accepts all things in equal attitude and surrenders them, accepts them as gifts, from Him and to Him.

His Peace I leave with you. My sword I share with you.

Herald: May the spirit of the *Elohim* minister between the heavens of your earth and the earth of your heavens. *Shalom.*

Lanto

Om. Aum. I am Lanto. And I realize the weariness of your bones and of your bodies. I therefore ask that you would

arise and rest the bodies and release these tensions and these conditions. Then I would speak to you. [Brief period of standing and stretching by those present.]

I am here to talk with you about the accelerator, the further ramifications of its significance, and its relationship to things from outside the earth and within the earth of yourselves and of the world. The things which I would say hopefully will be taken in the spirit in which they are given, not as truths which are ultimate, but as insights to aid the understanding of the work and the actuality of the device which has been called, through another Brother that has spoken through your channel years in the past, the "Hilaron Accelerator."

Perhaps most of you have not heard that word before, *Hilaron*. Of course, it relates to Hilarion, whose influence has been major in the design and construction at the higher level of that device. For already it exists at a psychical plane, and now, if the attitudes and actions of those who would be involved are adequate, it will descend into physical manifestation. The name *Hilaron*, however, does not alone relate to Hilarion but to other things as well, which where it is necessary, some of you have come to understand it in time.

I would speak now regarding the word *accelerator*. You were told in this day how it will influence the consciousness of a body, of a mind, and the manifestation of Being through that matrix of consciousness. I would ask you for a moment to look at the name which has been given, *accelerator*. *Accelerate* means time-rate of increase of velocity. It does not mean just to increase, but to increase in a specific way, in an ordered way—an ordered increase in velocity.

In a sense I might say and add that this refers to the velocity of consciousness itself. You probably would be surprised and would not understand if I told you that the velocity of light is, as some others have been told in years gone by, related to the absolute, to the universal mind, and to the absoluteness of what has been called truth and reality itself. In effect, what some of the work (and *work* relates to tasks

accomplished) of this accelerator is, is that it will objectively control and increase the time-rate of the approach of consciousness to the absolute, or to the velocity of light itself.

I have talked before through this channel regarding certain things in the body, and in atoms, and in some way to how they relate to consciousness itself. But I would add a few more things tonight, more for the purpose of enabling your minds to become active, and thus more actively aware of the realities involved, than to provide any ultimate or detailed solutions to the conditions or to understanding the conditions which will be created in the accelerator.

To many minds which do not understand it, a thing that is strange occurs in the activities of the electron when it moves from what has been deemed to be an outer energy shell, or level to another that is of lesser diameter, of lesser time-rate of revolution or time-period of revolution—depending upon how you look at it, for science has not yet completely or adequately looked at the nature of the atom and does not really understand it. But when that occurs there is a release of energy called commonly "light" or "photonic emission"; there in a sense is a giving of itself. We have told you in the past and will reiterate again, *all* is consciousness in manifestation, in all particles, so-called, and all matter as well.

Presently your science does not have a way to detect the actual *existence* of that which has been called an electron between its energy levels; it can only be detected in that relative state of equilibrium between them. I point this out to indicate to you that this may be applied to understanding consciousness in the individual. The temporal condition, by which there is an awareness of existence in a finite continuum, a temporal or time awareness, by analogy occurs to that which is the normal energy shell of the electron—its equilibrium, as I have called it—at one level or another. And this might be thought to be a relatively normal state of consciousness. It is not the state so much of revelation, but of action. However, in the electron, the other or so-called in-

between state in which there is no evidence of it in its normal, measured continuum—that is another thing entirely. It is related to that absolute state that I have referred to earlier, of light, truth, and so forth. A new manifestation is made: the emission of light or photons.

Through the activity of the accelerator, without going into the details of its functions, it is possible to raise and to release and lower alternately the energy levels of many of the so-called subatomic particles within the body. When the proper quantity or level of activity is attained, those particles in the course of their alternating motion, or resonance (as we have described through this channel before), emit light from the body. Because there is a great aggregate of that state of alteration of consciousness between one continuum or energy shell and another, there is the massing of that tendency in the consciousness of the atoms themselves and of the physical organism itself, and it tends to take on a reflection of that more absolute and less relative state between the so-called normal energy levels, whether the energized shell level or the normal.

You were told years ago in the material that was used in the publication of your book, *The Spirit Unto the Churches*, "When will you come to say, 'I am a movement and a rest?'" And not one of you has really understood this. On your time scale the "movement" of the electron is between the energy shells, in a sense, and the "rest" is in its so-called equilibrium, as I have referred to it, at the levels where it can manifest as a so-called average, normal electron, or as an energized one. But, from another viewpoint, the movement and the rest are reversed.

In one sense, the stillness is in between and the movement is at the so-called normal or at the energized energy shell. In the process of change in the atoms of a body, when that change becomes great enough or at a high enough rate to where that movement and rest occurs at a massive enough level throughout the physical organism, then consciousness can cause the body to respond much more readily, because more of the mass of the body is involved in that relatively

absolute state that some would call a rest and some would call a motion. And the absolute consciousness of Being itself would put its thumbprint upon the very atoms of the body and they would begin to respond, as would the molecules, the chromosomes, the cells, the tissues, and so forth. *There* is the movement and the rest, taken to the atomic level that you have not understood before. There is one of the secrets of your accelerator—the movement and the rest.

Tonight, earlier, your accelerator was compared to the pituitary, and you were given, in relationship to consciousness at the general level of the body, that about the movement and the rest: "When will you come to say it?" Thus, the accelerator accelerates the fulfillment in the individual of that which you were told, "I am a movement and a rest." It aids in the fulfilling of it right down to the atomic and the subatomic level. Thus, consciously, a more absolute state of manifested Being, of individualized Love, can more readily come about, not because of the action of matter or energy, but because of the nature of Being itself, as it relates to Being's manifestation in a dualistic universe—movement and rest.

The analogy of the accelerator in relationship to the pituitary is especially appropriate in view of what you have been told through this channel many times—that there is the lifting upward of the charge from other portions of the body and near the base of the spine—and those things which I told you through this channel years ago. For you see, that charge accumulates in the region of the pineal and moves across space to the pituitary. There also is a counterpart of the movement from one energy shell to another. But there is more to understand. At that point, the pituitary takes on a charge. Thus, the analogy is quite valid, for also the accelerator takes on a charge.

At a later time, we will give you technological understanding of the way in which the charge and charges are to be controlled across the surfaces of the accelerator in order to simulate there those conditions of exchange which occur in the pituitary when there is fulfilled that which was refer-

red to in, "My cup overfloweth." Let me suffice to say now that at the external level, the serving of the acceleration of the inevitable consciousness of Love individualized through man with the accelerator, as you serve in that way (because it is an externalization of the archetype of the pituitary also, and the pituitary is related to the overflowing cup and service), then physically, intellectually, and spiritually that activity will act in a way, by crude analogy, as a sort of pituitary influence of service in the world at a level quite aside from anything which you intellectually bring to people. For when the principle of the movement and the rest is understood sufficiently well that it can be manifested in an externalized technological manifestation of the archetype, then there will be reached suddenly through the collective unconscious of man the tendency to attain that state which is not alone movement, which is not alone rest, but which will enable each of you and each to say into and unto himself, "I am a movement and a rest."

These are the thoughts which at this time I would share with you regarding the Hilaron Accelerator. There will be more at another time.

The peace of the Master, I pray, shall remain with you and be carried with you. But remember, it is not alone a rest, that peace, but a movement, and not alone a movement, but a rest. And that applies in your daily activities; while the meditation may be the rest, the action of that living Love must be the movement. His peace I would leave with you. Lanto.

Guardian of the New Dispensation

My beloved friends, I am the Guardian of the New Dispensation. I ask that you shall in the light of God's Love and in the strength of His peace, in the months continuing especially through the next spring, often hold the affairs of the world, by nation, in that light and in that peace—particularly in the Middle Eastern nations, Russia, China, Japan

and the European nations, as well as your own nations in the hemisphere where you now are. Hold them in that Love and peace. Do not attempt to say which shall be one way or another. Leave that to the Love of God. Otherwise, you judge, but have been advised to judge not.

Therefore, I would leave you with the thought that whatsoever Love is shown in the world in this way shall return unto you multiplied tenfold. But do not judge or evaluate the way and manner in which Love may show itself returned unto you, bearing in mind the message which the archangel has given you tonight. Remember that the wrath of God is Love's severity. Live in the concept that it is so. Otherwise you do not heed the message which he has given and your love is no love at all, because it is not unconditioned or unconditional in relationship to the object of that love. Dwell in that unconditioned Love if you in your own heart would open the gateway of a new dispensation of compassion. Real compassion is never conditioned.

Pray always to be near to Jesus and to the Spirit which He is, realizing that first it is the essence which He is that becomes you. Do not be so concerned about the form of His appearance, or of His personality, for He has bid you to go unto the Father out of which all His Love becomes incarnate.

I leave you now, but am always with you, the Guardian of a New Dispensation. May you ever be renewed in that knowing. Peace.

You will request that the channel awaken.