

The Theological Science Society, Int.

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This Being Our Visit & Chat for June 2021

My Dear Friend and Fellow Member,

It is so good to be with you again this month to share Doctor Carruthers' Monthly Chat Letter with you. This month's Letter was originally written and distributed in 1953 and is one of my favorites. This particular Chat covers *"the subject of the unseen world [which] is very much more precise and definite than what is usually taught by the religious teaches of this country and England. We hold that there IS an unseen world, which is around, or all about us, here and now, and not afar off away from us, and that it remains unseen simply because the vast majority of humanity have not yet developed the senses by which it can be perceived."*

Here in the Northern Hemisphere we just last week-end experienced the Summer Solstice while those in the Southern Hemisphere experienced the Winter Solstice. At any rate, this year 2021 is just about half over already. I do hope you are enjoying whatever season you are in now.

I am going to close this portion of my letter now, as I want to get your Chat and the Lessons sent off before the weekend rolls around again. And, I will be sending this Chat for June along with the one from April and May to our webmaster, as I forgot to do that the last two months. You will find them by month under the "Letters" heading on the website.

Going to you now is my desire, prayers and well wishes for your continue robust health and well-being. Things here in the USA – at least where I am in Illinois are pretty much back to normal and COVID cases are way down, with a great majority of folks in most of the country including Illinois already vaccinated.

Much love and prayers for Your health & well-being,

Rev. Ann B Schmitt,
Director, TSS

FROM THE STUDY OF

Hugh G. Carruthers

Prior Right Est., 1953

By

Hugh Greer Carruthers,
R.I. Bodhisatvah (11)

My beloved Chela:

I am happy in being with you again in this way; and I thank you for your "spiritual" visit with me. As I have so many times before suggested: if, as may be, you find it inconvenient to visit with me at the moment, please feel free to go about your other demanding interests, and lay me aside until you can "come in" and relax, rest, and be comfortable.

Be seated in that easy chair. "Let go" of all other considerations, so that we may give our attention to the subject with I should like to discuss with you, and which may prove to be very informative and profitable to you. I warn you, however, that this subject which will demand close attention and reasonable consideration. I shall further instruct you in this subject later in your Course of Training for Personal Development, but I believe it apropos now, because many times I am asked to explain about the "unseen world", or successive planes of Being, to which I so often refer, and which theology refers to as the condition "after death," called "Hell," and "Heaven".

The teachings of the Masters of The Mysteries, of The Wisdom Religion, or as we are aware of that philosophy, of Theological Science, on the subject of the unseen world, is very much more precise and definite than what is usually taught by the religious teaches of this country and England. We hold that there IS an unseen world, that is around, or all about us, here and now, and not afar off away from us, and that it remains unseen simply because the vast majority of humanity have not yet developed the senses by which it can be perceived; that for those few who have developed these senses the world is not unseen and not unknown, but is easily within reach, and can be explored and investigated as may be desired, precisely as any country, or land, here on earth might be.

Vast parts of the world's surface remained unknown for hundreds, even thousands, or years, until explorers, interested enough, had the necessary qualifications and made the effort to investigate them. Even now there remains parts of our world's surface of which very little is actually known. The North Pole was beyond the reach of man until the late Admiral Peary discovered and reported on it. The same was true of the South Pole and Antarctica, until Admiral Byrd opened the way and made his reports of findings.

These unseen worlds have not remained unknown to all, any more than many of the remote places of the earth have really remained unknown from the earliest dawn of antiquity until now. There are vast tracts of primeval forests still standing in, for example, South America, untouched by any recent exploration, untrodden by the foot of man for perhaps thousands of years; but long before that there were great races

to whom all that country was not unknown or untrodden, but, on the contrary, to whom it was perfectly familiar, for whom it was a native land.

In the same way this "unseen" world is unknown only to many here and now; it was not unknown to the great races of old, not unseen by those among them who were more highly developed: the seers and the prophets and the teachers, or Masters. Nor is the "unseen world" unseen by the lower order of animal life. How often a dog, or a cat gives unmistakable evidence of the "presence" of an "unseen" "Visitor," or "Presence," when it leaps with seeming joy, or snarls in evident antagonism, toward space near-by, when the human individual, unable to see anything, is suddenly aware that something is going on, and actually "feels" strange physical reaction.

There is a great deal of information about this "unseen world" among the sacred writings of the various religions, and in many cases exactly what has been taught by The Mysteries, or Wisdom-Religions, of the late beloved Master, the Comte de Saint-Germaine, and being taught in our time as Theological Science, is to be found in the ancient faiths.

It is only among the followers of the religion which is, and has long been, predominant in the Western World, that any uncertainty has arisen with regard to this "unseen world." The consequence of all the vague thought and speech about it is that the world itself is supposed to be vague and dim and uncertain also. The majority of blind believers in dogmatism imagine that because they individually have no definite knowledge regarding it, there is, therefore, nothing certainly to be known, and the whole affair to them is misty, distant, unreal, or unnatural. If the ecclesiastics knew and had been teaching the Truth about the "unseen world" during but a thousand years, we should not have such widespread spiritual ignorance; but had the subject been honestly taught, there would be no ecclesiastic hierarchy today, for there would be no need for so-called "spiritual leaders," and the world of humanity should be free of false teachers.

Let me try to put before you the teaching of Theological Science on this subject, and to show you that we have every reason for accepting that teaching and understanding that this higher world, thought at present unseen to many, is by no means unreal, but is in every way as actual as this which we can all touch and see and hear.

The first Truth, which, as you develop and progress you will prove by the application of the principles of your Knowledge, is that this unseen world is simply a continuation of what is known, and that the senses (latent in most of us, thought developed in a Few) by which it may be cognized are but a development of the senses which we all possess.

That statement may help you to understand the reality of this "unseen world" all about us, and to realize that there is no difficulty in our way of accepting it. Unfortunately all that most people know about it- or imagine they know- has been taught to them by religious teachers, and the religions have contrived to be so thoroughly unscientific in their presentment of it that they have cast doubt and discredit upon the whole affair in the minds of non-thinking persons; so that those among the orthodox who most thoroughly believe in the unseen world now, who feel most certain, that they know exactly what the world contains, and what will be the fate of man after the so-called "death," are usually precisely the most ignorant people of all. And that should not be so.

It should not be for the ignorant, the bigoted, to feel certain about these matters. On the contrary, the most highly intelligent and the most scientifically trained persons ought to be best able to grasp the evidence for the existence of this unseen world; ought to be the foremost in upholding it as a provable Truth.

Let us, then, first consider and discuss the senses by which this unseen world is perceived, and the constitution of the world itself, because those two subjects are very closely connected, and we cannot examine one without also looking into the other. Let us begin by considering the states of the matter.

It is obvious that matter assumes many different conditions, and that it may be made to change its condition by variations of pressure and of temperature. In our material world we have three well-known states of matter: the liquid, the solid and the gaseous, and it is the theory of scientists that all substances can, under proper variations of temperature and pressure, exist in all these conditions.

There are still a few substances which chemists have not succeeded in reducing from one state to another; but the theory universally held is that it is, after all, only a question of temperature one way or the other; that just as what is ordinarily water may become ice at a lower temperature, and may become a steam at a higher one, so every solid which we know might become liquid, or might become gaseous, every gas might be liquefied, and that some other gases have been reduced to form even a solid slab.

Since that is so, it is provable that all substances can in this way be changed from one condition, or state, to another, either by pressure or by heat. Occult chemistry shows us another and higher condition than the gaseous, into which also all substances known to us can be translated or transmuted; so that any element - such as hydrogen, for example - may exist in an etheric condition as well as gaseous. We may have gold or silver or any other element either as a solid, a liquid, or a gas under sufficient heat, and we may carry the experiment further and reduce them to these other higher states, to a condition of matter which we call etheric.

We are able to do so because that which science postulates as ether is found by occult chemistry to be not a homogenous body, but simply another state of matter - not itself a new kind of substance, but any kind of matter reduced to a particular state. Just as we have here around us elements which are normally solid but can be changed into the liquid or the gaseous condition, such as iron or lead, others which are normally liquid, such as mercury, and still others which are normally gaseous, such as nitrogen, so we have a large number of elements or substances which are normally etheric - which are ordinarily in that condition, but by special treatment can be brought to a gaseous condition.

There is nothing at all impossible or unreasonable about that; the veriest skeptic may see that it might easily be so, and that there is nothing in science to contradict it. Indeed, ether is an absolutely necessary hypothesis; it is only the idea that it is a state of matter instead of a substance that is in a way new in what I am stating. In ordinary science they speak constantly of an "atom of oxygen," and "atom of hydrogen," and an atom of the sixty or more substances which chemists call elements, the theory being that is an element which cannot further be reduced; that each of these elements has its atom- and an atom as we may see from its Greek derivation, means "that which cannot be cut or further subdivided."

Occult science tells us what many scientists have frequently suspected: that all of these so-called elements are not in the true sense of the word elements at all; that is to say, that they can all be further subdivided' what which is commonly called an atom of oxygen or hydrogen is not an ultimate

something, and therefore in fact not an atom at all, but a molecule which can, under certain circumstances, be broken up into atoms. Consider, if you will, The Ultimate Atom.

By carrying on this breaking-up process it is found that we arrive eventually at an infinite number of definite physical atoms which are all alike; that is to say, there is one substance at the back of, and behind, all substance, and it is simply the different combinations of the ultimate atoms which give us what in chemistry are called atoms of oxygen, hydrogen, gold or silver, platinum, etc. When they are so broken up we get back to a series of atoms which are all identical, except that some are positive and some are negative, or as we might say, some male and some female.

This being true (for it is only taught by occult science but is strongly suspected by many men of Science, and has been known to Those Few in every Age Who were Mystics) we see at once all sorts of new possibilities in chemistry - and, indeed, we are witnessing today the actual practice of this basic principle in the new, strange textiles, plastics, and aluminum molds coming into the markets.

Now comes the demand for logical reasoning. If it be true that all substances have the same basis and that it is only a question of raising them to a sufficient temperature or getting them into a particular state to prove this, then we see that a change is a possibility; that we might break up an element and then in re-uniting we might join the particles differently, so that we might change one of our elements completely and absolutely into another, leaving our perhaps in some combinations certain things, and including some that were not there before.

Undoubtedly we might make such changes as this, and so we see that we are within reasonable distance of showing the possibility of the transmutation theory of the alchemists, who stated that they made lead or copper or other metals into gold or silver. The thing is not necessarily an impossibility if theory be true, for by reducing the lead or copper to ultimate atoms, and then making variations in the combinations of those atoms, they may be changed into different metals altogether. The idea becomes feasible if we adopt a suggestion, which has been advanced as a theory by scientists, but is stated by occult chemistry to be a definite fact.

We eventually get back, then, to the ultimate physical atom, and we find that it **is** an atom as far as the physical plane is concerned. We cannot break it up any further and still retain the matter in physical condition; nevertheless, it can be broken up; only when that is done the matter belongs to a different realm altogether - to part of this unseen world which I am going to try to explain. It can no longer be called physical because it has ceased to obey some of the Laws which all physical matter does obey. It is no longer apparently contractible by any cold, or expansible by any heat, of which we know anything, though there is evidence to show that it can be affected by solar temperatures. It no longer seems to obey the ordinary Laws of gravity, although it has a kind of Law of gravity of its own.

It is difficult to put the conception of the finer matter of this higher realm clearly into English words upon the physical plane; in fact, I might say it is impossible to put it fully; but at least we must emphasize that the planes succeeding this physical follow naturally from it, and fit in with it, and are not abruptly divided and entirely different. Until we have proceeded, then, we have only to suppose a finer subdivision of matter than that with which we are familiar, and a very much higher rate of vibration than any which we know, and we shall realize one aspect of the condition of the astral plane, though there are many other aspects which are not so readily comprehensible.

In considering the planes of subtler matter we find that above and beyond this physical atom we have another series of states of that finer kind of matter which corresponds very fairly to the degrees of matter of this plane in which we are: solid, liquid, gaseous, and etheric. Again, by pushing up the division far enough we have another atom, the further the subdivision of that astral atom we find ourselves in another still higher and still more refined world, still composed of matter, but of matter so much subtler that nothing that we predicate of matter here would be true of that except its capability of being subdivided into molecules and atoms.

We see that the idea gears on to this plane, we are suddenly obliged to leap from the physical which we know - or imagine we know - into some spiritual region of which we can form no reasonable or distinct conception. It is true that these other higher realms are unseen, but they are not therefore at all incomprehensible when we approach the subject in this manner. Hence the reason I am trying to explain in this way for your easy understanding, without making use of purely metaphysical terms.

Most students are aware that a great part of even this physical world is not appreciable by our finite senses; that the whole of the etheric part of the world is to us as though it were not, except for the fact that it carries vibrations for us. Had the original conception, as outlined by King Solomon, been allowed to stand without revisions and alterations, we should have in the Book of Ecclesiastes, Solomon's Song, and The Proverbs and intelligent outline of the Truth of Evolution and The Way of Life on this plane. As it is we must develop the ability to translate and allegorize That Master's intelligent directions.

We never see the ether which carries the vibrations of light to our eyes and sense of sight, though we may demonstrate its necessity as a hypothesis to explain what we find. Just in the same way vibrations are received from the other and higher matter. Although ether cannot be seen, yet its effects are constantly known and felt by us; and just in the same way, although the astral matter and the mental matter are not visible to the ordinary sight, yet the vibrations of that matter affect man, and he is conscious of them in a larger number of ways; indeed, some of them he habitually uses, as we shall see when we come to consider the subject of telepathy in a later discussion.

It is important that those who approach the investigation of The Mysteries, as in advanced Theological Science, should understand this idea of the various planes or degrees of matter in Nature, making in one sense each a world in itself, though in a higher sense they are all parts, or planes, of One Great Whole. If my Chela will examine this, he and she will see that I am in no way claiming his or her faith in a miracle, but rather the investigation of a system, which is offered simply as a hypothesis for study, though to those of us who know, it is not a hypothesis, but an ascertained fact.

Where are these worlds? They are here round about us all the time, though unseen. We need only open the senses which correspond to them in order to be conscious of them, because each of them is full of life, exactly as is this physical world that we imagine we know. If we of this plane did not, or could not, respire we should cease to exist in this plane, and yet we cannot see the air, or Prana, or Life-giving Principle of which we partake in breathing. To refuse to continue to breathe because we cannot see what we are breathing, would be the height of folly. Is it sensible, then, to refuse to try to develop the ability to recognize the unseen world about us because we cannot see its inhabitants with, and through, our finite eyes?

Just as earth and air and water are always found to be full of various forms of life, so is the astral world, so is the mental world- each full of its own kind of life; and among the inhabitants of these two stages of the unknown, unseen world are the vast hosts of Those Whom we ignorantly call "the Dead."

What of the Higher senses? We know that there are higher senses with which we are endowed, and we often have evidence of this unknown faculty, though we ignore it and sometimes refer to it, in ignorance, as a "fourth sense," or a "sixth sense," or an "inner sense." How does man become cognizant of this Higher Sense, or higher faculty of perception through untried and unknown senses? As I have said, by the development of the senses corresponding to them. That implies - and it is true - that man has within himself matter of all these finer degrees; that man has not only a physical body, but that he has also within him that higher etheric type of physical matter, and astral matter, and mental matter, the vibration of which is his Thought, or energy of Mind-in-motion.

That is not at all an unreasonable thing, and if one is prepared to accept that as a hypothesis, he will also see that a vibration of matter of these finer planes could communicate itself to the corresponding matter in the mind and could reach the Ego within him through the vehicle, just as vibrations of physical matter are conveyed to the senses of the man through his physical organism on this plane. The whole thing is precisely analogous.

In order to get a good idea of these higher senses let us begin by considering the senses we have now. All sensation which reaches us from without - from the objective world of consciousness - is a matter of vibration. What, for example, are heat and light but rates of vibration? There are infinite numbers of possible rates of vibration. We cannot set any limit to the possibilities of variance among these different rates. Out of all this infinite series of possibilities only a very small number can possibly reach us here on a physical plane. It is but a very small set of vibrations of exceeding rapidity, for instance, which appear to our eyes and are recognized by us as light. Anything which we see, we see only because it either emits or reflects some out of this very small set of vibrations.

We know in many ways that there are other vibrations beyond those that we see. For example, we know it by photography. If we allow a ray of sunlight to fall upon, or strike, a bi-sulphide of carbon prism, we shall get a beautiful coloured spectrum cast upon a sheet of paper, or a piece of linen, or anything white that we may use. It is a very beautiful spectrum, but only a very small one. If, instead of putting there the white sheet of paper which reflects to us what we see, we put the sensitive plate of a camera (being careful, of course, to exclude all other light except that which comes through the prism), we shall have a spectrum reproduced which is perhaps several times the length of the other one that we saw. Our eyes are wholly blind to this greater spectrum, but nevertheless it is there; and by other experiments it can be shown that there are heat rays extending beyond the red end of the spectrum.

If we come down to the other end of this great gamut, to very slow vibrations, we shall find a certain number so slow as to affect the heavy matter of the atmosphere, to strike upon the tympanum of our ear and reach us as sound. There are an infinity of sounds which are too high or too low for the human ear to respond to them; and to all such sounds, of which there are countless varieties, the human ear is absolutely deaf.

If there be vibrations so slow that they appear to us as sound, and others exceedingly rapid ones which appear as light, what are all the others? Assuredly there are vibrations of all intermediate rates. We

have them as electrical phenomena of various kinds; we have them as Roentgen rays. In fact, the whole secret of the Roentgen rays, or X-rays, is simply the bringing within the capacity of our eyes and within the field of our vision a few more rays, a few of the finer rates of vibration, which normally would be out of our reach.

False teachers have long been stating, and a large number of people blindly believing, without question, that our faculties are limited - that they have their definite bounds, beyond which we cannot go. But this is not so. Occasionally we learn of, or know, a person who has the X-ray sight by nature and is able to see far more than others; but the average individual can observe variations for himself without going as far as that.

If we take a spectroscope, which is an arrangement of a series of prisms, its spectrum, instead of being an inch, or an inch and a half long, will extend several feet, although it will be very much fainter. If we throw that upon a huge sheet of white paper, and have a number of friends, or other persons present, to mark on that sheet of paper exactly how far they can see light- how far the red extends at one end, or how far the violet extends at the other, we shall be surprised to learn that some of our friends, or those who may be present with us in the experiment, can see further at one end, and some further at the other. We may find that some can see a great deal further than most others at both ends of the spectrum; and if so, we have someone who is on the way to becoming clairvoyant.

It might be supposed that it is only a question of keenness of sight, but it is not that in the least; it is a question of sight which is able to respond to different series of vibrations, and of two persons the keenness of whose sight is absolutely equal, we may find that one can exercise it only toward the violet end, and the other only toward the red end. The whole phenomenon of colour-blindness hinges on this capacity. But when we find a person who can see a great deal further at both ends of this spectrum, we have someone who is partially clairvoyant, who can respond to more vibrations; and that is the secret of seeing so much more.

There are many entities, many objects about us which do not reflect rays of light that we can see, but which do reflect these other rays of rates of vibration which we do not see; consequently some of such things can be photographed, though our eyes cannot see them. What are called "spirit photographs" have often been taken, although there is a great deal of skepticism in connection with them, because, as is well known to any photographer, such a thing can very easily be produced by a slight preliminary exposure. There are various ways in which it can be done; nevertheless, although they can be counterfeited by fraud, it is certain that some such photographs have been taken.

There have been experiments in such photography too numerous to mention here, and all these experiments served to show us how much is visible to the eye of the camera which is invisible to ordinary human vision; and it is, therefore, obvious that if the human vision can be made as sensitive as the plates used in photography we shall see many things to which now we are blind. It is within the power of the human intellect not only to equal the highest sensitiveness attainable by chemicals, but very far to transcend it; and by this means a vast amount of provable information about this unseen world may be, and has been, gained.

With regard to the sense of hearing, the same is true. We do not all hear equally. I do not mean by that statement that some of us have better hearing than others, but that some of hear sounds which others

could under no circumstances hear, however loud they might become. This, again, is demonstrable. There are various vibratory sounds caused by machinery which may be carried to such a height as to become inaudible; as the machinery moves faster and faster they may gradually become less and less audible, and at last pass beyond the stage of audibility, not because they have ceased, but because the note has been raised too far for the human ear to follow it.

One of the easiest and most pleasant test of which I know- which anyone can apply in the summer months if he is living in the country - is the sound of the squeak of the bat. It is somewhat like the squeak of the mouse, a sort of tiny, needle-like cry, only it is several octaves higher. It is on the very edge of the possibility of human hearing. Some persons can hear it and others cannot, which shows us again that there is no definite limit, and that the human ear varies considerably in its power of responding to vibrations. Perhaps it may better be said that instead of eyesight and hearing, or the variation in power of responses by the eye and ear, the difference, or variations in people lies in intellectual capacity to respond, or comprehend, or is due to the varying degree of evolved development, for it is certainly true, and provable, that some individuals are much more highly developed, and of much keener perception than others.

If, then, the majority of persons are capable of responding only to certain small groups out of the vast mass of vibrations, we may readily see what an enormous change would be produced if they were able to respond to all. The etheric sight of which we sometimes speak is the clairvoyance on a small scale which is shown by subjects who have been rendered unconscious by hypnosis, or intense suggestion, is of that type.

They read some passage out of a closed book, or a letter which is enclosed in a sealed box. The X-rays enable us to do something very similar - not to read a letter, perhaps, but to see through material objects, to descry a key inside a closed box, or to observe the bones of the human body through the flesh. All such additional sight is simply obtained, or developed, in the way I have described, by being able to respond to a larger set of vibrations. And since that power may be possible while under hypnotic influence, why is it not possible to develop it by self-suggestion, or self-hypnosis, in what is known as auto suggestion. It is entirely possible, as you will learn as you proceed in your own Personal Development as a Theological Scientist.

However, for purposes of this discussion, which I have chosen for the purpose of trying to force you to think, meditate, analyze, and reason, let us carry our subject a little further. Let us go beyond the mere vibrations of physical matter and imagine ourselves able to respond to the vibrations of astral matter. At once another world is ours for the winning, and we see the objects of a plane material still, but on a higher level. In this, though there may be much which is unfamiliar, there is nothing which is obviously impossible.

It all leads on, stage by stage, from the faculties which we already know and use, and this world of astral matter follows step by step from the world, or plane, with which we are so familiar. There is nothing irrational about the conception. The claim made by the Theological Science, as the by The Master Saint-Germaine in His time, and by all those belonging to the Lodge and the religions of the East, that it is possible for the human individual to sense this unseen world and tell us all about it, is, in reality, a perfectly reasonable one, instead of being a grotesque and absurd suggestion savouring only of charlatanism or fraud, as is so often charged by the theologians who would prefer to keep the ignorant in

fear and subjection to their religious dictation, or persuasion. The whole subject of the philosophy is in fact perfectly scientific and coherent and may readily be approached along a purely scientific line of investigation.

The Truth about the Unseen has too long been ignored, denied, and hidden from the consideration of those earnest Seekers who would develop the ability to Think. When by the use of such faculties the individual is able to examine this unseen world, what does he find with regard to it? Broadly we find this unseen world divided into two stages, the astral world and the mental; and these two correspond in a general way to the orthodox idea of hell and heaven; or they are, rather, heaven and purgatory; because although it is true that terrible suffering may come to mankind under certain conditions in the lower condition of the astral plane, yet all suffering of any sort that comes to him is not of a punitive but of a purgative nature.

Suffering is always, and under all circumstances, intended to benefit the man, or Identity, or Reality. It is part of the scheme which has for its object the evolution of the individual Soul, Ego, Spirituality, Man; not an endless meaningless punishment given through revenge, or the wrath of some unknown and unknowable Deity in human form somewhere located afar off, as taught by false teachers; but only the steady working out of a great Law of Justice, a Law which gives to every individual Being exactly that which he has deserved, or built up for himself; not as a reward or punishment, but simply as a scientific result, or number of results, of causes.

If a man puts his hand into the fire and it is burnt, it does not occur to him to say that somebody punished him for doing that; he knows that it is the natural result; it is a question of the rapidity with which the vibrations from the burning matter have pierced his skin, and have produced the various disintegrations which have taken place. In the same way the suffering which follows evil is not a punishment imposed from the outside, but merely and wholly the result under an unvarying law of what the man himself has done; and so all the suffering that comes to him under the great Law of Cause and Effect (or Natural Law of the Cosmos) and is intended to purify and help him in his evolutionary progression, and will undoubtedly bring about that result, for there could be none other.

The lower astral world, therefore, corresponds very much more to the purgatory of the ecclesiastics than to the ordinary and most blasphemous idea of hell. There is nothing in the whole of the Universe, happily, which in the least corresponds to that. Although there is no endless torture such as has been pictured for us by the diseased mind and disordered imagination of the medieval monk and his scheming successors, there are undoubtedly individual cases of suffering; but even that suffering, terrible though it may sometimes be, is the best thing for the man, because only in that way can he get rid of the desire which has come upon him, or which he has developed, the evil which he has allowed to grow within him, in his erroneous, uncontrolled, thinking; only by that means can he cast this off, so as to begin anew in the next incarnation under better conditions his effort toward the higher state of evolution.

The second part, or stage, of Life after this earth-plane, or what is commonly called the heaven-world, is again the result of the individuals actions, but of the higher and nobler part of him. There all the spiritual force which he has set in motion during his evolutionary progress to the status he enjoyed at the time of moving from earth-plane to the next successive plane of Being, finds its full result. In this case, also, it is merely a scientific question of the amount of energy poured out, for the Law of the

conservation of energy holds good in all the higher planes, just as it does in the physical; and this, of course, includes the means, the control of creative thought energy.

A man's (and of course, a woman's) intensity of feeling for some very high ideal, the intensity of the unselfish affection which he pours out, whether it be in devotion upon his Ideal, or concept which he pours out, or concept of his Deity, or merely in love upon those around him, and with whom he comes in contact - whether it be an exalted type of impersonal love which includes all, or the more ordinary variety which fully lavishes itself only upon one or two - all these are spiritual forces at their different stages, and all represent energy poured out, which can never bear its full result in this physical lifetime, because all our highest thoughts and aspirations belong to the realm of the untrammelled Soul, and so this lower plane is incapable of providing a field for their fulfillment or realization.

None knows it better than the artist or the poet who tries to realize them - the man who paints a picture, or writes a poem, hoping thereby to convey to others what he has seen in a vision of that higher world; none knows better than such an artist how utterly the expression of that thought fails, how the very best that he can do, the most satisfactory reproduction that he makes, falls infinitely short of the reality.

All these higher ideals and aspirations remain a vast force stored up, which can never be exhausted on the physical plane or during the physical lifetime. It is after the departure from this lower plane, and after the lower passions and desires are dissipated that it is possible for all these grander forces to work themselves out. And so there comes to be a higher unseen world of transcendent beauty and unimaginable splendor which has been called heaven.

Attempts have been made to picture it by the priests of all religions, but they have all fallen miserably short of the Truth. We have writings imagining heaven as containing gates of pearl and streets of gold and seas of fire mingled with precious gems and glass, and trees which "bear twelve manner of fruits" (corresponding to the twelve signs of the Zodiac); all clumsy endeavours presenting the highest and best that the imagination of the writers could attain.

We find similar symbology in the Hindu and Buddhist manuscripts; the same trees of gold and precious jewels, with fruits of precious stones in the garden of the gods; crude yet genuine endeavors of the early religious writers to image something that they had seen, something too glorious for words to express.

The Masters of The Mysteries, and Those of us Who follow Them in the glorious quest for Truth, regardless of where It may lead, have developed a somewhat different concept of the heaven-world. It is something far more refined, more intellectual, and on a higher level altogether, more highly spiritual for those who understand what spirituality means; but still our efforts, although to us so much more satisfying, equally fall short of the reality of the grand Truth behind. So it remains true, as it was written long ago by a great Master: *"Eye hath not seen, nor ear hath heard, neither hat it entered into the heart (emotional nature) of man to conceive the things which God hath prepared for them that love Him (It; The Law of The Infinite Omnipresence). But there is a happy difference; it is not only for a faithful few, but for all; for surely all must love Truth as far as they know It. There is no limitation, save as may be in the human consciousness; the heaven-world IS "heaven" for all who can attain it."*

Each has his reward. Instead of consigning some to heaven and some to hell, as theology does, it would be truer to say that everyone must pass through both the states which are typified by those titles.

Everyone must pass through the astral plane on his way to the heaven-world. Every man, or Soul, at the end of his astral life will attain that heaven-world, unless he be a person so entirely elementary, so entirely degraded as never yet to have had any unselfish thought or feeling. If that be so, there can hardly be a heaven-world for him, because all these selfish desires and feelings belong exclusively to the lower astral plane, and they will find their result in that plane.

There are those who have scarcely anything which is unselfish in their nature; such as people also will reap the reward of whatever good they have done, not in that heaven-world, but at a lower level, in the higher part of the astral plane, which precedes in evolution the state of Devachan, or heaven-world. As it was said long ago about those who prayed in public places that they might be seen of men: *"Verily I say unto you, they have their reward."* As it is with those of high ideals who do not realize all that they desire here, so it is with those whose ideals are selfish; they have their reward also hereafter, on the higher planes of Being; in the higher plane of the astral world they will gain their result; they will find themselves surrounded by that which they desire; but they will miss the higher things which they have not desired, because as yet they have not evolved to that level.

Still all will be happy in their own way and at their own time. Just as all men could not be happy with the same conditions here; and just as some men can be happy with little here, and strive for nothing more, while some men cannot be happy with little knowledge, and ambitiously keep on striving for the highest and best in this earth-plane life, so men and conditions vary on the higher planes. How could there be any differences of the Ego? How could the Souls, in evolution, Which had evolved beyond others, be compared with those they had outgrown? Of course, such advanced souls would, in the natural course of their evolvment, strive to help those who are still struggling upward; but their endeavours would bear fruit because of their advanced capabilities, not because they merely sympathized with those who had retarded their own progress in ignorance.

The selfish will doubtless suffer much on the way that stage of higher development, but there will be something in the way of growth and development even for them- something for all. It will be seen that this is a less confined logic that of the orthodox religions. We go somewhat further than they, and we are enabled to do so because the whole scheme is scientific, because there is no question of a favoritism that consigns some to heaven and shuts others out of it.

All of this is no surmise; it is the simple Truth - Truth based upon careful observation, and capable of being verified by those who having eyes will see, and having ears will hear, upon these higher planes. Nor is this heaven-world a mere land of dreams; it is full of the most vivid reality. Indeed, it is the very plane of The Divine Mind of The Infinite Omnipresence, Which responds, even often to the ignorant and the careless, to whatever call is made upon it. Ignorant men have long been referring to their contacts with The Divine Innate, inherent mind within, Which is One with, and the same as, The Infinite Mind, by believing that they are cared for and guided by "Conscience," only because they have been blindly believing what has been told to them, without verification.

If a man has an immense wealth of the grandest aspirations, he draws himself a corresponding outpouring from the Infinite Omnipresence which is within him and all about him, and with which he is spiritually and mentally in at-one-ment. But if a man, on the other hand, has only just a small grain or two of anything unselfish within his nature, even that little grain still brings forth its appropriate result. There is never, and cannot be, any question of one entering and another being shut out, but each gains

just what he has been capable of gaining. This is the essence of the heaven-world. Every one there is there because he has merited his status.

Nor is there any question of the right of any theologian or priest being able to influence The Law on behalf of those who may have paid fees for prayers. The individual does not progress and again to the heaven -world through the prayers of influence of the priestcraft, nor because of having paid money to them for prayers. Everyone is subject to, and under, the Law of Evolution. The reward of Self-discipline and Self-development is progression to eventual Mastery, which means happiness. Every individual is happy to the full extent of his capacity for happiness. The only thing that prevents most men from progressing to a higher estate of Being is the inability to grasp and understand any more. Each vessel is filled to the utmost; though some vessels are small and some are large, they are all filled to their respective capacities. It is your duty and mine to help as many Seekers as possible to grow to greater capacity, so as to earn greater rewards. If your desire for development is the attainment of eventual rewards in Mastery and complete happiness in the heaven-world for yourself, you are "on the wrong train" you "have missed the boat." *"For inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto 'Me'." "Judge not that ye be judged. For with what judgement ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."* **Matthew 7:1,2.**

We must, I think, admit that this is a far more reasonable doctrine than that held by orthodox theology with its frightening threats and empty promises. My intention in this visit with you has been not so much to give you details as to the conditions of the planes and worlds after this earth-plane, which are all around us, as to show you they are all part of the same world; to show you that there is no sudden break of any kind, but that everything is reasonable, coherent and graded all the Way through. We mount on the ladder round by round.

When you attended school as a younger student you progressed from grade, or plane of scholarship, to the next highest, according to your capacity for advancement. When you were studying in the eighth grade for instance, the higher grades toward which you aspired, were not afar off and away beyond your comprehension; the higher grades were right there round you - in the same building, or the same town. You had no difficulty in recognizing and knowing the students who had progressed to the higher grades before you; any more than you found difficulty in recognizing and knowing the students in the lower grades through which you had passed, and those who studied with you.

If your friend attended another school in another part of the town, you did not say you could not contact him because he was not a student in the school you attended. You could see and talk with him at any time. Why should you imagine that those who had been "graduated" from this "School of Harsh Experiences," and had gone on to greater and higher development, were beyond Your understanding and capacity for knowing?

As to Those Who have responded to the infinite summons, and have relinquished useless bodies, I have told you that They are NOT "dead." nor "gone;" They are in the higher plane, or worlds, and these worlds are all about us here. But you may say, "How can that be? How is it possible, the space around us being filled with matter that other matter, however fine, can exist?" Consider the English word "interpenetration."

I do not think it will be difficult for us to realize how this may be. It is a well-known scientific fact, that even in the hardest substances on earth no two atoms ever touch another; always every atom has its field of action and vibration; every molecule has its field of vibration, however small; consequently there is also space between them, under any possible circumstances. Every physical atom is floating in an astral sea surrounding it, interpenetrating every interstice of this physical matter.

These same laws explain another phenomenon of which you have heard- the passage of matter through matter at spiritualistic seances, and in chemical reactions. Matter either in the physical etheric condition or in the astral condition can pass with perfect ease through dense physical matter exactly as though it were not there, by reason of this interpenetration, so that the whole thing which seemed so difficult becomes quite simple to the pupil or scholar who can grasp the idea.

Another truth you must understand: do not imagine that these various stages of divisions of matter here are lying above one another like the shelves of a closet. Realize that interpenetration is perfect, within and around every physical object. It is a well known fact that ether interpenetrates all physical substances. I should like, if I could, to make clear to you the exceeding naturalness of the whole of this, and to guard against the various possibilities of error which come from supposing that everything beyond the physical is not natural, but supernatural. It is not so at all. It is super physical if you will, but NOT supernatural.

The whole scheme is One Truth, and the same Laws run through it all. It is true that there is a certain further extension of these planes, but that part of our instruction will come in due time. In dealing with this physical earth, we have first a ball of solid matter, which is surrounded by water to a great extent. Above or beyond that we find air, because it is surrounded by this atmosphere; but these three conditions of matter alike are interpenetrated by astral matter, only there is this difference; that the astral matter, being so much lighter, rises further from the surface of the earth than the atmosphere does. If it were possible for anyone to penetrate beyond the atmosphere of our earth, he must still for a time be within the astral plane, because the astral plane extends further than does the physical atmosphere; so in that sense it is true that the astral plane rises higher. Not that it does not exist here and now, but its extension is greater, and consequently it makes a larger sphere than the earth.

The same is true of the mental plane; there we have still finer matter; it is interpenetrating all the astral and physical matter round about, and also extending further from the world than does the astral plane. Still the mental plane of our earth is a definite globe, much larger than the physical planet which it surrounds, but still separated by millions of miles from the mental plane of any other planet. On the other hand, when we pass beyond the mental plane and reach the Buddhic, there is no division there, for that plane is common to all the planets of our chain.

The same is true to a still greater and wider extent of other and higher realms, but of those you must be patient to learn later, as we progress. They are beyond the scope of this discussion. Your wish and desire to understand the planes of Nature, and get some idea of the wonder and the beauty of these higher worlds, will be fulfilled by the Lessons of instructions of the Course of Training which are to follow later in your development. If you will follow the advice given to you so many times, and read and re-read every Lesson which comes to you, you will be well rewarded.

I assure you that you will find, as we of the Order have found, that this whole doctrine is so logical, so coherent and easy to grasp and appreciate, that there will be nothing repellent about it; that no mental gymnastics will be required, no perilous leading over weak spots where the ground of Reason is not firm; but a steadily graded ascent from one stage to another; for we do no violence to the reason and convictions of any one.

You will find that this system of teaching which is put before you is full of the same reasonableness in every direction; that it is, in fact, an apotheosis of common sense, as is all occultism of which I know anything. If you find some pretended occultism, so-called, which makes violent demands on your faith, which suggests all sorts of curious, unnatural performances, you have at one strong reason to suspect that occultism, to feel that it is not Truth.

In every case that can possibly arise man must apply his reason and common-sense. I do not say that there is nothing except reason that can aid you. There is a spiritual certainty which comes from behind and below reason, about which it is impossible to reason; but that comes only from previous knowledge and development. He who has that definite intuitive certainty about anything has known the face beforehand at some time, in another plane of being (or in another life); as a Soul; therefore, he still knows it, and his conviction with regard to it is based upon experience and reason, although the links of the chain of reasoning by which he arrives at that certainty are not within the memory of the physical brain which he now uses.

Theological Science has no dogma to impose upon its students; no faith once for all delivered to the so-called saints. It has a full Knowledge to offer for your examination and application, but this Knowledge cannot be injected into the student as with a syringe; It must be earned, not absorbed. And it is earned by applying the principles for results, for it is in results secured by the application of the principles of this profound knowledge that proof is established; and what cannot be proved to be true can hardly be called Truth.

My experiences have taught me that there are those who would prefer to have a definite creed given to them which they could learn once for all, so that it would be unnecessary to do any further thinking; but this is a desire which I refuse to attempt to gratify, for though the Knowledge of the principles of Theological Science are in the highest degree of religious, they are approached entirely from a scientific standpoint. It is the mission of Theological Science to bring together these two lines of Thought, to prove there need be no conflict between religion and science, but that on the contrary science is the handmaid of religion, and religion is the highest of all possible objects of scientific examination.

Those who devote their time and attention to the study of Theological Science will find, as we have found, that year after year it will grow more interesting, more fascinating, more profitable, giving them more and more satisfaction for their reason, as well as more perfect fulfillment and realization of their higher aspirations and desired ability to improve and maintain a state of health, increased prosperity in the necessities of this plane, and the peace of mind that passeth all understanding.

Those who elect to examine this Knowledge will never regret it. Through all their future lives they will find reason to be thankful that they undertook the study, for their own Self-betterment, of the mighty and

all-embracing Wisdom-Religion, Which in these modern days of the Aquarian Age we call Theological Science.

So it is that when you suggest Fellowship in your Theological Science Society to a friend, relative, neighbour or acquaintance, you offer something more valuable than has ever been tendered to him or her.

I thank you for this visit which we have had together, and for your time and attention. My good wishes and love are with you always. God loves you; and you are cared for and guided in all your ways, if you but Know it.

Your servant and friend,

Hugh Greer Carruthers