

Many of you know Emily She completed her time of ministry on earth earlier this evening. I, of course, have known Emily for many, many years, and I have counted her a close friend. And she has been a friend to many others, besides carrying a very vital responsibility in the ministry of the Lord on earth. She has done this faithfully over the years in various fields, providing a point of stability, particularly in the core of our program at the ' . . . ' Her husband, Gordon, left this sphere of things a number of years ago, having played his part. Of course, Ross is their son, and Carolyn . . . their daughter. They have a number of grandchildren. And so, the time came for this blessed one to leave her particular responsibilities here. Insofar as she was concerned, she was ready to depart. This was simply another circumstance to be handled in spiritual expression. There were those on hand, particularly . . . these last number of days, to provide enfoldment. Such assistance is necessary in the vibratory sense, so that such an outworking can come easily and naturally in the circumstances as they now are in the world.

We have come to understand these things, and while there may be a certain sadness that a particular person is not present anymore to participate in what we are doing, we are quite willing that what is right and proper should occur when it is right and proper to occur. It is not such a big deal in our awareness as it is with human beings in earthly orientation. In earthly orientation, when such an event occurs, it seems to be such a very final thing. It may be said to be a final thing, I suppose, insofar as the remaining physical substance is concerned—at least in that particular form—but in heavenly orientation we are associated with the angel of the Lord who was incarnating in that form, and we delight in the reality of the hosts of heaven who include far more who are not incarnate on earth than are. We should have a very keen consciousness of what really is back of us. Sometimes God is thought of as being just a very big man. If the idea does come to focus in this way, then it would be difficult for this big man to be aware of everything that was going on, everything that is going on at the same time. The awareness of God in this regard is based in the fact of the hosts of heaven, the focalizations, the angelic focalizations of deity, who are quite adequate to cover the whole range; there are enough to go around, in other words. And it is not a big man trying to rush hither and yon, but there are focalizations of consciousness everywhere, encompassing everything.

For those who are earthly-oriented, of course, the loss of someone close is a rather hard experience. I was reading an article somewhere recently—maybe you saw it; I can't remember where it was—endeavoring to outline how a person might more easily handle grief. One suggestion was that, contrary to the tendency to try to keep a stiff upper lip and not show anything very much, it would be advisable to give expression to the grief. And for those who are trapped in earthly orientation this may be a wise suggestion. There is more to it, actually, than getting something out of one's system, because many cords of connection are woven between human beings. We all have a network of these

positive + negative!

connections going out to different people; we could say they are pneumaplastic cords. And if someone leaves this manifest state, then those cords of connection which were externally woven need to be dissolved; otherwise one may find oneself dragging a ghost around.

One of the ways of dissolving these vibrational cords is through the expression of grief. In some cultures people can be hired to express grief at funerals. This may seem to be rather a primitive, or at best peculiar, habit, but of course there was a reason for it: These people had no personal involvement, presumably, with the departed, so that they could stand in for those who did by accepting their grief into themselves and making a display of it. If this was done actually, and it wasn't just an act, then this also is a way of clearing the vibrational pattern, so that those who remain might be free to continue to live their own lives.

Now, of course, as I say, all this sort of thing is worked out by human beings trapped in earthly orientation; but we ourselves may see that there are these vibrational connections we have with people. I just mentioned my personal friendship with Emily, for instance, which obviously wove cords of connection between us. And I am not the only one in this regard. There is a need to let these things dissolve, because they are of no more purpose in what we are doing on earth. As people grow older there is rather an inclination to hold on to these vibrational connections, and pretty soon a person will get trussed up like a mummy, in these vibrational cords which reach out to nothing; I say *nothing* because there is no entity to which they are attached. But if a person maintains connections in this sense, his own life force is released over these connections and the ghosts are kept alive. An older person can have quite an accumulation of ghosts after a while, to weigh him down, to sap his life force. In such case there is attunement to the dead. There are memory elements involved here, but it isn't attunement with the real person, because the real person was the person of heavenly heredity; and that real person is no longer present in form on earth. But the vibratory connections were with the form through pneumaplastism. The form is disintegrating, the pneumaplastism is disintegrating, rightly, if one allows it to do so, but some are unwise enough to live on their memories; in other words, to let their own life force sustain life in the ghosts. In such a situation a person becomes useless.

So, as we move along in our fields of ministry on earth, we will find ourselves with these vibrational attachments to those who are no longer here. Now, sometimes there is a sense on the part of some that if they forgot they would somehow be being disloyal to the person involved. That may seem to be so from the standpoint of earthly orientation. From the standpoint of heavenly orientation we can forget the earthly manifestation, because the fact of the matter is we remember, as may be necessary, the reality of the angel through the spirit which we knew. We don't have to feel any sadness in that regard. The angel is fit and well. If we do maintain earthly attachments it will be because of our own self-centeredness. So, we see the wisdom of allowing vibrational attachments to those who have left this sphere of things to be as

rapidly dissolved as possible. And there's no disloyalty involved in this. In earthly orientation we think of this person as being my father, and someone else my uncle, and whatever, aunt, mother, sister, brother, relative, cousin; but from the divine standpoint it's not that at all; that was merely a role that was played along the way by someone. And from the standpoint of our own angelic nature, we know that someone as he or she really is and not on the basis of the particular role that was played. Forget the role; it is the person who played it that is important. And the person who played it is around yet. Usually when someone dies they say, "Oh, he passed away." Who passed away? Well, presumably the physical form is in the process of passing away. Actually, what happened was the angel came forth, the true person came forth. The physical form would no longer accommodate the coming forth, so it fell away. Having no physical form, the rest of us are inclined to think that something went away, when in actual fact something came forth. And if you have been allowing some measure of spiritual expression to be your experience, and you have been present at the point where spirit is separated from form in someone, you will be very keenly aware of the coming forth; in other words, there will be a sense of glory at that point, an awareness of something which had been restricted in one's experience released, no longer hemmed in. Obviously, something needs to be done with the physical form that remains, and that should be handled decently and in order; but it's not the person; the person is the life.

The angel came forth. When the physical form can no longer accommodate that coming forth it falls away. In the true state the coming forth of the angel is at the same time the transmutation of the physical form. Now, there is a transmutation occurring. Something had to be worked out over a period of time insofar as this blessed one whom I have just mentioned was concerned. What should rightly ascend needed to ascend. In the proper outworking of things in these days, that is worked out; and there are those on hand providing what we would call attunements, in a certain way, to let it happen easily. Something is being worked out decently and in order. And what can ascend should ascend, and does so, over the period of time that it is being worked out. Then, when the point of separation between spirit and form occurs, the form, the flesh, the dust that is left, constitutes what couldn't ascend; that's all that's left—the ash, the ash of the fires of transmutation. And so, the angel comes forth, encompassing all that could ascend, and the ash is left.

As we begin to see and know these things because of our own spiritual expression, what is there really to be sad about? Has anything been lost? Is the real person any less than before the event? So, we see things as they really are, and such vibrational connections as may have been woven between us and the other person, we are quite willing to let dissolve; we don't dwell on memory. That is living in an imaginary realm, in a realm that doesn't exist, and pretty soon, if we do that, we don't exist either. Let us be true to the truth of the person who came forth, and let us be true to the truth of ourselves. We

are fellow angels, or fellow servants, whether incarnate or not. Being incarnate, as we are now, we have a challenge before us, and that challenge includes the handling of all circumstances which may arise, wisely in spiritual expression. And I have spoken of this particular circumstance, which is constantly arising for people everywhere, because there is a need to handle it correctly, whether we are the principal in the circumstance or whether we are one of those who is providing the proper enfoldment. In both cases it is a circumstance to be handled in spiritual expression. And we do not necessarily look upon it as such an exceedingly exceptional circumstance; it's one of many. It is an ultimate circumstance for each one, as things now are, but it is one of many other circumstances which we are required to handle before that one. And if we handle our momentary circumstances as we should, in spiritual expression, we will be able to handle that one when it comes.

So, we are concerned in this matter of spiritual expression, providing positive radiation in our respective fields of responsibility; and because we do that, we share unified radiation in the larger field relating to the world as a whole. We are to be fruitful in this regard, so that we may replenish the earth. What with? We may say spirit; but let's be a little more specific—the spirit of life, the spirit of life which is characterized by love and truth. It is characterized by control. “Be fruitful, and multiply, and replenish the earth, and subdue it.” Let the control of life be extended.

Now, the immediate form in which that control of life may be extended is provided by our own individual physical bodies. The evidence of life is present and is the core for the expression of life in our total creative field, the further environment which is around us. The environment that is around us, and which includes our physical forms, is distorted in various ways. It has long been subject to human manipulation in earthly orientation. And yet, there is life present in the core of your world. Each individual has responsibility for his own world. You are conscious of many things that are present in your world—people, circumstances. You are conscious of things that are close to you, you are also conscious of some things that are further afield, but you recognize, I am sure, that there is vastly more in your field of responsibility than you are presently conscious of. And yet, we have the responsibility for this world. Even now, with the few in number who are beginning to experience a greater release of spiritual expression, the world around us is fairly well covered, isn't it? If we knew all that was present in the consciousness of all concerned, at all levels, we would find that there were not many people on earth who were excluded, and there would not be many living creatures, living forms, who were not also included.

“Be fruitful, and multiply, and replenish the earth, and subdue it.” Let the life which is evident in your physical form permeate increasingly the creative field around you. Now, it does so to some extent anyway. These vibrational cords of which I have been speaking connect you up with the world around you in various ways. They are based in the generation of pneuma-plasm, but for the most part, of course, heretofore there has been a sharing of

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earthly orientation with others, and so life as it really is hasn't been shared by reason of these vibrational cords. Human beings in earthly orientation tend to be parasites; they feed on each other. It's not a very wholesome sight, but that's the way it is. We are advised to be fruitful, and multiply, and replenish the earth. Don't feed off the earth, don't feed off other people, but let the true expression of life in you as an individual begin to move out beyond your physical body. Most people try to trap it in their own physical bodies; they think it's running out on them, they want to get it back. When we experience heavenly orientation we stand at the point from which life proceeds, to be born in this physical form, but also to be born in what is around us; because we are fruitful, we bear the fruit of life as it really is, characterized by love and truth. And this may permeate our environment, because, as we are true to ourselves in spiritual expression, there will be the generation of increasing pneumaplastism, increasing connections of such a consistency that life as it really is may be released to influence whatever it is that is present in one's field of responsibility. I spoke of this Chapel this morning as being a beautiful structure. Its form and dimensions have a special significance—not a significance figured out by the human mind and incorporated into the plans, but a significance that is there nevertheless. This Chapel, insofar as those who are gathered here for a service such as this this evening, should be an extension of those who are here present; in other words, if you are alive the Chapel should be alive, because the very substance of it is permeated by your spirit, and then the shape and dimension have an opportunity to become meaningful in the release of creative radiation.

Now, this extension of ourselves must eventually include the whole world, but we don't try leaping out into the world to get it corralled somehow. It isn't a matter of trying to get hold of anyone or anything. It's a matter of allowing spirit, which is finding actual expression and accurate expression through us, to extend beyond us, so that we're not constantly thinking of our own physical bodies as being the end and aim of any life there may be around. The life of the physical body is a very small thing actually, because our real body extends much further. And that life needs to permeate whatever is contained in our total body. Now, we may make note of how this can work in more or less mundane experience. A typewriter was used as an analogy in the comment period this morning. A person who is really capable of operating a typewriter finds that the particular typewriter which is their own becomes an extension of themselves. If you merely think of a typewriter as a machine, and that you can pound away at it, it'll probably let you down. The same situation is true with respect to those who drive cars—a car should be an extension of the person who is driving it, so that the life of the person who drives it permeates that mechanism and enfolds that mechanism. All too many people think of cars as chunks of machinery. They're not mechanically inclined, they don't understand how it works, and they don't care, really, just so long as it gets them from here to there. But they find pretty soon that it doesn't get them from here to there. We have a number of cars on the Ranch here that are

operated by a number of different people, and there tends to be a failure on the part of those who drive those cars to allow an extension of themselves to enfold the car. "Oh, this is a Ranch car." Is it? If you're driving it it's your car; in that moment it's your car. You're responsible for it. You're responsible for its total operation, whether you understand anything about mechanics or not, because it is an extension of your own life; it is enfolded, it's permeated, by what you are. If everyone who drove cars on the Ranch had this attitude and were capable in this regard, I suspect that many of our cars would last a lot longer than they do.

Never think of anything that you use just as a chunk of substance. Insofar as you are concerned it is an extension of yourself. People are a little inclined to treat the things they use in the same way that they treat their own bodies, with a good deal of disrespect. Let us love ourselves; all that is around us in the field of our responsibility is a part of what we are in an external sense. We accept it as our responsibility—not only the things, but the people too. There are some who are quite good at handling things but not so good in handling people. There is a tendency, perhaps, to want people to behave the way one thinks they should be behaving, to do what one thinks they should be doing, the way one thinks they should be doing it. Maybe, if we are responsible to someone else in what we are doing, we should consider what their attitude is, their idea, their view as to how it should be done; that would be very correct. But we're not here to manipulate people or to impose things on people; we're simply here to be fruitful in spiritual expression, to handle the situation exactly the way it is. If you come into a situation and you say, "Oh, there's a person there who's not behaving just the way I think he should, and there's someone else there not doing his job," and all the rest of it, and you begin to throw your weight around and try to get it to work, you'll probably be in trouble. The point is that these people are doing whatever they're doing; that's the state of affairs, whether you like it or not, whether you think it's right or not, or anything else. It's the way it is. And we are concerned to function in relationship to things as they are; not with respect to things as we think they ought to be, or as we'd like them to be, or as we're going to get them to be in a minute, but with things as they are. How do we handle this situation in our own expression of spirit in this moment? What is it that we are multiplying? What sort of fruit are we bearing into this situation? Because it is this spiritual expression, the positive action of it, which does what is necessary. We learn to trust that, so that we're right in the situation. And we're not condemning anyone or criticizing anyone or thinking that someone should behave some other way—whether that person is the focalizer up there, or whether that person is the one who is being focalized by you. It doesn't matter. What is your behavior in spiritual expression, released through the role that you are playing in that situation? That's the only question. And when there is spiritual expression, that will be inspiration. It will be inspiration to some to let go of their structured states, and they will bob up to the surface and take a lovely breath of fresh air. It's so good when one does that,

isn't it? Others will cling doggedly to their structures; at least until they can't hold their breath anymore. Some people, of course, insist on drowning, but it's their own choice in the matter.

So, we begin to pour life into all that is around us. I stand here before this lectern. I don't think too much particularly about the lectern, but I'm very conscious of the fact that it is an extension of me in this particular situation. It is enfolded and permeated by my spirit in this moment, and so is everything else that is present here: the whole structure and beyond. When as individuals we begin to see everything in our environment in this way, then we may begin to participate in letting things be brought to life. The original responsibility of man was to allow this to happen, so that all that surrounded him revealed the true design of being and was under control and alive. Now, what human beings construct in earthly orientation is condemned to death. That's right, isn't it? From the moment it is constructed it's condemned to disintegrate. Everything man makes he condemns to death. Is that being fruitful, and multiplying, and replenishing the earth? The earth has become a great graveyard. Well, this is the way it is. We are under the necessity of living in this graveyard. We're not going to pout, taking the attitude we're not going to do a thing until it changes into the garden of Eden. We're not going to say, "I can't be expected to put up with all this nonsense here." Well, what else are you going to do? You can complain about it, but that won't help. And it isn't just a matter of putting up with it anyway; it's a matter of welcoming what is present and imbuing it with our life, that the world may rise up.

We will find that, in actual fact, immanent in everything is all that is necessary to allow the manifestation of the garden of God on earth. We need not think of it solely in terms of animals and vegetation. Everything! The very substance of this structure in which we now are is ready to sing before the Lord; not simply because we sing inside it, but because the composition, the material composition of things, is of a vibratory nature, and when it manifests in the true design, it brings forth something beautiful. Even in the realm of the arts, where human beings have some idea that they are somehow exalted, there is an endeavor to *make* music, for instance; you have to *make* music. Well, of course, presumably, the artist has a little different attitude in that regard, but he does require a particular kind of an implement to do it, whether a violin or a trumpet or whatever, which is an endeavor to make that substance do what the human being wants it to do. Well, perhaps at the moment, the way things are, it is the best we can do; but we ourselves need to see that the true expression of artistry, whether through music or any other level of art, is rightly a living experience. In the Psalms, the psalmist talks about the trees clapping their hands. That's right. There is the release of a vibrancy which occurs when man comes back into his place. It has remained unknown and unknowable as long as he's been out of it. And he has long forgotten what went before, although there may be some sort of a feeling memory at times. But when there is the true expression of life through human beings, individually and together, that brings things together. It was the true expression of life through each one of

you sitting here that brought your physical body together. Magic, isn't it? But it does it just the same. Let that be extended beyond the physical body. And we may know that it is useless to try to somehow perfect our physical bodies when we ignore all the rest of our body. The wholeness of the individual physical body is impossible without the wholeness of the whole, because it's a part of the whole; it can't be whole all on its own. This is a factor of self-interest, isn't it?—that we should be very much concerned with all the rest of our body, allowing what we are to be true, right and perfect in expression, in the way we think, in what moves through our minds, and in the way we feel. We're no longer subject to feeling, but feeling is allowed to flow as it should, as it will, in heavenly orientation; right in our words, and right in our actions. And, behold, what is around us begins to be filled with life. Anything you touch, anything that you use, is touched and used in the fulfilment of your spiritual purpose on earth. Whether you pick up a comb to comb your hair or a razor to shave your face, or whatever, you do nothing that is outside of spiritual expression. And when this is so, everything begins to be imbued with your life. Then what miracles can occur that eye hath not seen, nor ear heard, neither have entered into the heart of man, when we are willing to let it work the way it does! But we couldn't let it work that way except there be heavenly orientation, with consequent spiritual expression, totally so in our living—no time out from living! Then the angel comes forth, accommodated by the living facility that is available for that accommodation. And that coming forth is no longer correlated, as it now is, with what is called death; it's correlated with life, the increase of life, the intensification of life, the glory of life. I said there is a sense of glory, even when the physical form is no longer of use, in the coming forth of the angel. But how much more glory there is when there is a facility which is capable of accommodating what is to come forth. Let us let that facility be present and usable because we let it be used; we let it be used in our daily living, moment by moment, in relationship to everything. Glory to God in the highest. The effect of that, of course, is peace on earth. :

We've been privileged to share some coming forth this evening, the coming forth of life, the outpouring of the spirit, that that spirit may fill this holy place and all the substance of it and shine round about—not only in this little valley here but throughout the whole earth, which, after all, is connected to this little valley.

. . . In these few moments of silence is there not the sensing of something vast and powerful?—sensing of the spirit of the living God?

— Bishop