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“PEACE INTO THE BITTER PLACE”

Further Thoughts on the Law of Forgiveness

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Part I

OF HUMAN SUFFERING

Too often we have thought of human suffering as something which contains within itself the very essence of all virtue and nobility. This is particularly true of those of us who have been reared in the orthodox Christian tradition: The monkish practice of mortifying the flesh to free the spirit appears still active among us, subconsciously, at least. We reject responsibility for our state and anesthetize ourselves in the attitude that were it not God's will, we would not be “suffering like this right now!”

Is this a realistic picture of the situation?

The average man who is consciously suffering is not concerned with much outside of his own condition. His mind is fixed upon his suffering, and there it stays. Thoughts of joyful worship of his Creator, plans for being a co-creator in the earth, duties of stewardship, and fellowship with his brother - all this has been crowded out. His mind is fixed upon his suffering, and there it stays.

Suffering, itself, is the barrier and that is all it is. Overcoming suffering is another matter. In the actual

overcoming we find Grace, and healing and growth can begin. Redemption begins here; a voluntary act of love embracing responsibility is carried out in the face of all obstacles and we come face to face with the Master.

How did it all get started, anyhow?

A picture of the planet Earth before the coming of Man would show a perfect mechanism running smoothly according to its own laws; in balance and in harmonious accord with its cycles and seasons. Into this three dimensional activity came the new Being, bearing within himself the only unstable element in the entire combination, his own emotional nature.

The new Being, or Man, seemed to operate consistently according to a three-fold pattern. In the face of any action, there was reaction, followed swiftly by an act of over-compensation. The first step conditioned the second, which was the emotional response to the situation. This was followed by an act more violent or forceful than the situation required. The result of this pattern is UNBALANCE.

The story of Man in the Earth begins here. It is the story of the Soul as it tries through successive sojourn in the

Earth to bring itself back into balance. Out of this simple "story formula" spring all the multi-colored incidents of love, hate, wars, murder, moments of beauty and tenderness, disappointment, ecstasy, and finally, redemption. The seeds of all these things were placed in the Soul in the beginning, for this was God's "controlled experiment". No matter what happened, He had "not willed that any soul should perish".

What was the prelude to all this? What went before? The pattern, obvious perhaps to the philosopher, shows a proneness, a preconditioning of the soul to fall into error by the very nature of its being.

The Cayce records tell us that when the soul of man was first separated from its Creator and realized its state, fear entered in. Since fear attracts that which gives rise to it, the blueprint for human suffering was established within the soul forthwith. Propelled by fear, as a frightened man, perhaps, will bury himself in work to forget his loneliness, the soul buried itself in matter.

However, as the soul swam into consciousness of Earth, another possibility presented itself. This was the experiencing of pleasure through the fulfillment of Desire. To experience pleasure in the earth plane, however, it was necessary to take on a physical body. This was done, after some experimenting and the story of Man's trip down the primrose path began. Involution, involvement in matter, Adams Fall, followed as the soul pursued its own ideas of what it thought might prove pleasurable.

One might well ask at this point that if the pursuit of pleasure could only result in the involvement or the trapping of the soul in matter, whatever was to bring it safely out again? The "joker in

the deck" had already been planted and soon it became apparent to the straying soul that a body through which pleasure could be experienced was also subject to pain. Having been given absolute free will, the soul could bury itself in matter as deeply as it could stand the pain of it. When the pain grew too great, the soul would turn again to seek the laws of its being and its relationship to its Source, to return there as quickly as possible. In essence, the verdict would be, "There must be some other way!"

In order to check this Fall of Man through successive aeons, great souls throughout history attempted to stabilize the situation. These individuals, more charged with a sense of responsibility toward their fellows since they had not fallen so far, did this by setting up various forms of discipline. Samples of this in comparatively recent millenia were known as the Mosaic Law, on the spiritual level, the Greek mental discipline, generally epitomized by Aristotle, and the physical disciplines of the militarists of Sparta, Rome, Prussia, and so on.

The essence of a discipline is that by acting out the desired pattern or condition over and over again, until it becomes habit, the individual or group will then react according to it under any circumstance of challenge or trial. In this way, the individual will more nearly avoid the painful and tedious consequences of unbalance and loss of control of a situation which results from a purely emotional reaction to anything.

However, the various religious disciplines of the world could only check the Fall; they could only stabilize the situation. It was soon noted that any discipline persisted in too blindly could bring about another kind of involvement. This was the fixation of the discipline itself, under which the soul

becomes so stabilized that it becomes "sot", so to speak, fixed, rigid in being, with a corresponding loss of its own natural creativity.

So even in attempting to stabilize himself, Man came upon new pitfalls and traps in the very nature of his own escape mechanisms. The creative man, without discipline, was sporadic and desultory in his output, the disciplined man without the vision of the creative mentality became merely a conditioned automaton, a smoothly running machine and at the bottom of the ladder tossed and writhed the "accident prone", in formless disorder.

The accident prone state, so to speak, was a condition of mentality so low in awareness content that the subconscious instinctive warning mechanisms failed to function in time. Because of the instability of this mentality, it was largely rejected by the disciplined mind engaged in constructive enterprise. Yet, it was possible, too, for the creative man, as well as the disciplined man, to become accident prone through carelessness centered in some form of self-indulgence.

As long as the Israelites adhered to their own rigorous discipline, they were more vigorous and alert than the tribes which attacked them.

When they "cut loose" from their discipline, they went into captivity for awhile to think it over. In captivity in Babylon, they returned to their former disciplines and when the proper level of consciousness had been regained by them as a group, they simply walked away from their "prison".

This example of rising and falling consciousness of the group, as well as the individual, would be described by the Israelites, probably, as periods when Jehovah smiled on them or forsook

them in His wrath. Elsewhere in the Bible, it states succinctly that the "hand that smites thee is thine own".

Nevertheless, it was these same Israelites, operating under their own very strict Mosaic discipline who were the first we know of to recognize the need for a Messiah or Redeemer so powerful that by His coming among the children of men, He could, alone and single handed, set them free of their various entanglements.

What would necessarily be the nature of such a colossus? How could such a man be entrusted with so much power and by whom?

The followers of Islam are told that there is but one Soul. Carl Jung states in effect that all human minds merge at a level he terms the "collective unconscious", within which are stored all race memories and experiences. The Cayce readings sum it up succinctly: "All souls are One." Thomas Sugrue gives a dramatic picture of human relationships in his book, "Stranger in the Earth", by portraying the collective unconscious as a vast subterranean sea - which rises to the surface through innumerable individual wells. These wells would, of course, symbolize the individualized conscious minds, narrow, circumscribed and limited, Yet patterned on the larger one below and filled with the same "water". By implication, the Source, or Spring, from which rises the subterranean sea would be the doorway to the Infinite. The water of the Spirit of the One Mind fills them all. We are provided now with a clear picture of the human relationships one with another as well as with our Source.

Close to the opening of the Spring or Source, in our analogy, broods the mind that became Jesus, the Christ, at one with the Source, knowing all its plans and thoughts and at the same time

in charge of and responsible for the state of each separate well, through His stewardship of the underground sea, the collective unconscious.

Was the Master referring to this when He said, "Inasmuch as you have done it unto the least of these, my brethren, you have done it unto Me?" Or when He describes His relationship in St. John, 15th chapter, verses 1 to 5? The passage shows the dependence of all the branches of the vine upon the trunk for all nourishment, by which the branches bear fruit. The terms of the Sacrament state the same thing: "This is My Body broken for you; this is My Blood shed for you. Take, eat, this drink often in remembrance of Me", setting up a perpetual reminder of the dependence we have on Him, offshoots as we are of the One Soul, the Amilius-Adam Christ Soul, as the Cayce readings describe it in its progression through its experiences.

Is this a new concept? Compare what John Donne wrote in the fifteenth century:

"No man is an island entire of itself. Every man is a piece of the continent, a part of the maine. If a clod be washed away by the sea, Europe is the less as well as if a promontory were, as well as if a manor of my friends or of mine own were. Any man's death diminishes me because I am involved in mankind. And therefore never send to know for whom the bell tolls. IT TOLLS FOR THEE."

This relationship is of course, subjective; it has to do with the soul mind alone. The physical body is the shell of congealed spirit which keeps us from recognizing our universal brotherhood.

Our premise now takes a form something like this: that as the first soul projection Amilius-Adam left its Creator, it came into earth

consciousness and sent down probing roots to draw out the desired experience. These roots symbolize the individualized souls you and me, no two exactly alike, drawing up the experience and storing it in a collective mind under the watchful eye of the Mind that we know now as the Mind that became the Christ. As the evolved Son of Man, responsible for the redemption of all His parts, this Mind periodically has made excursions into the earth plane whenever the earthly situation has required His Presence. For the Mind that became Jesus, the Christ, the sum of all individualized minds has never really left the Presence of the Father, or the point of origin.

In this way, it was possible for it to manifest as the individualized Adam, Melchezidek, Joshua, the Nazarene (or whatever form was required by the times and circumstances) and still be able to say, without ever losing contact with the fact, "I am the Way, the Truth, and the Life. No man comes to the Father but by Me!"

In these words are the implication that the return of the collective Soul of Man is to be in exact reverse order to the way it went out from the Father. First the "roots" or the individualized souls are being drawn up out of earth consciousness by the sheer force of Redemption as exerted by the Christ Mind on behalf of all its parts. Then the "roots", absorbed within the collective Christ Soul filled with the desired experience, the Christ or Son, in His turn returns to the Father in triumph.

Only such a Messiah or Redeemer would be powerful enough to draw all men unto Himself, by coming into the earth as the bearer and demonstrator of the Law of Forgiveness through Love, binding up the wounds and instilling "Peace into the Bitter Place," in the apt words of John Masefield's poem, "The

Passing Strange."

In the way the individualized souls could find their way out of the morass; the law of an "Eye for an Eye" could be replaced by the new law and involution of the soul into matter would end and evolution could begin.

Nevertheless - and this was the most striking point of all - invocation and application of the law of Forgiveness still depended on individual choice, for not even now would the Father deprive His children of their right of Free Will.

Part II OF HUMAN REDEMPTION

The natural result of the concept of Man as a single entity would place the investigator in a unique position. He would never have to go farther afield in his investigating than his own person. If the pattern of the Universal Man is truly the structure of each of its individualized parts, the study of the part would reveal the secrets of the Universal Man, a sevenfold creature in a sevenfold universe.

The Cayce readings offer the clues which follow.

The human endocrine system is made up of seven basic focal points or centers. They are listed from the ground up, so to speak, as the gonads, the lyden, the adrenal, the thymus, the thyroid, the pineal and the pituitary, which last is the master, or controlling, center. The respective glands and ganglia are centered here and it is here that the elements of body, mind and spirit come together. The will can be exerted here in any direction.

The implication of this becomes startling if one can accept the premise that a man in complete control of these centers could be a light to the world. He could manifest genius at present

undreamed of; he could be master not only of his emotional and mental natures, but of the physical make up even to personal appearance. With such vast gifts of body, mind, and spirit, he could change the history of the world.

Could any man actually achieve such a lofty state? The Christ could and would. The story of His Coming, of His Life, would be a demonstration that it was not only possible, but once it had been accomplished and the Way shown, it would be incumbent upon each one of us, His parts, to do likewise. His words and actions would contain the secrets of all redemption.

To return to the key to our story, however, which is the endocrine system, we select one of the seven centers as an illustration, the adrenal. None of us has escaped experience with this emotional powder keg, and its actions and reactions can be broadly drawn. How is control of this and all other centers recaptured, and by what?

The Book of Revelation sets forth the faults and virtues of seven churches in Asia. These churches, say the Cayce records, symbolize the seven spiritual centers of the body Listed from the "ground up" again following the order given above they are Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.

By this route, we arrive at the symbol of the church of Pergamos as representing the adrenal center. The faults of this center are set forth in a brief recapitulation of the doctrine of Balaam, "who taught Balac to cast a stumbling block before the children of Israel to eat things sacrificed to idols and commit fornication."

In order to "break the code" in which this important bit of information is concealed, it is necessary to recall a custom of most tribes of antiquity. This,

briefly, was the mass projection by the tribe its religious ceremonies of all "waste thought" - of all inner conflict, fears, hatreds, etc., into the bodies of animals. These beasts were then slain and burnt. In this way, the ancient peoples rid themselves of their own mental poisons at regular intervals. In the Book of St. Mark 5:1 to 13, the Master is shown making use of this strange (to us) logic in freeing the man possessed by demons. Balaam's sin lay in causing the children of Israel to eat meat which had been saturated with their own psychic discharges, so to speak, and thus becoming reinfected with their own poisons.

Applying this understanding now to the adrenal center, the implication is that the adrenal center has no system of elimination.

In the cave man days, when a man came face to face with an enemy, his adrenal glands poured their secretion into his blood stream giving him quick energy to fight or run away. However, in more civilized (!) periods this was not always so simple. Because of customs and circumstances, a man might not be in a position to discharge the quick energies that rose within him during some emotional crisis, with the result that the emotion had to be repressed. When this happened, the entire experience, plus its attendant energies backed into the soul and became lodged in the subconscious. This was like eating "meat sacrificed to idols", for assuredly one would hear from this psychic poison again at some future, much less propitious moment. Until this was cleaned out, the recurring experiences compounding itself at each repetition, would drag the soul further down into materiality (key word here is fornication) until the creative function of the soul would be held immobile.

What was the connection between the adrenal center and the mind, subconscious or otherwise? Again the clue is found in the Book of Revelation. Each one of the seven centers of the body is in the charge of a "mind cell". These mind cells are symbolized by the seven candle sticks mentioned in Chapter one, Verses 12, 13, and 20 the places of light, so to speak, The mind cell, microcosm of the Universal Mind, is able to think, remember, and imagine. The human mind, far from being contained entirely within the head is placed at key points all through the body.

What is true of the adrenal is, of course, true of all the centers as well. Each center must be harmoniously aligned one with the other as well as being harmonious within itself, for through disharmony comes disorder, disease and physical suffering.

Extending the premise outward in all directions, the Mind that became Jesus the Christ might be defined, in a sense, as the "mind cells" of the collective unconscious, for in all these key points throughout the universe, the "mind cells" are charged with the healing and redemption of all their parts. The pattern for the Universal Man, the One Soul of Islam, is the same for all the most infinitesimal subdivisions of body, mind, and spirit.

The mind cell is the connecting link, so to speak, with all minds, in One, of the universe. Through it, we can move in any direction, into the conscious, subconscious and superconscious — into Universal Mind, in our study.

This is the mechanism; what is the task? To re-establish CONTROL over self.

The only point at which this begins is in the conscious mind, which is the seat of choice. In this limited, three

dimensional, shallow contraption lies the divine gift, which is not shared even by the angels, FREE WILL. Limited in scope as the conscious level is, its importance is the fact that it is the point of selection.

Below this lies the subconscious with its own set of laws and conditions. Unlike its offshoot the conscious mind, the subconscious has no gift of selectivity. Yet it projects as a field of magnetic force which attracts to itself that which is most like itself at any given time. It is manipulated largely through suggestions by repetitious thought, word, and deed. As the seat of all habit patterns, it thrives on monotony. It is the storehouse of all memories and old habits down to the level where it becomes one with the collective unconscious and its store of race memories and group experiences.

In the dream state, the subconscious takes over the function of the conscious mind, and operates by the Will, or desire, situated within itself. (However, a man consciously aware that he is dreaming can control his dream by changing his desire.)

One form of accident proneness is manifested, perhaps, when an old experience or belief, serviceable in its century and place, is reactivated out of content with the present circumstances. When this happens the law of karma is said to be invoked. This can be so startling in the individual's experience that it is attributed to Divine Wrath, (in a beneficent form, it could be thought of as the touch of destiny,) triggered by the magnetism of "like calling unto like", the stored experience rushes for the upper air with irresistible force. Repeated constantly, this can reduce a life to chaos, unless the individual understands how to put this department of his subconscious mind under strict control.

Unfortunately, this point is little understood.

One of the strange little whims of this region of the mind is that it, the subconscious, will not operate if spied on! Nandor Fodor, in his study of the "poltergeist psychosis" describes how, in his experiments with this abnormal condition of the subconscious, the poltergeist phenomenon would not manifest while he was looking directly at the subject. To test this, try spying on any subconscious function such as breathing, or "look in" on the stomach while it is digesting a meal and see what happens! The conscious simply withdraws and leaves the problem with you!

A description of the subconscious in its days of grace is given in Genesis, Chapter two, verses 8 to 10, in which it is likened to a garden from which the Soul of Man derived nourishment. The tree which grew in the center of the garden looks much like the human ganglia with all the centers, control of which was lost when Adam and Eve were escorted from the "garden".

In Revelation, chapter three, 12th verse and again in chapter twentyone, verses 2, 11, 27, it is shown now as a city, foursquare, the "New Jerusalem", filled with the "treasures" of the desired earth experience, painfully gathered through the aeons of the human adventure in matter. The "garden" concept might be said to represent the property in its natural state; the city is the property "improved" and built upon.

The superconscious mind is the doorway to the infinite. It is analogous to the "mind cells" in point of responsibility for the individual man. It is the observer in whose custody the soul has been placed and is continually reporting progressions up or down to the Universal Mind. It can take no direct

action unless asked to by its subject parts.

The first step in the return of the entity to self control through the Law of Forgiveness is the statement of the choice by an act of will on the conscious level. This may be done by prayer, meditation, and a progressive change of attitude. It is necessary to have the Highest Guidance in bringing the various mental levels back into controlled creativity, for what, by now, may be obvious reasons.

Control is established over all its parts when the conscious mind through constant application in thought, word, and deed, becomes centered in the superconscious. This is what is meant by the Christ Consciousness, as the Master demonstrated His control over the Universal Forces of His subconscious in His miracles.

This is the plan; this is the blueprint. The realization in actuality is the battle.

Once the individual has laid his petition for return before the Highest Mind, through the Christ he then acts as he has prayed to be. The psychiatrists' couch, perhaps, is replaced by a program of active service. By this means, the past conflict and frustration are safely released from the soul. Cheerfully, he faces all karmic situation as the are encountered, forgetting self first and then all offending brothers. As his sophistication in these matters grows he learns to recognize karmic situations, without going into all the details of the original circumstances.

He senses that whenever the emotional reaction to a person or situation is marked or violent, all out of proportion to the present circumstances, there is a debt to be paid; "peace" must somehow be brought into the "bitter place."

As responsibility is assumed and demonstrated, more and more control over the subconscious is placed in the hands of the individual. This comes about in a very curious way. In a program of active service, and as a direct result of it, comes a growing sense of worth and confidence. Confidence stems from belief and belief is the open sesame of the subconscious, reactivated now as the human tool box and power plant. Improved circumstances follow as a direct result of this; control of the "intangible factors" of existence is secured. There is seemingly no limit to this, as epitomized by incidents in the Master's life, fantastic, unbelievable, by our standards of experience. Who can "believe" that a fish really held the Master's tax money in gold, or that He knew exactly the circumstances and location of the animal waiting to bear Him on His triumphant entry into Jerusalem? Yet the secret of the Master's realization of these situations lay in the factor of His own BELIEF.

Greater things shall ye do. . He said.

These are merely the by-products of Christ consciousness, however. The real healing and growth is taking place within the human heart, in the worship glorifying the Name of the Father, through the Son, for in this is all fulfillment.

And so, as forgiveness is piled upon forgiveness, the subconscious begins to act on the suggestions so constantly given, and belief is piled upon belief. Under the watchful eye of the superconscious involution ends, evolution begins, and the subconscious becomes the instrument of God, as it was originally. Creativity can now proceed.

Still the subconscious will not operate if spied on; healing and growth

cannot take place when one's mind is on self. The Golden Rule, "Love thy neighbor as thyself," - "Greater love bath no man" - "My brother's keeper" - what have these ideas to do with the healing forces of the subconscious?

Just this, That when a man in deep need can pray for his neighbor with all the urgency and concern he would have for himself, only then can the healing forces take action. No longer spied upon, the subconscious healing forces overflow the "cup" in all directions healing him in its passing,

flow outward letting "peace into the bitter places" of the whole world! Circulation is necessary.

The Redeemer, who brought the Law of Forgiveness into He world did just this in dying upon the Cross.

"Father, forgive them for they know not what they do." It was His last recorded prayer.

And from that day to this, the world was never the same again, for conscious evolution had begun in the Soul of Man.

The End

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