

The Pathway to the Stars

Friends, Welcome to Unarius –

We have heard in our circles and in our own way of life various interpretations, such as the Aquarian Age and we might even say in the terms of the more fundamentalist, such things as the approaching millennium, the second coming, etc. There is also at this time, considerable confusion which is naturally evident in times of a great change or a metamorphosis which is taking place among the races of people in the world, and which is a very necessary part of evolution. It means that these people are becoming more or less stratified, reaching certain plateaus of elevations in their own personal interpretations of these values of life.

Now, I feel sure that every one of us here has a considerable and justifiable sense of pride in being an American citizen. We pride ourselves on having a greater understanding of life in this country, a greater interpretation, and a higher elevation of living. It is reasonably accurate to suppose that if the human race is to evolve into a future dimension or time where such relative factors and the proper integration of spiritual consciousness does take place in the hearts and minds of people, that America will be at least foremost in the ranks and the leadership of such movements. It can be assumed that America was created from some of the most Infinite concepts from the higher dimensions of life.

There are grave dangers which are very apparent to the people of the world at this time. It is my purpose to take up some of the more basic problems in the relative plane of introspection and interpret some of these things for you. As individuals in this coming change – or great evolution – or cyclic consciousness of mankind, there must always be those who are the way-showers – those who go ahead. It is they who perhaps take the brunt, the burden of the critical attitudes of the multitudes of the world. These are the inventors, the scientists, and there are various other interpreters of different concepts of life.

Starting with some of the more basic and specific problems of mankind that exist upon the planet Earth today, it is quite obvious to the layman or student of Truth that we are indeed living in perilous times, and since the explosion of the atomic bombs over Japan in 1945, which brought a sudden and dramatic close to World War II, man has become increasingly aware of the fact that these are very tragic times. It has also become quite obvious that with the coming of the new Atomic Age and with the many hundreds of thousands of new electronic, chemical and mechanical inventions, there has been a great change in our lives.

The new methods and means of communication and transportation have literally reduced the size of the earth. We no longer have the natural protective barriers of the oceans, mountain ranges, or great distances. We are constantly being reminded of the fact that enemy bombers could reduce our great country to a pile of atomic ashes.

These facts compounded with the great numbers and multiplicities of the numerous scientific discoveries and inventions have given us new fear problems, new compromises and pressures, and consequently, more distortions in the average individual's life. Further conflicts are added when such an individual tries to free himself or to solve these conflicts. Unless he is fortunate to have a completely objective mind, he

may find himself only mired more deeply in the quick-sands of these countless concepts, expressions, and derelictions with which he is surrounded.

Moreover, the average individual does not have a completely objective mind. It is a well-known fact that the average man cannot think constructively from his objective mind, for this mind is merely the screen upon which all of the countless acts and experiences of his life are reflected. What he calls thinking is merely objective relationship of the present tense to any one or a number of such previous experiences and he reacts according to such extractions of comparisons.

Man's pattern of life is made even more confusing and more complex by the realization of certain spiritual elements of life; these, he may vaguely realize internally or externally; they may take on various vaguaries of spirits, gods, angels, demons, ogres, devils, etc., or they may merely be superstitions. He may also be impelled by some inward desire wherein he seems to feel an affinity with some great creative force or forces, which may or may not be inspirational whereby he may feel some sense of relief from the pressures around him.

Individually, each man's problems are different. He also looks upon them differently and interprets their values according to his own concepts. Yet, basically, the elements which can solve every man's problems are the same and the fact that one or several of these elements are missing in the average individual's interpretation of life is quite evident. Collectively, as a community, a nation, or all nations, our position in life is a direct by-product of the great masses of people. It is also apparent that while man interprets life in an infinite number of ways, yet he is, collectively, the same person.

In our analysis and introspection we must arrive at a basic platform of evaluation whereby we will solve, not only for ourselves, this riddle of life but assist substantially in solving the same riddle for the masses. How then can we attain this solution?

First, it may appear a strange paradox that man has at present just as he has always had, this solution in his hand. Looking back into the written pages of history, we see the rise and fall of nations, empires, and people, all with the same basic problems, the same internal and external strife to bring themselves into what they believe to be the best way of life. This is at present, just as was true in the past times, every individual's own interpretation of self-realization. The great collective masses of the world are torn between the values of the material elements of this realization and the more vague inward desires of the higher self.

And so it is thus today that we see mankind in this same life and death struggle with these internal and external impulsions and expulsions – on one hand he has been brought up in a society of social structures which place great emphasis on self, therefore, he develops a strong ego. This ego or selfhood is something which is composed of all the ingredients of reactionary thinking which the individual thinks is necessary to support his life.

Here again is conflict, for man sees about him in the varied ways of his society, a necessary amount of integration and a dependency upon his fellow man. He is constantly forced to admit that his fellow man is much like himself with the same basic problems and relationships, and with a comparable amount of intelligence. This strong material ego may also complicate a person's life inasmuch as certain deflations of this false ego structure give rise to various emotional conflicts which develops a neurosis or a neurotic thought pattern.

A further search in our analysis reveals much factionalism and a great deal of dependency upon these various scientific, religious, or political factions. These various factions also add confusion to the individual or to the masses of people, as such dependency is a form of moral opiate, inasmuch as the person does not now face his problems realistically and solve them for himself.

It should be apparent that since the moral fiber of a nation is composed of masses of people, we can therefore resolve its strength into individual structure; that, if a person is weak, inadequate to solve his own problems, he becomes one more of those proverbial weak links in the chain.

There are also other factors in the expression of these various factions of which everyone is quite aware. For example, there is much hypocrisy for self-attainment of wealth and power, as well as exploitation of the masses, etc.

To bring our introspection down to a definite point of focus, it is quite evident that the world is dramatically in need of a new philosophy, a new hope, a new sense of direction. Also, it is quite apparent that such a new philosophy will not come from any existing structures, neither religious, scientific, political, or otherwise; neither will it come from individual leadership.

John Q. Public has built up a strong resistance to all existing types of salesmanship – spiritual or material. If Jesus appeared in person today, quite likely he would go unrecognized. Or, if he was recognized and established, it would immediately re-create the same reaction as was demonstrated in Palestine. Various minority groups who wield some sort of power are very jealous of these positions, so are various and sundry religious factions and their leaders; consequently it would only be a repetition of his previous life; somehow, some way, there would be another crucifixion.

The same might also be true as to the form and pattern of any other Avatar who might reappear. Buddha's mission, like that of Jesus, did not materialize until more than two hundred years after his death. By that time, serious distortions and malformations had taken place in the original simple, straightforward philosophy. Zoroaster and his work suffered a similar fate. Only Mohammed was more fortunate, for under his direction the Koran was written and Islam established, which has withstood most of the attempts to reinterpret or distort its contexts.

So it can be said of the vast welter of religions and interpretations, either in the East or the West, that while they all contain much of the truth, inspiration and virtue, yet it is evident that man will not, for various reasons, try to readopt or reestablish a new concept or philosophy of life from these existing structures, which would reunite man in his numerous factional expressions into a universal brotherhood and one which would heal the world of its ills.

It has been truly spoken that love is the great directive force of God, and agreed by men of all nations, races and creeds, and that to love each other would unite man in a common brotherhood. Yet love is not turned on or off like water in a faucet, nor can we tell others to love thy neighbor when we do not. The attitude of self-deification which is generally assumed by the hierarchy of Christianity among Western nations is a great barrier in attaining international brotherhood. The same is true of our much-flaunted democracy; and not infrequently do our eastern neighbors peer over our back fence and see our slums, gangsters, dope addicts, sex maniacs, and various other derelictions of society. Even our mud-slinging political systems and elections cause consternation in the

more simple straightforward minds of other nations. While we are calloused and indifferent to what is called our American way, yet many of our habits and customs are quite shocking to others.

So it can be assumed that any new philosophy or international brotherhood will have to be gradually developed; it will not come about in one generation or even for hundreds of years. It will come through the hearts and minds of those future races of man which will inhabit the Earth. Some of these people in the future will be in our presence; through incarnation, they will have to come back from some higher dimension with the answers to man's problems and the necessary love to motivate and activate this wisdom. No one can be taught love; this comes only through the psychic realization of self and God, and of the universal unity of all men, a psychic experience which transcends man into spiritual concepts which know of no material barriers of selfhood.

A common fault of man is that he is quite inflexible in his thinking and in the acceptance of new ideas, as his whole philosophical structure of life is based upon reactionary elements from which he attempts to conduct his daily life. And so it is, that because of the inflexibility of man's thought patterns and because of such great stress and unbalance between this scientific age and the old fundamentalisms of the past, man is torn between two worlds of expression. The world around him is filled with conflicts and pressures. Even the marvelous inventions which we have and use are in themselves all distinct problems and compromises in our own way of life.

As a result, at the present time there is distinct separation and conflict between the scientific world and the world of fundamentalism. There have been numerous attempts by individuals or groups to reconcile these factions, yet it is quite evident that there has been little or no success. Science cannot accept the vast welter of religions, occultisms and theologies, for science is based on certain definite evaluations of the physical elements which have been arrived at through much labor, experimentation, and such mathematical formulas which have proven true in the test of time.

Nor can fundamentalism accept science, for such concepts as are contained in these religions are based primarily upon factors or elements which are spiritual in nature and have their origin in other dimensions or planes of life which science has, to date, not as yet explored or even entered into. Even the fundamentalist is at a loss as to how to give a comprehensive explanation of these spiritual planes or dimensions which would open the door to both factions.

Fortunately, there are many large and small minority groups which are composed of individuals who recognize to some extent the deficiencies and missing elements and are attempting to bridge the gap and bring about an integrated concept. However, these groups of individuals either lack the necessary knowledge, or for various other reasons have not as of now made any appreciable gains.

To obtain a more comprehensive view of man's many problems and thus form a more basic idea as to what these missing elements are, which would help bring about this great metamorphosis of life, let us go backstage to the various hospitals, clinics, and sanitariums, where science is trying to cure man of his many so-called incurable diseases, both mental and physical.

It is a great paradox, indeed, that the whole structure of atomic science is based on comparatively unseen factors since even the atom itself is still almost theoretical as far as science is concerned; moreover such a science is, in itself, approaching such unknown

dimensions as were only vaguely envisioned by such men as Einstein, Newton, and others.

Thus it is that the man of medicine, psychiatry, etc., is using a science based primarily upon the so-called spiritual intangibles, yet he refuses to recognize that man is a spiritual creation although even the atoms of the human body are energy which is supported by these higher spiritual planes.

So it is that the doctor labors vainly to cure man of this great burden of disease and names such conditions as cancer, epilepsy, diabetes, arthritis, and many others. The psychiatrist also labors almost fruitlessly to find the cause of the numerous mental disorders which he has classified as paranoia, and numerous other distortions of human intellect; and like the man of medicine, he too, has a paradox, for while he attaches electrodes to a man's head or gives insulin shock therapy, he condemns the witch doctor in the jungle for giving magic treatment, not realizing that shock therapy causes pain to the obsessing entity and makes it temporarily leave the patient; so does the witch doctor with his mask and rattles try to frighten away the evil spirits. Who can say who is the most intelligent? At least the witch doctor knows what he is doing.

That we have been lead to believe that the various sciences have given much to relieve man of these physical and mental ills is only partially true. Some of the great plagues of the past have been supplanted by other killers even more potent, some of which are direct products of this highly involved civilization. Moreover, the doctor or scientist does not have the ultimate answer and will, when pinned down to an answer of cause, shake his head and admit he does not know what causes these so-called incurable ailments.

It is quite indicative of our time that we are suffering from a disease of over-civilization which belies its name. To see babies only a few weeks old suffering from diabetes, stomach ulcers, etc., (10 percent of the children going to school the first year have ulcers), is something which wrings the strings of your heart.

Hourly the calls of distress go forth over television, radio and other channels of communication, and we are asked to contribute to this or that charity. Crippled children stare at us from posters everywhere we look, the hospitals are chaotic groaning masses of suffering humanity; the asylums ring with the screams of the mentally obsessed; the prisons are brothels of horrible human iniquities. On one hand the fundamentalist cries "return to God, believe in Christ," on the other hand, we hear them warn us to see our doctor regularly, one out of four dies with cancer, X-rays for tuberculosis, and numerous other reminders and pleas.

And yet the burden rises, more and more people are stricken, churches hold services for those who but a few days ago sat in the pews. Within and without of this go the searching, seeking throngs of humanity; ever seeking and questioning, not realizing that this seeking is the greatest of all paradoxes since God, as a part of every man, has placed all his wisdom within everyone's reach, the answers to all problems within every man.

It should be obvious to the earnest seeker that the necessary ingredients or elements to cure man's ills cannot or will not be extracted from a pure material and physical science as it now exists. Obviously, too, the fact is that these elements have not been extracted from any of the existing fundamentalisms, most of which have been in existence for at least two thousand years.

As for our existing Christianity, which thousands of various churches or factions have developed, and which for the most part have attracted persons who live on certain compatible levels of life, and while they help fill a large gap in what might otherwise be a spiritually sterile nation, yet all of these churches function on an inspirational level. While they are called fundamental, they do not explain the tangible elements of life which have largely been supplied by science.

Neither can the Eastern religions be used to supply these missing elements; the vast welter of Eastern occultism is a situation which staggers the imagination. Their concepts sprang originally from the ancient Vedic writings but through the many thousands of years, they have suffered great malformations. The study of Hinduism and its many associated and interwoven concepts could easily occupy a lifetime; moreover, there are many facets of eastern religion which border on black and white magic, self-torture and atonement, all of which have given rise to strong reactionary aversions in the Western mind. While hundreds of millions of souls live and die under these numerous theosophies, their chief appeal to certain Western minds lies in such directions as can be termed mystical, or perhaps some Westerners were at one time devotees in an Eastern Temple and thus retain a vague psychic memory of that life, but by and large, these beliefs will not be accepted by future generations as a basis for a new world theological science.

The present need for the world today will be such structures or concepts that can meet with science and religion on common ground and can fill in the existing gaps and correct certain derelictions. To more properly understand how this great unity will be brought about and to integrate such necessary missing elements is the purpose of Unarius.

Unarius is, basically, an organization of spiritual leaders and teachers who are functioning from certain celestial planes which have heretofore been known as Shamballa. This organization is formed of thousands of teachers, doctors, scientists, and masters who have the destiny and guidance of men as their inspired life work. Many of these people have, until quite recently, lived on this earth, others lived here thousands of years ago. They are at present trying to inspire and develop in man the new age metaphysics or spiritual science. However, their work is limited to the extent of finding suitable channels of expression on earth as well as of finding general acceptance by mankind as a whole, moreover, they must also work in conjunction with certain celestial or astrophysical cycles. As each man is his own moderator of life, he is not forced to accept wisdom against his will for that would tend to defeat the whole concept for the necessity of evolution or reincarnation and the prime purpose of life. Unfortunately, good unobstructed channels are at present very scarce. Many such previous expressionists have either served their fullest purpose of which they were capable or have passed on. Some did not possess the necessary scientific training or lacked other important factors. Mediumship in its highest concept which will be necessary for this new age science, is very rare. Before his demise, Edgar Cayce was one man who used this type of psychic expression to a certain limited degree.

This brings us directly to the point. The world is drastically in need of a spiritual interpolation somewhat similar to that of Jesus. We need people who can bring into the world such concepts which will factually relate man, not as a creature who springs into this world simply as a by-product of sex, but which will relate him to his many past lives

and to the many psychic impingements which are, incidentally, called karma, and which also cause most of man's greatest distress and disease.

Science and fundamentalism must accede to the fact that man is a generic creation of God's own spiritual life forces and has a definite plan of evolution whereby through his numerous reincarnations, he learns of the Infinite nature of God and thus acquires what Jesus called the Father within, or the Christ-self.

Through the help of Unarius and by working as a channel for these higher forces, you will be made acquainted with all the facts of life, such topics and subjects as the psychic body, reincarnation, physics, energy and mass, astral and celestial worlds, obsession and exorcism. Particular emphasis will be placed on energy and your relationship to God, Spiritual healing, psychotherapy, removing psychic obstructions, reading the life records or the Akashic will be thoroughly gone into and explained.

I must caution you, however, you will, as anything else, get just as much out of this study as you put into it. All that deems necessary is that you enter it with an open mind whereby new concepts will be able to replace the old.

Now, friends, it is quite obvious by now as I have written in other discussions, that I wished to touch a great number of points. I am not presenting Unarius to you as an idle theory. These are basic facts, of which I do not claim the originality; instead, these teachings have been used by thousands of great men and teachers and institutions in the past. They are, incidentally, subconsciously used to some extent in the life of every individual today. The peering back into the past life for the links of the individual and pointing out to him constructively where his present difficulty lies, and its incurrence in some dimension of time to which he has previously not related himself, is an extended principle of psychotherapy.

The psychoanalyst of today bases most of his concepts upon the incurrence of certain obstructions or blocks which generate malformed thought patterns which are called neurosis. It has not been obvious to most psychiatrists of this day and time that these various malformations or neurotic thought patterns in the child's life as he grows into adulthood could also be, by necessity, and very easily envisioned, as complications of psychic structures which occurred in the individual's past life.

There are also many other large gaps in our present science or the interpretations of the various fundamental life interpretations. I have touched on some of these in this discussion. In the future lessons which will be given from this hall, we shall go into these concepts thoroughly. We shall, by means of the blackboard and scientific instrumentation, show you the relationship of energy and mass and God and just what mass and energy actually are. It will be shown how we are Spiritual Beings and not merely masses of motivated flesh and blood. We shall see how the atom is, in itself, not just a particle of energy as it is supposed by the Scientists, but is actually supported from some spiritual dimension. We shall examine too, how this God-force flows into the human body. How we, in ourselves, subconsciously and through other various factors of astral integration, so either assist or choke off these different flowings of this psychic life force into our body. Cancer and every dereliction and incurable disease without exception, including mental aberrations (for there are no limitations), can be solved by this science.

As I hinted, Unarius itself is not simply confined to this center or this time. Unarius came into being 100,000 years ago with the future envisioning of the great

moderators of spiritual concepts in the higher realms of Shamballs. It was the mission of Jesus, of Buddha, of Mohammed, and of many others to fulfill a certain destiny, a certain marking place in the evolution of mankind which would lead up to this point. The Bible does contain numerous references of what this new age will be. It states that God made the Earth in six days, which are six basic fundamental cycles of the recessional of 25,862 years, a basic concept of astrophysics; and what this particular cycle means in the integration of life and the masses of humanity on the earth today, as well as other very definite spiritual factors will be discussed thoroughly in future classes.

We shall also read psychically from time to time – during the period of questions which follows the lesson – the Akashic or life records of the individual students who so desire, and we shall bring forth the different things which have obstructed and confused these individuals up to the present time. With the introspection and in the bringing into focus the Infinite energies of the Superconsciousness or the Christ-self which is within each individual, these conditions and blocks can then be rectified and solved.

In the future, speaking for those great minds, the great Avatars and Masters from the higher planes of life, we do hope sincerely with all our hearts that you will share with us these spiritual blessings and spiritual wisdom which They would bring to you. They would like to acquaint you with these fundamentals of life, for there may be many of you who will go forth in the future to help lay the foundation of that future age, that liberation from the slavery of materialization with which man has, up to date confined himself. And so friends, with all the love and understanding which is possible for them to convey to you, we wish you Godspeed.

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Excerpt from *Infinite Concept of Cosmic Creation* by Ernest L. Norman