

PAGES 136-137

CHAPTER VII

HOW WORLDS ARE MADE (BY A WORLD BUILDER)

Extracts from Communications

YOUR Universe, vast as it appears to be, forms one of a series, and in that series, it forms but a small portion. Your sun is the projection from a still more anterior and interior Sun, which, in turn, was projected from a sun anterior to it. Judged by the standard of our idea of time, your sun is the most recent of the series of suns that intervene between it and the Great Central Sun to whose sway they one and all are subject. Each of these suns, like your own, has planetary outbirths, and these suns with their attendant planets form "universes" composing the still grander Universe, in its totality, all subject to the Grand Parental Sun referred to, and around which they each and all revolve, thus forming a Universe of Universes. This great Central Sun, with all its attendant suns with their planets, forms a part of a still greater system, which in its turn forms but one of a vast number revolving round a still higher and more Central Sun.

Let us conduct you in thought to the period when, yet, your "Universe" was not. In the council of the Mighty Ones the subject of deliberation was "the creation of another Universe," to be more "external" than the one with which they were associated. It was

62. THE PROCESS OF MAN'S BECOMING

resolved that the work be proceeded with, and the result is the solar and planetary "Universe" visible to your own external sight.

The first operation was the production of a solar orb, which was to form the centre of the "universe," and which was to receive and give out (like the human heart) what was needful for the sustentation and perpetuation of the living forms that should people the attendant planets when they were made, and which planets were to be subject to the dominant rule of the central orb or sun.

No architect or artificer can produce an external earth, nor yet erect a building upon its surface, without some existing substance and material from which and by which they are made and erected.

Boundless space, and what appears as a vast void, is nevertheless pervaded and permeated with Life, either in solution or in forms.

When your central orb or sun was made, conditions suitable for the residence of those beings who were to inhabit it, and who could dwell in fire, had to be prepared. This preparatory process, somewhat analogous to the history of your own earth's preparatory stages for the advent of man, occupied a period of time that no mortal mind can tabulate or comprehend.

The *modus operandi* of the concentration of your sun was as follows. The influx of life-power from those Mighty Intelligences whose homes are in the Central Suns of which we have spoken, was brought to bear, or focused, in a given part of what appears to external sight as "unoccupied space." This caused the attraction and cohesion of the (living particles) that floated and swarmed in that particular region; and by manipula-

HOW WORLDS ARE MADE

63

tion of certain forces brought to act on this nucleus they gradually became more solid, or denser; and the result was the Solar Orb, which was to be the animating life power utilised for producing the planets as yet unborn. This life power was received from the Solar Inhabitants of the prior Suns, of which it was the outcome, and these Solar Beings became the artificers of the planets that were to be called into objective existence. By this you may see that the Solar Life principle itself is perpetuated by calling into existence a continuity of separate and distinct Solar Orbs. That Solar Life principle circulates through all the Suns which form the "Great Universe" of which yours is a part and the youngest in the vast system. The sustentation and perpetuation of the Beings who inhabit these various Central Orbs, or Suns, are the same in each, and the life quality of these is enriched and increased by the addition of human beings who have graduated and been embodied on the various planets outborn from themselves. Your sun receives and gives forth the life influx by means of what you understand as light and heat, and the current of life circulates from the Central Orb to the outermost planet in your system, whose distance is so vast that, although your numerals may express it, yet to mortal mind it is incomprehensible.

Your sun having been formed and inhabited by Solar Intelligences, they used the same means, but in another degree, and by focusing the life power on given parts, it was externalised, and the particles or atoms assumed a more dense form, with the result that material earths or physical globes came into existence. The creation or production of these planets was not by the fiat of one

erience is synthesised in the Identity of the Solar-Self.

The Solar-Self, which comprises all the solar Angels, as already been referred to. Not only does this Mighty Self comprise all the selves who descended as ^{MO NADJ} nucleoids to this earth, and returned "made in the image of their makers," but also all selves who have evolved in connection with the other planets of this solar system. Yet the unit-selves who have ascended from this earth, come to share consciously in the experiences of that manifold.

Now if each solar system is associated with a Mighty Self, comprising all the integral selves of that system in its identity, and if each unit-self in ascending inwards, from state to state, passes ultimately from our solar system to that of its anterior parental-sun and system, or comes to constitute a relay-link in the life-current between the two, and thereby comes to share in the experiences of the selves constituting the identity of that Parental Solar-Self, what conception can we form of the vastness of the knowledge thus embraced, and which becomes available to every entity comprised in such a Self?

Yet these Beings have said: "Your sun, which forms the centre of your Universe, is the projection from a Sun still more anterior and interior, which, in its turn, was projected from a Sun anterior to it, all these being subject to the sway of the Great Central Sun. Each of these Suns has planetary outbirths, and these Suns, like your own, with their attendant planets, form Universes, composing the still Grander Universe, in its totality all subject to the Grand Parental Sun referred to, and

round which they each and all revolve, thus forming a Universe of Universes. But be it known to you that this Great Central Sun, with all its attendant Suns, with their planets, forms part of a still Greater System, which, in its turn, forms but one of a vast number revolving round a still mightier and more Central Sun."

To follow these stages, associated with their concomitant Solar-Selves, and to imagine the expansion of knowledge that must accompany every step inwards that unit-selves must ultimately take in the course of their circuit of becoming, is not possible to any human mind. But the Infinite-Self, who comprises all, remains as far off as ever. So at least this outline serves to indicate the impossibility for any human mind to form any conception of what the Infinite-Self may be, as such. But we may recognise that Its Life manifests Itself and lives through all finite-selves, Spirits and Angels and consequently we may identify ourselves therewith, and also realise that it is in Him-Her that "we live and move and have our being."

The article on Identity showed that our perception expands there to an almost inconceivable extent. It also showed that each unit-self enters into the experience of the whole integral manifold, so that there is reciprocal interchange of knowledge resulting from experience. This article gives some apprehension of the almost inconceivable extent of expansion of the field of manifoldness held in unity, in which this sharing in experience and knowledge may ultimately occur.

It was taught in the days of initiation into the mysteries that the human soul, by the help of certain

QUESTOR VITAE:
THE PROCESS OF MAN'S BECOMING
LONDON, 1921, 254 PAGES



CHAPTER XXIII

SOCIOLOGY AS BASED ON MICROCOSMIC PROCESS

OUR social and political life would progress more rapidly if people could be brought to look on the community as an organism, or corporate unity, of which the Self is represented by the state or government, while the functions of all the organs of the organism, or the principles to which these correspond, are represented by groups of individuals (not necessarily functioning in a collective aggregation), the individuals standing in relation to those functions or principles as individual cells do to the corresponding organs in organisms.

The leaders of modern democracy are perpetually insisting on the State doing more and more for the individual while tending to ignore the obligations of the individual to the State.

This system shows that the obligations are mutual, that the directing-self is impeded in fulfilling obligations to the community, unless all its individual units fulfil their functions in their respective

tendency at present is for the individuals representing special functions to insist on their own conditions being improved, without regard to the consequences

tailed on individuals whose life consists in the fulfilment of other functions.

But it is well known that if any cell in the lungs or the liver, etc., fails in its orderly functioning, the collective life of the whole organism and of its directing-self suffers and is endangered.

This gives a concrete illustration of the evil effects and fallaciousness of egoism and self-centredness, and shows that the highest individual well-being can only be attained by the collective individual striving for the general good of the integral whole. The higher the level the general well-being reaches through individually contributed effort, the greater will be the benefit resulting on each unit constituting the whole. The transgression of this law, while entailing suffering upon the whole community, reacts upon the transgressor also.

There is a tendency among the peoples of the world to present to ignore constitutional government and to claim for the proletariat that, as they constitute the majority of the community, they are entitled to govern the whole.

But this is not in accord with the law of the Infinite-Self, as illustrated in the constitution of the organisms of the finite-selves in which it is immanent and through which it lives its life.

Undoubtedly the unit-cells integrated in man's physical organs, his muscles, flesh, skin, etc., constitute a enormous majority as compared with the neurones incorporated in his brain with its cerebro-spinal nervous system which constitutes the directing process of the intelligence of the governing self.

But it is nevertheless the latter minority that governs and controls and determines the former majority in the corporate unity in which they both live.

However, it is evident that if this illustration of the law of the Infinite-Self, as manifested in its finite-selves, may be accepted as an ideal model on which type the social organism might be moulded, it will be realised that neither the nerve-cells constituting the directing process of the governing-self nor the more numerous unit-cells integrated in its vital or executive organs can obtain satisfactory expression without the co-operation of all the others. They are all interdependent, whether they will or not. It is only by the orderly functioning of all the units constituting the integral-unity and by their individually contributed efforts to the general good that the well-being of each unit can be raised to its highest possible level.

A strike or anarchical revolt of the unit-cells constituting any particular organ in our organism would rapidly entail the disease of the whole organism, which again would react upon the organ in which the revolt had originated and the death of the organism would entail the death of the revolters. Similarly, the trade-unions may wreck British industry by their policy of "direct action." But in doing so they would also ruin the working classes, as well as the capitalists, and indeed the whole community, themselves included.

It is by the collective action of all the organs (or functions) that the external organism is maintained in its integrity. The same applies also to the social organism. It can only be by the willing collective action of the selves representing the diverse functions which go to

make up the social organism that the latter can be maintained in its integrity, and that its highest well-being can be reached.

The anarchical attitude referred to of some of the leaders of the proletariat is undoubtedly the logical outcome of the current fallacious conception of independent, separate self-existence, in a world dominated by force, which ensues from the old idea of a personal God, placed outside of and external to man, and removed from him by inconceivable distance.

This leads them to think that they are entitled to assert what they wrongly interpret to be their rights, to the uttermost of their capacities and strength, without consideration for those by whom they are surrounded and who they consider are actuated by similar conceptions. Self-interest is the inevitable outcome of the idea of independent, separate self-existence. But it fosters selfish antagonism, instead of engendering a spirit of mutual service and help. Whereas, it may be pointed out that the microcosmic process in finite-selves exemplifies that the highest result achieved in their own life process is obtained in the functioning of the association cells in man's brain and is one of reciprocal interchange, of giving and receiving in co-operative assistance and corporate sympathy. If we followed this example in our relations with the other selves by whom we are surrounded, how much more joy would be derived from life.

If the leaders in question realised their inseparableness from the Infinite-Self and their permanent dependence thereon, that we are all interdependent and all immortal, and that our position in our

sequence sequential to this life is (closely correlated to life here and does not entail a miraculous change of our qualities,) that it is not Jehovah, with his vengeance and jealousy, etc., that rules this universe, but Infinite Wisdom, Love and Power, they would no doubt be encouraged to seek to live in accord with the laws that make for the greater good of the whole, rather than their own self-interests when these conflict with the greater good.

Misled by apparent independent, separate self-existence, "the personality conceives and acts as if it was the centre of its own universe of thought and life and forms its judgments from the standpoint that it is the 'monarch of all it surveys,' which is as rational as the medieval idea that our earth was the centre of the universe.

"It does not yet realise that all personalities are carrying out—under the impression that it is by their own power—the purposes and will of the Infinite Wisdom and Love, who has vested them with the appearance of the possession of such power.

"But when the inner degree of life is developed in man, then the acknowledgment will be made with true humility, that all are instruments, consciously or unconsciously used, by the One Great Life Power and as such that all are doing the part assigned to them in the drama of embodied life."

The following communications bear on this subject: The position of every unit of life, whether on the external or in the internal planes, is not the resultant of its own choice, but is determined for it by the Great Ruling and Infinite Life Power, who so ordains,

and to whose unerring law every one, from mortal Angel and even beyond, must be subservient."

"Men think that they possess the power in their own personalities to determine their own position and surroundings, both in the present world and in the one to come; [they are unable to distinguish between appearances and reality, because outward appearances lend colour to this self-deception.

"The personality deludes itself with the notion that it could have devised a better way for the accomplishment of the end in view. But not until it can be demonstrated that that which is made or formed possesses the power within itself to influence the Great Power that made it what it is, can such a thing be or come to pass. We say it is for the ultimated self-conscious life-form in human embodiment to find his or her greatest enjoyment, highest happiness and loftiest aspiration, not in deriding and contravening, not in yielding to dissatisfaction and murmuring on account of the apparent discords of earthly existence, but in acquiring the knowledge of the why and wherefore of life being made manifest in such a form and the why all external states, surroundings and objects are as they are. Arrived at such a state of enlightenment 'within and without,' they will rejoice even in tribulation also, knowing that the experience gained by contact with, and passing through such tribulation, constitutes the steps, or progressive stages of the ladder [whose top is in the heavens and whose base rests upon the external earth. They will then learn to reverence the laws determining our existence."

"Has it ever been known that any unit of spirit life

the determinator of its own status or position, when entered into the conditions whereby it became incarnated in the human form, on an external earth? If it was not accomplished by its own will and power, the resultant of its life's career in the state prior to external ultimatum, how can it shape its own destiny, state and position in another higher or more interior sphere, of which it knows little or nothing? As well attempt to alter and improve the cosmic laws which operate in the outer universe, and which ensure the harmonious continuance and sustenance of the myriads of solar and planetary 'universes,' as to attempt to alter and improve the working of those great laws which operate in all kingdoms of life in external conditions and which are requisite for the continuance, sustenance and progress of the units that make up the totality, both in the outer universe of the Grand Cosmos and in the inner universe of human mentality and physical environments, are equally harmonious, and because of this, no confusion, disruption and much less catastrophe is possibly occur."

"The requisite strength to bear and fortitude to sustain sufferings, both mental and physical, which all must undergo in some form or other, will not come from any imaginary personal Deity, of so-called orthodox type, which has no existence outside of themselves, or from any individual Angel, but it must be found within or not at all. It will come from the recognition of all which each unitary form of human life has to pass through is the outworking of Law, operated by Infinite Wisdom, Love and Power. While in such states, darkness or ignorance surrounds and envelopes, yet in

due time or state the light will dissipate the
ness."

"As your knowledge is extended, so yours will
the power, not to control or alter, neither to evade
to have the consciousness of working in harmony
and co-operating in the action of spiritual laws."

"By bringing yourselves into conscious conformity
with the laws that operate on external and internal
worlds, in due time you will evolve and develop a
of self-consciousness whereby you can become one
and in conscious unison with the Power that works
and through you."

"There can be no disturbance of planetary life
motion. So also with regard to the unit of life, it
must not and cannot deviate from the course which
been marked out for it by the Great Infinite-Life-Power
who ordaineth and doeth all things well."

"Until the minor can comprehend the major,
the finite can compass and grasp the Infinite, it
never be that that which is made by the Maker
transcend the purpose for which it is formed, or as
would say, created. "Neither will the power which
said to be the inherent possession of the different
unit of life ever be able to compass, or transcend
even call in question, the action of the Great
Power, which is Itself in all worlds, states and
of conscious being and life.

"When we speak of 'It,' we refer to that which
the true Self in all self-conscious beings and which
which they could not be what they are; and by virtue
of the possession of this unseen and unknowable
Life, and which will be for ever beyond the power

beings to comprehend, Immortality is assured,
an ever-increasing consciousness in each and every
being state in the, to you, future scale of ascending
The finite is as it is, because the Infinite is the
of life and power within every form of life that
exists and expresses Its presence."

Ignacio Darnande Rojas - Marcos
C / BENIDORM, 5 - (5.º C)
41001 - SEVILLA - SPAIN)

19 FEB. 1968