

THE NINETEENTH SPEAKING

CHAPTER 118

DO YE TALK among yourselves, making pleasant words?
I say that ye shall stand before princes and thunder forth
fiats.

2 Do ye speak among yourselves, pronouncing absolutions?
I say that ye shall hear music and heavenly benedictions.

3 I give unto you my message; see that ye do heed it!

4 Behold the day cometh when ye do hear my
pronouncements in person; verily I love no one who loveth not
his sister or his brother; verily I fear no one who saith, As I cast
out devils, so therefore do I cast out Thee.

5 I speak with my tongue, ye do hear with your ears;
I adjure you with my voice, ye do listen in your hearts.

6 Except ye be as children playing with imaginings,
ye cannot know the peace that maketh light the heart.

7 My sister, I adjure you: lighten thy load by the presence of
constancy, suffer not thy heart to lead thee from thy virtue, open
thy voice to pronouncements of decorums, suffer not thy mind
to harken unto blasphemies, open thy soul to advancements of
affections, be still in thy spirit to the Voice of Understanding.

8 I make you no mischiefs; I do you no malfeasance;
I order you only to be holy, to remember that all have
deficiencies of intellect making them to see thee as they would
d disdain, yet having no malice except as thou givest it, not
knowing their thoughts that often are mistaken.

9 Hear ye my voice: whenever was it said that life waited on
you? whenever was it said that joy was an attainment?

10 Open your hearts and take joy as a bestowment; open

Seek Ye My Spirit Standing Among You CHAPTER 118

your eyes and see beauty in your sister, else must the other make her eschewments, not in thy wanderings but rather thy locations, even of spirit, even of affections.

11 Listen to my words, O brethren of my spirit! Whenever was it said of you that ye were my deliverers? was it not said rather that I am he who serveth?

12 Even so serve ye, who have come on your missions, even your missions of spiritual attainment.

13 What think ye of this, that men should revile you? was it not said of old that they did leave no mercy to the prophets? why therefore will ye hasten to be of vast acclaimings, knowing the enemy heareth the vauntings?;

14 Whatever hath been said, hath been said in God's truth; ye do have goodly missions, each one of you, in spirit;

15 Accept them as cool water when the tortured lip thirsteth; make ye no pretense of mockery in them; vaunt not yourselves; be merciful in sustenance, one to another.

16 I say that ye speak falsehood when ye make utterance: Master, we love you, yet rebuke one another, having no thought for those who are listening, even your Friend who harkeneth above you;

17 Would ye do such were I present in flesh?

18 Seek ye my spirit standing among you; consider it always as present between you; lest ye forget, I say again, Rebuke not thy companion in woeful circumstance, for thus do they transgress who revile their Creator.

19 Take note of your speech when it stingeth as a scorpion; give heed to the heart that is bowed in its sorrows; suffer no error to creep in among you; delight in your company, each one with the other.

20 Wherein have ye profited if ye lose the blessing of united strength? I say that ye have a misery that goeth not away.

21 Seek ye my spirit when ye are molested, take note of it among you, talk with soft speech.

22 When ye are tempted to make hard the roadway, remember the feet treading naked upon it.

23 Grieved is my spirit that ye have not known mastery over the forces that seek to destroy you.

24 Open the vaults in your storehouses of kindness; give richly of their treasure, pouring it out on those without balance, even the balance of spiritual mastership. . . .

CHAPTER 119

HAVE I not said that the way to understanding is made of many barriers? is it not true that the pathways unto righteousness have small comfort in them? is it not true that the ways of reaching mastery have the technique as of angels?

2 My beloved, hear my voice: these are the things I would tell you this hour; these are the matters I would treat with my reason. . . .

3 There are those who come saying, Let us be wise, even with your wisdom; share with us your trophies from the hunt for the eternal.

4 They do not deal in guile; they do not make mock of that which ye would teach them; they long in their hearts for the golden fruits of vision.

5 I tell you to bear with them, ten thousand times ten thousand.

6 Which one among you, having cause for error in his precepts, hath not cried aloud for the white lamp of knowledge, that it might illumine his depths of intelligence?

7 Which one among you hath not had the humor to ask of the Father the way to understanding? is it not meet that such should be answered?

8 What greater gift cometh than the knowledge of my presence? I answer your quandaries; I tell you of mysteries; my beloved, harken unto me.

9 What brighter light shineth than the lamp of perfect radiance? what vaster ways open than the paths of beneficence? what sterner height reareth than that summit toward the Godhead?

10 Of these I would tell you; of these I make verses.

11 Consider the ways of the eagle a-flying: hath he not wisdom? hath he not balance? when doth he fall, though tempests beat against him? always and again he rideth swift gales.

12 Beloved, I say unto you, be ye likewise skillful, even in flight, even with your wings.

13 Take thought unto your mastery achieved by your talents; do ye not ride as the eagle the gale?

14 That which cometh, cometh! that which will be, will be! Harken unto my voice, hear ye my reasonings! . . .

15 I bid that ye lie down in beds of sweet spices, yet I tell you ye know not where or when those beds greet you;

16 I bid that ye drink waters that are not of defilement, I bid that ye eat viands that are not of lean nourishment, but whence cometh the feasting ye know not with knowledge.

17 Hear ye my versings: When cometh the tempter with

revilements or amusements, remember my presence and bid him hasten from you; yea bid him be gone in the name of the Father, else doth he cherish a doom for his psyche, else doth he make of his sight a vast darkness.

18 Whence come these thoughts that ask, Would I not serve better if I were more prosperous?

19 How ask ye of yourselves the extent of the service? how ask ye of yourselves the enduring of the tenure? how make ye yourselves to know the depth of the sacrifice?

20 I say that I have shown you the paths to which I call you; I say that I have traveled those paths with my body; I say that I have made greater things come to pass than any ye have chosen; behold I have manifested greater endurance than any ye have witnessed.

21 Happy is the man who hath made the true sacrifice, even of his time, even of his talents; he shall know joy not known to the ancients, he shall know pleasures not met upon the highroad.

22 Whenever was it said that the anointed have no ease? yea they have ease not known in Zion.

23 Greatly have I taught you; vomit your wearings of circumstance within you, trim your beards neatly in that others behold them.

24 Let us reason together: Of old it was said that man ascendeth unto mastery; of old it was vaunted that he attaineth unto vigilance, even of salvation.

25 What cometh he doing, this vaunter of past years, but making defilements against his inner spirit? what cometh he attempting, unless it be tumult in place of understanding?

26 I say unto you, Peace! I bid that ye go forth and speak

of his defilements; I bid that ye rise up and take note of his expressions.

27 Haggle not, my beloved, over tenets of spirit; grasp firm hold on love and manifest through error.

28 Wherefore shall a man sell his coat to buy himself a cloak? is he not foolish for thus reasoning with himself?

29 Would any among you sell of your birthright to buy yourself a heritage less than your patrimony?

30 What of the foolish who do those things now?

31 My beloved, I adjure you, give heed unto your talents; make an errand of your reasonings, compel your understanding into treasures to surfeit;

32 Thus walk ye with a surety, and an angel company visiteth you.

33 Behold ye have come a long way over a hard road, and yet I say unto you, The lamp of hope goeth not out. . .

34 There are those who do tend it; there are those who do trim it; behold they abide awhile in a great darkness that the lamp which they tend goeth not out in darkness.

35 Is it not meet that ye do reward their sacrifice?

36 Think on these things. I say it shall be with you one day as it now is with them; ye shall tend a great light that the wayward know its beacon.

37 I have come unto you in versings, I have spoken to you in psalms, I have lifted up my tocsin, I have lit the Great Light;

38 Give heed unto my discourses, that the lamp of hope may blaze with a radiance that is new. . . .

CHAPTER 120

MEN have said that ye do perform a goodly service unto them; they have said that ye do tell them of truths that lift them up into visions of beauty.

2 They speak in temper also, concerning revelations; behold the evil man cometh and saith, I too hold keys unto visionings of beauties!

3 I say, Let them utter it.

4 The things of God are God's; the things of man belong unto men.

5 Concerning your ministrations, thus do I tell you: Know that I visit the earth-plane shortly; behold I tell you by word of mouth that which cometh out of endurance;

6 Know that I show you the kingdoms of the world in battle array that ye may have wisdom and disclose it in your dealings.

7 It hath been said that the enemy creepeth on you in forms and visitations of the evil one, that ye do manufacture holocausts within the hearts of men under the guise of chosen ones of old;

8 Behold the soothsayer proclaimeth and the evil man uttereth that your words of radiance are an abomination unto the Holy Ones, that the dark forces seize you, that ye speak with a vomit. . . .

9 I say thereat is mischief; the chosen ones are mine anointed; verily the kingdoms are given unto them.

10 Harken unto prophecy: Thirteen times will I speak; thirteen times will I manifest;

- 11 Thirteen is the number manifesting in me! Know ye thereby the meaning of the symbol.
- 12 Thirteen is the number of times that I speak unto men saying: Touch not the Holy Ones who shepherd my flock; plow not their bones in the mires of your mischiefs!
- 13 Thirteen is the number; thirteen are the days that I come unto men; not once, but thirteen times, listening to their counsels, manifesting to them visibly.
- 14 Perceive ye the meaning of the number, Thirteen!
- 15 Seven times seven are the number of days when men shall say, There is no God over us; what we see is of Satan!
- 16 Seven times seven are the number of days when men shall say, We are smitten with a vast smiting; we are keeping trysts with demons; we are making mock of God!
- 17 Thereat shall they have understanding; they shall be called by the signs upon their foreheads to lay down their lives at the curse of the behemoth of evil.
- 18 They shall say, We know thereat is a mystery that cometh from above us; thereat is a vision to which few can give eye! There is no instruction! Whence cometh our help?
- 19 Then shall the righteous arise and shine, saying: These things are patent that our Lord is amongst us; let us receive Him as befitteth His station; let us make merry, for verily the bridegroom hath come in to the feast.
- 20 O my beloved, great shall be the feasting!
- 21 I bid that ye do arise and lead, saying as of old: The sins of the fathers are visited upon the children, but we do cast them out! We do righteous deeds and they shine in the firmament as lofty jewels set in an archway giving splendor to a palace. . . .

22 Consider your ways to arrive at understanding; consider your means to arrive at accomplishment; consider your behavior to arrive at Gehenna, which meaneth the place of the accounting, the burning pit where dross is refined from the ore of pure character.

23 Go ye not out by the strait gate, but go ye out by the broad gate, that all may see your purpose, claiming for those who follow you a kinship with your Lord.

24 Travel not afar that ye do not say, Peace to all peoples! let them shine as the sun in a firmament of splendor, Peace being that splendor!

25 These things are worthy, these things are true: God hath made many men; God hath said, The righteous shall have their way in the earth!

26 Who are the righteous but those who have harkened unto my counsel and been my supporters in times which are past?

27 I tell you this hour none shall be forgotten, none shall be cast out, none shall be left behind nor given over to evil pitfalls.

28 Lo, all shall be gathered together even from the ends of eternity, all races praising Him, singing glory to God in the highest, grace unto those who dwell among men and do blessings by their works.

29 Trust not to artifices, my beloved; make no method of procedure having in it guile; tell those who work with you that we have no secrets, we pledge no troth to subterfuge, we deal but in candor, we open our hearts unto Truth, and Truth cometh in; partake of it with us, for God's meal is bountiful.

30 All things are added to those who do good and keep my commandments.

31 Let not your hearts think guile in that ye do not understand my speaking; let not your hearts be deceived in that ye know not the meaning of Truth.

32 I say there are great mysteries awaiting openings to your gazings; make no mistake that those who have wisdom are forces for the beautiful.

33 I bid that ye do arise and walk, knowing that those who come after you will be ennobled by your presence ahead.

CHAPTER 121

HAPPY is the man not too watchful over circumstance! Happier is he who maketh progress through his errors.

2 Convention, I tell you, is the robber of desire; when all are gathered together, who shall be missing from among the watchers?

3 I say unto you, I have heard your hearts; they cry bitterly for light.

4 Is it not true that they have likewise cried for desire when desire was not of merit, yet did desire not come with circumstance?

5 When can ye say truthfully that desire came unto you and enlightenment was delayed?

6 Pity him who maketh a tryst with himself saying, I will be one of those who seek riches first and the kingdom of heaven as aftermath.

7 Pity him who saith, I would seek my brother after myself, for am I not greater to myself than my brother who is son of my father's flesh, not of mine own?

8 Thereat shall greater calamity befall, for he who saith,
My brother is less than myself, courteth that calamity in
circumstance wherein his brother shall say, Behold, I too care
for myself, not for thee, O son of my father's flesh, not of
mine own.

9 What profit shall come unto a man who looketh upon the
world and findeth it fair, yet maketh no move to preserve its
fairness or add to its beauty?

10 These things are potent: that man shall eschew
selfishness, learn selflessness; make no mock of him who saith:
Let us be glad for the sake of our brethren.

11 Give unto him who asketh of you and turn no ear from him
who would have of you; verily the mountains rise up before
him who would make his eschewments in the souls of his
brethren.

12 Happy is he who beholdeth no ill event in circumstance;
happy is he who giveth greetings unto beauty and riseth not up
to dispute with the scornful.

13 He is like unto a river of pure water that runneth through
green pastures; he maketh all things to laugh by the aspect of
his countenance.

14 Great things are designed, great things are executed, great
things are made potent, but the greatest of things are made
beauteous by the hands of him who runneth like the river
toward the sea, unmindful of its course except that it be
forward.

15 Harken, my beloved! . . . over the hills is the song of the
Huntsman; what cometh he hunting, creatures that fear him,
that run from his murdering?

16 Nay, nay, beloved! He hunteth the pure in heart who seek to do good.

17 Hunteth he long in the mornings of life, hunteth he until its even when the stars appear; still doth he pursue the goodness in men's hearts, hunting, hunting, the Huntsman of the Years!

18 I tell you a story that hath in it beauty: it goeth to the nations and they are ennobled;

19 I tell you a story that hath richness of vision: it goeth to the nations and their sight is made clear;

20 I tell you a story that hath in it valor: it goeth afar and men are made glorious;

21 I tell you a story that hath in it wisdom: it ringeth to eternity and men are cast upward;

22 Hear ye the story. Hear ye the song.

23 There are persons who have said that all is not beauty. What have they to do with those who give beauty as a birthright? What concernments have they with those who give beauty?

24 I tell you that man hath reached the vantage point; he beholdeth beauty for himself.

25 Harken, harken! I have brought you a promise, I have wrought you a song, I have welled you an anthem, and your ears have rung with music; I have spoken in soberer note and ye have heard its wisdom; behold I have spoken in joyous note and ye have heard its beauty.

26 Lest worldly men make mock of that which is eternal, the Fairer One shall come and play upon his lyre; peace shall He play in chords of rare melody. Let us be humble, let us be contrite.

27 What profiteth a man if oceans league against him? what profiteth a man if seas rise up and smite him? lo, the seas and the mountains bow in their majesty to him who cometh singing a song of thanksgiving.

28 My beloved, I adjure you. . . ye have comfort of each other; take thought to that comfort, bear it no malice; give unto him who asketh of you a thousand times seven, then give once again.

29 Only to the pure in heart cometh the prophet, singing, hunting, declaring in his wisdom, All is light transcendent.

30 Hear ye my message: I preach it unto the brethren as having understanding; when the goodly days are come then shall ye say, Bitter are our own revilements that we weighed our desires against our ideals.

31 What is righteous, is righteous; what is error, is error.

32 Make no error, my beloved; be ye joyous unto the end, and all shall be well with you who have Goodness upon your foreheads. . . .

CHAPTER 122

ARISE, my beloved! I bid that ye sing! I bid that ye make anthems unto the Father! I bid that ye take thought unto your greatness of stature! . . . behold the day cometh when men shall say unto you: Lo, let the miracle shower upon us; lo, let its dwelling-place be in our hearts!

2 Come I tomorrow with truth making manifest; come I inquiring, come I imploring, come I with richness, come I with mercy, come I with speech making understanding for those who walk in darkness.

3 Beloved, hear my voice: The world is an open book in which is recorded the doings of the righteous; the world is a sieve making demarcation of the faults of the uncircumspect; the world is a treasure-house holding in its depths the plumbings of the ages.

4 I say unto you, be peaceful. I say unto you, be calm. I say unto you, be merciful. I say unto you, be just.

5 I tell you of mysteries; I speak unto you of favors; I give knowledge unto you that ye may be clean of the mark of the beast that hasteneth to destruction.

6 Ye have heard it said that men shall revile you and persecute you for my sake; be exceeding glad, for those who persecute you know not the mark of the Father upon you; they but make abominations unto themselves, being unclean of spirit.

7 The world hath a way, a light, and a treasure; these are for your guidance, my greatly beloved; they are beacons for your footsteps set by the Father.

8 It seeketh to destroy you; it maketh a mischief; it rendeth you with grievousness; it maketh much mischief to appear in your pathways.

9 In these things be circumspect; in these things show honor.

10 Answer him who asketh of you and to him who would have of you, make no false speech; give him your measure filled to its brim.

11 Hasten to give to all those who hunger; give to them richly that ye may be rewarded; hasten not to deploy unto those who have no need of you; they too have their reward.

12 Answer ye my promises made unto the Holy Ones: give richly of circumstance, give sparsely of conceits, give unto

him who asketh of you and turn no ear to the perishing when so be it they perish out of their own substance.

13 Ye have heard it said that I do forsake mine own, that I treat them not kindly, that I leave them to hunger; verily have ye heard it.

14 I say unto you, my brethren, there is no substance in it; we treat with the children of men even as they have asked of us, being servants to their pleasure so long as it is righteous.

15 I comfort you in circumstance; I say unto you, be noble; I give you my mission, to glorify the Host. . . .

16 Whenever was it said that man had no mission knowing the unknowable? did I not know it, and was I not a man?

17 Whenever was it said that man should treat with himself as with an infant? Have infants no knowledge? Do they not suck?

18 Whenever was it said that those who come unto you find no pleasure in serving you? Lo, they have pleasure beyond earthly comparison; yea do they manifest each unto the other, no matter if there cometh between them a veil.

19 Whereof was it said that I am not one with you? Verily, verily, there cometh a mischief.

20 Whereof was it said that we are not brethren? Have we not known hunger greater than all the instructors of the universe? Did not the Host come supplying such hunger, yea with the food of imperishable knowledge?

21 I have taught and ye have listened; I have given you promises, ye have taken of fulfillment; now I speak with my voice and to heed it is your destiny. . . .

22 One cometh unto you who maketh you music, verily he singeth with a voice of rare melody;

23 One cometh unto you who maketh an anthem, yea doth he raise it unto the aeons;

24 What cometh he singing? what cometh he raising? . . . behold he answereth the cry of human hearts who are seeking understanding, he answereth the mysteries not yet of their perception.

25 Hear my words, beloved. I teach you with music, I teach you with spell, I teach you with triumph, I teach you with disaster; all things are your portion, all speech is your profit.

26 I give you the substance, I show you the way, I make you to know dwelling-places of light without cessation, I make you to know sorrow, I make you to grieve.

27 Whereof are these lessons? . . . verily of omnipotence born of my heart!

28 Seek, seek! find, find! perceive and triumph! struggle and know penury! richer and richer shall be your ennoblements; vaster and vaster shall be your understandings.

29 What profiteth a man to give a world wisdom and know not his own heart? what profiteth a sister who knoweth all womanhood yet give no child suck?

30 Grosser and grosser grow the avenues of knowledge; littered are they with the wastages of intellect; grander and grander grow the highroads unto hope; sprinkled are they by the fountains of pure knowledge.

31 We merit no cause for dissatisfactions; we merit no cause for the inklings of error that blot the white pages of intricate instruction; we do knowledge unto knowledge; we do mastery unto mastery.

32 Seek ye the ways of those who have advanced you; study the plans of those who have decreed you.

33 All thought is transient, but power is divine. How grow ye in stature except by your knowledge? how grow ye in knowledge except by your pain? how grow ye in pain except by your endurance?

34 These three are the secret; see that ye heed it.

35 Over and over I have come unto you as each order changeth; oft have I said, Make music to each other!

36 Have I not desired that such should be your conduct? who think ye is speaking? except as ye hear, there shall come unto you no fellowship.

37 I sojourn with you shortly, I bring you my presence; I come not as a robber of the night, but as one who would make you a stealthy visitation.

38 Take heed, take heart: purposes are scornful, righteousness is tedious, tumults arise within you, what matter all these hazards? . . . there is wisdom to sustain you.

39 Lo, the heart hath council chambers where the righteous meet for sufferance. Bear ye, bear ye, seven times seven!

40 Say no more unto one another, Let us end this mad endurance! Even as ye say it, ye do make yourselves to suffer;

41 I have given you my promise; I have left with you my heart. Is there a price that ye do set upon it?

42 This is the watchword: Comfort the saddened, be mute before your destinies!

43 The Preacher saith truly, Concordance is the shibboleth. The adversary saith, Bow down for benediction, ye who have knowledge each of intolerance.

44 Have I not ministered unto you? Will ye not minister even as I?

45 Hosanna! Hosanna!

46 Treat with those who need you. Take not from those who rend you. Doubt not your perceivings. Give of your inheritance. Thus it shall be well with you and the sign be on your foreheads.

47 Liberty of conscience maketh no mischiefs but blindness of concept linketh one to evil; perceivings and judgments enhance the understanding, but liberty of conscience proclaimeth to salvation.

48 Succor those who need you, rend not those who love you; take merit in your substance ere your waitings know defilements. . . .

CHAPTER 123

BEHOLD I have come to you in the whisperings of conscience; I have stood upon your doorstone and sought to gain entrance;

2 I have been many things unto many men; I have been their good genius; I have been their fond utterance;

3 I have gathered together with the righteous men of earth; I have stood up as their shepherd; I have brought them their increase.

4 Is it meet that they should mock me? should they not do me honor? whence cometh this voice that crieth, The righteous are shepherdless; the times know befoulment?

5 I say, The times know not befoulment; the times know adjustment. The righteous man seeth his own righteousness, that it is righteous; the evil man seeth that his works are evil, that they do turn on him and rend him.

6 Would we who are righteous in our thoughts have evil to triumph in that it knoweth not itself for its own penury?

7 Of old did the prophets say that man cometh to his accounting, that the evil man hath his pathway to choose, seeing it is evil.

8 I tell you that the righteous man must look upon iniquity and perceive that it is foul; he must make his own choice; he must say unto himself, These things have I perceived, that there is error in them; therefore will I eschew the error and cleave unto the good that my soul may prosper.

9 Man thinketh not unto himself, It is well that I should do this thing, when his ways all lie in pleasant places, when there is neither drought nor tempest, when the winds of chance bear him no havoc.

10 Man thinketh unto himself, These are my choices whether I should do good unto myself and evil unto my neighbor or whether I seek the paths of righteousness that both may prosper, when the tempests howl and the forests rage, when there is neither surcease of battle nor end to the madness of his quandaries.

11 Hath not the Father provided these eschewments? hath not the Father decreed that the choice should be man's, of his free-will, whether he serve Satan, or cling to nobler precepts?

12 Think ye there is no power within the Father's arm to end this mad embrace of Mammon? what think ye the Father's power is?

13 I say, twice forty maketh eighty, and twice fifty maketh a hundred, and yet millions of such numbers would not encompass the Father's Host to perform the battle that good may triumph.

14 And yet I tell you the choice is man's; man's battle

against his own beastliness doth the wonders that presently are manifest.

15 Is the punishment harsh? I say it is not punishment, it is self-revilement that he hath wandered far in iniquity, and now his sins have found him out.

16 If a man doth an evil deed and his conscience pursueth him unto torment, how say ye that the punishment is harsh? would ye ask that the Father take away conscience?

17 Man hath blundered grievously and his times have found him out; he hath come unto his own accounting, and we who would help him if he would but let us, view him from afar off and say,

18 He hath set his own traps and fallen into them; he hath dug his own pits and their depths have seized him; how then go we to succor him with compassion for his imprisonments, when he hath made them of himself, bethinking to entrap the feet of others?

19 Verily, verily, we are beholden to succor him, but not for his imprisonments in his own traps, in his own pitfalls.

20 It behooveth us rather to show him his waywardness, to point out his errors, to say, In that ye have set traps for the feet of your brethren, ye have learned the traps' seizure of your own feet, and therefore ye suffer it.

21 My beloved, be wise: Not all mankind falleth into the traps of Mammon's setting; the race is not perished; verily there are those who do good deeds unto surfeit.

22 They are the anointed; for them there is augury that the harsh times are imminent, that many men fall in battle array, but that the pestilence and tumult are not for the firesides of those who have said,

23 We perceive the evil man's choice and rue it, we give no hostages to Mammon, we do the clean deed that good may triumph. . . .

CHAPTER 124

BEHOLD, my beloved, it hath come to me that there are those who say, Let us take unto ourselves noble thoughts and a pure intent, that the enemy waste us not, that fire doth not visit us, that the cohorts of Mammon pass us by in the highroad, that we dwell upon a tableland while pestilence and pillage stalk the valleys.

2 Hear ye my words; I speak of them, beloved:

3 I say unto such, as I have said oft before, Is it that thy thoughts are pure, my brother, that thou sayest unto thyself, The tumult is not for me and my board?

4 Or is it that thy intellect knoweth a sluggishness, that thy heart hath a faintness to strike blows for righteousness, knowing the two-edged weapon is keen?

5 Thou hast persisted in thy folly; thou hast seen the evil man take usury from his brother and uttered no protest; thou hast come and gone in the market places before the trouble, and thought no good thoughts to cleanse it of its foulness.

6 But behold now an evil day hath come upon thee and a tumult waxeth; the gods of mighty thunders ride in chariots; the weak of earth hunger, and the infants perish;

7 Thereat thou dost hasten into thy closet and shut its doors, thou dost barricade thyself in a closed place, thee and thy loved ones, and turn a blanched cheek to the God of Wrath saying,

8 Constructive thoughts will save us, O divine one! I am pure in mine intent, therefore let Thy tempest pass me by!

9 I say unto such, Thou foolish one! . . . hath the forward thought a power within itself to move mountains, if the mountains have no place to be transported?

10 Why givest thou thyself such thought concerning thine own righteousness in this mad hour? hath the God of the Humble no right to be heard, that He should utter no call to your own conscience to right a wrong, to make the crooked straight, whilst thou dost think thy blissful vagaries?

11 Is it thinking righteously to reason, There is no hunger! even as thy brother calleth to thee from the chasm to cast him food?

12 Behold the evil man saith, Do naught, only think, and all will be well with thee. O my brethren, perceive the Tempter! . . .

13 How think ye at all concerning men's trespasses, and perceive not that mighty strokes are wanted to cleanse a foul shambles, to end a mad slaughter, to make the crooked straight, to pursue a bright highroad from which robbers have been banished?

14 What is thinking, that it is given you and ye do not perceive the folly and the wickedness, that ye should hie yourselves into your sanctuaries of spirit and sit upon soft cushions of hope while the whole world groaneth?

15 I have asked you of old which one among you by taking thought canst add one cubit to his stature; yet is it not true that the supple muscle propelled by thought can give the body its noble increase?

16 Whereof were such miracles provided by the Father if

not for the doing by those who have wisdom, who know Nature's processes that they do not work in guile?

17 I tell you the thought directeth the muscle, the muscle performeth, and goodly works have being; whenever was it otherwise?

18 The thought hath power to move mountains indeed, but mountains are Things; they are not men's spirits.

19 Which one of you by taking thought can say, Neighbor, be perfect!

20 Verily each of you can use the thought and bend the muscle, plucking the pebble that is the mountain in miniature from the highroad of men's hopes.

21 But not one among you can raise a bright serpent, and command the spirits of men that they should be wise, or lift the Sword of Thought and say, By its keenness do I make all men marvelous!

22 I beseech you, beloved, think on these things.

23 To think righteously is to say, This thing I should do that my brother may profit; behold I am given the casting of a choice; I can turn to the valley, I can scale the steep height; my will is mine own.

24 I can employ it righteously that righteousness may come of mine endeavor; I can go the fell way and pursue mine own selfishness, calling it righteousness that I take no activity unto myself that hath alteration in it; thought is for choice that I may know in truth the pathway which I take, and where it leadeth me at its ending!

25 Behold ten thousand times ten thousand angels wish men well, yet hath not all the thinking of the heavenly cohorts been able to save one soul from its own folly.

26 There are those who preach peace when peace meaneth the sword; there are those who preach tumult when it meaneth a preservation of the species.

27 Which of these is most righteous in the sight of the Father: the peace that is folly, that permitteth iniquity, or the tumult that bringeth in a goodly blessing, that watereth the earth, that banisheth its robbers, that maketh the highroad a place of safety for those who have no arms to defend them?.....

CHAPTER 125

BELOVED, be counseled! . . .

2 I have told you of old that I came unto men to bring peace of a quality, but behold I told you also that I brought a sword unto man, that brother should be set against brother, and father at son.

3 What think ye was meant? Should I come as a conqueror, slaying mine enemies? Verily Mammon would have it so in false teaching.

4 But behold I came ennobling: I came summoning the warriors, calling up the mighty men, saying unto the righteous, Make the world beautiful, put down these workers of iniquities, hoist them on your banners, cast them down into chasms of blackness!

5 The wicked say, Not so! it is vile to lift the arm, even to succor the bodies of the stricken; behold we want peace among all peoples that they should be defenseless against our deft onslaughts!

6 I say I will have none of them. Peace hath her auguries, that men should buy her at a price.

7 Verily I know these schemers of old. They cry Peace! Peace! when there is no peace but their unhallowed doctrine.

8 I am Lord of the Righteous. I come to save sinners from their own folly. But thus do I save them, that they do perceive the vigorous man's task and perform it at my behest, that they raise a proud standard unto noble deeds and do them.

9 And he who sitteth in his door with his eyes turned heavenward and maketh no move to rescue his brother when his brother crieth out for succor from the evil one, joineth the adversary in his heart and performeth a lechery unto the cohorts of Mammon!

10 Thus say I this hour. I am tired of these preachers who say, The Lord of the Righteousness proclaimeth us to silence! . . . whenever gave I the commandment that men should not do good, even at the cost of physical sacrifice?

11 Let the matter rest there. Presently cometh the chariots of Mammon, riding down the thinkers of pleasant thoughts, but the mighty men shall save them, those who have valor as their shibboleth and wield a strong arm to give the earth probity.

12 I am he whom ye love. I have rendered you my speaking.

13 Lift up your eyes to the bright gates; perceive ye the throng that ever battleth upward. . . .

14 Unto them is the Blessing who fear not to push upward;
behold the gates await them, for by their acts they conquer
them! . . .

THE TWENTIETH SPEAKING

CHAPTER 126

COSMIC understandings have their basis in probity; where there is beauty, there is divinity.

2 The chords of the heart are as strings of a viol; touching maketh music when rightly maneuvered; touching maketh discord when the fingers are clumsy.

3 My beloved, hear my voice: except ye be open to sanctionings of beauty, ye cannot have the wisdom that abideth with you always.

4 Harken and learn! Feet are the means of transporting you about, hands are the means of giving you expression, eyes are the organs for perceiving infinity, brain is the garment of physical thought.

5 These are the means whereby ye know life, and all these together are parts of a whole.

6 What doth it profit you if there be sanctionings of beauty outside of that whole and ye know not their meanings, lacking organs to perceive them? . . .

7 Consider the lilac growing on a bush, perfuming the air with unspeakable sweetness; whence cometh such sweetness? Ye say that it is scent.

8 I say, the lilac hath a power to send forth her sweetness, but only is it sweetness in that ye discern it, only is it sweetness in that ye receive it, only is it sweetness in that ye value it.

9 Ye have senses of an order for perceiving and knowing, yea even of valuing; is it not meet that there are vast enhancements not known to men because of their lack of equipments to receive them?

10 What profit cometh to anyone from the Father's flowers, if he have not nose to smell a trillion scents upon the evening air?

11 Why do men say, These things only are pertinent, in that we have senses to perceive their characters?

12 Lo, they do not perceive their characters; they perceive only those enactments which do impinge upon discernment, but these are not characters, only enactments.

13 My beloved, I adjure you: the facets of eternity have a trillion glittering surfaces; ye perceive only five, for such are your discernments.

14 Greater things than any which eye hath seen in physical body await the seeing of eye not of flesh!

15 I bid you arise and know that I speak. . . .

16 Holy is the man who hath cast his couch in a desert place, yet seeth only beauty in that which is ensconced there; holier is the man who walketh through a garden and perceiveth in its forms only that which showeth him the limitations of his sensings.

17 Creature on creature, cell-life on cell-life, these build themselves to glory;

18 What can be said for the spirit of man that walketh in darkness, yet casteth a light?

19 Upper reaches of infinity proclaim immortality in that they are peopled with denizens of holy ones who have come to know this lesson: that out of the intricate cometh the simple, out of emblazonment cometh the pure.

20 Mock not at him who saith, The world is conjecture! verily to Sense, it is conjecture.

21 A million facets on a gem do not proclaim the nature of the gem.

22 Happier than mortal is he who is mortal, yet hath gained the broader vision of that which is the infinite. I speak unto you this hour as having understanding; I talk unto you presently as those worthy of ennoblement.

23 Beloved, hear me speak: denizens of other worlds await the great commandment: Do ye unto others as ye would have done unto you; denizens of infinite spaces perceive the great truth: God is eternal, yet a part of themselves.

24 Perceive ye not that in the morning cometh the sun? perceive ye not at noonday that it dependeth overhead? perceive ye not at even that it reclineth in the west?

25 If the sun hath motion unto your eyes, thus to proceed, is it not the greater truth that that which is seen is not always so?

26 Heavenly star twinkleth; men say, It shineth brightly!

27 Do they perceive that which they behold?

28 How come men saying, A sign for our eyes! A couplet for our ears!

29 I tell you, sign upon sign is manifest, verse upon verse is spoken, yet men see them not, neither do men hear them.

30 Can ye perceive a star in the noon-heat? what of the sun, when midnight hath its mission to bring unto earth its mantle of silence? what would men of signs that are greater than these?

31 Suns rise, suns set; stars twinkle, stars wane; yet cometh man saying unto his neighbor, Give me a sign or I do not believe.

32 Verily he shall have a sign, verily, verily, at cost of great tumults.

33 Argue not, my beloved, with those lacking sense; have no mischiefs with those who are dull of acceptance; create no bond of sympathy with those who have said, Let us, by our intelligence, make mock of the divine.

34 The fathers and the sons are wroth, and the children are cast out; lo, do the fathers cleave unto their homes, and the children wander forth beholding no sunlight.

35 These are the things that Mammon proclaimeth, saying unto the sons of men, This is so, and, That is so, in that sense of perception doth prove it.

36 From the mouth of the babe cometh droolings of water; in essence as pure as the spring in its welling; carefully the mother wipeth the mouth, thinking the infant leameth to spew vomitings.

37 Can a babe undefiled spew that which is unclean? Is it not true, beloved, that naught is unclean which cometh in matter when Nature doth manifest?

38 These things are potent: man hath no knowledge of uncleanness in matter when Nature is pure, having essence in divinity; only as man receiveth and taketh unto himself, doth Nature subvert in man's estimation.

39 They are gods of a kind who say unto themselves, Naught is of uncleanness except our own perceptions.

40 There come and go in life men who befoul themselves with slobberings; they are not as children whose saliva is pure; they have vomited excretions composed of strange doctrines; they have lived with strange beasts and wrought whoredoms with fancies.

41 How come such as these to say, God is not just, or, Nature is not clean, or, Life hath impurities, or Heaven is a stink?

42 I tell you, my beloved, they do make their own fetidities; they do eat their own vomit, believing it nourishment.

43 All which happens wrongly, happens for a purpose; all which happens rightly, accomplishes that purpose.

44 We go from world to world, seeking new transfusions of life unto life, contact unto contact. What are our imprisonments but judgments of our merits? What are our ennoblements but the girths of our discernments?

45 Happy is the man who hath rendered obeisance unto the larger intelligence; it maketh him to sing, it returneth as music.

46 I am not he who came to manifest unto those who walk in darkness, so much as to manifest unto those who tread toward brilliance, even that brilliance which floodeth those mansions that receive us at the evening.

47 Happy is the man who cometh out of darkness walking in that light; there are friends to receive him of whom he hath no knowledge; they listen for his footsteps and go forward to meet him, bearing the candles that are taken from the lamp, even that brilliance that brighteneth the household.

48 I speak unto you in parable, I speak unto you in song, I say we have a mission that repositeth in our hearts; this is the mission:

49 Out of darkness cometh slumber, out of sunrise cometh morn; lo, the darkness hath its essence, lo, the sunrise hath its purpose; darkness melteth into sunrise, great is the wisdom when the day doth manifest.

- 50 Thereat would ye rejoice, having wealth of understanding.
51 Bassoon on bassoon hath raised up a tumult; the viols of
the righteous would render sweet harmony; the gods of the
music have convulsions of laughter, for ecstasy is theirs that the
music hath substance.
52 Sweet singer, sing on! be clever in thy singing!
53 Sweet singer, sing on! be clever in thy learning! . .
54 Thereat art thou ennobled, that thy music hath meaning,
even that meaning outplaying shrill trumpets. . . .

CHAPTER 127

- I SAY unto you that the world is in want of a foundation that
shall carry the commandments of probity to posterity.
2 Cycles of etheric substance have risen and fallen; man is
no nearer the Godhead than he was a million years bygone.
3 Ether hath performed into matter cycle after cycle; peoples
have risen, peoples have fallen; each hath been given
concretions of knowledge; lo, they have not benefited; each
time they have misused that which hath been given them.
4 Man hath demanded for his species a higher resting-place
in knowledge; each time hath man been cast down by his own
malfeasance in action.
5 Cosmic principles have come to him times without number;
each time hath man spurned them or used them wrongly in his
thinking.
6 Now cometh the closing of the cycle again.
7 The goodly of earth have come into their heritage; they are

not cast down by the caprices of false prophets, but behold the new day that dawneth upon the mountains.

8 In timidity, verily in chagrin, the hosts of lost angels behold the goodly works of the redeemed ones and many have a knowledge of that which is propitious.

9 I say unto you, beloved, cast out from your hearts whatever is not noble, dwell in longsuffering, pitch your tents among the righteous, make your peace with the forsaken, raise up standards to the truth. . . .

10 There cometh among you one who maketh a mission of life giving in circumstance; he openeth his breast and gathereth the nations.

11 Long have they expected him; the prophets of old did sing of him gloriously; he cometh with new morning and raiseth up hope in the breasts of the exalted ones.

12 I say that he hath a mission among the peoples of earth; this is that mission:

13 He shall treat with all men fairly and bid them know their birthright; he shall tell them the truth, and the truth shall make them righteous; of the future he shall counsel them and verily his advice becometh as their shibboleth.

14 My beloved, harken unto me; I am that Man!

15 I come in a chariot not drawn by beasts, I come in a radiance not seen of eye until it doth manifest, I speak unto my people and my people give heed, I speak unto the nations and the nations give ear.

16 Long have I suffered their transgressions of policy, now I suffer no longer that their waywardness should manifest.

17 I speak unto my people and my people know my voice, I speak unto mine anointed and mine anointed know my face,

I speak unto my beloved ones and they shall know my grace.

18 Harken unto the Promise! . . .

19 This is mine renouncement of those who do their folly:
Even as of old I said Peace, when there was no peace, Joy,
when there was no joy, Love, when love prevailed not.

20 So now cometh One unto you who saith: The mountains
shall be opened, the truth shall gush forth! . . . hear ye him, my
servant, for verily he manifesteth.

21 He saith unto you, Peace! bind up your wounds, ye
nations, and treat with the circumspect in thought and in action,
give heed to him who suffereth; give joy to him who thirsteth!

22 Peace and contentment are the allotments of eternity,
peace and enjoyment of earth are the heritage and birthright of
men and of species.

23 Harken to my voice: I come giving water, I come bringing
food. . . .

CHAPTER 128

TAKE THIS as your program, my dearly beloved:

2 We seek to serve humankind in ways that suffice it, in
pleasurable enjoyment of principles eternal;

3 We make an errand of mercy to mankind, the suffering;

4 We open doors of understanding to those who know
not God.

5 We open doors of peace to those who know not Christ;

6 This is our mission, our joy, and our reward. . . .

7 Happy is the man who maketh himself to see that life is
encompassed with a goodly heritage for him and his species,

that he hath a mission to serve humanity, that he doth it well.

8 I say unto you, Be circumspect in dealing with men, O ye nations, for they are children of divinity, not beasts in a pool of circumstance forever. .

9 Hear ye my voice: Go ye forth into the market places and say, The Lord hath need of substance!

10 Thus do ye say it: We build a firmer Temple of Truth than man hath known to date;

11 We make no mock of etheric principles;

12 We enjoin the times with deeds of mercy;

13 We open the storehouses of men's characters and find in them the measures of truth;

14 We go from land to land seeking out those with the sign upon their foreheads, saying unto them: Behold ye are wise! . . . we beseech you to make known that which is known unto you, without fear or fawning, testing your principles on the rock of great utterance, standing upon that rock and speaking your knowledge;

15 Behold we say unto you, Stand forth and speak it, give it utterance mightily, come forth with the truth, let it be known among the nations.

16 I say unto you, beloved, *it shall be known!*

17 Give heed unto the voice of him who crieth: I have found the Light! . . . he is of the Host which hath come into flesh.

18 I speak mightily among the nations; thus do I speak: Where are your ennobled ones? Open their mouths and give their speech utterance, plant firmly on the highlands the banners of their merit, concern yourselves with treasure which no man overturneth.

CHAPTER 129

Live a Great Joy, Do a Great Deed

19 Go forth among the nations preaching a message of hope, of understanding, of brotherly concernment;

20 Join ye all nations in a thrall of understanding; concern yourselves with figures that do stand upon the heights that they are the anointed ones who converse in your tongue.

21 Rigor is needed to make speech unto the lost ones, *force must be employed to coop their iniquities*;

22 Behold I say unto you, they shall be enjoined from making further mischiefs. . . .

CHAPTER 129

HEAR YE my message: Rigorous indeed are your thoughts toward the debased; lift them up bodily, seize them by their arms, make them sure-footed even in that light which scorcheth as it blindeth;

2 Transmit no chord, however worthy, that hath not in it the beauty of the sanctity of love; sing no anthem that hath not in it the delight of the anointed;

3 For thus shall it be in the last days that those who are sanctified shall know their redemption.

4 Say this unto men: The time hath come when man shall know that he standeth or falleth by his own intestines strengthened with mercy.

5 He goeth forth to battle among his kind; perceiveth he he warreth against his own species? make him to see it!

6 Keep a great peace. See that ye say unto him, Live a great joy, do a great deed!

7 The time hath come for man to know ennoblement; the times are ripe of understanding; harken not unto the sluggard

who faileth to hear the voice proceeding from the dawn's bright ray that hovereth upon the hilltop.

8 Say unto him this: All over the earth are scattered a host of persons who do make rejoicings that the goodly times are verily at hand;

9 Know ye these persons. Bring them together.

10 Perceive ye not that a great mission hath been instituted amongst men in this, your generation? organize ye the spirits of the sons of God, not in worldly form as armies that are led of worldly chieftains, but rather as a kingly host, each chamberlain within himself a vassal.

11 Give heed unto those who cry: Behold, we perish for lack of light! I say, They perish not, for we save them with much radiance.

12 Give heed unto those who cry: Sustenance we demand, for our souls are famished with the husks of benevolent institutions having no wisdom in them.

13 Open your hearts to those who come unto you saying, Use us for the Truth's sake! Give heed to those who cry, We would serve our Lord eagerly if ye would but show us the way to act our ministrations.

14 Give heed unto those who shout, Let us sing a goodly anthem, for we have had revealed the natures of the kingly ones who come to minister unto us!

15 These things I tell you, my dearly beloved. . . .

16 Go ye unto the world and say, The Lord hath sent ministers to every land and clime. He seeketh their ennoblement in circumstance to raise them, that they may do their missions without surcease caused by trying circumstance.

17 Go ye unto the nations and say: Give us of your best

ones, O ye land, that we may gather in a body and rebuke the unanointed.

18 Gather unto yourselves your helpers. Strike out boldly. Plow your furrow. These are the things awaiting your hands.

19 The Father hath a goodly mission for the pure in heart: they do stand upon the street comers now and implore the passing throngs; I tell you that they do stand upon battlements presently and rebuke the armies of transgressors against mine holy doctrine.

20 Harken unto my voice: *I bid you arise and lead!* . . .

CHAPTER 130

THERE come unto you presently chamberlains of finance bearing goodly gifts. Thus treat ye with them: say ye unto them,

2 We are gathered for a goodly purpose, Gentlemen of Affluence, under the banner of One who hath sent forth His fiat, All is of Instruction! . . .

3 Lo, we come seeking ways and methods to make the earthly ignorant see the Banners of Truth approaching and know of their significance;

4 We study ways and means of righteous dealings among all nations, not as students studying petty parables and charms but as strong men looking upon life as problems to be solved in equity, each man unto his neighbor;

5 We seek a concourse of mighty souls who preach of Truth unto the nations, each one from his mountaintop, rallying the hosts of his earthly ministers into conscious activity that is accredited of men;

6 We seek no humble lot, for these are magnificent professions.

7 We say unto men, The times are upon us when goodly souls of every land must share their heritage in common; we come bearing gifts among the races, speaking the loud word Peace! that the warlike may be cast down, that all who suffer shall know release.

8 This is our mission, Gentlemen of Affluence.

9 We go unto every land and clime and perceive the needs of lowly peoples; we publish them abroad among the righteous and offer them love in place of tumult;

10 We send them ships of supply instead of armament, we send them vessels loaded with mercy instead of guns to level their homesteads;

11 We stand forth boldly saying, The times are come for rigorous education of the multitude, not in precepts or concepts, but in mighty visions of eternal truths manifesting in all men's hearts.

12 The nations have a gift in common: Peace, and understanding of why life should be.

13 We treat with them, gentlemen, finding in each nation the learned ones, the young men to whom is given a knowledge of the life that is to be when wars shall cease and men shall know their heritage.

14 This is our mission---Peace, Mercy, Knowledge!---the tenets of understanding---the planks in the eternal platform of love!

15 Say this unto the nations mightily in every land and clime:

16 We seek the enlightened. We say unto them, How best

can ye serve those who are about you, taking no thought unto yourselves, manifesting no hope that is not of knowledge of the truth within yourselves, leading each man unto the fountain of true knowledge as it pleaseth him?

17 We make a world shibboleth of this, our program--- *Peace, Mercy, Knowledge*,---all given from on high. . . .

CHAPTER 131

WHEN the goodly days shall come, then shall men rally about those who have taught them to pray:

2 Our Father, who art in heaven, give us of Thy wisdom,

3 Give us this day our daily illumination, to light the way of feet that do falter;

4 Give us this day, not *our* daily bread, but bread for those who hunger more than we do;

5 Lead us not back into quagmires of ignorance, for such is not Thy nature, but send us ennoblement that we may manifest our dignity, our wisdom, and our vision, to unborn generations.

6 Peace, and a goodly heritage, be upon the nations!

7 This, our prayer, we pray in contriteness, that those who say it after us may live it in their intercourse. . . .

8 Amen and amen.

CHAPTER 132

MY BELOYED, I charge you with a charge: Out of the mouths of those who suffer cometh a cry to the halls of affluence;

2 Do ye readjust the balance.

3 Give unto him who rejoiceth with you, that he may rejoice the more that ye are in your flesh, in my name ministering;

4 For great is your ministry, verily is it great.

5 Take this with you to your conclave, wheresoever it shall be:

6 The Lord hath called every man in his own right, even as He hath called you, my beloved; each one shall ye know by the sign upon his forehead;

7 Use him as it pleaseth you; turn ye his hands unto the handles of the plow; give him of your wisdom; rebuke him not for errors but praise him for the depths of beauty found within his soul;

8 Use him, I say unto you, as it shall please you, knowing that it shall be well with you in wisdom, how to use him.

9 I tell you that ye are called to do a great work in this, my vineyard; the laborers await your hiring, being eager to labor, each one at his price.

10 That price is Knowledge! Pay it unto him richly, pressed down and overflowing; treat ye with him according to his talents and let him be known as an employee of the Host; for verily that he is, until the goodly days be ended; I speak unto you as one who hath an understanding.

11 Hosts of men come unto you and ask of you sustenance; treat with them mightily in this; say unto them:

12 What canst thou do in the land wherein thou dwellest, to raise that land to a knowledge of the Godhead in peace, supply, and wisdom?

13 Treat not with him who saith: I am of the Host already for do I not pray daily for deliverance from mine error?

14 Say unto him, And what dost thou, whilst thou prayest, or thereafter?

15 Consider the ways of those who till the soil, even of humanity. What seed sow they? have they knowledge of cosmic truth? have they knowledge of eternal principles? have they knowledge of ether and the manifestations thereof?

16 Or do they sow seeds of bitterness, of strife, of petty malfeasance and injurious attraction, one nation for the other?

17 Question those who come unto you; ask of them their vision, translate unto them the knowledge which ye have and observe their bickerings when ye have expressed yourselves.

18 Is it not true that they will say, These are your concepts; lo, we have others equally as great!

19 Know, my beloved, that they are workers of confusions, they have not the vision.

20 The vision saith: All men are brethren; only one truth is permitted to men, that they shall love, and love, and love again.

21 Tell them this and observe their sayings.

22 If so be it they answer you, These things we know and rejoice at, take them into your arms and your bosoms, make them of merit in your company, manifest toward them all

the privileges of fellowship, treat with them not as slaves but as brethren, opening your coffers and giving them sustenance.

CHAPTER 133

TEDIOUS, tedious, are the wanderings of the souls who seek for leaders; say not unto them, Lo, we are your leaders;

2 Say unto them rather, We do lead in our own right wheresoever we may travel, lead ye in your right as well, and in your leadership be great.

3 Leadership hath a quality which saith: Go ye and manifest, I do follow to protect you.

4 Seek not him who saith, I am leader of a sort already; seek rather him who saith, I am seeker after Knowledge.

5 Tell him that such searching marketh him out for leadership under the Captain whose banner is Service.

6 Touching upon your commissions again, this do I tell you: the Captain awaiteth without, seeking his followers not in the halls of revelation so much as in the byways of silent hunting after treasure.

7 Tell him who asketh of you for leadership: Thou art leader in thine own right; arise and execute the commission given thee, for who hath better right to lead than he who saith, Master, I lead and take others with me!

8 I bid that ye take your company and lead it to a high, high place where all nations may see your benevolence, marking you out as captains of service.

9 Catch ye the vision? Act ye upon it! See ye the tapestry

resplendent with colors? Make it a carpet for your goings, that your feet may tread joyously and the end be fulfillment.

10 I bid you to arise and know that I address you, for it behooveth you to know that a goodly company awaiteth its leader, awaiting him long in the avenues of service.

11 Peace! I say unto you, . . . a goodly prospect awaiteth your beholding.

12 Let us abide in the faith that maketh the race to be run for the sake of the running, not for those rewards accruing at the goal.

13 What need have ye of more than this, beloved?

14 Peace be unto you and the little band that awaiteth you, making you to shine as meteors when the skies are fat with darkness.

15 Presently I go unto the Father who asketh: What of the earth and the peoples thereon?

16 Thereat shall I answer: The times and the seasons do ripen to achievement, the goal is in sight and the race is ennoblement!

17 Rejoice and be exceeding glad, ye who do run with me, for we have made promises, each unto the other, that maketh such ennoblement a prospect in reality.

18 Choose ye this day whom ye will serve, ye peoples, God or Mammon, for lo, your service marketh you forever.

19 So let it be till the evil days are ended.

20 I come unto all of you in due cycle of event, not in spirit but literally, for my spirit ye have always! . . .

CHAPTER 134

THUS have I come unto you; thus have I taught you; know that I tell you of those things that have to do with conduct; know that I say unto you, Be calm, even as I who gave up my life to show you the way to calmness.

2 Ye do speak of orchestras playing great harmonies; how aptly the orchestra of spirit performeth when beautifully attuned to my love and benediction.

3 Know that I do call you to lead that orchestra with the baton of eternal wisdom, put in your hands by those who guide your destinies, in that ye are who ye are.

4 Know that I address you as a company of my beloved, having mind for your eternal profit as well as your labors among sons of the womb.

5 Behold those come unto you who say, We perceive that ye are of the Host, we do know you of old, we recognize your works, we speak unto you as comrades, we know that ye be without funds for the Lord's work, we give unto you richly.

6 Then say ye unto them, Masters of earthly labors are we, of the earthly vineyard, sent of Him as lieutenants for a span of years, making crops to grow in the hearts of men that feed them the grains of eternal beneficence.

7 Say unto them, Behold we are a company; we ask not for ourselves but for the work.

8 They come unto you soon; they give to you richly, being prompted of me.

9 That which is to be, will be; that which I have spoken commandeth no prohibition.

- 10 I have come unto you manifesting, making speech through your thought; I have said, Love one another, do good unto one another, make the light of truth to shine in that ye are in your flesh.
- 11 Let no influence separate you, one from the other, else ye do that which giveth grace to the adversary. . . .
- 12 Insistently I say it: Keep inviolate your pledges that ye do my work; keep inviolate your love, not lustful, not cloying, not selfish, not having wrong thoughts;
- 13 Keep inviolate your trust, that ye may know truthfully that which cometh of me.
- 14 Harken again! . . . when ye come unto a place that seemeth to you dark, think ye well of this: The Elder Brother hath a purpose in it though we see it not; that which is Written, verily is being read.
- 15 Profit from it thus: take that which is given you and preserve it as a trust; nurture it, I tell you; presently ye have need of more;
- 16 Know that I supply it;
- 17 Lo, the coffers of the world are for my servants, but one farthing wasted is lost to eternity.
- 18 Go to; gird up your loins; make music in your hearts; do my work and know that I prosper it;
- 19 Deal with one another as brethren; seek ye one another in all times of stress; lean on one another as ye lean on me.
- 20 My little company ye are, gathered in that nation called America for a leavening of all nations;
- 21 Your work is splendid in that it encompasseth the direction of all nations.
- 22 Keep the door of light open, hold it open with timbers of

love, swing it closed only when the enemy threateneth to dismember you, one from another.

23 Be not compelled into premature action by the necessities of those who do offer to aid you; revenue cometh from channels that ye suspect not at present.

24 Openings come, opportunities arise, chance taketh shape; I tell you to manifest in circumstance according to the dictates of circumstance, obey the impulses of your hearts and let it be apparent to you that the way which openeth is the way that is right.

25 Make treasure out of circumstance in ways that I shall show you; the pattern weaveth, the result cometh, the predictions have meaning that ye wist not of.

26 Thrice it shall come to you that the way is dark; thrice it shall be known to you that the way is abortive; thrice it shall behoove you to say, If we have guidance from afar, make known to us our helpers and the nature of their guidance.

27 Whatever cometh to you hath meaning in it; mark this well, beloved.

28 Circumstance hath a trick of making apparent unto you those things which are of moment; I say unto you solemnly, the treasure cometh to you in ways that are not known to you, in that they are devious ways to circumvent obstructionists.

29 I tell you that I have heard you in your declarations; from me it cometh unto you to know what to do; I tell you that ye shall see that the things of spirit have spiritual meaning far and above the dictates of circumstance.

30 I say unto you, beloved, open the floodgates of your hearts

to the promptings of your conscience; warnings not of men will come to you, besetting you, heckling you;

31 Strike down with laughter those who would obstruct you; avail yourselves of the promises made you, in that they *have* been made you; lighten your loads by avarice of concepts; presuppose that directings are yours and follow through in action. . . .

32 Take no thought of the business of the morrow but to examine it, making certain of its nature, opening your eyes to possibilities, feasting your senses on opportunities, enhancing your perceptions by that which is visited upon you in favors shown you, as will be demarked for your profit and renown.

33 When this is done, beloved, ye do find that there are opportunities ye are not aware of, awaiting your listings.

34 These listings will comprise intelligent cooperation on the part of some, with the widest knowledge of what is expected to be done; they will comprise the usual formalities of address, but beneath them will lie perceptions of infinity, made concrete in each instance for matters inveigling you.

35 We have a charge to keep that hath valor in it; it compriseth execution of many fair projects.

36 Taking thought to circumstance produceth marvels in the intellect; taking degrees of marvels at their worth, ye do make an inveiglement for others not known to you.

37 Taking thought to yourselves is not of moment.

38 The plan hath valor in it for those who are valorous. Act upon it. Go boldly. Seize circumstance, if need be, if intellect seems to fail you; but intellect will not fail you.

39 Be circumspect in your demeanor and poised in your

address; answer him who asketh of you, as ye have been instructed; address yourselves to those who would speak to you, and say, The Master hath decided!

40 Execute and be praiseworthy; delight in circumstance; be vigilant; open your intellects and let the light of cosmic truth penetrate.

41 I say no trouble cometh, making jointures in event. . . .

CHAPTER 135

PEACE, my beloved!

2 I work with you, making you great in substance; that is the mission and the peace; let my light shine before you, leading and encouraging you.

3 My happiness is your happiness; my art is your art; my knowledge is your knowledge; my skill encompasseth your skill of technique in projection of ideas.

4 Let us bind ourselves up together as sheaves of wheat and feed the multitude with the grains of our employments.

5 Speak unto my people and say, The Lord loveth the cheerful giver of self; give that ye may receive, receive that ye may give.

6 Is there a tempest upon the world? was it not known unto you of old? have ye not asked that ye shouldst endure it? have ye not said unto me in a golden moment,

7 Lord, let us serve that we may do good unto those who know not goodness?

8 Is your blindness your lodestone?

9 What answer have ye, that I am come unto you, that my speech addresseth you, that the ways of the darkness are lighted by my presence?

10 Were ye not the Beloved, would these lightings be of moment? Behold there are ten thousand times ten thousand who perceive no lightings, who perceive only blackness.

11 Verily they cry with a loud cry that the world is a wilderness and they are left without a shepherd.

12 But ye do know that the world is not a wilderness; behold it hath its shepherd; ye have witness of that shepherd; how cometh it that one doth know of that shepherd and the other knoweth him not?

13 I tell you that by a knowledge of that shepherd ye do mark your election; continue so to know him and the light groweth brighter till the wilderness ceaseth to hold terror for your footsteps. . . .

14 My beloved, I have spoken! Open your hearts and find purses in them, purses of silver as well as ideals, for when was it said that either was denied you?

15 Verily the one enhanceth the other.

16 Reverse the order of your meritings, and the goodly sum shall follow the ideal, which cometh to you from the Father who speaketh unto you in the sequence of event.

17 Happy is the man who knoweth that the goodly event lieth ever before him, for he shapeth his life to make peace with the circumstance.

18 So saying, I leave you, till the Speaking come again.

19 Peace, and love, and regeneration of spirit, come unto you in your walks and talks with one another; this is my message, that the work calleth ever.

20 I speak as one having authority, knowledge, and power to transcend all natural law, and make flowers out of thistles.

PEACE

THE TWENTY-FIRST SPEAKING

CHAPTER 136

BELOVED, harken unto me. Those who come to you from cosmic recollection are those who have made their peace with the mighty forces of the Godhead working in men's hearts.

2 Out of the mouths of those who are prayerful cometh the prayer that breatheth rejoicings; those who perceive their brevets know it.

3 Those who perceive their brevets are as stones beneath the sea looking up at sunlit waters, wondering at their presence on the bottom of the strand.

4 Life encompasseth them with doubtings, forces lead them into errors, consciousness pulseth in heartbeats of eternal dissuasions, rocking them to and fro in their ocean-beds of darkness.

5 What profiteth all these cherishings of errors if there be but one amongst the stones that looketh toward the sunlight playing high above him?

6 Harken, my beloved: I send you that word which hath filled all men with happiness: abide ye in me, be my husbandmen and handmaidens, that ye being stones in ocean-beds of doubtings may yet become as vacuums of immortality rushing upward to the radiance that illumineth the surface.

7 Know ye my wisdom; hear ye my logic.

8 Doubtings and mockings are of every man's soul, revilements and persecutions are of every saint's heritage, life encompasseth great ocean-beds of darkness, verily their waters

fly before storms, they fret before threatenings portending of mischiefs.

9 I bid that ye be as the heights of the air that dwell above storms, deploying through sunshine that knoweth no darkenings.

10 Treat mockery with mockery, but treat tempest with tranquillity.

11 Make no malfeasance that hath vigorous action in it against principles divine in essence and maturity.

12 Sustain yourselves not on doubtings, neither emptyings of spirit, but take the food that is handed you richly and fill your bellies with viands of thought that cometh out of Thought, which is of Thought the true essence of creation.

13 Cast not yourselves in the sties of little men who wallow in muckings and cry, This is Truth!

14 Truth cometh as the sunshine that followeth on shower, it cometh unto all men everywhere as summer after winter, as balsam after torture, as silence after tumult.

15 Arise and execute your missions knowing that the Godhead sendeth you sustenance down deep in the sea of your darkened mortality, amid blackness of event which no light entereth save that of inspiration.

16 Make no manifestation that hath not first been prepared for you by those who have opened their hearts to eternity; suffer no surcease from your labors that hath not been ordained by those who watch over you, showering upon you the delights of the anointed;

17 Be eager to run a goodly race, devoid of habiliments that bring your spirits wrackings;

18 Tell those who sit with you that their souls are white with a light that endureth.

19 There is much to be done that the world may know a solace, there is much to be achieved that the earth may feel its balsam. . . .

CHAPTER 137

TIMES, and times, and times again, have men said evilly: This is truth!

2 Behold, what is truth?

3 I tell you it is the sure knowledge that welletth within you that man hath his destiny, that the world hath its pleasure to do to the anointed, that the evil man falleth and the righteous man is lifted, that the Father hath provided goodly works for all who receive His blessing in appointment, that thus shall Nature be, according to the law which Divine Thought hath propounded.

4 I tell you that no man knoweth the utter depths of Truth, yet I say unto you that all men know it.

5 Men have said unto men: Verily have we knowledge of Him who went before us, thus was He in his speech and address, thus did He proclaim for us, thus are we visited with sadness that the light of His life went out before the world, and darkness of mockery visited the nations.

6 Behold they did say of me that I was divine; verily that I was, yet hath my divinity not reached unto their eyesight.

7 They did say of me that I was anointed; verily that I was, but was it not also of their birthright, beloved?

8 Harken unto my speech whilst I relate of mysteries. . . .

9 Into the world came I, the normal child of parents; no

mysteries attended upon my birth, much as later man would have it.

10 I grew in stature and waxed strong in spirit.

11 Approaching middle boyhood, lo, I saw a vision, I saw the heavens open one night in a desert place, I saw a form flying that seemed unto me a demon.

12 I did watch and listen and lo, this thing happened: the great form came toward me, growing in size as it approached; thus made it speech:

13 Master thou art in my Father's house, clean and purify it for the unborn generations, make sweet music to flow down the ages; thou art who thou art! behold the Host encompasseth thee and all minions of space do bow at thy feet.

14 This is He who is sent for a purpose, that all men through Him should know their redemption!

15 I tell you that I marveled at such speech, I marveled at the vision, it came and went radiantly;

16 I said, Of a truth I am mad, knowing not my divinity, for I slept in flesh, even as ye, my beloved.

17 Know that I marveled many days and when the Sabbath had come I went unto the Father's house to pray;

18 And in that place a man did arise, he looked at me fixedly. I said unto myself, He meaneth to cast me out.

19 Instead he did approach me and cry with a loud voice, Behold there is one among us whose feet I dare not kiss!

20 Thereat the people laughed, bethinking that both of us were mad when they perceived me at whom he looked.

21 I tell you that I marveled at wonders such as these. Should I be singled out for such adoration? Then, my beloved, happened a third miracle transcending both the others.

22 In the dead of night came unto me a radiant figure in flowing robes, saying, Arise and learn about thyself!

23 Arise I did, and put on raiment.

24 Lo, he did lead me forth beneath high stars, he took me up into a desert place where screamings of beasts were heard of our ears; but quiet came upon those beasts.

25 He said unto me, Mark that I do read unto you from the book of ages which is karma! hearest thou the things which are written to occur:

26 One cometh crying in the wilderness: Prepare ye the way of the Lord, make his paths straight; prepare ye the way of the Spirit, be steadfast in perceptions!

27 Another cometh who crieth, Art thou he of whom the ages have taught us? then cast thyself down from the height of this temple that all may witness thee avoid thy destruction, for behold it was prophesied that he should do it; or cast thyself into the sea that is before thee, that we may watch thee save thyself by wonders not yet witnessed.

28 Of other matters did he read to me, beloved. Great was his reading. Hour on hour did he read, and closed the book.

29 Thou art he, was the manner of his speech; go forth then into the land and preach thy doctrine of men's salvation, not by a jealous God, for there is no God as man conceiveth Him;

30 Preach that man saveth himself by eternal triumph over lusts and temptations;

31 Go unto man and say, The Lord whom thou dost worship is Thought Incarnate dwelling from out the planet of the planets, spreading manifestation unto a hundred thousand trillion worlds.

32 Comest thou then to the end of thy days. Men shall revile

thee and persecute thee and cover thee with saliva and excrement pelted at thee, verily they shall trample on thee;

33 I say unto thee, suffer it, for it is Written.

34 And lo, upon the third day when thou hast finished with thine agony shall come a gentle pressure on thine eyelids and in the dark of a tomb shall bright ones manifest;

35 They shall raise thee up and bear thee away; then shall come thy reward in regions of splendor, mansions not yet made by hands; dominion shall be given thee over everything that liveth, even unto the planet itself, to prosper or destroy;

36 But thou wilt not destroy it, thou wilt live within and through it, Master of Thine Own Creation, sending forth omnipotence in fiats and decrees of love.

37 Verily, beloved, did I harken in that night. Greatly was I exercised, greatly did I marvel.

38 Could I be he, awarded such honor? I said unto myself, Am I indeed he, who is born of a carpenter and the wife of a carpenter? for I tell you, beloved, that I was born of physical conception even as yourselves but men have taken liberties with truth, that truth and legend might be one, to enhance my prestige and deify Him whom they would serve as Lord.

39 I came unto men and began my preaching, daily progressing in gifts of the spirit; came insight on insight when I talked with the robed one; night unto night did he give me his wisdom;

40 Night unto night did he instruct me saying, This shall happen and that shall happen! Behold it! And it happened.

41 And now I tell you that the day came when I walked in a lonely place, pondering in my heart; afar off flowed a river;

42 Sweeter than honey was the sight of it for the land was

parched and barren; I did go unto that river that I should bathe within it.

43 Approaching its shore I perceived much people. Who cometh here? thought I. Lo, I drew near and heard a strange cry:

44 Behold he who cometh cleanseth the world from its error!

45 I marveled in my heart, for had this not been prophesied? I listened more and great was the silence. Then a strange voice curdled out of space so all the people heard:

46 Behold we come unto Him who hath the planet upon His hand! We visit Him with our compassion! We sustain Him with our strength! We raise Him up above the holy ones! We make His name a living shibboleth! Then we take Him to ourselves again! Hear Him for He pleaseth us! Selah! Selah! Selah!

47 Great was the fear that fell upon that multitude. Then the preacher turned and cried:

48 Behold the prophecy from the beginning is fulfilled! He who cometh hath a mission! He who cometh shall create within us a new birth of spirit. His mercy shall preserve us. His name shall enrich us. Seek ye His kingdom and that which cometh hath no rebuke in it.

49 Thus did he say, and the multitude marveled.

50 A bird did fly and rest upon my head, being a pet dove that I had fed within the wilderness. I say that it followed me in that I was kind to it. Verily did the people cry:

51 Behold the miracle! It spake as a voice! And they pointed out the dove.

52 I tell you, I knew the truth in my heart. . . .

CHAPTER 138

HAVE MEN besought me long, wondering at the truth of that which hath been manifest within me?

2 Hear me tell it, that I was baptized, even as the others, that all men should know the pattern of the cleansing, that the heart hath found its mission.

3 Being of age and permitted to speak in the temple after the manner of the Hebrews, I did step forth when the Sabbath day had come and say unto those about me,

4 Behold I have a message for you that cometh from strange sources. I have heard voices not of the earth, yet I know of their meaning, I bring unto you this truth: Except ye become as little children, your heads shall know no resting-place upon the bosom of eternity!

5 Then did they rebuke me, then did they cry, Behold the carpenter's son hath a devil! let us cast it out with prayer!

6 But I had no devil; I was spoken of the spirit.

7 Three years I labored, three years I suffered misunderstandings, three years I knew wanderings, three years I said unto men:

8 Leave your errors, establish truth, cultivate the powers within yourselves and hear the whisperings of the Host, even as I heard plainly, night unto night, day unto day, hour unto hour.

9 They did marvel at first, they gave me an audience; behold they told a countryside that I was Elias;

10 But ye, my beloved, know differently from them. Were not some among you with me? Did not some of you say, Master, we know that thou are the holy one?

11 Yea verily, and we did make a pact that when the latter days were come, when I was no more physically, ye shouldst come back, flesh after flesh, life after life, even as ye didst see me come and go, interpreting unto men the answer, What is Truth?

12 Whereof was it said that I made the prophecy, Verily there are those among you who shall not taste of death until I come again.

13 Have ye tasted it, beloved?

14 Ye know that ye have not.

15 There have been periods in flesh, there have been interludes in Thought. Have these been death?

16 Ye know that which ye have witnessed.

17 Behold the body is cast off as a garment, but what of the coat that weareth forever? is it not abomination? doth the wearer die, that the coat is removed or hung in a closet?

18 Some of you heard me physically, with senses of body; some of you did hear me as my counselors in spirit; ye did say unto me,

19 Master, we love Thee for Thy sacrifice in flesh, for verily the moment groweth with time that agony cometh, at the end spirit wracketh and body teareth;

20 We preserve Thee unto the ages, preaching when Thou hast passed.

21 So I came, and was, and will be, world without end; and this pact made ye, knowing well that suffering was entailed in it.

22 But each time that ye went into and out of flesh, ye had a greater urge than ye had before.

23 We stood as on a mountain-height together and watched

the hordes of men climbing, climbing; we saw them grow brighter in their essence, a spark of divinity within each one fanning into flame.

24 Lo, that was the signal that we were succeeding.

25 Verily our mission had come into reality of concept in the hearts and minds and souls of worldly brethren; ye do sit this hour in flesh and listen to my words, in the year that is of your earthly calendar.

26 I say that ye have come and gone many times in your flesh, beloved, even as I have told you; ye have come and gone courting righteousness in every generation, bringing righteousness, preserving righteousness, enhancing righteousness, making it to shine as a radiant garment upon the body of humanity.

27 Thus do I preach unto you, having my purpose. This is my purpose. . . .

CHAPTER 139

YE HAVE heard it said of me that I came to the world to bring not peace but a sword.

2 Verily that abomination hath wrought much havoc.

3 Had I come to bring a sword, would I not have brought it? Had I come to work wars and carnage, would I not have wrought them?

4 Nay, my beloved, I came to offer peace of purest quality, untouched by bitterness, strife, or malice. I came unto all men saying, Make those who hate you, love you; do good unto those who defile you; minister unto those who seek your ruin.

5 They come unto me saying, Master, let us slay these dullards who would have none of Thee.

6 Perceive ye not, my beloved, that slaughter hath no merit? for what doth it? Lo, it releaseth the spirit to enter realms not of flesh, it worketh no punishment, it worketh release whereat no good cometh;

7 It releaseth the spirit mischievously, teaching it no lessons, disturbing balances in karma making men to dread their own forces in that they do perform such cruelties.

8 Mischief, all of it!

9 I say it is mischief born of perversion and idiocy, having no substance in cosmic righteousness, making hearts to suffer that have not bargained for such suffering;

10 I tell you, I abominate it. I say, we cast it out; we say unto it, Get hence, thou mischief incarnate!

11 This then cometh; in this life happeneth this miracle:

12 The days of waiting for peace are passed. Man hath transgressed until that which he hath created hath persuaded and controlled him as a monster;

13 Divine action only can mediate between eternal carnage and eternal guilt of arms that are militant; divine intervention only can say unto the nations,

14 Make no mock of Him who could destroy you at His gesture, open your hearts and your heads to His teaching, hear His servants else ye perish! These things are Truth. Let them encompass you else your destruction cometh with a swiftness!

15 They say in turn, Show us a sign that this is the truth.

16 We say unto them, Lo, the sign is He who speaketh this message unto your ears; know ye that which cometh!

CHAPTER 140

I TELL YOU the work meriteth its visions; it encompasseth plans that are seen as a radiance.

2 It is holy and devout to know that ye shall have said, down a future day:

3 We know Him who hath appeared before you as a flaming cloud, we speak His name as our potentate, we harken unto His instruction as our mentor;

4 We receive Him in our hearts as our friend and benefactor, we open our lives to His person as one who cometh unto us serving and being served;

5 We heard His voice years in the past, on quiet shores where fishermen sang chantings across the starlit darkness;

6 We heard His voice in splendid moments of our lives wherein He said, Suffer ye, my beloved? lo, I take you unto myself that suffering may no longer be your portion.

7 We heard His voice say unto us, even in this generation, We are those who come again to serve, and instruct, and temper the age, giving it mettle; this is our mission to tell you, humankind, that obsession hath come to you;

8 Ye are makers of whoredoms, ye are abominators and charlatans in your martial caprices.

9 Thus say ye to the nations: ye know it from mine instruction.

10 Ye do lead the nations as I instruct, from a high, high place. Verily, verily.

11 To my brethren and sisters in flesh not formerly with us do I say, Ye come asking, What is this reason for our strange alliance, each unto the other?

12 Hear my voice in flesh: Ye do awaken even as I awakened; as I have rehearsed in substance, ever in flesh, ye awaken. And coming awake ye say, Master, what wouldst thou?

13 Lo, I say unto them, For this purpose were ye volunteers in flesh in this generation, that ye might be my husbandmen and handmaidens gathering for me in the vineyard of fine acts the fruits of strange tenor not yet to be disclosed.

14 Abide ye in one another. Strengthen one another, even as my strength cometh unto you separately. Say unto yourselves, We are not men and women of earth with earthly passions and lusts and desires of fulfillments; nay, not so;

15 We would have nothing of one another except intercourse of love as comrades, doing sweet labors.

16 We meet one another as companions upon a journey again and again, a journey through the same world over and over, this time leading men into a knowledge of the beneficent founts of tranquillity between the nations;

17 We have no desire to benefit except that the Host rewardeth us; our common purse cometh from the same high source, therefore we share with one another.

18 Our labor is in common, our loves are in common, our light is in common, our destiny is in common; in common came we into life, in common go we out of it.

CHAPTER 141

PEACE BE unto you, beloved, in flesh! Ye seek me who was crucified. Think not of It, for I am risen.

2 Day unto day, night unto night, do I manifest in accordant speech, even in words that bring a message of your destinies.

3 I tell you the time draweth nigh when a great trouble falleth upon this nation; my servant who recordeth hath a place in its assuagement; ye who do listen have goodly places likewise, though not as he.

4 Ye are his supporters and concordors; ye are his nurses and standard-bearers; ye are the avenues oft times through which I speak that he may see circumstances preparing to strengthen him.

5 Love and sustain one another for the work's sake, that ye may be children of the one phenomenon, the Spirit Eternal that projecteth all of us, even I who am given greatest responsibility, that of Lord Regent.

6 There are elements abroad seeking to destroy you in that ye have such creation; they resent it; they have heard of your identities of old, being close unto me as brethren;

7 They have marveled that ye be subservient unto another's will, even mine; they do hate and despise you for it, but having existence they speak unto you in thought and perception, jeering at you, making mock of your loyalty to your pact with me.

8 They would destroy you, I say. Did not servants of Light, friends and companions and conquerors of errors, relatives

and ministers, surround you and preserve you from acts of the vicious ones?

9 Ye have gifts given unto you because of your order of creation; ye have traits and perceptions that mark you out not as ordinary persons having families and cares of earthly life, but persons having family cares of a celestial life.

10 The vicious one would destroy you, I say. Those that do serve him come to you constantly, tormenting and jeering.

11 Abide ye ever in thought of me, and lo, they flee your minds and your hearts.

12 No error cometh where thought of me endureth.

13 Listen for my voice reassuring you, then lie ye fully on that bed which spreadeth for your comfort.

14 I speak as one having authority, knowledge, and power to transcend all natural law and make blossoms out of lecheries. . . .

CHAPTER 142

TRUE, YE cannot see circumstance in all its deployments, and the picture looketh black or static according to your vision.

2 And yet I say unto you, avaunt yourselves from this pestilence of sinecure; open your eyes to understanding of event that happeneth about you.

3 Oppress not yourselves by errors of judgment in worldly transfixions; be humble of concept and contrite in submission to a force that is working beyond your comprehension.

4 I bid ye to speak it that man, having a higher resting-place in wisdom, hath a revelation due him of that which impendeth.

5 To say that any one man hath responsibility for this revelation is foolish unto absurdity, yet the chosen are chosen and the called have been called; thus it is Written.

6 Take knowledge unto yourselves and understand this frankly: leave the larger engineering to those who have preceded you in loftiness of vision.

7 Happy is the man who can say unto himself: I am myself, unto myself; I am sufficient in that I am; I need neither revilings from circumstance nor plaudits from people who know not my mission; I go and come beholden only to Him whom I serve.

8 Thus all things shall be well with him, for he leaveth no nets by which others ensnare themselves.

9 I tell you to open of your substance and pay unto those who demand of you if their claims be just; I make no speakings of payments to those who demand of you, saying:

10 He hath led us into a goodly place and then abandoned us in reasonings.

11 Verily are they to exercise themselves in that, for lack of which they revile you.

12 Rush ye not into this mission, beloved. Say not to yourselves, We go at a time and come at a time; verily ye err.

13 Ye do go as I bid and come when I relay unto you that your coming hath profit to the world in event.

14 Trace not upon the tablets of your minds the effects of circumstance in that which man endureth; say not unto yourselves, Behold we labor for the Righteous One and thus escape we penalties, or, We meet with enhancements.

15 Ye do say unto yourselves, What mattereth the place in which we dwell? We go and come at the behest of conditions

not of our making, thus do we prepare ourselves for sojourn in tumult, casting off earthly encroachments by attending ourselves upon them.

16 Once ye have started the goodly labor, persist in it diligently until it be ended.

17 Settle your minds and hearts upon the industry of the brevet until it becometh a living thing to you and ye profit accordingly; at all times be guided by reason in your labors, and meet me upon the plane of super-intellect, discharging your commissions in the light of goodly sense.

18 I have no mission to make you picayune in your discernments; I do not say unto you at any time, This thing do or forfeit follows smartly.

19 Thus do I speak to you: We have a plan for worldly procedure; certain items are relevant unto it, other items are base or unworthy; others are pertinent but not important of major manifestation.

20 Those things do which have in them reason, clarity of conscience, nobility of perception, agility of execution, wisdom of experiencing;

21 All others do not, for they are as chaff in the winnowed wheat of endeavor.

22 Go ye unto this man and say, How can I best adjust your obligation, or to that woman and say, How can I serve you surest in the light of your quandary?

23 But take no thought of extra portions of labors effectible for the mere happiness of men and women as they judge it; go straight to your goal as the road alloweth, and all things bend themselves to speed your traveling.

24 I say this unto you also: Thoughts given oppressively to

little circumstances put lions in the pathway that pause your moving forward.

25 Journey joyously, journey happily, knowing that obstruction can be encountered on any highroad, that any travel way hath its petty botherances of clime and terrain;

26 Do ye judge of them with vigor and make of them stepping-stones;

27 Heighten your outlook, view the panorama that beckoneth from the years.

28 Say unto yourselves, We sweep everything aside henceforth having petty annoyances and preferences within our observation; we stand ennobled upon a hilltop and read the sunlight as a volume holding scripture for our knowing.

29 Henceforth we partake of no circumstance not of our choosing for the Plan in its entirety.

30 We become birds of passage in worldly event, but passing to a high, high place among the councils of the learned.

31 Remember this, beloved: Anchors are for ships that cannot resist great tides of motion;

32 Be ye not anchored at any time, nor do ye let the tides of motion in personal affairs bear you meaninglessly upon their crests.

33 Plow crosswise, bethinking no anchors, wanting no anchors, sailing joyously in the sunlight of perfect freedom of keel and rudder.

34 At all times would I have you say unto yourselves, Our years are given to a goodly master who compensateth us with love that profiteth us in circumstance; we treat with him only in our discernments of activities, we say unto ourselves even in our preferences,

35 Let us consider which stick of mosaic we do chisel now to fit upon the pattern of that which is prescribed; naught else do we.

36 There are those among you coming to a pass in your affairs for my sake where no earthly thing can have claim upon them, no earthly business, no earthly relationship, wandering as the hare or the wren for a purpose, that they do evaluate all men's affairs impersonally, having no brushes in common with them from the standpoint of unnecessary chattels not pertinent to their laboring.

37 Do ye not see that I bid you to be free to perform a goodly work in a vast and sunlit vineyard, carrying upon your backs no baskets of impedimenta that spill to your discomfiture if so be it ye do trip among the vines;

38 But treading lightly and swiftly where occasion calleth you, having no burden yourselves, that ye may be free to give strength unto others.

39 Employ yourselves adroitly and presently behold that which seemeth unto you a miracle is but the passing of a hand above the magician's bowl of circumstance.

CHAPTER 143

VERILY it hath been said among you, When the lean days shall come, how shall our Lord deliver us? hath manna been reserved for us? shall we travel with the goat upon far mountainsides? what shall be our portion when the enemy sitteth on us?

2 Beloved, I instruct you in these things also.

3 I say unto you that a time cometh when man eateth not, neither cheweth, lest he crush his teeth upon spikes that gore

him. The earth hath a vomit for the sons of men. They have raised a great havoc and the four winds mock them.

4 In that day I shall say unto mine own, Perceive ye the great treasure that I have reserved unto mine own; I have watered them as lilies, I have kneaded them as loaves.

5 Behold men shall run to and fro crying, This is our treasure, that we have wrested coins from the perishing, we have taken of them ransom, verily of the blood of those whom we have vanquished.

6 Is there merit in such, my dearly beloved?

7 Have I not opened the door of a house for you? Have I not sent you friends who were mindful of your welfare? is it meet that ye eschew me in that ye deceive yourselves concerning the treasure?

8 The evil man saith: Treasure is ever golden, it always hath its glistening, it inviteth the circumspect, it partaketh not of folly.

9 I tell the evil man that he knoweth not of the devious ways by which the righteous are raised above man's tumult; I say that I shall put bread in the mouths of those who least expect it, I shall give them raisins if they have no dates, I shall give them butter if they know not honey.

10 Behold it encompasseth each man's life to know his own treasure by his own election, verily to command it in that he hath chosen it.

11 Ye do say amongst yourselves that your woes are visited on you that ye may have testings, that your strength may be known to you;

12 I say unto you that there are those amongst you whose woes are sent as a testing indeed, but in that they have

ordered them, they have called them up of their spiritual treasure, they have said unto themselves,

13 These things in life are of profit to our spirits, we will go in and know them, we will come out and judge them, yea we will take them into our essence.

14 These are the circumspect, their lives find them out and award them full measures of the grain that is Experience; they go and come mightily in future dispensations in that they have found the highroad to spiritual accomplishment and their feet ring loud upon it, their strivings and stridings keep pace with the aeons and the witcheries of mastership.

15 What shall we say then of those who come mourning, saying in their bitterness, I have taken of the cup of life and found its taste sour, I have lifted up a loaf and its wheat is as ashes, verily the world hath cast me out and I perish in my weakness.

16 I tell you, beloved, I will have no part of him who saith, It is not for any purpose.

17 All things have their purpose. There is joy in each dawning that the day bringeth sunlight. The earth hath her orbit, she hourly pursueth it.

18 These are they who have come into life with a halting and a trembling. Hath the evil man beaten them? they cringe from the lashing. Hath the selfish man ravaged them? they say it with sighings that such was his privilege.

19 My beloved, be wise. There are those who have come into the times of torment to learn of their own malfeasance of indignation that they should be strong where now they are weak, that they should be righteous where now they are timid.

20 Doth the evil man wrest from him who is strong? doth the selfish man take from him who is sturdy?

21 Behold the whole earth divideth and the evil ones say, Give us of your increase in that we demand it, hand over to our care your birthrights of treasure or lo, we send sheriffs to lay warrants upon them.

22 Is it of evil to say, Not so! our increase is our own in that we have labored, our treasure is our children's in that we have gathered it?

23 I tell you that it is equally evil to contribute to a whoredom in that the unrighteous of the world declare unto the righteous, We are your masters, therefore we take.

24 Whenever did the Father set them up as masters of the righteous?

25 I say unto you that if so be it the righteous man accedeth to the loss, thereby hath he earned it and the law is not for him.

26 The righteous man is he who standeth nobly and declareth, These things are mine own, in that I have labored and procured them, I have come by them justly, I have found them in my furrow; wherefore do I protect them, and if the evil man encountereth injury whilst I do it, that is his injury and the shed blood is his own.

27 The world, I tell you, approacheth the accounting; the trickster hath cheated, the whore hath made her bed;

28 All, all are guilty in that they do suffer it.

29 Is it meet that we should halt that accounting being rendered, that we say unto the lecherous, The price shall not be paid?

30 I say to men, Pay it.

31 The evil man hath his balance to be adjusted, his trade must be struck off, his vaults must be opened; he must return unto the widow that which he hath wrested, and unto the widow's child the last farthing of his treasure.

32 Behold it is not his treasure, it never was his treasure, only that the weak have suffered him to wrest it. . . .

CHAPTER 144

MY BELOVED, be warned, verily be waiting.

2 I say the whole earth groaneth before the radiance cometh in. The weak must be strengthened, the wicked must prosper to know their own wrackings when their losses engulf them.

3 What meaneth it to a strong man to lose his treasure? or to rend his garments when he goeth forth?

4 I tell you he returneth unto his own house and casteth his accountings with his stewards; he saith as a jest, Was my treasure mine own or did the Lord send it? I will make myself a new treasure and bear it with more caution.

5 But the weak are the weak, verily the wicked are the grieved ones; they bemoan their lost increase, they leap in a pit to be rid of their memories that once were they haughty.

6 These things are potent, that man should say unto himself, What have I earned that I have not been paid? what have I borrowed that I have not returned? what have I met with upon the highroad of men's acts that have turned me from accountings with those who work injustice?

7 Think ye, beloved, that such accountings come by loitering in the valleys where the sunlight hath a languor? or in the

treasure-bins of finance where all is sealed and barred against reckonings of spirit?

8 I tell you the whole world must come to know, verily to declare it, that none have favor above the others in the sight of God the Father, that to the righteous man the righteous forfeit holdeth no terrors, that even as the whole earth groaneth the treasure spilleth out that before was kept secret, being unwholesome of its tenure, even in its gathering.

9 The times are ripe for restitution in men's hearts. Hear my words. *It cometh!*

10 The evil man falleth by his own sword's sharpness; the wicked man trippeth and his bars of bullion crush him.

11 Say not unto the evil man, I will save thee from thy folly. Say rather unto the righteous man, Let us commune together that our treasure findeth balance. For thus hath it been since the days of the beginning.

12 I say I am Lord of the scornful verily in this: that the whole world groaneth to discover that balance, having hid it from the circumspect.

13 Now the times have a parting, the treasure is brought forth, there is joy in the counting rooms, he who hath lost hath his losses restored unto him, he that knoweth his homestead that it is not his, restoreth it to him from whom he wrested it away.

14 Wouldst ye delay the equity of the ages? I tell you it is holy, it cometh as a blessedness.

15 I have given my servants a charge to keep, that they should labor at sharpening the tools by which the treasure is divided, that they should cleave keenly and apportion to each loser according to his losses.

16 Have the wicked been proud? They shall be humbled.

17 Have the righteous shown mastery over their misfortunes?
I say they shall have treasure heaped on them to surfeit.

18 This is the way of the age and its tumults. Think ye to break it? I say it shall crush you. Think ye to assuage it? I say that jot or tittle shall not be taken from the law until all who have labored shall have had their wages paid them.

19 Hath Israel yet accepted a broom in the highways? hath her proud neck been conquered? hath her whoredoms been revealed to her?

20 Not so, my beloved. She hath taken and mourned not; she hath seized and been honored.

21 I tell you, Israel shall rue it; her vestments of silver shall be stripped from her foulness; she shall cry unto a lean god, and behold her malfeasance in terms of her makeshifts.

22 The proud shall be humbled and the conqueror be vanquished; wars shall end in mockings; the upright shall manifest;

23 But how or when cometh the adjusting of the balance, that thing ye know not; but I tell you it is Written.

24 Courage, my people!

25 I tell you I be come to escape a great boredom, for my spirit is weary of these weak ones who cry, The strong have defiled us, our sacristies are empty, our kegs have no bottoms, and our flour knoweth weevils.

26 I come and demand of them, And how hast thou performed that these things should be ended, that the strong should restore to you, that your larders should be filled with the labors of your biceps?

27 They say unto me, Do it for us, Lord.

28 I say unto them, Do it for yourselves that your spirits may be strengthened; thereby am I Lord to you, that I command you to courage.

CHAPTER 145

I HAVE SPOKEN, beloved; I have given you my wordage to act as your amulet.

2 I have not come unto the evil man and said, Thy times are eternal, take joy in thine increase.

3 I have said unto him, Watch! thy treasure hath its spilling, there is blood upon thy doorsill.

4 Unto my faithful in spirit I have spoken a rejoicing: I have given you my pledge, I have offered you my forearm; the times are times of rejoicing, beloved, that there is crashing in the streets as the treasure hath its counting.

5 Ye are beholden only unto me. I have sent you your brevet; see that ye perform it.

6 Behold I come unto you as your seeking provideth. I give you my counsel as the night holdeth howlings.

7 Bewitch not yourselves with seeking after treasures that come with such adjustments; the empty dish holdeth the fullness of fatness.

8 In that ye have sought to perform my commandments so the increase cometh unto you; but the times have their moment; there is wastage in the balancing.

9 Behold it shall be that your identities shall raise you and the accountants shall laugh joyously as they yield their reckonings to you.

PEACE

THE TWENTY-SECOND SPEAKING

CHAPTER 146

MY DEARLY beloved, I give you my solace: I send mine instruments of mortal satisfaction unto you: I say unto you, Be calm, behold the times for what they are:

2 Know ye not my voice by now? harken then and hear me as I speak in sedate mien, attune your ears to cosmic intelligence that in the last days ye may have shining armor in which to clothe your spiritual nakedness.

3 Beloved, harken! I say unto you that ye do perform a goodly work in small things now in that the times are under-ripe.

4 Give no ear to those who tell you that ye are instruments of mischief: stand forth as knights and stewardesses to knights and know the tilt which vaunteth at circumstance.

5 I have told you that ye are come to a pass in your affairs when ye do see me face to face: I come down into atoms of matter and greet you, saying:

6 Peace be unto you in your labors together, the time is long and the journey wearying, but ye do have one another to make pleasant the arriving.

7 So ever be it. Consider always the ultimate, I tell you. Treat not with those who say, There is no ultimate; they are but children in a pleasant pasture, besporting among its flowers.

8 Verily ye are men and women grown, old as the everlasting hills, thrice grown into your estates over matter; I say I come unto you to show you the properties that are your own, and when I come ye shall recall me as having supped with you before.

9 Let no untoward thought of me or my remissness alter your servitude at the present moment.

10 These things have happened: men have made known unto you their displeasures with you that have attracted vast hordes of entities altering the times and seasons of our ministerings.

11 There is no plan, however worthy, that matureth in completeness with all the effort given to preparings.

12 The wise strategist maketh known unto himself the adversities that belittle him in his planning; he riseth above them.

13 Give me ear earnestly as I repeat: Let no untoward thought of the times or seasons deflect you from the Plan in its mighty encompassments.

14 Say not, By the time of the full moon shall it happen to us, or, By the falling of the snow shall that mature which hath come unto our ears.

15 Ye know not the times nor the seasons, beloved, having earthly bodies which handicap you in your perceptions; I myself know not every opening in circumstance for best or for bad in human affairs, and if I know not from mine own higher vantage-point precisely how humankind will alter *en masse*, how say ye among yourselves that there is no truth in your instructions, for lo, see ye no signs in the heavens?

16 I have heard it said of you that ye do alter your conduct to conform to the pleasure of those who are known unto you as intimates; I beseech that ye do continue in it for a goodly purpose.

17 Having loving regard for one another in your altruisms,

ye do ennoble yourselves by continence that manifesteth in physical reactions upon you.

18 Ye do desist from worldly pleasures not at my bidding, neither at the bidding of those who watch over you: rather ye do make it easy for yourselves to counteract vipers of intellect that hurl themselves upon you to sting you.

19 Ye do command your own bodies and thus ye do command your intellects, making yourselves to say unto yourselves, We do thus and so at the behest of our wills, we make mock of no divine thing, neither eschew it, we say as we please and do as we would; that is our pleasure unto ourselves, being controllers of our own spirits and therefore controllers of the spirits of others.

20 Think ye that men and women about you do not sense your self-commandment, belittling others in their own estimates and causing them to look unto you for guidance, or that your vibrations go out lacking the weight of it?

21 Think ye well of this when ye are sore beset and recall that it is so, albeit that there is pleasure even in this.

22 I bid you to rise up and embrace one another constantly in your comings and your goings, looking eye to eye and saying:

23 There are precepts by which we guide ourselves, of our own knowing and selection; these are for a purpose, that we may be wise when the greater days have come upon us, that we may choose and select our thoughts to follow in circumstance, commanding others as we command ourselves.

24 Eschew little acts having no profit in them; arise to a great and goodly work which shall be shown you. . . .

CHAPTER 147

KNOW THAT when I come unto each of you, I endow you with gifts; I say unto you, Arise and lead my sheep:

2 But I say more. Men have a passion for demanding a sign, which things be godly and which of their own manifesting; I say, they will ask you whence cometh your power to speak with authority: behold I give unto you the power to demonstrate, if the cause be worthy and the mission of moment.

3 Were not the saints so favored in this? were they not saints, in that they were favored?

4 I tell you that there have been those of every age who so manifested; the power hath been given them; they have taught with authority; whence cometh this beggary that saith,

5 The times are closed unto us wherein miracles perform, the ages have no redress, a drought hath come unto us of heavenly mercies, we are left without succor by those who should ennoble us?

6 I say there is no drought except as men will it; succor hath come to man times and again and yet he saith, There is no ego however proud that doth the wonders beheld of the fathers.

7 I tell you it is mischief.

8 The proud man saith, These wonders are known to me, that I should eschew them or take them at my temper; the wise man saith, I know not the signs, I know not the miracles, only that they happen and shower me with blessings.

9 Consider ye the miracles with which men would endow themselves. . . .

10 Earth, and air, and fire, and water, are equally of substance, but not as men know substance, not as men know matter; these elements have of themselves neither qualities nor properties; they are conscripts of a sort, cosmically saying to themselves,

11 We are bidden here at the behest of creative intelligence, we come not of ourselves, being led here unwillingly; what is this power that driveth us here?

12 Men call it God, knowing no better term for divine omnipotence.

13 I say there is no God except for children of the species, those who need form to conceive an idea, and I did give the idea form by naming it the Father, it being the progenitor of all goodly gifts.

14 Know ye that men will say, If earth, and air, and fire, and water, be of a substance created by that superior intelligence, whence cometh it, and why is it not possible for us to so manifest, being creatures of thought like unto the Father?

15 These, my beloved, are reasonable questions needing reasonable answers.

16 Earth, and air, and fire, and water, are elements sponsored by constructive love at the behest of reasoning beings so far above your mortal conception as to be divine of essence.

17 Now reasoning beings do not create by that which is their reason but by their love vibrations, for love hath a property to coagulate etheric particles and produce the thing called substance.

18 There are those among you who have said, I love a woman, being mortal of emotion: lo, such a one expendeth his thought upon her and birtheth in her a similar emotion, not

knowing that he himself hath done it, creating within her an emotional essence that is higher than the physical but lower than the mental.

19 He hath caused her to grow in emotional stature by adding his vibrations unto her own so that there is more of the emotionalism in her when the love process is complete than when it was began.

20 Such a one hath given of himself to her and ye say she hath responded.

21 Nay, not so. She is grateful unto him for substance given her, verily a transaction that hath its root in benefit that cometh of addition.

22 I would make this clear unto you by a parable. . . .

CHAPTER 148

A MUSTARD seed is a mighty tree, it hath beauty, it hath form.

2 Lo, the mustard tree is confined in the seed, perfect of type and complete of detail.

3 Now cometh the earthly elements to that seed, adding themselves in portions and quantities; men say that the seed germinateth and is opened so that the tree cometh out, a spear of grass at first, a mighty structure later that sheltereth many from the rays of the sun.

4 Is it not true therefore that something must have gone into the seed that was not there before?

5 Verily much hath gone into the seed; earth and air have given of their compounds, therefore have ye a tree of substance;

6 But the substance cometh to the tree by a giving on the

part of such external forces, or attributes of Nature, that enhanceth its growth; thus do earth and air create.

7 What, however, have they done but made of *themselves* a tree?

8 Verily, my beloved, all things manufacture thus.

9 Do we give of love? thus do we have love manifesting, thus do we create love where no love was before.

10 Do we give of ourselves emotionally? thus do we create emotions.

11 Do we give of ourselves intellectually? thus doth intellect grow in others.

12 But when we come to baser things in spiritual structure, we have a queer condition. . . .

13 Man saith unto himself, I will plant a tree. He doth not plant the tree but the seed.

14 Man saith unto himself, I will create a child, I will raise up sons and make a family that my posterity may be great. But he createth no child, verily doth he fecundate a seed in the womb.

15 In life therefore there is no planting of finished product; there is only germination.

16 No physical thing groweth of itself, or is produced of itself; there is only fecundity which multiplieth of itself until it is rich unto lushness.

17 Think ye of it in physical manifestation.

18 Ye do but plant seeds and they grow, which again is to say that ye do but call into being a condition where Nature, which is etheric substance, addeth her increase as it pleaseth her to do.

19 Now this increase may come in a year, or within a moment,

no matter. Increase cometh always, or increase cometh as conditions permit. It is the condition that we control, or attempt to control, not the germination.

20 Verily germination hath in it schemes of divine benefaction which cannot be enhanced by Thought alone, there being powers and purposes involved, decreeing atomic structure.

21 By this I mean, beloved, that creation as such cometh to pass because of unalterable desires on the part of Nature that would not be what they are unless they were desirous.

22 Mark this well. The plan is thought out, not from superior caprice, but of vital essence having identity. The essence is the identity, and the identity the essence; therefore is there no other scheme by which an identity getteth its essence.

23 Growth, however, is another matter; germination and fructification are both variable, since they are naught but the products of conditioning.

24 Conditions are variable, I say; they are the product of many essences, the caprice of many idealisms. Man, being what he is, hath his control over conditionings.

25 He is the conditioner, or, he is the instrument by which conditions are enhanced or retarded.

26 Is it not true that manure spread upon the ground giveth the soil properties which enhance the growth of plantings? Man, therefore, in spreading such fertilizer, enhanceth growth and hasteneth fructification.

27 In telling you these things I have a purpose. I show you how, by having love, ye do impart properties to matter that cause it to do your bidding in germination.

- 28 Know that men were forewarned of old that by taking thought they could accomplish miracles; they did think this meant that by concentration of the intellect came fructifications of various idealisms.
- 29 In that they were wrong, or they misinterpreted.
- 30 They were not aware that Thought and Love were of separate essences.
- 31 Thought is not love until it manifesteth constructively; Love is Thought constructively manifesting.
- 32 When I say constructively, this do I imply: Thought goeth *out* to know itself; it createth a condition, on finding ether, which imparteth knowledge of itself to itself; that is constructive manifestation.
- 33 But harken! Men know not how to love creatively in that their Thought manifesteth not constructively; that is, it seeketh not to know itself *for* itself that such knowledge may be of permanent profit.
- 34 Verily doth it manifest indeed but of a way not known to itself; thus is it impotent to create.
- 35 Each new entity created is Thought newly employed to know itself; thus the other is the one and the one is the other.
- 36 No thought ever manifesteth unto itself, seeking knowledge, without constructively creating, and that is love in its purest essence.
- 37 Ye do say, each one, I would create. Or rather, I would germinate constructively that a product may result.
- 38 But how to go about to obtain those conditions, as well as the finding of the seed, is the problem which confronteth you.
- 39 Know that I did take bread and break it, giving thanks

unto the Father and feeding those that were enhungered, even to five thousand. What verily did I do?

40 Giving thanks unto the Father meaneth naught, for verily the Father hath no essence as such, to receive my thanks.

41 I tell you that I did but say unto myself, This bread is the seed from which increase must come. Did I not break it and hold it, to give it to the multitude? But whence came the increase?

42 I say unto you, I did love the bread and did thus impart unto it increase from myself which the multitude did eat, thinking it wheat that was grown from the land.

43 Now mark yet; The wheat-seed goeth into the ground, earth and air and the chemicals thereof add unto its stature, it ripeneth on the stalk, the stalk is cut down and prepared by the miller, it is ground into meal and made into bread.

44 These, I tell you, are man-made conditionings of substance.

45 I did say unto the wheat, using my power which is of the essence of these things, Be ye put into the land, ye seed, be ye raised up a stalk, be ye cut down and milled, be ye made into flour mixed with water and baked in an oven.

46 Did I do these things myself? verily that I did, in Thought, and I did perceive that baked bread was there; for this thing I did:

47 I eliminated Time and made the wheat to know itself of each operation by giving of myself what otherwise in Time would be added by Nature; I did become baker of a cosmic order, turning wheat into bread by process of Thought and making it to satisfy the stomach.

48 Lo, the multitude did not eat bread, except that which

I first brake; it did eat of mine increase manufactured by Thought, or mine essence-conditioning, that which was offered for their stomachs.

49 I make no mystery here. I say unto you, beloved, ye can do the same. But this thing I tell you:

50 Ye will not do it until ye have mastered completely the principles of Creative Love which goeth out from you in a torrent, hour by hour, as ye will it.

51 These are mysteries to you now; lo, they will be no mysteries when they become to you as your essence.

52 I say, I give you the Power of Love, I instruct you in what Love is and how it projecteth itself in ether, thereafter do ye take any substance and give it increase by such power of germination.

53 Let me not cause you to err in this. As ye grow in Love do ye grow in stature; verily it is the truth; ye do take ether and transform it, giving yourselves the products desired whereof there is no substitute because that which *is* must ever be that which it *seemeth* to be.

CHAPTER 149

THINK YE not of Love as romantic attachment. Think ye of it as a raw, constructive force, having its root in the cores of your spirits.

2 I say unto each one of you, the divine spark, or ego that is yourself, devoid of clutterings of attributes, produceth it. Now harken! . . .

3 Love is exhaustless; it knoweth its breeding place but no circumscriptions; it goeth its way from the cores of your

psyches, performing all miracles, saying unto all things, Receive me as part of yourselves.

4 Verily do ye add of yourselves to the substance thus honored in precisely the degree that ye do make of your essence the thing that is desired. . . .

5 I say unto you, beloved, all things desired ye can create for yourselves, having the seed in substance to commence with; giving of yourselves, ye do receive; receiving, ye do give yourselves, transplanting that which is yourselves to that which is received.

6 Germ is pattern, nothing else! Germ is that which showeth atom how to proceed to create more atoms of similar geniture.

7 Pattern is necessary, but pattern is useless unless the Love Force permeateth and operateth; knowing the pattern, the rest is simple. That which cometh to you is of the nature of divine benefaction operating within you, *from* and *of* yourselves.

8 Harken unto me in this: When ye do love a thing, ye do ennoble it even though that thing be inorganic and inanimate; verily I say unto you that if ye do love a billet of wood, that substance is ennobled.

9 By ennobling I mean that ye do give of your essence that is invisible and divisible, enhancing the structure of that inorganic billet.

10 Greater mystery than this hath no man known.

11 Pour yourselves outward and ye do create; pour yourselves inward and ye do stultify and malform your own essence, focusing it into concentric perversions which lead unto destruction.

12 Thus, my beloved, do diseases come, though man

knoweth it not; lo, the disease may manifest in the fingers or the foot, the heart or the stomach, what mattereth it?

13 There is impossibility of structure in that the flow of energy is inward to abnormal structure and surfeit. Flow it outward by conscious will and ye are healthy; ye become as channels from reservoirs instead of abattoirs of cosmic forces.

14 When ye do love, I say that ye radiate. Ye do but enhance the growth of the godhood within you, your spark of celestial fire receiveth fuel, or rather, fannings from that which is the so-called universe.

15 There is no love otherwise than from the demonstration of this cosmic fire within you.

16 Behold it is all-powerful, stronger than a thousand tons of dynamite; it reacheth no end in constructive thinking, or Thought performance; ever will it experiment, seeking new expressions.

17 My beloved, I say unto you that ye do have within yourselves the power of the universe to create worlds in that ye *are* the thing that is created.

18 Wouldst ye create a planet? The planet is yourself in the case of each one of you, or rather, the pattern of the planet is within each one of you in theoretical molecular energy.

19 By that I mean, my beloved, ye shall give of yourselves so tremendously with the earth-atom as pattern that a hundred trillion atoms of similar pattern take form likewise.

CHAPTER 150

NOW the pattern of the atom is for your investigation.

2 I speak with authority when I say that the pattern of the atom is not outside your concept; it is conceivable in Love and transferable by thinking, into etheric repetition.

3 Thus have the prophets manifested; they did know that which was the pattern and multiplied it until that which they desired was produced in effect.

4 Faith moveth mountains, but what of faith in its literal performance?

5 Faith encompasseth the knowledge of earth-atoms, minerals and metals, and teaseth them hence, where they shall be transported.

6 Know ye, my beloved, that the pattern of atoms is conceivable by Thought's taking note of the thing desired until its structure becometh apparent.

7 The conscious brain hath ability to dwell upon a certain metal, seeking its prototype in space; it saith unto the metal, Give me the secret of your etheric movement.

8 Know ye, my beloved, that all metals are but different rates of cosmic movement, and that those movements are conceivable and perceivable, not by the eye but by the soul of the eye, which is the Mind.

9 To dwell upon the cosmic pattern of an atom harmonizeth the mind's coherence so that there cometh before the eye of the mind the pattern of the vibration that is the thing itself.

10 I tell you no secret when I say that this hath been known to the wise men of old; lo, they saw figures yet knew not their

meaning; they did dwell upon those figures and presently came forth substance out of ether.

11 Those figures verily perplex and bewilder; discernment is difficult; knowledge cometh through observation, aided by psychic properties that do cause mutualistic rhythms with that which is dwelt upon.

12 Thinking of gold thus maketh gold, for this proceedeth: the knowledge cometh from structure of rhythmic pattern proceeding from a harmony of concept in both atom and mind;

13 This harmony becometh more pronounced and clear as the process endureth.

14 One among you taketh a grain of sand and placeth it upon a plate; he dwelleth upon the grain of sand, desiring to know its substance.

15 Long thinking with the brain empty produceth a mutuality of harmony between the sand molecule and its variation of movement and that which is in his concept; verily the sand atom danceth before him.

16 Thus hath he a key unto the cosmos! . . .

17 I speak you no falsehood when I say that he knoweth the sand atom in its movement until it becometh his guest at will; lo, it cometh to him eagerly, having a harmony of concept with him.

18 Strange as it seemeth to you, it loveth him, in that he doth so attend upon it; lo, doth he take its pattern mentally and project it into space-forms, and that which is contained in etheric space-form assumeth the pattern.

19 But mark ye well on this: Earth-forms cannot be confused

in substance; they may be combined to make other substances but of themselves I tell you they are clean.

20 Thus only pure gold can make more pure gold; tin cannot be made gold by Thought, only by the chemistry of combining lower elements to get the result.

21 Why seek ye gold of tin, however, by combinations, when simplicity demandeth that gold be conceived from gold?

22 I speak with authority when I say that ye may lay up treasure-houses of gold if ye but take thought unto the gold structure, creating it wilfully as ye do desire from ether, with the gold molecule for pattern, utilizing therefore the terrific potency that lieth at the cores of your beings to make worlds from pebbles.

23 I say there are those among you who have known of this in countless incarnations; verily have they done it times beyond count.

24 Men would say, It is supernatural; verily it is giving outward the terrific life force that is within you, rebounding on ether and assuming pattern that is the wished-for thing.

CHAPTER 151

REMEMBER this always: The unleashing of this force within you is a mighty torrent; it is molecular energy of a speed and a variation encompassed by no human brain in concept; it is Force Triumphant, striking him dead who hath not the power to use it aright.

2 Verily it hath struck many dead, and continents now lie buried beneath the waters of seas in that it was mischievously unleashed.

3 Taking thought unto this force presenteth it with power;

dwelling upon the divine spark within you, presenteth it with brilliance;

4 It gloweth like a coal and pulseth like a ruby; it saith unto you, Behold I am here, use me at your behest.

5 Presently it climbeth mountains, terrific of endurance, seizing the physical frame and vitalizing it unto such glory that verily it shineth as a beacon in a darkness.

6 Have the prophets not done this? was it not manifested by the saints of old? verily, my beloved, men know this not until they encompass it.

7 Presently the flame breaketh forth with great brilliance, energizing and quickening all that is about it.

8 The day cometh when the flame hath power to transcend the body and in that day the need of mortal endurance is at an end for the human spirit; lo, the flame manifesteth as it pleaseth, for it feedeth upon itself as though fuel cometh to it.

9 Ye do feed this flame by giving thought until the body ceaseth to hold it and ye do shine forth for that which ye are, Sons of Light indeed! For verily ye are the light, verily fanned unto crystalline brilliance.

10 Give heed unto my counsel; dwell upon that in which I instruct you; take heed unto yourselves and bring to fruition the knowledge of your spark, that it *is* within you.

11 Segregate it, I tell you, within the atoms of your being, awaiting its calling forth, demanding its hour of omnipotence.

12 Love is your shibboleth by which the process behaveth. Verily I tell you, great love for all things, sensate and insensate, organic and inorganic, alive or non-alive, worketh upon you

in this way, that ye do endow such essences with the cosmic force that is your own entity, and the essences feel your presence and create for you a field of force, within which ye manifest.

13 Thus ye may love a table or a chair, and verily I say it shall love you in return. Harmony is established between the essences, that is quickened by your separation.

14 Have ye not talked with one another saying, This thing which I own is magnetized by my vibrations? What meaneth your speaking, that the thing is magnetized, except the love vibrations of which I tell you?

15 I would have you delimit yourselves from the present, practicing Thought in the cores of your beings, giving yourselves opportunities for such delimitations as it pleaseth you, thereafter remarking upon the manifestations.

16 Give ye no thought as yet unto trivialities of substance; give every thought to recognition of the spark; fan it into flame by conscious thought when ye have found it and await demonstration of it practically as I, your teacher, instruct you in flesh. . . .

CHAPTER 152

THE world awaiteth that which is eternal; it panteth, it thirsteth, it giveth a cry that its torment shall be lessened.

2 Behold it knoweth not that unless it be foreshortened in its vision of eternal things, even to that limitation that is of flesh, it cannot know the glories that await outside of flesh.

3 Man cometh down into atoms of matter that he shall know command of matter, to learn of its substance, to deploy

within it, to put it on and take it off even as a coat, to say within his own heart truthfully,

4 Verily am I superior to matter; matter is my servant; I am its conqueror; I know its limitations, but I in my spirit, rising above such limitations, observe all matter for that which it is.

5 I say unto it, Go! and behold it goeth; I say unto it, Come! and behold it cometh; thus is it subservient unto me, and I have learned the riddle of earthly cosmos.

6 Think ye, my beloved, that earthly cosmos hath other motive than to instruct? Are all God's manifestations purposeless? I tell you all creatures do gain by this thing.

7 Ye have come and gone in many bodies. Ye have witnessed many ages. Ye have seen their workings and ye have marveled.

8 What is your profit at beholding past ages? are not they all alike? doth man not labor in every land and clime? doth he not eat nourishment? doth he not vomit when his belly is sickened? hath he not a name to give unto his wife? did the goat not bleat for him in a far-off age even as at present?

9 What doth it benefit man to live eternally, life upon life, if living and observing do him no wonders? I say he shall eschew it.

10 The rocks and the seas, and the thistles and the meadows, all bear witness unto this thing: that the God of Reason, and the Lord of Mind, hath put a valiance upon the races, that each should learn of its living essence that which profiteth the soul that seeketh it, that he should be born into it, that he should see his own glories manifest in that which receiveth him as cradle to his body's benefit.

11 Further than this, I cannot tell you until that hour cometh when each shall perceive his own glories for himself.

12 Ye have heard it said by the preachers of truth that man goeth down into that sleep which is eternal; verily have they said it.

13 Ye have heard it uttered that the grave hath no voice, that none have returned to comment on its victories. Are they not liars who deal in such speech?

14 I say there is no death. I say there is transition. Hath the poet not made utterance of this truth which is majestic? The body falleth but the spirit climbeth, the foot pauseth and turneth aside to its rest in the casket;

15 Behold the soul lifteth into realms that ennoble it; it seeth itself for that which it was when earthly clay hid it and all was screened visioning.

16 The body endureth until that which it hath sought in earthly sojourn hath been rendered unto it; behold the spirit saith then unto itself, Mine errand is completed, verily will I lift the eyes of my spirit, I will see myself truly as life hath ennobled me; if so be it life hath defeated me, yet will I persevere and take my new lesson.

17 Thus shall I continue onward, ever watching the steps of my progress, giving glory unto glory, until I arrive at my Father's house, and know that my brethren are beholden to receive me, verily, verily as I have prepared myself to show myself unto them.

CHAPTER 153

BE WISE, my beloved. . . .

2 Earthly error hath given unto man a heritage of sorrow; it hath picked him up and cast him down; it hath made him a phantom; it hath said unto him, Verily art thou least in the Father's wonders, therefore prostrate thyself, thou dullard, lest it should happen that thou shouldst recognize thyself in standing posture for that which thy spirit reckoneth unto thee.

3 The wise son saith unto himself: Is my Father not wise? am I not His son? whenever did a wise father raise him up a dullard? when was flesh brutal that was sired of a majesty?

4 The wild wind calleth and the eagle flieth; the storm rageth and the tarn delighteth; the meadow-wind wafteth and the lark wingeth upward; are these not essences of that which proclaimeth them?

5 How then happeneth it that the soul of man, being born of God, cometh not into his calling of divinity? of performing divinely? of knowing of his endlessness and proclaiming it joyously?

6 I say, rise up, beloved, and cast off old garments; give yourselves new raiment, fresh as the morning.

7 Behold the dew, that it is new; behold the fragrance, that it is fresh.

8 Could God make a day that is divine and set man into it that is of clay, yet able to perceive it?

9 Whence cometh this humor to think evil of thy spirit? I say it is perverseness based on shallow reasonings, I say it is delight to give torture to one's spirit.

10 Men of old have known of these things, that man was greatest among God's creatures, yet have the ages burdened men spirits.

11 The wicked of earth have risen up; they have defiled the sanctuary of earth's truth; they have longed for idols reared unto themselves, and when they delivered no sweet satisfactions, they have stormed in a tantrum and bespoken themselves blasphemies.

12 They have said unto themselves, All winds are ill, they do blow us no good; we are forgotten of the Godhead; our bodies are of clay and the soft mire receiveth us.

13 Behold we do no goodly thing that it faileth not to sting us; we are weak in our intellects, and in that we are weak, we say life is weak also, that all is of evil, that no good cometh out of it.

14 Are they not children who thus flout the eternal?

15 Arise! get ye up! know the proud blessing! perceive your own birthrights, that the ages are your heritage, that God hath ordained you to be heirs unto a kingdom!

16 Why persevere ye in little tenets when there are libraries of delights awaiting your explorings? cast off your garments of lecherous beggaries and do honor to a prince who calleth you his kinsmen.

17 These are the lessons which I would teach you, these are the matters I would offer to your reason.

18 How think ye that ye have been endowed with the wits to score a trillion sunsets' tints yet cannot see the glories that await beyond life's curtains?

19 Do the little men press hard upon you? doth the slothful dunce upbraid you that ye have concernment for him in his

folly? hath a tiny tune been piped for your ears upon the organ of the infinite?

20 I say unto you, beloved, these are only your perceptions.

21 What prince is there among you who knoweth himself to be aught than a prince who seeth the world but in terms of its rulership? Is not the wise man wise in that life appeareth unto him in terms of his findings? Hath not the swineherd come unto his creatures in that they present the mark of his horizons?

22 Life is that which ye do see, according to the witcheries with which ye do behold it.

23 Each man maketh his bed with life, he lieth upon it; he treateth with the eternal on his own terms, the eternal humoreth him and saith, So be it.

24 Behold he observeth the sunset or the raincloud, he looketh at the morrow or his memories envelop him, a host advanceth on him and he saith unto his fellows,

25 We are beleaguered or not, according as we wish it; mayhap these who march against us are but sent to try our mettle, mayhap if we flee not, we shall find that they are brethren.

26 Verily, beloved, all things requiring mettle are your friends . . . in that they strengthen you to defeat every foe.

27 Wouldst ye have heaven? I say unto you, Take it! Do ye know torment? I say, Ye have made it, and in that ye have made it, it must deliver you a pleasure.

28 No man endureth that which giveth him not a secret pleasure, although that pleasure be naught but the adjustings of his karma.

29 Hath not the philosopher uttered unto you, That thing

which thou wouldst have, O man, take it, I tell you, and pay the price?

30 I say that the philosopher hath uttered unto you correctly, and yet I say more: That thing which thou wouldst *be*, O Man, enter into it by stepping; behold the step is there for your foot; naught but your effort holdeth you from it.

CHAPTER 154

THESE ARE the matters that are the concernments of my wisdom. . . .

2 I have piped and ye have danced; I have shown you wonders and ye have marveled; I have taken you up into a new mount of transfiguration and offered for your gaze the souls of the radiant;

3 Ye have said unto me, Master, how cometh it that thou showest not thyself unto all the world, that it should believe that thou art in thy flesh and manifesting still?

4 Thus my spirit maketh answer: And why should I do it? that the world might deride me? did I not show myself unto the world and did it not slay me? what doth it benefit the world to know that one who is divine hath rulership over it, when those who are of evil receive its fond homage?

5 I tell you that the wicked must be struck with a dumbness, they must fall by their own plottings, the earth must receive them; then shall the world say, Behold there was no rulership in them, they swayed by might, they drove as a swineherd and we were their swine;

6 Now are they fallen and we see their iniquities, now come we therefore to raise our eyes higher, to see a whiter brilliance than the lure of concupiscence.

7 The world hath marveled that evil is in it, yet where are those who will lift their voices crying, Evil is among us, it is made for our serfdom, behold they are like ourselves who have wrought it, let us arise and cast them out for they work a foul bondage?

8 I tell you, beloved, unless there be those who arise and cast it out, the Prince of Glory cannot enter.

9 What profiteth the prince to make one with his swineherds? can they ever think his thoughts? do their swine's gruntings please him? is it meet that he should divest himself of raiment and wallow nakedly in mire that his presence there should cleanse it?

10 The prince is the prince. He calleth to his minions saying, Prepare for me the way, that I should walk in beauty. Am I not the prince? Do I not lead my people in that I *am* that which it pleaseth most of them to *be*?

11 I tell you, my beloved, this is not pride; it is appreciating values.

12 The wise man seeketh the learned ones ever; the prince seeketh princes that their intercourse be princely; those who are sodden are sodden from their baseness, no spoken wisdom raiseth them, they must see of their faults that evil hath no diadem.

13 Behold there are those who say, Why cometh not the Prince of Peace unto us? doth the world not wish for Him? why tarrieth He in mournings that His world will have none of Him?

14 I say it is not the world's fault that the Prince of Peace tarrieth; I say it is the fault of those who walk unrightly, they

do clamor for a sustenance, they give His ears no surcease.

15 Always they demand that their coffers of increase be filled to overflowing, after that cometh peace as the Prince of Peace willeth it.

16 Is this not venomous, that it permitteth no wonders to accrue among the nations?

17 I say unto the evil man, Get thee hence, thou art an abomination unto my sight! but to the unthinking thus do I address myself,

18 And am I to wage a war in my person, that I should come among you knouting you to beauty?

19 Have it as ye will it.

20 When ye are willing to receive the bounties from a vast beneficence, then peace shall descend upon you, ye shall know it indeed, it shall rise up and endow you with witcheries of increase that ye know not of at present;

21 Thereat shall I come to take over my kingdom, thereat shall I be witnessed as a king among the princelings.

22 And yet I come soon, for the time is at hand!

23 Hear these things, beloved; keep them in your hearts!

24 I have come unto mine own, and my own have received me, but those without honor have watched for me vainly.

25 How know the swineherds of the world that the king hath visited? must he come to their hovels and beat drums upon their doorstones?

26 I say, mine own know me!

27 Keep a sweet heart, O ye world, for the number of them is vast; they go and come mightily; their ranks know a swelling.

28 Thus speak I this hour. . . .

29 Out of the loud drum beateth the praise that refuseth to be silenced, out of the clear trumpet cometh the summons that those who are to sit with me at the king's meat should have their couches of feasting prepared for them.

30 Go ye forth into the world and harvest it that your joy may be great when the Holy One arriveth and looketh to your increase. . . .

THE TWENTY-THIRD SPEAKING

CHAPTER 155

MY DEARLY beloved, harken to my wisdom: I come on an errand that maketh you noble, I come with a solace that giveth you tranquillity;

2 Behold I address you through him who recordeth, behold I make music through the lips of his service;

3 Behold I say unto you, there shall in nowise be a delivery of your intellects till the thoughts of your hearts be attuned unto me.

4 I say unto you, beloved, perish these thoughts of delivery from substance till ye know the nature of that which holdeth blessing;

5 Perish these thoughts of delivery from penury till ye know the nature of your transfigurations;

6 Perish these thoughts of delivery from violence till ye stand with sure feet on the rock of sound wisdom.

7 Hath it not been given unto you to know endurance in long-suffering? Have ye not lived it? Have your days not known profit?

8 I tell you that the Father and the Son have a revilement to make of him who thinketh he standeth surely, for he who thinketh he standeth surely hath an error in his reasonings;

9 He who standeth humbly hath a voice to voice his longings.

10 Out of the mouths of those who suffer cometh the cry that maketh them humble, out of the richness of those who have endurance cometh the wealth that buyeth the Kingdom.

11 Of old it hath been said unto you that he who would rule you would come conquering in a chariot, of old it was

declared unto you that those who would deliver you would manifest in radiance.

12 I tell you the price that hath in it a conuerage; I say unto you, be humble, for he who hath humility conquereth all cities, he who hath contriteness taketh many kingdoms.

13 In the days when men shall revile you and persecute you in that ye have wisdom, give thought to your humility that it performeth you a service.

14 For he who possesseth a tongue that is clever maketh his speech to cleave as a blade, but he who possesseth a heart that is contrite cleaveth the anger of him who hath vengeance.

15 Man maketh a pestilence: he declareth his vision: he openeth his mouth, giving tongue to his tumults;

16 He stalketh to and fro saying: Behold I am vain and have pride in my vanity, behold I am God in that others obey me, behold by my violence I ascend unto lordship.

17 Thus saith man and thinketh he achieveth, thus saith he who vaunteth his mortality.

18 I tell you, the ways of the lowly are strong unto triumph, the ways of the humble have a strength not of sinew;

19 They go out in the morning and bend unto labor, they go out in the noon-heat and perceive not its torment, they shoulder the day and scorn not its burden, night closeth upon them and their sinew is not wearied.

20 Is it not meet that those should endure who take pride in endurance? What merit hath strength if it bear not the burden?

21 He who cometh seizing hath the voice of the braggart,

his tongue hath its bitterness, it biteth itself, it stingeth his neighbor;

22 It saith unto itself: Am I not conqueror in that I have seized? am I not clever in that I have taken?

23 Thus eateth the canker of him who hath lordship, whether he be conqueror or whether he be clever.

24 To his neighbor he saith, Who is there to seize me? bow down and do me reverence or my temper hath its mercury.

25 Lo, he is withered; his subjects league against him; behold he whose temper hath its mercury stingeth the hearts of those who would love him.

26 Do they not say, Who is this who ruleth us? whence cometh his authority? is he not great only in that we exist to make his rulings manifest? therefore let us arise and slay him.

27 In that he seizeth he worketh a pestilence, in that he achieveth he reapeth a vengeance.

28 But he who cometh in strength of endurance destroyeth no resonance meant for his glory; he who ariseth in contriteness of spirit wasteth no offering meant for his tribute.

29 He goeth out and cometh in, he dwelleth in security, he drinketh a goodly vintage from the vines which he hath tended, he persisteth in fellowship, he praiseth the righteous and they honor his ministrings.

30 Verily the conqueror buyeth his triumph but he who hath endurance receiveth triumph as a gift.

31 I speak unto those who come unto me saying, Lord, leave us not! let thy mercy stay with us!

32 I come not unto those who vaunt me for substance, even that substance which increaseth their wits.

33 I come unto the humble, I come unto the contrite; I seek not out the hearts who would have of me for gain.

34 I come unto those who stand in a strong place saying: We perceive thou hast a burden, load it upon us that our biceps may profit.

35 Behold, my beloved, they possess goodly treasure. Their strength is their treasure. They know naught of vileness.

36 Have ye a burden that ye would cast from you? give thought to the burdens that are borne by your brethren.

37 Have ye a hunger to rise up and conquer? conquer your hungers and know your achievements.

38 Of old have I said these words unto men: Verily is he great who taketh a city, verily is he greater who vanquisheth himself.

39 But I tell you now, beloved, greatest of all is he who reduceth himself to the ranks of the servants, who beareth the burden that others may leap.

40 He shall be as a tree that groweth unto fullness, unknown of the axe that would wreak its destruction. He shall be as the vine which hath toughness of fiber, that snareth the braggart and proclaimeth the marauder.

41 For he who would serve hath the merit of endurance, he vaunteth not his pride for the anger of his brother.

42 These are the things I would say with my lips: Let the humble be courageous, let the contrite be unconquerable, let those who do service be as sands by the waters. Lo, do they bend as the storms crash upon them, but the sun hath discovery that the tempest hath not moved them.

CHAPTER 156

LEST IT be said that the times bring no solace to the cravings of your spirits, I speak unto you a parable. See that ye heed it. . . .

2 A certain man was given five sons, each one of them stalwart, each one of them noble.

3 He said unto his offspring, Which one of you, my sons, is noblest among you?

4 Said the first son unto his father, He who hath clean hands and a pure heart.

5 Said the second, He who hath affection for all creatures that have life.

6 Said the third, He who doth the will of the greater Father.

7 Said the fourth, He whose purse is lean from much giving of alms.

8 But the fifth son was silent; his tongue made no answer.

9 Said the parent unto him, Speak thou the promptings of thy heart.

10 Looking to his father, the fifth son made answer, Verily I have no words.

11 Whereat the parent asked, Art thou deserted of thy wits?

12 Thus answered the fifth son, Nay, not so, my father, but my tongue remaineth mute in the face of mine ignorance;

13 Fain would I know the judgments of posterity in looking on the needs of this generation; there are those who wish for gold, there are those who work for power, there are those who seek vantage over their neighbors;

14 Let posterity speak, wherein was lacking understanding of the problems of those neighbors.

15 Thereat was the parent cast down in his countenance, for the fifth son spake truly, out-reasoning his brothers in their judgments of nobility.

16 Lest it be said that evil days befall you without signs or warnings, I speak another parable of the man who owned oxen.

17 Lo, he put them to work in his field by the wayside, plowing that field to yield him a harvest.

18 He did not say unto his oxen, This is your field, I bid that ye till it; neither did he threaten them with hunger if they labored not for him.

19 He did yoke them to the plow and take grasp of its handles, saying unto those beasts that drew it:

20 As we labor together, so shall we harvest; as we overturn the sod, so eat we of wheat; together we shall eat and together know profit.

21 I am not of you, ye are not of me, but the Father who made both of us hath ordained our comings and goings in common, that we work for the harvest and together partake of it.

22 He that hath ears, let him hear a true statement. A third parable I speak unto you as having understanding:

23 Which one among you, having thought for the morrow, would burn today's winnings? . . .

24 A certain man grew a tree in his garden; he kept it and pruned it that fruit might weight its branches.

25 Lo, a mighty wind came and the tree bent before it, straining in its branches and yet remaining upright in that its roots had been securely planted.

26 Behold the storm passed; the new day was calm and filled with sweet peace.

27 Would not that man have been evil indeed to lay axe to that tree which thus had persisted?

28 I tell you, beloved, greater wisdom hath no man than this: that he treat with his brother in the sense of understanding of that which his brother confronteth in circumstance.

29 I speak unto you as one whose patience hath been tried, who hath looked upon mankind and been saddened in his reasonings.

30 Greater love hath no man than that which pointeth the way to human brotherhood; behold mankind hath rejected those who have shown it and called them false prophets who would speak of the wayward.

31 I say again unto men: Perceive ye the horizon! Lo, the clouds gather and the winds come together! Rain beateth in torrents! The rivers all rise and flood human habitation!

32 But wheresoever there is one who doth truly love his neighbor, that man and his house shall be saved from that tempest!

33 He who protecteth a little child is now vaunted among you. But I say unto you, what glory have ye in protecting the weaker? is that not of reason?

34 I tell you that he is greatest among you who looketh to his neighbor's perplexities and saith: He is mighty in circumstance and as powerful as I, yet do I offer him that which he needeth, my loving companionship, my hand in a pact that I henceforth bear his burdens as though they were mine own.

35 Thus shall it be in the last day, that they shall be numbered among the greatest who have taken most weightings from the shoulders of their brethren.

36 Vaunt not yourselves that those walk among you who are powerful to aid you;

37 I tell you that in the last day, he who most aideth shall have given you his friendship in brotherly amity and correct valuation of peace among mortals.

38 Harken unto my wisdom! Make ye no mock of it. Say unto those who address you in scorn for having fellowship with those who have gone the way before you:

39 They do point us to peace and a beauteous fraternity wherein all men unite to bear one another's burdens and behold their own majesty as sons of the Kingdom.

40 What answer have they when ye bring them your fellowship?

41 I say unto you now as I have said unto you before: Seek ye plenty for your firesides? Give plenty unto others. Seek ye substance for your projects? Give freely of your substance. Seek ye Truth to give you wisdom? Open wide your ears and hear it. Seek ye love in your companionships? Pour it richly out on others.

42 Go ye into the market places and say, This miracle work I unto all my brethren; freely I give them all that they ask, freely I bestow on them all that they need, thus do I behold my barns filled with plenty, thus do I greet my life filled with friendships.

43 Test ye this precept by the rod of performance; I say it shall be well with you. . . .

44 Take thought of the morrow in today's human suffering,

and when the darkness of a goodly evening falleth on you,
pray ye in this wise to Him who created you:

45 Father in majesty, harken to our askings; out of the womb
of time and tumult hath been born to us a heritage.

46 We, being mortal, have blundered in circumstance; we
have given our brother not bread but a stone; we restore now
the balance while life hath its privilege.

47 Greater days than these shall come, greater times than
these shall run; we turn from sorrowings after ourselves to give
thought to the weight on the hearts of our neighbors.

48 In helping them share it, we find strength for our own;
further we do not; this is our heritage, our joy, our thanksgiving.

49 In that we have offered a cup of cool water in the name
of our brethren, so have we found profit from Thee who hast
sent it.

50 Let us go our ways in peace, rebuking the wayward by
coming to them, ministering. . . .

CHAPTER 157

THE EVIL DAYS have a surfeit in this: that they shall come
upon man unannounced; yea without warning shall they spring
upon him.

2 He shall go forth to his labor as the sunshine inviteth him;
behold the noon-clouds shall darken; there is tempest in the
vista; he shall run for his roof and the storm shall engulf him.

3 But with the pure in heart I say it is not so. The signs and
the seasons shall endow them with blessings; they shall see the
fell portents and treat calmly disaster.

4 Man cometh to his accounting; each man saith unto himself, Wherein have I been negligent? am I beholden for this storm which hath descended on me? have I made it by my essence? have befouled wits invited it?

5 Behold in that day is he wise, and the storm passeth from him.

6 I tell you that the storm which cometh upon humankind hath been decreed from the beginning; man hath been evil in his wits; he hath sought to slay his brother.

7 Not all have slain by instruments of torture. Behold there be murderers who wear smiling faces; they attend upon vast alchemies; they say, This is good for humankind, when what they mean is, Verily it prospereth us in our private purses; lo, we do this thing that humankind may profit, for in that our purses be fat unto richness, so shower the blessings on those who do neighbor us.

8 I say they are leeches; they fasten on humanity and drain its veins of goodness.

9 The righteous are the stalwart; there is no murder in them; they give their strength valiantly that the weakest know succor;

10 They give no thought to the viands of their pantries; they do not seek riches to ennoble their ministrings.

11 I tell you that they minister each as his hand findeth labors to employ it and according to his talent is his ministry rendered unto him. Behold I have said it.

12 There are those who will tell you that the Father hath his minions, that the earth is a resting-place upon the bosom of the infinite, that all who think rightly have their names

upon the roster, that man hath his foulness and that there is no end to it.

13 Is the Father mindful of a little increase? doth He take His delight in skimming off the righteous as the milker skimmeth cream? doth He sit in His heaven that His glory may be manifest?

14 I say that the world is the Father *Incarate!* Ye are sons of His flesh! On your heads be the blessing! He cometh and goeth, not in strident pronouncings, but in the still, small voice that beseecheth you in grandeurs.

15 Is the world a foul pestilence? and have ye not made it? and if ye have made it, and none else, is it meet that ye do upbraid the Father for that which ye have worked?

16 I say that among you are sons of darkness; they do no good thing; they perform their sleek alchemies.

17 They come and go among the nations saying, Give us of your substance, for are we not mighty? do we not take it?

18 What then of those who do labor in a mighty silence that the kingdom may come in? I tell you they shall in no wise be without their reward.

19 Of old ye have heard it said that the wicked shall be cast down. Verily have ye heard it.

20 But shall Caesar come and do it unto you? shall a conqueror decree it that men may turn privily unto their eschewments?

21 I tell you that the drone hath exhibited better manners.

22 The world is your abiding-place. I say unto you, Bestir yourselves, see that ye make it beauteous for me, decree yourselves labors, arrest the evil man and make his sons

pariah among you that your peace may come in to you and your hearthstones know their brightness!

23 What mattereth it unto the Father that the world hath its foulness? doth He not dwell among you by your own preferments?

24 I say unto you that there are worlds upon worlds within the body of the Father; He seeketh not His own in order to destroy it, He saith unto that which is His essence:

25 Make it orderly for Me, and in that it is orderly ye do know Me for My presence dwelling among you, verily within you, for such is My passion that these things are goodly.

26 Doth the wren build her nest where the fowler's gun disturbeth it? is it needful that the Father should dwell in a squalor? whenever invited ye earth's sots into your drawing rooms?

27 I say that ye are given this world as your heritage. It is your household. Keep it.

28 Go ye forth into its market places and say, For this are we beholden, that no lechery proclaimeth here; we are wardens to the Infinite; we perform a bright household.

29 Get ye up, ye tricksters, and commit no more vomit; deliver us clean linens that the guest within our gates likewise hath his gladness; behold it is an abomination unto us that ye sit here in your leprosy; who hath decreed that we must regale you?

30 So be it, my beloved.

31 The little man pipeth and walleth his beseechment; he saith in his littleness, This world is my torment.

32 I say mightily unto him, And how comest thou by such torment of thine own election? dost thou then prefer to be

tormented? what is it to me, that thou hast such eschewment?

33 Verily if it is of thine own enlightenment that thou shouldst dwell in tumult, beseech me not for thy deliverance for such is of thy power.

34 Wherein is it of moment to me, that I should be deliverer unto those who will not walk out of that which tormenteth them? or will not take vision when they have eyes to witness the avenues unto freedom?

35 Whenever was it said of me that I should come saving those who had no heart for it?

36 I say unto the wise of earth, Arise! Get ye up! Behold, if ye are blinded then I give your eyes power to penetrate earth's darkness; but if your eyes offend you not, then step into the radiance.

37 I am come over many years to say unto man: Thy deliverance is thine own! I am thy guide, verily thy shepherd, but if the sheep will not follow where I lead them, having wisdom of my pasturings, then go I unto the willing ones who mock me not with follies.

38 My doctrine is valiant. Whenever was it otherwise?

39 Too long hath it been said among men, There is one to save us.

40 Verily it is so. But saving hath this quality, that it giveth the wise man wisdom where to lay his head that the wolves come not on him nor the robbers find him out.

41 This is a mighty calling, beloved.

42 We go from age to age, saying unto the wise, Behold thine own salvation! that the earth is thine abiding-place, but keep it sweet and holy.

43 When have I ever told you that man should make his bed with beasts, or give unto the evil man his avenues of perdition?

44 Verily have I said unto the world, Come, ye righteous, out of it. But would I have them leave it to its folly? Behold I tell them, Make its follies clean.

45 Give goodly measure unto those who would conspire to rend you but say not unto them, Your rending hath its sweetness; behold we suffer it in that we are sluggards.

46 I say ye are not sluggards; ye have a charge to keep, that the wicked see your valiance and mend their ways, lest your indignation bestoweth on them your chastisement in a conquering.

47 Are ye slaves unto the vile ones? Shall the ark of the covenant be transported by knaves?

48 Is there holiness in silence when the voice would make clean the pathways unto excellence?

49 Think not that I chide you. I would bid you to that excellence. . . .

CHAPTER 158

HAPPY IS the man who maketh no pitfalls for the feet of his brother; holy is the man without error in his pathway; he shall be as a servant who bringeth a treasure. He rendereth an accounting of that entrusted to him.

2 When have ye been taught that the wicked have profit, except in that circumstance which delivereth no pleasure?

3 I tell you that there is no greater error than this: that man should say, I will seek holiness by fleeing that struggle which performeth unto godliness.

4 True mountains of ease are reared in the Absolute, even that Canaan where milk and honey floweth, but the pathway to those mountains is beset by many lions.

5 Is it unholy to coop the beasts that survive from many perishings?

6 My beloved, be warned; the pestilence stalketh; the wine turneth sour; the bees make no honey; the skies have a darkness.

7 Whenever was it said that man cometh earthward to return without his increase?

8 I say that the increase cometh of besettings; man knoweth his contest, that he defileth his stature by submittings to iniquities.

9 Behold we are called to give nourishment to stamina; we rise up as mighty men; we have noble companionship; we have wine in our beakers; the lay of the minstrel is rich with our rejoicings.

10 Taken together, our increase produceth, even the increase that cometh of our pleasure.

11 We have heard the call to valiance; we answer it with action; a clean world awaiteth us; behold it is our own in that we have made it.

12 The hills shall hold their wine and the mountains their honey; its waters shall breathe incense; song shall ring upon the uplands.

13 Rejoice with the proud who take pride in rejoicing! Endure with the humble who make music of endurance! Keep faith with the scornful who scorn to spread error.

14 These are our ennoblements: we feed those who hunger; we eat with those who perish; we break bread with those

who suffer; we love with those who mingle with the multitudes of lost ones.

15 We take sustenance of charity from those who make rejoicings on the highroads of endeavor; these are the beloved who do pattern after me.

16 My beloved, I adjure you: traffic not with the righteous for their righteousness hold lethargy; break no bread with wisdom which commandeth you to silence;

17 Mix ye no elixirs of friendship with those who do banquet in sweet halls of recollection, who live in past wonderings at the ease with which life treated them, whose hearts give constant thought to their heritage squandered;

18 But open your gates to the hosts of the defeated, when they come unto you in guilt to receive a goodly blessing.

19 Have we not hungered? have we not wished that the fountains should open, that our thirst might be slaked from the toils of the highroad?

20 What of our inheritance perceived by starvation?

21 I tell you that action calleth; that heavenly roll calls receive no misery;

22 The flares in those valleys are lightings of prophets who sing in a radiance drawn from their aspirings.

23 The anointed are our brethren; goodly voices sing our praises; goodly visions greet our eyesight.

24 When we have sung, the answer returneth; when we have supped, the bread hath been blessed; when we have hungered, the food hath been supplied us; when we have staggered, Thy strength hath sustained us.

25 We have fought a goodly contest.

- 26 Let the heartless know their misery; let the helpless greet their shepherd!
- 27 Out of the mouths of homely singers riseth the song that maketh a tumult! lest ye heed it, beloved, mark the essence of your missions.
- 28 Whatever was the meaning of the irons on the conscript? when did people suffer that their sufferings worked them injury?
- 29 Lest the prophet singeth wrongly, let your visions be your armor; let your concord be your trumpet playing strongly on the eardrums.
- 30 What meaning hath heavenly radiance if the eye be full of torment? what profit hath earthly tumult if the righteous work no harmony?
- 31 Hear ye my words! I address you in prophecy. Action calleth, mind pursueth, heart decideth, mastery guideth, these be one and all in one;
- 32 Radiance shineth, morning cometh, night recedeth, out of darkness cometh sunshine, man awakeneth, spirit quickeneth, thus are they who work a mastery.
- 33 Hear ye my statement! Ancient form on ancient form breedeth a surfeit unto ignorance; lingering species work a penance; thus they linger, thus they perish.
- 34 Revile not the inopportune, speed not the unrequited; answerings of moment come not as a challenge, but speak to the heart as soft furls of incense, yea as sweet smoke delighting the nostrils.
- 35 The mighty have a woe that their Lord is not with them; yea, the lordly have an error that they sit not in judgment wreaking strength upon the strong.

36 What profit have these in the days of lean rejoicings? what revilements are their portions when their errors find them out?

37 Perceive ye, my beloved, that my words have a wisdom? See that ye heed it, for the heeding is that wisdom!

CHAPTER 159

WHEN THE waters of unrighteousness would arise to engulf you, I bid ye be calm and know that I *am*.

2 I am he whom ye love; I come bringing strength; I come bringing music; I come bringing radiance; I come bringing viands; I come bringing you the cup of everlasting forgiveness, that that which ye do hath no error in it.

3 When the days of defilement shall exist on the nations, the fairer ones come and unmask in my radiance;

4 Thereat shall a great lamentation go up from the unclean: Lo, we are forfeit, our lives have no blessing, righteousness hath cooped us, we are conscripts unto stamina.

5 Whenever was it said unto you that man had his image not of his Creator? whenever was it cried unto you that the world hath not a blessing vaster than man's knowledge?

6 I tell you, beloved, that these are defilements; that earthly men have a heavenly heritage and they will not perceive it; that heavenly men have an earthly errand and those unto whom they come cast them forth in mockery.

7 Whenever was it said unto you that out of the mouths of those who falter shall come no word that blesseth a misery?

8 I tell you that Father and Son have wept unto eternity that those perceiving righteousness give it small utterance, that those perceiving error delight to be tormented.

9 A fairer day cometh than that of their defilement, a softer bed spreadeth than any they have lain in, a fairer promise flameth than any they have seized on.

10 The days of the sons of men are righteous altogether; except the beast stalketh there cometh no foulness, except the land greet him there cometh no pestilence.

11 Have I not told you that the times of our gathering be as ninety and nine? why doubt ye my words that the dawn of day cometh wherein we rejoice that the harp of the psalmist playeth with new vigor, even that music which bespeaketh our triumph?

12 Is it not meet that the sons of the Dark One should perceive a great error? is it not true that the sons of the Righteous One shall achieve a great triumph?

13 We are those who have suffered; we are those who have acted; we have set a lordly dish upon the tables of the infinite; the righteous have fed of it and found strength in its viands.

14 Is it not meet that we should do it unto those who have found in us a vomit, who have taken our birthright and besmirched it with whorings?

15 What credit have we, if we be not greater than those who defile us, being lesser in tumults raised by the vicious?

16 When have we found of love a defilement? when have we cherished of love its fulfillment and hungered in our closets while others knew feastings? . . .

17 I tell you, beloved, greater feasting hath no man known than that which cometh at the banquets of the mighty, yea mighty in vision to perceive their endowments.

18 Whenever was it said unto you that man had no

mission unto himself? I tell you the forsaken are those who delight in no peace but to themselves, who offer a plague in exchange for a planet, who extend golden dust to those who are famishing.

19 A time cometh shortly when they wail with a voice, a time cometh soon when their ears are unstopped, *a time is at hand when their gods are cast out!*

20 They shall cry with a voice: We are those who have erred, we confess our transgressions, seeking pardon from Light!

21 I say no light shall hear them but that which they have kindled; even their tumults shall drown their own voices.

CHAPTER 160

MY BELOYED, I adjure you, give heed unto these things. .

2 A certain husbandman went forth to sow. His lusty arm swung and scattered his seed; lo, there came ravens circling above him, partaking of the substance meant for the soil.

3 Was it meet for that husbandman to halt in his labors and do murder among the ravens?

4 I tell you, he turned not his head but finished his furrow and the ravens who ate did gorge themselves fatly. Presently descended a sickness upon them; their agony was great; they sought other pastures where that which was rendered them did them no mischief.

5 Should that husbandman have turned from his labors in his furrow, knowing that his seed was not for the ravens, that even as they ate they did mischief to themselves?

- 6 My beloved, I adjure you, think on these things.
- 7 Even as ye sow the ravens revile you, but turn not from your furrows wherein I have set you; presently the ravens bespew a great illness, for the seed that ye sow is not for their bellies; they know a great suffering in that they have plundered.
- 8 For the light of the world is a city on a hill; it receiveth its travelers who knock for its shelter; it riseth up and ruleth them; it showeth them mercy; it giveth them protection.
- 9 What shall be said for those who deign not to enter, who seek not its protection, who rest on their arms where the fallen night findeth them?
- 10 Are they not foolish, beholding the city wherein is protection, yet dwell among robbers, believing them strengthless to do them a mischief?
- 11 I say that ye are husbandmen sowing a seed; I say that ye be travelers beholding a city; give heed unto my words else an evil befall you; give heed unto my counsel lest ye find yourselves confounded.
- 12 I bespeak my beloved who till a vast vineyard; I say unto them, Take heart! for those who offend you are made bilious by their thievings; those who would destroy you are given to a torment;
- 13 For a torment hath a grievance in that it is darkness, yea even that darkness where destruction abideth.
- 14 Perceive ye, beloved, that which I would teach you? . . .the fowler hath a snare for the bird that is earthly, but the bird that hath pinions falleth not into traps. . . .
- 15 Inasmuch as ye have a knowledge of that which happeneth, so have ye pinions; inasmuch as ye have light, give

unto him who soweth in ignorance, deliver unto him whose fears are a tumult.

16 For ye have been favored beyond your brethren; inasmuch as ye have heard these words of my wisdom, ye have gained to a treasure that enricheth you eternally.

17 Hear ye my words; know that I address you; open the coffers of that wisdom and pour your treasure outward.

18 For there are those who sit in penury who have no cause to suffer, there are those who sit in woe who have made them no defilements, there are those whose hearts are pure who make their beds in a befoulment, there are those without guile who are stalked by a beast.

19 My beloved, I adjure you, . . . I have spoken my love, I have uttered my promise, I have said there are ninety and nine rendered unto your care and left unto your service.

20 Behold I say there are ten thousand times ten thousand who know not a shepherd, who wander in darkness.

21 Hath it not been said of old that he whose heart is pure ascendeth into a kingdom?

22 I say unto you, the kingdoms awaiting you are beyond your accounting if ye have love for those who falter, if ye behold them as children of light who have turned unto darkness, if ye illumine that darkness and reclaim them from its peril.

23 For what merit have you if there cometh one unto you of goodly visage and ye take him in? is it not meet that those of guile have the greater need of your hospitality?

24 Is it not meet that ye do receive them, that beholding the order of your households, they take thought to their errors

and strive to do service unto those who have honored them?

25 What merit have you, I say again, if ye behold a beggar lying by the wayside and ask of his alms, whether he hath plenty or whether he hungereth? is he not a sot? doth he not beg? why perceive ye his beggary and ask, Is he a beggar?

26 In that he asketh alms of you, or crieth his beggaries, so is he beggarly in that which is his spirit, so is he besotted in that which is wholesome.

27 I tell you, ye have no cause to ask the world, doth it hunger? doth it suffer? ye have evidence of sense.

28 The world hath a lechery, the world hath a woe, the world hath a confusion that driveth it mad.

29 It saith unto itself, Whereof come these abominations of man's spirit that make the poor to keep a great fasting? whereof come these offices that make love to wither and know a vast famine?

30 It ranteth with itself, it perceiveth a pestilence, it knoweth not the goodly days that have in them a feasting, that know a great harvest yet to be reaped; it openeth its heart to receive a calamity.

31 Where will ye be in that day, my beloved? Will your scythes have a sharpness? Will your sickles know rust? Will ye gather in, to know the goodly portion of the laborer who hath labored?

32 Or will ye know sorrow and a great lamentation that ye didst perceive that which lay unto your hand for the harvest but gave it no scythe and administered no sickle?

33 When have ye asked of me, that I have not given freely? Is it not meet that ye, being followers of me, do gird yourselves

up and go forth unto that harvest, being reapers in goodly deeds each man unto his neighbor, being gleaners of heavenly precepts enriching all ages and feeding all hungers?

34 I tell you that ye have a mission in this, that inasmuch as I came into the world to sow a great seed, so came ye into the world to mow a great harvest, to reap a great increase.

35 Inasmuch as I came into the world to show men their heritage, so came ye into the world in my footsteps to see that they reach it, to see that they grasp it.

36 No greater service doth man render unto his neighbor than restoring a birthright unto him who hath lost it.

37 Again I adjure you, think well on these things. . . .

38 Ye are inheritors of a promise, toilers for a kingdom; in that ye have performed unto the least of these who lie in travail, so are ye partakers of the wealth of the progeny born unto the increase.

39 In that ye have offered a farthing of wisdom to him who hath an ignorance, so are ye possessors of that wealth which ennobleth him.

40 I give you my peace in the labors of your intellects. . . .

41 Arise and perceive that a goodly seed is sown. But only the pure can gather the harvest, only the mettlesome eat of the wisdom! . . .

CHAPTER 161

THESE are my pronouncements: in that ye have said, Elder Brother, instruct us that we may be wise, so have ye reported yourselves unto the Host as being of profit in the plight now upon you;

2 In that ye have said, Father, forgive men for they know not what they do, so have ye said, Father, forgive us our earthly transgressions, yea even against that doctrine which beholdeth our divinity.

3 I come bringing you a fairer cup than any ye have quaffed; I come offering you a sweeter book than any ye have sung from;

4 I come offering you myself, and in that ye partake of me, ye have knowledge of your godhood of which ye are essence.

5 May your goodly ministrations be as a lodestone drawing earthly men unto you, that they may see your goodly works and believe in the Father; may the thoughts of your hearts be as wisdom eternal to bring the lost sheep to the fold of tranquillity.

6 Thus I send you forth to minister unto others; thus I give you errand where men sit together. . . .

7 Arise and do a goodly labor in this, my vineyard, and when the workers assemble in purity may they know you for your ministries, those who have endured to gain unto greatness!

PEACE

THE TWENTY-FOURTH SPEAKING

CHAPTER 162

MY BELOYED, I address you: I come to you singing a song of thanksgiving: I say unto you, Peace! for such is your birthright.

2 Oft hath it been told you that out of the womb of trouble is born the child of gladness, that out of the mouths of babes there cometh the joy of living.

3 What shall be said of those who attain to no happiness save in the wanings of haunting circumstance?

4 What shall be said of those who give no heed unto the sacraments of error, who make no transgression without giving thought?

5 Are they not fowls that peck at bright grains thinking them food when they eat only stones? Are they not willows that blow in the winds, with roots in a bog, that have no endurance?

6 Are they not those who make mock of their own spirits, given to promisings that threaten them with tempests?

7 Hear ye my wisdom! The Mark of the Beast hath been born to the unfortunate; the Mark of the Angelic is bestowed upon the errorless.

8 There are comings and goings, there are risings and tumults: the hosts of earth harken, but the Father's host lamenteth.

9 All, all is the work of him who would repent but knoweth no means save that of mortality.

10 The nations do war, and make peace with words: the nations do arm, and go out to carnage; the nations have

missions, yet they cast them in a mire; all peoples have a purpose, yet each maketh it defilement.

11 I bid that ye rise up and make mock of their adulteries: I bid that ye stand straight and show them your ennoblements: I bid that ye make peace with my signet upon it.

12 Let the hosts of earth harken! The heavenly host lamenteth that man should make revilements of that which is his birthright.

13 Old, old are the transports of those who do homage to brilliance of endeavor when arrayed in castigations; sweet, sweet are the replacements in the breasts of the ennobled on awakening to their errands in the camps of the defiled ones.

14 I bid that ye make mock of those who do mischiefs, who labor for tumults, for sadness, for arrogance.

15 Stand straight on your feet and sound forth a tocsin that those come to glory whose birthrights are celestial, whose lintels are marked with the oil of the sacrament, whose hearts are as snow in the whiteness of purity.

16 Of old it was said that man had a destiny, of old it was reported that the worlds had their meaning, of old it was reported that the Host did do honor unto those who came serving.

17 Even so, my beloved! Keep these commandments: I bid that ye arise and do labors eternal, I bid that ye arise and conquer the adversary, for verily he feareth that which is constructive, verily he shaketh before that which hath purpose, even that purpose of service in Spirit.

18 When the evil days are come, who shall say truly: Lo; the adversary seizeth us? Are they not as children who do moan in the night?

19 What strong man declareth: Lo, the dogs of war assail us!
let us run as from a pestilence lest they howl upon our
doorstones! . . .

20 Lo, he girdeth himself, he putteth on armor, he springeth
for his chariot, he maketh haste to conquer.

21 Even so, beloved, be ye as such strong ones. I give you
your commandment. See that ye do heed it.

22 The dogs of war are on you: the enemy approacheth; night
unto night doth his ghastly cannon rumble; night after night doth
he search you out to slay you.

23 Go forth as a giant and render him humble!

24 Oft have I told you that your lives have a purpose; it
encompasseth wanderings among men who are strangers;
it openeth doors unto gardens of mercies where humankind
goeth to bathe in cool waters.

25 Strike, my beloved, the brow of the Dark One! Make him to
flee as your strong word descendeth!

26 Open the door on a garden of deliverance that those
massed behind you behold its cool fragrance.

27 Thus I beseech you! Thus I command you!

28 Holy is the man who hath purpose in his living; happy is
the man who performeth not in blunder by the concepts of his
wisdom;

29 He shall be as a tree that hath standing on a summit: he
shall look down from his height and the vales and seas shall
mark him.

30 Up from the years there soundeth the drum-roll of those
who do service in the cause of benefaction. Be ye their leaders!
Be ye their doers! Be ye their armors!

31 Thus I instruct you. I give you a brevet over those who

make bickerings, striving to lead but betrayed by their bigotries.

32 Perceive ye your missions? bear them no malice. Perceive ye your errands? dwell on their fragments that pieced into one make the map of achievement.

33 Gorgeous are the canopies erected for Caesar, great are the couches spread for his comfort, rare are the fabrics spun for his raiment, vast are the treasures spilled for his favor.

34 All these are trespass for those who do valiance, all these are follies, yea they are counterfeit and sodden caprices.

35 Over his canopies rear higher heavens, over his couches shine lamps of the Father; finer than his raiment are the vestments of Love that gladden the eyes of the princes of sacrifice.

36 Greater treasures have ye seen than those in Caesar's storehouse, even this hour of your benefaction.

37 Whosoever beholdeth one star in the heavens, beholdeth the God who rebuketh the faithless! Whosoever beholdeth one gem in the sacrifice, beholdeth the diadem in the crown of the victorious!

38 I adjure you, beloved, think well on these things!

39 Night unto night the Father's pantry openeth, wherein are the viands of majestic instruction.

40 Will ye not eat and fatten your bellies that your faith may be strong to accost the transgressor?

41 Fall to, my beloved! I speak in a wisdom portending no tumult.

42 End your mad famine. Let a lordly dish nourish you, that those who behold you shall ask of your sustenance.

43 I speak the loud word Peace! But I say that ye do have

it in your hearts to read a great blessing to your times and your fellows. Why stand ye here idle?

44 Did I not come among you as One who had a mission? How then respected ye that mission, in that ye heard me in your hearts and answered, even to this moment, yet say among yourselves: It is not for the times to try us, behold we are lifted above the tumults and go our way peacefully, perceiving no errors.

45 Who is it that cometh unto you saying: The tumults are illusion, the errors have no essence?

46 Would I have come in my person unto the world of men had tumults been illusion and ignorance a mockery?

47 I say, be on guard!

48 The times have their servants who make a great lechery; they instill false hopes in the breasts of the anointed, they say there is no tumult that it presently cometh in.

49 Harken unto my wisdom! I have trodden the way before you. I know those who shout, Lo, the world hath an excellence!

50 Yea the world hath an excellence indeed, but only as ye grasp it and make it to live among you! . . .

CHAPTER 163

VERILY ye do that which is part of a plan, though ye know not whence cometh the plan's consummation.

2 Know ye, my beloved, that men have tried me sorely: they have made me a grief: they have caused me disappointment.

3 They have reared idols unto themselves when I have

granted favors; they have said in their pride, Do favors come unto us? they are made of ourselves.

4 Men have helped themselves to the fruits of knowledge which I have planted in the garden of the Father; they have taken and eaten.

5 They have said, Lo, we are wise: what need have we for anyone to save us? do we not save ourselves by this knowledge that is come unto us?

6 I tell you that they make mock of the celestial origin of that which hath come unto them;

7 Yet I rebuke them not; I say in my wisdom: Behold I have joy that ye think yourselves wise, but remember in your wisdom the One from whom it cometh.

8 Lo, this is my sadness, that they remember me not; they seize my knowledge with a greed, rejecting the Giver from whom such knowledge cometh.

9 Man hath a mission unto himself, verily he hath it in this generation; it is like unto one who goeth unto a far country and asketh the inhabitants thereof: Why do ye this, or, Why do ye that?

10 The people thereof make answer saying: Our forefathers taught us; verily we follow such instruction as coming from those who were wiser than we.

11 The traveler saith: How know ye that your forebears were wiser than yourselves?

12 The people answer: Lo, did they not travel the worldly way before us and learn by trial and error that which is our wisdom?

13 The traveler saith: I perceive it not. Ye do have the understandings of perspective upon the wisdom of your

fathers; ye have reaped what they have sowed; ye have witnessed their errors and been mindful of their profits. Wherein do ye say that ye are less wise than they?

14 The inhabitants cry: Lo, this man hath a devil of disrespect for those who were our fathers; behold we destroy him, for he maketh of them jest.

15 I tell you, beloved, there are those in your own day who sit in high places thinking only of the fathers. They are serfs unto a custom. They adventure not in spirit.

16 When ye meet with such, scorn them. Behold them as cowards who are lacking in foresight. Discern them as slaves who do want for acumen.

17 For they proceed in grooves of complacency with self; they walk in a fear that their times hold disturbance; they serve only themselves in their plight at a tumult.

18 Behold they seek to awe you with their knowledge of the wisdom of the fathers though their knowledge is a legend and their wisdom a conceit.

19 I tell you that the fathers had not such wisdom as they claim.

20 Verily the ancients had the wisdom of their ages; they saw the world only through the fencings around their learnings.

21 Is it not of truth that the world groweth greater in knowledge as the generations have their moments? I say, each generation seeketh its own wisdom, it lieth in wait for the facts of the eternal, it springeth from its hiding-place and seizeth strongly upon them.

22 New facts confront men as each age hath its progress. They say unto each soul, Arise! stretch forth thine hand!

take that which is offered thee for the advancement of thy children!

23 I say, seek not advancements by ever looking backward; behold those who look backward do stumble into pits.

24 Each generation that cometh toward the Light hath a wisdom compiled of all other wisdoms; therefore be circumspect with those who say, The fathers taught us so, therefore we do likewise.

25 The fathers taught men to be humble in their spirits, to walk before God in ways that are of goodness.

26 The things of the fathers were as one who hath a garden; nobly he tilleth his garden in the morning, when the sun hath a brilliance and all nature smileth; but behold the noon-heat cometh and the gardener seeketh shade;

27 Resting and looking upon his work he saith: Lo, goodly labor is of the morning in that nature smileth.

28 I tell you that man is foolish, beloved. Lo, the afternoon cometh, with time for much tilling ere the evening sun sinketh.

29 Is that tilling not most fertile which holdeth all knowledge of that which was plowed in the freshness of morning?

30 Seek ye wisdom? Then take it.

31 That which cometh of the present compriseth a knowledge of all gone before.

32 I say unto you, beloved, the time is well spent in plowing the garden of earth or of Spirit, but plow it with that knowledge which hath come of experience of all gardeners who have plowed.

33 Man hath a perversity to say: Behold, I am weak, for I live in the present. I say that he is strong, for hath he not coffer

of wisdom filled to overflowing by those who have toiled in the day's heat before him?

34 Beloved, be wise. Give ye thought to the present, for in that ye have courage for the present, so see ye the future in the splendors of its heritage.

35 Vaunt not yourselves with vain longings after that which the ocean of time hath encompassed.

36 As ye do progress, so is progress meted unto you; as ye seek wisdom, so doth wisdom overtake you.

37 Hear ye my speech. I preach it unto those who have grown in understanding.

38 Consider yourselves from the standpoint of eternity, that ye lift up your heads and know a great wisdom.

39 In that ye have said: Elder Brother, instruct us that we may be wise, so have ye reported yourselves unto the Host as being of profit in the plights now upon you.

40 I say the watchman asketh naught of the night which hath passed except that it steel him in his courage for the morrow. . .

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CHAPTER 164

WHEN in the course of your day ye give thought unto me, then do I draw nigh unto each one of you and hold for your thirst the cup of tranquillity.

2 I am he who hath said, Let the nations sit together in concord, let the leaders of the nations break their bread in a fellowship; let the thoughts of their hearts be as those of the righteous, who say unto righteousness, Come and sit with us.

3 I am he who hath said, Let the leaders of the righteous sit together in council, let them dwell in my presence and know that they have it;

4 That they may aspire to no unworthy thing, that beholding the godly they do make of them a priesthood that those who walk in darkness have shepherds to guide them.

5 Lest it be said of you that ye do make lip service for those whom ye ennoble, casting no good thing in action before your brethren, I give you a wisdom known unto the ancients, that ye, being wise, may perceive their past errors.

6 Lest it be said of you that ye do propound mysteries unto those who give voice to their tumults, I give you my staff as the rod of your learning.

7 Learn of me and know wisdom, that the mysteries they bewail become as reeds in a wind, that those who say unto you, Whereof have we proof that the words of your speech are not meant to confuse us? shall perceive ye have treasure and ask alms of your knowledge.

8 I tell you that I make goodly speech unto you, that ye, being wise, may give alms without ceasing.

9 Beloved, I adjure you: the ways of the righteous are hemmed in by errors, the ways of the peaceful are bounded by tumults;

10 But those who come inquiring have a splendor of intellect that availeth them richly; a peace cometh unto them that enricheth them as treasure.

11 Whenever was it said unto you that he who hath a voice should be mute in his quandaries? whenever was it told you that he who hath a puzzle should solve it in his closet?

12 I tell you, all is knowledge. Life hath a mission to perfect

you in wisdom. That which ye do ask hath its answer in beauty.

13 Great deeds have been done by those who came asking, great deeds have been performed by those who had quandary, but those who said to Wisdom: Give us of thy treasure! have taken their kingdoms and achieved to rulership.

14 Whenever was it said unto you that man, being mortal, should know naught of immortality? whenever was it told you that man, being mortal, had an error in all reasonings?

15 Behold, I say unto you that I have gone before you, I have scattered your mysteries and absolved you from quandaries, I have taken your burden of ignorance from you, I have found you your thrones of lordship in learning.

16 Behold a great beast hath been loosed on the nations. Is it not meet that ye know of its stalkings?

17 Behold a great error is loosed on your species. Is it not honor to perceive of its falsehood?

18 I say unto you, great works have been done in the binding of that beast, great wonders have been met in perceiving its stalkings;

19 Greater works shall be done in that ye have knowledge to guard you from its stalkings; greater works shall be done to cast falsehood from you.

20 Thus say I this hour: In that ye have sight to behold a great truth, thus bind ye the beast and drive falsehood from you.

21 Ask yourselves not, Doth the Teacher speak a madness? ask yourselves rather, Wherein have we erred in receiving our wise men, that the wisdom they brought us hath darkened our blindness?

22 Beloved, I teach you as having understanding. A great truth awaiteth reception by the nations. Harken unto its augury and discern ye your heritage. . . .

CHAPTER 165

BEHOLD man saith, What is this truth whereof we know our heritage? whence came we to this earth, that we should know life's portent?

2 Know ye, beloved, that in the beginning man had no image by physical body. Intellect was. Men were created spirit by Spirit.

3 Know ye that intellect sought flesh for a purpose. Spirit as spirit hath no identity; only after long experience on planes of matter doth spirit feel its essence.

4 Thus cometh identity: through trial and through error, through life as mortal being, for mortal meaneth always the absolute in flesh; it meaneth not always bodies of matter.

5 Know ye therefore that man as a spirit sought mortal experience; ever sought he pain, ever sought he pleasure, always through his senses that he might gain to knowledge of that which he encompassed.

6 I tell you, man was to rule as god over systems of planets not yet created; he would be as the Father. Having knowledge of flesh, thus would he harken unto cries of flesh on planets one day to be within his control.

7 Man was divine from the beginning, a thought-force of the Father, knowing good and evil, creating no material thing without a loving purpose.

8 Yet did man embrace his opportunity to make himself

god of earth-creation without gaining to experience; thus did he fill the earth with his thought-forms.

9 What think ye is the meaning of the Fable of Sodom? Having monsters by his making, he did have of them whoredoms; he did bring upon his species an appalling catastrophe.

10 Thus correcteth he a wrong through his fleshly visitations, that by overcoming the weaknesses and desires of his flesh, he cleanseth himself of that which defiled him.

11 Thus hath he known earth-life, aeon unto aeon, form unto form, body unto body.

12 Know that since time was, man hath been created; verily he hath had existence in the mind of Holy Spirit. So, too, hath all else.

13 Man had no beginning, and man shall have no ending, except that he desireth it.

14 Aeon unto aeon hath man made his destiny, he hath had his earth-state shown him, verily he hath ennobled or defiled it.

15 Know that he hath made unto himself spiritual abomination, even as in the days before Sodom and Gomorrah he did abominate in flesh.

16 Cometh a time in the journey of man returning to perfection in the Godhead, when he saith unto himself: Behold the Father maketh us to suffer!

17 He knoweth not that he maketh himself to suffer for later use of spirit. Being blind of concept, he looketh upon nature and saith: Behold I see visions, behold I feel miracles, behold I, the least powerful of all created things, see that which hath more meaning than I can interpret.

18 Where upon he cometh unto his neighbor and contendeth:

Lo, we are as grass of the field; lo, we are as sheep among wolves; lo, we have no resting-place that giveth us security; now therefore let us blame God in our weakness, saying unto God:

19 Father of Creation art Thou truly, yet dost Thou not make us any armor of safety from the beast that prowleth; yet dost Thou not make for us, or for our children, wings of flight from our enemies; verily Thou couldst have done these things; therefore in that Thou didst do them not, verily Thou art transgressor against us.

20 So saith man unto his neighbor; so setteth up man a fort against his fellows in faith, and rebuketh the Godhead; so telleth he his misery unto unborn generations and thinketh no further.

21 Thus is born Doctrine.

22 Doctrine saith: Behold, did our fathers not tell us these things? wherefore then do we alter our notions? are not the fathers wiser than the children?

23 They forget, my beloved, that experience maketh wisdom. They forget that the fathers have had the shorter lives. Verily the children outlive the parents, verily the doctrine of the children is fecund with the fruits of a wider observation.

24 Verily they do cling unto custom and say: Behold, the fathers told us, therefore we do it.

25 I say unto you, beloved, the fathers have not told them. The fathers saw, and spake; the children treasured the speakings of the fathers and out of the speakings cried, This is pure wisdom.

26 Verily the speakings were meandering observings; wherefore, my beloved, do the children think them gold?

27 Man hath made a promise in his spirit to seek wisdom; verily he longeth for the power of creation. Knowing ever of his godhood, he doth strive in manufactures; thus pleaseth he himself as he groweth in stature, coming ever nearer unto long-lost perfection.

28 But with matter he doth it, and not by spirit, cleverly;

29 I say the time cometh when he standeth erect. Behold that hour breaketh when he saith unto himself: Have we machines? of what use are they unto us? have we not ether? have we not knowledge? then have we not power? what would we create? let us make as we desire, possessing all the factors.

30 I tell you that in that hour man shall have regained his lost divinity and we who have taught him shall be as freers of slaves.

31 It is our joy that we are makers of gods for worlds that in turn shall rise and fall and be of blind concepts; into eternal space, aeon upon aeon, and into eternal distance, light-year upon light-year, verily shall we manifest.

32 Know that even I, your wiser Elder Brother, have no knowledge of the heights to which we rise!

33 Man hath made progress into the infinite; he hath challenged us and we have smiled; he hath been of good and bad report and we continue to indulge him; he hath made graven images and worshiped them and we perceive him as the child who worshipeth the parent.

34 Man hath an itching after eternal thought, and maketh the tool which enableeth him to protect himself against the adversary, whereupon he saith:

35 Behold this God whom we have blamed for not creating us

with armor, is not of consequence; we do arm ourselves, we make our own armament; what need have we of Him, now having our protection from those who run us down?

36 Thus reasoneth man stronger with each new generation, verily with each invention, not knowing himself as part of the Father, Holy Spirit Incarnate, which maketh such invention.

37 Man riseth ever higher. Lo, he needeth himself as part of the Father; lo, he needeth the Father, for by Him he riseth.

38 Know ye, my beloved, that man hath secretly a knowledge of his power, he knoweth his identity. He heareth that he is god, yet foregoing God's attributes, he swayeth to and fro in his imaginings and tieth his tongue at his own limitations.

39 He seeketh out God in his closet and saith: Father-Creator, give unto me the power that I may manifest correctly; he seeketh out God in assembly and saith: Give us power, O Jehovah, to slay whom we hate!

40 Verily all masses are given to this thing. They fear one another alone in the closet, and coming together in masses, they hate.

41 I say unto you, beloved, they shall know the reverse; they shall pray when foregathered: Father, let us manifest correctly unto Thy glory. Then shall each man pray in his closet: Father, be merciful unto me in my weakness!

42 Man hath made unto himself an image of hope which he worshipeth; he saith in his heart: Lo, we have knowledge which pointeth us upward; whence came such knowledge? came it from ourselves? verily we would know it.

43 Therefore doth it come from other planes of spirit. Such planes are not of us, therefore are favors extended unto us. Mayhap we merit such favors further; mayhap favors we know not of lie in wait to embrace us. Let us therefore prove worthy that they do not eschew us.

44 I tell you, beloved, faith hath wrought miracles from just such reasonings. Verily therein the Divine Father manifesteth. Verily Thought Incarnate, the Holy Spirit, thus ennobleth Its recipient.

45 Such is the truth for which mortal man gropeth. I have said it with my lips. I say, go and practice it. . . .

CHAPTER 166

SAY UNTO you, beloved, as I have said before, yet do I repeat it that the wisdom stayeth with you:

2 The earth hath a surfeit of things unknown to mortals; life hath decreed man to walk in darkness for a period of his days that he might attain unto godhood through endurance.

3 Know ye that man hath walked blindly many days, even unto aeons, that suffering ennobleth him, day unto day; verily hath he attained to increase of wisdom through his suffering; he hath said unto the Father: Lo, I do behold Thee!

4 But hear my words of promise: Man hath yet a greater race to run; verily he hath seen glories and visions of glories, and aspired unto them mightily when his reason stalked in darkness.

5 I say unto you that man hath made goodly progress; his social ways are cleaner aeon unto aeon; he hath looked at the beast in his heart and lamented, yet hath he raised his eyes to a majesty.

- 6 I say it doth ennoble him. Lo, I say more:
- 7 Man will yet see greater visions: behold we show them unto him; man hath come to a crossroads in his sojourn on this planet; he hath come up from beast to see majesties eternal; he attaineth unto his heritage;
- 8 He seeth those majesties and is thereby ennobled: he goeth on to a still greater heritage.
- 9 Earth hath her mysteries to unfold before him; signs and inventions show him his birthright; it hath come to him that he is god of manufacture, that at his command he hath chemistry and physics;
- 10 He hath only to say: Lo, be created! and forthwith his creation cometh to pass.
- 11 He hath only to say: Lo, we make miracles unto ourselves; lo, we do wonders in earth and in sky; lo, we are divine in scope of attainment whereby earth is improved and life is made wondrous. Man hath done these things, I say. Now I tell you he approacheth a crisis.
- 12 That crisis is of me.
- 13 I have said that I am come unto men to show them the way to make a great peace; lo, they do not wish peace; their skill of manufacture would vent itself in war.
- 14 Verily war hath stained the pages of man's progress: war hath made mock of divine ordainment in things of the spirit.
- 15 Man hath found himself the tool of caprice in matters having material ends: he hath made unto himself images of grossness and hath labeled them Art; wonders hath he heard in earth and in sky; he useth them, beloved, to make mock of his divinity.

16 These things shall be changed. I say unto man: Beware, thou art not the creature of the caprice that is in thee. Behold thou art heavenly, destined for eternity.

17 Cometh a time when men shall foregather; behold they shall say: Let us make war on great multitudes and conquer them, showing our inventiveness, that we, as gods, dictate and it cometh to pass!

18 Hear ye my words: Their designs shall come to folly.

19 Hear my voice repeat: Man hath arrived at the ending of a cycle: he cometh to accounting:

20 I speak unto him, saying: Lest thou destroy thyself, I prohibit abomination of art and of science; I prohibit thee from taking forces that are beyond thine understanding and making them instruments for the destruction of thy species;

21 I give unto you benefits and ye use them not wisely, O ye world of mortals; lo, I withdraw them unless ye are circumspect.

22 Know ye, beloved, that we are as brethren, walking the world of men for a purpose; we have with us great geniuses: we have come to lead such into ways of improvement that the race shall know profit.

23 Lo, we say unto them; Follow ye after us, we show you the way.

24 But to man we proclaim: Improve thine own spirit lest benefits allotted thee be wrested from thy hand.

25 This hour I tell you, ye are called to stand before multitudes and say: Let there be peace or behold the inventiveness of your age is withdrawn from you!

26 Man, I say unto you, hath ennobled himself: he hath

come unto the Father and asked for more favors, knowing already that he hath favors from Him richly.

27 Man hath risen till he knoweth his divinity evinced in manufacture, in science, in art: lo, he hath kept tryst with talents supernal and not been disappointed; lo, he hath made himself lord over matter and shaped it to his ends; lo, he hath not made himself god of his own spirit.

28 I come unto him to tell him that unless he seeth the Light and useth it, he is beastly again, and goeth down and not up.

29 God hath meant man to behold present wonders: God hath not meant that man should abominate, filling the earth with woes of his devising; man cometh out of darkness and looketh into light; lo, he must enter it and have it of his being.

30 The world is at a crossroads: it awaiteth a leadership: man hath stumbled toward the light; now I say we lead him.

31 The goodly company goeth before him: those of that company show him the way; they say unto him, Blunder ye no longer! give up thy caprices! give up thy intent ever to defraud thy fellows by making your havocs among them for gain.

32 Live peaceably, I tell you: come into the heritage of thine inventions for the good of thy race and not for its injury; achievement cometh unto you; follow not thine own conceits but raise up a standard unto Him who is Lord.

33 Men come unto you saying: Masters are ye of the wisdom indeed, but we follow you not in that ye have set yourselves above us in authority: we are gods in our own right; why therefore should we follow those who say unto us, We are your leaders? perceive ye not that we do lead ourselves? whenever was it otherwise?

34 Verily I say, these are they who do perish: they stand not against those who compose the goodly company: they shall be silenced when miracles appear too great for understanding.

35 I make those miracles! I come again to earth and say: The future holdeth naught but that which I send!repent ye, and be humble in your inventiveness, lest I take from among you the powers that ye manifest;

36 Lo, the goodly company bringeth you such power: great scientists, great artists in chemistry, great inventors of machines; who are these souls but my servants in flesh?

37 They invent at my behest. Accept from them humbly, take what they offer in contriteness of righteousness, employ it wisely to your benefit or no more inventiveness cometh to earth and that which ye have wrought shall be blurred in your knowledge.

38 My beloved, I adjure you, . . the time draweth short, . . man maketh his mischief with that sent for his ennoblement;

39 Lo, he shall know that I live and rebuke him: lo, he shall hear me and thus be rebuked. .

CHAPTER 167

OUT OF the silence cometh the warning, out of the full larder cometh the feaster, rejoicing in his eatings.

2 Ye have heard me speak my wisdoms. I say it shall be well with you when the world runneth riot and men say among themselves, Chaos hath claimed us; the world hath no reason.

3 Chaos hath not claimed man at any time except he

CHAPTER 167 ***Forty and Nine Are Days of the Spirit***

asketh it. The Father hath desired that man should learn lessons. He hath given man his increase, now he saith unto man:

4 Prove by your behavior that ye have come to the anointment, rise up and be cleanly that ye merit the treasure.

5 Behold there are those who shall come in the last days and say: It is not of moment; the Father hath set His legions over us and verily will they protect us, if we know them for their brevets; thus shall it be well with us.

6 I say that they are scoundrels who deal in their deceits.

7 The Father hath said that verily an increase cometh unto man, but only that he merit it, only that he seeth it and escheweth the evil that everywhere pursueth him.

8 What think ye is the meaning of the knight in his armor? are knights not meant to do service unto chivalry?

9 The fond day hath passed, the night cometh in, man hath terror on his doorstep, there is evil all about him.

10 He looketh into the evil countenance and wisheth that it be fair; he looketh into the night's blackness and hopeth for his beacon.

11 Verily he shall have it. But the evil man's face is the wicked man's countenance; if man seeth not his error in the duress of the Dark One, how cometh it that he trusteth to know his own blessing?

12 A goodly instruction I have given unto men; I have said unto them, Be noble! gird up your loins and be friend unto the fatherless! give of your increase that the Morning may come m.

13 They have answered me, saying: Not so, Lord; except Thou showest Thy countenance, we will in nowise believe.

We are tricked of the adversary, now therefore we say that we would eschew Thee.

14 Is that mine own famine? have I no gods but lecheries? is mine estate so depleted that I grovel for my merit?

15 Behold I come unto the righteous man and say, In that thou hast given me thy crust, so are the multitudes fed in their hungering. Thy purse is thine own, but mine is the increase.

16 The baker hath baked, and the cooper hath casked, behold the earth's storehouse filled unto bursting! how walk then my sheep crying for their payment?

17 My beloved, be wise. Know the fond benediction. Forty and nine are the days of the spirit; the light shall come in, and the world cease its beggary.

18 There is truth in the hills, but go ye up to them. . . .

CHAPTER 168

SO I OFFER you my service. . . .

2 What doth it matter when others beguile you? . . . If an evil man cometh unto you and saith, My light is mine own and I cherish it in that I have found it! say ye unto him,

3 And what is that to us? If the light hath come unto thee, on thy head be its radiance; go to and walk in it. If it lighteth thee safely, thereat is thy profit, but if so be it thy steps are lighted not, then our torch spreadeth far and the multitudes walk safely.

4 I say unto you, there are many lights, beloved. Some are received by those who walk darkly, some are as beacons for those who climb mountains, some see the radiance

burning on the earth's brim, others see the candle which the trembling palm cuppeth.

5 The light is the light. It hath many dividings. Yet I say unto those who go forward in a blindness, make sure it is the light and not a green phosphorus on that which is decayed.

6 Behold the rotted substance also giveth off its gleamings, but the true fire hath vigor, it scorcheth as it neareth. The true light hath rigor, it consumeth the unhallowed.

7 I say there are those who do watch above the erring, but in this manner watch they: they do manifest namelessly, their archery hath its target but the arrow goeth silently, they come not unto transgression but lay it low with beauty.

8 Are there those who tell you: We are the masters, sent to watch over you? Ask them of their offices, and what power have they to lift up the fallen?

9 If so be it they make answer, saying: We instruct you in righteousness ruling a tumult, then give them your ear for they know their commissions.

10 If so be it they tell you: We do it by appointment of Him who ruleth Wisdom, say unto them, Wherein are ye appointed? if such were your appointment, would we not know it? why stand ye here idle in voicings of our tumults? We seek a clean action that compoundeth its increase.

11 Behold, my beloved, the action is the watchword. Except ye go out and bend the bow mightily, the arrow flieth not, and the Beast is unfelled.

12 The true guardsman saith: I come unto you privily and ye hear not my footstep; I cast my mantle around you; ye do see it not, but feel it.

13 Are ye troubled in your wits that the doctrine hath defilers?

14 Hath the doctrine ennobled you? Can a rock know defilement? Behold thou art braggart when thou sayest, This doctrine which I love hath been broken as a sheepfold and let in many wolves.

15 Hast thou profited from the doctrine? then was it not of truth? how knowest thou that thy brother unto whom it cometh suffereth a whoredom in that he hath reasoned it?

16 The wake of the ship is the mark of its course. Doth the doctrine leave beauty behind it as its marking? doth it lift up the hopeless? doth it kindle a beacon upon yonder mountain?

17 How say ye, having eyes to see its beauty for yourselves, that your brethren are tormented in that they see not its virtue?

18 If the doctrine is your treasure, then bury it deeply; keep it in the coffers that mark a secret hiding-place; mayhap the brethren do as much for themselves; thus all share the treasure and visit it by stealth. . . .

19 Behold I am come to make clear unto the strong that which is their strength, I am come in my person to give voice unto the voiceless, I give them their ransom when error hath seized them.

20 I say unto no man, This is thy way and there is none beside it. I say unto every man, As thou hast received, thus share thy sweet increase. Thou art a ship on many waters; thy wake hath its forfeit; thy port hath its integrity across the waters of the infinite;

21 Behold thou art known by the manner of thy sailing; the

doctrine is thy chart; if thou reachest thy port, then thy doctrine is not faulty.

22 Beloved, harken unto me: Go thither on your highroad in the passion of your beauty; ride the waters proudly in the beauties of your voyagings.

23 These are the treasures given unto your keeping: a chart and a fulcrum, a pen and a pitcher.

24 The chart is the doctrine in which I have instructed you, the fulcrum is the ark of your covenant with destiny, the pen is your sword by which the beast falleth, the pitcher is beauty from which poureth out your mercies.

25 Mine own know my voice. My beloved feel my grace. Error hath not seized it for it cannot be encompassed.

26 I am come unto those who tread nightly toward communion. I call unto my anointed in a speech that breatheth incense.

27 Have I not so communed in the days of your awakenings? Am I palsied in my manners? Be of peace, my beloved!

28 There are those who hear whisperings; what need have they of masters? There are those who know strivings; have they not attained themselves? Have I not told you that there are masters among you, unknown of themselves?

29 Can a master teach a master? Behold I end the lesson.

30 Free the captives, beloved, even captives of intellect. Bring them from darkness, offer them love, anoint them with compassion.

31 Say unto every man: According as thou lovest, so shall love greet thee; only as thou servest, shall service be rendered thee.

- 32 Thus pass I from you, yet my spirit I leave with you.
33 See that ye cherish it. I say it shall crown as a garland
your chivalry.

PEACE

THE TWENTY-FIFTH SPEAKING

CHAPTER 169

MY BELOVED, know my spirit, descending and blessing you!
I give you new wisdom, that your spirits may be valiant in the
world as men know it.

2 Of old it was said unto you, Cast aside the world that ye
may do good.

3 I say unto you now, Eschew ye not evil but take it unto
yourselves, transmuting it to righteousness in the sight of the
Father.

4 For there is but one power that cometh unto men; and if a
man have it and use it wrongly, therein is he evil, but if a man
have it and use it rightly, therein is he ennobled and his seed
along with him.

5 I say unto you, beloved, the time cometh and the season
matureth wherein man hath his vision of that which is evil and
that which is righteous; he perceiveth the twain to be of one
compound.

6 Hosts of angels visit him, saying unto him, I am that I am!
. . . in me are all works manifest! I do *that* I do in witness to the
Spirit, that it worketh through me ever for good or for evil!
it worketh not otherwise.

7 My beloved, I adjure you: the sons of this world run a race
in the Spirit. If ye be as those who go in one direction, thereby
are ye evil. If ye be as those who go in another direction,
thereby are ye blessed.

8 The Spirit hath perception of that which is the Way. The
countenance shineth as the way hath correctness, the visage is
darkened as the way hath a foulness. Perceive ye my words
and give ear to my wisdom!

9 The light shineth in a great darkness wherein spirits of mortals do strive with one another.

10 I am the way, the light, and the truth; no man seeketh the evil way and knoweth me; no man seeketh the heavenly purpose and misseth my presence ensconced upon the highroad.

11 Hear ye my wisdom! Each son hath two fathers. One saith unto him, I am thy conscience; see that ye obey me in all things that ye do; one hath a vengeance to cast him from the household, saying in a wrath: Get ye hence, thou son of vileness, for thou wert of evil in the day that I begot thee; I deliver thee to brutishness and abandon thee to scorn!

12 Which think ye, beloved, an earthly son should reverence: he who becometh as his conscience, guiding him, or he who despiseth him for being born of flesh?

13 A man's sons are as the seed of all his days; he cometh in the morning and beholdeth them, he goeth in at noonday and seeth them of valor, he returneth at eventide and saith, Behold they are the mirror of myself! Wherein are they different from the sire who begot them?

14 Think ye, beloved, that a father of flesh despiseth his sons in that they are like him, unless he be of evil?

15 He approacheth them with gladness and raiseth them up; he singeth a song of praise for his parenthood; he saith unto her whose loins have begot them: Lo, our sons are of goodness in that we are goodly; as our hearts are of gold, thus our treasure hath compounded.

16 Cast ye not out from among you him who would say, I do bring you a gift!

17 Cast ye out from among you rather, him who would

say, I do bring you a mirror to show you your evil; evil thou hast been, O son of flesh! evil thou must be, thee and thy seed and all who dwell with thee!

18 Is it not an abomination to say, We curry no favor with princes of learning, lest we hear of ourselves in ways that displease us?

19 Behold the true son of God saith, I seek in all pathways to find mine own godhood; I look in all valleys to find my lost heritage; I hunt on all hilltops to meet mine own spirit.

20 Lo, the east is the east, and the west is the west; so far hath man's spirit drawn him from that which hath terror at beholding itself.

21 I say that we have come unto a place where that which is divine in man seeketh more knowledge of that which is eternal; thus come we ministering, that he who hath a wish shall find its fulfillment, that he who hath a heritage shall come into that legacy.

22 Brighter days shall come, beloved. Heavier fruits shall ripen in the garden of men's hearts. Vaster books of knowledge await an earthly understanding.

23 Have I not seen it? Why doubt ye my vision?

24 Look not upon yourselves as sots in a vileness; look rather to yourselves as brethren at a banquet, yea a feast of goodness that awaiteth your partaking. For even as I went before you, preparing its viands, now stand I on the threshold and declare your meal ready.

25 Arise in your godhood and eat of my preparings! Arise in your cleanness and quaff the cup of radiance! . . .

26 For have I not set it before you as a servant in your

household? have I not known hunger for the meat which ye do eat?

27 Thus speak I this hour. . . .

28 Take care in your hearts that ye know of the banquet. Take note in your lives when such hunger doth seize you.

29 Let us be tranquil, awaiting that moment when all sit down together, when the sound of the feasting shall well as an anthem.

30 For we are as those who have hungered many days; we are as those who have met a great feasting.

31 Arise, my beloved, and partake of instruction, that ye be not as mourners at that feast but as sons at that banquet in whose honor it is given.

32 Thus shall I address you till your bellies be filled with strong meat of knowledge, till your spirits be lifted with the clean wine of wisdom.

33 Peace and a goodly appetite attend upon your eating, for in that ye eat, ye are giants in stature. . . .

CHAPTER 170

PERCEIVE a great vision! Know a great truth! In that ye have knowledge of the workers of iniquity, so have ye the courage to bless them as ye bind them.

2 I say unto you, beloved, there cometh a tempest; a gale howleth strangely; a light blindeth out of it.

3 But in that ye have chastity, in that ye have patience, in that ye have stamina to endure, in that ye have righteousness, so shall it be given unto you to make known the adversary in the light of that blinding, to gather up his pieces, to bind him with chains.

4 For was it not prophesied that he who hath given a farthing unto the unfortunate shall in nowise be cast out?

5 I prepare you for a mission unto wisdom, my beloved. See that ye heed it, that your light may be great among those who endure, that out of your handiwork shineth a radiance.

CHAPTER 171

MAKING much out of little hath wrought us a day concerned with great issues. Augurers of heaven have attained to proclamation but those who walk in darkness give no heed to their significance.

2 Behold I say again, happy is the man who cometh out of turmoil bearing in his hands a Book and a Lamp.

3 He shall be as the prophet who seeth a vision, who entereth himself into a goodly lord's privacy, who communeth in secret with him who hath wisdom.

4 I tell you that Father and Son have proclaimed a new heritage for those who do say: There is truth in these omens!

5 I have called you to a vision, I have asked you to a feast, I have shown you the beauties of ramparts celestial, I have bidden you to make merry at the quaffing-bowl of wisdom.

6 Goodly truths have spun their patterns, goodly deeds have wrought their valors, goodly princes keep the compact, goodly statements hold no mockeries.

7 Have I not told you that the things of the Spirit have their substance in endurance? By these words do ye perceive it. I tell you I have given you ennoblement courageous, bespeaking your valors to do errands to the thoughtless.

8 By their deeds ye shall know of the ones who do manifest,

by your hearts ye shall trust them, by their acts shall they guide you.

9 I bespeak you no wrong, I perform you no mischiefs; I say, Come ye and enjoy the sunlight of wisdom; come out and make sport whilst a noonday sun warmeth.

10 Make ye for yourselves a heritage in valor that escheweth all reasonings not prompted by your knowledge.

11 When the goodly days shall come, then shall men have wisdom not known unto the ancients. I tell you they come soon; lo, the time draweth nigh when men shall make music unto those who do prosper them, yea with the riches of eternal revelations.

12 What profiteth a man if he saith to his namesakes: Lo, we have provisions to last through the night? What think ye of provisions whose substance can be squandered? Are they not less than the waters of the oceans?

13 I tell you I make mock of those who exult, We are heavy with provisions!

14 I say they are naked, and famished of belly.

15 Long, long have I taught that man shall be ennobled; long, long have I preached that the Kingdom is of radiance; long, long have I told men to beguile not the tempter with words from their mouths having substance in circumstance.

16 Have I not told them also to seek out the Kingdom and make merry in it, to search out the holy ones and make with them a fellowship?

17 I have talked of their heritage, I have given them vision, I have opened my storehouse though despoilers have entered it.

18 Great, great is the tumult when they find themselves in it.

Having heard of the blessings, they do seek for them greedily. Having heard of the promises, they grope for them frenziedly.

19 My beloved, I adjure you: the tempter hath been vigilant; the holy ones have mocked him; he derideth unto vengeance.

20 Small, small are his concepts; vast, vast are his accomplishments.

21 What manner of man among you, having once known of good, would seek to do evil? What then of the foolish ones, making their mischiefs? are they not children seeking to profit, greedily clutching at prizes, and thwarted?

22 Hosanna! they cry. But they make no hosannas, except they be circumstance molded by riot.

23 Beloved, hear me say it: We come to know restraint, we come to know perfection, we open the fountains of beauteous godhood to offer their drink to those who thirst greatly.

24 Many who sorrow shall come, my beloved; those who do thirst shall find peace in the waters.

25 Wherefore was it said that man shall acclaim the Abiding-Place Eternal; even unto the Godhead shall he render anthems.

26 We come to know peace, and mock our defilers; we come to know joy, and lift up our banners; we make a great message, and preach it unto Mammon.

27 Ye have grasped for the Lamp. Ye have not chosen wrongly. Ye light it with zeal and know its bright blessing.

28 Wherefore was it said that a man shall leave his friends and cleave unto the doctrine? Wherefore was it said that man shall abide within the residence of Spirit?

- 29 All things are added unto those who do good.
- 30 I have said, Follow ye my pathway, depart ye not from it; take ye up my brevet, be constant in serving it; make your decidings and compel them to serve you.
- 31 What profiteth a man if he hath not attainments, if his voice hath not edge to tell his blessings beauteously?
- 32 I say unto my beloved, Behold we ask not anything of life except knowledge of who shall be for us and who shall be against us. We take up our weapons and make havoc of circumstance. Thus do we progress according to our vision.
- 33 Ever was it told you that man hath his abiding-place. I say unto you, beloved, such desiring hath reversal. The anointments of knavery have sprinkled the cohorts, making them to march to the pulses of their blindness.
- 34 The abiding-place chooseth the one who would serve it.
- 35 What have we to say that is still left unsaid?
- 36 We open the door and the Spirit stalketh in. We open the treasure chest and the heart hath tranquillity.
- 37 I keep you, beloved, in judgment unto judgment. I save you from alarms. I encompass you with peace. I seek to go alone that others may follow devoid of the danger.
- 38 Hear ye my words: I speak them in wisdom that ye may be prophets. . . .

CHAPTER 172

ETERNAL vintages have a manner of reddening the mind's perceptions and behavings.

2 Language hunteth a discord; faith staketh a monument; Precept endureth a tumult, practice engageth an adversary and maketh him to renounce his arms.

3 Whenever was it said with truth that I did cast out devils as prince of the devils? Did I not make music of a sort, that the ears of mankind might attune to its melody?

4 Beloved, hear me: sacraments of virtue become as a garment to hang on the limbs of him who runneth swiftly, making no pausings, accosting no power that enableth him to weaken.

5 Hierarchies in circumstance plead for no muses to alter their thinking; they come and they go at the behest of fortune.

6 Happy is he who hath said unto himself: I have labored, I have supped, I have made a sweet peace for the sinews of my body, now will I recline and relaxation come to me.

7 He hath his compensations for the toils of the march, the gratings of pride, the bewilderments of Nature, the transfixions and deployments of those who stand suffering before the lintels of poverty.

8 He shall say unto himself: I have broken no commandment; I have entered no joustings that had in them rebuke for the sloth of my endeavor.

9 He shall open his garments and retire upon his couch. Evening shall find him ensconced in his repose.

10 Is he not as they who do bring in the Kingdom?

11 I tell you that there come unto some of you those who make mischiefs in the freedom of ether; they open doors to your understanding and bid harpies fly in; they long to commune with you and read you defilements, consciously to halt you or cause you to err.

12 What shall be said for those who thus abominate? are

they not creatures of misapplication, even of those talents that compose their inheritance?

13 Livelihood hath wisdom to cloak its own nakedness when the heart is the arbiter of things to be done.

14 I adjure you, beloved, heed no false prophets. Take your stand upon hills and declaim ye as prophets. Even as righteousness enhanceth the doer, so shall the awkward be reborn into grace.

15 Twice three hath an equation; ye do know it in numbers and thereat are ye wise in the law of mathematics. Ever was it said that the wary were mischievous; they think to their numbers and behold they have surfeit; they rely on mathematics.

16 They say, Are we not greater than these who affright us, why therefore should we not surround them and direct them as our falconries?

17 Let them be as children shaking twigs at the moon.

18 Ye have your commissions, ye perceive the bright highroad. Doth the traveler who marketh well his errand need the fell stranger to tell him of his business?

19 Dare to be valiant!

20 Is it not true that no road ever was constructed that did not have its beginning and its ending?

21 Wherein therefore think ye that if ye do travel straight upon the highroad, ye shall not reach its ending?

22 Dare to lift your faces! Dare to move onward!

23 Doth wonderment assail you? I tell you, conjuring the impossible maketh it to proffer you the joys of understanding.

24 We travel with garments to cover the afflicted; we journey not as loiterers, but as seers and doers. The wayside

malefactor plagueth us not: I say that we renounce him; our ears do not hear him.

25 We journey toward a city set upon a hill. Concord and harmony, these be the passwords that open unto a garden where a goodly company gathereth.

26 Have I not said that ye shall be ennobled? have I not promised that ye shall be delivered?

27 Striding into circumstance increaseth your wisdom; shutting out tumult confuseth the uncircumspect.

28 I open the door unto vistas of beauty; I shut it anon on the efforts of defilements.

29 Day unto day have I gone the way before you; night unto night have I made the path clearer; strengthen your hearts and reach the City; dwell therein as wise men in the walls that shall surround you.

30 What mischiefs make we, in that we come serving?

31 Behold, beloved, we open the gates, we prepare the deep chambers that those who come in fatigued from their journeys shall embrace all the comforts our love hath provided.

32 Is it not fairer that ye should know joy after the travel-pain of effort than that ease should beguile us with the journey unfinished?

33 My beloved, be warned! The enemy pursueth, he maketh you a tumult, he discloseth treasures unto you; he saith, Turn aside; shall the bright city perish that ye reach it not swiftly?

34 We take a fair glance and refuse to be mocked, knowing our treasure lieth deep in our wisdom. . . .

35 Consider your days, each one an improvement. Consider your nights, each one an enchantment. They are pearls on

a wire that are strung for your pleasure; they are notes in a chord that maketh a harmony.

36 Looking down, and not up, rebuketh the vision made to be exalted by exploring high places; looking backward, not forward, rebuketh the effort of the journey to the moment.

37 Lo, we have a goodly task; let us hang it with garlands. Lo, we have a goodly mission; let it be as a garment proclaiming our kingship even to the multitude that mocketh at our hastenings.

38 Is the task not mine also? Do I not make the journey?

39 I tell you that I go from star to star receiving no ennoblement; I come unto my loved ones and find in them my majesty.

40 I preach sermons unto you, and they fall on your ears as accolades of splendor; I say to you preachments of wisdom to surfeit, and ye know whose they are and rejoice as a sunrise proclaiming new morning.

41 Hath the day not its mettle? Was it given you for gaming?

42 The night hath a charm to baffle the intellect; the stars in their courses make mock of man's reason; the earth hath a mastery to keep to its orbit and do no transgression.

43 The night and the stars, and the earth and the morning. . . these are the symbols of that which is Promised! . . .

44 My beloved, I adjure you, make no false speakings, attain no false manners, heed no false wisdoms. Harken unto Him who cometh to you singing. By the words of His mouth shall ye know of His radiance. . . .

CHAPTER 173

I TELL YOU there is mercy in being politic; I tell you there is honor in knowing the adversary and the work of his hands; I tell you there is profit in beholding the world and declaring for its welfare.

2 Are we not brethren laboring together that the hidden shall be marked, that the righteous shall be given that which they have prospered?

3 How else are ye souls that do gain benediction?

4 I tell you times come when the enemy pursueth you; he driveth you forth; he giveth you mockery.

5 He saith unto you, Who is greater than I, your enemy? have I not seized you? do not my minions guard you?

6 Ye do laugh him to scorn.

7 What of his bindings, that they should impale you? What of his mockeries that they should deflect you?

8 I say that in that hour ye shall take counsel among yourselves, saying, Doth service unto the Father comprise that which is false? are we slaves to a caprice that these lashings disturb us? who are these who bind us but the arbiters of vomits? must their word be as law? wherein do they rule over us? hath the Father set them up?

9 I tell you, beloved, they do lash you in fear of you; they perceive your bright diadem, but lo, they cannot grasp it.

10 I tell you to be of stout heart and good courage, but arise not in hatred declaring for your honor.

11 So live that men shall see your good works and desire to be likened to you, that wheresoever ye do dwell, on that place cometh blessing, that those of the Beast shall depart

from your presence, that the temple of Earth may be purged for my advent.

12 Have I given the least of you a commission to sit upon a little star alone and dwell on your own goodness? What of that warfare that casteth down the proud? have you not armor in it?

13 Whence cometh this humor that saith, I will mind my own text and fix mine own harness; mayhap the tumult findeth me not out; mayhap I win this contest by good wishes toward the lawless; mayhap the proud will cast me their vestments?

14 A folly, all of it!

15 I have said unto the circumspect, Arise and gird on weapons! Stride forth and cast glance on the doers of iniquities! Strike them in their treasonings, but see to it whilst ye strike that the harmless keep their distance!

16 Are my cohorts straw effigies?

17 I tell you, beloved, I delight in the strong, for thereby are they strong that they have harkened to my witcheries.

18 I have given them a lore, I have feathered them a bonnet, I have opened a cavern and shown them their sanctuary.

19 Have I done these things to mock them? have I opened mine heart and taken them into it to have them befoul it by the wettings of infancies? . . .

20 I seek manly men and noble women who give not their hostages to manifest alchemies, who ride not a tempest in frail and little chariots, who say unto themselves, The earth is our Prince's and we sweep it as a household!

21 Whenever did vermin agree to such sweepings?

22 My beloved, know sense! Know the fond benediction,

CHAPTER 174 ***Let Us Clear the Land of Pestilence***

that those come to glory who take glory as their birthright, . . .
who stride forth from a strong house, who laugh a strong
laughter, who deal lusty blows that the earth may know purity.

CHAPTER 174

SUFFER these things to be meted unto you, that ye love one
another as man hath not loved, that ye hold me in your
knowledge, that I, being counselor, may endow you with
compassion.

2 Whenever was it said to you that ye had a way of sorrow
opened for your treading? have I not told you that he who
loveth, and loveth, and loveth yet again, cometh to a fellowship
wherein there is ecstasy?

3 Wherever went ye to learn that these things were true: that
man's resting-place had vileness, that out of the mouths of the
wise ones issued falsehoods, that God hath been mocked from
the beginning, that the ways of the conquerors press without
mercy?

4 I tell you that in the last days these things shall come upon
you: that ye shall see written in fire and blood that the righteous
cannot be kept from their heritage, that those who do
wickedness shall perish of their own acts.

5 Have I not told you that in the last days those shall come
unto you who delight in defilements? whom thought ye that
I meant? must I point them out with fingers? do ye not know
their vauntings?

6 Have I not said unto you that he who performeth a goodly
deed toward the least of the world's afflicted shall in nowise
suffer the darkness of affliction?

7 I ask of you which is better, to say unto the beggar, Here is thy pence! or to say unto the mighty, Let us clear the land of pestilence that no beggary hath its moment?

8 Arise, my beloved! Know of my presence! Know that I come that the earth may have radiance, know that I manifest that life may know purity!

9 Oft have we communed in verse and beseechment; oft have we trodden a winepress together, verily that press where the grapes of wrath bruised us.

10 I am come unto you again, that out of that press may flow a fair vintage, that men quaff of a cup that hath no foulness in it.

11 Suffer no more that a cowardice afflict you! I say he who lacketh courage hath a veil of seven sorrows. Verily, verily he weareth that veil. Verily it trippeth him; it hideth the pit wherein presently he falleth.

12 But he who weareth the mantle of courage proceedeth unto knowledge and regaineth his heritage. . . . verily those mansions where the Sons of Light have radiance.

13 Wherein have I offended you, ye who would afflict me?

14 Wherein have I defiled you, ye who will not hear me?

15 Is it not written that he who hath a coat shall give it to his brother? . . . that he who hath a cloak shall cast it over others? . . . what then of the coat of knowledge that I give you? what of the cloak of wisdom that protecteth you?

16 Hath it not been said that two women shall be grinding corn, that one shall be taken and the other left? . . . perceive ye not the meaning of that which hath been told you?

17 How cometh it that a sparrow falleth to the ground and

behold your Father knoweth, yet ye, being Sons of Light and Daughters of Radiance, perish of affliction and your voices bring no succor?

18 O ye of little faith! and yet, as I have uttered, how could it be otherwise until the memory of those days be come unto you wherein man had a triumph of spirit over circumstance?

19 I say unto you, Be wise! Go forth in your armor and coop earth's iniquities! Succor the fallen! Go forth in your mantle and hold up your wisdom! Let all the world see it! Let evil flee before you! Hath knowledge been denied you of the cause of earth's tumults? I say unto you, *Use it!*

20 He who hath a pure heart and a fair conscience defeateth the adversary, even that adversary that stingeth as he blighteth.

21 Yet, beloved, I adjure you, take ye not the sword; take the rope of the cooper and bind ye the miscreant; stand forth in the mantle of protection that shieldeth; make the earth's highways safe for the new children's footsteps!

22 Give of your vigor, give of your substance; bind up the wounds of him who hath fallen; succor his widow; raise up his offspring; see that his progeny receiveth an increase; yea pour knowledge out on it that the goodly times endure and men's hearts know tranquillity.

23 Have I not spoken? wherein wouldst ye rebuke me?

24 Is it not written that he who taketh up the sword shall perish by its sharpness?

25 I tell you more, beloved; I say that he who taketh up the sword to make his brother perish shall be cursed of his spirit and know labor for his progeny.

26 Seven times seven the black curse afflicteth; after seven times seven there cometh tranquillity.

27 Which one among you, having given a stone for his neighbor to eat, cometh unto his neighbor and asketh of him bread?

28 How cometh a nation then, asking for bread, when that which it hath given hath come from a quarry?

29 Verily, verily, he who perceiveth not the stone that he giveth unto his neighbor shall in nowise know bread that cometh from fellowship.

30 My beloved, I humble you that ye may be wise; I give endurance unto you that ye may know tranquillity; I give sustenance unto you that ye may feed those whose bellies know emptiness.

31 Give unto him who asketh of you seven times seven, then give once again; but give not unto him who saith, perceive that ye have increase, divide with me that increase lest my rancor afflict you.

32 Verily I say unto you, Do good unto the worthy, make no mock of him who despitefully useth you, but cast not your pearls before those who would rend you, for so rend they the Father who giveth you your increase.

33 Let your light so shine before those in the darkness that they move toward your radiance and partake of the Father, that ye may be children of the one Spirit that cometh unto all in silence and biddeth them speak loudly proclaiming His beneficence.

34 Thus do ye manifest. In this have ye delight. Behold it shall be given unto you to overturn kingdoms that those who

dwell in bondage may come forth unto freedom, that they who dwell darkly may ascend unto brightness.

35 I give you my words. I give you my freedom. Perform goodly acts toward the children of men and know that the Father's Spirit watcheth ever over you.

36 Suffer yourselves not to abominate in this, that ye see the future darkly when all is Light Transcendent.

37 Behold ye have been told that that which cometh, *cometh!* But cometh it not for the blessing of enlightenment? How else would it be ordered?

38 Ye are of my company, my husbandmen and women, my helpers and handmaidens. Whom I love, I protect. I bestow on them blessings.

39 Lo, these ennoble them, they give them protection, they visit peace upon them, they make them to shine when the skies are full of rigors.

40 Presently cometh a still greater knowledge to you. Ye sally forth in stamina. Ye endure in ministrations.

41 Even as I loved the world, so likewise shall ye love it; as I gave the world my life, so shall Life be rendered unto you. .

CHAPTER 175

I AM saddened in my spirit that the world hath this lechery; I am grave in my manner that the tumult groweth hourly.

2 Yet have I come unto the sons of men and said, Get ye up, ye laggards, and behold they have not heard me.

3 Whence cometh the Promise? whence cometh the Song? whence cometh the increase for the rising generations?

4 I have heard the sad lament that the earth's minions gore you! Have I not seen the nimbus that marketh night's turning?

5 My beloved, be cheered.

6 I tell you again that a goodly time lieth in wait for you, when the race shall be run, when he who now vaunteth himself shall be exiled from communion with those who are righteous.

7 I say that ye do stand close, close to a time when the spirits of mighty men of old arise and minister unto you; ye see them not for that which they are, ye behold them not for that which they resemble; ye see them as ministers ministering in flesh, beholden to their brethren, one in the spirit of the age now upon you.

8 I say it shall become known that they are who they are; by their acts ye shall know them, and their wonders among you.

9 Think ye that those who so come to you are sent of themselves? of their own ministrations, beguiling your favor?

10 I tell you that he who ministereth unto himself, ministereth unto the evil, for he knoweth not the profits of fellowship, he perceiveth not that he is a foundling, begot of the universe which disowneth his spirit.

11 Belittle not yourselves, I tell you, with reasonings based on circumstance. Vaunt not any man who lordeth it over you, in that he lordeth it; Have no traffic with those who say, Are we not large in the fellowship of mortals? partake of our increase lest it go ill with thee.

12 I say unto you, there are times and seasons for rendering unto God the things that are God's. I tell you ye do heed

not the whirlwind if ye give your reasonings to the pure calls of conscience.

13 Men come unto you who say, We be cast from the Father, we abide not in light, our paths are of darkness, we rejoice in iniquity for thus do we defeat the God that hath cursed us.

14 I tell you a new light shineth on them presently. They look to the world and perceive it hath radiance. They cry, It is absurd! whence cometh its brightness? are we not lords and have we decreed it?

15 I tell you, beloved, they go down in confusion for they see not the causes, they perceive not the Father who sendeth light unto them, they deny that He reigneth, they make mock of His giving, and behave as unclean ones.

16 I tell you, better they had dwelt in Sodom and Gomorrah with destruction behind them, than to pollute the great presence of Him who sustaineth you.

17 I speak in a parable, see that ye heed it. . . .

18 A certain man did purge his house of enemies. He buttressed it mightily that its strength would be great when the storms broke upon it.

19 He knew of its strength and rejoiced in its safety, he called those of kin to make merry with him, that his house had its strength and its larders knew fatness.

20 Behold he did sup, and give of his viands to those who dined with him; he asked of the strength of the walls that contained them.

21 Yet verily as they ate, the winds swept his acres. His house bended not. Robbers sought shelter but found not an entrance.

22 Lo, came a day when the mice of his barns did look toward his house and perceive that it held plenty; they looked to his feastings and said among themselves,

23 Is it not better that we should abide in that house than in barns of lean nourishment?

24 So they came to that house and put teeth to its rafters; they sought entrance in legions, each one as an auger, making a burrow of that which was doughty.

25 Thereat evil winds blew and the robbers returned. The force of their rage was expended in hatred;

26 But that house trembled not till small mischiefs engulfed it, and its walls held no strength because rodents had gnawed them.

27 I tell you, great was the destruction of that house. One who was proud had vaunted his safety and perceived not the vermin that made it a mockery.

28 Verily it is so in these last days, beloved, even in your land whose banners are mighty. He who declareth that his house hath a strength, perceiveth its cracks that have been caused by small mischiefs.

29 The sight of his eye hath been blinded by plenty while those who would conquer him gnawed at his bounty.

30 I give you this in warning: Ye dwell in a house that is not made with hands. Take thought to its rafters, give eye to its balance, take counsel among yourselves that no evil word destroy you, that the beggaries of circumstance fatten not on you, that you come not to that house in hours of evil omen and discover it fallen from the bickerings of mischief directed at your fellowships;

31 For I am as one who hath wandered in a land of evil

omen; I perceive a light shining from lintels of splendor;

32 If I go into that house and find ye there feasting, is it not meet that I should knock and be bidden to your table?

33 How then perceive I the security shining from your lintels if I find that ye feast within a garret of malfeasance where the rodents of self-interest have turned a strong fortress into a haystack?

34 Is it not meet that ye heed mine arrival? have I not told you that presently I come and knock on the doors of your hearts for admittance? how then find I that admittance desirable if the vermin of transgression hath undermined your stamina?

35 I tell you that a thousand mischiefs do gnaw at you daily, thieving the strength of your fortress of fellowship, but if ye give thought to the walls of the Spirit, no evil teeth come to mock of their endurance. . . .

CHAPTER 176

SO I have spoken. . . .

2 I have given you a promise, I have sung you a song, I have bidden you to council with those who know wisdom; I have known of that wisdom; I have given it my hand. . . .

3 Yet I say again, Greater wisdom shall come than this which ye have heard as the day draweth nigh for the Plan among men.

4 Perceive ye, beloved, that the thoughts of your hearts are as manna for your souls; as ye ask, wisdom cometh; as ye seek, knowledge shineth; thus are ye fed by the bread from many waters; thus are ye slaked from the thirst that hath plagued you.

5 Greater work hath man to do; greater leagues hath man to run; in that ye bend to the yoke of your service, thus endeth the labor, thus halteth the torment.

6 I say unto you, be calm, be patient, be noble, be strong.

7 The bow bendeth soon and the arrow flieth swiftly; the weak have an arrow that heweth down the proud.

8 In that ye bend to the yoke of your destinies, thus have ye an arrow, thus bend ye the bow.

9 In the knowledge that ye are called to plow a goodly furrow, I bid that ye plow it and know the wheat's increase.

10 Presently come those who take the plow from you; night hath a solace, the labor is stilled; now I say, plow in zeal, looking only forward.

11 Harbor no designs against your rich plowing, but perceive the true meaning of that which ennobleth you.

12 I have said that ye have a charge to keep, a lamp to hold burning, an end to serve, a goal to win at the end of many furrows; behold I have said more:

13 I say that ye shall in nowise come out of the world except ye be adepts in that which wrought your entrance.

14 The world thinketh not, Whereof have I consciousness? It saith unto itself, Behold the Lord God ordained us to suffering and we will have naught of Him.

15 I tell you that it is blasphemy to say that the Father hath wrought suffering; suffering cometh only that mankind may have wisdom, to look to its error, to discern its own fault.

16 Further than this, I say not, beloved, for in that ye have heard the brethren, so have ye heard my Spirit in communion.

17 I am ever that which enlighteneth and instructeth; I am

the Book, behold I am the Lamp; I am he who readeth, I am he who speaketh.

18 I am All in All....an eye for your foreheads.

19 Arise and be exceeding glad that it is so.

20 And now all together I tell you: Go in peace about that which engageth you; presently ye shall see the Father's works made manifest.

21 A balsam shall assuage the wounds of your patience.

22 I breathe on you my calmness. . . .my poise is your redemption. . . .

PEACE

THE TWENTY-SIXTH SPEAKING

CHAPTER 177

THERE is a fountainhead of Truth, whose everlasting waters carry no pollution. Some seek it vainly, some drink of it greedily, all have it poured upon them if they will but approach it.

2 I have wasted no moments in anxious longings; I have given the world my life, that I, being godly, may make it godly likewise.

3 I say that I have risen to the height of my stature, I have asked no sinecure from those who are worldly, I have troubled not myself with hungerings after circumstance.

4 I have wrought a great book, I have sung a high song, my life hath been my neighbor's.

5 Thus saith he who hath drunk of the Waters; thus saith he who hath washed in that Fountain.

6 We seek goodly deeds to do unto those who know the Radiance; we perform in earthly substance the wishes of the Most High Spirit;

7 We encounter no obstruction in vales of the worldly which we penetrate not with our good offices;

8 We arise and shine before men in the works of our Father;

9 We seek no base advantage over those who walk in darkness, but we bless them with wisdom, yea seven times seven;

10 Thus sing the circumspect, who pursue Truth and serve it.

11 My beloved, hear my voice. My transactings await you. I come with a potion that restoreth your vigor. Your voice is mine own. We address the benighted.

12 Now I speak unto you in silence. Now I speak unto you in tumult. I say the times wax wroth but go with them into service.

13 I give you your comings, I give you your commandments; I prosper your goings, I bequeath you a brevet.

14 I tell you all together: We serve, though men revile us; we hasten with our aid even though they ignore us; we counsel them continually.

15 We serve because we serve. To serve is our creation.

16 Know ye that men have a credit in this; that they see our good works though they reason not their causes.

17 The enemy pursueth us seven times seven; he maketh us a bitterness in that we see him not.

18 The world hath an emptiness of those who are radiant; behold those of radiance are seen not of eye.

19 Mayhap they come unto you, bespeaking your missions. I say unto you, receive them, but add to your speech no qualm of hesitation that ye have been deceived when those who would manifest deliver not in substance.

20 The righteous are the righteous on any plane of being.

21 Are there those among you whose imaginings have tricked them? And wouldst ye say there is no sun, in that the sun hath not shone at midnight?

22 I say unto you all together: Be wise, be wary, deliver not evil unto yourselves saying it be goodness, but hold ye to goodness and manifest in wisdom, knowing that the Father who made His love to shine upon you will endow you with that wisdom and give it benediction.

23 Lest it be said that there are those who advise you wickedly, I tell you that the speech that is transcendent hath

its hostage in the heart; lo, the speech that maketh mischief hath its hostage in the mind.

24 The Father's voice speaketh and the son's heart respondeth, sweet with vibration of that which is holy.

25 I speak unto your spirits the peace of sweet watchings!

26 I say that I have known of your misfortunes and transgressions, I have heard your ill-advisings, behold I have endured your whims' procrastinations;

27 I have tasted of your bitterness, I have felt your self-deceivings; your allotments and apportionings of knowledge have been mine. I have hungered for that substance which lingereth in the byways.

28 Could I do these things, beloved, and not know that Peace hath its circumstance also?

29 Yet tryst not with circumstance as with an idle maiden. Rejoice that your lips have the skill of the psalmist, that ye manifest in tumult that Plan that hath its dignity, that your will hath its mission when evil waxeth wroth and the times show their talons.

30 A goodly heritage hath been borne unto those who labor with thirst in the heat of the noonday.

31 The world hath its augury; the saints have played trumpets; the wicked revile not the evil man nor give unto the stalwart the means to a redemption.

32 Would ye, then, serve in a tiny vale, beloved? would ye gather little fruits? would ye make your verses petty?

33 If the times have not an augury, why prate ye of treasure for the laborer who hath labored?

34 Would ye work for little wages? "

35 I tell you the strong man goeth forth where the rocks

have a sharpness, he lieth in wait for the prey that hath cunning, he seeketh a valiance that trieth his sinew, he openeth his wallet unto increments from penuries.

36 We criticize no man for that which he desireth; we seek blessings for his judgments, that he may be wise in that which he seeketh and out of his nobility provide himself with nourishments.

37 I say unto you, beloved, Arise and lead the righteous! But not as earthly captains whose panoplies have boastings, not as worldly chieftains whose stallions give them eminence.

38 We seek better steeds than caperings of circumstance for us who would ride at the head of the whirlwind.

39 Hear ye mine utterance: Warn not your neighbor to flee from God's wrath, but teach him to know the scope of God's love;

40 Teach not the erring to revile their own sin, but bid sin be gone in the name of the Father, that a holier order may come upon earth and the world of Light manifest from which Spirit first traveled.

41 The seasons have mocked you and made sport with your learnings; Mammon hath threatened you; your teeth have gnashed at him.

42 Is this the rejoicing? Is this the fat harvest?

43 I tell you lovelier days shall dawn when the prices on your heads shall be garlands of roses.

44 There stand men to mock you and give you a contest; treat with them justly, begging no protest; pursue the even tenor of this just beseechment: The Lord God hath a resting-place for men of true knowledge; come and share it with us, partake of its refreshment.

45 Give unto him who asketh of you, and make no protest when he who asketh, smiteth you. Let the wicked have their voice that in the last days the miracle that cometh shall be to them a wonderment.

46 They have seen and perceived not. They have heard and discerned not. Beggaries smite them that come of the conscience. There is no cavern of spirit that is emptier than theirs; being bound of the adversary, their revilements are their serfdoms.

47 I say, the wages of their mischiefs shall be exceeding high. Perceivings and revilings are the order of the whirlwind, but a better day approacheth when earth's avenues have leisure.

48 Practice this in Spirit: Say, I will labor to achieve a destiny, I will ever be guided by the voice of aspiration, I will seek no godless thing nor cast forth from mine heart any loving memory of a loving deed performed by those who have served me;

49 I will cherish their favors as being mine own, transmuted for me into alchemies of blessings; I bestow on them substance as my purse doth provide and open their hearts to the beauties of equities.

50 Thus say ye, beloved, to your brethren about you: I hide an exceeding small scar from wounds of the spirit, I hide an exceeding small ache from the fraught heart's defections;

51 I translate and transcend all documents in mercies that have bothered my soul by executions lacking, and I give unto those who have wounded me the beggary of their knowledge that they stand in my debt--in that guile entered into the deft pact between us.

CHAPTER 178 ***We Shall Yet Do Miracles Together***

52 Now I tell you all together: Ye are famished for food of a spiritual savor that hath substance in nourishing, feeding the hunger for that which hath permanence.

53 I say unto you, cast ye not forth that for which ye hunger--- the services of those who desist not in serving you----nor halt their strivings for you by beggaries of intellect.

54 Be ye as staffs and trees in a land that is weary, that those who travel with you may know their refreshment.

55 Persevere in well-doing, that those who come unto you may know you by your labors, performed in my radiance. . . .

CHAPTER 178

BE of sweet countenance; each day is a Sabbath; the world is my garden, it hath fruits to be tasted whose flavors ye know not.

2 I say it cometh to you that ye stand upon thresholds of holy achievement, ye have keys to enigmas placed in your keeping; use them in loving confidence that the accounting shall be valiant which ye give unto the Father.

3 Where ye travel hath importance. There are trails to be followed that are heavy with drama, there are paths to be known that are burdened with suffering, there are heights to be gained that are mighty with honor. Think ye well on these things.

4 My mission to earth encompassed a suffering; your missions to earth would interpret that suffering; my mission was Peace as a practical plan; your missions cause men to embrace that plan, whereof I did enlighten you.

5 The way is not easy, neither is it difficult. The world hath

its readiness to harken to your ministries; when I trod earthly byways their vision was obscured.

6 I say that we shall yet do miracles together as we did them in the flesh when the centuries were young.

7 The world moveth swiftly on wings of Discovery; inventions shall be grasped that fill the earth's continents with shrieks of the dying.

8 Only my spirit in men's hearts can save them from disaster.

9 But there cometh no extinction. I shall take my scepter powerfully and bring woe upon their instruments, verily I will destroy them and those who do threaten my sheep with their mischiefs; ye as my lieutenants shall arise and lead those sheep.

10 Verily have there been many visitations between us when work among the nations would bring the Plan to pass. It is as I have told you:

11 Ye have volunteered before; ye have met many issues and vanquished them for me; we are Spirit Made Manifest by the Father for constructive good in the lives of all peoples.

12 I say we are one flesh! My work is your work, your work is my work; great are its members, great its partitions, great have been the ramparts before evil we have builded, higher shall they tower in the years that lie ahead.

13 Not once, but many times, shall ye come back for me upon the Father's business. I say it is the order, though its choosing is your own.

14 Like unto me have my servants loved the world. Verily ye are they.

15 Like unto me have ye had compassion for the multitude,

like unto me have ye found favor with the Father in that ye brought righteousness unto those who had it not.

16 Therefore take heed to your speech and diplomacies. Take heed that ye are the souls of emancipators whom the Father hath sent to speed me in my mission.

17 Behold it was called of you that ye should approach revelation through suffering, yea even through turmoil. Was it not so with me?

18 Ye have tumult in your hearts. Was not mine troubled also?

19 I adjure you, beloved; have desire unto goodness; do the Father's work with me in a world that hath called you.

20 Be not dismayed if your minds have finiteness; be strong to concede that I live in my person, that I live as a brother, that I live as a friend, that I am your comrade and breathing coworker, that the world is our vineyard, that its Grapes of Beauty ripen.

21 Be not of troubled soul for the things of earth that knead you. There are mansions prepared for you in worlds that are greater.

22 Would ye have stayed in them, dwelling in heart's ease? I say that it hath pleased you, as it hath pleased me, to be abroad in flesh, ministering to the humble, giving sight unto the blind.

23 Hath all the world your vision? Are not all men born blind? What greater glory ennobleth the spirit than giving of sight to those cloaked in a darkness?

24 I am Prince of that world unseen by mortal eye, greater and more vital in reality than the world that is seen.

25 Let us therefore be calm, and ennobled, and stalwart to

our trust; my love goeth out to you, moment by moment, as ye struggle with thoughts that are greater than the heart which knoweth them too well.

26 Thus do I dwell in you continually as ye do dwell in me. My spirit is with you, it abideth with you always. . . .

27 Wherever human souls aspire, and love, and struggle, there is my spirit opening doors to Truth; Spirit Transcendent underlieth all life, and no idea conceived by him who knoweth this secret can ever be other than the force that overcometh, that raiseth him up, that ennobleth and anointeth him so that all else is added.

28 When ye travel, think of me; in your arriving dwell on my presence opening doors to receive you; remember that my love ever hovereth over you; ye are mine emissaries; no harm can befall you that I suffer not myself.

29 For inasmuch as ye are created, so are ye created perfect. Come up to that perfection and let it give you sureness. . . .

30 Transcend mortal sense and come up to Understanding. See the minions of the world groaning in their serfdom, but partake ye not of it. Given no hostages to lecheries. Ye are the Ransomed, whereof ye ransom others.

CHAPTER 179

THERE IS a mystery that causeth men to say: How cometh it that he who was among us is amongst us no longer? how say ye then, Behold he is here! can he who is departed be present in his essence?

2 I say that it is so. Doth not the evil spirit enrage all the world? doth man not smite his brother? is there surcease in well-doing? Ye do know my speech is proper.

3 How then cometh the evil one unto the world and causeth it to suffer and ye say, It is present, yet ye say of the goodly one, Lo, he hath departed?

4 Do not men do good works and is there not compassion? have men not suffered gloriously that glory should ennoble them? do they do this of evil? hath not my spirit prospered?

5 Yet a greater commandment I give unto you: Think ye not of the things that are to be; think ye rather of the moment's richness wherein it is ordered that the righteous cease from tumult.

6 Give of yourselves that giving may endow you; manifest pleasures that pleasures may accrue to you.

7 Behold I have gone from earth in my person; I come in the presence of those who would serve me, who glorify earth and keep my commandments.

8 I endow them with that which is greatest in my essence; I say unto them, Manifest ye like me; speak my fond speech, do good as I have told you; the Comforter is my being, descended among you.

9 Have I not power to dwell in my person yet speak through the being of him who hath radiance? What giveth the radiance but that part which is like me?

10 How say ye, Verily, Our Lord hath departed from amongst us, when ye turn in your ministerings and do good unto the lowly?

11 Can I not send myself to partake of your goodness, to share it and increase it? How think ye that I am born of Holy Spirit, yet my body hath its place and my spirit is its prisoner?

12 I tell you that I am come to do good deeds to the lowly,

I raise them up with patience, I plant their footsteps surely; thereupon I do say to them: I have given you my presence, go ye hence and practice it.

13 That which is given is part of myself. I have added to my stature by giving of its increase.

14 I come unto the lowly and presently they see me. They say, He was here! What mean they, that He was here? I tell you I arrived and they caught it in their visionings; they beheld no departure because there was no leaving.

15 Whenever hath mortal spirit beheld me take departure?

16 Can that which abideth have other place to journey?

17 When I am come unto a man, I remain with him always; if mayhap he reject me, he rejecteth his ennoblement.

18 For the spirit of a man is the Idea of his Conscience; it compriseth his manners, it holdeth his compound; it is not his body in that such is quickened.

19 Verily the beast hath quickened sense of body; yet is a beast a man?

20 Man's spirit is that which dwelleth as his compound, though the body receiveth it and giveth it its instrument. Presently it goeth and men say, He hath perished.

21 I tell you, my beloved, they perceive not spirit manifest.

22 Spirit is spirit. It is the essence of self-knowledge. It knoweth itself and that which tormenteth it. It cometh unto mortal flesh and saith, See that ye admit me.

23 I have knowledge of ether, now I take it into Form.

24 Is the spirit less of Spirit in that it betaketh it to Form? Is it not greater, that it seeketh such ennobling, confined in flesh to give tongue to its godhood? Is godhood an antic? I say it hath endurance, it arriveth at a stature, it cometh and

goeth in and out of Form, it seeth its profit as vileness hath injured it.

25 Is a man a statue? is his corpse made of stone? hath the image-maker wrought it? can it know not any increase?

26 I tell you that the spirit of a man is the influence that he sheddeth; it is that which hath taken its presence from the Godhead and quickened itself in Form to know its own majesty.

27 Verily it happeneth unto each that is created.

28 How then say ye, that a spirit can enter into Form and become the thing called Man, and that never afterward there entereth more spirit, even my presence which is Form of the Father?

29 Can Spirit enter once and thereafter know palsy?

30 I tell you that Spirit entereth man continually, adding unto his stature; behold I give each spirit its increase.

31 I travel out to those who have entered my service, I dissolve into their essence, I give them my consciousness, I bathe them in my radiance.

32 Thereat do men say, Behold these are the Christlike! We perceive their vibrations! They bring us ennoblement!

33 Which one among you, being a father, departeth mortality and leaveth his children to fall into pits? Hath each father not his essence? yet doth he not cast vigilance over those whom he hath sired?

34 Love commandeth his spirit to watch over his offspring, to put words in their mouths which preserve them from follies.

35 Ever and anon he standeth at their shoulders, he enter-

eth their hearts, he saith, Be circumspect! he guideth them to manners, he increaseth their stature.

36 Do the offspring always know that the parent hovereth over them? Not so, my beloved.

37 And if a father, being mortal, preserveth his offspring, how much more would I preserve those who are mine emissaries?

38 I say that I come unto those who have chosen me. I send them a pattern of that which is my personage. I make them as myself. I endow them with goodness. Their spirit presenteth me.

39 Whereof is it said of a man that the Christ is incarnate in him, that the Christ is reborn in one who cometh radiantly. I say, I am reborn hourly in those who make my music.

40 I preserve mine own majesty yet I share it with my cohorts. In that they are like unto me, their spirits take my pattern; I am in them and they are in me; behold we are one flesh, whereat the world exclaimeth saying, How can this thing be possible?

41 I say it is conversion that reacheth unto the spirit; it is the martyr's sacrifice; it is the seer's privilege; it happeneth unto those who take up my discipleship.

42 And yet do I repair into mine own being, I have my integrity, I preserve my own balance, I discern mine own watchfulness over myself.

43 As Spirit permeateth flesh, and men say, A child is born! so permeateth my Spirit the soul born of radiance that cometh on it suddenly.

44 Hath not my spirit talent to encompass many such? Say ye that I must confine myself to one instrument of personage?

I say that is a sacrilege, I say it is a torment. For many behold my spirit descending and cry, Are these not false Christs who thus come to plague us?

45 My beloved, know the mystery. I come unto one who saileth far seas, behold I come as well to her with the broom in the cot of the lowly. I come unto the speaker who filleth many rostrums. I come unto the king and bid him know compassion. Think ye all marvels are the adversary's traffickings? How cometh it that men do say, Only the evil one performeth in wonders?

46 Be ye as adults, secure in maturity. . . .

CHAPTER 180

HAVE YE known Light? Hath wisdom broken upon you? I say to such brethren: That which hath happened is divine in its essence.

2 The divine cometh unto you in form that is earthly, quickening your impulses, making you to read the event which approacheth.

3 Whenever was it otherwise?

4 Heavenly administrators are those who have given their lives to great strivings, but to greater than these cometh knowledge from the Infinite making wisdoms for achievements.

5 Goodly works of great profit unto the species are about to open unto you in this generation. Long have I hungered to make myself manifest, long have I sought to sit with you in my person.

6 Both were impossible till occasion demandeth it for reasons that I cannot make plain to your spirits, surrounded

as ye are by those not of us, though greatly do we love them and raise them unto wisdom.

7 Pray for them in your hearts, treat with them tenderly; mayhap we win them into our fellowship.

8 Others come unto you of great moment in eternity; wise ones approach you and send their speakings unto you; they cry with sweetness, We know ye are of Him though mortal flesh encase you! . . . lead us, we beseech you, unto mountain-tops of victories.

9 My beloved, harken unto me; I make showers of intelligence to rain upon you that ye may be their leaders indeed; I give you my knowledge that ye may excel. Are not my speakings proof that this is so?

10 Harken not unto the ungodly. Give no heed to the mischievous. Have no speech for those who clamor, We resent that ye do manifest, . . . depart from amongst us and afflict not our doctrine with lore that confuseth us.

11 I say it shall be well with you. I protect those who preach me, verily, verily, with sheathings of steel

12 Give ye heed unto mine instruction, give ye counsel unto sheep without a pasturage; thus do ye unite me unto you, thus do ye invite mine essence.

13 Know that I come when event decreeth. I come in a darkness, making all light. All things shall be known whereof men are ignorant. Great shall their rejoicing be, beautiful their anthem. Strong shall be their witness of desire unto me and that which worketh joy in this generation.

14 Keep your counsel, beloved. Be led not astray. I say again, Come unto me for wisdom; it shall in nowise be denied you.

15 Respond to my voice and I tell you of mysteries; keep not your counsel and the enemy destroyeth you. Behold his host is great.

16 Yet move ye in a calmness that another host protecteth you.

17 All in all I say, Come about your business. Drive forward. Press on. Give unto him who asketh of you, for lo, I say unto you that the one is as great as the million to me, and the million is only the one to the Father.

18 Ask not of men, saying, Which way do I go? doth my pathway lie here or doth it lie there? I say that ye have charts that absolve you from confusions. Will ye not consult them? Why else were they rendered you?

19 Always I am with you, and dwelling through you, making you to know your own divinity as Sons of Light ministering.

20 Verily my consciousness hath employment elsewhere, but that which is my Spirit abideth with you as a personage who passeth through you daily even as ye greet it.

21 Thus give I the wisdom.

22 Make no protestations that my consciousness departeth; always doth it hear you when you talk on my vibration.

23 That is your heritage, thus your conversion, that ye have such vibration, and that thus it performeth.

24 The sons of men know not whereof ye speak when ye tell them that ye have it; but say to them, ignorant, that they have it too; let them not be disconsolate; tell them of beauty; speak to them of hope; paint for them their heritage, that they have power to grow.

25 Cheer them when they start; make beauteous their

pathways; raise them when they stumble; sustain them when they falter.

26 I tell you that when our missions be ended, mayhap we go to other world-planets, knowing other world systems, encompassing them, serving them, doing them good. No greater mission have we than this. Mark it, beloved! . . .

CHAPTER 181

WE HAVE come to a place where the way hath a darkness. Do I not know it? Yet have ye not perceived that this darkness hath its purpose? Is it not true that night hath darkness only in that the sunlight hath sought other regions? Hath darkness any essence? Is it not lack of light?

2 I tell you that men have had their fault in this: that the sunlight of eternal values hath dazzled their eyesight; they have seen not the blessings that were theirs for the taking;

3 Their ways have been as dullards; they have played as small children; they have followed false prophets who have lured them with enticements.

4 The sluggard in wisdom hath come unto them and said, Perceive ye my teaching in that it is sweet; it partaketh of no auguries that calleth you to suffer; it raiseth no hand of the marplot against you; it giveth you your bench in the sunlight of soft reasonings;

5 Follow me, therefore, and behold ye lie in roses, your vestments are of silver, your wishes make men weak; behold ye are called to do a great service, but with your lips ye do it . . . else hath the evil one cause to destroy you.

6 Thus saith the sluggard and behold his cohorts seek him.

7 I tell you these are as false as they who say unto children

of men: There is no Father except he manifest in miracles; there is only doubt forever.

8 They bear themselves false witness. A great pity on them!

9 I say both shall come unto a place where their faces shall be glorified; they shall taste of the radiance; they shall lift up true voices.

10 Behold I tell you that mankind shall stand purified; he shall wander no longer in vales that hold darkness. When the sun of morning cometh, do not all see the sunrise?

11 When the saints have stood forth, and the prophets have revealed themselves, shall the blind not perceive the blindness they have sheltered? shall the cohorts of the sluggard miss the transgressions of their intellects?

12 My beloved! My beloved! Hoax not yourselves with vain imaginings, neither let the ignorant dissuade you from your rectitude; pretend ye no faith in that which ye know not, but be eager to teach what the reason accepteth.

13 Doth the sluggard annoy you? Slay not your brother's eagerness by thoughts of your annoyance; tarry not in goodly works because of aggravations; accept what is given and know it for profit, in that ye manifest a courtliness to logic.

14 When those who have distraction would seek you out for counsel, do them no mischiefs but lead them to rejoicings; provoke not the least among them by thoughts of your impatience, but harken to their quandaries and bless them with sweet knowledge.

15 For even as knowledge is given for your profit, so it increaseth as seed in a soil, so it knoweth moisture by much acclamation, so it hath growth as compassion raineth on it.

16 I tell you I commit no errand unto you that hath not its scrip in the purse of strong reason.

17 Harken to my maxims. I am your beloved friend who prospereth you well.

18 Wait for mine appearance!

19 Wait for mine appearance!

20 Wait for mine appearance!

21 But tarry not idly while the waiting is in progress. . . .

22 Which guest cometh soonest: he that is watched for, out of a casement, or he who arriveth as his host maketh ready, verily to receive him?

23 For it is goodly unto man to know these things: that one cometh unto him who showeth him the way, and prompteth him to walk in the pathway that is Light. . . .

CHAPTER 182

THE PRINCELY days of endurance are upon you; the smelting fires of clean stamina sear you; the days are of trial; the nights know a passion.

2 Lo, are they not the ballastings of faith which all men receive ere Holy Spirit honors them?

3 Voices cry unto the world as from a great wilderness: Prepare ye the way of the Lord! Make straight His pathway!

4 Behold ye receive them and ennoblement lifteth you, but not as men hear them. Ye do make interpretations according to your natures.

5 Ye have heard my pact, that goodly things come unto you. Have ye prospered in past seasons? Cannot that which was taken away be returned?

6 Hear ye a parable rendered for your solace:

7 A certain laborer toiled without ceasing; behold he was thrifty and saved many shekels;

8 Thereat did robbers take counsel among themselves, saying, We have learned of the shekels; we will go in and rend him.

9 Verily they seized him; they bound him with bonds; they came upon his silver and wrested it from him.

10 Thereat was he cast down, and his family bemoaned it. The laborer cried bitterly, That which I had salvaged because of my industry is a cancer in my memory! behold my days are numbered and I cannot save new silver; my days will not have it.

11 Would not that man have been foolish to have hanged him on a tree?

12 I tell you that in his sorrow his brother sent to him, saying: This day have I bequeathed thee all my worldly goods; I too have saved much silver and because I have no sons, I give it thee, my brother.

13 Great was the rejoicing when the servant brought it in.

14 How now, beloved! Presently came the tetrarch's sheriffs saying, The robbers have been captured; thy shekels are returned thee.

15 Thereat he who had despaired of all his earthly goods came into two bounties, his own and his brother's; he who had bemoaned it, that days were denied him in which to earn new wages, knew ease in his fortunes in that robbers had despoiled him.

16 Even so be it with you, my beloved, for the parable applieth to the times of your years.

17 Have ye a humor to gain unto an affluence? So shall it be! Whereof are ye saddened?

18 Not by words and fair concepts shall it come to you, but by maneuverings of that which is proper in circumstance. I say time is a clock that counteth out equity. Can ye not hear its tickings?

19 Do men rend their clocks asunder, that they tick at a pace?

20 I tell you there cometh naught to you that hath not been known since the beginning; heaven and earth shall pass away before life and the pact thereof shall forfeit on its measurings.

21 Ye have come to a place where the enemy presseth. Is it meet that ye shouldst treat with him, being also an enemy? Whereof hath one a power that is greater than the other?

22 Is it not true that many have cried aloud in the anguish of their sufferings? Think ye that anguish is conquered by anguish?

23 I speak yet another parable unto you---

24 One cometh unto you who maketh speech, saying, Perceive ye not that I perish for lack of substance? Behold I am cast down; I have naught to stay mine hunger! Give me of your increase that I may be fed.

25 Verily ye give him nourishment; ye impoverish your larders that he may be fat. Presently he saith:

26 Behold I was lean but now I am full; whereat I hunger more. Behold I go unto him who gave me of his largess and implore him again. His compassion is my larder; I have only to open it.

27 Seven times seven doth he come, when that which was given hath served him its purpose.

28 Think ye, beloved, such a one knoweth benefit? Think ye his profit ennobleth his spirit?

29 I tell you that I will have no part of him who saith, Lord, give because I hunger! I have largess for him who saith, Lord, give me substance that I may be worthy to stand with those serving.

30 I give unto those who vaunt not themselves, who know righteousness always, who greet goodness and pursue it.

31 I say unto the world, as I say unto you, The times have an augury; the days have a blessing; wickedness stalketh; night hath its blackness; the ways of the righteous are barred by transgression.

32 Is it not true, beloved, that those who hold out hope unto the unanointed know no trespass in eternity? is it not true that those who come making demands upon you, revile their own spirits and defile their own proudness?

33 Why seek ye the living among the dead? are those not of death who ever seek transgression, being sullen of appetite, demanding to be fed?

34 I say unto you, Feed ye my sheep in that they are my sheep; but feed not the adversary that would fatten on carrion even that carrion of reaping what it hath not sowed, or sowing what it cannot reap.

35 The patient have a problem and the righteous man a quandary, but he who hath his conscience clear in the service that he rendereth, taketh his cohorts and conquereth his kingdoms.

36 The times have an augury, I tell you again: That hath

been taken which hath not been given. That which was given hath not brought its benefit.

37 Yet I say unto you, that inasmuch as he who hath taken hath not been of promise, so goeth he out and knoweth not largess; he findeth destruction that cometh of unworthiness.

38 There are those among you who seek those who are dead, that food should be given them. I say that it shall be held against them. Behold, the living suffer, and should succor not be given them?

39 Vaunt not yourselves against the adversary, but harken unto those who have need of your substance, that they may be fat and rise up and bless you. . . .

CHAPTER 183

THINK YE, beloved, that the Father hath no power to take from the world the defilers of the righteous? I tell you these defilements are part of your pacts. . . .

2 Doth the evil day plague you? Arise in your knowledge and do that which is righteous.

3 Bind up him who would offend thee, but take care in thy binding that he meriteth thy justice. Mayhap it hath happened that the day is only evil that he may be delivered into thy hand.

4 Give no thought to him who asketh, Am I of the evil one because I see him stalking? Give thought rather to him who exulteth, The Light hath come unto me! I perceive my past error! I take up my standard and give the Beast combat!

5 I counsel no wickedness; I do you no mischiefs; I say

CHAPTER 183 ***The Plan Transcendeth Our Eloquence***

that ye have a charge to keep: that those who seek justice are in nowise cast out, that they live at your hands and their years know a blessing.

6 For behold I come to make strong the unbinding; behold I come to bind up the transgressor.

7 Arise and depart, giving thought to these teachings.

8 In the day that ye go, take thought to your going; give no hostages to mischief, that they rise again and rend you.

9 For the Father findeth him not guiltless who saith: The times are against me; I perceive they are wicked and yet I am helpless; I go not out to battle, but remain in my tent and give thought unto mine holiness.

10 The man who hath a cross and a crown looketh to his armament and useth it justly, that those may be marked who respond in confusions.

11 This is the program, that man may be ennobled.

12 If the world hath no rancor, then sweetness is a stench; if the times have no tumult, then peace is a mockery.

13 Would those who would read a mighty lore apply for wisdom at a little page, beloved? Ye know they would not.

14 The times are a lore. The strong ones are wise men. They draw to an accounting of that which is their wisdom. They give a peck and gain a pound. Life hath its roundness, in that they have shaped it.

15 These are the blessings that I leave in your hands.

16 The evil man saith, This life hath no profits. He looketh to his purse and findeth brass in it. Thereat hath he determined the substance of his treasurings.

17 The righteous man saith, I am come unto the world and find it filled with tumult; whence ariseth this tumult but in that

I should lay it? is this not mine errand unto myself? why else hath earth prospered me?

18 Hear my words, beloved, . . . the Father is not mocked. None cometh unto glory except he that hath earned it. No vast price descendeth upon the crowns of little men. . . .

19 The Plan is the Plan. It transcendeth our eloquence. We follow it with fortitude, watching it perform, trading in its substance.

20 The ways of the mighty have been found in advance; prophecy hath noted them; they are born into their diadems; I, even I, do conform to the ordainings.

21 How say ye, therefore, my beloved: We endure while rains pelt us, or, We give a week and get a year? . . . behold the darkness doth bury us? . . .

22 I say that ye do that which is part of the Plan, though ye know not the ways by which it proceedeth; ye do go in at a little gate and behold a great mansion; ye do plow a small garden and acres of wheatfields do open for your reapings.

23 So pause I in utterance.

24 He who is prospered hath a reason for his prospering; he who hath tumult hath not conquered its crashings.

25 The end is not yet for that which is prescribed us. How then say ye, We are felled by evil magic? Do ye see the end in glory? Have the reasons yet appeared by which your increase cometh?

26 I say the blind are blind in that they will not see; the strong are the strong in that the days have challenged them.

27 There is no turmoil in it except for little wisdoms.

28 Hear my words and do them.

CHAPTER 183 *The Plan Transcendeth Our Eloquence*

29 Arise and go in peace, remaking earth's marts its avenues
of justice, reshaping men's lives so that Love Eternal reigneth.

PEACE