“The Elysium”  
(Parables of Light)
The Elysium

PARABLES OF LIGHT
by
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Illustrated
by
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FOREWORD

THE ELYSIUM is a work of Divine inspiration; it was brought into existence by the spiritual clairvoyance of Ernest L. Norman, and it is of interest to note that the language used is Biblical in nature and no doubt comes from the old Aramaic. These Parables were inspired by some of the Prophets of old, such as Elisha, Ezra, and Enoch.

To those who absorb the message with receptive consciousness, the study of these Parables can bring Spiritual healing, physical, mental and material adjustments, as well as peace of mind.
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THE WORD

And the Word goeth forth unto all mankind,
And the eye of the Word seeth all things
And the ear of the Word heareth all things
And the Voice speaketh the Word unto man,
And in the seeing and hearing and the speaking
Doth the Word become Love— for The Word is God.
There is a time from whence the mason
need labour long and arduously
And countless strokes with chisel and
mallet,
To hew the roughened stones, that they
may be smooth to touch
And need not bruise the feet and flesh of
those who walketh upon them
And there must be many of these stones,
countless and without number
So the rooms of this Temple may be large
and spacious
And the windows and doorways thereof
shall be high and wide
So they may admit much of the Light and
the Breath of Heaven
And there must be many carvings upon the
walls
For all things which is man, are written
there.

cont’d
And there should be altars of worship
Whence man cometh into the spirit of
his aloneness and oneness with God,
And all these things and many more are
entered in and placed within
So it shall be complete and endureth
forever.
Consider ye then of the man who is not
the mason
But gathered the roughened stones from
the field
And bindeth them together with only the
clay of his own desires
And he thatcheth the roof loosely with
the straws of his own selfishness;
And so the wind cometh and bloweth away
the roof
And the rains descendeth upon it and
washeth away the clay
And the walls shall fall in upon him.
verily, even as he sleepeth.
ALTAR

Seek ye not, before the Altars of man's lusts
Neither in the Temples of his own desires
For in the offerings of flesh and wine
Cometh only the needs of the body.
For surely in the Temple of thy Soul
Before the Altar of thy Graces
And in thy nostrils is the incense of thine own creation;
Thou wilt findesth in the Silence therein
the Joyousness of God
The Song of Songs from Angel Hosts;
And ye knoweth then of all the things of Heaven.
THE CORN AND THE GRAPE

Hast thou thought of the corn of the field?
For in the grain thereof comes all the things of life,
Of the physical body
And of the grape of the vineyard, wherein is the wine of this life?
Consider ye, that while each as the grain of corn or as the grape,
Is complete unto itself,
So while ye likewise must contain all of these things which are of this life;
And yet—with all of this, thou must drink of the Elixir of the Inner Life, and eat of this bread.
For such as it is, that man drinketh not nor eateth not of these things
So his flesh falleth away, and his soul becomes as the blackness of the night.
THE PURSE

I came upon the man who weepeth
And I asked, 'Why weepest thou?'
And he answered that of this hour
He had lost his purse, and with it,
the coins,
Wherein was all his wealth, and all
of the things of his life.
So my voice cryeth out within, and
I must needs chide him;
For if he thinketh only of the
coins
Wherein are all of the things of
man's desires,
Then he loseth his Spiritual Purse;
For therein are not the coins of
this world,
But only the things which resi-
deth in God's pure world.
AS CHILDREN

Happy are the days of little children
And in the hours of childish life
Their feet doth dance the hours away.
And yet there cometh a time when they must put aside these things,
And she of womanly form and face now dons the bridal veil
While he stands by in proud and manly grace.
So it is with every man, that while he is born of the Flesh,
And as a small child.
And he passeth through all of the things of mankind
Yet he must return to the purity of his childish form
Ere he enters the Kingdom of Heaven.
And again, it is like the cooper
who maketh the cask;
And while he fitteth the staves
tightly,
He bindeth them about with iron bands,
Yet surely must he plunge the cask
into the nearby stream,
For if it has not absorbed of the water,
Then surely it cannot hold the wine.
And so it is unto thee, that while
God hath made thee in His likeness,
And all things of the Spirit may be added unto ye,
Yet none may hold the wine of immortality
Until he has absorbed the Waters of Life.
And so, of each day and the experience thereof,
Is but the hour of that absorption
For surely, all of these things are but the Waters of Life
In which thou art made Whole.
And from it are taken the burrs of the field.
Verily so it is with each one of us.
From whence cometh our Spiritual cloak
Which shieldeth us from the karnal lusts and desires of this world.
And we must needs pluck within ourselves the wool of our lives
And this shall be cleansed and purified from our lusts and desires.
And we must needs remove the clinging burrs of our selfishness.
Only when this is done, can we draw from it the thread of our life,
Which will become the cloak of our Spiritual consciousness.
DISCERNING

There is within the eye of man
the thing which he doth see
about this earth;
And of these things he cries unto
himself that he is greater yet
than all of these.
And so he seeks with hand or tongue
Or holds the sculptor's chisel,
That he may carve the thing whereof
he sees;
Or touch with feathered strokes of
brush to paint the picture of
his world and form.
The mason with the brick, or farmer
with the plough,
Is seeking yet to bring unto him-
self these things which he sees.
Yea though with all of this,
And though his strife is long and
mighty,
He cometh soon upon the place;
And all of this is naught but dust.
And so his Spirit riseth up,
And in the rising finds thereof
All the things which were born,
not from strife
But added only from his God.
Consider the mill beside the stream
and the miller who grindeth the corn;
And the rains from Heaven which are gathered in the stream,
Wherefore they sall eth upon the wheel that slowly turneth the stones.
So the grist may be exceedingly fine,
That it pleaseth the taste of those who partaketh of its bread.
And even also, ye are alike these things
That ye gather the rains of God's pure love into the stream of thy life,
That it may sall eth upon thy wheel so the stones may be turned
And the grist of thy life shall be exceedingly fine;
So it shall pleaseth His eye and the taste of Him who created thee.
FOUNT OF LIFE

If thou wouldst drink freely of the font of life,
Then drink in the fullness and count not the drops,
As thou wouldst count the pearls of a broken strand.
For verily, if ye count these drops,
So shall ye count all of the things which come to ye by numbers,
And by their numbers only shall ye know them.
Thou hast heard it said that the grains of sand upon the shore
Are without numbers and likewise, as the waves which waste upon them.
Yet would I say unto thee, of all these things, and many more
Are but small parts of numbers,
So count not the days of the Lord as ye dwell in His house.
For so it is said, that this life,
Is but one of many lives; yea
Even as the grains of sand upon
 upon the shore;
And thou canst count them not;
Neither are they like the hairs
 upon thy head
Nor as the blades of grass in the
 fields;
Nor leaves upon the trees;-
Verily so, each man speaketh not
 of this life
Nor canst he speak of any life;
But speak of things only which
dwelleth within his heart.
If ye seek, that which ye seek
must be found.
Naught is lost to any but to those
who see not.
So, seek ye the many things in
High Places.
Neither are there things which
are hidden,
But only from him who seeth not.
and I came upon the sea where on-
there was a vessel
From whence the fisherman didst
cast his net;
And even as he casteth, he draweth
not unto himself the many fish
which he desired;
Nor neither could he discern be-
neath the sea
The place where there were fish.
And so it must be that he cast
his net fruitlessly
And his body became weary with many
castings;
And his arm awheth from the pull-
ing on the sail,
As he did come and go from many
places upon the waters.
So there is within us, and our
lives here on earth;
And as we seeketh, so are we likened unto the fisherman.
And because of this, we casteth not our net with the discernment
Of the Spiritual Eye which seeth beneath the surface;
Nor can we draw the fishes into our nets because of this lack.
Therefore heed ye, that thou shalt always see, and discern,
For surely, the things of the earth shall passeth away;
And ye shall be without the sea, or the place whereof thou casteth thy net.
And as ye casteth thy Spiritual net, and with thy Spiritual Eye
And draw unto thyself the fishes of life that shall feed ye;
For verily they are of God, and Verily, so shall ye live forever.
Consider ye - when ye peereth over the wall into thy neighbor's garden
Thou mayest see things growing which pleaseth thee not
And even things of which he knoweth not;
Yea even while ye may be peering in thy neighbor's garden
Thy neighbor may be peering into thine;
And he may be seeing things which pleaseth him not
Verily, even things of which ye knoweth not.
And so, in our gardens let us lend careful watch that it cannot be said,
Of thy neighbor, or of thyself,
That ye seeth things for which ye careth not.
And so I knoweth not, when my cup of life passeth from my lips
Nor careth not that this is so
For surely do I know for in this wine that cometh from the vineyard of this world I knoweth also that within are carried all the things of earthly world and form and place
So while it is my lips are moist, and sweet is yet, and heady deep the wine within-
There riseth up within me, yet still a stronger thing.
For only then can I know, that with the passing of this cup
The rising of my selfly spirit—the man of him which is of God,
Which knoweth not the beat of fleshy heart, but, lasting into Eternal Day, the pulsing throb of Mighty God.
THE SILVERSMITH

And there is the silversmith
Who labors long to draweth the gold
And silver finely
That he doth fashion it with jewels thereon.
So when he is through, he crieth out, that in all the land
There is none such beauty as this,
And it is indeed fit for a kingly brow.
So, while he praiseth himself and his work,
I pass thereby unto the hilltop;
And I raiseth my eyes unto the Heavens
And I seeth all the stars, and the Heavenly things therein.

cont'd
And I looketh about and seeth the mountains
And the beauty of the flowers about me
Yea, even the blades of grass at my feet
And the small things that crawleth therein;
And I say to myself, 'wherefore is man who doeth all this?
For Verily as the things of Heaven and earth are about me and their greatness thereof,
And these things are the Creation of life and all mankind therein,
For they speakeoth only with the still Voice of Life
That thou may heareth the Divine Voice of God.'
THE POTTER

For there is the potter, who sits at the wheel and fashions the clay. And while it is that the vessels are molded, large or small, so they may contain all of the things which are desired of them. Thus the lives of men can be likened unto these vessels, and of their many sizes and shapes. While some are large, there needs be others which are small; for while each is a vessel and fashioned likewise, yet they contain not the things of each other, and each is sufficient unto the purpose thereof. Yet of all these vessels, and of their uses thereof, there must be much pouring from within and without you. And this pouring is the lifeflstream of God.
Raise not thine arms and shout that 'I am He'
Neither that thy mind and voice is greater than all others.
For surely there is none among - ye, but who canst also raise his voice and criesth out.
For rather would ye seek the One of Silence
A Voice which speaks not to the mortal ear,
Nor heareth not the sound of such a voice - nor the ringing thereof
But in some small way, within thee there is a way
In which a Voice will speaketh much and with the speaking cometh all things of which thou art.
And surely then Heaven's treasures shalt thou knowest
And cometh not the time nor place when this shall cease to be.
THE HILLTOP

We have come to the place upon
the Hill
Where earth meeteth the sky and is
wedded into one in the glorious
sunset,
And even in the sunset ere it sad-
eth in the night,
That the stars may burst forth in
their brilliant glory,
And the moon must wax high in the
Heavens.
So we too, cometh unto the Place
of Fulfillment,
And in the glory and radiance of
the stars,
And of many lights of the night,
Comes the promise of the new-born
day

A day of many days in which each
is found a fulfillment of all
realization.
THE TRAVELER

And I came upon the man who sitteth by the wayside.
And I asked him, 'Why sitteth thee there?'
And he answered thus, 'Verily, these many long years I seek my brother,
Yet I know not the hour when he passeth.
And so I marveled much, for the roads were many,
So his brother could pass by many roads, and cometh upon him not.
Thus it is with ye, that ye may not sit idly by this pathway of life
For in expecting thy brother, who is all thy desires,
Thou seest not the True Path of Life, nor whence the Way to passeth over.
THE DESERT

And so it is with ye as it is of the traveler who cometh upon the desert.
And standing there, he wonders,
'How can it be that I cannot live without water?
Yea, neither will there be strength in the flesh without food.'
And so he casteth about and filleth his pouch with the fig from the tree;
And he taketh up the stomach of the goat and filleth it with the waters of the nearby spring.
And he crosseth the desert, for now he hath food and drink,
So his tongue will not parch,
Neither will his flesh become weak.
And so it is with each one of ye,
Come ye not unto the desert without the waters of life and fruits of Eternal Wisdom.
For surely, as ye do so, without these, thou crosseth not the arid wasteland and cometh not unto Eternity.
THE SEEKER

Let it be said that I cometh not unto the place
That I can say that this is so, or that it is not.
For surely as I cometh upon such a place, it will be less than the laughter of the jackal
Who stalks the desert sands
For in such a place, I will find not the pure waters of the Spirit.
Neither groweth there the corn which maketh the Bread of Life.
SPIRII

To those who knoweth not of the Spirit
And only the things of the flesh,
For I would have ye know the flesh springeth forth from the earth
And to the earth it must returneth
Verily, even so, It doeth this unto the Spirit,
And so, if thou knowest not, that of this Spirit,
Thou must returneth to the earth
For surely doth the Spirit reside in the place which is not of the flesh;
For it is the flesh that corrupteth thee, and maketh thee weak from the Spirit.
UNCHAINED

Bound am I not with chains of mortal flesh,
Nor doth the setters thereof cut the flesh
Neither doth my heart bleed within me
And crieth for the freedom of the soul.
For surely as I knoweth of the Spirit,
And in the wholeness thereof,
And it bindeth me not, nor cutteth the flesh,
Neither doth the Spirit bleed;
For there is within all these things of the Spirit
Only that which is complete unto itself
And in such completeness do I find Immortal Joyousness.
THE PLACE

Come not to the place where ye can say
That I am this or that, nor shall I doeth much;
And mighty are the deeds of my doing.
For surely as thou sekest this place,
Thou shalt findeth it not, but only the emptiness thereof.
Neither shalt thou hear the voices singing thy praises;
Nor will the maidens cast down flowers at thy feet.
For all these things, are less than
The blowing of the winds upon the desert;
And the smallness of one small grain of sand.
But, come ye unto the place, where
The eye seeth all and the ear heareth all;
And thy nostrils drink of the sweetness of the Breath of Heaven;
And as thou seest and heareth, so it will be that thou will find
The completeness of all Creation;
And all things shall be added unto thee.
Search ye not within the eye of man
whom doth but passeth by;
Neither look within his house nor
seek ye in his storehouse.
Heedeth not his word of tongue, nor
Canst thou find, with passing act,
or one so fraught with fear;
For each and everyone betakes the
thing within himself.
For while it may, that ye are seek-
ing thus
And from these others findeth not,
There should come to you this thing
and that it cometh not,
Nor can it be that thou wilt see
the day that this shall be.
For, only when thou seeketh there,
within thyself,
This shall be the fountain of thy
life;
And there within the pureness of
its waters, *find thy Peace.*
There is the shepherd, who, in the lateness of the afternoon, doth bloweth upon the horn,
That he might gather about him his sheep, and even so,
There is one who is farthest away which heedeth not the sound of the horn,
Nor careth not that he may partaketh of more of the grasses.
And so there cometh upon him, the wolves of the night and he is destroyed.
Verily, so ye may heed; and ye may listen and ye may watch,
For thou knowest not the lateness of the afternoon,
For whence the hour cometh when the shepherd bloweth upon the horn,
Neither that ye should partake of the lustful desires,
Ere ye too, shall be destroyed by the wolves of thine own lusts.
Consider ye that, as ye sow the seeds of life,
That ye cast not down tares,
Neither shall ye be late with the harvest;
Lest the fowls of the air fall upon it, and the thief in the night
Who passeth by the door, shall make way with it.
But gather ye also the fruits of the harvest of this earthly life
Each in their proper place
And proper time, that they may be stored away against the time of the winter.
And so it is of the fruits of the Spirit.
For while they may not be of the field or vineyard,
And growth only in the mind and heart,
Yet truly I say unto ye
But they too must be cherished against the fowls of the air; and the thief who passeth in the night;
So that they also may be stored away in our storehouse in
And when thy hour has struck,
Thou must come into the place of the Most High.
Then therefore, let us remove our sandals and with them their earthly taint.
Let it be that our outer garments are washed and whitened
do their purity may shine about us.
Let it be that our heads have been anointed
With the oil of this Most High Presence
So there cometh from within us
Naught save the things of the Spirit;
And our hearts are lifted and joyous forever!
Then there was one who was the merchant
And he had many ships which sailed into the farthest seas;
Thus ever did they return, bringing untold treasures of linen and silks and costly jewels;
And there were spices and myrrh and amber.
And so the merchant grew rich, and filled his storehouses to overflowing.
Yet the more of these things he did possess, ever he seeketh more
So the winds blew not fast enough to bring his ships to port. Behold! there cometh the day of the great storms and all of his ships were swallowed up in the sea;
Yea, and thieves plundered his storehouses, so he had none of these things.
Verily, did he cry out and the days knew not the ending of his despair;
And so there cometh the time to him when he must wander up and down upon the land.
Searching in the darkened windows where none were friends;
Or when he must flee the storm or fear the growling beast.
For while it was that he did gather unto himself the things of earthly treasure and desire
He heeddeth not the time nor place whence all these things must passeth from him;
And so, within the darkened dungeon of his heart, he lives until his soul must seek him out—
A crouching, fearful thing that knoweth not the Kingdom of God's Love.
And so we ask not that it is his,
or it is thine,
Neither from whence it came,
Nor of the things whence it came
For even as one small part is, of all of us.
And even the smallness of the part thereof
Doth maketh part of the whole,
And the wholeness therein
Is the Alliness of God.
TIME OF SLEEP

And there is the place where the old man sitteth in his garden, and he looketh about and seeth not. Neither doth his ears hear all the sounds of this life of which his days have been many and long. Yet his days are now numbered, as come and go the things of this earth. Once he was stalwart and strong, And to his kin was all the things that husband and man should be. Yet it cannot be said that now he is any of these things. And wasted away is his youth and his strength.

cont’d
Yea, verily I say unto you these
things which are like the winter
snows which cometh upon the
mountain tops,
Yea, even unto the valley below,
and covereth up all the things
of the land;
And they sleepeth thus until the
day of awakening
Until the hour of spring unlocketh
the beauty of earth's breast,
And again shall all things burst
forth in renewed vigor and glory
And so it is with all men,
While he may come into this full-
ness and wasteth away in the
flesh,
Yea: truly he must reside in the
Spirit from whence the winter
winds will never blow.
Neither are these things so covered
up but growth always
In the Light of God's Immortal Love.
THE PATHWAY

So there is the time of the coming and going;
And the pathways of men are more than the sands of the sea.
Yet no man cometh upon another's pathway;
So as each man goeth and cometh upon his own pathway,
Findest not the joy of such coming and going;
Nor can he stayeth his feet one Fleet moment;
For always doth he looketh back with regret
Or casteth his eye with longing into the future.
Thus, it is so with all men and of all mankind, that seeketh not the things of another man's pathway;
Nor of his joys or sorrows thereon. Neither shalt thou lookest back with regret on thine own pathway, lest thy feet become heavy and carry ye not.
For there is the traveler who
thirsteth long
And with his thirst, cometh upon
the stream.
And it is the place of many cattle
and of their crossing thereof.
As he drinketh, he heedeest not,
their many feet had muddied the
waters,
And his mouth is filled with the
slime of the stream bed;
Nor canst he see the purity of the
waters therein.
And there is another who is also of
great thirst, who cometh upon
the stream;
And he seeth the muddiness of the
waters therein.
So he walketh upward and follow
its windings, until he cometh
upon the place where it spring-
eth from beneath the rock;
And he drinketh mightily of the
waters, and his mouth is filled
with the sweetness therein;
And his eyes seeth the crystal
beauty of all that which is
before him.
And it seems that I arose from my bed
And my limbs were heavy, as was my heart within;
Nor with my mind and soul did I see all things clearly;
And wasteth much; and so surely they must passeth away;
And so I said unto myself, 'This is indeed an evil hour,
There is naught about me that I can say is good.'
And my heart cryeth out, 'What manner is this that these things about me are no more.
That they did vanish in the night?
So wearily I did seek my couch
that I might sleep again
Hoping thus to pass from all this.
So verily this sleep passeth from me and I arose;
For now my limbs were mighty with strength,
And my heart filled with the joyousness of life
Yea, verily, for Heaven and Earth was all within me.
THE RIVER

Consider the river, and it must flow into the sea;
And it is broad and deep at the place of this flowing;
Yet within it and upon it are carried many things
Of ships, and men of many lands
But ere it can become a mighty river,
It must needs be small, and it doth start in the high up places
among the mountains,
And from the purity of the snows thereof
Likewise be it unto ye, and all men
That thy life must start from within,
And from the high-up places within,
And in the purity if the oneness of God,
Only thus dost thou become the mighty river
Which will carry all of the things of man,
And, in this flowing, carry itself into the Eternal Seas.
Behold, it is the early evening,
and as I passeth through the
village, I do see
From within the many houses the
glow of the lamps therein,
And the good wife, who lighteth
the lamp and trims the wick,
So it will burn more brightly,
And not cast off shadows, or useth
too much of the oil;
And I came to the hilltop and,
Lo it is,
I see the lights of countless stars
And of the moon, and I seeth that
their light shineth from within;
Or that the moon is radiant of face
from another great star;
So I sayeth of men that ye are also
like unto these things, that may
it be,
Ye shall shine of the pure light
from within;
And ye keepeth your lives trimmed
in the fullness of this awareness
And also ye may reflect outwardly
of this Divine Light.
Behold the tree, as it grows upon the plain,
And with its roots it taketh from the soil
That which it needs to grow, and it is watered with the rains of Heaven,
And it is warmed with the sun, so it bringeth forth the fruit,
And within the fruit are contained the seeds, and in the seeds are all the things of the tree.

Verily even the things and the life of the tree,
And so it is with ye, and of this life.
And ye take unto yourself the things of this life.
And ye are warmed with the Rays of God's pure Love.
And ye are watered with the rains of the joyousness of the heart.
And ye create unto yourself the seed of life.
Wherein are contained all the things that ye are.
And it will be, that some day even as the tree casteth the fruit upon the earth,
So thou castest down thy body and with thy seeds
Thou wilt again springeth forth into another time
Into another place.