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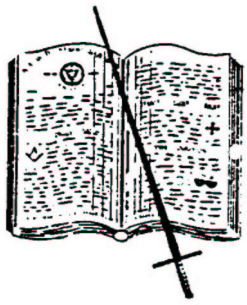
I.C.E.S.

International College of Esoteric Studies

Incorporated as a non-profit educational institution devoted to the advancement and mystical enlightenment of Man.



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LIBER 1
The Beginning

FIRST CHARGE

Respected Apprentice:

Welcome to the **INTERNATIONAL COLLEGE OF ESOTERIC STUDIES** and greetings at the portal of Plane I! Your application for membership has been accepted and you will receive our Libers in accordance with the terms expressed on the cover of each one. Please read these terms carefully. The Libers are loaned to you, and they are for your ***personal*** and *private* study. They are ***for your eyes only,*** and are not to be shown to others.

The **ICES** is devoted to the advancement and mystical enlightenment of mankind. We exist for no other purpose. We are not a profit-making organization nor do we have any salaried Directorate or share-holders. We are the custodians of a certain esoteric library which contains the traditional and genuine Initiatic teachings articulated throughout the ages by the Alchemists, Gnostics, Qabalists, Martinists, and Rose + Croix. Much of these teachings are in French, and our particular task is to translate them and make them available in English to all sincere seekers. Having the opportunity to study the teachings enunciated by these different agencies will give you a much broader perspective than if your researches were limited to one camp only! Your membership in the **ICES** therefore presents you with a wide and unusual opportunity, as most other "schools" have a much narrower course.

CURRICULUM AND CERTIFICATES

You will be given the opportunity to gain two certificates: ***Master of Sacred Science*** (exam given at Liber 53) and ***Doctor of Divinity*** (exam given at Liber 100). Liber 100 is the end of our curriculum.

In a world engulfed in materialism, you will find our teachings rare and priceless. We have arranged the lectures in a graded sequence, so if you are taking your first steps towards the Greater Light, your path will be both natural and easy. On the other hand, if you have travelled a little way before finding us, you will not be bored while travelling with the neophytes for, unlike the volumes of sheer verbiage that many other "schools" issue , each of our Libers is crammed with vital information and you will not have to read through endless pages to find a few morsels.

WHAT IS SPIRITUAL DEVELOPMENT?

Now, what do you understand spiritual development to be? All aspirants on the Path desire "spiritual growth"; they want to know they are growing spiritually and they often reach out for reassurance. The problem is: ***almost none of them understands what spiritual growth really is.*** It is not, as some think, a matter of being good little boys and girls, and as a sort of reward, being made an Adept

Spiritual Growth is the product of an expanded consciousness and this is achieved by becoming more aware. "More aware of what?" you might ask. More aware of your feelings, your motivations, your habit patterns, your attitudes. Spiritual growth requires effort. It calls for work that must be done ***on*** yourself, ***by*** yourself, it is work you must undertake to do ***for*** yourself. ***Nobody can do it for you.*** Just reading ***about it*** won't do it. Spiritual work calls for practices and routines which must be followed sincerely. ***Teachers can only point the way. The only person you can fool is yourself.***

The thing that really holds us back in being more aware of our attitudes is the fear of what we will see if we truly look at ourselves. Yet this revealing view must come about as a part of the unfolding process. When you do become aware of your feelings, your motivations, your habit patterns, your attitudes and so on, you have the option of expressing them, or not. ***When you are not aware of them, you express them unconsciously, and then wonder why you make such a mess of your life***.

If you don't see your own patterns clearly, you won't see the patterns of others, and then you have to handle the critical feelings that arise from this, which is not only energy consuming, but depressing.

THE EVOLUTIONARY JOURNEY

The whole evolutionary journey is from vagueness to full self-conscious awareness and certainty. In short, you are to become more conscious. More conscious and more aware. In the beginning, more conscious and more aware of your attitudes, your habit patterns, your opinions and your disposition, but eventually more aware of your whole environment -***everything.*** The evolutionary journey is traversed with the aid of a certain routine, as follows:

THE MYSTIC'S LADDER

There are four "exercises" which, together, are called ***The Mystic's Ladder.*** The first is the practice of daily retrospection. This exercise, (exercise #1), is given in this Liber. When practicing this exercise, do not look for the negatives only; look also for positives, for when you narrow the range on one end of your awareness, you narrow the range on the other side also.

The second is exercise #2, Single Awareness, in Liber 2; this exercise has far-reaching effects which you will discover in due time.

The third is exercise #3, The Stimulator, in Liber 4. You will quickly notice the effects of this exercise.

NOTE BOOK

The fourth exercise is "X", the practice of the presence of God, and is given in this Liber. You will begin immediately with exercise "X" and #1, then add numbers 2 & 3 when you receive them. At that time you will obtain a note book and head up a page ***"THE MYSTIC'S LADDER"*** and write the four exercises down. These are to become for you a routine of daily activities which you are to practice daily, until the end of your days on earth. Even if you should drop out of the College after reading Liber 4, persist with these four exercises for the rest of your days. The benefits you will derive are impossible to set down so we will not even try. In your note book you will also note particular points that you wish to keep before you, also the Liber and page number of the other exercises that follow. ***You will also note down the impressions and ideas that come to you in meditation and in dreams.*** Your note book is your personal diary and it is not to be shown to others.

EXPERIENCE ESSENTIAL FOR DEVELOPMENT

I just wish I could speak to you in such a way that you will never forget these words. ***Many people start off on the Spiritual Quest and quickly get distracted by the intellectual aspect of the Work and neglect the "exercises". You must never allow this to happen to you.*** The intellectual aspect of the teachings are interesting, they open windows to many new vistas, but all teachings and instructions that come to you via books, monographs, discourses, lectures, video presentations, discussions, etc. are all in the category of information. ***You can know nothing until you experience it yourself. Until you experience the thing itself, it remains for you only a possibility.***

ARRANGING YOUR DAY

It is essential that you set aside a short period of your day, every day, for study and exercise. You have to realize that just as you devote a part of the 24 hour cycle to eating, sleeping, exercise, professional work, interacting with family, etc., so too must you also devote a portion of time to study and meditation. ***Give some of your time to yourself.*** Tell your family ***you wish ten minutes of privacy a day. Unplug the phone. Close your door. This is the most important work of your life. Life is lived from the inside out and not the other way around.*** You will soon find out that as you meditate on the principles that will be shared with you, as you learn to look fearlessly at yourself, as you turn your thoughts within and look into your own being, as you strive to put noble ideas and ideals to work in your life, a change for the better will take place within you, your whole life will be uplifted, you will experience a greater degree of happiness, health, attainment and peace of mind and "miracles" will happen in your life that you never thought possible. ***Such things do not happen to those who read the Libers like a newspaper and make no effort to uplift their consciousness.***

"EXERCISES" ARE PRINCIPLES TO BE LIVED

Now about the four exercises that, together, make up the practice called ***The Mystic's Ladder***. ***The Mystic's Ladder,*** reinforced later on with ***The Mystic's Menu,*** constitutes the most powerful formula for attaining spiritual and physical excellence known to Western mystics. (You are living in the West and you should follow a Western system.) You were just told that the four

exercises known as ***The Mystic's Ladder*** must be worked on an ongoing basis.

Other exercises will be given as you go along and there will come a time when you will have at your disposal more exercises than you will seem to have time for. A note about this. Exercises do not all have to be done in your study or in your Oratory! There are some that you will wish to do there, but "exercises" are also ***principles*** to be applied in daily life; you will find opportunities to do many of them while riding on the bus, while sitting at your desk or out shopping. It is a good idea to work with some of the exercises for a time, then drop them and work with others, then come back to the first lot again. All the exercises work to develop the total self, they all work to the same end. It is rather like eating carrots, cabbages, oranges and pears - these are different foods but they all provide nutrients and nourish the body.

THE CAUSE OF DIFFERENCES

Much more will be said about this as we go along; however, it should not be difficult for you to see that Mankind is in a fallen state. If you understand the atomic theory, you know that, while we give everything a name, and diamonds do seem different than doughnuts, the difference between all things, from solid matter, through liquids and gases, to cosmic rays, is caused by the difference in the rate of vibration of the primal energy from which all things are made. The difference in the rate of vibration causes each individual thing to manifest and appear as it does. ***Consciousness is also vibratory and the difference between people is the difference in their thoughts and awareness (of their level of consciousness, if you will) both individually and collectively. Such differences even show in the colors of one's aura, which go up and down the color spectrum as one 's thoughts change.***

Understanding the "atomic theory" then, it is easy to follow how the physical universe came about through a "fall" or a lowering of the vibratory rate of the primordial energy. (All these subjects which are now only being touched upon generally will be gone into in depth later on.) In fact, if you wish to have Biblical support for this, read Genesis 1:3. The first creation was ***Light.*** This was not the light of day, for the sun was not yet in existence. This ***Light*** was the primordial energy from which the rest of the creation was made.

THE FALL

The physical Fall of Man is also pictorially described in Genesis as the "putting on of different coats of skin", but Man did not only fall physically, he also fell in consciousness. The destiny of Man, then, is to "return" to God on every level.

INVOCATION OF THE HOLY NAME

In striving for conscious attunement with God, you will find it especially beneficial to invoke His Name as well. Most of the time you will invoke the Name silently, but you may also invoke It softly at appropriate times. The Name we will use for the time being is ***IAO,*** and it is pronounced "EE-AH-OH"; this should be drawn out over several seconds: "EEEE-AHHH-OHHH". Other Holy Names may also be invoked and we will consider some of them later on.

In Greek, the work for "drawing near" is ***prosevki,*** which in the Bible, has been translated as prayer". The invocation of a Holy Name is indeed a prayer, both inward and outward, and without question a very effective means of drawing near to, and entering into union with God.

If you find yourself forgetting to dwell upon God and to call upon His Holy Name (and this is perfectly natural in the beginning, especially since you have spent many lifetimes not using this key), use a gimmick to remind you. Tie a piece of string around your finger or buy a special ring, the very sight of which will be a constant reminder to cast your thoughts on God and to act in a

Godly way.

As the sun lights up the whole world upon its arising, in the same way, God, rising in your consciousness and in your heart, lights up your whole mind. Wake up in the morning thinking about God and invoking His Holy Name and go to sleep doing the same. Especially invoke Him by calling His Holy Name whenever you feel low, whenever you need inspiration, whenever you feel in any danger, whenever you feel threatened, whenever you see or hear about a sad situation.

Dwelling on the thought of God and invoking His Holy Name is to pray without ceasing. ***This is the Inner Way of which you will hear much more later.***

A CAUTION

Now a few words of caution. Do not get the notion that acting in a Godly way means making yourself a doormat for other people to trample upon. Do not believe that being a Godly person or living a Godly life means to become a hermit or an anchorite, or a buffoon for others to take advantage of. Among the many things that God is, is justice. Learn how to discriminate justly and remember that self-preservation is the first law of life.

THE ROUTINE

You will begin right away to practice exercises "X" and #1, which you will find on the following pages. Add the two other exercises that go to make up ***The*** *Mystic's* ***Ladder*** when you come to them, and then, a little later, when you receive ***The Mystic's Menu,*** incorporate it in your routine as well. ***This is the road to mastery, and you are on it!***

THE JOURNEY

Shortly we will be embarking on a journey of high adventure that is to take us across the sea to a strange land. We will have many experiences as we sojourn together towards the Mysterious Castle.

This Liber begins with two lectures given to two groups in two different parts of the world. These will form a nice beginning and a good base on which to build. ***The techniques we will share with you work, if you work them! Put into practice the principles which will be given you.*** Again we caution you, ***do not let your enthusiasm for the intellectual content of the lectures assume a greater importance than doing the practical work. For, it is not what you know, but what you are that matters.***

We are speaking to you as an adult who can understand, we are speaking to you frankly. We do not wish to become nauseating by constantly repeating the same thing throughout the Libers, therefore ***we require that you reread this very First Charge every month because (1) It contains the Keys to Mastery, and (2) it will not be repeated again in the upcoming Libers.***

This is great day in your life, my Brother. You have placed your feet upon a path which, if you follow it, will lead you to glory. O happy day! We greet you, we salute you, we embrace you. If you persist you will find that ***Door*** for which many have searched but only a few have found.

Sincerely yours in the Work,

Principal

Here are some questions by which you should test your understanding of the preceding material:

1. What is the ultimate destiny of Man?
2. What comprises "spiritual development"?
3. From what and to what is the evolutionary journey?
4. What is the first law of life?
5. Describe Exercise "X".
6. What is "The Mystic's Ladder"?
7. How many Libers comprise our course?
8. What is the real difference between people?
9. How would you define an "exercise"?
10. "It is not what we know, but rather what we are, that matters." Explain.

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LIBER OVERVIEW

Dear Brothers and Sisters:

The remainder of this Liber follows the general outline which will characterize all the Libers of this Plane. Although each Liber has a unifying theme, there is still considerable diversity within that theme, so you will find a range of material to make your study more interesting.

Each Liber begins with one or more ***Lectures,*** which comprise the largest part of the formal teaching in the Liber. Please devote serious attention to the Lectures, re-reading them as necessary until you achieve familiarity with the material. Most Lectures contain one or more quizzes. These are to allow you to verify for yourself that you understand the material. If you can't answer the questions, you probably need to re-read the Lecture. This Liber has two introductory Lectures on "Beginning the Work".

Following the Lectures may be one or more ***Exercises.*** These are at least as important as the Lectures. Follow the instructions given with the Exercises. Practice them frequently. You are given two very important Exercises in Liber 1.

Next are one or more ***Essays.*** These give you more insight into application of the principles set forth in the Lectures. In Liber 1, we give you an Essay on self-discovery.

Lastly, Libers often contain ***Optional material.*** These documents are fruitful for study and contemplation, but may be of a more specialized interest than the rest of the Liber. Liber 1 includes an Optional article on the history of Martinism and the Martinist Order.

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LECTURE
Beginning the Work (1)

Brethren:

Having been admitted recently to our Order, surely you have already asked yourself: "Where does the way, now being indicated to me, lead me?" Look around - a world of a confusing variety of things offers itself to you. Every day presents you with something new, and brings you both light and dark hours.

Modern man likes to say that he stands in the struggle for existence, that he must fight for his livelihood, and one often hears that the whole of life is only trouble, that one has no chance to think, that one must succumb to the whirl of happenings, and the course of events threatens to roll over people like a tidal wave. It also seems as if man today was only a piece of driftwood in the play of the waves of fate. More and more, man allows himself to be pulled into the haste and unconscious fear of a mechanism that gets itself increasingly involved, more and more, he lapses into an uncanny vortex of diversions and sensations which only lead him ***away from himself***

Ask yourself: Do you really feel well in all this activity and in your present attitude towards the events around you? Are you really satisfied with your position in life? Are you sometimes faced with the fearsome questions: "Is this to be the crown and fulfillment of my life? A life in which I am propelled by the hustle and bustle and the circumstances of the average day? Where are the experiences which make me really happy and carry me in my life, which bring me light and fulfillment?"

All these are questions which show us with frightening clarity that there is an abyss in the life of many people which seems unbridgeable to the individual, a gap separating us from harmony, joy and fulfillment.

Is it true that this gap cannot be bridged? Should humans continue to be driven and finally swallowed entirely by a sucking whirlpool?

Sooner or later everybody encounters these questions and finds himself placed before a decision which will determine his future life.

It is so often said in the old traditions "And he began a new life." One hears of the hero or saint that from one day to another he gave away his goods and left his family. That from now on he fed only on greens and berries and avoided the company of his previous friends.

All that sounds beautiful and impressive, but would the great majority of us western people be able to go this way? We might create more unhappiness than good to ourselves and our contemporaries.

Our place has been allotted to us on this earth, not to flee this earth, but to stand up in the limits of this earth and fulfill the task allotted to us ***so that we come into harmony with ourselves,*** with our surroundings, and ultimately also ***with that which is higher.***

We want to experience this life given to us fully, and consciously, and make real the possible experience. Only the realization of the possible, the experience, will give us inner satisfaction and

joy. Only on the way to realization do we fulfill our human task.

The various "schools" and "communities" which are open to the seeker today like to boast of being the ones which indicate "the only true and correct way" and the teachings thus propagated are therefore not seldom unique in their absurdity.

There is only one truth, but there are many ways to it. We respect every genuine and honest search, but we do not want to forget that to go several different ways simultaneously makes no sense. We are a small circle of Initiates who guard and cultivate the spiritual values of an ancient Tradition without thinking in antiquated forms. Our task is in the Here and Now. We are not keen to become a mass organization and what we have inherited and achieved we wish to entrust only to sincere and worthy people.

We attempt to walk the path of greatest harmony. This means the extending of the arch of the royal hall above its pillars and crowning it with an endstone. Only out of the reconciliation and harmony of right and left, below and above, can man elevate himself to that which is higher.

Religion and science seem to drift further and further apart. At the outset, religion generally demands the unshakable belief in a spiritual fact, the truth of a religious tradition, briefly, it poses a dogma. Beyond that it requires the faithful to lead a good and pure life under certain prescriptions, that they do good.

Profane science is independent of such demands. It merely asks that one investigate things without prejudice to gain knowledge and understanding.

The alleged gap between science and religion also mirrors the conflict between rational thinking and inspiration. It is often said that they are opposites, and yet they ought to be our helpers walking hand in hand: ***reason*** as a control of inspiration where it threatens to fly away into vague distances; and ***inspiration*** as an impulse for new methods of rational investigation and research.

Unlike many a school or order, we seek to unite both ways in the spirit of the old Initiates. We investigate with the means of science as far as its facilities reach, but we are also not afraid of applying those traditions which are not, or not yet, in the grasp of orthodox methods.

We are not out to preach from a pulpit. We are a community of friends, of spiritual brethren who work in small circles for the precious things leading us to genuine experience.

Certainly, the younger ones will be instructed whenever it is necessary, by the more experienced brethren and the older ones will always assist the seeking ones on their way, but the essential thing: ***the work on oneself cannot be taken over by anyone else.*** The seeker is guided, but not carried. That is the rule in all Orders of Initiates. Anyone who walks the way indicated by us must himself be ready to work honestly and seriously, ***because only what a man accomplishes by his own work becomes real to him.***

To facilitate your progress, we give you, in accordance with the old tradition, some instruction. These lectures, which in the past were passed on only from mouth to ear, are accessible in part today in the form of written lectures. The traditional arcana are, as before, communicated at the given time only orally.

After being accepted into our Order, you first receive a series of introductory information of different kinds. However, besides this, and simultaneously, the practical work must begin as well. This means the practice of meditation and certain 'exercises'.

You can call our work the labor at the rough stone. That means, we want to ennoble and refine the

profane man who resembles an untrimmed stone… by the work with ourselves, until this rough stone becomes a well-shaped, clear and shining crystal. This is an old simile also used by the alchemists. Only if we grind away the roughness, only if we remove the impure from ourselves, only through unrelenting labor on ourselves, can we become a conscious vessel of the Greater Light.

A further simile may illustrate this work to you. You certainly know that two evenly tuned strings of a musical instrument vibrate simultaneously if one strikes or pulls only one string. ***Man can come into similar resonance with the transcendent being.*** But man must also, like the string, be able to vibrate freely. He must free himself from restrictive dogmatism, negative thinking, fear and hatred, ignorance and intolerance, to mention only a few obstacles. This is just as the string cannot have a pure tone if it is embedded in rubbish. Just as the string requires a certain tension to sound an even and right note, it is also necessary for man to be tuned for a corresponding affinity, to be tensed upwards to attain something higher.

You will now ask how this labor is to proceed. Certainly you have already found out for yourself that it is not sufficient just to read through whole libraries and store up a maximum amount of knowledge, although knowledge surely is required. You must know how the stone is to be shaped if you want to trim it, and the image of the perfected stone must, so to speak, stand before your eyes. ***But you also have to work on the stone itself***

Studying truly has a formative influence unsuspected by many, ***but,*** in addition to studying, there must be something else to perfect the work. This something else consists of "exercises" and "practice in meditation" to which I have already called your attention. There are exercises in concentration, in silence and in identification which are necessary to transform knowledge into experience.

At this time I would like to clarify some concepts, because, just in the field of their own expert language, many groups have allowed themselves to become engulfed by a kind of Babylonian confusion of tongues!

What is the meaning of the word "esoteric"?

It is derived from the Greek ***eso*** (inside), as distinct from ***exo*** (outside), and is meant as a word of the mystery tradition to denote the ***internal teaching*** which is meant only for initiates. In a wider sense, it is the teaching of usages intended to show the still uninitiated the way to his true goal *(telos* in Greek) in order to introduce him on this way to his goal and also into the meaning and sense of life.

Humans are thus to learn ***from whence they came, why they are here, and what their destination is***. If the word "esoteric" has been abused in the last hundred years or so by all kinds of pseudo-rosicrucians, spiritists, sectarian mystics and such like, for their vague aims, this must not confuse us. Such secretive spook, as often practised today, has little to do with genuine esotericism in our sense.

And now two other concepts: Initiation and Mysticism.

Initiation, derived from the Latin *initium* (beginning). It means introduction and inauguration. The seeker is equipped with teachings and impulses by the initiation which are to bring him on the new path. Initiation is work in the sense of a royal art, and as work it is an ***active*** factor. On the other side, the complex of mysticism is a ***passive*** attitude according to modern, predominately Christian usage of the word. It is, as the word says: a closing of the eyes, a looking inward, derived from the Greek word ***myein.*** Mysticism seeks the path of grace in opposition to the path of active approach. In the antique application of the word, "mysticism" also means "belonging to the mysteries" and

thereby includes happenings of initiation. The relation of the word to its context thus requires attention.

A short while ago I also used the word "identification". This means to make equal, to put into agreement, to create a unity of being. By identification one can get into touch with a realm which, at first related to consciousness, lies outside the immediately human limitations. This realm belongs to a trans-human, transcendent sphere. We may call it, following Rudolph Otto: the realm of the numinous or the "numen". This whole complex again belongs to the realm of esotericism, the realm of the teachings and traditions about sense and purpose of life.

If a person puts itself into relation to the existence placed before it, extended into the superhuman, numinous realm: namely the realm of potential man, (Jurgen Rausch calls it to get into relation with the "whole"), this person will also inevitably feel a relation between the whole and itself. It is then possible to say that this person finds itself in the field of being. It no longer stands alone, it does no longer stand against the world, but it stands in its field. The starting point or viewpoint of conscious observation of the world and understanding the world has changed for this person. It is placed thereby in a conscious relationship with, and made intent upon a development inspiring and satisfying to itself. And in this is also the sense of initiation. Man is led to something by the initiation, directed to a target, namely: the possibility given to him. He is shown—not so, but so. This signifies the initiation of a process guiding man to really being man. In this we see our task.

It is clear that man cannot think of his redemption and reintegration as a solution, of his perfection as an end, but only as a beginning and start of something not to be determined by him in advance, but then determining everything.

There is a need for renewing and change, an augmentation of being and rebirth. Man must overcome himself and enter a phase of change. He must accomplish this change of which he cannot know the exact result in advance. This result is based on ***experience,*** it cannot be determined scientifically, it cannot be calculated or analyzed. It is an experience he may be able to ***sense*** but which he cannot ***know*** in advance. Here is something that we certainly can call the human adventure.

You have knocked at the door of the Order. Make it clear to yourself that you have now really undertaken an innermost venture because you step on a path which you do not know at all. There will be moments on this path in which you will ask much of yourself, in which courage is required of you. You will have to prove to yourself that you are more than an average citizen of the world and that your being admitted into this circle was justified.

It is essential that you give some regularity to your work, your studies, and your practicing. Remember that just in performing or participating in our various rituals you can benefit exceedingly and be lead to important realizations when they are carried out in full consciousness of their import and meaning.

Let us therefore start with the Work. Fit a time into your daily schedule for your Work and ***be careful to maintain it.*** If you start to skip, or begin to postpone your practices, you have already given up a part of your effort. ***It is one of the first (not easy, but nonetheless important) tests you must give yourself***

You must occupy yourself intensively, without exception, and repeatedly, with the exercises given to you. They are all-important and directed to the Great Aim, even if this is not always clearly recognizable at the beginning. They also contain more than is obvious at first glance. ***Take them seriously.***

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LECTURE
Beginning the Work (2)

Dear Brothers & Sisters:

You should know at the outset that Martinism is another term for Christian Mysticism. It seeks to set Man once more on the Path to Re-integration and Re-generation. It has no other aims; it has no other objectives. Our Order and its activities will be of interest only to those persons who are capable of embracing and nurturing mystical ideas and principles of the most sublime kind. Many are called to its table of refreshment, but only those will be chosen to remain who have sufficiently advanced to be grateful for the spiritual fare offered.

Let me first say something about how Martinism came to be. Its fundamentals are those promulgated by Martinez Pasquales about the middle of the 18th century, but its name honors the pupil of Pasquales: Louis-Claude de Saint-Martin.

The fundamentals of the teachings of Pasquales were given orally to groups he organized and instructed. These were mainly made up of men who were Freemasons. Freemasonry was in a stage of transition at the time and the experience was somewhat confusing. There was a conflict between the older traditions of esotericism and the newer ideas of liberal fraternalism. Pasquales, Cagliostro and the Count Saint-Germain were casting their weight among Freemasons on the side of the genuine mysticism of the older tradition.

Had the teachings of Pasquales been fully accepted and developed, the whole character of France might have been different. As it was, Pasquales was called away from his work inopportunely, and there were none left among his successors capable of accomplishing the transmutation.

Jean Baptiste Willermoz and Louis-Claude de Saint-Martin continued to perpetuate the Work Pasquales had initiated but both of these had dissimilar views of what their teacher sought to accomplish; they therefore began to work in different spheres. Willermoz worked to compress the ideas of Pasquales to the pattern of Freemasonry and limit its activities entirely to men. Saint-Martin on the other hand grew disinterested in theurgic practices and felt drawn more to the mystical, or inner way, teaching both men and women whose spiritual readiness was apparent.

In 1890 the moving spirit among Martinists was Dr. Gerard Encausse, who is better known by the name ***Papus.*** To him largely, is due the credit for shaping the Order as we know it. Today, therefore, our Order owes as much to Papus as it does to either Pasquales or Saint-Martin. A comprehensive history of our Order will be given in due time.

We assemble, not alone to enjoy our mutual association, not alone to express mere thankfulness for such opportunities as life may afford us during this earthly span of our existence; but also to become craftsmen so that we may participate in what may rightly be termed a gigantic construction project.

That the Divine Architect of the Universe has conceived and executed a magnificent plan must be evident to all. As human beings, we are, each one of us, a segment of this plan. We fit into it some way; how: most of us are not quite sure. We know, however, that we cannot completely separate ourselves from it. ***This plan requires us to be agents of the Divine Architect and as His agents to be actively at work here on earth.***

As Martinists, then, we are associated with each other for the purpose of discovering those truths which are fundamental to the Divine Plan and which may help us bridge the gap existing between science and religion.

In antiquity, science and religion were but separate aspects of the same study. Today, we find science and religion broken apart so completely that they seem not only independent of each other, but also in some respects hostile. They are like two great engineering concerns with the common task of constructing a bridge across a river. Both have construction crews and equipment on opposite banks, but they cannot agree on the principles of construction and the method of procedure. They occupy themselves futilely and to no purpose in argument, leaving the river unbridged with no possibility of routing traffic across it.

Science has made only feeble attempts in comparison to what it should have done to restore man to his rightful place in nature. Relatively, it has just begun to reduce a portion of the great Architect's plan to a form which man can understand and use in daily life. It concerns itself only with certain aspects of the Divine Architect's plan. The immaterial aspects, those qualities that are commonly referred to as 'spiritual' or 'psychic' are casually dealt with, or not at all. ***First Causes,*** or what are generally known as ***metaphysical propositions,*** such as, "Why are we here?" and "What are the ends which man should attain in life?" are held not to be within its scope.

Religion, on the other hand, in its declarations, dogmas, rites and practices, has often held it to be beneath the dignity of its traditions to make inquiry into Divine Causes. ***This leaves man in a position where he is obliged to have blind faith in many matters, or to accept only those things which materialistically inclined science is capable of demonstrating.***

It is plain, therefore, that our duty is to become the middle builders. First, we must prepare ourselves here in our Lodge for the Great Work we are to undertake. Before we can really attain **any** worthwhile objective, we must train ourselves thoroughly. We must become familiar with the ***tools*** we shall need to use. We must become skilled craftsmen. We must make no blunders. The 'trial and error' system is one we cannot countenance. Before we begin any procedure, it must have a probability of fulfillment. It must appear plausible by certain tried rules of understanding. Furthermore, we are not going to discard any useful fact, idea, or object of knowledge simply because it did not originate with us. Whatever has been found applicable to situations at hand, we shall use.

Those who seek admission into our Order are known as "Supplicants" and as such are brought by a responsible Brother or Sister to face an interrogation by a representative or a committee of the Order. When asked questions based upon the traditional requirements of effective membership, we may well wonder what the purpose of this interrogation really is. ***The first Degree of our Venerable Order is designed to clear the ground for building, or perhaps rebuilding, our symbolic temple.*** So, before the Lodge M:: places a supplicant's name before the membership for ballot, they must look for signs that the supplicant displays a dedicated purpose. It will likewise be well for all to review those questions before seeking the test of the Second Degree, which completes the pronaos, or introduction, of Martinism.

Each Initiate must find ***within himself*** the confirmation of the rightness of Spiritual Truths and must not fancy that the exoteric writings of any person can become an infallible guide to truth. This is true even of the writings of those whom we honor as Venerable M::: of our Order. ***What they wrote for public eyes is neither the whole nor the best of Martinism.*** True Martinism is to be found ***only in our Lodges,*** in our rituals and ceremonies.

Esoteric Orders with the Keys of Initiation make full use of symbols.

Much profound and useful knowledge is expressed in the form of symbols. Since symbols will

become our working tools, it behooves us to begin our training by a study of some of them.

Just what ***is*** a symbol? ***A symbol is a sign by which something is known.*** We find in general two types of symbols: The first we call ***natural symbols;*** the second ***artificial symbols.*** ***Natural symbols*** give evidence of things which exist in nature. That is, they are not merely in the mind, existing as a concept or an idea. They have an actual connection with one another in nature, wholly apart from man and his mind. For instance: smoke may be said to be a symbol or sign of fire since it always exists where fire is or has been. Constant association of the two has made one a symbol for the other.

The other type of symbol, as I have said, is artificial, and ***artificial symbols*** are created by man by social agreement, that is, by a group of people who agree on the meaning proposed. Whereas natural signs can only exist under the conditions which produce them, artificial signs can be used whenever required. Examples of artificial signs are languages and alphabets, traffic signs, etc.

There is yet a third type: ***mystical symbols.*** These can be taken from Natural symbols, Artificial symbols or a combination of both.

How is this combination accomplished? In this way: Inquiring minds look out upon nature. They study and observe. These inquiring minds learn that, when certain things happen time after time, the same conditions prevail with each happening. These uniform conditions of manifestation and action man has called ***Law.*** Laws, therefore, are irrevocable truths. As far as the consciousness of man is concerned they are immutable.

Let us examine a few mystical symbols which early man knew and which mean the same today as they did then. Avery old symbol is that of the simple ***dot,*** or period. In itself, a dot may be said to be amorphous (shapeless). It is vague and carries no idea of definite form. Anything looked at from a distance becomes such an indistinct dot. It might be a ship at sea or a camel in the desert; but to the eye, it is vague and formless. As it draws nearer, the dot grows until we perceive it as an identifiable object. So, to the ancients, the dot suggested potentiality, the formless condition out of which something could become. In other words: that out of which things could take form. Accordingly, to them, the dot was a mystical symbol meaning ***beginning.***

The ***circle*** is yet another meaningful symbol. One has only to attempt to visualize something without beginning or end to discover that the circle is the only perfect way to represent it. A straight line could never carry such an abstract conception, for however far extended, a straight line would still have a beginning and an end. Mystically (and logically) therefore, only a circle can serve as a symbol of that which has ***neither beginning nor end.***

These are but a few examples of mystical symbols but you may easily find a multitude of others, for the mystic has always made use of them. Another very important symbol and one we will make considerable use of in our Work is called ***The Tree of Life.*** Oftentimes, some symbols are so complex that their intended meaning becomes obscure. In such cases, look first for the simple fundamentals of which the symbol is made, and then, from the understanding of the simple elements, proceed to that of the more complex. Another example of composite symbols is the set of ***Tarot cards***. A study of the symbolism and meaning of these cards will be very fruitful. Perhaps at this time I may be permitted to draw the attention of Brethren to our Martinist Pentacle, this will provide a rich source for contemplation until such time as the full explanation can be unfolded.

Symbolism will be more easily understood when we ourselves become careful observers of nature and her methods of operation. The first acquisition of the Martinist must be ***Self-Knowledge.*** As we learn to read the Book of Nature, and later the Book of Man, we have the experience ourselves of discovering laws which become symbolized by our own observation and reflection. We shall find that we then begin to acquire the necessary ***working tools*** with which to deal understandingly with

life. At the very outset then: ***start to become more observant and begin to pay attention to the signs that are all around you.***

May you ever dwell in the Eternal Light of Divine Wisdom.

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EXERCISE 1
Retrospection

1) On retiring, before falling asleep, go over in retrospect the events of the day. Begin always with the events just before retiring and work back toward the beginning of the day.

2) As you consider each event, weigh it carefully, judge yourself, your attitude at the time the event occurred and at the time you are concentrating upon it.

3) Decide the right or wrong of your position and if you find yourself to have been wrong, make it your imperative duty on the following day, to rectify that wrong so far as it lies in your power to do so.

4) By so doing you will in large measure assimilate the experience it is the purpose of your present incarnation to acquire, and further, you will prevent the accumulation of Karma which might require another incarnation to discharge.

After you have reviewed your day's activities and perhaps devoted some thoughts to your plans for the next day, dismiss everything that might still tie you to the past day and all worries burdening you. Turn your last thoughts to the things really giving you inner joy. If you wish, read a few lines or verses of poetry or scripture. The last thought should always tend towards a greater harmony, a higher attunement.

It sounds quite easy to do this but you will often find that you have entirely neglected this exercise one evening or another. Or you will try, so to speak, to file away at night all disagreeable and unpleasant thoughts, but just then they will return for a stronger attack and torture you. Simply imagine the thoughts as servants who have been dismissed for the night and turn to more enjoyable thoughts, which may then be dismissed as well. This little way round may prove to be the simpler way.

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EXERCISE "X"
The Practice of the Presence of God

How is the return to God to be done? ***The first step is to strive after the acquisition of God Consciousness by attuning with and aligning our consciousness with God's through "Exercise X", The Practice of the Presence of God,*** which is:

- Constantly dwelling on the thought of God.
- Constantly dwelling on what you consider God to be.
- Constantly dwelling on the attributes of God: beauty, purity, love,
- Constantly striving to manifest in your life these attributes and all that you understand "God qualities" to be.

SPIRITUALITY MUST BE MANIFESTED

It is not what we ***know,*** but rather what we ***are*** that matters. Spirituality, if it is to be of any value at all, ***must be manifested on the physical plane.*** The characteristics we attribute to God (dignity, nobility, loftiness of character, moral excellence, honesty, integrity, charity, uprightness, grace, etc.) must be incorporated in your life. ***You must become them.*** These are the qualities that must become ***actualized and manifested in you.*** These God-qualities must be made evident in your attitude and in your relations with others. They must be evident in your speech, in the way you express yourself; in your actions, in your opinions, in your manner. This "exercise", as you can see, cannot therefore be a five minute routine to be thought about first thing in the morning, like brushing your teeth, and then forgotten until the following day. This "exercise" must become a way of life for you, a principle to live by, ***a habit.***

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ESSAY
Self-discovery

Dear Brothers & Sisters:

In our world today, so many people seem empty. Many do not know what they want or even what they feel. One may talk fluently about what he ***should*** want to complete an education, to get a job, to be involved in the affairs of the day, to go to church, or to make something out of his life, but this is usually a response to the prodding of others. It is what his parents, teachers, employers, or friends expect out of his, rather than what he himself wants. As one person put it, "I am just a collection of mirrors, reflecting what everyone else expects of me."

The psychological reason for emptiness is the feeling of powerlessness to do anything effective about one's life or the world one lives in. But, a quest into new insights, as you are now undertaking, leads us to the Truth that man does have within him the capacity for self-mastery.

The launching of this kind of inquiry is disturbing to settled opinions and attitudes. But the most important thing in all of life is a true consciousness of self.

You have no doubt seen the technique used in advertising in which a well known personality takes

on various wardrobes and expressions and make-ups to change his appearance and attract attention. Oddly enough, this is quite true in real life as well. We all take on many different selves in one day, to our family, our friends, our employers, etc. The real question is, which one of these is really you? Are you the person you show the world to be? As a person, ask yourself, "Who am I?" and "What is the potential of my life?"

Maybe the only definition of what a man is, is that a man is what he can be. What is an acorn? It is an oak tree. What is an egg? It is a bird. What is a caterpillar? Why, it's a butterfly. What is man? It is an expression of God. Man is Christ, the son of the living God. This is what he can be, and this is what he ultimately must be.

Obviously, we don't readily see this divine potential in the bodies or the affairs of men. it's difficult to find our true self because we're confronted with so many shadow truths, such as: "That man is a criminal," or "It's a fact that everybody grows old and dies." Shadow truths such as these obscure reality.

The problem is that we try to live in the circumference of being, in the perimeter of senses, and thus we lose sight of the deep, inner, divine center around which all other things revolve. We are constantly attempting to understand ourselves and others in terns of worldly relationships and creature comforts.

We are, in addition, habitual escapists, though we have no idea what we are flying to escape from or to. We spend money, time, and effort in seeking ways to avoid life's less desirable experiences. When it's hot we escape to the seashore. In winter's cold, northerners try to get south. When boredom sets in, we seek diversion through entertainment or social functions. Many are running from emotional bondage and turn to alcohol, overeating, or drug addiction.

The sad thing is that if you try to help the chronic escapist to understand these insights, his remark will be something like, "Oh, you're a complete idealist, always trying to escape from the realities of life." Here is a great paradox. The person who has found the answer to life, who has touched life at a deep dimension, has achieved this not by escaping from reality, but by coming to reality.

Sometime, at the close of the day, take a good look at yourself in the mirror. Ask yourself, "Who am I?" The person you see in the mirror, except for your head, is mostly garments which conceal the real you. When you disrobe for bed, you see only the physical body, a maze of intricate mechanisms concealed by the skin. But, let a surgeon or physiologist search as he will, he will never find the real you. Parts of the body can be removed, but you are still you! The body is yours, but your body is not you!

As a child, you may have prayed, "Now I lay me down to sleep." Who is the "I" who lays "Me" down to sleep? Jesus called that "I" the Father within. Paul called it the Christ. Other teachers call it "the Self", "the Monad", "the Âme" , "the Ego", Yechidah", etc. (These are all names for the Highest or Innermost part of yourself).

What people call "I" is only that which removes the garments of me-ness. Even Jesus had to contend with me-ness: "Why callest thou me good? None is good save God."

Every one of us is a perfectly, divinely created child of God, wonderfully endowed. John infers that the ***me*** of personality must decrease so that the ***I*** may increase. This is the great need of life: the journey of self-discovery. If we are to succeed in life, above the limitations of sense and time and trouble, we must come to a larger and more complete understanding of what we are. No man can know his capacities, his potential, until he knows what he is; then he opens up a whole new dimension of life.

Self discovery is the most essential thing in the world. What good is it if we split the atom or journey to the moon if we have no true understanding of what we are? Jesus asks, "What doth it profit a man if he gain the whole world and lose his soul?"

Self discovery consists of getting back of the body, back of the mind which forms the body, back to the divine reality. When Jesus said, "I and my Father. are one," people didn't understand him and thought he was uttering blasphemy. But what Jesus proclaimed is true of you and me. The true self of us is one with the Father. It ***is*** the Father. It never knows sickness, fear, or failure. It is serene with the serenity of the great Universal Self, not about to be touched, as the ancients would say, by fire or flood. It is that center of man's being which is ever the same, yesterday as today, and even forevermore.

When we find the self, we find God, for self is but a dimension of God. Herein lies the explanation of Jesus' words, "And in that day, ye shall know beyond a shadow of a doubt, that I as in the Father and the Father is in me." You can really never be separated from your God or from your good. This is a great truth to know, because with it, you can escape to reality. In moments of anxiety or despair or fear or worry, it will be the grand safeguard and defender. You will come to know that the real ***you*** cannot be sick or poor or unjustly treated, you will know that ***you*** can never come to the end of your rope or be inadequate. Remember, though, that to "know thyself" does not lessen one's vigorous pursuit of knowledge. It is not an escape. Self-knowledge would never have interfered with space pioneers, nor would it interfere with any legitimate pursuit of business or finance or the arts. Self-knowledge is no Pollyanna approach, it is no happy idealism. Self-knowledge adds zest to inquiry. It adds strength and enthusiasm to discovery; effectiveness and true success to life.

Some will say that this kind of self-knowledge will take you out of the world of common affairs and make you an impractical visionary. But consider this: it doesn't make your automobile less useful for you to know that it has a full tank of gas, or an efficient motor. It will certainly not, then, make a person less effective in the world if he is capable of contemplating his reality, his inner divinity, and to lay hold of tremendous inner resources. On the contrary, self-knowledge helps you to become a real person for the first time. In the absence of self-knowledge. man concludes that sickness is as natural as health, that poverty and harmfulness are a part of life. And how persistently have we argued for the necessity of death even though Jesus said, "If a man believe in me (in the Christ in himself) he shall never see death." If you hold to this truth, you will never see failure. If you come to the end of something, you will always find the means to keep on, to press on. to do more and have more and be more. ***This is the great reward that comes along the way of the search for the self.***

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OPTIONAL MATERIAL
A Short History Of Martinism And The Martinist Orders

First of all, What is Martinism?

"ANCIENT" MARTINISM

Martinism is a system of philosophic thought, essentially Christian in outlook and tradition, which is chiefly based on the doctrinal tenets of a work called: Treatise on the Re-Integration of Beings in their Original Virtues. Powers and Qualities, by a Frenchman of Spanish extraction named *Martinez* ***Pasquales.*** This work gives a particular interpretation of Creation, of the Hierarchy of Beings, the

Fall of Man and of the way for Man to regain his original status in the scheme of things, so as to be re-established in his initial privileges. Martinez Pasquales considers Man to be in exile in this earthly existence, deprived of his real powers.

Man's main aim must be, therefore, to work at becoming restored to the condition that was his originally. This he can achieve by following a certain technique which constitutes the secret part of Martinez' doctrine. This technique was taught by him in the Temples of a secret society founded by him: the ***Order of Elus-Cohen,*** or Elect Priests, from the ranks of high-degree freemasons. Two members of this Order were to play an important part in the development of Martinism: ***Louis-Claude de Saint-Martin*** and ***Jean-Baptiste Willermoz.***

Saint-Martin in particular was to create a modified version of Martinism of a more contemplative character than that of Pasquales, whose secretary he was for a time. Saint-Martin was for many years an ardent Elus-Cohen. However he gradually moved away from the technique used by his Brothers to achieve their re-integration, a technique which involved certain theurgic practices (ceremonial magic.) His personal preferences turned to a search for a more spiritual means to achieve the same result. He thus developed what is known in Martinist terminology as the "Inner Way" of Reintegration. Eventually, Saint-Martin left the Elus-Cohen to follow his own path. ***He came under other influences.*** Progressively, he became a teacher, having followers or disciples to whom, he taught the "Inner Way." While an active Elus-Cohen, he had published several works under the pen-name of the "Unknown Philosopher." A loose organization built itself around him, formed of people who had received a special Initiation from him. After his death, his disciples carried on the transmission of this Initiation, on a person-to-person basis.

Jean-Baptiste Willermoz was a keen freemason. He became the leader of the Elus-Cohen of Lyons. At the death of Martinez Pasquales, the Order of Elus-Cohen slowly began to disintegrate. Sensing this, Willermoz decided to save what he could of the Martinist Tradition by incorporating it in the more viable freemasonic fraternity. He was instrumental in the reformation of French Templar Masonry, an off-shoot of the German "Order of Strict Observance". This reformed rite of masonry took the name ***"Ordre des Chevaliers Bienfaisants de La Cite Sainte"*** (Order of Knights, Beneficient, of the Holy City,) generally known in short as "C∴ B∴ C∴ S∴". Willermoz received authority to introduce two secret degrees, summarizing the teachings of Martinez into the Order. The French Revolution was to thwart him. The "Knights Beneficient" have survived to this day in the Scottish Rectified Rite of France and Switzerland and in the Martinist Grand Priory and Priories. Meanwhile, the Temples of the Elus-Cohen had fallen into inactivity although small groups continued to operate privately.

We thus come to the end of what we could call "Ancient" Martinism. The similarity of names between Martinez and Saint-Martin has led to much confusion as to whose followers were, and still are Martinists. The answer is quite simple: ***both.*** Their respective followers share the same doctrinal concept, the Divine Glory of Man's Origins, and the same aim: to regain that glorious Divinity. ***Only their methods*** *differ,* some following the technique of evocations, the others that of inner Guidance and illumination (The Inner Way.)

MODERN MARTINISM

We may consider that Modern Martinism dates from the creation of the Martinist Order in its present form by ***Papus,*** shortly before 1890. We said that Saint-Martin's followers were loosely grouped in a flexible organization and carded on the transmission of the Initiation which descended through Saint-Martin. This organization was known under different names but more generally as the "Societe des Inities.'

Now, among many others, Saint-Martin had Initiated the ***Abbé de Lanoue*** and ***Chaptal, Comte de Chanteloup***. These two Brothers in turn transmitted the Initiation, creating two lines of Initiatic Succession leading, one to ***Dr. Gerard Encausse, (Papus),*** and the other to ***P. Augustin Chaboseau.*** These two Brothers were in the habit of lunching with friends in Paris and, in the course of discussions they discovered each other as Initiates of Saint-Martin. Papus then decided to create an organization which would group the Initiates of Saint-Martin and promote the study of Martinist philosophy. For reasons which we shall study later, Papus and Augustin Chaboseau exchanged their Initiations. Papus then proceeded with Initiating the future members of the organization he had in mind. In 1884, the Constitution of that organization was drafted and it was given the name ***"Ordre Martiniste".*** By 1890, the work of establishing the Order was so well advanced that it was decided to give it a ruling body of twelve members, to be known as the ***Supreme Council.*** Papus, as Grand Master of the Order, was President of this Supreme Council. In 1893, the Ordre Martiniste received the archives and records of Willermoz and the Cohen Temple of Lyons.

Under Papus' lead, the Martinist Order spread rapidly in France and in other countries, even in Russia where a Martinist Lodge operated at the Court of the Czar Nicholas II. By 1916, when Papus died, there were 160 active Lodges in existence. During the lifetime of Papus, other Martinist lines of succession had been claimed. Thus, in the United States, ***Dr. Edward Blitz*** claimed descent from the Elus-Cohen and contacted Papus. He was appointed head of the Martinist Order for the United States, until his Charter was withdrawn because he was altering the spirit of the Order. He was replaced by ***Sister Margaret B. Peeke,*** who was appointed "Inspectrice Generale" for the U.S.A. She died in 1908.

Papus died in 1916 and with the absence of his enlightened guidance. the Martinist Order was soon to become divided. Papus was succeeded by ***Bro::: Charles Detre,*** better known as ***Teder*** Because of the war, the activity of the Order was somewhat curtailed. Teder was assisted by ***Bro::: Victor Blanchard,*** Deputy Grand-Master. Teder was a keen freemason of the Memphis-Mizraim Rites. Under his Grand-Mastership the Order began to acquire a Masonic outlook. Teder died in 1918, leaving Bro::: Blanchard as Grand-Master designate. Because of the Masonic tendencies of which he disapproved, Bro::: Blanchard declined the Grand-Mastership and ***Bro::: Jean Bricaud*** was duly appointed to office. Bro::: Bricaud considered that the Martinist Order would gain in stability by being organized on a Masonic basis. He altered the Constitutions of the Order and decided to admit as Martinists only Masons of the Third Degree (Master Mason) of any Rite. The headquarters of the Order were transferred to Lyons.

This departure from the original Constitution was not accepted by all Martinists, particularly as the Masonic requirement kept the Sisters out of the Order. Those who did not approve of Bricaud's directions carried on with the work in the spirit of the original constitution, acting as "Free Initiators." They remained unorganized for a time but eventually Bro::: Victor Blanchard, Deputy Grand Master under Teder, decided to gather all those Martinists who adhered to the original Constitution into a new organization which would not impose the Masonic prerequisite for membership. He became the Grand Master of this branch of the Martinist Order, sometimes referred to as the "free" branch, as distinct from the "masonic" branch.

In 1934, an International Convention of Martinists was held at Brussels. Bro. Blanchard was unanimously elected Universal Sovereign Grand Master and it was decided the Order would be known as the ***"Ordre Martiniste et Synarchique"*** to distinguish it from the Masonic "Ordre Martiniste" whose headquarters were in Lyons. In 1934 also, a federation of esoteric societies was created under the name of the ***F.U.D.O.S.I.***. Bro. Blanchard was one of the first three Heads or "Imperators" of that organization.

Unfortunately, there arose a conflict of personalities; some Martinists, of which Augustin Chaboseau was one, did not want to support Bro. Blanchard. They formed yet another Order, the

"Ordre Martiniste Traditionnel" of which ***Bro. V. E. Micholet*** was first Grand Master. He was succeeded by Bro. Augustin Chaboseau. Bro. Chaboseau was also to succeed Bro. Blanchard as Imperator in the F.U.D.O.S.I. when the latter withdrew. The situation was to remain unchanged until the Second World War. There were now, to sum up, three branches of the Martinist Order:

1) The ***"Ordre Martiniste*** ", headed by ***Bro. Chevillion*** who succeeded Bro. Bricaud in 1934. This branch admitted Master Masons only and became generally known as ***"Ordre Martiniste de Lyon"*** because its headquarters were in Lyons.

2) The ***"Ordre*** *Martiniste* ***et Synarchique",*** headed by Bro. Victor Blanchard, of Paris, not very numerous in France, but well established in Switzerland.

3) The ***"Ordre Martin iste Traditionnel",*** headed by Bro. Augustin Chaboseau, well established in France.

During the war, the Nazis persecuted Masonic and similar organizations. Bro. Chevillon, Sovereign Grand Master of the "Ordre Martiniste de Lyon" was assassinated in 1944. When the war ended, he was succeeded by ***Bro. Henri Dupont.*** With the return of peace, the Martinist Orders once again sprang into activity. In 1946, Augustin Chaboseau, Grand Master of the "Ordre Martiniste Traditionnel", died. The Grand Master designate, ***Jean Chaboseau,*** Augustin's son, was not confirmed in his appointment by the Supreme Council of that Order. Controversy arose and many members resigned from the Supreme Council of the "Ordre Martiniste Traditionnel". Jean Chaboseau then pronounced the dissolution of this Order and withdrew from Martinism in 1947. Some members tried to hold the Order together and the Grand Mastership was held in abeyance by an interim committee of the F.U.D.O.S.I. called the ***"Regency Council".*** The Order had disintegrated however and when the F.U.D.O.S.I. dissolved itself in 1951, its interim committee disappeared and with it the Orcfre Martiniste Traditionnel, with its Supreme Council, ceased to exist. There was left, however, a branch in the U.S.A. where ***Bro. Lewis*** had been appointed Regional Grand Master for "California and the United States of America" (sic). This branch has survived and functions under the wing of a California rosicrucian correspondence school. Unfortunately, it resorts to practices such as "postal initiation" which is repugnant to tradition and which practice impairs the regularity of its membership in the eyes of Martinists everywhere, who have shut it out.

In 1948, ***Bro. Jules Boucher,*** one of the members of Augustin Chaboseau's Supreme Council attempted to gather surviving members of the Ordre Martiniste Traditionnel in another Order, which he called ***"Ordre Martiniste Rectifie".*** His success was limited and when he died in ***1955,*** he was not succeeded as Grand Master of that Order.

With the disappearance of the Ordre Martiniste Traditionnel and the limited success of the Ordre Martiniste Rectifie, there were a large number of unattached Martinists in France. It is then that ***Dr. Philipe Encausse,*** the son of Papus, decided to revive the "Ordre Martiniste" according to the ***constitution of Papus.*** In 1951**,** this Order became officially active with a Supreme Council headed by Bro. Phillipe Encausse as Sovereign Grand Master. Its development continues to progress well and it is at present (1985) the largest of the Martinist Orders in existence. Bro. Phillipe Encausse died in 1984 and the Order is presently headed by ***Bro. Emilo Lorenzo.***

On March 14th, 1953, Bro. Victor Blanchard, Sovereign Universal Grand Master of the Ordre Martiniste et Synarchique died in Paris, aged ***75.*** He was succeeded ***by Sâr Alkmaion (Dr. Edward Bertholet)*** of Switzerland. It was from him that the present Grand Master of the Britannic Grand Lodge (Grand Lodge of England), received his Charter as Sovereign Delegate General for Britain and the Commonwealth.

In 1985**,** Bro. Henri Dupont, Sovereign Grand Master of the "Ordre Martiniste de Lyon"; Bro. Phillipe Encausse, Sovereign Grand Master of the "Ordre Martiniste"; and ***Bro. Robert Ambelain,*** Sovereign Grand Master of the ***"Ordre Martiniste des Elus-Cohen,"*** a Martinist organization of a slightly different nature perpetuating the Elu-Cohen tradition through a line descended from Willermoz via the "Knights Beneficient of the Holy City" (**C ^ B ^ C ^ S ^**), formed *a* federation called the ***"Union des Ordres Martinistes"*** with its See in Paris. France. The purpose of this Federation was to reunite the various branches of the Martinist Order which have remained faithful to Tradition into a flexible organization that leaves their entire freedom of operation to the member-Orders, while forging ever stronger links between them. Upon the creation of this Federation, the "Ordre Martiniste de Lyon" changed its name to ***"Ordre Martiniste-Martineziste."***

In September 1959, the ***Britannic Grand Lodge of the Ordre Martiniste et Synarchique*** established fraternal relations with the Union des Ordres Martinistes and some 12 months later it officially joined the Federation. While retaining its autonomy of operation, the Britannic Grand Lodge entered into full communion with the other Orders of the "Union" which it officially represents in the territories of Great Britain and the Commonwealth.

In the night of lst/2nd October, 1960, Bro. Henri Dupont, Sovereign Grand Master of the Ordre Martiniste-Martineziste (formerly Ordre Martiniste de Lyon), passed away. He had previously taken steps to leave his succession to Bro. Phillipe Encausse. Two Martinist Orders were thus placed under the common Sovereign Grand Mastership of Bro. Encausse and a further step was taken on the way to Martinist Unity.

On the 6th October 1960, ***Sâr Gulion,*** Grand Master of the Britannic Grand Lodge was Ordained by Bro. Robert Ambelain into the Ordre Martiniste des Elu-Cohen to the Degrees of:

Grand-Master Cohen, Ap:: Réau +
Chevalier d'Orient, C:: Réau +
Commandeur d'Orient, M:: Réau +

On 30th November 1960 Sär Gulion was made Delegate General of the Elus-Cohen for Great Britain.

In September 1982, a Brother, journeying from Barbados, West Indies, was received in London and on the 8th day of that month was Initiated into the Martinist Order by Sär Gulion and ordained as an Unknown Philosopher. This Brother, ***Sâr Inspirator Lucis,*** was given a patent empowering him "to found and rule and control, on the Isle of Barbados in the West Indies, Lodges and Heptads of the Martinist Order that have been regularly authorized and warranted by the Sovereign Tribunal of the Britannic Grand Lodge." On the 12th day of November, 1982, Lodge Empress was inaugurated in Barbados and thus the Light reached the English-speaking West Indies.

Returning to London in September *1985,* Sär Inspirator Lucis was again received by Sflr Gulion who conferred upon him the Ordinations of the Elu-Cohen which he had himself received. To mark this occasion Sär Inspirator Lucis changed his Nomen Mysticum to ***Sâr Savitar,*** on September 25th 1985. At this time discussions were held about the erection of the present Provincial Lodge of Barbados to the status of Sovereign Grand Lodge. This date has been fixed for Easter, 1986.

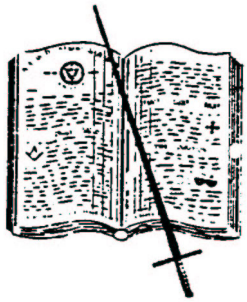
A more detailed history of the Order will be given in serial form later. Such is the position this 26th day of October, 1985.

Custodes
Morum
Sacrorum

I.C.E.S.

International College of Esoteric Studies

Incorporated as a non-profit educational institution devoted to the advancement and mystical enlightenment of Man.



Worthing 31W
Barbados
West Indies

I.C.E.S.
What it is . . .

ICES is a non—profit organization operated by volunteer workers.
ICES is a **COLLEGE**, NOT a Usecret Order".

ICES is a source distributing lectures from the traditional initiatic stream. Many of these lectures were originally in a foreign language and required translation into English. Many of the lectures were once the knowledge—papers given in the particular fraternities. Many of the fraternities are now defunct thanks to the consequences of World War II. Most of the lectures ICES distributes are no longer available from their original source.

ICES has no teachings of its own, it is not the author of the material it circulates. It is simply doing a service for the Light. As an organization, at. the head level it has no opinion of its own, it is absolutely impartial and has no favourites. At the membership level, individual members are free to accept or reject any of the ideas expressed in the lectures.

ICES is pleased to share its heritage of esoteric teachings with all sincere aspirants who hunger and thirst for spiritual enlightenment, who seek to live a life of purpose, happiness, meaning and success.

Each lecture in each Liber carries an identification indicating its origin.

ICES first started as the **ICOM**, which, at the time, was established to disseminate Martinist teachings. Later it broadened its curriculum to include material from Alchemy, Freemasonry, Gnosticism, the Grail, the Hermetica, the Kabala, the Rosicrucian's, etc. (It was because of this expansion that the name was changed from International College of Martinist Studies to International College of Esoteric Studies, to more accurately identify itself.)

ICES is an independent and sovereign organization. It is not "sponsored" by another organization. **ICES** exists and operates on the dues and donations given by members. (Notice the emphasis on the latter.)

From where did **ICES** get the lectures it disseminates? Some were given by a European Grand Master, some came from a Gnostic Bishop, some from a certain Imperator, some from a source which shall remain nameless, and some from particular esoteric fraternities who have given their material for distribution.

When **ICES** began to operate in 1985 the majority of members came from the ranks of "no previous esoteric study". Since 1988 about 93% of the

LIBER 2

Symbolism, Part 1

OVERVIEW

In this Liber we begin the study of the important concept of Symbolism. You will need to have a good grasp of Symbolism - of numbers, words, and diagrams - to appreciate the riches of much esoteric writing. Three Lectures will introduce you to Symbolism of Numbers. An important Exercise, Single Awareness, will help you raise your consciousness. Then you will find two Essays you will certainly find helpful. Lastly is Part 1 of an Optional article on "The Ancient Mysteries and Secret Societies" (to be concluded in Liber 3).

By the way, don't forget to review the First Charge in Liber 1!

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LECTURE
The Symbolism of Numbers (1)

My Brothers and Sisters:

There are many systems of counting, apart from the universal one based on nine distinct numerals and a cipher (zero). Some primitive peoples cannot write more than two symbols for numbers and must repeat these in a rather complicated manner in signifying even small quantities. Our own system which developed among Arabian philosophers under the name of "algebra" (from *Al Jebr,* meaning the resetting of things which have been separated) is known as the Base 10 System and probably owes its origin to the ten digits of our hands.

Before we consider the 10 Emanations of Omneity numerologically, we must understand the Martinist teaching of ***theosophic reduction*** and ***theosophic addition.*** This is rather like a fascinating game!

Please write down the figures 1, 4 and 7. You have a number which is called one hundred and forty-seven. ***Theosophic reduction*** is an operation that ***reduces*** a number made up of more than one numeral, to a single digit. To do it we add together the numerals of the number: 1 + 4 + 7 = 12 and 1 + 2 = 3, so the theosophic reduction of 147 = 3. Does everybody understand? Let us try again with the number 2350: 2 + 3 + *5* + 0 = 10, which in turn reduces to 1. So the theosophic reduction of 2350 = 1. Theosophic reduction is a very simple exercise, perhaps you have met it already.

If you have, you have probably noticed that the addition of nines can never alter the ultimate answer when reduced to a single figure. It is almost as if 9 is a non-entity. Let us have an example: We will take the number 13. This reduces to 4. Now let us take the number 139. This adds to 13 which reduces again to 4, so we see the addition of the 9 did not affect the end result. Write down these numbers: 9 + 81 + 126 + 7. Straightaway we can reduce this to 7 because 81 and 126 both add to 9 and as we have noticed, nines do not alter the end result

While on the subject of the number 9 you will notice also that any number multiplied by 9, when reduced, returns to 9. Try it!

The other operation which Martinists use in numerology is ***theosophic*** *addition.* This process is applied to only one number at a time and it should be mentioned that the theosophic addition of a number is not always reduced to one digit. Theosophic addition is done by adding all the numbers below the selected number to the selected number itself. For example, if we wished to have the theosophic addition of the number 4, we would proceed by adding all the numbers from 4 down to 1, thus: 4 + 3 + 2 + 1 = 10. The theosophic addition of 8 would be 8 + 7 + 6 + 5 + 4 + 3 + 2 + 1 = 36. Is this clear? Let us notice, remembering the number 9**,** that when theosophically added, 9 = 45 and this reduces to 9... thus we can see how 9 returns to itself. This will be significant when you learn to analyze the manifested world outside yourself and learn to read the ***Book of Nature***.

Our Venerated Louis-Claude de Saint-Martin was a keen student of Numbers as you will discover if you read Theosophic Correspondence a book of letters written between him and Baron Von Liebistorf of Switzerland during the years of the French Revolution. We recommend this book to all our members as a good background study of our Ven. M

In an earlier conventicle we learned about the Mystical Alphabet of symbols, which is an outward reflection of mankind's interior knowledge. By now, you, as a young member of our Order, should be forming, your own conception of how your mind works in order to express truths which are universal, and so, rooted in the Divine Nature of our ***First Estate.*** We endeavor to express these inner unconscious urges in terms of ideas collected from the external world, as perceived by one or more of our five physical senses.

This brings us to the Martinist Doctrines of Divine Emanations.

The innermost, or, if you prefer it, the highest sphere of Being is known as ***Omneity,*** the Perfect Totality of Existence. Since all forms of life ***unite*** in this changeless, ***unmanifested*** point, which has ***no beginning*** because it is timeless, and ***no position*** because it is everywhere, it then contains no separate parts which would of necessity be relatively less than perfect.

It also follows, that we, as ***apparently separate persons,*** can have no consciousness of such a state.

> Without separate consciousness there can be no differences.
> Without differences or contrasts there is no choice.
> Without choice, no Will can be exerted.

To study the so-called ***Fall of Man*** from Perfect Unity into a lesser Divine state of diversity, we make use of ***symbols*** which are common to all Orders of Initiation, namely: ***numbers.*** This measure of common ground with other esoteric Fraternities was foreshadowed at an earlier conventicle. In clearing the ground for the successful sowing of Spiritual seed, and the correct building of the Spiritual Temple, let us remember that Omneity is not just represented by the number ***One,*** for ***Omneity is both immanent and transcendent.*** **It** (or God, if you prefer) is both ***above*** manifestation and ***within*** it.

One is the Martinist's abstract symbol for ***Omneity*** — which is not a separate ***One*** because it is ***All,*** and yet it is not conditioned or limited to All Manifestation because it remains also Above and Beyond All.

This is the first metaphysical point which our Order presents to those who seek the Divine Gnosis or Spiritual illumination.

(THERE IS A GREAT DEAL HERE FOR STUDY AND MEDITATION. DO NOT PASS OVER THIS WITH SCANT REGARD.)

Having commenced our search by recognizing that there is a Source which cannot be consciously known until we return there, we shall discuss and meditate upon the concept of the Number One as a ***symbol*** of the First Emanation or ***Common Point*** of Emanation of the Cosmos.

Tradition holds that the most highly evolved Beings are aware of Ten Emanations or ***Planes of Existence,*** descending through which we have reached our present troubled state in the seeming freedom of the Forest of Errors. Through these same Ten must we return to Omneity, consciously now[1], and forever aware that true freedom is the Liberation of the Spirit of Mankind.

Our ***Free Will*** to choose this Path was evolved at a price, namely: ***The Fall of Man.*** On the Path of Return we have to direct our hard-won consciousness into harmony with the Divine Emanations.

Shall we so use our Will?

If so, how?

Questions for your own edification:

1) What is the theosophical addition of the number 12?

2) What is the theosophical reduction of the number 191?

3) Give .the meanings of the words "Theosophy", "Omneity" "Immanent" and "Transcendent".

4) What do you understand by ***The Fall of Man?***

5) Can we, as individual human beings, know God?

6) What is a symbol?

7) Explain the meaning of a Divine Law, or Universal Law.

8) Does God intervene
   (a) in the workings of the Universe?
   (b) in the affairs of Man?

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[1] "consciously now" i.e. ***by a conscious effort.*** On the Path of Descent there was no option of free will (we had no alternative); but the Path of Return (Ascent) demands of us first a decision In full consciousness, following the ***awakening*** **of** ***the will*** to return.

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LECTURE
The Symbolism of Numbers (2)

Dear Bro ∴ and S ∴

At our last conventicle, we stated that numbers are universal symbols. We studied the symbolism of ***One,*** the Monad, the Absolute. Tonight we will continue with our study of numbers and then touch upon another subject of especial interest to all Martinists.

To begin, let us clarify an important point regarding numbers. You have heard it said that some numbers are benefic in the sense that they exercise a good influence; and that others are malefic exercising a bad influence. We must avoid at all times falling into superstition.

Numbers have a good or bad character only in so far as they ***symbolize*** good or bad things, or let us say: positive or negative thoughts. Let us emphasize that ***Numbers have no magical influence in themselves.*** They are nothing but arbitrary signs by which we frame a certain concept. There can therefore be no good or evil numbers — but only good or evil thoughts in our minds.

The number 2 stands for ***division;*** duality as opposed to unity; passivity as opposed to activity; and in general, ***opposition.*** We shall recognize here the principles of the Binary Law and of ***polarity.*** We shall not delve into the symbolism of "2" at this point, as it will be studied at length later on.

The number 3 symbolizes ***manifestation.*** The ***Triangle,*** which is another way of expressing the same meaning, is the first figure of geometry. Only when there are three points, can we, by linking them with lines, draw a figure that has a form of substance in the sense that it has surface area.

One is a concept that cannot be exactly represented, because even the tiniest dot still has width. From a metaphysical point of view ***One*** can therefore only be conceived of mentally. ***Two*** only describes one dimension, — as the line, without width that unites 2 points. But since even the finest line still has width, ***Two*** also cannot be exactly represented. Only ***Three*** can be expressed geometrically as a figure and this is why we select it to symbolize ***manifestation.***

We shall study in some detail the Law of the Triangle and the Symbolism of Three in the time ahead. Before moving on to our next point, let us dwell awhile on what we have studied so far tonight and then discuss any point that is not quite clear yet, or that needs enlarging.

Let us now begin a study of the ***Triad*** which is symbolized by the number 3 or by the Triangle:

Martinism constitutes a system of philosophy aimed at the reconciliation of Man with Nature and with God — and divides ***Being*** into three Planes or Worlds.

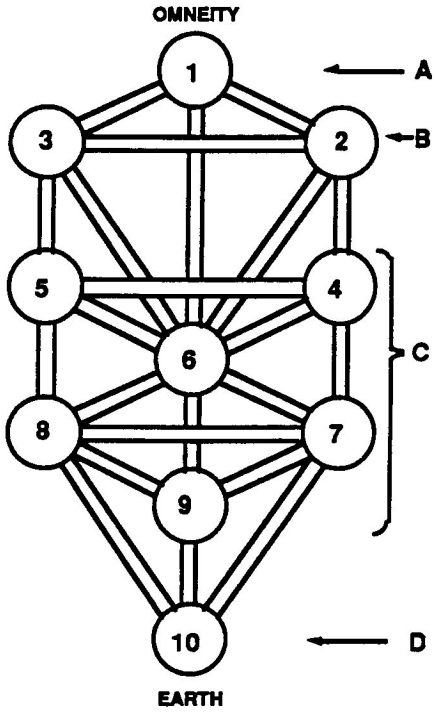
These Three Worlds correspond with the Hierarchy of Light as symbolized by the Altar Cloth. They also correspond with: The Three Kingdoms of Earth; the Three parts of the Human Body; and the Three parts of Man.

In order to get full benefit from our Martinist studies, it is important that we should master the following points:

There are three Worlds: The Empyrean World; The World of Orbs and the Elemental World.

These correspond in Man to the three stages of consciousness: The Perfect or Christ Consciousness; The Emotional or Intermediate Consciousness; and the Instinctive or Automatic Consciousness.

Man is divided into three parts: His Head; his Chest and his Stomach. These equate with his Âme;[2] his Plastic Envelope and his Physical Body. And correspond with the three Kingdoms of Earth: The Animal; the Vegetable and the Mineral. With the three colors of the Altar Cloth: The White; the Red and the Black[3] indicating the three types of Men: The Children of the Light; the Men of Desire and the Men of the Stream.



We may also note that the Qabalists refer to the triple Planes of Consciousness which they call "worlds above our own." If you will observe the Tree of Life (shown at right) you will find our world, — the material universe — represented by Sephirah #10 ("**D**"). The Qabalists' "worlds above our own" are indicated by Sephiroth 1 ("**A**"); 2 & 3 ("**B**"); and 4 through 9("**C**").

So that there can be no opportunity for error let us simply observe at this point that the ***Empyrean World;*** the ***World of Orbs*** and the ***Elemental World*** can be represented on the Tree of Life but they do ***not*** follow the demarcation of the previous paragraph. Where these Worlds fall on the "Tree" will be taken up *in* the series of lectures on the Qabala.

Now what concerns us at this point is the three stages of consciousness, so let us give our full attention to this matter. As we have said, there are three stages of consciousness

1) the Instinctive or Automatic Consciousness,
2) the Emotional or Intermediate Consciousness, and
3) the Perfect or Christ Consciousness.

Very few people ever achieve the third stage of consciousness and only the most evolved Adepts can

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[2] Âme (pronounced Ahm) is a French word we have retained because its meaning cannot be easily approximated by any English word. It may be said to represent the spiritual properties of man, or the principle of life. In reality, it is the component part of man which is immortal. Perhaps the English word "Spirit" would come closest *Plastic* ***Envelope*** equates with "astral body" - a term used in other schools.

[3] ***The Symbolism of Light is taken from nature***. The total absence of Light is darkness. In nature, in the absence of light, all is black. Black symbolizes passivity, rest; ignorance (because ignorance is the absence of the light of knowledge). Black is therefore not an active symbol. The fire of desire, however, generates heat, which at first begins to glow a dull red. As the heat increases, the color turns through several shades of red, finally reaching a brilliant white light. Red is the color of desire, action, energy, blood, battle, sacrifice. It also symbolizes courage and the battlefield of life where one struggles to transmute the elements of Nature. White symbolizes the Light of Wisdom, purity, and those evolved Beings (Masters and Adepts, the "Children of the Light") who traditionally wear white.

reach it at will. Very few people even attain the Intermediate stage of consciousness which is that of

self-knowledge, not because it is difficult to attain, but simply because people do not know of its existence.

In other words, people live instinctively, automatically, without being fully conscious of ***Being*** while they live. If we examine the things we did today, we will soon realize that we did them all, or almost all, in an entirely instinctive way, by habit or by need. While we were thus engaged, ***we never were conscious of being.***

All stages of consciousness are progressive and we have no hope of ever achieving Illumination, or should I say ***Controlled Illumination,*** which is Christ Consciousness, without having mastered the art of attaining and of ***maintaining*** the Intermediate Consciousness.

We shall therefore endeavor to do so, and we have already begun our work in this direction through our efforts at metastasis (Exercise #1). In order to succeed, we must fully understand that the stage of consciousness in which we normally live in the waking state is instinctive consciousness. If we think we normally live in a state of self-knowledge we shall misdirect our efforts and achieve nothing.

Exercise 2, which is included in this Liber, will allow us to raise our consciousness from the level of ***Instinctive Consciousness*** to that of ***Intermediate Consciousness*** (which is self-knowledge). Do not neglect performing Exercise 2 according to instructions.

Brethren, let us not forget that our first achievement towards reintegration must be directed towards self-knowledge and self-realization. Let us recall the words of our V::: M::: Saint-Martin who wrote:

> "At the frst glance which man directs upon himself; he will perceive without difficulty that there must be a science or an evident law for his own nature, since there is one for all beings, though it is not universally in all, and since even in the midst of our weakness, our ignorance, and humiliation, we are employed only in the search after truth and light
>
> Albeit, therefore, the efforts which man makes daily to attain the end of his researches are so rarely successful, it must not be considered on this account that the road is imaginary, but only that man is deceived ***as to the road*** which leads thereto, and is hence in the greatest of privations, since he does not even know the way in which he should walk.
>
> ***The overwhelming misfortune of man is not that he is ignorant of the existence of truth, but that he misconstrues its nature.*** What errors, and what suffering would have been spared us if, far from seeking truth in the phenomena of material nature, we had resolved to descend into ourselves, and had sought to explain material things by man, and not man by material things; if, fortified by courage and patience, we had preserved in the calm of our imagination the discovery of this light which we desire, all of us, with so much ardor."

In other words, Brethren, it is through the study of Man alone, by getting deeper and deeper into the problem and reflecting repeatedly on the terms of that problem, that one may reach a solution. Again, our V:: M:: wrote:

> "He who knows himself will be able to know the universe and other beings. But the knowledge of self will be found only in self. It is in Man's mind that we must look for the Laws that have presided at his origin."

Man, who is the enigma, is therefore also the key to that enigma.

May you ever dwell in the Eternal Light of Divine Wisdom.

A few questions to test your comprehension:

1. What number signifies separation?
2. Can the number One be exactly represented?
3. What number symbolizes Omneity?
4. Name the three parts of Man.
5. On the Tree of Life, what number represents the Earth?
6. What is our first achievement on the Path to Reintegration?
7. Why is this?

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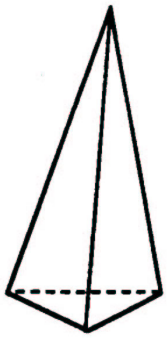
LECTURE
The Symbolism of Numbers (3)

Let us now extend our study of the science of numbers, the one science to which all others are related. The beginning of mathematics is lost in antiquity and most nations of the ancient civilizations had a workable system of mathematics. To demonstrate a truth however, the science of numbers depends on axioms, which are purely intellectual demonstrations of a Truth that is elusive, because it is entirely independent of the senses, and of matter. Let us not lose sight of the fact that the characters and signs which we call figures, are ***Symbols*** of numbers. Numbers, in their turn, represent Eternal Principles and such Principles are ***immutable qualities*** or ***Emanations*** that belong to Omneity. In this way, numbers form a concise language of Truths, Laws and Emanations the original material of the Two Books of Martinism (the Book of Nature and the Book of Man), which we shall study later.

From among the philosophers of antiquity, there is one whose name is always connected with the science of numbers: Pythagoras. He and his followers, called Pythagoreans, conceived numbers as a multiplicity of forms of Being. Numbers were the things which were first separated from an impartial union. This unity broke into two kinds of realities: Numbers and Unlimited Space, and by these two factors ***Being*** is manifested.

Like the Martinists, the Pythagoreans placed great emphasis on the Number 4 or Tetrad. By theosophic addition 4 = 10. This is represented by what Pythagoras called the Divine Tetractys. According to the Pythagoreans, it contains all the harmonious ratios.

To Martinists, the Tetrad is the symbol of permanent foundation. Geometrically, it is the minimum number of points that can encompass a solid. Just as **ONE** exists only as a concept; **TWO** as a line in a one-dimensional world; **THREE**, as a surface in a two-dimensional world; so **FOUR** is a volume in a three-dimensional world, - which is a type of world in which we live. The symbol of **FOUR** would then be a three-sided pyramid, the simplest form of a three-dimensional figure. Mystically, **FOUR** represents the 4 letters of the Divine Name Yod-He-Vau-He (usually translated Jehovah). It is the number of ***Fire*** and as such, is symbolic of intellectual illumination.



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Moving on we come to the number **FIVE** called the Pentad. It is symbolical of the principle of evil. It represents Humanity in its exiled state. It represents the limiting principle of the World and of humanity. By virtue of the Law of Duality, there is, however, another aspect to the number "5", we will take this up later.

As we have just said, the mention of the number five brings us to say that, in Martinism, it is often taken as a symbol of evil. This raises an immediate problem: ***What is Evil?*** Also, by continuity of thought: ***What is Good?***

Since the dawn of conscience in Man, mankind has been bewildered by the apparently two opposed principles of Good & Evil. An almost indistinguishable mixture of Good & Evil - Light & Darkness - Right & Wrong - Harmony & Discord - seems to disturb and cloud the brightest rays of light which man feels he might perceive throughout the Universe and within himself. In his endeavors to explain this contradiction and clarify this confusion, Man may adopt dangerous opinions. In the past, he considered at times that Good and Evil were two principles equal in strength and rivals in power. Evil was some-times considered as being inferior to Good. Did Good & Evil have the same origin? If so, The Creator would be at the same time Father and Tyrant. Is he? Eventually, two basic beliefs came to be accepted:

> (a) The World was created by a Great Being, absolute in Power, Wisdom and Goodness, and the World has always remained under His Divine guidance.
>
> (b) A belief that Evil is an ugly fact, not a mere illusion, and that it has an individual existence.

Are these two basic beliefs true or false? And are there other explanations?

If we logically examine the respective power of Good & Evil we cannot fail to realize that Good, when it reigns in the thoughts, or when it is present in the actions, causes Evil to disappear. We may liken this to the light in a darkened room. As soon as the light is turned on, the darkness vanishes. In other words, as Good manifests, Evil regresses. We can say therefore that ***Evil is the absence of Good.*** Furthermore, the presence of evil ***never*** eliminates completely the concept of Good. Evil is, by nature, implacable and bent on destruction. If evil had power it would destroy

good. But when evil reigns in a society, the aspirations of a part of that society immediately become centered on Good. The oppressed, the suffering, and others too aspire for the Return Of Good. When Good and Harmony reign, however, evil does not inspire people. In conclusion let us observe that as in nature all the darkness in the world cannot extinguish the flame of one small candle, similarly we can say that evil has no ***power*** of its own.

May you ever dwell in the Eternal Light of Divine Wisdom.

Some questions for your consideration:

What is evil?

How does evil arise? (From the misuse of our Free Will.)

Could there be Good if there was no Evil?

Is Evil inferior to Good?, if so, why?

How do you define "good"?

Does Evil have an individual existence?

Is the Plastic Envelope immortal?

What part of Man's anatomy corresponds to the Intermediate or Emotional Consciousness?

(Each student should have a personal notebook to jot down their individual impressions. As a start,divide a page into three columns and enter information concerning the Triad. In addition, record our own observations in the notebook.)

Some Vocabulary Terms:

What is "Martinism"?
(See Liber 1) In addition "Martinisim" is understood to mean the writings of Martinez Pasquales andLouis-Claude de Saint-Martin.

What is the "Traditional Esoteric Arcana"?
This refers to the body of knowledge expressed by the Rose+Croix, in Hermeticism, Alchemy, theQabalah and esoteric Christianity... all of which is also known as the Western Esoteric Tradition. "Martinism" is of course a part of this stream.

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EXERCISE 2
Single Awareness

Here is an exercise that will allow you to raise your consciousness from the level of instinctive consciousness to that of Intermediate Consciousness, which is that of Self-Knowledge.

You are to meditate, and in the period of meditation, simply avoid any mental or intellectual concentration or effort whatever and only try to ***feel yourself living.*** Sit comfortably and let your

consciousness penetrate your entire Being, simply observe in your mind the fact that ***you are yourself.*** Avoid analyzing your feelings, as the slightest intellectual effort will bring you back to a stage of Instinctive Consciousness.

As we mentioned in Liber 1, this exercise is part of ***The Mystic's Ladder,*** which is to become part of your daily routine.

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ESSAY
Three Ways to Perfect Your Character

Dear Brothers & Sisters:

Poets of old held that the *summum bonum* of all existence was happiness, and certainly this belief is widely held to this day. We look forward to retirement as a time to engage in recreations which we think will finally bring us to true happiness.

There is a great misunderstanding about the true meaning of happiness. God did not create man to sit and idle away his time indulging his appetite. Jesus said: "I came not to send peace but a sword," intending us to be stirred by the need for self-conquest, self-mastery, self-discipline. In the usual meaning of the word "happiness" this is not a joyous prospect. L. B. Jack writes in his autobiography, "I think we should be well advised to get rid of all this botheration about happiness, both in our philosophical exercises and in our daily life." Happiness should not be an end in itself, but rather a reward for achievement, especially when that achievement is the result not only of what we have done, but of what we are.

Our subject is drawn from a statement of Austin Phelps: "In the destiny of every mortal being there is an objective more worthy of God than happiness. It is character, and the grand aim of man's creation is the development of a grand character."

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God has created you and me with the power and potential to become good persons, with the ultimate aim that we become perfect persons. Jesus requests, "Be ye perfect, even as your Father in heaven is perfect." Joshua Liebman said some years ago: "The human self is not a gift, it is an achievement; not a static reality, but a painfully passed reality — past lions in the way, a triumph over ogres, real and imaginary." The attainment of one's best self is a running battle, a never-ending process. The grand aim of it all is character — not just in terms of a man's reputation, but what he truly is within himself. I would like to suggest here three character-building techniques:

1. THE DISCIPLINE OF PUTTING FIRST THINGS FIRST.

Our problem today is not really indolence or indifference, but preoccupation. In our busy lives we become so absorbed in trivia that we lose sight of higher objectives. You need only listen in on the average lunch-break or bus stand conversation to see the crowding out of things that matter by things that don't count for much. Multitudes are living lives that are ***not so much bad lives, as frittered away.***

Reading is a good example of what I mean. At one time, educators had to plead with people to expose themselves to books in order to expand their intelligence. Today there is so such reading matter all around us that we must select very carefully what is important. Too willingly, we fill our minds with casual trash.

Some businessmen and women become so occupied in pursuing success that it consumes their lives.

They think they cannot help the fact that they have insufficient time for their families or for their spiritual pursuits. Actually, they have made a decision that one is more important than the other. There is an old Greek proverb which says, "Zeus frowns on the overbusy."

Man's true character, how well he fulfills the grand aim of his creation, is not determined so much by his achievements or the fortune he has amassed as much as by what he has become as a person —as a spiritual, radiating center—and by what he achieves in inward peace and contentment. As Jesus said, "What shall it profit a man if he gain the whole world and lose his soul?"

2. THE DISCIPLINE OF "RIGHT PLANTING" IN THE FIELD OF POSSIBILITIES.

There is a legend about a man who dreamed of himself standing in a field with no boundaries. He asked an approaching stranger, "What is this field called?" He was answered, 'Why, it's the field of possibilities, so called because it is possible for all things to grow in it. There is no evil so terrible, no good so great that cannot be grown here; no sorrow so cruel, no joy so entrancing that cannot be harvested from this field; no poverty so overwhelming, no riches so grand but have been garnered here." Looking around him, the man saw men and women. Some were burdened by great sorrows and troubles; others were free and joyous. Some suffered from dreadful pain; others were radiant with health. The man asked, "Why is it that some gather good from this field, and others evil?" The reply was: "Each reaps according to the seed he has planted. Each seed yields a harvest after its own kind. This field, called the field of possibilities, is also called the field of life."

All about us there lies this field of life. It has unlimited possibilities. Our life is always in the process of bearing harvest. Life is energy, it is power~ it must yield, it must produce. We are immersed in it and we cannot prevent it from producing, but we can determine by our actions what it will bring forth: good or evil, joy or sorrow, life or death. That is God's privilege conferred upon us m the statement "Concerning the work of my hands, command ye me."

A pencil may be used to draw a figure that is ugly or it ma be used to draw a figure that is beautiful; it is merely a question of how the pencil is used. So we are called to the discipline of right thinking and right speaking, the right use of the law of mind at all times, to call forth the positive out of the field of infinite possibilities.

3. LISTENING TO THE "STILL", SMALL VOICE OF GOD".

Emerson refers to the idea that there is guidance for all people and that by lowly listening we shall hear the right word. Character does not grow by chance, nor by resolutions to do better. There must be a developing desire to improve one's self, which is really God inspiring us with a splendid idea. He who supplies us with that idea and gives us the power to carry it out is really God at the center of our being. Desire to change is God tapping at the door of consciousness, leaning us in the way of growth.

F. L. Rossen once wrote: "If the weathervane points north it does not bring the north wind; it is a sign that the wind is already blowing." In the same way, a man's praying does not bring God's action; it is proof that God is already moving in and through us. The very act of prayer is the activity of God. Prayer is simply letting God be God in you. God's orders take the form of inspirations and aspirations. Listen. Pray. Then, as the Quakers say, When you pray, move your feet" The Twenty-third Psalm, which begins, "The Lord is my shepherd..." is interpreted by many people to mean, "The Lord is my bellhop." God does not obey us, He inspires us. But he does not compel us to accept His inspiration. We have free will. We should be still, so that the activity of God can move us and set us on that path of success that is the perfect path for us.

The purpose of life is not to ***have*** but to ***be,*** to continue to fulfill our aim of the Infinite creative process. We must discipline ourselves to put first things first and never allow ourselves to become

preoccupied with trivia, so that we miss the finer, more important things. We must discipline ourselves in righteousness, right thinking, and right planning in the field of possibilities. We must discipline ourselves to constantly need the still, small voice, and to take time to be still and to humbly listen to the process that is moving through us, expressing as us, in the outworking of our own imprisoned splendor.

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ESSAY
Spiritual Vision

We are living today in an age of progress, an age of uncertainty, an age of constant challenges. Many people cry out, 'What is the world coming to?" Well, actually, it is coming to itself, though the road may be long and slow and arduous. Of course, we ***are*** in troubled times, but from a human standpoint we have always been in troubled times. (When have we had times of peace and prosperity?) We have had periods of lethargy and indifference, which are also troubled times in a more serious way. Troubled times are times of opportunity, times of discovery, times of growth. In times of crisis we have always girded ourselves for battle, whether it be for personal problems or for international relations. And yet history has invariably demonstrated that it has been ***light*** rather than ***might*** that has always achieved the ultimate victory.

We need men of vision and foresight who will follow the lead of the Psalmist when he says, "I will lift up mine eyes unto the hills, from whence cometh my help." And we can pray after an election that the leaders that have been chosen on all levels of government will actually rise to the best that is in them and express the vision of true greatness. Vision is the Aladdin's lamp of the soul. It is the Divine spark that lights the lamp of progress.

During political campaigns you occasionally will find a large picture of a candidate pasted on a store window, and if you go inside the store you most likely won't see the back of the candidate's head, but the same face looking in at you that looked out at you -- literally, a two-faced creature. In this sense we are all two-faced; one face looking outward and the other looking inward. We are all endowed with both outer vision and inner vision. The one is physical sight, the other is insight; the one beholds appearances, the other sees in perspective; the one walks by sight, the other walks by faith; the one learns through tuition, the other by intuition.

We all begin life in this world with an inner vision of perfection. But as the child grows to adulthood, the exercise of inner vision is neglected as the individual becomes engrossed in outer things and experiences. In time, the inner vision faculty becomes virtually atrophied through nonuse. So, it was with inescapable logic that Jesus insisted that no one could enter the kingdom except by becoming as a little child, recovering the inner vision which beholds the Father in all things.

Jesus constantly exercised the inner vision. He often referred to His use of the inner vision, but never more clearly than the occasion of His healing of the invalid by the pool of Siloam. Remember, after being assailed by the Pharisees for doing healing work on the Sabbath, He replied: "The son can do nothing of himself but what he seeth the Father doing; for what things soever He doeth, these things the son also doeth in like manner, for the Father loveth the son and showeth him all things that Himself doeth." By this He inferred that nothing could be done unless it were possible, and that which is possible exists as ***already done in God.*** And He said: "All things are possible to God." So it follows that if there is anything that man desires to do, if he turns within he will behold the Father doing that thing. This inner vision is the fountain out of which all things become possible to man.

It is interesting that the word that is translated as "eye" or "vision" in the Old Testament comes from a word that means "fountain" in the original Greek. Someone has said that Jesus did not come into the world to set it right but to see it right. The same holds true for each of us. The great need, in spite of apparent disorder and confusion, is not to set things right, but to ***see them rightly.*** Through inner or spiritual vision, we look above and beyond the illusion or the confusion and we see the Truth, and this seeing becomes the fountain out of which comes the good.

So often we say, "Well, that's all well and good, but facts are facts and seeing is believing!" It is true that physical sight is a matter of impressions registered on the optical nerve that report appearances to the brain. But there is another way of seeing, the Christ way, through spiritual seeing, or insight. This kind of seeing is not an impression we see, but an expression radiating. And Jesus said, "Let your light shine." This kind of seeing is like a searchlight that dispels the darkness and reveals the Truth, the life, the way. When Jesus was faced with a condition of lack and the disciples wanted to go to town to procure supplies to feed the hungry multitudes, the key to that seeming miracle which followed was in right seeing. It is recorded that Jesus "lifted up His eyes to heaven," which simply means that He looked inward to the consciousness of all-sufficiency; then, with substance pouring out through the fountain of this spiritual vision, He proceeded to break the bread and fish, and there was abundance.

Believing is seeing with the inner vision. You cannot really "pray, believing.." when your sight is fixed on the mountain to be removed, the empty cupboard to be filled, or the crippled hand to be healed. You must lift up your eyes and see with the inward vision, and then you perceive the Divine possibilities. You will see the Father doing the thing and you will find the victory.

On one occasion Jesus said to his disciples: "Say not ye there are yet four months and then cometh the harvest; behold, I say unto thee, lift up your eyes and look on the fields, that they are white already unto harvest." This is the vision to see the flower in the seed, to see the wheat in the grain, to see the healthy body in the lame and afflicted, to see the Divinity in the person. This is the key to Jesus' great miracle-working power. He simply lifted up His eyes and, through spiritual vision, saw the individual not as blind or lame or deaf. He saw him in the Father and the Father in him. This seeing became a fountain, a wellspring out of which came this healing life which worked the wonders of transformation.

Following "the Christ way" does not mean that we should become a race of dreamers, walking with our heads in the clouds. Certainly, the physical eyes are placed in front of our heads for the purpose of seeing our way in the world. A traveler through a rugged country asked his Indian guide one night: "How are you able to pick your way over these jagged peaks by treacherous trails, without ever losing your direction?" The guide answered: "I have the near look and the far vision. With the one I see what is directly ahead of me, and with the other I guide my course by the stars." This is a beautiful thought The near look and the far vision; the merging of inner and outer vision.

Certainly, we have to see with our physical eye. Certainly, we must face facts. But we can and we must be selective about what we fix our faith upon. We must decide if we are going to look upon the dark places of life, — the sickness, the poverty, the hardships, the chaos — or whether we are going to look upon that which is good — the light and life, the pleasant and constructive. It is an inescapable truth that whatever we look upon will draw us toward it. Of course, there are times when we come face to face with a crisis of health, lack, or inharmony. But in these moments we must lift up our eyes to see the fields already white with harvest. This is the dawn of faith, the faith that can truly remove mountains.

A famous skin specialist, remarking how negative thinking is a contributing cause of skin irritations, stressed the idea that we should always keep outside the problems of life. Now, this is an important thing, of course. When we accept the appearances as real; when we think that things and people can

take our good from us, then we get lost in the midst of experiences. Then we actually find ourselves resisting and resenting; we lose our perspective and we are invariably swallowed up in negation. But if, when we are confronted by the dark appearances that threaten us, we declare, "None of these things move me," and we determinedly stand still and "lift up our eyes," turn within and see the Father within this thing and this thing in the Father, then surely we will find help and healing. And when we have this sense of oneness, this sense of the near look that is selective and the far vision that is dedicated, then we are on the threshold of a new kind of living: abundant, happy, victorious living. Spiritual vision is the birth of faith, and faith is the victory that overcomes the world.

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OPTIONAL
The Ancient Mysteries and Secret Societies (1)

When confronted with a problem involving the use of the reasoning faculties, individuals of strong intellect keep their poise, and seek to reach a solution by obtaining facts bearing upon the question. Those of immature mentality, on the other hand, when similarly confronted, are overwhelmed. While the former may be qualified to solve the riddle of their own destiny, the latter must be led like a flock of sheep and taught in simple language. They depend almost entirely upon the ministrations of the shepherd. The Apostle Paul said that these little ones must be fed with milk, but that meat is the food of strong men. Thought***less***ness is almost synonymous with childishness, while thought***ful***ness is symbolic of maturity.

There are, however, but few mature minds in the world; and thus it was that the philosophic/religious doctrines of the pagans were divided to meet the needs of these two fundamental groups of human intellect - one philosophic, the other incapable of appreciating the deeper mysteries of life. To the discerning few were revealed the ***esoteric,*** or spiritual, teachings, while the unqualified many received only the literal, or ***exoteric,*** interpretations. In order to make simple the great truths on Nature and the abstract principles of natural law, the vital forces of the universe were personified, becoming the gods and goddesses of the ancient mythologies. While the ignorant multitudes brought their offerings to the altars of Priapus and Pan (deities representing the procreative energies) the wise recognized in these marble statues only symbolic concretions of great abstract truths.

From Montfaucon's ***Antiquities***

A FEMALE HJEROPHANT OF THE MYSTERIES

This illustration shows Cybele, here called the Syrian Goddess, in the robes of a hierophant. Montfaucon describes the figure as follows: "Upon her head is an episcopal mitre, adorned on the lower part with towers and pinnacles; over the gate of the city is a crescent, and beneath the circuit of the walls a crown of rays. The Goddess wears a sort of surplice, exactly like the surplice of a priest or bishop; and upon the surplice a tunic, which falls down to the legs; and over all an episcopal cape, with the twelve signs of the Zodiac wrought on the borders. The figure hath a lion on each side, and holds in its left hand a Tympanium, a Sistrum, an Distaff, a Caduceus, and another instrument. In her right hand she hold with her middle finger a thunderbolt, and upon the same arm animals, insects, and, as far as we may guess, flowers and fruit, a bow, a quiver, a torch, and a scythe." The whereabouts of the statue is unknown, the copy reproduced by Montfaucon **being** from drawings by Pirro Ligurio.

In all cities of the ancient world were temples for public worship and offering. In every community also were philosophers and mystics, deeply versed in Nature's lore. These individuals were usually

banded together, forming seclusive philosophic and religious schools. The more important of these groups were known as the Mysteries. Many of the great minds of antiquity were initiated into these secret fraternities by strange and mysterious rites, some of which were extremely cruel. Alexander Wilder defines the Mysteries as "sacred dramas performed at stated periods. The most celebrated were those of Isis, Sabazius, Cybele, and Eleusis." After being admitted, the initiates were instructed in the secret wisdom which had been preserved for ages. Plato, an initiate of one of these sacred orders, was severely criticized because in his writings he revealed to the public many of the secret philosophic principles of the Mysteries.

Every pagan nation had (and has) not only its state religion, but another into which the philosophic elect alone have gained entrance. Many of these ancient cults vanished from the earth without revealing their secrets, but a few have survived the test of ages and their mysterious symbols are still preserved. Much of the ritualism of Freemasonry is based on the trials to which candidates were subjected by the ancient hierophants before the keys of wisdom were entrusted to them.
Few realize the extent to which the ancient secret schools influenced contemporary intellects and, through those minds, posterity. Robert Macoy, 33 °**,** in his *General History of Freemasonry,* pays a magnificent tribute to the part played by the ancient Mysteries in the rearing of the edifice of human culture. He says, in part:

> "It appears that all the perfection of civilization, and all the advancement made in philosophy, science, and art among the ancients are due to these institutions which, under the veil of mystery, sought to illustrate the sublimest truths of religion, morality, and virtue, and impress them on the hearts of their disciples... Their chief object was to teach the doctrine of one God, the resurrection of man to eternal life, the dignity on the human soul, and to lead the people to see the shadow of the deity, in the beauty, magnificence, and splendor of the universe"

With the decline of virtue, which has preceded the destruction of every nation of history, the Mysteries became perverted. Sorcery took the place of the divine magic. Indescribable practices (such as the Bacchanalia) were introduced, and perversion ruled supreme, for no institution can be any better than the members of which it is composed. In despair, the few who were true sought to preserve the secret doctrines from oblivion. In some cases they succeeded, but more often the arcanum was lost and only the empty shell of the Mysteries remained.

Thomas Taylor has written, "Man is naturally a religious animal." From the earliest dawning of his consciousness, man has worshiped and revered ***things*** as symbolic of the invisible, omnipresent, indescribable ***Thing,*** concerning which he could discover practically nothing. The pagan Mysteries opposed the Christians during the early centuries of their church, declaring that the new faith (Christianity) did not demand virtue and integrity as requisites for salvation. Celsus expressed himself on the subject in the following caustic terms:

> "That I do not, however, accuse the Christians more bitterly than truth compels, may be conjectured from hence, that the cryers who call men to other mysteries proclaim as follows: 'Let him approach whose hands are pure, and whose words are wise.' And again others proclaim: 'Let him approach who is pure from all wickedness, whose soul is not conscious of any evil, and who leads a just and upright life.' And these things are proclaimed by those who promise a purification from error. Let us now hear who those are that are called to the Christian mysteries: Whoever is a sinner, whoever is unwise, whoever is a fool, and whoever, in short, is miserable, him the kingdom of God will receive. Do you not, therefore, call a sinner, an unjust man, a thief, a housebreaker, a wizard, one who is sacrilegious, and a robber of sepulchres? What other persons would the cryer nominate, who should call robbers together?"

It was not the true faith of the early Christian mystics that Celsus attacked, but the false forms that were creeping in even during his day. The ideals of early Christianity were based upon the high moral standards of the pagan Mysteries, and the first Christians who met under the city of Rome used as their places of worship the subterranean temples on Mithras, from whose cult has been borrowed much of the sacerdotalism of the modem church.

The ancient philosophers believed that no man could live intelligently who did not have a fundamental knowledge of Nature and her laws. Before man can obey, he must understand, and the Mysteries were devoted to instructing man concerning the operation of divine law in the terrestrial sphere. Few of the early cults actually worshiped anthropomorphic deities, although their symbolism might lead one to believe they did. They were moralistic rather than religionistic; philosophic rather than theologic. They taught man to use his faculties more intelligently, to be patient in the face of adversity, to be courageous when confronted by danger, to be true in the midst of temptation, and, most of all, to view a worthy life as the most acceptable sacrifice to God, and his body as an altar sacred to the Deity.

Sun worship played an important part in nearly all the early pagan Mysteries. This indicated the probability of their Atlantean origin, for the people of Atlantis were sun worshipers. The Solar Deity was usually personified as a beautiful youth, with long golden hair to symbolize the rays of the sun. This golden Sun God was slain by wicked ruffians, who personified the evil principle of the universe. By means of certain rituals and ceremonies, symbolic of purification and regeneration, this wonderful God of Good was brought back to life and became the Savior of His people. The secret processes whereby He was resurrected symbolized these cultures by means of which man is able to overcome his lower nature, master his appetites, and give expression to the higher side of himself. The Mysteries were organized for the purpose of assisting the struggling human creature to reawaken the spiritual powers which, surrounded by the flaming ring of dust and degeneracy, lay asleep within his soul In other words, man was offered a way by which he could regain his lost estate (See Wagner's *Siegfried.)*

In the ancient world, nearly all the secret societies were philosophic and religious. During the medieval centuries, they were chiefly religious and political, although a few philosophic schools remained. In modern times, secret societies, in the Occidental countries, are largely political or fraternal, although in a few of them, as in Masonry, the ancient religious and philosophic principles still survive.

Space prohibits a detailed discussion of the secret schools. There were literally scores of these ancient cults, with branches in all parts of the Eastern and Western worlds. Some, such as those of Pythagoras and the Hermetists, show a decided Oriental influence, while the Rosicrucians, according to their own proclamations, gained much of their wisdom from Arabian mystics. Although the Mystery schools are usually associated with civilization, there is evidence that the most uncivilized peoples of prehistoric times had a knowledge of them. Natives of distant islands, many in the lowest forms of savagery, have mystic rituals and secret practices which, although primitive, are of a decided Masonic tinge.

THE DRUIDIC MYSTERIES OF BRITAIN AND GAUL

> "The original and primitive inhabitants of Britain, at some remote period, revived and reformed their national institutes. Their priest, or instructor, had hitherto been simply named Gwydd, but it was considered to have become necessary to divide this office between the national, or superior, priest and another whose influence [would] be more limited. From henceforth the former became Der-Wydd (Druid), or superior instructor, and [the latter] Go-Wydd, or O-Vydd (Ovate), subordinate instructor; and both went by the general name of Beirdd (Bards),or teachers of wisdom. As the system matured and augmented, the Bardic Order consisted of three classes, the Druids, Beirdd Braint, or privileged Bards, and Ovates." (See

Samuel Meyrick and Charles Smith, *The Costume of the Original Inhabitants of The British Islands.)*

The origin of the word ***Druid*** is under dispute. Max Muller believes that, like the Irish word *Drui,* it means "the men of the oak trees." He further draws attention to the fact that the forest gods and tree deities of the Greeks were called *dryades.* Some believe the word to be of Teutonic origin; others ascribe it to the Welsh. A few trace it to the Gaelic *druidh,* which means "a wise man" or "a sorcerer." In Sanskrit, the word *dru* means "timber."

At the time of the Roman conquest, the Druids were thoroughly ensconced in Britain and Gaul. Their power over the people was unquestioned, and there were instances in which armies, about to attack each other, sheathed their swords when ordered to by the white-robed Druids. No undertaking of great importance was started without the assistance of these patriarchs, who stood as mediators between the gods and men. The Druidic Order is deservedly credited with having had a deep understanding of Nature and her laws. The *Encyclopedia Britannica* states that geography, physical sciences, natural theology, and astrology were their favorite studies. The Druids had a fundamental knowledge of medicine, especially the use of herbs and simples. Crude surgical instruments also have been found in England and Ireland. An old treatise on early British medicine states that every practitioner was expected to have a garden or back yard for the growing of certain herbs necessary to his profession

From Wellcome's *Ancient Cymric Medicine*

THE ARCH-DRUID IN HIS CEREMONIAL ROBES

The most striking adornment of the Arch-Druid was the *iodhan moran,* or breastplate of judgement, which possessed the mysterious power of strangling anyone who made an untrue statement while wearing it. Godfrey Higgins states that this breastplate was put on the necks of witnesses to test the veracity of their evidence. The Druidic *tiara,* or *anguinum,* its front embossed with a number of points to represent the sun's rays, indicated that the priest was a personification of the rising sun. On the front of his belt the Arch-Druid wore the *Iiath meisicith* a magic broach, or buckle, in the center of which was a large white stone. Ta this was attributed the power of drawing the fire of the gods down from heaven at the priest's command. This specially cut stone was a burning glass, by which the sun s rays were concentrated to light the altar fires. The Druids also had other symbolic implements, such as the peculiarly shaped golden sickle with which they cut the mistletoe from the oak, and the *corman,* or *scepter,* in the form of a crescent, symbolic of the sixth day of the increasing moan and also of the Ark of Noah. An early initiate of the Druidic Mysteries related that admission to their midnight ceremonies was gained by means of a glass boat, called *Cwrwg Gwydrin.* This boat, symbolized the moon, which, floating upon the waters of eternity, preserved the seeds of living creatures within its boat-like crescent

Eliphas Levi, the celebrated transcendentalist, makes the following statement:

> "The Druids were priests and physicians, curing by magnetism and charging amylets with their fluidic influence. Their universal remedies were mistletoe and serpents' eggs, because these substances attract the astral light in a special manner. The solemnity with which mistletoe was cut down drew upon this plant the popular confidence and rendered it powerfully magnetic…The properties of magnetism

> will some day reveal to us the absorbing properties of mistletoe. We shall then understand the secret of those spongy growths which drew the unused virtues of plants and become surcharged with tinctures and savors. Mushrooms, truffles, gall on trees, and the different kinds of mistletoe will be employed with understanding by a medical science, which will be new because it is old.... But one must not move quicker than science, which recedes that it may advance the further. (See *A History of Magic.)*

Not only was the mistletoe sacred as symbolic of the universal medicine, or panacea, but also because of the fact that it grew upon the oak tree. Through the symbol of the oak, the Druids worshiped the Supreme Deity therefore, anything growing upon that tree was sacred to Him. At certain seasons, according to the positions of the sun, moon, and stars, the Arch-Druid climbed the oak tree and cut the mistletoe with a golden sickle consecrated for that service. The parasitic growth was caught in white cloths provided for the purpose, lest it touch the earth and be polluted by terrestrial vibrations. Usually a sacrifice of a white bull was made under the tree.

The Druids were initiates of a secret school that existed in their midst. This school, which closely resembled the Bacchic and Eleusinian Mysteries of Greece or the Egyptian rites of Isis and Osiris, is justly designated the ***Druidic Mysteries***. There has been much speculation concerning the secret wisdom that the Druids claimed to possess. Their secret teachings were never written, but were communicated orally to specially prepared candidates. Robert Brown, 32 º**,** is of the opinion that the British priests secured their information from Tyrian and Phoenician navigators who, thousands of years before the Christian Era, established colonies in Britain and Gaul while searching for tin. Thomas Maurice, in his *Indian Antiquities,* discourses at length on Phoenician, Carthaginian, and Greek expeditions to the British Isles for the purpose of procuring tin. Others are of the opinion that the Mysteries as celebrated by the Druids were of Oriental origin, possibly Buddhistic.

The proximity of the British Isles to the lost Atlantis may account for the sun worship which plays an important part in the rituals of Druidism. According to Artemidorus, Ceres and Persephone were worshiped on an island close to Britain with rites and ceremonies similar to those of Samothrace. There is no doubt that the Druidic Pantheon includes a large number of Greek and Roman deities. This greatly amazed Caesar during his conquest of Britain and Gaul, and caused him to affirm that these tribes adored Mercury, Apollo, Mars, and Jupiter, in a manner similar to that of the Latin countries. It is almost certain that the Druidic Mysteries were not indigenous to Britain or Gaul, but migrated from one of the more ancient civilizations.

The school of the Druids was divided into three distinct parts, and the secret teachings embodied therein are practically the same as the mysteries concealed under the allegories of the Blue Lodge Masonry. The lowest of the three divisions was that of Ovate (Ovydd). This was an honorary degree, requiring no special purification or preparation. The Ovates dressed in green, the Druidic color of learning, and were expected to know something about medicine, astronomy, poetry if possible, and sometimes music. An Ovate was an individual admitted to the Druidic Order because of his general excellence and superior knowledge concerning the problems of life.

The second division was that of Bard (Beirdd). Its members were robed in sky-blue, to represent harmony and truth, and to them was assigned the labor of memorizing, at least in part, the twenty thousand verses of Druidic sacred poetry. They were often pictured with the primitive British or Irish harp - an instrument strung with human hair, and having as many strings as there were ribs on one side of the human body. These Bards were often chosen as teachers of candidates seeking entrance into the Druidic Mysteries. Neophytes wore striped robes of blue, green, and white, these being the three sacred colors of the Druidic Order.

The third division was that of Druid (Derwyddon). Its particular labor was to minister to the religious need of the people. To reach this dignity, the candidate must first become a Bard Braint. The Druids always dressed in white — symbolic of their purity, and the color used by them to

symbolize the sun.

In order to reach the exalted position of Arch-Druid, or spiritual head of the organization, it was necessary for a priest to pass through the six successive degrees of the Druidic Order. (The members of the different degrees were differentiated by the colors of their sashes, for all of them wore robes of white.) Some writers are of the opinion that the title of Arch-Druid was hereditary, descending from father to son, but it is more probable that the honor was conferred by ballot election. Its recipient was chosen for his virtues and integrity from the most learned members of the highest Druidic degrees.

According to James Gardner, there were usually two Arch-Druids on Britain, one residing on the Isle of Anglesea and the other on the Isle of Man. Presumably there were others in Gaul. These dignitaries generally carried golden scepters and were crowned with wreaths of oak leaves, symbolic of their authority. The younger members of the Druidic Order were clean-shaven and modestly dressed, but the more aged had long gray beards and wore magnificent golden ornaments. The educational system of the Druids in Britain was superior to that of their colleagues on the Continent, and consequently many of the Gallic youths were sent to the Druidic colleges in Britain for their philosophical instruction and training.

Eliphas Levi states that the Druids lived in strict abstinence, studied the natural sciences, preserved the deepest secrecy, and admitted new members only after long probationary periods. Many of the priests of the order lived in buildings not unlike the monasteries of the modem world. They were associated in groups like ascetics of the Far East. Although celibacy was not demanded of them, few married. Many of the Druids retired from the world and lived as recluses in caves, in rough-stone houses, or in little shacks built in the depths of a forest. Here they prayed and meditated, emerging only to perform their religious duties.

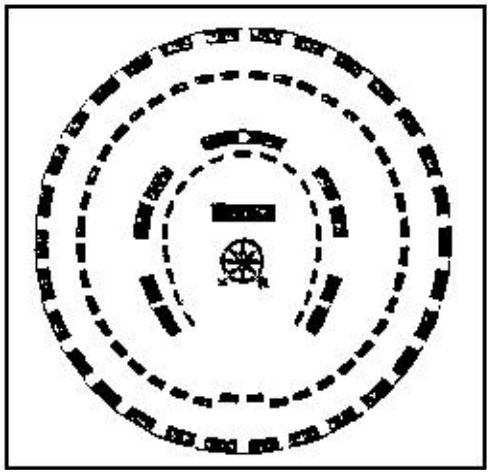
James Freeman Clarke, in his ***Ten Great Religions,*** describes the beliefs of the Druids as follows:

> 'The Druids believed in three worlds and in transmigration from one to the other: In a world above this, in which happiness predominated; a world below, of misery; and in this present state. This transmigration was to punish and reward and also to purify the soul. In the present world, said they, Good and Evil are so exactly balanced that man has the utmost freedom and is able to choose or reject either. The Welsh Triads tell us there are three objects of metempsychosis: to collect into the soul the properties of all being, to acquire a knowledge of all things, and to get power to conquer evil. There are also, they say, three kinds of knowledge: knowledge of the nature of each thing, of its cause, and its influence. There are three things which continually grow less: darkness, falsehood, and death. There are three which constantly increase: light, life, and truth."

Like nearly all schools of the Mysteries, the teachings of the Druids were divided into two distinct sections. The simpler, a moral code, was taught to all the people, while the deeper, esoteric doctrine was given only to initiated priests. To be admitted to the order, a candidate was required to be of good family and of high moral character. No important secrets were entrusted to him until he had been tempted in many ways and his strength of character severely tried. The Druids taught the people of Britain and Gaul concerning the immortality of the soul. They believed in transmigration and apparently in reincarnation. They borrowed in one life, promising to pay back in the next. They believed in a purgatorial type of hell where they would be purged of their sins, afterward passing on to the happiness of unity with the gods. The Druids taught that all men would be saved, but that some must return to earth many times to learn the lessons of human life and to overcome the inherent evil of their own natures.

Before a candidate was entrusted with the secret doctrines of the Druids, he was bound with a vow of secrecy. These doctrines were imparted only in the depths of forests and in the darkness of caves. In these places, far from the haunts of men, the neophyte was instructed concerning the creation of the universe, the personalities of the gods, the laws of Nature, the secrets of occult medicine, the mysteries of the celestial bodies, and the rudiments of magic and sorcery. The Druids had a great number of feast days. The new and full moon and the sixth day of the moon were sacred periods. It is believed that initiations took place only at the two solstices and the two equinoxes. At dawn of the 25th day of December, the birth of the Sun God was celebrated.

The secret teachings of the Druids are said by some to be tinctured with Pythagorean philosophy. The Druids had a Madonna, or Virgin Mother, with a Child in her arms, who was sacred to their Mysteries; and their Sun God was resurrected at the time of the year corresponding to that at which modern Christians celebrate Easter.



From Maurice's *Indian Antiquities*

THE GROUND PLAN OF STONEHENGE

The Druid temples or places of religious worship were not patterned after those of other nations. Most of their ceremonies were performed at night, either in thick groves of Oak trees or around open-air altars built of great uncut stones. How these masses of rock were moved has not been satisfactorily explained. The most famous of these altars, a great ring of rocks, is Stonehenge, in Southwestern England. This structure, laid out on an astronomical basis, still stands, a wonder of antiquity.

Both the cross and the serpent were sacred to the Druids, who made the former by removing all the branches of an oak tree and fastening one to the main trunk in the form of the letter T. This oaken cross became symbolic of their superior Deity. They also worshiped the sun, moon, and stars. The moon received their special veneration. Caesar stated that Mercury was one of the chief deities of the Gauls. The Druids are believed to have worshiped Mercury under the similitude of a stone cube. They also had great veneration for the Nature spirits (fairies, gnomes, and undines), little creatures of the forests and rivers to whom many offerings were made. Describing the temples of the Druids, Charles Heckethorn, in *The Secret Societies of All Ages & Countries,* says:

> "Their temples wherein the sacred fire was preserved were generally situated on eminences and in dense groves of oak, and assumed various forms — circular, because a circle was the emblem of the universe; oval, in allusion to the mundane egg, from which issued, according to the traditions of many nations, the universe, or, according to others, our first parents; serpentine, because a serpent was the symbol of Hu, the Druidic Osiris; cruciform, because a cross is an emblem of regeneration; or winged, to represent the motion of the Divine Spirit.... Their chief deities were reducible to two — a male and a female, the great father an mother — Hu and Ceridwen, distinguished by the same characteristics as belong to Osiris and Isis, Bacchus and Ceres, or any other supreme god and goddess representing the two principles of all Being."

Godfrey Higgins states that *Hu,* the Mighty, came from a place which the Welsh *Triads* call the Summer Country, the present site of Constantinople. Albert Pike says that the Lost Word of Masonry is concealed in the name of the Druid god *Hu.* The meager information extant concerning the secret initiations of the Druids indicates a decided similarity between their Mystery school and

the schools of Greece and Egypt ***Hu,*** the Sun God, was murdered and, after a number of strange ordeals and mystic rituals, was restored to life.

There were three degrees of the Druidic Mysteries, but few successfully passed them all. The candidate was buried in a coffin, as symbolic of the death of the Sun God. The supreme test, however, was being sent out to sea in an open boat. While undergoing this ordeal, many lost their lives. Taliesin, an ancient scholar, who passed through the Mysteries, describes the initiation of the open boat in Faber's *Pagan Idolatry.* The few who passed this third degree were said to have been "born again," and were instructed in the secret and hidden truths which the Druid priests had preserved from antiquity. From these initiates were chosen many of the dignitaries of the British religious and political world. (For further details, see Faber's *Pagan Idolatry,* Albert Pike's *Morals **and** Dogma,* and Godfrey Higgins' *Celtic Druids.)*

THE RITES OF MIITHRAS

When the Persian Mysteries immigrated into Southern Europe, they were quickly assimilated by the Latin mind. The cult grew rapidly, especially among the Roman soldiery, and during the Roman wars of conquest the teachings were carried by the legionanes to nearly all parts of Europe. So powerful did the cult of Mithras become that at least one Roman Emperor was initiated into the order, which met in caverns under the city of Rome. Concerning the spread of this Mystery school through different parts of Europe, C.W. King, in his *Gnostics and Their Remains,* says:

> "Mithraic bas-reliefs cut on the faces of rocks or on stone tablets still abound in the countries formerly the western provinces of the Roman Empire; many exist in Germany, still more in France, and in this island (Britain) they have often been discovered on the line of the Picts' Wall and the noted one at Bath."

Alexander Wilder, in his *Philosophy and Ethics of the Zoroasters,* states that ***Mithras*** is the Zend title for the sun, and he is supposed to dwell within that shining orb. ***Mithras*** has a male and a female aspect, though not himself androgynous. As ***Mithras,*** he is the lord of the sun, powerful and radiant, and most magnificent of the *Yazatas* (Izads, or Genii, of the sun). As ***Mithra,*** this deity represents the feminine principle; the mundane universe is recognized as her symbol. She represents Nature as receptive and terrestrial, and as fruitful only when bathed in the glory of the solar orb. The Mithraic cult is a simplification of the more elaborate teachings of Zarathustra (Zoroaster), the Persian fire magician.

According to the Persians, there coexisted in eternity two principles. The first of there, ***Ahura Mazda,*** or ***Ormuzd,*** was the Spirit of Good. From Ormuzd came forth a number of hierarchies of good and beautiful spirits (angels and archangels). The second of these eternally existing principles was called ***Ahriman.*** He was also a pure and beautiful spirit, but he later rebelled against Ormuzd, being jealous of his power. This did not occur, however, until Ormuzd had created light, for previously Ahriman had not been conscious of the existence of Ormuzd. Because of his jealousy and rebellion, Ahriman became the Spirit of Evil. From himself he individualized a host of destructive creatures to injure Ormuzd.

When Ormuzd created the earth, Ahriman entered into its grosser elements. Whenever Ormuzd did a good deed, Ahriman placed the principle of evil within it. At last when Ormuzd created the human race, Ahriman became incarnate in the lower nature of man so that in each personality the Spirit of Good and the Spirit of Evil struggle for control. For 3,000 years Ormuzd ruled the celestial world with light and goodness. Then he created man. For another 3,000 years Ormuzd he ruled man with wisdom and integrity. Then the power of Ahriman began, and the struggle for the soul of man continues through the next period of 3,000 years. During the fourth period of 3,000 years, the power of Ahriman will be destroyed. Good will return to the world again, evil and death will be vanquished, and at last the Spirit of Evil will bow humbly before the throne of Ormuzd. While Ormuzd and Ahriman are struggling for control of the human soul and for supremacy in Nature, Mithras, God of Intelligence, stands as mediator between the two. Many authors have noted the similarity between mercury and Mithras. As the chemical mercury acts as a solvent (according to alchemists), so Mithras seeks to harmonize the two celestial opposites.

There are many points of resemblance between Christianity and the cult of Mithras. One of the reasons for this probably is that the Persian mystics invaded Italy during the first century after Christ and the early history of both cults was closely interwoven. The *Encyclopedia Britannica* makes the following statement concerning the Mithraic and Christian Mysteries:

From Lundy's *Monumental Christianity*

M1THRAS SLAYING THE BULL

The most famous sculpturings and reliefs of this ***protokos*** show Mithras kneeling upon the recumbent form *of a* great bull, into whose throat he is driving a sword. The slaying of the bull signifies that the rays of the sun, symbolized by the sword, release at the vernal equinox the vital essences of the earth — the blood of the bull—which, pouring from the wound made by the Sun God, fertilize the seeds of living things. Dogs were held sacred to the cult of Mithras, being symbolic of sincerity and trustworthiness. The Mithraics used the serpent as an emblem of Ahriman, the Spirit of Evil, and water rats were held sacred to him. The bull is esoterically the Constellation of Taurus; the serpent, its opposite in the zodiac, Scorpio; the Sun, Mithras, entering into the side of the bull, slays the celestial creature and nourishes the universe with its blood.

> "The fraternal and democratic spirit of the first communities and their humble origin; the identification of the object of adoration with light and the sun; the legends of the shepherds with their gifts and adoration, the flood, and the ark the representation in art of the fiery chariot, the drawing of water from the rock; the use of sanctification of Sunday and of the *25th* of December; the insistence on moral conduct, the emphasis placed on abstinence and self-control; the doctrine of heaven and hell, of primitive revelation, of the mediation of the Logos emanating from the divine, the atoning sacrifice, the constant warfare between good and evil, and the final triumph of the former, the immortality of the soul, the destruction of the universe - [these] are some of the resemblances which, whether real or only apparent, enabled Mithraism to prolong its resistance to Christianity."

The rites of Mithras were performed in caves. Porphyry, in his *Cave of the Nymphs,* states that Zarathustra (Zoroaster) was the first to consecrate a cave to the worship of God, because a cavern

was symbolic of the earth, or the lower world of darkness. John P Lundy, in his *Monumental Christianity,* describes the cave of Mithras as follows:

> "But this cave was adorned with the signs of the zodiac, Cancer and Capricorn. The summer and winter solstices were chiefly conspicuous, as the gates of souls descending into this life, or passing out of it in their ascent to the Gods; Cancer being the gate of descent, and Capricorn of ascent. These are the two avenues of the immortals passing up and down from earth to heaven, and from heaven to earth."

The so-called chair of St. Peter, in Rome, was believed to have been used in one of the pagan Mysteries, possibly that of Mithras, in whose subterranean grottoes the votaries of the Christian Mysteries met in the early days of their faith. In *Anacalypsis,* Godfrey Higgins writes that in 1662, while cleaning this sacred chair of Bar-Jonas, the Twelve Labors of Hercules were discovered upon it, and that later the French discovered upon the same chair the Mohammedan confession of faith, written in Arabic.

From Montfaucon's *Antiquities*

THE BIRTH OF MITHRAS

Mithras was born out of a rock, which, breaking open, permitted him to emerge. This occurred in the darkness of a subterranean chamber. The Church of the Nativity at Bethlehem confirms the theory that Jesus was born in a grotto, or cave. According to Dupuis, Mithras was put to death by crucifixion and rose again on the third day.

Initiation into the rites of Mithras, like initiation into many other ancient schools of philosophy, apparently consisted of three important degrees. Preparation for these degrees consisted of self-purification, the building up of intellectual powers, and the control of the animal nature. In the first degree the candidate was given a crown upon the point of a sword and instructed in the mysteries of Mithras' hidden power. Probably he was taught that the golden crown represented his own spiritual nature, which must be objectified and unfolded before he could truly glorify Mithras; for Mithras was his own soul, standing as mediator between Ormuzd, his spirit, and Ahriman, his animal nature.

In the second degree he was given the armor of intelligence and purity and sent into the darkness of subterranean pits to fight the beasts of lust, passion, and degeneracy. In the third degree he was given a cape, upon which were drawn or woven the signs of the zodiac and other astronomical symbols. After his initiations were over, he was hailed as one who had risen from the dead, was instructed in the secret teachings of the Persian mystics, and became a full-fledged member of the order. Candidates who successfully passed the Mithraic initiations were called Lions, and were marked upon their foreheads with the Egyptian cross. Mithras himself is often pictured with the head of a lion and two pairs of wings. Throughout the entire ritual were repeated references to the birth of Mithras as the Sun God, his sacrifice for man, his death that men might have eternal life, and lastly, his resurrection and the saving of all humanity by his intercession before the throne of Ormuzd. (See Heckethorn.)

While the cult of Mithras did not reach the philosophic heights attained by Zarathustra, its effect upon the civilization of the Western world was far-reaching, for at one time nearly all Europe was converted to its doctrines. Rome, in her intercourse with other nations, inoculated them with her religious principles; and many later institutions have exhibited Mithraic culture. The reference to the "Lion" and the "Grip of the Lion's Paw" in the Master Mason's degree have a strong Mithraic tinge and may easily have originated from this cult. A ladder of seven rungs appears in the Mithraic initiation. Faber is of the opinion that this ladder was originally a pyramid of seven steps. It is possible that the Masonic ladder with seven rungs had its origin in this Mithraic symbol. Women were never permitted to enter the Mithraic Order, but children of the male sex were initiates long

before they reached maturity. The refusal to permit women to join the Masonic Order may be based on the esoteric reason given in the secret instructions of the Mithraics. This cult is another excellent example of those secret societies whose legends are largely symbolic representations of the sun and his journey through the houses of the heavens. Mithras, rising from a stone, is merely the sun rising over the horizon, or, as the ancients supposed, out of the horizon, at the vernal equinox.

John O'Neill disputes the theory that Mithras was intended as a solar deity. In *The Night of the Gods* he writes: "The Avescan Mithra, the *yazata* of light, has '10,000 eyes, high, with full knowledge *(perethuvacdayana),* strong, sleepless and ever awake *(jaghaurvaunghem),'* The supreme god Ahura Mazda also has one Eye, or else it is said that 'with his eyes, the sun, moon and stars, he sees everything.' The theory that Mithra was ***originally*** a title of the supreme heavens — god — putting the sun out of court — is the only one that answers all requirements. It will be evident that here we have origins in abundance for the Freemason's Eye and its *'nonquam dormio."'* The reader must not confuse the Persian Mithra with the Vedic Mitra. According to Alexander Wilder, "The Mithraic rites superseded the Mysteries of Bacchus, and became the foundation of the Gnostic system, which for many centuries prevailed in Asia, Egypt, and even the remote West."

OUTLINE OF LIBER 2
Symbolism. Part 1

PAGE	TYPE	TITLE
1		Overview
1	LECTURE	The Symbolism of Numbers (1)
4	LECTURE	The Symbolism of Numbers (2)
7	LECTURE	The Symbolism of Numbers (3)
9	EXERCISE	(2) Single Awareness
10	ESSAY	Three Ways to Perfect Your Character
12	ESSAY	Spiritual Vision
14	OPTIONAL	The Ancient Mysteries and Secret Societies (1)

Custodes
Morum
Sacrorum

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LIBER 3
Symbolism, Part 2

INTRODUCTION

Dear Brothers & Sisters:

Greetings! This morning the clan is gathering and just after noon we will have roll call. In but a short time the sails will be set and our journey shall begin. The first tests will be those of the sea and land.

On looking through our registrations we notice we can divide our group in two: some of you have undertaken mystical studies before and some have never considered the higher teachings. It will therefore be necessary to begin at an easy pace and go steadily forward. You know what happens if someone is asleep and you turn on a bright light in the dead of night; we must avoid that situation at all costs.

These early Libers are general and introductory. They have been chosen to provide an overview. For those new in this work, do not be too concerned if you feel you cannot grasp all the ideas completely at first. Libers that follow throw light on the earlier ones and when you revise your views (and you must revise them), what you did not entirely understand the first time will be clearly seen a little later.

Now I know many of you are particularly interested in the Martinist teachings. These will be examined in detail after we have passed through the general introductions. It would be folly to attempt to study the Martinist Works before a basic foundation is laid down.

One of the most unfortunate things that can happen to us in this life is that of falling into boredom. We may become ill, financially bankrupt, or deserted by our friends. These are all conditions, when rightly understood, spur us on to correct our inadequacies and to betterment. But when we ***lose interest and enthusiasm,*** become gripped by the forces of boredom and inertia, Lord help us! For monotony leads to stagnation and to stop moving is to die.

Well! What has all this to do with matters at hand, you may ask. We would just like to say a little something about how we are attempting to compile the Libers. Obviously, to deal properly with any topic it must take on the quality of a main theme, this is necessary so it can be developed. But to keep the Libers fresh you will notice we try to add a little ancillary material to give it a nice balance; or we incorporate a variety of subject matter. The reason we do this, you guessed it, is to stave off boredom!!!

Let us take this opportunity to remind you that our curriculum is being, arranged on a graded scale. Some of the brethren are taking their first steps towards the higher science, whereas some have been sojourning for a while before being, led to our portals. Some have rudiments to learn, and quite a few have much to unlearn. Remember that while we have all been emanated from the same place, and we all are working our way back (the story of the Prodigal Son in The Bible), ***we do not all exist on the same level of spiritual attainment, development and comprehension.*** (For this reason we must hold in reverence all religions and denominations. Each and every one serves a worthy purpose on one of the many roads to the Beginning. None may lay a claim to having all of the **TRUTH**, yet each has some of it.)

So we must all spend a little time together and consolidate our group, and get to know each other. Later, when we have arrived at a uniform understanding, then we can weigh anchor and set sail for deeper waters. This will be soon enough. Let us proceed one step at a time.

The lectures being shared with you are shorn of useless verbiage. Do not judge these Libers by the amount of pages they contain! We take it that our members are adult and mature and do not need to be taken round and round in circles like children at kindergarten. We know of some "schools" who charge four times and more the subscription we ask send out reams of material, which, if it was reduced to its essence, could almost be put on a single sheet We are not of that ilk! Judge our material by its quality. Also, do not compare our Libers to a magazine or a newspaper which is designed to be skimmed though and set aside until the next one comes along! The Libers must be studied and the more you revise the more you will discover. They contain gold, but you must dig for it! That is how it should be, for that is the Law.

In an effort to keep the lessons as fresh and interesting as possible we try to present a variety of topics in each Liber. You will find later, however, that what seemed to be "diversity" was in fact only branches of the same tree! We greatly value your comments, words of appreciation and encouragement

Brothers & Sisters all: we salute you again. May that Peace which passes all human understanding abide with you always.

Sincerely yours in the Work,

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LIBER OVERVIEW

In Liber 3, we continue our study of Symbolism. First, we complete our look at Numbers with two Lectures. This is followed by studies of the Symbolism of Letters and of the Martinist Pentacle. Then, we have two Essays; one on life and death, and the other on health. Lastly, we have the completion of the Optional article on "The Ancient Mysteries and Secret Societies".

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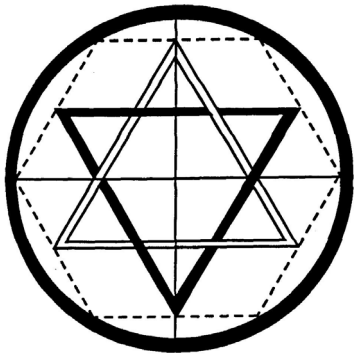
LECTURE
The Symbolism of Numbers (4)

My Brothers & Sisters:

Let us begin by recalling our last Conventicle in which we reached the Associate members stage of symbolism connected with the number FIVE. This subject brought us to the consideration of Good & Evil. If you have thought carefully about this endless metaphysical problem, from the Martinist presentation, you will know that the Good which is above all Creation, in an Absolute sense, is still in the hiddenness of Omneity; that is to say, it is occult. Anything on a lower level is "less good" and therefore relatively evil. All that we can perceive or conceive is this *relativity* which we can only interpret from our own personal standpoint Let us take a blunt example: A cannibal might say that a piece of human flesh is good to eat, whereas we would disagree. ***Free-will,*** freedom of thought, is therefore in the picture.

(Think carefully about the above. Consider the relativity of Evil. Not everyone sees things in the same way. Question: Can 'evil' be described as something that is "less good"?)



The number FIVE is the turning point of human destiny. The Divine Spirit which is fundamental to all Being has become crucified on the cross of matter. The number FOUR has an addition at the center. Observe the equal-armed cross in our Pentacle. At its crucial point the Christ Spirit must manifest in all who tread the Path of Return. We have ***five*** physical senses. We have the ***free-will*** to spend our life merely satisfying these senses, or we may direct our will-power towards using these same senses to read the two Books of the Martinist. These are <u>The Book of Nature</u> and <u>The Book of Man</u>, which teach us the way out of the Forest of Errors, which particular Work will engage our attention in due time.

As explained at the outset, you are now being provided with the alphabet and tools of Martinism. Simultaneously, you are being given some simple exercises for training the mind to concentrate within itself Animals use the Instinctive Mind almost entirely. Human beings, however, are more self-conscious, they can reflect. (As in Exercise #1). **CONSCIENCE** is an early development, an inner "feeling" as to which is the best or truest way to proceed.

But the human mind is not so far removed from the animal nature as to be free from animal instincts. Discipline of the mind is essential for those who seek the way out of the Forest of Errors and onto the Path of Return. However, even conscience can become conditioned by conventions, or warped by limitations of the senses. Ultimately, only a ***universal knowledge and Love*** can solve mankind's problems of Good & Evil. Therefore, let us travel one step at a time, conscientiously practicing our Martinist work daily.

Before we leave the subject of free-will for the present, it may be well to introduce the esoteric doctrine of Reincarnation & Karma. ***Just as all Nature renews itself in cycles, so do mystics understand the Soul, which we know as the Plastic Envelope, (and which carries our identity with it), to be subject also to the Universal Law of cyclic manifestation. That is to say, it reincarnates at intervals. Each new human body has a new brain and is therefore without memory to start with. Hence we do not recall our former existences with our normal consciousness. This is a later development when***

Soul Memory becomes conscious in the body. Our concern, however, at the moment, is with the Law of Cause & Effect, ***Karma,*** on the material Plane.

Free will is simply the ability of man to choose when and how he will act Free will is a function of brain activity while our prime state of consciousness is on that level, so we can only choose our ***attitude*** to circumstances while we are incarnating. Thus, as we return to Earth at each rebirth, ***we can only resume where we left off as far as advancement on the Path of Return is concerned. From this we can see that we cannot avoid our destiny, we can only delay it.*** We can wander in the Forest of Errors indefinitely if we so wish. ***Paradoxically, this is why Man is blest above all other creatures: by being privileged to know the Way of Enlightenment.***

Let us pause for a few moments to collect our thoughts and ask ourselves a few questions:

What is the value of conscience?

Give some illustrations of the way Nature renews itself in cycles.

The lecture speaks of the ***Law*** of Cause & Effect, can you recall the meaning or definition of a Universal Law?

Do we recall former existences with our normal consciousness?

How do we become aware of our former lives?

In what way is Man blest above all other creatures?

What is the essential prerequisite for those who seek the way out of the Forest of Errors?

Brothers & Sisters, our universal language of numbers has shown us how our existence as conscious beings can be represented in stages or emanations from Omneity. At Number **FIVE** we found ourselves immersed in matter with its four dimensions. From the fifth point we have the sharpest focus of Consciousness in the physical world and we can use our ***objective discernment*** for positive or negative purposes. In other words, we may apply our will towards the Path of Return, or not, just as we choose. FIVE therefore depicts the turning point of humanity, we understand that perfect Good is only in Omneity, that all parts of the Divine Whole cannot be complete in themselves and thus all stages of evolution are relative to each other. **FIVE** symbolizes the infusion of the four mundane stages by the Fifth Essence, or Quintessence, or Holy Spirit. Seen from below or in Nature, we have risen from the kingdoms of Mineral, Plant and Animal life, to our Human State. Viewed from above or from the Spiritual World, it may be described as the crucifixion of the Spirit upon the Cross of Matter. The Human Personality, which has evolved out of the interactions of preceding forces, has acquired a sense of individuality. ***It has gradually Learned of its freedom to choose its course of action.***

It is recognized that certain free choices are better than others, so the choices we make are relatively 'good' or fortunate, others are relatively "evil' or unfortunate. Let us bear in mind the Martinist teaching at Initiation about the sacrifice of the self, the petty self, for the good of the collectivity. Then we may begin to see the real significance of the Number 5 at the center of the Cross. The essential freedom of choice which objective consciousness gives us, can be used to the glory of the Sovereign Architect of the Universe, or otherwise. The Human Personality can become the Divine Personality. We can choose quite freely to discipline ourselves and our consciousness so as to attain the Christ or Perfect Consciousness. It is the final Gateway from this world on the Path of

Return to Omneity. The alternative is to wallow indefinitely among the Men of the Stream, or be lost in the Forest of Errors.

This, then, is the inherent Evil or Abomination attributed to the Number *5*. It stands between 1 and 9 and signifies the turning point of human destiny. We can choose which way we wish to go. The soul of man is able to rise above the illusions of trying to satisfy the five material senses. Instead of striving after ***effects,*** Man is free to seek their ***Cause.***

Let me quote our Ven::: M::: Louis-Claude de Saint-Martin:

> 'The only Initiation which I preach and seek with all the ardors of my soul, is that by which we may enter into the heart of God and make God's heart enter into us, there to form an indissoluble marriage, which will make us the friend, brother, and spouse of our divine Redeemer. There is no other mystery, to arrive at this holy Initiation, than to descend deeper and deeper into the depths of our being, and not desist until we can bring forth the living vivifying root, because then all the fruit which we ought to bear, according to our kind, will be produced within us and without us, naturally; as we see is the case with our earthly trees, because they are adherent to their own roots, and incessantly draw in their sap, And such is the advantage of this precious truth, that we may make it run from one end of the world to the other, and cause it to sound in every ear, without those who hear it being able to do anything with it but profit from it, or leave it alone……."

If we strive by every means in our power to move harmoniously forward to the Number SIX, we arrive at a ***balanced interpenetration*** of the Physical and Astral Planes, and ***we become conscious of a higher world or dimension.***

This is symbolized in our Pentacle by the Interlaced Triangles. One Triangle points upwards from the corporeal world of the brother in white with his mind held in order by his will; while the dark Triangle of the Unknown and seeming Chaos points downwards, offering fulfillment of destiny to all who are duly prepared for the great sacrifice necessary to attain this state of expanded, and less personal, consciousness.

Let us pause for a moment and check our Theosophic addition and reduction. 3, the number of the Triangle, when theosophically added, gives 3 + 2 + 1 = 6 (a Golden Number). 6, when added, gives 6 + 5 + 4 + 3 + 2 + 1 = 21, which reduces to 3 (another Perfect Manifestation).

Before we close, let us again look at the sacred Pentacle of our Order. You will notice the regular hexagon just within the circle. This refers to the Six Days of Creation. It would be unwise to relate this concept to Time as is normally understood however, because Creation is going on all the Time, although we are conscious only at intervals. The 6 then symbolizes the balanced interpenetration of the Physical and Astral Planes when man becomes conscious of a higher World. This is the union of the microcosm and the macrocosm represented by our Pentacle with its interlaced triangles. Six, the HEXAD, is thus the symbol of coordinated Man and of the principle "As Above, so Below".

Brothers and Sisters, please continue to practice Exercises X, 1, and 2 daily.

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LECTURE
The Symbolism of Numbers (5)

Dear Brothers & Sisters:
Greetings!

We now come to the Number which has been regarded in all ages as the most sacred of all numbers, namely: SEVEN. This symbol, or mental working tool, ***completes a series in the mystical alphabet*** and represents the last attainment of the Human Master as an individual on this Earth. Following the laws of correspondence between things of the physical world and the higher worlds, Martinists convene within a Heptad which consists of seven officers who collectively focus their aspirations in order to invoke the Divine Power.

Brothers and Sisters can interest themselves in calling to mind the man examples of the Number SEVEN in the Book of Nature. Immediately we think of the seven colors of the rainbow; the seven principle notes in the musical scale; the seven periods of creation called "days" when ancient teachers expounded them to primitive peoples; the seven Elohim—gods, or sons of God; the seven sacraments; rulers of the seven planets; the seven Spirits before the Throne; etc. Do you recall any other examples of seven?

Pythagoreans consider 7 as the perfect number or ***Number of Perfection*** because it combines 3 and 4; three signifying the attributes of the soul and four the material body, thus composing the harmony of the complete body. ***For Martinists, SEVEN symbolizes the highest attainment of Individual Man on Earth.***

This is sufficient for Brethren to remember at this step, for we do not want our intellectual approach to go too far ahead of our understanding. A spiritual brotherhood is dedicated to the task of helping one another to find the living font of knowledge which is hidden within each one of us. Many organizations offer untold quantities of information, but in this they only continue to blind the Eye of the Soul. This All-Seeing Eye can only be opened by the careful practice of meditation exercises which are designed to still the racing intellect, so as to redirect its focus towards its Origin. In this Way, or Path, we ***intuitively*** learn the purpose of Creation and our destiny in it.

QUESTIONS / DISCUSSION

What is the inherent Evil or Abomination which is symbolized by the Number FIVE?

Name the Number of Perfection.

Let us now turn to the Number EIGHT. Eight is called the Ogdoad and stands for equilibrium. Nichomachus of Gerasa, who wrote a treatise on arithmetic and harmony during the First Century A.D. considers EIGHT to be the number of Universal Harmony because musical ratios are distinguishable by it. To Martinists, EIGHT implies the Cosmic Christ, the realm of the Master who has finished his work on Earth as an individual, and whose influence, apart from that transmitted to his disciples, is active on a much higher Plane of Being. In Christian Gnosticism, the rebirth in

Christ is called "the change unto the Ogdoad." Seen from above, to use a metaphor, 8 is the Third Number down from the Apex or 1 and is therefore the Divine Sonship. (Students will kindly refer to the "Tree of Life" in Liber 2. We are presently at 10, so that counting up the Tree, eight going up puts us at the Number 3. This important point will be taken up in detail later.)

We find this Ogdoad, which is hidden from the material world, represented in our Oratory by an eighth chair unoccupied by any corporeal body. In Oriental Works of the Day, we hear of the Eightfold Path of Equilibrium (the Middle Way) taught by the Buddha. We will examine this from the Martinist viewpoint when we come round to this subject again.

The works of this day will complete for the time being our study of the universal language of Numbers. The final stages of the Return to Omneity are symbolized by the Numbers NINE and TEN.

NINE is called the Ennead and signifies ***limitation.*** It is the last single digit and in our theosophical reduction we have noticed that it adds nothing to nothing! It almost seems to be a nonentity. Let us refresh our minds with an example or two: 5 + 9 = 14 which equals 5 again! 1 = 9 = 10 = 1 again! NINE is therefore a negative influence. Let us take the Supreme Triangle on the Tree of Life represented by Numbers 1, 2 and 3 which represents the Holy Upper Trinity. (This Triangle is above the two interlaced in our Pentacle.) If we place 10 at the Apex of the Triangle, we may then place 9 and 8 at the base points (9 in place of 2; and 8 in place of 3). NINE is then seen as a kind of negative recipient of the First Emanation of Omneity, which does not manifest completely until it encounters EIGHT, the Realm of the Divine Sons of Light (the Elohim). We can thus obtain some brief and very limited glimpse of the *Fiat Lux* of the Sovereign Architect.

Lastly we have the Number TEN. 10, which is sometimes described as the Decad Out Of Nothing (NO THING), symbolizes the ***re-absorption into the Absolute***. Theosophic numbering gives 10 = 1. It is also the sum total of the Heptad (7) and the Holy Upper Trinity.

BRIEF REVIEW OF THE TEN NUMBERS AND THEIR MEANINGS

1 is called the MONAD. It is considered to stand alone and to be independent of all other Numbers. It is ***Unity,*** and Unity is never called a Number although all Numbers emanate from it and it contains them all.

Number 2 is the DUAD. It is the first principle denoting separation from Unity. It stands for ***opposition,*** the passivity which is the opposite of activity.

Number 3 is the TRIAD. It is universally taken to represent ***manifestation***. In the immaterial world, it represents the Trinity composing Omneity. In the material world, it stands for the three kingdoms of nature: mineral, vegetable and animal. (Question: How is the triad represented in Man?)

Number 4 is the TETRAD. It is the universal number of ***material perfection***. It is the tetragrammaton or four-letter name of power of Omneity YOD-HE-VAU-HE). It is also the "divine tetractys" of Pythagoras' school. For Martinists it suggests the great Quaternary Law (to be studied later). Architecture provides its main structures with four principal walls. The mystical student sees '4' in the ancient classification: Air, Earth, Fire and Water, represented in modem physics as Gases, Solids, Radiant Energy and Liquids. FOUR is represented by the equal-armed cross of matter in our Martinist Pentacle. This sacred emblem, the equilateral cross, also depicts positive action by its upright line, just as in Nature living things grow upwards; and negative passivity by its horizontal line, also shown in Nature by tranquil water or sleeping creatures lying flat.

Number 5 is the PENTAD. It denote the principle of Evil. It symbolizes humanity in its exiled state, and suggests the five leaves in the Book of Nature (to be studied in due time).

Number 6 is the HEAD, symbolical of the six acts of creation manifesting in the material world. It depicts Solomon's Seal as the interlaced triangles, interlocking the higher and lower worlds. It denotes a ***balanced interpenetration of the physical and astral Planes*** and we become conscious of a higher world or dimension.

Number 7 is the HEPTAD, the most sacred of all Numbers. It symbolizes ***divine power***. It is the Number of Perfection. For Martinists, SEVEN denotes the highest attainment of Individual Man on Earth.

Number 8 is the OGDOAD, expressive of the ***equilibrium of force***. It symbolizes the ***realm of the Master*** who has finished his work on Earth as an individual and whose influence is active on a much higher Plane of Being.

Number 10 is the DECAD. It is symbolic of the union of the heptad and the triad. It symbolizes ***re-absorption into the Absolute.***

Brothers & Sisters, we have now seen the symbolical value of Numbers to the mystical student. Meditation will unfold them even further. The Martinist is not superstitious on these matters. ***Mystical Symbols*** are a combination of Natural Symbols from the Book of Nature, and artificial symbols used by Man in Exile. This combination enshrines a heritage of knowledge belonging to the collectivity of Mankind and represents a pattern wherein the Collective Consciousness of Man evolves, degree by degree for each person from Time to Eternity.

None of the Numbers is Good or Evil in itself, but each helps us to understand *relative states* ***of progress on the Path.*** There are 10 such Numbers, the tenth one being a point within the Circle, the beginning and end of our Pentacle. Moreover, when we conceive the pattern on each Plane or in each World, ***the tenth always stands as the first of the next stage.*** Perhaps this is stepping a little too far forward for now. We will return to this interesting study in the Grand Tradition of the West which is known as the Qabala, when we shall hear of the Decad Out Of Nothing. Let us therefore prepare to absorb the remaining tools of the Martinist, and become able to meditate properly by the time we open the Book of Man.

It is hoped that all Brothers & Sisters are continuing the exercises, especially the one for disciplining the Mind with Single Awareness (Exercise 2). This is particularly designed to keep the attention from hypnotic sleep, in that actions followed are not solely repetitive. The mind should cease to drift but remain at the command of the will.

May you ever dwell in the Eternal Light of Divine Wisdom.

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LECTURE
The Symbolism of Letters

My Brothers & Sisters:

In our recent discussions of the science and symbolism of Numbers, we have seen that Numbers can be used as a language to express certain mystical and philosophic ideas. This should suggest to us a closer relationship between numbers and language than we have been aware of. In other words, both Language and Numbers must have had a common origin. Both are means of communication.

Martinists hold that once there was an interior or super-sensible language, a means of communication not dependent upon outward signs or sounds. However this may be, it is true that when communication became an outward and external thing, disparity began to exist. What had been an Enochian tongue, or angelic language, was known to few and communication between men was limited like everything else on the Earth Plane.

Martinists, however, have not lost hope of Man's recovering his right to use the angelic language, and part of our study has been devoted to the languages of Man in order to recover those secret and interior elements of the tongue of the spiritual world.

Of living languages today, the Chinese is the most ancient. Sanskrit, Hebrew and Egyptian are likewise very old; but with the possible exception of Hebrew, they are no longer in use. Nevertheless, a careful examination of the structure of these tongues will give some indication of the original force of language and will show that in the beginning its powers were greater than they are today.

In Hebrew, especially, one can see something of the original force inhering in the very letters of the alphabet. In themselves, they have a meaning and purpose, a fundamental characteristic, which they carry over in the words they form. First of all, they are divided into three classifications: There are three first or fundamental elements called ***mothers,*** — Aleph, Mem and Shin: א, מ, ש (Note: Hebrew characters are read from right to left.

In the Sepher Yetzirah[1] or ***"Book of Creation",*** said to be the first Hebrew metaphysical essay, it is written: "The three fundamental letters, א, מ, ש signify, as מ (Mem) is mute like the water and ש (Shin) hissing like the fire, there is א (Aleph) among them, a breath of air which reconciles them." Next there are seven double letters, so called because they have two pronunciations. Lastly, there are twelve simple letters.

These 22 letters were established and appointed by God, according to the Sepher Yetzirah: "He combined, weighed and changed them, and formed by them all beings which are in existence, and

[1] Note: The Sepher Yetzirah is spelled variously: with a "Y", "J" or "I". Martinists prefer to spell it ***Ietzirah.*** This is a small, inexpensive work, and every student should obtain a copy and study it! Also: Kabala is variously spelled — Kabala, Kaballah, Cabala, Qabalah, etc.. Martinists prefer to spell it ***Qabala*** as this is closer to the Hebrew.

all those which will be formed in all time to come."

It is in the Dogmatic Qabala that one finds the metaphysical system developed from these Hebrew letters. In our later study of it, we shall discover the source of much that is fundamental to all true mystical teaching; and we shall, as well, bring ourselves nearer to an understanding of the strength and beauty which must have characterized the angelic tongue.

Whatever the exact nature of that spiritual tongue may have been, we must recognize the fact that, hampered as he is in his state of exile, man still struggles to speak it even though it may be but a syllable, and that imperfectly uttered. The memory of it fills his moments of aspiration and prompts him to make some effort to communicate it to others. If he must use words, they are full of beauty and vibrant with the subtle overtones of meaning. If he is an artist, his colors blend in higher hues of scintillating light. If a musician, then his chords strike deep into the soul consciousness and awaken it to recognition of infinite harmony.

Poetry, music, painting—what are these but faint echoes of that angelic tongue by which man communicated with his fellows when in his First Estate? These are no small amusements or ideal occupations as the mystic knows them. They are the remnants of a divine speech which momentarily break through the fog of ignorance which surround man in his exile in the Forest of Errors and inspire him with memories of that life he once knew and may know again.

Poetry comes not from corruption, nor is it born in frivolity. It is one of the most sublime among the gifts of Men. It expresses something which recalls man's lost language and First Estate and lifts him from the sordid thoughts in which he has engulfed himself. This is why so many mystics in times past expressed their most sublime thoughts in poetic form.

The same is true of painting and music. Painting is the science of mystical sight. Viewing sensible objects in nature, the true mystical painter transcends them to find subjects in the realm of spiritual imagination. Even in copying what is seen, the painter strives to see that which is real and lasting and to prefigure the values and dimensions of the higher world. He is never content to limit his work to reproducing only what the physical eye beholds; it strives to infuse into his creation something of the eternal principles toward which man aspires, which are invariable.

Music has ever been related to what the mystic terms the harmony of the spheres. Pythagoras worked equally with music and number to disengage man from the bondage of earth. Because of music's effect upon the subtle faculties of Man in helping him recall the experience of his First Estate, Pythagoras recommended its daily use among his disciples. He expounded the theory of the harmony of the spheres, explaining that the seven planets were comparable to the seven strings of a harp, which it is said he invented. Each planet has its individual note, all blending to make a great music within the universe itself.

Too little is known even now of the mystical stimulus evoked by chants, mantras and vowel sounds, and of the effect which such things have on the different parts of the body. When musicians become mystics, or when mystics turn to music to express themselves, the whole moral and ethical tone of their life is elevated. ***A definite purification takes place within the Plastic Envelope and man's reintegration and regeneration are thereby advanced.*** According to Plato, it is through music that man can be most quickly attuned to the realm of the Archetypes.

May you ever dwell in the Eternal Light of Divine Wisdom.

Some questions for your consideration:

In what way is Poetry, Painting and Music related to our First Estate?

What is the name of the treatise which is said to be the oldest Hebrew metaphysical essay?

Why are the seven Hebrew “double letters” called “double letters”?

What effect do music, chants and mantras have on the Plastic Envelope?

How are language and numbers related?

What are the names of the three mother letters of the Hebrew alphabet?

How many letters compose the Hebrew alphabet?

What are the divisions of the Hebrew alphabet?

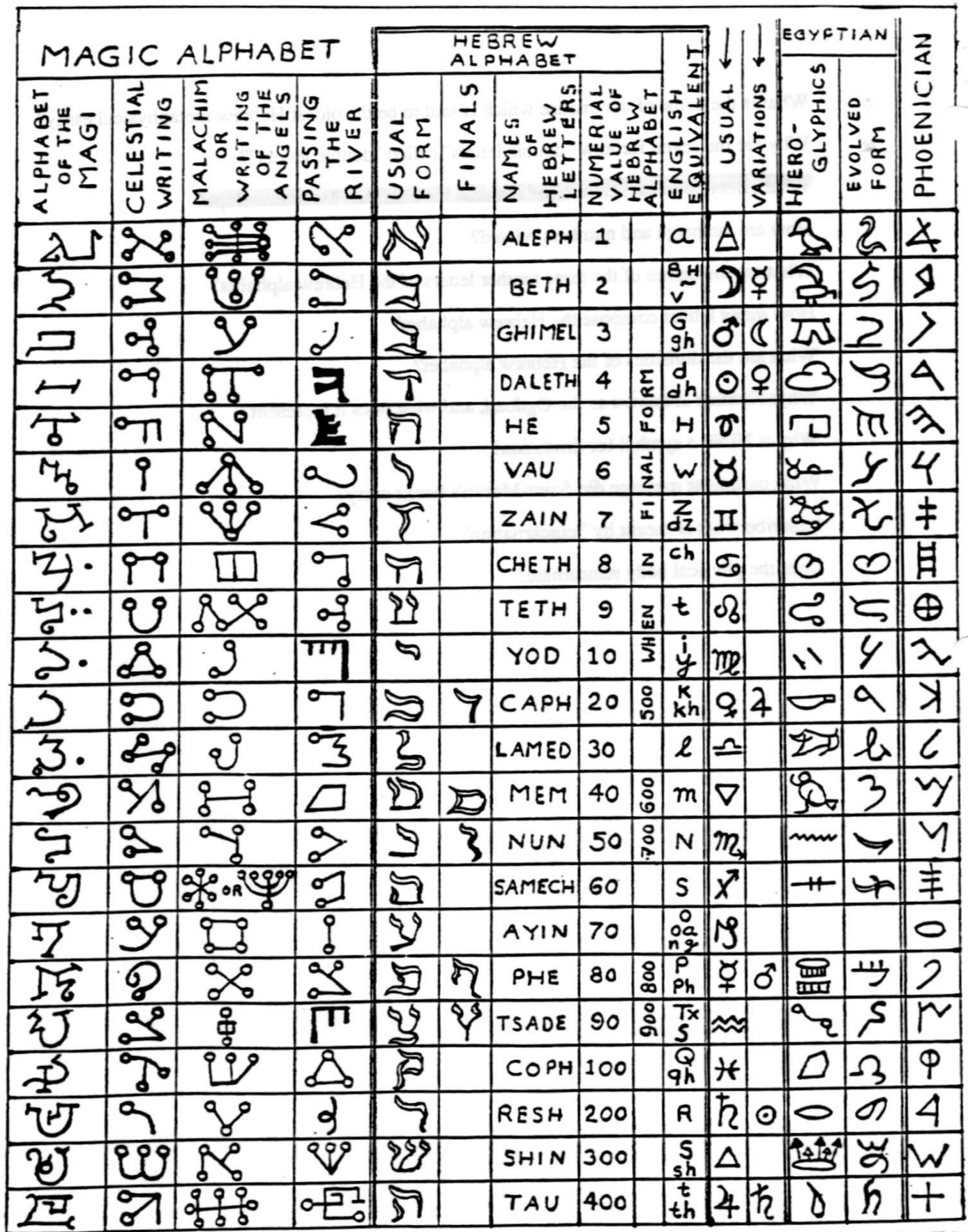
What Number is known as the Ogdoad, and what does it represent?

Why is NINE a symbol for limitation?

What particular message did Saint-Martin’s books carry?

Describe what is meant by ‘reincarnation’.

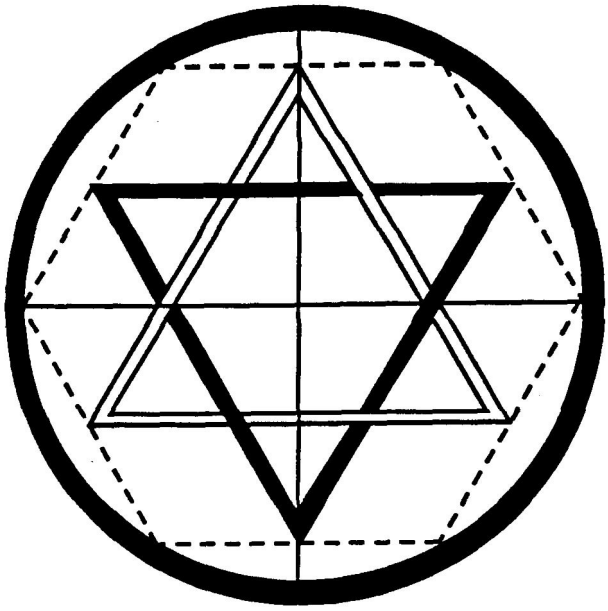
Does the physical body reincarnate?



COMPARATIVE TABLE OF HEBREW AND OTHER "SACRED" ALPHABETS

LECTURE
The Symbolism of The Martinist Pentacle

On all documents of the Martinist Order, the Universal Pentacle (pictured at right) is imprinted, and it constantly puzzles the profane who, too often, confuse it with the Star of David.



God, the First Principle of the Universe, is represented by a circle, the symbol of eternity. The action of eternity, passing from latent power to action, is symbolized by the mystic relation from Center to Circumference; it is the Ray projected six times inside the Circle, which produces the hexagon, emblematic of the six periods of creation.

The center Point forms the Seventh Period, that of Rest. It is between these creative emanations (eons), that Nature evolves by its two great currents of Involution (descending triangle, black) and Evolution (ascending triangle, white).

Let us observe that Nature, symbolized by the Seal of Solomon, does not reach God, but only the creative forces emanating from Him. From the Center of the Universe to God Himself (Circle), man's power takes birth, uniting the effects of Divinity to the fatalism of Nature in the Unity of his Free Will symbolized by a quaternary (the cross). This cross, the image of man, unites the center of the universe (the Human Soul) to God Himself. It expresses the opposition of the dual forces which gives birth to the quintessence. It is the image of the action of the active over the passive, of spirit over matter.

The vertical bar symbolizes the Active; the horizontal bar represents the Passive. The triangle pointing up represents all that ascends, it is particularly the symbol of Fire, of heat. The one with the point down represents all that descends, it is especially the symbol of Water, of humidity. The union of the two triangles represents the combination of heat and humidity; of the sun and the moon. It symbolizes the principle of creation, the circulation from heaven to earth. This figure (the Seal of Solomon), gives the explanation of Hermes' words in the Emerald Tablet: "It goes up from the earth to heaven and, vice versa, it goes down to earth and receives the force of superior and inferior things."

Such, concluded Papus about the Martinist Pentacle, is the explanation of the most complete synthetic figure that the genius of Man had ever discovered. It reveals all the mysteries of nature. It is true in physics as well as in metaphysics, in the natural sciences as well as in theology. It is the Seal that unites reason to faith, materialism to spiritualism, religion to science. As for Solomon's Seal, or the Six Pointed Star, which is an integral part of the Martinist Pentacle, it is explained by Papus and Teder as follows:

> "Solomon's Seal represents the universe and its two ternaries, God & Nature. For this reason, it is called the "sign of the macrocosm" or "Grand World", in

opposition to the Five Pointed Star which is the sign of the "microcosm" or "small world" or "man". The Seal of Solomon is composed of two triangles: that which has the head facing up and represents all that goes up. It symbolizes fire and heat. Psychically, it corresponds to the aspirations of man ascending towards his creator, materially it represents the evolution of psychic forces from the center of the earth to our planetary system, the sun. In a word, it expresses the natural return of moral and psychic forces to the principle from which they emanate. The triangle that points downwards represents all that descends; it is the hermetic symbol of water and humidity. In the spiritual world, it symbolizes the action of the Divinity upon its creatures; in the physical world, it represents the current of involution coming from the sun, center of our planetary system and going to the center of the earth. Combined, these two triangles express not only the law of equilibrium but also the eternal activity of God and the Universe. They represent the perpetual movement, the constant generation and regeneration by fire and water. In other words, the "putrefaction" term used in the past instead of the more scientific one of "fermentation".

Solomon's Seal is then the perfect image of creation and according to Papus & Teder, it is with this significance that Louis-Claude de Saint-Martin enclosed it in his Universal Pentacle.

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ESSAY
Life and Death

Dear Brothers & Sisters:

Life is for living! But what about the experience we call death? The reason the passing of a loved one is such a shattering experience is that our frame of reference is too small. It is like living in the flat world of pre-Columbus times. There is a point "out there" where the journeyer falls off into oblivion.

Unless we have a view of life that transcends or at least includes death, we will experience fear and bereavement. Some persons are so unnerved at the passing of a loved one that their faith is shattered. This indicates they were trying to understand God through their experiences, indicating a very limited concept of God. The need is to begin with God as the underlying principle, and then to look at trouble from this transcendent perspective. Looking at death through the consciousness of God is to see, not void, but another dimension of life.

Some persons think it is negative to talk about death. However, fear of dealing with the subject indicates a subconscious bondage to it. It may suggest that our faith does not include the wholeness of life that transcends death. When we get the realization of wholeness and allness, then we see death, when it comes, as a part of that wholeness, and not a deviation from it.

There is an interesting parallel between the movement of the ocean waves and the flow of life. Is a wave a body of water? Watch a piece of flotsam. If the water is moving, the flotsam moves with it. When the wave crashes on the shore, where is the water that first formed it? It has returned to the deep, as indicated by the fact that the piece of flotsam is still out there.

Life that appears to begin with birth and end with death is like one instant in the movement of the wave. In one instant the wave is a particular body of water. In this moment, life for you is your body. But life is not limited to your body! When the body is laid aside at death, it is not the end of you or the flow of life projected through you; the wave moves on!

Shakespeare says: "All the world's a stage, and all of us are actors on it." In our life-time we play many parts. You may have identified with one, and thus become self-typed. You may have accepted a self-image of limitation, such as failure, or incompetence, etc., because of some experience back there in your early life. But you are not the same person that your memory sees in one frame in early years. It is a mark left in passing, but why let it be your final grade? You are always growing, and that is life! And the purpose of the flow of life is the ceaseless longing of the infinite to **evolve** through you that which is **involved** in you. Wherever you are in life's ongoing, there is always within you the unborn possibility of wholeness, and yours is always the privilege of giving birth to it.

But again: what about death? Is this process limited to the proverbial three-score-years-and-ten? Are we to believe that at birth a brand-new product comes forth from some celestial soul-factory to play its little part for a few years and then to be swept up in the dustpan of oblivion? Life would make little sense, and it would seem at times to be unjust.

Jesus said: "Be ye perfect as your heavenly father is perfect." It is a clear command, and an ultimate goal. But how is this to be reached in seventy-five or even one hundred years? Especially when we start at different levels? The only logical answer is that, even as life is not finished at death, life has not just begun at birth. What ***appears*** to be the beginning is but the other side of what appears to be the ending. Even as there are many different levels of consciousness and experiences at death, so there must be many different levels of beginning at birth.

Death, then, is not a goal or a final experience. It never really settles anything. Unfinished business must be carried over, unsolved problems must eventually be worked out. And spiritual development, or "treasures in heaven" cannot be lost. Plato says: "Knowledge easily acquired is that which the enduring self had in an earlier life, so that it flows back easily."

Here we have the concept of reincarnation, which we will not delve into at this time, but would challenge you to look up and see beyond the artificial barriers of birth and death. As the wave passes, where is the water that was the wave but has not yet returned to the placid ocean? "The only place to find the wave that was, is in the wave that is. The life you once lived can only be found in the life you now express." (From <u>The Sleeping Prophet</u>, Jess Stem's best selling book).

The Psalmist says: "A day is as a thousand years and a thousand years is as a day in the sight of God." Imagine life between birth and death as one day of livingness. You rise in the morning, launch into the day, experience its problems and blessings, and then, even if you are not satisfied with the day, you eventually relax into a night's sleep. And what is night? It is the "brief shadow through which we pass from sunlight to sunlight." It brings rest and renewal. And the morning cometh, and beginning again.

So what is death? Jesus said of the girl: "She is not dead, but sleepeth." Death is no more a reality or finality than sleep. Get this thought into your consciousness of the eternal flow of life that transcends death, and you will be free from the fear of death, free from the burdens of worry over the passing of time or grief over the passing of a loved one.

Then you can get on with the business of living life from ***within-out!*** You can resolve to live each day as if it were the only day there is, which in fact it is! "Look upward to eternal life, to the fearless and deathless, the everlasting, to the stars." In its complete sense, life simply is. Let us accept it, live it, and rejoice in it!

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ESSAY
The Books of Louis-Claude de Saint-Martin

Saint Paul has written, "The letter killeth, but the spirit giveth life." Louis-Claude de Saint-Martin gave the surest evidence of that spirit as the years passed and more and more seekers turned to him. In the books he wrote, as well as in the guidance he offered, the truths of the system of Martinez Pasquales were clarified and strengthened.

Saint-Martin's books became immensely popular among the cultivated of France and elsewhere. They appealed for a consideration of the principles of true knowledge. They were published under a pseudonym, "The Unknown Philosopher". They made no attempt to turn their readers toward a personal teaching. Their message was everywhere the same:

Look within for that which is of Truth.

Saint-Martin wrote, "Books are the windows of Truth, but they are not the Door; they point out things to men, but they do not impart them." And again, by way of emphasizing that man must seek Truth not from another, but from within his own self, he wrote, not without some humor, "The works which I have composed have no other end than to persuade my readers to abandon all books, including my own."

From this, it is plain that Saint-Martin understood Truth to be inward, rather than outward. Man can only discover it by searching within, never by looking into outward things for it. The only help anyone can offer another in his search is to provide in the simplest way possible ***the aids by which he can enter into the depths of his own being.***

This, briefly, sets forth the reasons for the respect and veneration our Order holds for Louis-Claude de Saint-Martin. In his search for Truth, his exposition of it, and his exemplary way of life, he has become the symbol of the true Mystic and Martinist.

Listen to the salutation of the dawn:
Look to this day, for it is life, the very life of life.
In its brief course lie all the possibilities and rarities of your existence: the bliss of growth, the glory of action, the splendor of beauty.
For yesterday is already a dream, and tomorrow, only a vision.
But today well lived makes every yesterday a dream of happiness and every tomorrow a vision of hope.
Look well, therefore, to this day.
Such is the Salutation of the Dawn.

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ESSAY
The Revelation of Health

The greatest creation of God, which far surpasses anything ever invented, is the human body. Unfortunately, man has not appreciated this gift; he constantly misuses it and deprecates it in thought.

A physician recently described some of the rigors of his professional life. He told of having to drink a great deal of coffee to stay awake during his late nights at the hospital; because he then couldn't

sleep, sleeping pills before bed; because he felt so drugged in the morning, wake-up pills. No wonder the quip has evolved: "There's a new wonder pill so powerful that you can't take it unless you are in perfect health." The concept of a "pill culture" has led to expression in ways that are saddening and destructive, especially with regards to our young people.

The medical profession is, however, slowly coming to know that there is more to a person than his physical body, and that in treating the body exclusively, they are giving only partial treatment, or sometimes no treatment at all. This realization first prompted the acceptance of psychiatry, which is a step in the right direction, but which still most often fails to deal with the whole person.

Dr. Rolf Alexander, in his book, The Doctor Alone Can't Cure You, tells that as a young man, he began his quest to solve the riddle of why the same drug could have different effects on different patients, and why some people die of comparatively minor afflictions while others, riddled with disease, cling to life for years. He concluded that there is, within every person, a vital core, or soul, that is the initiator and regulator of every mental and physical process of the body, and that with the exception of two factors, the work of the soul maintains perfect health. The two factors are nutritional deficiencies and emotional imbalance. He says that every mental and emotion reaction, whether mild or severe, has immediate repercussions in every cell, tissue, and function of the body.

Dr. Grantly Dick Read, in Childbirth Without Fear. says: "For my part, after thirty years of close association with physical and mental derangements of health, I am persuaded without a shadow of a doubt that with the exception of unforeseen accidents, the origin of every form of disease, both surgical and medical, whether hereditary or not, can be traced by careful investigation of the influence of fear upon the human mechanism."

Isn't it interesting that two thousand years ago, Jesus contended that all sickness was the result of disturbed states of mind? When man removes the blocks in his own consciousness, the healing principle can do its perfect work; as the Old Testament puts it, "health would spring forth speedily. Modern medical people are restating Jesus' thesis in their own language and are endeavoring to correct these disturbed mental states which are the fundamental cause of sickness.

Jesus taught the true nature of man. He taught that man is not a worm of the dust, born in sin and condemned by a disapproving God, and that he is not doomed to a life of misery in a hostile world, waiting only to sigh with relief as death releases him to eternal bliss. Jesus taught that man is a child of God, an expression of Infinite life, substance, and intelligence, and that man is a master of his circumstances, even though he has been hypnotized into considering himself a slave. Jesus also taught that man can be fettered by the chains of his own making, but that there is ever present the privilege of standing up and throwing off his shackles.

Notwithstanding that we are children of God, people do get sick and people do die. But the mistake in treating sickness is that we diagnose and treat only the physical manifestation of a deeper in-harmony. We see the symptoms in the flesh, so we treat the flesh. But, as Paul said, "Now we see in part, When that which is perfect shall come, that which is imperfect shall be done away." When we cease to focus on the imperfection and begin instead to identify with the perfect pattern of the perfect man, in the God-idea that is involved within each of us, then the way is open for health and healing.

We are told that "the free gift of God is eternal life," and by this we can see that life does not get sick, life does not grow old, and life does not die. Life is eternally acting; it is a principle given to every person as the regenerating and restoring power of his body. But because of man's freedom of will, he has the choice of setting into operation the spiritual principles that indwell him according to his consciousness. Through his use or misuse of the life principle, he either invites health or he invites sickness.

Healing, like gravity, is no respecter of persons; it acts for all alike, and goes instantly into operation. The principle does not act because of any particular virtue within the person. A prayer for healing is not dependent on special wording, nor on piety, nor on Divine coercion. The sun doesn't come from behind a cloud by some special bidding. With respect to us, it doesn't move or change at all. It is the cloud that moves, revealing the sun as just as bright and warm as ever. Just so, healing is not getting God to do our bidding, and it is not trying to get the healing principle to become to a greater degree what we have always been: children of God. As one doctor has put it, sickness is "struggling health"; it is but a temporary repression of the health that is always there.

Healing is not essentially a process; it is a revelation. As Paul said, "...the earnest expectation of the Creation awaited the revealing of the sons of God." When you really know that you are a child of God, that you have inherited perfect life and health as your Divine inheritance, then you will be healed, no matter what the prognosis.

This was the case with Myrtle Fillmore, back in the early days of Unity. She got that realization despite the fact that physicians had given her only six months to live because of an advanced state of tuberculosis. She realized that she was a child of God and did not inherit sickness. This opened up a whole new consciousness for her, preparing the way and furnishing the conditions for the law of life to act.

The work of healing has nothing to do with what type of distorted physical condition we might experience; it has only to do with our thoughts. Spiritual healing is not a way to make things happen; rather, it is a way to let things happen, to provide within ourselves an avenue for them to happen. We must ourselves furnish the conditions that invite health and wholeness, through what we eat, see, think, and talk about. These factors constitute invitation to ill health or radiant vitality. Obviously, some of us are going to have to change the way we talk about ourselves; daily "organ recitals" about which part of our body huts today will have to go. Ella Wheeler Wilcox states this thought poetically:

> "Talk health. The dreary, never-ending tale /Of mortal maladies is more than stale;
> You cannot charm or interest or please /By harping on that minor chord, disease.
> Say you are well, or all is well with you, /And God shall hear your words and make them true."

Talking health permits life to function. This potential of man for a full and complete and healthy life is totally limitless in you because you are a spiritual being. Your perfect expression of wholeness is your Divine inheritance, for you are created in God's image and likeness. God's will can be done.

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OPTIONAL
The Ancient Mysteries and Secret Societies (2)

The most famous of the ancient religious Mysteries were the Eleusinian, whose rites were celebrated every five years in the city of Eleusis to honor Ceres (Demeter, Rhea, or Isis) and her daughter, Persephone. The initiates of the Eleusinian School were famous throughout Greece for the beauty of their philosophic concepts and the high standards of morality which they demonstrated in their daily lives. Because of their excellence, these Mysteries spread to Rome and Britain, and later the initiations were given in both these countries. The Eleusinian Mysteries, named for the community in Attica where the sacred dramas were first presented, are generally believed to have been founded by Eumolpos about fourteen hundred years before the birth of Christ, and through the Platonic system of philosophy their principles have been preserved to modern times.

The rites of Eleusius, with their mystic interpretations of Nature's most precious secrets, overshadowed the civilizations of their time and gradually absorbed many smaller schools, incorporating into their own system whatever valuable information these lesser institutions possessed. Heckethorn sees in the Mysteries of Ceres and Bacchus a metamorphosis of the rites of Isis and Osiris, and there is every reason to believe that all so-called secret schools of the ancient world were branches from one philosophic tree which, with its root in heaven and its branches on the earth, is - like the spirit of man - an invisible but ever-present cause of the objectified vehicles that give it expression. The Mysteries were the channels through which this one philosophic light was disseminated; and their initiates, resplendent with intellectual and spiritual understanding, were the perfect fruitage of the divine tree, bearing witness before the material world of the recondite source of all Light and Truth.

The rites of Eleusis were divided into what were called the Lesser and the Greater Mysteries. According to James Gardner, the Lesser Mysteries were celebrated in the spring (probably at the time of the vernal equinox) in the town of Agrae, and the Greater, in the fall (the time of the autumnal equinox) at Eleusis or Athens. It is supposed that the former were given annually and the latter every five years. The rituals of the Eleusians were highly involved, and to understand them required a deep study of Greek mythology, which they interpreted in its esoteric light with the aid of their secret keys.

The Lesser Mysteries were dedicated to Persephone. In his *Eleusin Ian and Bacchic Mysteries,* Thomas Taylor sums up their purpose as follows: "The Lesser Mysteries were designed by the ancient theologists, their founders, to signify occultly the condition of the unpurified soul invested with an earthly body, and enveloped in a material and physical nature."

From Thomassin's *Recueil des Fugures, Groupes, Thermes, Fontaines, Vases et autres Ornements.*

THE RAPE OF PERSEPHONE

Pluto, the lord of the underworld, represents the body intelligence of man; and the rape of Persephone is symbolic of the divine nature assaulted and defiled by the animal soul and dragged downward into the somber darkness of Hades, which is here used as a synonym for the material, or objective, sphere of consciousness.

In his *Disquisitions upon the Painted Greek Vases,* James Christie presents Meursius' version of the occurrences taking place during the nine days required for the enactment of the Greater Eleusinian Rites. The first day was that of general meeting, during which those to be initiated were questioned concerning their several qualifications. The second day was spent in a procession to the sea, possibly for the submerging of an image of the presiding goddess. This third day was opened by the sacrifice of a mullett. On the fourth day the mystic basket containing certain sacred symbols was brought to Eleusis, accompanied by a number of female devotees carrying smaller baskets. On the evening of the fifth day there was a torch race, on the sixth a procession led by a statue of Iacchus, and on the seventh an athletic contest. The eighth day was devoted to a repetition of the previous ceremonial for the benefit of any who might have been prevented from attending sooner. The ninth and last day was devoted to the deepest philosophical issues of the Eleusinia, during which an urn or jar - the symbol of Bacchus . was exhibited as an emblem of supreme importance.

The legend used in the Lesser rites is that of the abduction of the goddess Persephone, the daughter of Ceres, by Pluto, the lord of the underworld, or Hades. While Persephone is picking flowers in a beautiful meadow, the earth suddenly opens and the gloomy lord of death, riding in a magnificent chariot, emerges from its somber depths and, grasping her in his arms, carries the screaming and struggling goddess to his subterranean palace, where he forces her to become his queen.

It is doubtful whether many of the initiates themselves understood the mystic meaning of this allegory, for most of them apparently believed that it referred solely to the succession of the seasons. It is difficult to obtain satisfactory information concerning the Mysteries, for the candidates were bound by inviolable oaths. never to reveal their inner secrets to the profane. At the beginning of the ceremony of initiation, the candidate stood upon the skins of animals sacrificed for the purpose, and vowed that death should seal his lips before he would divulge the sacred truths which were about to be communicated to him. Through indirect channels, however, some of their secrets have been preserved. The teachings given to the neophytes were substantially as follows:

The soul of man — often called ***Psyche,*** and in the Eleusinian Mysteries symbolized by Persephone — is essentially a spiritual thing. Its true home is in the higher worlds, where, free from the bondage of material form and material concepts, it is said to be truly alive and self-expressive. The human, or physical, nature of man, according to this doctrine, is a tomb, a quagmire, a false and impermanent thing, the source of all sorrow and suffering. Plato describes the body as the sepulcher of the soul; and by this he means not only the human form but also the human nature.

The gloom and depression of the Lesser Mysteries represented the agony of the spiritual soul unable to express itself because it has accepted the limitations and illusions of the human environment. The crux of the Eleusinian argument was that man is neither better nor wiser after death than during life. If he does not rise above ignorance during his sojourn here, man goes at death into eternity to wander about forever, making the same mistakes which he made here. If he does not outgrow the desire for material possessions here, he will carry it with him into the invisible world, where, because he can never gratify the desire, he will continue in endless agony. Dante's Inferno is symbolically representative of the sufferings of those who never freed their spiritual natures from the cravings, habits, viewpoints, and limitations of their Plutonic personalities. Those who made no endeavor to improve themselves (whose souls have slept) during their physical lives, passed at death into Hades, where, lying in rows, they slept through all eternity as they had slept through life.

To the Eleusinian philosophers, birth into the physical world was death in the fullest sense of the word, and the only true birth was that of the spiritual soul of man rising out of the womb of his own fleshly nature. "The soul is dead that slumbers," says Longfellow, and in this he strikes the keynote of the Eleusinian Mysteries. Just as Narcissus, gazing at himself in the water (the ancients used this mobile element to symbolize the transitory, illusionary, material universe) lost his life trying to embrace a reflection, so man, gazing into the mirror of Nature and accepting as his real self the senseless clay that he sees reflected, loses the opportunity afforded by physical life to unfold his immortal, invisible Self.

An ancient initiate once said that the living are ruled by the dead. Only those conversant with the Eleusinian concept of life could understand that statement. It mean that the majority of people are not ruled by their living spirits but by their senseless (hence dead) animal personalities. Transmigration and reincarnation were taught in these Mysteries, but in a somewhat unusual manner. It was believed that at midnight the invisible worlds were closest to the terrestrial sphere and that souls coming into material existence slipped in during the midnight hour. For this reason

many of the Eleusinian ceremonies were performed at midnight Some of those sleeping spirits who had failed to awaken their higher natures during the earth life and who now floated around in the invisible worlds, surrounded by a darkness of their own making, occasionally slipped through at this hour and assumed the forms of various creatures.

The mystics of Eleusis also laid stress upon the evil of suicide, explaining that there was a profound mystery concerning this crime of which they could not speak, but warning their disciples that a great sorrow comes to all who take their own lives. This, in substance, constitutes the esoteric doctrine given to the initiated of the Lesser Mysteries. As the degree dealt largely with the miseries of those who failed to make the best use of their philosophic opportunities, the chambers of initiation were subterranean and the horrors of Hades were vividly depicted in a complicated ritualistic drama. After passing successfully through the tortuous passageways, with their trials and dangers, the candidate received the honorary title of ***Mystes.*** This meant one who saw through a veil or had a clouded vision. It also signified that the candidate had been brought up to the veil, which would be torn away in the higher degree. The modern word *mystic,* as referring to a seeker after truth according to the dictates of the heart along the path of faith, is probably derived from this ancient word, for faith is belief in the reality of things unseen or veiled.

The Greater Mysteries (into which the candidate was admitted only after he had successfully passed through the ordeals of the Lesser, and not always then) were sacred to Ceres, the mother of Persephone, and represent her as wandering through the world in quest of her abducted daughter. Ceres carried two torches, intuition and reason, to aid her in the search for her lost child (the soul). At last she found Persephone not far from Eleusis, and out of gratitude taught the people there to cultivate corn, which is sacred to her. She also founded the Mysteries. Ceres appeared before Pluto, god of the souls of the dead, and pleaded with him to allow Persephone to return to her home. This the god at first refused to do, because Persephone had eaten of the pomegranate, the fruit of mortality. At last, however, he compromised and agreed to permit Persephone to live in the upper world half of the year if she would stay with him in the darkness of Hades for the remaining half.

From a mural painting in Pompeii

CERES, THE PATRON OF THE MYSTERIES

Ceres. or Demeter, was the daughter of Kronos and Rhea, and by Zeus the mother of Persephone. Some believe her to be the goddess of the earth, but more correctly she is the deity protecting agriculture in general, and corn in particular. The poppy is sacred to Ceres and she is often shown carrying or ornamented by a garland of these flowers. In the Mysteries, Ceres is represented riding in a chariot drawn by winged serpents.

The Greeks believed that Persephone was a manifestation of the solar energy, which in the winter months lived under the earth with Pluto, but in the summer returned again with the goddess of productiveness. There is a legend that the flowers loved Persephone and that every year when she left for the dark realms of Pluto, the plants and shrubs would die of grief. While the profane and uninitiated had their own opinions on these subjects, the truths of the Greek allegories remained safely concealed by the priests, who alone recognized the sublimity of these great philosophic and religious parables.

Thomas Taylor epitomizes the doctrines of the Greater Mysteries in the following statement: “The

Greater (Mysteries) obscurely intimated, by mystic and splendid visions, the felicity of the soul both here and hereafter when purified from the defilement of a material nature, and constantly elevated to the realities of intellectual (spiritual) vision."

Just as the Lesser Mysteries discussed the prenatal epoch of man when the consciousness in its nine days (embryologically, months) was descending into the realm of illusion and assuming the veil of unreality, so the Greater Mysteries discussed the principles of spiritual regeneration and revealed to initiates not only the simplest but also the most direct and complete method of liberating their higher natures from the bondage of material ignorance. Like Prometheus chained to the top of Mount Caucasus, man's higher nature is chained to his inadequate personality. The nine days of initiation were also symbolic of the nine spheres through which the human soul descends during the process of assuming a terrestrial form. The secret exercises for spiritual unfoldment given to disciples of the higher degrees are unknown, but there is every reason to believe that they were similar to the Brahmanic Mysteries, since it is known that the Eleusinian ceremonies were closed with the Sanskrit words *"Konx Om Pax."*

That part of the allegory referring to the two six-month periods during one of which Persephone must remain with Pluto, while during the other she may revisit the upper world, offers material for much consideration. It is probable that the Eleusinians realized that the soul left the body during sleep, or at least was made capable of leaving by the special training which undoubtedly they were in a position to give. Thus Persephone would remain as the queen of Pluto's realm during the waking hours, but would ascend to the spiritual worlds during the periods of sleep. The initiate was taught how to intercede with Pluto to permit Persephone (the initiate's soul) to ascend from the darkness of his material nature into the light of understanding. When thus freed from the shackles of clay and crystallized concepts, the initiate was liberated not only for the period of his life but for all eternity, for never thereafter was he divested of those soul qualities which after death were his vehicles for manifestation and expression in the so-called heaven world.

In contrast to the idea of Hades as a state of darkness below, the gods were said to inhabit the tops of mountains, a well-known example being Mount Olympus, where the twelve deities of the Greek pantheon were said to dwell together. In his initiatory wanderings the neophyte therefore entered chambers of ever-increasing brilliancy to portray the ascent of the spirit from the lower worlds into the realms of bliss. As the climax to such wanderings he entered a great vaulted room, in the center of which stood a brilliantly illumined statue of the goddess Ceres. Here, in the presence of the hierophant and surrounded by priests in magnificent robes, he was instructed in the highest of the secret mysteries of the Eleusis. At the conclusion of this ceremony he was hailed as an ***Epoptes,*** which means one who has beheld or seen directly. For this reason also, initiation was termed ***autopsy.*** The Epoptes was then given certain sacred books, probably written in cipher, together with tablets of stone on which secret instructions were engraved.

In *The Obelisk in Freemasonry,* John A. Weisse describes the officiating personages of the Eleusinian Mysteries as consisting of a male and a female hierophant who directed the initiations; a male and a female torchbearer, a male herald; and a male and a female altar attendant. There were also numerous minor officials. He states that, according to Porphyry, the hierophant represents Plato's ***Demiurgus,*** or Creator of the world; the torchbearer, the Sun; the altar man, the Moon; the herald, Hermes, or Mercury; and the other officials, minor stars.

From the records available, a number of strange and apparently supernatural phenomena accompanied the rituals. Many initiates claim to have actually seen the living gods themselves. Whether this was the result of religious ecstasy or the actual cooperation of invisible powers with the visible priests must remain a mystery. In *The Metamorphosis, or Golden Ass,* Apuleius thus describes what in all probability is his initiation into the Eleusinian Mysteries:

> "I approached to the confines of death, and having trod on the threshold of Persephone, I

returned from it, being carried through all the elements. At midnight I saw the sun shining with a splendid light; and I manifestly drew near to the gods beneath, and the gods above, and proximately adored them."

Women and children were admitted **to** the Eleusinian Mysteries, and at one time there were literally thousands of initiates. Because this vast host was not prepared for the highest spiritual and mystical doctrines, a division necessarily took place within the society itself. The higher teachings were given to only a limited number of initiates who, because of superior mentality, showed a comprehensive grasp of their underlying philosophical concepts. Socrates refused to be initiated into the Eleusinian Mysteries, for knowing its principles without being a member of the order he realized that membership would seal his tongue. That the Mysteries of Eleusis were based upon great and eternal truths is attested by the veneration in which they were held by the great minds of the ancient world. M. Ouvaroff asks, "Would Pindar, Plato, Cicero, Epictetus, have spoken of them with such admiration, if the hierophant had satisfied himself with loudly proclaiming his own opinions, or those of his order?"

The garments in which candidates were initiated were preserved for many years and were believed to possess almost sacred properties. Just as the soul can have no covering save wisdom and virtue, so the candidates - being as yet without true knowledge - were presented to the Mysteries unclothed, being first given the skin of an animal and later a consecrated robe to symbolize the philosophical teachings received by the initiate. During the course of initiation the candidate passed through two gates. The first led downward into the lower worlds and symbolized his birth into ignorance. The second led upward into a room brilliantly lighted by unseen lamps, in which was the statue of Ceres and which symbolized the upper world, or the abode of Light and Truth. Strabe states that the great temple of Eleusis would hold between twenty and thirty thousand people. The caves dedicated by Zarathustra also had these two doors, symbolizing the avenues of birth and death.

The following paragraph from Prophyry gives a fairly adequate conception of Eleusinian symbolism:

> "God being a luminous principle, residing in the midst of the most subtile fire, he remains forever invisible to the eyes of those who do not elevate themselves above material life: on this account, the sight of transparent bodies, such as crystal, Parian marble, and even ivory, recalls the idea of divine light; as the sight of gold excites an idea of its purity, for gold cannot be sullied. Some have thought by a blackstone was signified the invisibility of the divine essence. To express supreme reason, the Divinity was represented under the human form — and beautiful, for God is the source of beauty; of different ages, and in various attitudes, sitting or upright; of one or the other sex, as a virgin or a young man, a husband of a bride, that all the shades and gradations might be marked. Every thing luminous was subsequently attributed to the gods; the sphere, and all that is spherical, to the universe, to the sun and the moon — sometimes to Fortune and to Hope. The circle, and all circular figures, to eternity — to the celestial movements, to the circles and zones of the heavens. The section of circles, to the phases of the moon; and pyramids and obelisks, to the igneous principle, and through that **to** the gods of Heaven. A cone expresses the sun; a cylinder the earth; the phallus and triangle (a symbol of the matrix) designate generation." (From Essay on the Mysteries of Eleusis by M. Ouvaroff.)

The Eleusinian Mysteries, according to Heckethorn, survived all others and did not cease to exist as an institution until nearly four hundred years after Christ, when they were finally suppressed by Theodosius (styled the ***Great)*** who cruelly destroyed all who did not accept the Christian faith. Of this greatest of all philosophical institutions Cicero said that it taught men not only how to live but also how to die.

THE ORPHIC MYSTERIES

Orpheus; the Thracian bard, the great initiator of the Greeks, ceased to be known as a man and was celebrated as a divinity several centuries before the Christian Era. "As to Orpheus himself...," writes Thomas Taylor, "scarcely a vestige of his life is to be found amongst the immense ruins of time. For who has ever been able to affirm any thing with certainty of his origin, his age, his country, and condition? This alone may be depended on, from general assent, that there formerly lived a person named Orpheus, who was the founder of theology among the Greeks' the institutor of their lives and morals; the first of prophets, and the prince of poets; himself the offspring of a Muse; who taught the Greeks their sacred rites and mysteries, and from whose wisdom, as from a perennial and abundant fountain, the divine muse of Homer and the sublime theology of Pythagoras and Plato flowed." (See The Mystical Hymns of Orpheus.)

Orpheus was founder of the Grecian mythological system which he used as the medium for the promulgation of his philosophical doctrines. The origin of his philosophy is uncertain. He may have got it from the Brahmins, there being legends to the effect that he was a Hindu, his name possible being derived from *orfyaiow,* meaning "dark." Orpheus was initiated into the Egyptian Mysteries, from which he secured extensive knowledge of magic, astrology, sorcery, and medicine. The Mysteries of the Cabin at Samothrace were also conferred upon him, and these undoubtedly contributed to his knowledge of medicine and music.

The romance of Orpheus and Eurydice is one of the tragic episodes of Greek mythology and apparently constitutes the outstanding feature of the Orphic Rite. Eurydice, in her attempt to escape from a villain seeking to seduce her, died from the venom of a poisonous serpent which stung her in the heel. Orpheus, penetrating to the very heart of the underworld, so charmed Pluto and Persephone with the beauty of his music that they agreed to permit Eurydice to return to life if Orpheus could lead her back to the sphere of the living without once looking around to see if she were following. So great was his fear, however, that she would stray from him that he turned his head, and Eurydice with a heartbroken cry was swept back into the land of death.

Orpheus wandered the earth for a while disconsolate, and there are several conflicting accounts of the manner of his death. Some declare that he was slain by a bolt of lightning; others, that failing to save his beloved Eurydice, he committed suicide. The generally accepted version of his death, however, is that he was torn to pieces by Ciconian women whose advances he had spurned. In the tenth book of Plato's *Republic* it is declared that, because of his sad fate at the hands of women, the soul that had once been Orpheus, upon being destined to live again in the physical world, chose rather to return in the body of a swan that be born of woman. The head of Orpheus, after being torn from his body, was cast with his lyre into the river Hebrus, down which it floated to the sea, where, wedging in a cleft in a rock, it gave oracles for many years. The lyre, after being stolen from its shrine and working the destruction of the thief, was picked up by the gods and fashioned into a constellation.

Orpheus has long been sung as the patron of music. On his seven-stringed lyre he played such perfect harmonies that the gods themselves were moved to acclaim his power. When he touched the strings of his instrument the birds and beasts gathered about him, and as he wandered through the forests his enchanting melodies caused even the ancient trees with mighty effort to draw their gnarled roots from out the earth and follow him. Orpheus is one of the many Immortals who have sacrificed themselves that mankind might have the wisdom of the gods. By the symbolism of his music he communicated the divine secrets to humanity, and several authors have declared that the gods, though loving him, feared that he would overthrow their kingdom and therefore reluctantly encompassed his destruction.

As time passed on the historical Orpheus became hopelessly confounded with the doctrine he represented and eventually became the symbol of the Greek school of the ancient wisdom. Thus

Orpheus was declared to be the son of Apollo, the divine and perfect truth, and Calliope, the Muse of harmony and rhythm. In other words, Orpheus is the secret doctrine (Apollo) revealed through music (Calliope). Eurydice is humanity dead from the sting of the serpent of false knowledge and imprisoned in the underworld of ignorance. In this allegory Orpheus signifies theology, which wins her from the king of the dead but fails to accomplish her resurrection because it falsely estimates and mistrusts the innate understanding within the human soul. The Ciconian women who tore Orpheus limb from limb symbolize the various contending theological factions which destroy the body of Truth. They cannot accomplish this, however, until their discordant cries drown out the harmony drawn by Orpheus from his magic lyre. The head of Orpheus signifies the esoteric doctrines of his cult. These doctrines continue to live and speak even after his body (the cult) has been destroyed. The lyre is the secret teaching of Orpheus; the seven strings are the seven divine truths which are the keys to universal knowledge. The differing accounts of his death represent the various means used to destroy the secret teachings: wisdom can die in many ways at the same time. The allegory of Orpheus incarnating in the white swan merely signifies that the spiritual truths he promulgated will continue and will be taught by the illumined initiates of all future ages. The swan is the symbol of the initiates of the Mysteries; it is a symbol also of the divine power which is the progenitor of the world.

THE BACCHIC AND DIONYSIAC RITES

The Bacchic Rite centers around the allegory of the youthful Bacchus (Dionysos or Zagreus) being torn to pieces by the Titans. These giants accomplished the destruction of Bacchus by causing him to become fascinated by his own image in a mirror. After dismembering him, the Titans first boiled the pieces in water and afterwards roasted them. Pallas rescued the heart of the murdered god, and by this precaution Bacchus (Dionysos) was enabled to spring forth again in all his former glory. Jupiter, the Demiurgus, beholding the crime of the Titans, hurled his thunderbolts and slew them, burning their bodies to ashes with heavenly fire. Out of the ashes of the Titans — which also contained a portion of the flesh of Bacchus, whose body they had partly devoured, the human race was created. Thus the mundane life of every man was said to contain a portion of the Bacchic life.

For this reason, the Greek Mysteries warned against suicide. He who attempts to destroy himself raises his hand against the nature of Bacchus within him, since Man's body is indirectly the tomb of this god and consequently must be preserved with the greatest care.

Bacchus (Dionysos) represents the rational soul of the inferior world. He is the chief of the Titans — the artificers of the mundane spheres. The Pythagoreans called him the ***Titanic monad.*** Thus Bacchus is the all-inclusive ***idea*** of the Titanic sphere and the Titans — or ***gods of the fragments*** — the active agencies by means of which universal substance is fashioned into the pattern of this idea. The Bacchic state signifies the unity of the rational soul which, being scattered throughout creation, loses the consciousness of its own essential one-ness. The mirror into which Bacchus gazes and which is the cause of his fall is the great sea of illusion - the lower world fashioned by the Titans. Bacchus (the mundane rational soul), seeing his image before him, accepts the image as a likeness of himself and ensouls the likeness; that is, the rational idea ensouls its reflection - the irrational universe. By ensouling the irrational image, it implements in it the urge to become like its source, the rational image. Therefore the ancients said that man does not know the gods by logic or by reason but rather by realizing the presence of the gods within himself.

After Bacchus gazed into the mirror and followed his own reflection into matter, the rational soul of the world was broken up and distributed by the Titans throughout the mundane sphere of which it is the essential nature, but the heart, or source, of it they could not scatter. The Titans took the dismembered body of Bacchus and boiled it in water — symbol of immersion in the material universe — which represents the incorporation of the Bacchic principle in form. The pieces were afterwards roasted to signify the subsequent ascension of the spiritual nature out of form.

When Jupiter, the father of Bacchus and the Demiurgus of the universe, saw that the Titans were hopelessly involving the rational or divine idea by scattering its members through the constituent parts of the lower world, he slew the Titans in order that the divine idea might not be entirely lost. From the ashes of the Titans he formed mankind, whose purpose of existence was to preserve and eventually to release the Bacchic idea, or rational soul, from the Titanic fabrication. Jupiter, being the Demiurgus and fabricator of the material universe, is the third person of the Creative Triad, consequently the Lord of Death, for death exists only in the lower sphere of being over which he presides. Disintegration takes place so that reintegration may follow upon a higher level of form or intelligence. The thunderbolts of Jupiter are emblematic of his disintegrative power they reveal the purpose of death, which is to rescue the rational soul from the devouring power of the irrational nature.

Man is a composite creature, his lower nature consisting of the fragments of the Titans and his higher nature the sacred, immortal flesh (life) of Bacchus. Therefore man is capable of either a Titanic (irrational) or a Bacchic (rational) existence. The Titans of Hesiod, who were twelve in number, are probably analogous to the celestial zodiac, whereas the Titans who murdered and dismembered Bacchus represent the zodiacal powers distorted by their involvement in the material world. Thus Bacchus represents the sun who is dismembered by the signs of the zodiac and from whose body the universe is formed. When the terrestrial forms were created from the various parts of his body the sense of wholeness was lost and the sense of separateness established. The heart of Bacchus, which was saved by Pallas, or Minerva, was lifted out of the four elements symbolized by his dismembered body and placed in the ether. The heart of Bacchus is the immortal center of the rational soul.

After the rational, soul had been distributed throughout creation and the nature of man, the Bacchic Mysteries were instituted for the purpose of disentangling it from the irrational Titanic nature. This disentanglement was the process of lifting the soul out of the state of separateness into that of unity. The various parts and members of Bacchus were collected from the different corners of the earth. When all the rational parts are gathered Bacchus is resurrected.

The Rites of Dionysos were very similar to those of Bacchus, and by many these two gods are considered as one. Statues of Dionysos were carried in the Eleusinian Mysteries, especially the lesser degree. Bacchus, representing the soul of the mundane sphere, was capable of an infinite multiplicity of form and designations. Dionysos apparently was his solar aspect.

The Dionysiac Architects constituted an ancient society, in principles and doctrines much like the modern Freemasonic Order. They were an organization of builders bound together by their secret knowledge of the relationship between the earthly and the divine sciences of architectonics. They were supposedly employed by King Solomon in the building of his Temple, although they were not Jews, nor did they worship the God of the Jews, being followers of Bacchus and Dionysos. The Dionysiac Architects erected many of the great monuments of antiquity. They possessed a secret language and a system of marking their stones. They had annual convocations and sacred feasts. The exact nature of their doctrines is unknown. It is believed that Hiram Abiff was an initiate of this society.

From Ovid's *Metamorphosis*

THE PROCESSIONAL OF THE BACCHIC RIIES

In the initiation of the Bacchic Mysteries, the role of Bacchus is played by the candidate who, set upon by priests in the guise of the Titans, is slain and finally restored to life amidst great rejoicing. The Bacchic Mysteries were given every three years, and like the Eleusinian Mysteries, were divided into two degrees The initiates were crowned with myrtle and ivy, plants which were sacred to Bacchus.

In the ***Anacalypsis,*** Godfrey Higgins conclusively establishes Bacchus (Dionysis) as one of the early pagan forms of the Christos myth: "The birthplace of Bacchus, called Sabazius or Sabaoth, was claimed by several places in Greece; but on Mount Zelmisus, in Thrace, his worship seems to have been chiefly celebrated. He was born of a virgin on the 25th of December; he performed great miracles for the good of mankind; particularly one in which he changed water into wine; he rode in a triumphal procession on an ass; he was put to death by the Titans, and rose again from the dead on the 25th of March; he was always called the ***Saviour***. In his mysteries, he was shown to the people, as an infant is by the Christians at this day, on Christmas Day morning in Rome."

While Apollo most generally represents the sun, Bacchus is also a form of solar energy, for his resurrection was accomplished with the assistance of Apollo. The resurrection of Bacchus signifies merely the extraction or disentanglement of the various parts of the Bacchic constitution from the Titanic constitution of the world. This is symbolized by the smoke or soot rising from the burned bodies of the Titans. The soul is symbolized by smoke because it is extracted by the fire of the Mysteries. Smoke signifies the ascension of the soul, for evolution is the process of the soul rising, like smoke, from the divinely consumed material mass. At one time the Bacchic Rites were of a high order, but later they became much degraded. The Bacchinalia, or orgies of Bacchus are famous in literature.

OUTLINE OF LIBER 3
Symbolism. Part 2

PAGE	TYPE	TITLE
1		Introduction
2		Liber Overview
3	LECTURE	The Symbolism of Numbers (4)
6	LECTURE	The Symbolism of Numbers (5)
9	LECTURE	The Symbolism of Letters
13	LECTURE	The Symbolism of the Martinist Pentacle
14	ESSAY	Life and Death
16	ESSAY	The Books of Louis-Claude de Saint-Martin
16	ESSAY	The Revelation of Health
18	OPTIONAL	The Ancient Mysteries and Secret Societies

NOTES

LIBER 4

Martinist Philosophy and Practice, Part 1

LIBER OVERVIEW

With this Liber, we begin our study of Martinist teachings with two Lectures and an Essay on the human will. These are accompanied by a Lecture on the importance (although that may not be a strong enough term) and nature of Fraternity. The fourth Lecture will tell you how to set up your own Oratory. You are next given a very important Exercise, "The Stimulator". An Essay entitled "The Door is Always Open" will help you understand and respond to those times when seeming adversity presents itself to you. Lastly, you will find an Optional article on "Occultism and Spiritualism", which you should find helpful. An information-packed Liber!

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LECTURE
Free Will and Man's Descent

Dear Brothers & Sisters:

It must be plain from what we have learned so far, that what has come to be called ***free will*** is simply: ***man's ability to decide for himself when and how he should act,*** so as to maintain his strength and his independence. We should at all times act in conformity with the law of our innermost nature, but there are obstacles which tend to prevent our acting in the way we should. Clear knowledge of how we should act, and a strong will, are therefore two important attributes which every Martinist should acquire.

The fact that philosophers still ask about will and how it operates indicates that the average person has little idea of what it is. ***Will is simply the governing power within man's nature.***

We could ask: Why is it that man has failed to recognize and fully use his inherent potential liberty? In part, the cause of this may be attributed to the negative aspects of various philosophies which he has formulated. We might mention as examples the ideas of predestination and fatalism. These suppose that there is a map of affairs governing each individual's life at birth and the believer thinks he cannot escape this plan; consequently, he resigns himself to the ebb and flow of life's circumstances whatever happens to him he says that it is "God's will."

The gross error in such unfortunate thinking is the denying of our divinely endowed faculties. We have within us an infusion of the universal intelligence which we can consult, call it intuition or psychic sight as, you please. Furthermore we have the faculty of reason, imagination and the ability to choose and the ***free will*** to implement our choices.

If some extraneous power continually manipulated our lives, it would make us nothing more than puppets. If such were intended why were we given the mental powers we have and which each of us, as individuals, can exercise? We note that by making wise choices we are able to master our lives and our environment. There would be no such function as mastery, if our lives were inexorably predetermined for us.

This is not to deny, however, that there are external forces over which we have no control. We cannot change the inherent structure of the universe, nor the causes that bring its forces into play, ***but we can harness these forces!*** We can attune ourselves with them and we can alter or control their ultimate effect upon us. Man can enjoy a great deal more mastership over his environment, and over himself, than he presently does. He needs only the knowledge and the determination. We can arrange the affairs of our life so that we can use the forces of life as our allies. ***Like the sailor trimming his sails to the wind, we can harness the forces of our environment. We can do this because we are free to choose and free to act and free to implement our choices.***

Free will is somewhat limited, however. Although we do have the power to determine our own actions, we cannot control all the other influences in the world around us. In addition, our free will is diminished by our karma which ensures that the ordering of our daily lives shall be in accord with the rate and measure of progress to which we are entitled, as a result of our merit or demerit. Further, free will is also reduced by the lack of harmony within the constitution of man himself, for the man who is not physically, mentally and spiritually progressive will not even seek the freedom which free will can bring.

Indeed, the blind, frivolous person without ideals, who is guided solely by his senses, judges things by what they seem to be and not by what they really are. It would be futile to present to such a man truths opposed to errors, for he would compare them with his own dark and false ideas and find in truth only guilt and contradiction. Being muddled in his perceptions, he would choose to follow the dead and obscure law of his animal nature.

When the will is right, however, the rest of the constitution of man falls into harmony. The ***power of the will,*** then, commands all that which approaches the fortress of physical man; and through its exercise, all actions which have been limited through ill-usage are liberated.

Questions for your consideration

What about fatalism and predestination; do they exist?

Define Free Will.

What is the position where a person has had a ‘dream’ about something and it later happened exactly the way it was foreseen. Is this predestination?

It was the faculty of Free Will which caused man’s descent from his First Estate. Being at one time higher than the angels, he existed in a veritable paradise of delight. He was endowed with many faculties. He was a potent Being. He ruled such intermediary agents of creation as Principalities, Powers, Virtues, Dominions, Thrones, Cherubim and Seraphim. He was high in the current of emanations of Omneity.

Intermediary agents of creation were known to the Egyptians, Qabalists, Gnostics and early Christians. A Hierarchy of such terrestrial and heavenly Beings has been said to exist from the very highest spiritual plane to the lowest and densest state of physical matter. In general, man has lost the possibility of ruling over, or even communicating with, these Great Beings of the ultra-mundane sphere. However, by turning his spiritual eyes upward in preparation for his return to his Original Home, he will greatly revive within himself his power over and communication with such Beings.

No origin of spiritual life surpasses that of man for there is no older Being in nature. ***The origin of man is God, but the origin of the human race on earth is man’s coming down***

into matter. Naturally, man has lost and sacrificed much this we can readily see, for the physical life of man is in most cases a privation and a struggle.

During periods of aspiration, man faintly recalls his Higher Estate. This longing, this yearning, this indefinite remembrance of a fuller, more ideal existence, unconsciously drives him ever onward in the search for happiness.

Man now lives in the darkness and comprehends it not. His real element of life is light. The corporeal, physical body is subject to a most humiliating end; but man possesses an ***immaterial body*** that is glorious and perfect, through which he may enjoy all the rights of immortality.

Where else could there be an estate or condition which possesses all the perfections the opposite of which man now endures if not in the infinite knowledge and presence of Omneity? Man's limitations are due to nothing more than his separation from Omneity, the Supreme Principle of Good, which is the true light and only support of all creation.

The average man does not regard himself as the same Being he was at one time. He knows his limitations and he is striving to know his destiny. ***This destiny is, that as a result of our struggles in the material world, we may, through our own efforts, overcome the obstacles in our way and regain our early and Original Status and also rise to a higher state than we have heretofore enjoyed.*** The realization of our destiny, as well as the search for our many incomparable faculties, has caused us to be busy since first arriving upon this earth.

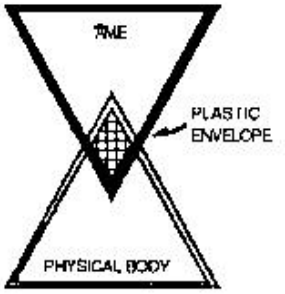
Our ascent back to the Realm of Onmeity necessitates that we approach the various emanations from below. Therefore, we must develop certain powers in our ascent that were different from our descent. In treading our way back to our First Estate through the Forest of Errors, we are given many helps and aids, the proportion and degree ***depending on our own work and effort.*** As we try to understand the Absolute and bring about a reintegration within ourselves; we will be assisted by Beings on this earth, as well as by invisible ones.

A Martinists hold that man is made up of three principles: ***the Âme, the Plastic Envelope and the Corporeal Body.*** As has been said already, the word ***Âme*** has been retained because its meaning in French cannot be easily approximated by any English word. It represents the spiritual properties of man, or the principle of life. In reality it is the component part of man which is ***Immortal.***

The Plastic middle, or Fluid Envelope, serves as a connecting link between the Âme and the corruptible, or physical body. It also gives rise to those activities within us which we attribute to the emotions. Mystics of all ages have been aware that there is this general division of man's body, which possesses a vital and responsive quality. This intermediary body, or Plastic Envelope, or Astral Body (call it as you wish) is sufficiently spiritual in make-up to be influenced by spirit, yet it is physical enough in nature to influence the physical body.

We are so constructed as to be protected and safeguarded against the dangers that surround us. This protection is in the nature of the corruptible envelope or physical body, which gives us a vehicle for undergoing certain experiences while we are on earth. It is a channel through which our senses bring us knowledge. Thus, by the promptness and rightness of our reason, the quickness of our senses, and the implementation of our Free Will we can prevent ourselves from falling into grave errors on our Return to our Ideal State of existence.

Our connecting relationship between spirit and nature can be illustrated by two slightly overlapping equilateral triangles. The triangle with its point down represents our spiritual properties The triangle with its point up represents the mundane, or physical, side of our nature. Where the points of the two triangles overlap is the Plastic Envelope, as denoted in the Martinist teachings.



Therefore: we retain the Âme, the superior possession of which we were fully aware in our early Estate, even while subjected to a corporeal, sensual body. We are at the same time: large and small, mortal and immortal, physical and spiritual, possessed of potential freedom but bound to the physical world as a result of our will. In other words we are composed primarily of two natures opposed to each other. They meet and are somewhat blended in what Martinists know as the Plastic Envelope or Astral Body. By understanding our fundamental construction, we can direct our will constructively towards reintegration and regeneration.

At our next Conventicle we will take up the subject of Will again and advance our understanding of this most important topic.

May you ever dwell in the Eternal Light of Divine Wisdom.

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"No vision, and you perish, no ideal and you're lost,
Your heart must ever cherish some faith at any cost.
Some hope, some dream to cling to, some rainbow in the sky,
Some melody to sing to, some service that is high."

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Students: Please write these definitions down in your notebooks:

PSYCHE — the totality of one's self.

THE WILL — the expression of personal autonomy and integrity; it is the focused energies of the self which enable the personality to function freely according to its own intrinsic nature, rather than under the compulsion of external forces.

THE EGO is where the essence of the Divine, or the Spark of God, resides.

THE SELF (spelled with a capital 'S') is the Ego in the person.

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LECTURE
What is the Will?

My Brothers and Sisters:

At our last Conventicle we discussed the subject of ***Free Will.*** We noted that Man is free to choose

and free to act and free to implement his choices. Tonight we will go a step further and consider what the Will is.

The Will is the focused energies of the Âme. These focused energies can activate, coordinate and direct all the other functions of the psyche which controls the behavior of the organism.

As such, the Will is neither a great deal of raw energy, nor a blind determination to do what one wants to do at any cost: Rather, like the Director of a play, the Will focuses, directs and utilizes all the energies and resources of the psyche and of a person's sub-personalities, in a harmonious way, to achieve the goals and objectives that are focused upon and desired.

More than a physical or bio-psychic energy, the Will is a psycho-spiritual energy the energy and life of the Self working through the mind and the biological organism, to realize and accomplish a person's objectives and desires. The Self, or Ego, endows one with individuality and abilities. Individuality is the nuance or the shade of difference that causes the variation in personal actions.

As such, there is hardly anything that an individual can do physically, mentally, emotionally, spiritually or imaginatively which does not require the proper focusing and use of the Will. A strong, healthy, properly developed and skillful Will is, therefore, absolutely indispensable to achieve anything worthwhile.

It is the function of "willing" which determines whether one can say "yes" or "no" to oneself and to others in everyday life. It is "willing" which enables a person to resist his own bio-psychic drives, passions, and irrational impulses and desires, as well as the wishes and aims of other persons who are seeking their own self-interest.

It is "willing" which enables a person to persevere and to be successful in the pursuit of his goals and objectives in spite of all the obstacles and difficulties which may arise and bar the way.

Finally, it is the Will that energizes and directs the psychic energies of a person toward behavior, feelings, thinking, imagining, and intuition as well as toward observation and the regulation of the bio-psychic drives. It is the Will that coordinates the various resources, functions, and sub-personalities of a person, to help that person live according to his ideals and to implement his life's objectives.

The Will can best be compared to an electrical battery; it can be charged or discharged by our various attitudes and activities.

Whenever we truly know what we want and then go ahead and achieve it in spite of all the obstacles that may bar the way, ***we charge and strengthen our will.***

When we know clearly what we do NOT want and we avoid it and do not give in to it, in spite of all the temptations and inducements to do so, ***we strengthen and charge our will.***

On the other hand, if we truly do not know what we want and let ourselves be swayed by external agents, or circumstances, or other people, or even by the cravings and desires of our being, ***we weaken and discharge our will.***

By now, Brethren, you should be able to see that the will is the fundamental expression of ***personal autonomy and integrity,*** the capacity of a person to ***function freely according to his own intrinsic nature rather than under the compulsion of external forces or inner unconscious forces.***

We give the name of "will" to the evolutionary development of being truly and freely able ***to choose*** bearing the full responsibility of self-determination.

At times we are all dramatically confronted with situations that invite us to use our will. If we do so, then ***our psychic voltage rises and we move on to greater freedom.*** If we do not, then more and more, ***we lose our will and autonomy*** and are crushed by the circumstances of life.

Once we have discovered our will, and learn to use it properly, a chain reaction is set into motion it enables us to perform further acts of will. Like a bank account that grows with accrued interest, the reservoir of our will-energies can grow, establishing a positive circle. Will generates and increases the ability to will, and it is by ***using it,*** that we discover and intensify it.

The real function of the will is ***to direct, not to impose:*** hence, the central aspect of working with the will consists in being fully conscious of what we want and ***how we are going to get it.*** In this process there are four key stages in the exercise and expression of the will which are:

Deliberation: Setting goals and objectives that provide adequate motivation.

Decision: Making a choice and commitment to one goal and objective to be realized.

Planning: Organizing the best means and the ways to achieve this goal.

Execution: The actual implementation and realization of these goals and objectives.

To conclude, Brethren, let us observe that the will is a capacity which is eminently human: ***the power to choose.*** By selecting the right goals and objectives and then realizing them progressively, we can simplify, beautify, and turn our lives into a real work of art!

Brothers & Sisters, the right use of our freedom to choose, our freedom to act and our freedom to implement our choices is perhaps the most serious problem which each person must deal, for the whole tenure of our lives will be determined on our ability to choose wisely. Many brilliant and inspired thinkers have reflected and analyzed the central problem of human becoming and realization from different angles, and with different images and insights. I would like to share with you some beautiful insights which provide a rich soil and batch of seeds for meditation and contemplation.

Robert de Ropp: "It is our privilege to live either as Warriors or slaves. A Warrior is the master of his fate. No matter what fate throws at him, fame or infamy, health or sickness, poverty or riches, he uses the situation for his inner development. He takes his motto from Nietzsche, "That which does not destroy me strengthens me." The slave on the other hand is completely at the mercy of external events, If fortune smiles on him, he struts and boasts and attributes her favors to his own power and wisdom which, as often as not, has nothing to do with it. If fortune frowns, he weeps and grovels, putting blame for his sufferings on everything and everybody but himself. I learned that all life-games can be played either in the spirit of the Warrior or in the spirit of the slave!"

Castanada had Don Juan state: "The basic difference between an ordinary man and a warrior is that the warrior takes everything as a challenge, while an ordinary man takes everything either as a blessing or a curse.

de Ropp concludes: "It has been stated by Thomas Szasz that what people really need and demand from life is not wealth, comfort or esteem, but games worth playing (ideals or basic objectives to realize). He who cannot find a game worth playing is apt to fall prey to *accidie,* defined by the Fathers of the Church as one of the Deadly Sins, but now regarded as a symptom of sickness. Accidie is a paralysis of the will, a failure of the appetite, a condition of generalized boredom, total

disenchantment "God, oh God, how weary, stale, flat and unprofitable seem to me all the uses of the world!" Such a state of mind, Szasz tells us, is a prelude to what is loosely called "mental illness", which, though Szasz defines this illness as a myth, nevertheless fills half the beds in hospitals and makes multitudes of people a burden to themselves and to society. Seek above all, ***for a game worth playing.*** (Look for a high ideal or purpose to which to consecrate your life and energies.) Such is the advice of the oracle to modern man. Having found the game, ***play it with intensity,*** play it as if your life and sanity depended upon it."

Follow the example of the French Existentialists and flourish a banner bearing the word engagement". Though nothing means anything and all the roads are marked "no exit", yet move as if your movements had some purpose. If life does not seem to offer a game worth playing, ***then invent one."***

William James: "the greatest discovery of my generation is that human beings can alter their lives by altering their attitude of mind."

Marcus Aurelius: "a man's life is what his thoughts make of it."

Finally, Albert Einstein, when asked what he considered to be the greatest problem of our age, replied: "Men simply don't think".

Let us now draw together all that we have discussed this evening: In this life there is indeed, one truly fundamental choice — to be free and in charge of one's being and destiny to have autonomy and integrity, or to be a slave, to remain a creature of circumstances. ***To be free and successful means to do what one really wants to do and what one has chosen consciously and deliberately.*** And here success breeds success, as failure engenders further failure. The central difference is that between knowing where one is going (having developed one's will) or not. Take the analogy of a ship. Think of a ship leaving harbor with a crew, a captain, and a definite destination or goal to reach. Sooner or later, even if the ship encounters rough seas or other obstacles, it will reach its predetermined destination. Now take another ship just like the first, but with no captain at the helm and with no set destination or goal, with no aiming point. Then get the crew to start the engine and get the ship going. If it gets out of the harbor at all, it will either sink, wander aimlessly about, or wind up derelict on some deserted beach. This ship cannot possibly go anywhere because it has no set course or destination. Exactly the same is true of a human being who has no basic set of objectives to pursue or high ideals to realize.

A human being's character and life are what his thoughts make him, because we literally become and fashion our personality by what we think about, behold and contemplate. This is the central and most important (yet so simple) psychological and spiritual truth. It is the truth which literally holds the future, integrity, and autonomy of our being and life in its power, provided that we act as though what we think and behold inwardly is real, so as to *make* ***it real and incarnate it in the outer world.*** Also we must be careful to really want what we focus upon and not adulterate it with contradictory thoughts and desires which end up by cancelling each other out.

Why do we become what we think about? Because thoughts and images have a "motor element" in them that leads them to objectify and materialize themselves on the emotional and physical planes. To use an inspiring image and analogy: the mind can be compared to a good and fertile plot of land. On this plot, a farmer can plant what he chooses, the decision is up to him, the land does not care in the least! Thus he can plant sugar cane or peanuts, just as well as weeds or poisonous plants; the land will simply "grow" whatever is seeded and multiply it many times. The human psyche is exactly Like this plot of land and operates with precisely the same laws even though it is far more complex and fertile and functioning on different levels of being than the former; *it* ***will grow and multiply whatever we plant in it.***

Brethren, you must learn to understand, emotionally as well as intellectually, that you literally become what you think, and that you do indeed "reap what you have sown.

Let us now sit in silence for a few minutes and reflect on what we have learned tonight and endeavor henceforth to use our will constructively.

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LECTURE
Fraternity - What is it?

My Brothers & Sisters:
Greetings and Salutations!

There is a word which has enriched current vocabularies for a long time, which has even been adored by political parties, which is written on the walls of our public monuments and yet which is not well understood and which is put into practice with increasing rarity. That word is ***Fraternity***.

What is fraternity? It is the feeling which every elevated person should have in their heart and which leads one to consider all beings as the members of one family to which one owes love and protection.

It is the lack of this spirit of fraternity which engenders, first, envy and then jealousy, malicious gossip, hatred and finally, violence.

Among peoples whose religion teaches successive reincarnations in different human bodies, there is much more true fraternity, free from envy and jealousy, because each believer knows that his current life is only a passage, a sort of training period, that his conditions are the punishment or the reward (put simply) for his previous lives, that it prepares one for another future existence, happy or unhappy, which will be the fruit of the present experience.

Thus, it has to be remembered that, in living, all men are experiencing a moment of their development; that all men are at a different stage of their development, and that all are aiming for a more or less distant perfection. All are pupils in a large school, more or less adaptable, more or less quick in their studies. In understanding this, a big step will already be taken towards the true spirit of fraternity.

As I wrote the other day, what is poisoning our era is that, very often, we judge people by their material success, by the size of their bank account, by the possessions they have acquired, and not at all by their spiritual and moral worth. But moral worth the only worth that counts, has any true value, and endures. Jealousy, envy, intolerance, are not only bad, but also dangerous feelings. So too are rash judgment, unfavorable prejudice (so prevalent in our era) and the spreading of dreaded, malicious gossip. You have to know little about magic and its forces to ignore what is called "backlash" or "return shock."

Just as good thoughts attract to useful and good forces to us, so too do low thoughts result in the activation of evil forces. ***There are probably fewer bad thoughts which can accumulate over our heads as many storms and tempests as can envy and lack of fraternity.***

There are, of course, some places where this spirit of fraternity is particularly revered and often developed to a high level. These are the Initiatic Centers where one tries to develop the spirituality of the members by teaching them to practice the high virtues, of which fraternity is one of the first.

That is one reason, then, why we are here.

I know that there are spots on the sun and that, there as elsewhere, one sometimes disguises with a beautiful cover-up, thoughts of envy or of personal ambition. That is nonetheless the case of the minority.

There is everyday life, this daily life in the ant's nest of a world where each of us rubs shoulders with a neighbor, a colleague, an associate. If we take on the relatively easy habit of considering our neighbor, colleague or associate not merely as such, ***but first and foremost as a brother,*** who is obeying the same laws of evolution as we do, how things that would develop would then be easier and daily life would be more pleasant for everyone.

In every job, in every profession, one sees all too often this tendency to make one's neighbor look small, in order to flatter oneself or even with the idea of taking his place! Is not humanity sometimes, even in times of peace, the true image of a jungle?

Brotherliness has been called a "vigilant hatred". One which always sees the splinter in the eye of another and never the beam in his own. Let us first seek our own beam to make our eyes see clearly!

Rather, we should consider that we each have a mission, or perhaps several missions.

We have to establish, or at least seek to establish, a great fraternity in the world. And how can we do this, if we do not first have peace within ourselves, in our hearts, and if we do not remove from ourselves the negative feelings of envy, jealousy and hatred?

We have to create around ourselves, in our day-to-day life, in our daily existence, an atmosphere of serenity, benevolence, and patience which are the basis of the fraternal spirit.

Treating everyone, if not as a friend, at least as a brother, whatever his mistakes in behavior. We must consider that, though his path may be winding and difficult, ours has been too, or it may be so tomorrow; and that the brother in difficulty is more worthy of our compassion than another. ***At least let us try to understand him.*** For if we always made an effort to understand another person, how much less ruthless, scornful or indifferent we would be! Even towards another's faults, which are the burdens of his difficult way. Let us then make a rule for ourselves: before trying to see the defects or faults of another, why not work at discovering their qualities, virtues, good feelings, everything that can bring us closer to them, everything about them that can be used and developed. How much more fruitful this would be than to always think first of what can separate.

In the same way, in a group, whether it be a family, an association or society itself, when some members have faults or weaknesses, it is the ***weaknesses*** which have to be destroyed, ***not the members!*** Therefore, instead of condemning, chasing away and fighting, would it not be better to try by persuasion and by example, above all by a healthy atmosphere to destroy the undesirable aspects in a natural manner.

Unfortunately, we have our imperfections, and nobody is exempt from them. Let us try to correct them before we try to pose as correctors of the wrongs of others. That would be the right attitude and would work well. In consciously trying to correct our faults we would automatically be the tutors of others and everyone can only gain from it. If we do not allow ourselves any indulgences, our minds always following the correct path, we will acquire that moral serenity which opens the heart to intuition and to understanding others.

One of the great laws of spiritualism is that one must be the most severe judge of oneself, and the

most understanding friend to others. 'This does not imply blind and guilty complicity in indulgence. but careful and gentle vigilance to guide a blind person. Even if we think our fellow man is not completely blind, let us not forget that if he really did have complete knowledge, he would not make all those mistakes which annoy us and which we condemn.

As for those who seem to run about as they wish on a golden carpet, let us make sure we do not envy them or harbor grudges. Life, in all its meanderings, has so many pitfalls even for those who appear to be the best equipped!!! Never envy the destiny of others. We do not know what cruel trials may await them tomorrow which maybe we will never know about. Often we do not know either, when we judge too easily, what difficulties a brother better off than ourselves has been through in the past, or what silent sorrows are hidden behind appearances that have been too quickly interpreted.

We should avoid envy just as we should avoid condemnation, we should make the best possible use of the tools life gives us; and we should spread positive and elevated thoughts around us and throughout the world - these thoughts which have so much power and over which we never keep a close enough watch.

Finally, we should also think that we have the highest mission, within our capabilities, to help the spiritual development of all our Brothers, without exception. We have not yet found better tools for this work than kindness, charity, and Fraternity.

May you ever dwell in the Eternal Light of Divine Wisdom.

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LECTURE
The Oratory

Dear Brothers and Sisters:

If it is at all possible that you can set up a small Oratory in your home, the benefits to be derived will be enormous. It is in fact a very simple matter if you have a little space available in your bedroom or some suitable part of your house. You will need a little shelf or a small table. On it you can spread a suitable cloth. Above, on the wall you may hang a picture, such as a scenery or something with a religious flavor if you prefer. On the table you can place a pair of candlesticks and an incense burner. A small vase with flowers is always nice. If you wish, you can keep there a sacred volume. You can make your Oratory as simple or as ornate as you wish. A comfortable chair makes it complete.

Here is a point to be observed and emphasized. In the daily routine you will find just about everyone quite willing to devote time to their occupation/profession; to eat and drink; for exercise and recreation and for sleep. They do this because they recognize the necessity of earning a living; of nourishing and restoring the physical body. What most people do not seem to realize, however, it that it is equally necessary to devote sufficient time, daily, to prayer and meditation! Ten to fifteen minutes spent in prayer and meditation daily, helps maintain harmony and equilibrium and assists the free passage of energy throughout the psyche. Whereas beginning students of the esoteric sense this, the reasons will become clear as we progress in our studies.

Your Oratory is the ideal place to study your Libers! It is also a good place to do your exercises. If, however, your present domestic situation does not allow you to set up an Oratory in the way

described, there is no need to worry. Find a suitable place where you can sit and be alone for a little while, either early on mornings before the rest of the household rises, or after everybody has left for work, or at night, etc.. On the other hand, somewhere out of doors, especially among trees, is a wonderful place to sit, study and think.

Here is a suggested way to open your personal conventicle: First, wash your hands in clean water. Then light a little incense in your thurible. Standing before your Altar, say:

"Eternal One, thy Thy Light shall we see Light; Thou, who art the True Light that Lighteth every creature." Light the right candle.

"0 Thou, Who dwellest in the abodes of Light, keep far from us all evil thoughts and passions. Cleanse our hearts and sanctify our lives, that in Thy glorious Light we may dwell in Truth, Righteousness and Peace." Light the left candle. Then be seated and remain in silence for a short while, attune yourself with all those who, that very moment in different parts of the world, are devoting themselves to similar uplifting work. There is but one Universal Brotherhood, and truly we can say, "Behold how good and how pleasant it is to dwell together in unity." After this short attunement, turn up the profane lighting and commence with your study.

When you have completed your Work, close your conventicle as follows: Extinguish the candles extinguish them with a snuffer or quickly pinch the wick with moistened fingers. (Do not "blow out" the candles). Sit in silence for a brief period and then say: "As the Rays of Light continually flow from Omneity, stretching to the confines of space, and as all the stars and planets of our solar system reflect the light and luminosity of the Sovereign Architect of the Universe, so may I, as a member of the International College of Esoteric Studies, strive to reflect the Light of Wisdom that I have received in my Work this evening. *Velat Lux."*

Brethren who are not able to set up an Oratory should visualize the foregoing procedures.

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EXERCISE *3*
The Stimulator

In our Martinist Work we utilize comparatively few exercises but those we do use and recommend are effective and potent. This exercise, THE STIMULATOR, is certainly no exception to the rule. Regular practice of this exercise will bring noticeable benefits in a short time. It has salutary effects on many levels.

Sit comfortably, or lie flat on your back. Separate your hands and your feet. In other words: do not cross your feet or legs, or clasp your hands. If you are sitting, let your feet be flat on the floor and let your hands rest comfortably in your lap. This exercise stimulates the cell and psychic consciousness on several levels. You begin at the soles of your feet and work upwards, part by part, to the top of your head.

Concentrate your full attention on the soles of your feet. Mentally "feel" them. Feel the blood coursing through the veins and arteries and capillaries just below and in the skin. Now shift your concentration to your toes, toe nails, then to your heels, instep, ankles, etc.. Go "inside" your foot to the muscles, flesh and bones. Gradually work up the legs to your knee, thighs, hips, groin not forgetting the internal organs, intestines, sacrum, buttocks, etc..

The important point is this: as you concentrate on each particular part, feel it living, feel it "come alive". Feel the bones, the marrow, the nerves, the tissues, the cells that go to make up the particular part. As you concentrate on the respective areas you will begin to feel them "tingling" or "vibrating".

Always start the exercise at the feet and work up to the head. After reaching the scalp and hair, if you wish you can start the exercise again and do it over. The more often you do this exercise the quicker you will be able to feel the "tingling" sensations which indicate an awakening of the cell consciousness. Ten minutes a day devoted to this exercise will be ten minutes very well spent. The beneficial effect on your health, for one thing, will be tremendous. In fact, if you have a condition such as "arthritis", or pains, sprains, cuts or whatever concentration on the area in the way described will greatly stimulate the natural healing processes.

After practicing this exercise for about a week, the following deep breathing measure should be added: Take a deep breath and hold it. Do not strain. First exhale slowly and naturally, then inhale through the nose until your lungs are full and hold the breath. Hold it only as long as is comfortable while concentrating on the particular part of the body. When you feel you must exhale, do so slowly and naturally. Do not hold the breath so long that when it is time to exhale you have to let it out with a gasp. Hold the breath only as long as is comfortable exhale and inhale naturally and deeply.

All the exercises given thus far should be persisted with for the rest of your life!

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ESSAY
Aspects of Will

Brothers and Sisters:

A sublime moment in the Gospel story evidences the tremendous self-realization and self-mastery of Jesus. A leper had approached him seeking to be healed. Putting forth his hand, Jesus touched him, saying "I will, be thou clean." Immediately the sick man became well. In that emphatic statement, "I will", there was brought into focus all the God-power with which Jesus was endowed and of which he was so mightily conscious.

You might be surprised, as you study this new insight into Truth, at your tremendous potential as a spiritual being. It is certainly a wonderful thing to contemplate, but its realization is by no means automatic. Beyond developing understanding and faith and the executive power of mind is the question of will, which is the directional, formative power of the mind. Matthew Arnold said, "The seeds of Godlike power are in us still; gods we are, bards, saints, heroes, if we will." When a man stands up to life and says "I will", the true greatness of mankind is evidenced. Only in this way is power brought into fulfillment.

Sometimes people come to me desiring to get ahead in their work, asking for help in achieving this. I inform them that they can be helped and that I will pray with them and instruct them in new and positive concepts, but then I ask them how strongly they desire change. Arc they willing to work with these truths? Are they willing to follow through with practice and study and preparation every day? Are they willing to make personal adjustments and sacrifices to prepare for the greater good? Oftentimes I hear excuses and evasions. No matter how intense is your desire it is insufficient until you state unequivocally: "I will."

All desire must lead to will, or else it is mere wishing and dreaming. Had Jesus said to the leper, "I sure would like to help you; I want you to be well more than anything", there would have been no healing. Cleansing of the disease resulted from the statement, "1 will, be thou clean,"

Kahlil Gibran puts this beautifully: "O God, who art our winged self, it is thy will in us that willeth. It is thy desire in us that desireth. It is thy urge in us that would turn our nights, which are thine, into days which are thine also."

In truth, there is no isolated human will. The will is but one phase of man's consciousness; a product of the higher will of God. Though man seems to be an individual entity in the world, with freedom to come and go, destroy and create, he remains an expression of, and inexorably linked with, the active mind of God. Whatever his lack or difficulty, he can never be outside of God. In his "Fall" Man has only lost his direct awareness with Omneity.

Man is a creative expression of the divine will and is sustained by this will of the Highest, constantly seeking to perfect itself in all creation. ***Man is the will of God in action.*** Whereas you are free to act without dictation, and you are free to succeed or fail, to be healthy or sick, you can never really stray outside of the presence, the life, the substance and the will of God. Throughout your life you can choose to direct divine power in any direction, but it is still and always divine power. As Jesus says, "I of myself can do nothing."

A great Hungarian patriot of the nineteenth century, Kossuth, was refused permission to land in France after his exile, in spite of the fact that thousands of his admirers were lined up on the dock. One Frenchman, however, did not accept this and jumped into the bay, swam out a mile and climbed up a rope ladder to the deck of the ship, where he stood dripping in the presence of Kossuth. When asked how he had the strength to swim the great distance, the man replied, "There are no difficulties to him that wills." Kossuth replied, "Thank you for coming. That shall be my motto as well as my inspiration for all my life."

We all have times when we are in an exalted frame of mind, with a sudden feeling of power and at these times we resolve to do better and greater things. Usually, these feelings do not remain; after a while they are but a faint memory of the original desire and resolve. We must shift into action in these moments, turning desire into, "I will". As William James used to say, "Seize the very first possible opportunity to act on every resolution you make and on every emotional prompting you may experience in the direction of the habits you desire to gain."

We can do this by formulating an affirmation through which we can direct the dynamic force of will. Desiring to be strong, say "I will strength." Desiring sufficiency, "I am confident and capable." Desiring healing, "I am healed." This is the whole reason behind affirmation; your will is acting to let God's perfect will be done. You are greater than you know. When you will to be what you wish to be, you will so become, for the will is the man.

Paul teaches in Philippians, "It is God who works in us to will and to do His good pleasure." Some have considered this to mean that God is going to do whatever he wants with us and there is nothing we can do about it. But Paul is speaking in context of Jesus' statement, "It is the Father's good pleasure to give you the kingdom." The will of God is changeless, eternal, and fixed; since the Creation was good and very good, so you too are good and very good. You are a spiritual being ever in the process of becoming. His will is the ceaseless activity seeking to perfect you, his creation. Paul is saying that there is a dynamic force within you that is ceaselessly working for your good. As Gibran says, "Even before you desired prosperity, God desired it for you. Even before you desired to be healed, the life force in you was trying to manifest as health."

We have, unfortunately, a negative tradition of understanding God's will as capricious. A setback or tragedy evokes the comment, "Well, I guess it was God's will." Men think of death especially as God's will, even though this is a total misunderstanding of Jesus' teaching. He said, "It is not the will of your Father that one of these little ones should perish."

Dr. Hutschnecker, in his popular book, The Will To Live, points out that sickness often comes from a will to be sick, and that health must be preceded by a will to be well, to live, and to overcome. He says that sickness is often an unconscious or subconscious attempt to escape from life.

Charles Fillmore says, "The simple statement, "I will to be well', gathers the forces of the mind and body about the central idea of wholeness, and the will holds that center just as long as the 'I am' continues its affirmation." He goes on to say that no one ever died until he let go of his will to live, and that thousands live on through the force of a determined will.

Told by his physicians that they could not do more for him and that he must soon die, an English playwright retorted: "What! Leave a family of helpless children! I will not die! I will live!" He recovered his health to live for many years.

Prayer should never lead to resignation to some supposed act of fate; nor should it be an expression of our willfulness. Prayer must be, in the spirit of the Psalmist: "I delight to do thy will, O God; thy law is within my heart."

The important point of all this is: ***God will. Will you?*** You must say, "Yes, I will; I will to let the divine action manifest through me." Prayer, used rightly, must be a channel through which the executive power of the mind may function. Will to believe in yourself and in the forces of good in your world. Say yes to God!

May I share with you a wonderful poem by Ella Wheeler Wilcox entitled "Will"?

> There is no chance, no destiny, no fate,
> Can circumvent or hinder or control
> The firm resolve of a determined soul.
> Gifts count for nothing; will alone is great;
> All things give way before it, soon or late.
> What obstacle can stay the mighty force
> **Of** the sea-seeking river in its course,
> Or cause the ascending orb of day to wait?
> Each well-born soul must win what it deserves;
> Let the fool prate of luck. The fortunate
> Is he whose earnest purpose never swerves,
> Whose slightest action or inaction serves
> The one great aim. Why even death stands still,
> And waits an hour sometimes for such a will.

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ESSAY
The Door is Always Open

It has been said that no door in life ever closes but that another door opens, and it is up to us to open that door. Sometimes we feel that when a certain door closes we shall never be happy again. An

unhappy experience is not often thought of as a doorway to happiness. Certainly, a person in the throes of an unhappy love affair could hardly think of it as a blessing. Yet many persons can look back and see that this isn't true for them. Because of the good that has come from it, they are even able to think with gratitude of the experience that seemed so hard at the time.

Time alone is a great healer of heartaches, but we don't have to wait for time's slow healing. It is better to form attitudes of mind and heart that will protect and sustain us in time of need. The most essential attitude is one of trust in God, trust in tie Divine process, confidence in the activity of the Infinite working in and through us at all times. He who made the heart surely knows its needs and is capable of filling them.

A girl that I know was aware of this Truth. Unable to think of anything elaborate or poetic in a period of deep heartache, she would say over and over again, "God will not let me down; God will not let me down." And God did not let her down. Her faith kept the door of her heart open so that life could come in and flow through. And come it did, with blessings that superseded the ones that her heart was set upon. She had faith in the flow. She had trust in the process.

New blessings will always take the place of the ones we have hoped for if we will let them, for tie richness of life, the abundance of life, the prodigal goodness of life is never exhausted. We can close our heart and mind to life but life never closes its door to us, and that's a marvelous thought. We may think that life has closed its doors because the person who has made us most conscious of life and love and joy of living has chosen a way of life that doesn't include us. But the closed doors are an illusion created by our feeling of desolation.

It is sometimes difficult to understand the reasons for the changes that take place in the affections of men and women, but every action is an endeavor to satisfy some inner need of the soul. There may be an easier, better way, but a person can act only in accordance with his present understanding and ability. We must know that the needs of one person are never met at the cost of another's happiness: our faith that somehow things work together for good (even though the good seems obscure) will help us to accept with courage and grace what seem to be heartbreaking changes. Even though the love and encouragement we seem to need have been withdrawn from us, we must never let our loss destroy our peace of mind. Instead, we must know that when one door closes, another always opens.

It happens to many of us that things are going along just fine, just tie way we want them to go, and as we take each step on our smooth, unruffled path, we look down life's corridor and we see all the open doors ahead leading straight to our goal. It is a marvelous feeling. We are sure of ourselves, and feel a deep security because we know where we are going and how we are going to get there. And then "Bang!" The door just ahead of us closes, finally and firmly, and there appears to be no key, no device for opening that particular door again.

What do we do now? Well, some of us just stand there banging at the door, bruising our spirit as we rant and rave at our ill luck and dark fate. We cry out, "Why? What have I done to deserve this? It's not fair!" And what do we get for all of our raving, our bewailing, our self-pity? Does the closed door suddenly open, and do all animate and inanimate things rush to our cause to make up for the inconvenience and worry we suffered? Certainly, any closed door never opens because we rave. It may open again in the natural course of things. Or, through prayer, or by investigations of ways and means, or particular needed effort, we may find a solution that proves to be a key to that door. But very often, doors close permanently. Accumulating circumstances, sudden happenings, accidents, death, or natural processes often put blank walls where an open door once existed. And what do we do then . give up? Do we take the path of least resistance and declare that we must have meant to fail? No. We were meant to look for new doors to open. They are there always. The Creator of this wondrously complex Universe could not have so limited one of his creatures.

Milton's blindness shut a door but opened others to deeper sensitivity. Would Paradise Lost ever have been written otherwise? Lou Gehrig, called America's best loved ballplayer, certainly saw all his open doors ahead clear amid unobstructed, and then a mysterious paralysis struck him and a door was closed. Neither the most advanced medical knowledge nor the widespread sorrow of his fans could reopen the door. Did he give up? No, not even in the face of a very limited life span. Instead, he opened another door by taking a job in New York City as Parole Commissioner. With vast sympathy and astounding courage, his service to others not only helped him to walk with spirit upright through a new open door, but he was also privileged to help former convicts find new doors to better lives for themselves.

Mary Doyler was the contented wife of a well-to-do store executive. She was a busy mother, and her life door was opened wide to the well-marked corridor ahead. Then her husband became ill, and before he passed on, all the family resources had been spent. In a very short while, a physical condition developed that eventually left her voiceless. She tried working in a shop, but couldn't make enough to support herself and her three children. She found it necessary to look around for other doors and part of this looking around consisted in taking stock of herself: listing her experience, her capabilities, her talents. In this evaluation process, she recalled her interest and experience in speech therapy; she had taught remedial reading and speech years before. But now she had no voice at all. Was this another door closed for her? Intuitively, she felt that the speech therapy might be a glimmer of light from a possible door-opening. So she consulted her surgeon and learned of a special method of esophageal speech. She learned the method, and then got a job teaching others who had lost their voice boxes. As is so often the case, her new open door led to satisfied ways to open doors for others.

For everyone, there are always other doors. How do we find them? There are countess ways. Here are a few suggestions that might help. First of all, you can pray for guidance, giving in to what I call the Divine flow, knowing that it will be only good. Expect an answer. Second, you can turn away temporarily from your own private world. A seeing heart minors the need of others, and in serving, reveals new doors. Third, you can get outdoors. You can walk, or ride a bicycle, or take some form of exercise, or sit in the sunlight or the rain. And fourth, you can make a list of your talents, experiences, problems. Then list ways that come to mind (even the improbable ones) of how you may use what you have in order to find a way ahead. Do not force; just let go and let God. Trust the process.

I would like to share with you a favorite poem of mine, written by Hazel Thomas Wright, entitled, "The Door Is Open":

> "Be still and know whatever may betide,
> No door is closed but that another opens wide;
> A door that opens to a boundless view
> Of blessings rich in promise, vital, new,
> Blessings more wonderful than you have ever known;
> Dare to step through the door and claim your own.
> Keep clear your inner vision, thus to see
> The good awaiting you, and constant be;
> Face each new venture with a joyful song,
> Lift up your head and heart, be valiant, strong;
> With God as your protector, friend, and guide,
> No door is closed but that another opens wide."

In countless ways and places, life opens its doors to us. Our part is to enter in. We are travelers toward new horizons and ever-increasing good. And the person we are to become is much greater than the person we would have been if we had not had the experience that made us ask and seek and knock at the new doors of life.

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OPTIONAL MATERIAL
Occultism and Spiritualism

What You Need To Know

The word 'occult' means 'hidden'. It derives from the Latin *'occultus',* tie past participle of *'occulo',* meaning "to conceal or to cover over." in a broad but true meaning, occult science includes academic science for the academic scientist is truly in every sense an occultist. The academic scientist is engaged through laboratory research in seeking out the invisible and hidden causes of visible phenomena. Newton, when he studied the reason which causes an apple to fall, was in reality an occultist, for lie sought the hidden cause of the fall. Modem scientists who seek the structure and analysis of the atom are occult scientists, for they are busy with the search for the hidden causes that constitute the very fundamentals of the cosmos.

The true occult scientist who fully measures up to the meaning of the term, not only seeks the hidden causes of natural phenomena. he also applies himself to the search for the truths of spiritual phenomena. The occult scientist accepts amid uses the laboratory methods as far as they go, but knowing their limitations, he does not limit himself accordingly. Instead, lie carries on his investigations on higher planes. "Occultism" is the term applied to the entire field of occult science. There is true occultism and false occultism.

True occultism consists of the methodical, rational study and investigation of the laws of nature, applying them ethically and physically in tie study of man, his origin, evolution, present status and future estate. True occultism consists in the methodical, rational and systematic study of man's invisible bodies, his psychic and spiritual organs and the inner states of consciousness, planes and worlds. True occultism is a science of the highest kind, which, when pursued with wisdom and caution, leads its devotees to higher states of consciousness which transcend the ordinary states of consciousness. When the states of higher consciousness prevail, man discerns planes of existence and entities inhabiting them of which ordinary humanity knows nothing. It is the sum total of supernormal experience of countess centuries, perceived with supernormal faculties developed in some people and recorded by the Initiates of the Occult Path. It forms the body of what is known as the teachings of occult science. The secrets of occult science, like the secrets of some higher arts and advanced scientific research, are reserved for those who are endowed with special abilities and for those who take the trouble to cultivate them.

True occultism takes up where psychology leaves off and provides its students with a philosophy of living and a way of life drawn from its experiences. This philosophy, when lived and applied to daily life, takes its students into the domain of revealed religion. This occurs because the seeker has penetrated, by way of the occult path, into the planes from whence comes all revelation. Thus, ***true occult science is not merely a study, but a way of life based on strict self-discipline and many tests of fitness.***

"There is nothing covered that shall not be revealed, neither hid that shall not be known," Luke 12:2. It is the work of the occultist to reveal that which is now covered and know that which is now hidden.

The higher level of occult science embraces inner experience and entry into the unseen. This is accomplished through certain methods and practices, and, as already stated, by a way of life based on strict self-discipline and many tests of fitness. There is only one valid reason for entering the

occult science path and that is the strongest kind of aspiration for light on the path of spiritual unfoldment that leads to Union with God.

The Initiate of the Right Hand Path of true occult science uses his knowledge solely for time purpose of bringing human consciousness to the reason of God. To the seeker who does not wholly accept explanations offered by science, philosophy and religion, occult science offers a rich mine of Eternal Wisdom to those willing to work for it.

FUNDAMENTALISM

A term for a religious belief-system characterized by dogmatic tenets, biblical literalism and biased doctrines, many of which are a pejorification of spiritual truth. Fundamentalists are extremely sensitive and vehemently oppose any historical or scientific revelation which could prove their beliefs wrong.

SATANISM

Satanism (or Devil Worship) has to do with the worship of Satan or deities having a demonic form. The worship of Satan or diabolism is spasmodic and occasionally epidemic. It dates from the early days of dualism and perhaps originated in the Persian dual system when the opposing deities Ormuzd and Ahriman symbolized the good and bad principles respectively.

"Satanism" is also a broad and general term for (a) black magic, sorcery, amid obeah, which are methods of the "left hand" path employed in an attempt to obtain one's wishes, usually for self-aggrandizement; and (b) to describe all sorts of evil, vulgar, diabolic and heinous acts that debase and degrade the human being, such as: taking hallucinatory and illegal drugs, orgies, all forms of perversion, debauchery, lewdness, profanity, etc., etc.

It should hardly be necessary to say that Occultism is opposed to Satanism, however the distinction is emphasized here for clarity because some persons whose business it is to deceive, sometimes do try to equate Occultism with Satanism. These detractors are often religious bigots who view any scientific system (such as Occultism) which strives to advance knowledge and enlightenment, as a threat to their very existence.

SPIRITUAL SCIENCE & SPIRITUALISM

'Spiritual' comes from the Latin *'Spiritus'* meaning: breath, soul, life. According to the dictionary 'Spiritual' means "pertaining to or like the soul, or its affections, specifically as influenced by divine spirit. Hence: pure; holy; heavenly minded, as opposed to carnal. 'Spiritual' is the term applied to that which pertains to, or affects the inner immaterial nature of man.

No one questions that man is endowed with mind, yet mind is invisible, immaterial; therefore it is a spiritual quality of man. Consciousness is an invisible spiritual faculty. Multitudinous proofs through physical research, personal experiences and the highest scriptural teachings of all root religions of the world, testify to the persistence of consciousness beyond the abyss between so-called death and mortal life expression.

Science, according to the dictionary, is "knowledge gained and verified by exact observation and correct thinking, especially as methodically formulated and arranged in a rational system." Spiritual science, therefore, is knowledge of all that pertains to the inner, higher qualities of man, his invisible forces, potencies, his relationship to higher intelligence and to time Divine and inner worlds, planes and regions, gained and verified by exact observation amid correct thinking, methodically formulated and arranged in a rational system. 'Spiritualism' is the term applied both to a philosophy and to a cult. Applied to philosophy, it is a doctrine based upon reason, sentiment, or faith, that there are beings not cognizable by time senses, or characterized by the properties of matter, and are

therefore spiritual, as distinguished from material. Again, 'spiritualism' is the doctrine that "man is an immortal spirit and holds mortal relations to God as a Spirit."

The term 'spiritualism' as applied to a cult, means "the belief that the spirits of time dead iii various ways communicate with and manifest their presence to men, usually through the agency of a person called a medium, also time doctrine and practices of so believing."

The study of true spiritual science does not stop with the mere investigation and observation of phenomena or laws that apply to the invisible principles of man and the universe; they profit little unless applied by the individual student - who must learn that lie is a little world (microcosm) of time great world (macrocosm) - that in him all nature's forces are epitomized, that lie is destined to become divine and be one with his Source. Such a realization will develop in the student a consciousness of his kinship to all that constitutes the world, organic and inorganic, visible and invisible. In everything about him, he beholds himself in past present, and to a conceivable extent, the future.

He peers into his future by a study of time supermen of all races, who as Messiahs have given him examples of exalted living with the definite assurance that the works they did, he will do, if lie lives the life that makes possible the exercise of spiritual powers of a high degree.

ADEPTSHIP

It has been said that Adeptship is possible to very few. Therefore, die student may feel his work to attain Initiation may be wasted effort. Some teachers say it takes three incarnations of dedicated effort to find the Path which leads to Initiation. However, even when we see no possibility of attaining Adeptship, we should be wise enough to make this life one of preparation for it, and one enriched by growing spiritual insight which conies to all those who earnestly try. Not everyone studying the piano will become a Chopin or a Paderewski, but everyone is able to attain to a considerable mastery and appreciation of music and thereby enrich their life.

Man cannot function on the planes, or in the regions he desires to enter and study until he ***prepares a vehicle*** appropriate to those planes or regions. The first step in the preparation of this vehicle is by "living the life" - the cultivation of selflessness and the elimination of egoism.

The student must strive to lessen all of his desires for personal pleasure or gain, replacing them with desires for the ***good of the whole,*** the good of all men without regard to their nationality, race, creed, culture, appearance, social or moral standing; also for the good of the whole universe, - the good of the spirits and angels as well as of animals, plants and of all creation. Think not that you are too insignificant for that, or that your powers can not be useful to angels or plants. When you find your feet placed upon the Path your powers will increase even beyond your present expectations. Each day you will be approaching ever nearer to God, and therefore you will be evermore participating in God's omniscience and omnipotence.

The consciousness of our intimate relationship to everything that we can see or know, develops in us an increased sense of personal responsibility toward all which constitutes our environment. This sense of personal responsibility expands with our growth to include several spheres of being and prompts us to serve, rather than to be served. In addition to the foregoing, the spiritual scientist, in his search of the higher mysteries, develops and uses the powers of prayer, meditation, and contemplation. Few students realize that after certain advanced states in their development are reached, they may penetrate far into the inner planes by means of meditation. It is by this method that a great amount of spiritual knowledge has been brought to the world.

Adeptship is attained when both of the pathways, the way of time occultist and the way of the mystic (that is, the occult and the spiritual) are properly balanced. The Martinist who works on the higher plane of thought, the spiritual, has ever in mind the command: "seek ye first the Kingdom of God and His righteousness". He is encouraged by the promise "and all these other things (which the occultist seeks) will be added unto you."

PRAYER, MEDITATION & THE MARTINIST

Prayer, meditation and contemplation are the chief tools of the Inner Way advocated by Louis-Claude de Saint-Martin, and these play a very important part in the life of the Martinist. However: the Martinist is well aware that the conventional prayers of uttering a lot of words, without realization of what they mean, without spirit, is useless. It is essential to remember that prayer without works, that is, a lot of words but not ***living the life*** is vain and dead.

To the Martinist, spirituality means above all things: ***intense and unselfish activity on behalf of his fellowmen and the world in general.*** The Martinist should not be a plodder in search of the mysteries and secrets of die inner world for the mere satisfaction that may come from discoveries of realms little known to the rest of humanity. If he attempts to work and progress with such motives he is doomed to failure and disappointment.

SPIRITUAL PERCEPTION

To the student of occult science there is an occult hidden or spiritual side to everything in the universe and it is the purpose of occultism to help him develop the power of apprehending the spiritual side of the world.

But training or developing spiritual powers and forces does not necessarily mean developing clairvoyance or other psychic faculties. These undoubtedly will come if the training has been the right sort along constructive lines, but they are worse than useless if they mean mere medium-ship which is dangerous and physically disastrous.

The clairvoyance and clairaudience of negative medium-ship is limited in scope and inaccurate in detail. True spiritual perception, whether of sight or hearing, developed along positive lines that are in alignment with the constructive principle of nature, is not only harmless but highly beneficial because without it man is limited far beyond what nature intended him to be. Not that this is nature's fault; far from it. ***The fact is, nature gave mankind a fair start. With his spiritual perceptions developed first, he lived in a spiritual environment high in the emanations of Omneity, but mankind surrendered these faculties for the pottage of sense gratification, and now he must work his way back by slow development to his original equilibrated status.***

It is important to understand, therefore, that the development and cultivation of spiritual powers is of little practical value ***unless they also manifest in the daily and ethical life of the student.*** The strongest powers of clear vision will be valueless if they do not teach the individual to see the needs and requirements of his fellowmen and engender a desire to supply them. It is of little use to develop occult power unless that power brings with it not only the desire to see the unfolding future, but also to point out the "better way" to an unfortunate brother, to guide, console and empathize with him in a spirit of true brotherhood and in a manner substantially useful. Spiritual power that does not move us to go willingly and cheerfully out of our way to help and give unselfish service is not truly spiritual. It may be psychic, but it is not of the universal Holy Spirit.

The Martinist is admonished to study two books: The Book of Nature and the Book of Man. To a great extent, this is a personal study. If we set out to study the laws of nature let as make sure that it is because we sincerely desire to learn how to apply these laws for the improvement of nature's greatest product: humanity.

If we set out to develop spiritual power let us be sure it is because we sincerely desire to use such power for the alleviation of human suffering, misery, error and woe, and to bring sunshine to those in darkness. As we develop powers of concentration let us remember that our concentration is not to be selfishly devoted to self, but developed so that we may be able to ***serve.***

OUTLINE OF LIBER 4
Martinist Philosophy and Practice, Part 1

PAGE	TYPE	TITLE
1		Liber Overview
1	LECTURE	Free Will and Man's Descent
4	LECTURE	What is the Will?
8	LECTURE	Fraternity – What is it?
10	LECTURE	The Orator
11	EXERCISE	(3) The Stimulator
12	ESSAY	Aspects of Will
14	ESSAY	The Door is Always Open
17	OPTIONAL	Occultism and Spiritualism

NOTES

LIBER 5
Martinist Philosophy and Practice, Part 2

LIBER OVERVIEW

We have reached the halfway point in Plane I! In this Liber, we have two Lectures which deal with very important aspects of the Esoteric Tradition, namely, Reincarnation and the Three Parts of Man. A third Lecture will introduce you to a prayer which dates from the early days of Martinism. You are encouraged to make this prayer, "A Short Office of the Holy Spirit", a regular part of your life. In addition to the Lectures, you will find an Essay which answers questions raised about our work. Also, two Essays which discuss the importance of correct seeing and hearing.

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LECTURE
The Doctrine of Reincarnation

Dear Brothers & Sisters:

Our introductory Works include a careful study of the Book of Nature, a fact which was made known to you previously. We will also study the principle of duality, for we need to achieve a balanced outlook on life. By the time you have completed these preliminary studies, you shall have formed some conception of what belongs to self in the human make-up, and what does not. In this way we gradually prepare ourselves for the ultimate study of the Book of Man.

'Nature' to most people means: the Plant Kingdom and the Animal Kingdom, the field of biology. A few people look up and see the stars and planets, which causes them to include the apparently inert Mineral Kingdom in the term "NATURE". However we regard the world around us, we cannot fail to observe that all Nature operates in ***cycles*** or ***periods*** with more or less regularity. All life, in fact, manifests in various kinds of changing phenomena. Some of these, like the stars, planets and satellites, seem to repeat their paths with little or no deviation over a long period of what we call "time". Indeed we measure this "time" from this very regularity. On the other hand, other forms of life change so rapidly that we may fail to notice the fact, such as the lifetime of a species of mayflies which lasts only a few hours.

Can you give some examples of any of the cycles or periods observable in Nature? (High & Low Tide; the changing seasons: Winter, Spring, Summer, Autumn; waxing and waning of the Moon, what else?)

It is not surprising, therefore, that mystics or spiritual students of Nature have come to the realization that Mankind must also progress in cycles. This is easily seen from history, but there is the more interesting individual cycle of life and consciousness which our Venerable Order teaches its members and which is part of the Esoteric Tradition in many Spiritual Brotherhoods. It is not given to you as a dogma which you are required to believe, but only as an explanation of what many of our predecessors have claimed to know as an inevitable Law. We shall now study this Tradition. discuss it, and preserve open minds so as to receive whatever enlightenment may be granted to us in our deeper meditations.

The doctrine of reincarnation is but an extension to the human Realm of the Cyclic Laws observed in all processes of evolution. Most of you have met this teaching already. It is not our purpose to go into details here, but to recognize that many millions of people in the East subscribe to this teaching, and some actually claim to know that there is something in us which is reborn in human form at intervals. That we do not readily recall former lives on this Earth is simply (hue to the fact that the physical brain is new at birth and is a clean "slate" without impressions from either the senses or the mind within. Consciousness of existence prior to birth is, however, sometimes carried over and remembered, as the following account tells us: members who are interested may care to read the book Edgar Cayce by Joseph Millard[1].

Edgar Cayce was born in Kentucky in 1877. Although very backward at school, he suddenly discovered the ability to memorize the contents of a book merely by sleeping with it under his pillow. Subsequently, he developed the faculty for going into a light hypnotic sleep, wherein he could diagnose in complex medical terminology the illnesses of many people, although provided only with their names and addresses. He prescribed thousands of cures in such cases, most of which worked. Later still, he recounted details of the past incarnations of men and women, showing how their present lives were conditioned by their past ones, for both good and bad destiny.

This ***self-created destiny*** is generally known as "Karma". Initiates will find it interesting to note that what is called the Law of Karma is also known as the Law of Equilibrium. To Edgar Cayce, all this was against his religion and it took him many years to uncontrolled psychic readings to convince him that he was not being "possessed by the devil". Among these "readings" was one concerning a distant cousin of his who was expecting a child. In his self-induced sleep, Cayce told listeners that the mother's life could not be saved, but medicines were prescribed which would keep her alive for a normal birth. The young woman readily followed her cousin's advice and remained alive for forty days and gave birth to a daughter.

A few years afterwards, Cayce happened to be in the town where the cousin had lived and went into a barber's shop. Another customer was in the chair and his little daughter was playing nearby. When Cayce sat down, the little girl scrambled into his lap and threw her arms around him. The man in the chair sat up and apologized saying, "I'm sorry mister, I don't know what got into her. She usually runs and hides if a stranger even smiles at her." Then to the child he said "Get down. honey, you mustn't bother the man; he isn't anyone you know." But the girl hugged Cayce even tighter and replied "He is so. ***He was with me at the river."*** The barber knew the father of the child and then introduced him to Cayce, and to Cayce's amazement, he was the widower of his dead cousin.

Let us now examine the Christian Scriptures in connection with the concept of Reincarnation. This is significant to us, because we are an Order of Christian Mystic Chivalry and our Mystic Degree relates to the Knights Benevolent of the Holy City, as some of you may know. Our V::: M::: Louis-Claude de Saint-Martin, wrote of the Master Jesus as the 'Light Itself' and our tradition tells us that the original Apostles spoke of the Great Master as Ieschouah, the Hebrew form of Jesus, which, in turn, comes more directly from the Greek Iesous, with a probable generic root in the Egyptian Isis. These thoughts may help us recognize the Path of Light in our meditations.

In the Book of St. Luke, Chapter 9, verses 7 & 8, we read as follows: "Now Herod, the Tetrarch, heard of all that was done by him (Jesus) and he was perplexed because it was said of some, that John was risen from the dead; and of some that Elias had appeared; and of others that one of the old prophets was risen again." This statement is one of several which clearly indicate that the people of those days were familiar with the concept of reincarnation and quite willing to accept the rebirth of

[1]Cayce Is pronounced kay-cee.

previous personalities. An even more definite statement is recorded in the Book of St. Matthew, 17:10-13: " And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them "Elias truly shall first come and restore all things. But, I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them." Then the disciples understood that He spoke unto them of John the Baptist." There are several other verses in the Bible which point quite reasonably to reincarnation, but most were eliminated during the several editings of the scriptures by various Church Councils for policy reasons, in particular the Second Council of Constantinople in 553 A.D.. To teach people that they would progress through many lifetimes in rounding out their spiritual personalities to attain Christ Consciousness, would have weakened the grip of the Church over the prevailing mentalities, which were conveniently superstitious at that period. ***This desire, by the way, to obtain a hold over the minds of other people still exists and those who seek material power will exploit any means to achieve it.***

It is important to understand that with the concept of reincarnation, goes the so-called Law of Karma or Equilibrium, which signifies an all-embracing Justice covering all ages and all Planes of Consciousness. Once again we find support for this in the New Testament at the Book of Galatians 6:5 & 7 — "For every man shall bear his own burden." "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Nothing could be clearer than that!

The ancient doctrine which runs through all religions has always emanated from the East and the esoteric interpretation is that the balancing up of our thoughts, words and deeds, is quite impersonal and often beyond our finite comprehension, because it goes from incarnation to incarnation. We may thus be "our brother's keeper" in more ways than one.

Before we leave this interesting subject for the time being, let us see what the Illustrious Papus, who organized Martinism in its present form in 1890, has to say about it: In an extensive work entitled "La Reincarnation, La Metempsychose, L'Evolution Physique, Astrale et Spirituelle," Papus explains the cyclic life of the three principles in Man, namely the Physical, the Astral and the Spiritual. Dealing with the physical body he considers the separation of the cells at death and their return to the Mineral Kingdom. He holds the view that such cells or substances as have been employed in human evolution will eventually find themselves returning to help nourish other human bodies. The second principle, the Astral Body or Plastic Envelope, which is influenced by astrological patterns, carries the spiritual principle or Âme in the realm to which it is harmonized by the sum total of its Karma. Apparently, the Plastic Envelope does not finally disperse while the individual still requires to reincarnate. ***The spiritual principle (Âme) is the permanent part of man and of all Mankind.*** Full awareness of this is Christ Consciousness. It was the spiritual principle to which Saint-Martin referred when writing of those who were "united to their principle". Such is the Martinist Number 8 on the Path of Return, the Gnostic number for Christ, the change unto the Ogdoad.

May you ever dwell in the Eternal Light of Divine Wisdom.

Here are some questions to allow you to test your understanding:

What part of Man is it that reincarnates?

When does the person cease to reincarnate?

What do you understand by "Karma"?

Can we equilibrate "bad' Karma by doing "Good" deeds?

When one has become fully aware of the Âme, what has he achieved?

At the conventicle a Sister asked a question about the cyclic pattern:

"Since we understand that our reincarnations follow a cyclic pattern, can you say what the length of time is between rebirths? I have heard it said that this is 144 years."

No, Martinism does not suggest any set time to the cycle of rebirth.

The 144 year figure is an idea that comes from another school. Let us remember that Martinism does not propose reincarnation in any dogmatic way, it simply asks members to examine it in the light of their own understanding as a working hypothesis, (it is no more illogical than the idea of heaven and hell!).

The cyclic patterns observable in Nature are rarely immutable. For example: one might say that the cycle of day and night is observable as 12 + 12 hours, but his does not really hold water - only on two days a year, and then in selected locations, are day and night of the same length! According to one's geographical location and the time of the year, the length of day may vary from 1 to 11 hours or so. At the North Pole you have in theory everlasting daylight.

As far as our Martinist teachings go, our suggestions about the cycle of reincarnations are far less assertive than some of the most dogmatic teachings proposed by some of these "modern day" "schools". There is first to be considered the nature of that which is, or may be, reincarnated, and which, in our eyes is of an extremely tenuous nature. Nothing like the whole "personality" much advocated in these other "schools".

There is even a doubt as to whether we ALL have something worth being reincarnated! Some teachers have thought that only that part of our spiritual being that we have developed and trained for that purpose will have the strength to resist the pull or suction of the abyss of death and float until finding another host. You see, the question is complex!

Let us remember never to be too dogmatic about anything, and always encourage the individual to ***meditate on the problem themself.*** Remember, Martinism is never dogmatic. ***It does not tell people what to believe, it only guides and suggests.***

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LECTURE
The Three Parts of Man

Greetings my Brothers & Sisters

My Brothers and Sisters, kindly remember that the Exercises you receive in this and other Libers are to be persisted with. They are not to be discontinued after a week or two of experiment Remember that "spiritual development" requires ***work, by yourself, on yourself!*** Reading about it won't accomplish it.

Let us continue our study of the Triadic Pattern and then continue the subject of numbers.

In our last Conventicles we saw that Martinism divides Being into three Worlds: ***The Empyrean World, The World of Orbs, and The World of Matter, (or Elemental World).*** It is essential at this point to avoid situating in our minds, these three Worlds as being separate and one

on top of the other (like shelves on a book-case), so to speak. The symbolism of the Altar cloth is thus separated to indicate a progression in passing from one World, or stage, to another; but we must realize the three worlds ***interpenetrate*** each other, and that this principle applies to all patterns that correspond to the Triad. This can be more clearly understood if you consider radio waves, there are basically three kinds of radio waves; long waves, medium waves, and short waves. None of these waves is above the other, and although we may speak of high waves and low waves, they all inter-penetrate each other, they are all around us and can be received by any radio set which responds to them.

Accordingly, Man is divided into three parts: His ***Âme,*** his ***Plastic Envelope*** or ***Astral Body,*** (also called the Fluidic Envelope), and his ***Physical*** or ***Corporeal*** Body. The Âme is what we could generally call the ***Spirit*** in English; the Physical Body is that part of us which is, strictly speaking, material; and the Fluid or Plastic Envelope is that which unites in us the Âme to the Physical Body. In this instance it is a "go-between", like the plastic liner in the cover of a soft drink cap that stands between the cap and the bottle. It is the etheric condition that enables our Physical Body to become infused by our Spirit.

The Physical Body of man is generally divided in three parts: Head, Chest and Abdomen. Each part corresponds to one of the Worlds through its plane of Consciousness: The Head corresponds to the plane of Thought; the Chest, to the plane of Emotions and Feelings; and the Abdomen corresponds to the plane of Bodily Functions.

We see this all symbolized in the three colors of the Altar Cloth which are emblematic of the true principles of Hierarchy, that progressive order, or series of grades or stages, through which we develop.

In every organization, such a hierarchy must exist, for it is reasonable that those who have advanced have progressed beyond those who have just entered the Light. The colors white, red and black, represent the Hierarchy of Light.

Our search for a knowledge of the Absolute, God, Nature and Man begins in darkness, a state of comparative confusion, perhaps even in doubt and fear. This is symbolized by the black cloth and denotes that our hierarchical degree of ascent is still much in the shadow. The black cloth denotes the stomach and the body, and the Instinctive Consciousness, for these are the lowest in the hierarchical order of our being. Certainly, that man whose life is governed solely by his stomach and bodily appetites has not advanced far among men, nor even above animals. These are the ***Men of the Stream.***

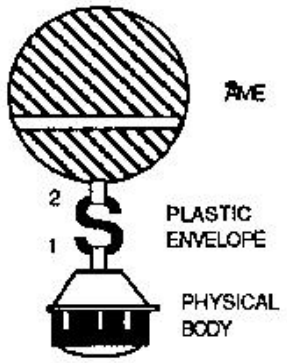
The red cloth represents the degree of penumbra. In art, penumbra is the blending of shadows into light, it is that point where shadows merge into color. Consequently, the red cloth above the black on the altar, symbolizes man rising out of abject darkness into the twilight of understanding. It also denotes the breast and life. Symbolically, the heart is the seat of the emotions and sentiments of man, and, further, it pumps the life blood through the body. Since it is located in the breast its interests are higher and exert a more refined influence upon man than those of his stomach or appetites. A man who is sensitive to his sentiments and emotions, and is transcending his lower nature, is emerging from darkness into light, consequently, the red cloth symbolizing these things, is above the black one. The color red will therefore indicate the ***Men of Desire.***

The white cloth surmounting the altar represents pure light It denotes the manifestation of the head, thought, more particularly that level we call Perfect or Christ Consciousness. We depend upon thought for our understanding of the mystery of the triad of nature, man and God, as well as of the character of the Absolute. White therefore represents the ***Children of the Light.***

In nature, as in man, the same hierarchy of three degrees will be seen: the three great divisions or

kingdoms. What are they? The mineral, vegetable and animal. Again: there is a corresponding relationship between these three kingdoms of nature and the hierarchical order of man. To the uninitiated, each seems animated by a power peculiar to itself. It is the obligation of the Martinist to relate these three hierarchical manifestations of the Universe with Truth.

From our understanding so far, we should be in a position to penetrate the phenomenon called "death". We have said that Man is composed of the Physical Body, the Plastic Envelope and the Âme. Perhaps a good analogy can be drawn from a large observation balloon. You will see by the diagram that there are three separate and distinct divisions. These divisions make the figure analogous to the construction of the human being.



The wire basket containing the sand-bags represents the physical body. It is hooked to the Plastic Envelope at 1. The Plastic Envelope is in turn hooked to the balloon, representing the Âme, at 2. When the balloon is high enough, the wind, becoming rough, shakes off the heavy basket containing the sandbags. Further rocking of the balloon at a higher altitude dislodges the hooked piece of metal which represents the Plastic Envelope. The balloon, representing the Âme, which is the immortal part of us, then continues on, up out of sight.

We see in this figure a very simple explanation of death. In the ordinary state of health, all three principles are assembled together. When one becomes ill or death approaches, some of the sandbags are thrown out of the basket and the Âme is then able to exert a greater force than the body. The forces of the spiritual world begin to rock the balloon and the body is shaken off and left behind on earth. The true solvent of dead bodies being the earth, the body of man is decomposed and absorbed again into nature. The double-hooked rod is next shaken from its connection with the Âme. The Âme then soars to invisible heights.

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LECTURE
A Short Office of the Holy Spirit

Dear Brothers & Sisters:

Let us pause for a moment and review a very important matter. You will remember in our very first Liber we pointed out that this thing called "spiritual development" calls for work done ***by oneself, on oneself*** and that teachers can only point the way. As we have been walking along together, certain principles have been explained and some techniques for aiding your spiritual unfoldment have been given. From the reports sent us, we know that quite a few of you have set up your oratory, and most of you have embarked on a daily program of prayer, meditation and contemplation. The preceding lecture now adds another dimension to your Work.

You will have heard of the Elus-Cohen. This was a very high spiritual Order which was founded by our V::: M::: Martinez Pasquales. The highest degrees of this Order were called the ***Reaux + Croix*** and there the brethren were expected to use certain prayers on certain days. The prayer, ***The Small Office of The Holy Spirit*** is included for you in this Liber. You will benefit greatly from using it. We would suggest that you detach them and put them in a plastic sleeve, or have it

laminated, so as to preserve it from wear and tear. We would be glad to have your impressions on this prayer after you have incorporated it in your program, and after using it for a few weeks.

Regarding this prayer, it is our privilege to quote for you an excerpt of a letter he wrote to Bro ::: J. B. Willermoz:

> First, regarding material sustenance: "Concerning what you ought to do and the life you ought to lead to prepare yourself for your spiritual and temporal functions, I will only say that, looking at the temporal side, I forbid you to partake of the blood of any animal, to eat such food as tame pigeon, as also anything of the nature of kidneys, and the fat pertaining to meat. You will diligently fast during the seasons prescribed at each equinox."
>
> Now, with regard to devotions, "You will not fail each day to recite the Office of the Holy Spirit, neither will you omit to say the Miserere[2], and this you will do in the middle of your room, at night before going to be, your face turned towards the angle which looks towards the rising sun; you will conclude by saying the De Profundis[3], this is to be recited kneeling and bending forward till you head touches the ground. The Miserere is to be said while standing."
>
> With regard to clothing: "You will be dressed simply in vest and pants with black socks; there must be no metal on you, not even so much as a pin, and you must have no shoes on your feet."

And now, so that you may have something to meditate on (as if you haven't enough) here is a curious passage from one of his letters: "Our Order contains a real science; it is founded on pure and genuine truth. You possess all the emblems of this pure truth. Look, for instance, at your five unequal fingers and five unequal toes on each hand and foot — taking the hand, the middle finger represents the soul; the thumb, good sense; the first finger, good understanding; and the two other fingers, bad sense and a corrupt understanding; these being demoniacal properties. We shall understand easily by this figure that man while here below is always engaged in warfare with the powers of evil."

Recite ***every Thursday,*** but if possible every day.

SHORT OFFICE OF THE HOLY SPIRIT

> "Come Creative Spirit, visit the hearts of your followers, fill them with the Grace from Above: these hearts which you have created. You are called the Consoling Spirit, the gift of God Almighty, the source of Living Water, the Divine Fire, the Charity, the invisible Unction of Souls.
>
> "Come then, with your Seven Precious Gifts, You who are the finger of God, You who are the Supreme Subject of the Father's Promise, You who place His Word on our lips. Light up our Spirits with your Light, embrace our hearts with Your Love and, sanctify at all times our frail flesh.
>
> "Banish from us the Spirit of Temptation, fill us with unfailing peace, be Yourself our guide so that we may avoid that which would be prejudicial to our salvation. Teach us to understand the Father, teach us to understand the Son and Yourself, Spirit of the Father and of the Son, ever be the object of our Faith.

[2] The "Miserere" referred to is Psalm 51.
[3] The "De Profundis" is Psalm 130.

"That is why Glory in all cycles be to God the Father, to the Son, resurrected from among the Dead, and to the Holy Spirit. So be it. Lord, please send your Spirit and all will be created, and You will renew the face of the Earth.

"Oh God, who reads all hearts and who knows all troubles, Spirit of Light and of Love, pour down upon me, I beseech You, the fullness of Your gifts, for all are necessary to me and I cannot choose.

"Give me the ***Spirit of Wisdom,*** which makes me view things according to their true value and not according to the judgment of the world — but according to Yours, Lord. May I repeat with Solomon: Since my early years I have loved Wisdom and I have chosen it to be my companion in my life. I have preferred it above all that is most splendid in this world, and I thought that riches were nothing to the price of such a jewel. All good things have come with It, and in my pains and my sorrows, it has always been lily consolation and my joy. (Proverbs VIII)

"Give me also the ***Spirit of Intelligence*** which enlightens me in the knowledge of the Scriptures and of the great eternal truths. And that which attracts the Spirit of Intelligence into the Soul is faith and modesty. Faith which submits in order to understand better, and humility which readily recognizes its ignorance.

"Give me the ***Spirit of Counsel*** which lights up the way to Heaven and prevents me from getting lost like the foolish traveller taking an unknown road without a guide.

"Give me the ***Spirit of Knowledge*** which teaches me that the knowledge of salvation is the only necessary one, the only one that no human science can do without.

"Give me the ***Spirit of Strength*** which does not leave me so weak after the slightest effort, so feeble when I have to obey rather than do as I will, to work when I have not the slightest desire to do so, and to conquer myself when the Holy Rule of God orders me to.

"Give me the ***Spirit of Piety*** which gives my heart a filial attraction towards God, and which makes serving Him pleasant and easy.

"Give me the ***Spirit of Fear,*** filial fear which, mingled with respect and love, makes me carefully avoid everything which could displease God, our Father.

"Oh, precious Gifts, whose excellence I have learned to know, see how my soul calls You with confidence and opens itself to You with love. Holy Apostles who, on the day of Pentecost did receive the gifts of the Holy Spirit, grant us, with some of the same graces, a fidelity similar to that which was yours so that, believing all that you have received and passed on, practicing the works which were yours, living and dying within this Church which you have founded, we may share with you, O Holy Apostles, the blissful reward of Heaven.

So be it."

This Ritual of reading the Office of the Holy Spirit is mentioned in a letter from Martinez de

Pasqually to Willermoz dated August 13th, 1768 and in that of September 2nd of the same year, as a ***daily ritual***. He strongly recommended his Reaux + Croix to, say it every Thursday, but ***preferably every day.*** He called it the "Short Office of the Holy Spirit", which is, in fact, the invocation of the ***"Seven Spirits before the Throne"*** that is: the Seven Great Archangels, which are also The Angels of the seven Churches of which the Apocalypse (Revelations) speaks.

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ESSAY
Martinism and the ICES — Answers to some questions

Dear Associate:

We certainly do appreciate the interest of our members, regarding both the lessons as well as our progress. We gladly respond here to several questions since the information will be useful generally.

There has existed since time immemorial an Initiatic Tradition involving the transmission of an Initiation ***from person to person.*** Martinez Pasquales and Louis-Claude de Saint-Martin were two of the Stewards of this Tradition in the 18th Century. These Brothers, as you know, were of French nationality and naturally their writings were in the French language.

Now, in 1890, Papus organized the Tradition in what became known as the Martinist Order for the purpose of preserving and promulgating the Initiatic Chain and the teachings enunciated by Pasquales and Saint- Martin. The Order became very well developed in French-speaking countries but, because of the "language barrier" there was not a parallel growth in English-speaking lands.

In the early 1980's, a Barbarian Brother, in circumstances which will not be related at this time, was drawn to the Order and this resulted in his journeying to England where he was Initiated into the Ordre Martiniste et Synarchique. (These details have already been outlined in Liber 2.) Busying himself with establishing the Order, our eminent Brother soon realized the necessity of having a "voice' in English to herald the Martinist message. just as there is a "voice" serving the French-speaking world, this being: L'Initition, the organ of the French Ordre Martiniste, a *"revue fondée en 1888 par Papus"*

The first step came with the publication of the book Five Christian Principals written in English by a French Brother. This was followed by the Martinist Digest, of which five issues were printed.

The appearance of these publications created an immediate interest in matters Martinist and letters began to come in from all over the world. We have never ceased to marvel at this response. But the Digest posed a problem! It was too expensive to print in small quantities, too expensive to mail by air, and difficult to market effectively, situated as we are, thousands of miles away from the major book distributors! It became clear, therefore, that a better way had to be found to bear the Light to English-speaking aspirants. To get to the point: that "better way" became the International College of Esoteric Studies!

The College has proved superior in every way. We are able to chart a graded system of instruction. something we could not achieve in a periodical and in addition, we are able to have direct and personal contact with you who are interested in the genuine Tradition. This, for us, is the greatest honor and privilege of all.

Now it is important that we stress, and that you understand that the I.C.E.S. is not the Martinist Order! Our College is concerned with making available information on the Martinist Order and Martinism, and the teachings of the Traditional Esoteric Arcana.

The Martinist Order, on the other hand, through the works of its various Lodges, confers ***The Initiation*** from person to person, and conducts the beautiful and inspiring rites and ceremonies which are the particular inheritance of the Order, and holds conventicles at which are presented lectures, theses and discourses similar to the ones which are to be found in our curriculum.

Brethren affiliated with our College, who would like to enter a Lodge, may write to us and we will give you, if we have it, the address of a Martinist Lodge in your area to which you may apply. If there is no Lodge m your area, you may be interested at a later date in considering the formation of a Circle, which is the forerunner of a Lodge. This is a matter that can be discussed individually later on with the Order. In the meantime it would be very desirable to affiliate with the Order if a Lodge is operating in your area.

Regarding the Martinist Digest, these will not be reprinted but some of the material be incorporated in the Libers. The book Five Christian Principals will be maintained as it is something of a classic. The information in this book, generally speaking, will not be duplicated in the Libers, so it would be to your decided advantage to obtain a copy of this book, since there is very important information there.

Let us address one more question: Yes, we certainly do appreciate the help of members in drawing the attention of our College to others who would be interested in our Work. In fact, we are most grateful for your assistance. We would like to dwell on this for a little while. As we have already indicated, we are a non-profit organization and we do not have a large operating account. We are unable to place frequent and large advertisements in the press! We deeply appreciate the efforts that many of you are making to bring the attention of the College to friends and interested people. We would greatly appreciate if you could inform your friends in other cities, countries and islands because in this way the Light will spread more widely. It is only by flooding the world with Light that the shadows can be dissipated. Please make a note of your key number which is on page one. If you will write your key number on the back of the registration forms you distribute, we will try to send you a token of our appreciation. We know many of you will say you are happy to help and seek no reward, however we feel it is the least we can do to show our appreciation. We are enclosing a registration form, if you can use more, please let us know and we will gladly send them. On the other hand it is quite O.K. to photocopy the form and use the photocopy.

Sincerely yours in the Work,

Principal

Here are a few questions to allow you to test your comprehension of the material you have encountered so far:

1. Of what use are symbols'?

2. What is the significance of the ideas expressed by the Number Six?

3. What are the implications of Mankind's being endowed with the attribute of Free Will?

4. Give your opinion on the truth or untruth of the doctrine of Reincarnation and Karma. In answering, state why you hold the views you do.

IMPORTANT BOOKS

MAN: HIS TRUE NATURE AND MINISTRY by Louis-Claude de Saint-Martin. This is the only one of Saint-Martin's books which have, to date, (1986) been translated into English. Mr. E. B. Penny, who was Saint-Martin's biographer and who translated this work in 1864, says this book was probably the last, "as it was the most important", of Saint-Martin's works. It was published in Paris, in 1802 and Saint-Martin died the following year. We hardly think it necessary to add anything more!

FIVE CHRISTIAN PRINCIPALS by Rene Cossey. This book contains important information on Martinez Pasquales; Saint-Martin; the Order of Elus-Cohen; the Martinist Order, as well as Thomas A Kempis; Jacob Boehme and Emanuel Swedenborg. As mentioned earlier, the information in this book, generally speaking, will not be duplicated in the Libers.

Order from: International College of Esoteric Studies, Supply Department, Box W31, Worthing, Barbados, West Indies.

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ESSAY
A Sense of Far Horizons

I would like to deal today with a most amazing Bible story that has tremendous import for all of us. It begins in the twelfth chapter of Genesis. Abram, later known as Abraham, was seventy-five years of age and the Lord spoke to him and said: "Get thee out of thy country, and from thy kindred and from thy father's house, unto the land that I will show thee, and I will make of thee a great nation." Now, we think of a person as pretty old at seventy-five, and here Abram was just beginning his work.

The key phrase here is, "Get thee out of thy country. "If we aspire to go to "a new land," which means to attain a higher experience of life, a higher level of understanding, we must be willing to leave the old, to relinquish that which is past. As the story unfolds, Abram and his wife and Lot, his brother's son, took all their possessions and journeyed into the land of Canaan, and there they became rich. But the herdsmen of Lot and Abram quarreled among themselves, and they had so many herds that the land wasn't able to support them. Abram was of a pretty generous nature, so he gave Lot his choice of land. Of course, Lot selected the fertile section, the plains around Sodom and Gomorrah. To Abram was left the hilly country near Hebron.

One day, Abram was feeling pretty low. He was sitting in his tent with the flap down; he was shrouded in gloom, probably saying to himself: "Oh me, my life has been a great failure. I sought to found a new nation, and here I am on a rocky hill and old age is upon me. My dream is gone and woe is me." Then, somehow, the voice of God invaded the gloom and bade the old man come outside. And God said: "Lift up now thine eyes and look from the place where thou art, northward and southward and eastward and westward; for all the land which thou seest, to thee will I give it and to thy seed forever." And suddenly Abram's manhood returned. He saw the stars; he saw that the world was bigger than the patch of ground on which his tent was pitched. He got a sense of far horizons. He soul revived. Turning his back on the grave, the old man went away and ***did*** found a new nation. And this is a vital message for all of us today". Lift up now thine eyes and look from

the place from where thou art."

Sometimes we talk about the world closing in on us. What actually happens is that we are so obsessed with problems close at hand that we lose our perspective; we shut out the world; we simply stop seeing rightly. H. C. Phillips tells of visiting the shop of a native cobbler in the West Indies. It was a very small room, dingy and dirty. He asked the cobbler, "How do you stand this?" In response, the man pointed to an open window overlooking the beauty and the lure of the Caribbean, and he said, "That is why I stand it." What did he mean? Well, he meant that from his immediate situation there was an opening, a window that brought release for his spirit. Here was the little room, yonder was the vast ocean; here were impinging walls that confined, there were extending horizons that beckoned; here were immediate tasks, yonder was a sense of the ultimate, a sense of far horizons.

The word "horizon" means the boundary or limit of vision, which includes the limit of mental perception. So, our horizon is the limit of our world. When we live too preoccupied with little things, we fail to see life in true perspective. Our world is limited and circumscribed. As Margaret B. Runbeck once said, "Maybe we don't look from high enough out." We need a perspective; we need to get ourselves and our world and our work in right relation to life and to God. In a very real sense, this is what we do in inner prayer or meditation. We climb to the heights of spiritual consciousness. We get a larger perspective, a Cosmic vision.

Charles Fillmore once said: "Man can never discern more than a segment of the circle in which he moves. Although his powers and capacities are susceptible to infinite expansion, he discovers a faculty in himself and cultivates it until it opens out into a universe of God-related faculties. The further he goes into Mind, the wider its horizons, until he is forced to acknowledge that he is not the personal limited thing he appears but the focus of an infinite idea." In other words, it is not man's geographical or material horizons that have held him in bondage through the centuries, but the limited horizons of his mind. Man has seen himself as being born in sin, shaped in iniquity. He has thought of trouble and pain as inevitable. He has looked out to a limited horizon and has beheld a picture of evil and limitation and frustration, old age and the certainty of death.

So, the great message of Truth which Jesus brought changed all this. He said, "Ye shall know the truth, and the truth shall make you free." You shall see with a wider viewpoint. You shall see more broadly. You shall see with a loftier insight. You shall see from the Cosmic perspective of Truth.

A horizon is not a fixed barrier. This is obvious to the traveler who has pushed back the distant horizon on his journey. But in practical experience, in meeting life's problems, our greatest challenge is that we tend to believe that horizons are walls, that they are fixed. For instance, here are a few of the typical problems that may be brought to our attention every day. One woman says, "My expenses are mounting beyond my income. Next month I have some very large bills to meet and there's just no way that I can meet them!" And a man says, "I have just been let out of my job and I can't find another. There doesn't seem to be any work for me."

In each of these cases, the person concerned speaks as if he believes the present situation is static, solid, unalterable; as if it represents all the substance that has been formed; as if the land that he can see between him and the horizon is all the land there is. Does this person believe that at some moment in the near future he will run out of supply, out of position in life with work to do, out of love, out of harmony? Let's take another look at the problems stated above. The woman does not actually believe that she would be without, does she? She knows that she will have something to eat, some clothes to wear, some kind of shelter. She doesn't have next week's supply now; she can't see it and feel it physically. But within her she knows that she will have it, and therefore she will get it just to the extent that she believes. And the man knows that he is not going to sit idle. He knows that he will be doing something, whether working at other jobs for which he will be paid little, or just puttering around the house. But he knows hell be doing something.

The point is, how can these people believe in little when none of it is visible yet? And, if they can believe in this much not yet visible, then why can't they believe in more? The more is no less visible than the little. We do get what we believe in, whether it is abundance or lack, love or inharmony, success or failure. Absolutely nothing else enters into this but what we believe.

We need to extend our horizons, to add to our faith with the positive knowledge that there is more good for us, that there is more good within us. And how do we do this? Long ago, the instruction was given. Isaiah put it this way: "A highway shall be there and a way, and it shall be called a way of holiness." Jesus was a pioneer in the way of holiness. It is the way of wholeness, the way of Truth, the way of the Cosmic perspective, the way of abundant living. Jesus went on ahead so that we could follow the path, showing us how we, too, can deal with certain fundamental spiritual laws. He said, "Ye shall know the truth and the truth shall make you free."

Know the truth about yourself. Know that you are really a spiritual being, that there is an Infinite process, an Infinite potential of perfectibility within you. Know that you can do more, that you can go beyond what you have known. Knowing this immediately puts you beyond the personal horizon of self. You know that no horizon can limit you. You know that nothing can stop the unfoldment of your good, except your lack of faith, your lack of vision, your lack of perspective.

So, resolve to constantly lift your eyes and look from the place where you are, to expand your vision and to see reality in spite of appearances. As far as you can envision, as far as you can sense and imagine for yourself, if you can believe it as being true, this is that which God has given you. This is what life is giving you. So, look from where you are, and cultivate a sense of far horizons.

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ESSAY
The Art of Inner Listening

In the conclusion of the twenty-sixth chapter of Job, there is found this passage: "And all this is the mere fringe of His force, the faintest whisper we hear of Him. Who knows, then, the full thunder of His power?" We also remember that Jesus said, "Having eyes, ye see not; and having ears, ye hear not."

This is the dilemma of man, for as Walter Pater proclaimed, "All life is a kind of listening." The darkness, fear, lack, and limitation we experience is evidence of our failure to be responsive to the limitlessness, abundance, and affluence of God all around us and within us.

We think of the ear when we speak of listening, but actually we listen with our mind. The very word "listen" connotes an inward response to outward stimuli, a sensitivity to vibration. And vibration is everywhere. Man can, and ultimately must, cultivate the ability to hear and to heed the message of the Infinite creative process; he must develop a sensitivity to good vibration.

The mental picture we form from the perceptions that come to us depends on our individual mental makeup. We are like radio receiving stations; with thousands of signals reaching us constantly, we chose which one to tune in. One may appreciate the sound of raindrops, or he can dread their sound. One may listen to the message of the great silent stars of the Universe with awe at their mystical grandeur, or he can simply be afraid of the dark. One may listen to joy or sorrow, success or failure, optimism or fear.

Every individual is equipped to hear from birth, but the faculty of hearing rightly and listening

selectively must be cultivated. The radio, the television, and the newspapers all spread a wide range of information. What are you listening to? Your associations through the day express many and various opinions on many subjects. To what do you respond? What is the character of your response? To what are you sympathetic? To what are you most sensitive?

While hearing itself falls within the realm of the senses, true listening is actually extrasensory in nature. It is a feeling, a consciousness. A Beethoven symphony is being played, but by no means does every listener get the message. A priceless painting is viewed by many, but only a few truly appreciate its aesthetics. True listening is perception of ideas, appropriation of Truth, which commands concentration discrimination, humility, and flexibility. It requires open-mindedness, minimizing the prejudices we all have, evaluating objectively, and listening to what is being said rather than who is saying it.

Bennett Cerf once complained that listening is a lost art, and that nobody listens anymore. I wouldn't go that far, but I believe that never in history has there existed a greater need than today for ***creative listening.*** Selectivity is needed to cull the positive from the negative in the news and in advertising. This is vital for our mental health and for the peace and stability of the world.

You may have seen two people "talking," where one gets the head start and the other can't wait until the first one stops for a breath, so ***he*** can tell ***his*** side. When a patient's malady was diagnosed as a mild case of laryngitis, he insisted that the doctor give him something for it, saying, "But I have some important conversations coming up. What shall I do?" The doctor replied, "You can listen."

A wonderful poem by Edward Hersey Richards states:

> "A wise old owl sat on an oak,
> The more he saw the less he spoke;
> The less he spoke the more he heard;
> Why aren't we like that wise old bird?"

When we are attuned to the dimension of Truth, and when we take the time to listen with patience, it is amazing how many wonderful ideas will come to us from the ordinary conversation of those around us. But we must be really listening with humility and with love. Conversation with any person should commence with tuning in on the Divine level in yourself and in the other person. The Oriental expression *"Namaskar"* means, "I salute the Divinity in you." The Christian might say, "I behold the Christ in you." In this way, you can express from the depth within you, knowing that there is that in you which is harmonious with that in the other person. In this way, you will understand and be understood, no matter if what the other is saying happens to be poorly stated or is intended to be mean. Your creative listening will be a blessing to him, influencing him to express on a higher level. When on that level, you tend to draw out of him thoughts he will be proud of.

The statement, "I hear and heed the voice of God," means that one is responsive to the depth-level of Truth. It is good to start every day by hearing the good manifesting in all things and in all persons; by finding God's voice in all persons, conditions, and circumstances, whether they are sordid or uplifting, good or bad. It is my sincere conviction that guidance is ever within us and that, as Emerson says, "By lowly listening, we will hear the right word." The indecisive person who is always running about seeking advice is not a good listener.

A new school of psychiatric thought holds that men and women are born with a spiritual urge as strong as the urges for nourishment and sex. The forerunner of this approach is Dr. Viktor Frankl, a professor of neurology and psychiatry at The University of Vienna. He believes that while most have conquered bashfulness about their emotional drives, they remain deeply troubled by the repression of their inborn religious feelings. Dr. Frankl calls this "God-shyness," and advises people to achieve emotional health by overcoming the notion that religion and belief in God are not really needs and that it is unsophisticated to search for spiritual development.

Have you ever felt God-shy? Is this because you have used prayer as a device in which *you talk* and God listens? Prayer must, you see, be listening. It must be a receptivity to the deep creative forces within us. We must recognize that God blesses us through many channels and that our good, our inspiration may come through reading, or through other people, or just out of the silence, if we listen! Psychologically, it is assumed that the person who rarely listens, and is forever forcing his opinions on others, is a person who feels insecure and insufficient. If we overcome our God-shyness, we discover that God is forever speaking to us. We realize that the same Mind that is within the greatest of men is within us.

Cultivate your ability to listen and, in quiet meditation, know that you are being charged with the voice of power and wisdom. Then pray without ceasing to carry this listening attitude into your actual relationships with others. In this way, you will find wonderful things coming to you from perhaps unexpected sources. When becoming an artful listener, when practicing the presence of God, you will find guidance everywhere. You may not have dramatic experiences such as did Moses when God spoke to him through the burning bush, yet through cultivation of the art of listening, you will hear a small voice in every need. Tell yourself over and over, "I hear and heed the voice of God." At the beginning of the day, resolve to listen to inspiration, even from unpleasant things and discordant notes. Remember that you are one with God and that "the Father knoweth what things you have need of even before you ask Him." God knows and God is speaking. Are you listening?

Here's a technique for times when guidance is needed. Close your eyes, be still, and say softly, with assurance, "Father, I am listening." You will find marvelous guidance manifested in you; you will feel a sense of conviction, a sense of assurance and a sense of spontaneity. And you will be led. Jesus said: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come to him and will sup with him and he with me."

Your own guidance may come directly or it may come indirectly, perhaps in a conversation or through the inspiration of a piece of great music. It may even come in a dream. But ***it will come*** when you develop the art of listening.

OUTLINE OF LIBER 5
Martinist Philosophy and Practice, Part 2

PAGE	TYPE	TITLE
1		Liber Overview
1	LECTURE	The Doctrine of Reincarnation
5	LECTURE	The Three Parts of Man
8	LECTURE	A Short Office of the Holy Spirit
11	ESSAY	Martinism and the ICES – Answers to Some Questions
14	ESSAY	A Sense of Far Horizons
17	ESSAY	The Art of Inner Listening

NOTES

LIBER 6
Qabalism

LIBER OVERVIEW

This Liber we begin our study of the ancient teaching of Qabalism, which forms the basis of the entire Western Esoteric Tradition. Three Lectures, on the Sepher Ietzerah, Initiation, and the Tree of Life, will introduce you to this very important subject. In addition to the Lectures, you will find helpful "Notes to the Student" which will aid your understanding. Then follow two essays, which I think you will find of interest. The Liber closes with an Optional section on Mystic Christianity, with much material that is not available elsewhere in so compact a form.

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LECTURE
Sepher Ietzerah

Dear Brothers & Sisters:

The Qabala is a body of esoteric teaching which has been passed down from ancient times mainly from "mouth to ear." It was the heart of the esoteric knowledge known to early Judaism and practiced by its Rabbis. Obeying the ancient injunction of not "casting pearls before swine" it remained for many centuries an oral tradition, for if certain Qabalistic knowledge should fall into unprepared hands, great harm can be done, especially to the person who attempts to misuse it. For this reason, the real secret arcana remains an oral tradition to this day.

The Qabala is the foundation stone of the Western Esoteric Tradition, just as the *Yoga Sutras***,** the *Upanishads,* the *Bhagavad Gita***,** the *Stanzas of Dyzan* and other holy works are the foundations of the Eastern Tradition. The Qabala, in its entirety, is the great body of philosophy and knowledge which is interwoven into the religious texts of the Jews. This includes the Old Testament, especially the Pentateuch (the first five books of the O.T.) the vast complex of astrological, alchemical and occult symbology, the teachings of the Rose + Croix, the Masonic myths and the Tarot.

According to tradition, the Qabala is the revelation of God received by man in the earliest times through the mediation of the great Archangel nearest to God: Metatron. Of the genuine Qabalistic texts, the ***Sepher Ietzirah,*** or *Book of Formation,* is considered to be the oldest treatise on Qabalistic philosophy. The spelling of "Ietzerah" may vary in English and one finds it being spelled with a "Y", a "J" or an "I". Martinists adopt the spelling of Ietzerah with an "I".

There is no single work, or single authority on the Qabala; it is such a vast subject it would take a person several lifetimes to unravel all its mysteries.

The tradition remained more or less a secret one, owing firstly to persecution by the Christian Church, and later to the derision and disinterest of materialistic science and thought. Because the Secret Tradition was forced to go underground, the West compares rather badly with the East when it comes to the documentation of its sacred wisdom. From about the 12th century some of it was written down and made available through the works of such translators as Picus de Mirandola, Knorr von Rosenrath, Cornelius Agrippa and others. But comparatively, very little was written, and what there was stood a good chance of being destroyed. We see the result of this today in that many, if not most of the students of mysticism in the West derive their learning and inspiration from

Eastern sources, which were brought to the attention of the West largely through the efforts of Helena Petrovna Blavatsky. Valuable as the Eastern line of tradition is, students in the West usually feel more at home when given the opportunity to study their own native tradition - the Qabala.

The Hebrews learned the Qabalistic teachings when they were held captive in Egypt. The Chaldeans and Babylonians were aware of it and studied it. The Hebrews took the knowledge and incorporated it into Judaism, although the inner teachings were never given out to the flock.

It was the Qabalists who wrote the various texts which now comprise the various "books" of the Bible. Rabbi Jesus was a Qabalistic Initiate and Master. It is really strange that Christian exegesis has never sought the keys of the scriptures in the Qabala. The closing lines of the Lord's Prayer: "For Thine is the Kingdom, the Power and the Glory" is pure Qabalism, referring to certain Sephiroth on the Tree of Life. The first five verses of the Gospel of St. John are another example of Qabalistic doctrine.

Christianity had its esotericism in the Gnosis, which owed much to Greek and Egyptian thought. The exoteric, or outer state-organized section of the Christian Church persecuted and stamped out the esoteric, or inner Section, destroying every trace of its literature upon which it could lay its hands, in an attempt to eradicate every memory of a gnosis from human history. It is recorded that the baths and bake houses of Alexandria, Egypt, were fired for six months with the manuscripts of the Great Library which was located there. The loss of this library of esoteric writings has been described as ***the single most tragic loss and the greatest disaster ever to occur within recorded history.*** As an example of the value of this library if it existed today, it is said ***there is not enough money in the entire world, if it was all collected, that could purchase this library.***

Let us now return to the Sepher Ietzirah. The Sepher Ietzirah presents the process whereby God created all that exists by means of the Hebrew letters. It explains the sacred symbolism of the Hebrew alphabet. Hebrew is the sacred language of Martinism because the Hebrew letters have a versatility of use that is not present in our modern alphabet. Rather than make this lecture too technical I will furnish you with some notes for your individual study. Please keep these notes carefully, study them, and do some additional research of your own.

The Sepher Ietzirah also explains the correspondences of the Hebrew letters to the varied forces that brought Man, Nature and the cycle of Time into existence. It is a small book comprising only six chapters and is recommended reading for Martinists and indeed for all students of the esoteric. I strongly urge each of you to obtain a copy of this inexpensive book ***and study it.*** You will find it to be a true friend on your journey through life.

According to the Sepher Ietzirah, God created the World in 32 mysterious paths of wisdom, symbolized by 10 Numbers and the 22 letters of the Hebrew alphabet. First there were the three Mothers: ***Aleph, Mem*** and ***Shin*** which represented the three primordial elements ***Air, Water*** and ***Fire.*** Creation then proceeded by the formation of seven forces endowed with a ***dual character*** and which produced the planets in the Universe and the seven major antitheses of life in man. Because of their duality these phases of creation are symbolized by seven letters which have two pronunciations: one hard and one soft. For this reason they are known as ***double letters.*** A further stage of creation is symbolized by the 12 ***single letters.***

The seven double letters are: ***Beth, Gimel, Daleth, Kaph, Peh, Resh*** and ***Tau.***

The oppositions are: Life/Death; Peace/War Wisdom/Foolishness; Wealth/Poverty; Beauty/Ugliness; Fertility/Sterility; Dominion/Dependence.

The work at our last conventicle introduced us to the cyclic pattern of nature and immediately made

us consider the workings of reincarnation and karma, because these laws are responsible for the cyclic recurrence of man upon earth.

I wonder if you have thought about this phenomenon and how it fits in with our individual efforts toward reintegration?

In discussing the Martinist Order's teachings regarding eschatology (the doctrine of final things, as death, judgement, etc.) we refer to a statement made by our V::: M::: Martinez Pasquales, who said: "In the end all will come back to the beginning." This statement means that, by the process of reintegration, man will in the end achieve his long-lost unity with Omneity.

But the process of reintegration involves in principle these two fundamental doctrines of mysticism: Reincarnation & Karma. However obscure and unfamiliar these terms may seem, and however vaguely they may have been presented to the profane or to students of unauthenticated schools of mysticism, the Martinist teaching is straightforward and simple. A child in school is not able to evaluate his different studies properly, nor is he ordinarily aware of their purpose or where they are leading him. He judges them as hard or easy, interesting or boring and deals with them as his judgements dictate under the demands of the teacher. Oftentimes, he underestimates the worth of one study because he finds it easy and overvalues another because he finds it more difficult. He is willing to put forth extra effort at times in order to avoid having to repeat his work, should he fail to meet the requirements. The student is, moreover, to some degree, aware of the operation of justice, for he realizes that he need only accomplish the, lesson set for the day and that he will not be expected to know that which he has not had the opportunity to learn. It will also become evident after a time, that complete knowledge of any subject can neither be presented, nor assimilated in one day, and for that reason, the student each day is assigned only so much, and provided with an ample period of rest in order that each new day may find him sufficiently rested to grasp that day's new lesson.

In much the same way, man learns the lessons of life. Since complete knowledge of life, however, can never be gained in the short span of the usual human life, it is reasonable to believe that the justice of the Creator equals that of man and so does not pass final judgement on man on the basis of his incomplete experience, but allows him as many opportunities as are necessary to bring complete knowledge.

Such, in the simplest terms, is the teaching of reincarnation as Ma.rtinism expounds it. Since the time of our first emanation from the bosom of Omneity as individual cells, we have had numerous earthly experiences in different physical bodies as different personalities. Throughout these experiences, ***our Inner Self*** *has* ***been the same,*** and through the cycle of earthly existences the separate lessons and experiences of each lifetime have accumulated as added wisdom.

The final goal of this process is the perfection of Selfhood, to the point where earthly experience is no longer required because study and growth, as well as consistent efforts at reintegration has brought that person again to union with Omneity. We become "a pillar in the Temple of God and we go out no more." (Rev. 3:12). (For those brethren interested in esoteric Christianity, the parable of the Prodigal Son, who left his Father's home and journeyed forth to experience life, and then returned home, is the story of our Fall and Reintegration)

Logically and necessarily joined with the doctrine of reincarnation is the companion Law of Karma, or compensation. Karma is simply the carrying over of the basic physical laws of Cause & Effect into the personal, moral and spiritual realm. Simply put, it means that good thoughts and actions result in positive, similar consequences, whereas evil actions and thoughts will ultimately bring sorrow and suffering upon those who express them, plus the necessity for compensation. ***Karma is universal, divine justice in eternal operation. That which man sows, he will eventually reap; if not in this life, then in a succeeding one. There is no escaping the***

EFFECTS of the CAUSES we put into motion.

Reincarnation and Karma are immense topics, brethren, and their numerous subtleties and implications will be more fully explored at a later date, especially after you have attained the status of a fully qualified S:::I:::. In the meantime, reflect upon the substance of the laws as given — and note their inherent reasonableness — as well as their deep significance.

QUESTIONS FOR DISCUSSION

Why did Omneity emanate the Creation? (Look for your answer in Liber 2, page 2)

What is the Qabala; is it a book?

Where did the Qabala come from?

Do we have a new "Inner Self" with each incarnation?

What ***is*** our "Inner Self?"

In the Christian New Testament, Luke 16:19-31, it is related that a certain rich man made wealth an occasion for personal indulgence. He lived luxuriously, dressed extravagantly, and denied himself nothing. Wealth was to him merely the means for personal gratification.

A beggar named Lazarus was known by this man to be in dire need. He was not only poor and hungry, but he was also diseased and unable to care for himself. Lazarus begged for food and was given crumbs from the rich man's table. He pleaded that something be done to rid him of his affliction but the dogs did more for him by licking his sores than the rich man did.

In time, the story tells us, both Lazarus and the rich man died. Lazarus, the beggar, was accorded treatment vastly different from his earthly experience, and the rich man was confined to a place of torment. Realizing their reversed positions, the rich man called for Lazarus to be sent to ease his torment; but he was told that "thou in thy lifetime received thy good things and likewise Lazarus evil things, but now he is comforted and thou art tormented."

The lesson intended is not that man's position later will be reversed, but rather that JUSTICE RULES and each must experience for himself the ***effects*** of whatever ***cause*** he initiates.

The rich man and Lazarus are also symbols of the pair of opposites, Wealth & Poverty, one pair of the seven major oppositions we encounter in life. Wealth is certainly not wicked, but it may lead to wickedness when it is made the means of selfish indulgence and allowed to blind the vision of the individual possessing it, to the responsibilities it imposes. Poverty, as depicted by the state of Lazarus, is unwholesome and undesirable, but it may serve to teach a valuable lesson if there is willingness to accept it.

As Plato taught: "Wealth is the parent of luxury and indolence; poverty of meanness and viciousness; and both of discontent." ***Neither is to be sought for. Both are to be avoided.*** If one has wealth he must rule it carefully and meet the obligations which fall to him as the possessor of it. If he is in poverty, he must strive to bear it with good grace and make every effort to lift himself out of it.

It must be seen too, that Wealth & Poverty are not of material things only. There can be ***spiritual*** wealth and ***spiritual*** poverty. And wealth of knowledge or poverty of ignorance. Whatever their nature ***both impose responsibilities and both teach lessons.*** As Men of Desire, it is our necessity to recognize these opposites and bring them into balance. If we have wealth, whether it

consists of money, ideas or time, we must use it for the good of the collectivity. We must relieve distress, mental and physical. We must devote our time and our ideas to the purpose of humanity's upliftment.

On the other hand, if poverty is our experience, we must seek for the lesson to be found in it. We must dignify it by refusing to make of it the occasion for hatred, resentment, or bitterness. We must put as many limits on it as we can, never believing that poverty of material things makes necessary poverty of ideas and spiritual values as well.

May you ever dwell in the Eternal Light of Divine Wisdom.

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LECTURE
Initiation

Brothers & Sisters:

It has been the obligation of the true mystic Order to preserve and transmit fundamental truth. This is accomplished through Initiation and the use of symbols.

Initiation demonstrates certain universal laws, and symbols have been given to explain these laws. It is the universal and eternal nature of its elements that gives to Martinism its significance. Its symbols, being fundamental and truly mystic, contain almost endless application. The symbol of the Hierarchy of Light with which we became acquainted, well illustrates the triadic nature of all things, even the three great classifications or divisions of men. As there are three gradations of light; so are there three gradations of men. First, there is the commonality which dwells in the shadows: blind, ignorant, living largely for the satisfaction and gratification of the appetites. It is but vaguely aware that life has a purpose or that Light such as has been preserved throughout the ages may be had. It makes little or no effort to reach a higher level of living or acting than that which seems natural and is accomplished with the least effort. Its questions center always in the lowest realms of thought and its answers represent the greatest distortion of truth. In the Hierarchy of Light, the light of the majority of men is only darkness.

Above this gross level of society are those whose aspirations have been awakened, whose natures have been somewhat disciplined and whose desires have become spiritualized. They are no longer content with the shadows, for the presence of Light stirs a faint response in their minds and hearts.

They struggle to open themselves more fully to the Light, although, not knowing its true effulgence, they often fail to recognize its messengers. These dwellers in the penumbra we call Men of Desire; symbolically the initiate may be said to have achieved that classification at the end of the Associate Degree. In the Hierarchy of Light, the Men of Desire are represented by the dissipation of darkness to the degree of penumbra.

At the apex of the pyramid of men stand those truly advanced and perfected beings who are the true leaders and teachers of whose company we aspire to become a part. They are the Unknown Superior Ones who mark out our path in Martinism and shed their Light and their Love over our Conventicles.

Their number is small compared with those in the other two grades; yet by the rite of the mystic cordelier, all Men of Desire are linked to them. In the Hierarchy of Light, they are represented by pure white.

Thus we may trace the plan of man's spiritual evolution from gross ignorance to growing enlightenment, to a state of wisdom and attainment.

Our luminaries have taught us that truth is one even when coming from sources seemingly opposed and at variance with each other; so, in Martinism, we seek to discover this essential oneness, no matter where it is found, or what the channel through which it comes. In bridging the gap between the viewpoints of science and religion, we establish a way acceptable and agreeable to both.

To do this so as to lead most surely to the right understanding of fundamentals, while still allowing the utmost freedom in individual interpretation, our teachers have chosen to follow the traditional pattern of mystical instruction.

Such was the method used by Moses. He wrote of the beginning in words ***carefully chosen and capable of several levels of interpretation.*** This allowed men to be comforted and reassured... even when not wholly comprehending. ***The Light which veiled Moses' instruction was such that it could not be penetrated by the commonality of*** *men;* yet the Men of Desire walked surely by it and those of the highest grade were one with it.

We shall find our best approach to fundamental truth to be through a consideration of Moses' teachings. The mysteries of the early Hebrews (the Qabala) were closely guarded by the Sons of the Doctrine and many of their secrets were derived from Egypt and, later on, from Babylonia. We are told in Scripture that Moses was learned in all the wisdom of the Egyptians (Acts 7:22) and that in the first five books of the Pentateuch he has esoterically laid down the principles of the Secret Doctrine. He initiated 70 elders into the mysteries (as recorded Numbers 11:24), which they in turn transmitted from "mouth to ear". Moses kept the Secret Law secretly and transmitted it to the elect. He also compiled the public, or exoteric law, for the multitudes or commonality. In our expositions, then, we shall have the help of those trained in Moses' school, and we can begin our work of reconciliation in confidence by teaming the true nature of creation and the birthright of every human being.

Once we know our birthright, we can the more easily determine the nature of our rightful place in the divine plan and the more intelligently act to make i_1. securely ours.

In this regard, our V::: M::: Louis-Claude de Saint-Martin has written: "At the first glance which Man directs upon himself, he will perceive without difficulty that there must be a science or an evident law for his own nature since there is one for all beings, though it is not universal in all, and since even in the midst of our weakness, our ignorance, and humiliation we are employed only in the search after truth and light. Albeit, therefore, that the efforts which man makes daily to attain the end of his researches are rarely successful, it must not be considered on this account that the end is imaginary. It is only that man is deceived as to the road which leads thereto and is hence in the greatest of privations since he does not even know the way in which he should walk. The overwhelming misfortune of man is not that he is ignorant of the existence of truth but that he misconstrues its nature. What errors and what sufferings would have been spared us if, far from seeking truth in the phenomena of material nature, we had resolved to descend into ourselves and had sought to explain material things by man, and not man by material things; if, fortified by courage and patience, we had preserved in the calm of our imagination the discovery of this light, which all of us desire with so much ardour."

Of the truth of the statement: "the overwhelming misfortune of man is not that he is ignorant of the existence of truth but that he misconstrues its nature," we have daily evidence. It is this fact which makes the corrective supplied by mystical teaching so valuable. Because man has become enslaved by his environment and no longer gives heed to his birthright, it is all the more necessary for mystic instruction to reawaken him.

Of the exact nature of God, mysticism forbears to speak, for the limited senses of man can never compass the Infinite, and to attempt it would but further confuse. It is better to consider the character of the Infinite as it manifests itself in creation and thereby learn by indirection that which in time will unfold into fuller comprehension.

Without attempting definition, Moses wrote simply: "In the beginning, God created the heaven and the earth." (Genesis 1:1)

The account then sets forth in detail the ***unfolding*** aspects of the Creator's nature, showing each stage of creation devoted to a particular kind of activity. In all, six stages, or "days", are recorded, with a final day or period in which Moses tells us God rested or returned to Himself.

The important ideas for us in this account are not necessarily the most obvious. Certainly, they are not those which have intrigued the minds of theologians.

First, it should be noted that creation was a continuing process, not accomplished instantaneously but occupying several stages called "days". In Moses' school, the descriptive word ***emanation*** was understood by the word ***day*** and this conveyed the thought of ***unfoldment.*** Scientifically, this might be compared to the process of condensation whereby a gas condenses to a liquid and a liquid to a solid. From the invisibility of utter infinity, visible things became manifest.

Out of the darkness of the void, the Invisible, Unmanifest and Unknowable Godhead moved upon the face of the waters: "And God said, Let there be light." (Genesis 1:3)

Thus, Light was the first creation, or emanation, of Omneity and became the first "day". (Note however that this Light is not what we know commonly as "daylight". Daylight is an emanation of the sun, and the sun and other luminaries were not emanated until later.) The heaven, or the firmament, was the second; the earth and its flora were the third, the luminaries the fourth; the fish of the sea and the fowl of the air the fifth; and cattle, living creatures and man the sixth. After six such active stages or days of emanation, there followed a seventh in which God returned to that impenetrability beyond man's comprehension from which He had first manifested Himself.

Into this realm of impenetrability, man could enter only in theory, and that in negative fashion. He expressed this as a trinity made up of the Not Limited, the Light of the Not Limited, and the Not Being Itself.

This trinity, together with the seven days of creation, produced by addition the number ***ten,*** referred to in earliest records of Moses' school as the decade. In fact, the Sepher Ietzirah uses this term in referring to creation's manifestation. There we read: "The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the Lord is one and there is not a second one, and before one what wilt thou count?"

Again, in that section of the Talmud called the *Aggada,* it is written: "The world was created on ten things: on wisdom, on understanding, and on knowledge, on strength, on reproof, and on courage, on justice and righteousness, on kindness and mercy."

As we shall later learn, this decade and the 22 letters of the Hebrew alphabet are rich in symbolic meaning and altogether essential to the complete esoteric understanding of what Moses wrote in the Book of Genesis.

May you ever dwell in the Eternal Light of Divine Wisdom.

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Notes for Students

1. The Martinist Order transmits its teachings by the intellectual method of analogy, in order to bring to comprehension the abstract principles of God, of Man and of Nature.

2. Every idea has ***form and motive, letter and spirit,*** an ***exoteric*** or outer and an ***esoteric*** or inner meaning.

3. Modern languages have evolved so far from their original conception, that they have become nothing but the vehicle of thoughts to which they are no longer directly related. The primitive language of man was that of symbols. These were the outer manifestations of the Angelic tongue of his First Estate. From these symbols were evolved languages in which the letters and words preserved the original symbolic form of the ideas they expressed. These ancient languages have become the sacred languages of the great religions.

4. Ancient Hebrew is the sacred language of Martinism. Each Hebrew letter had five different values:

(1) A phonetic value.
(2) A numerical value.
(3) A positive ideogramatic value when standing on its own. (An ideogram is a figure which suggests the meaning picture of hieroglyphic.
(4) A relative or comparative value when accompanied by other letters.
(5) An effective talismatic value combining the powers of thought, word and action.

5. Aleph, , is formed by 2 Yods (the 10th letter of the Hebrew alphabet) placed on either side of a Vau (the 6th letter). We thus have one letter formed out of 3 letters. This is symbolical of one Light arising out of 3 different luminaries and stands for the principle of **UNITY** arising from diversity. Aleph thus represents the three luminaries.

6. The Numerical Value of Aleph is **ONE**, it is the first letter of the Hebrew alphabet. However: being formed of 2 Yods and 1 Vau, it also has a value of 26. This figure is obtained by adding the value of the 2 Yods (10 + 10) to that of Vau (6). From our principles of Theosophic reduction, we remember 26 = 8. It can therefore be said that **ALEPH** has three numerical values: 1, 26 and 8.

Let us examine the meaning of each of these values:

26 is the value of the Divine Incommunicable Name: Yod-He-Vau-He. (10 + 5 + 6 + 5 = 26).

Eight, formed of 2 superimposed spheres (Heaven & Earth) is the symbol of the all-pervading Mind of God.

We can see therefore that the 3 numerical values of **ALEPH** refer to three aspects of the Divine: (a) Its absolute identity, (b) Its latent creative power expressed by the Word, (c) The Universality of God's presence in Whose Mind is all that exists.

7. A study of the Hebrew language would go beyond the scope of basic Martinist work and may

even be beyond the abilities of most of us. We shall simply study the symbolism of those letters which bear directly on Martinism and leave each member to delve more deeply through his/her own study, if they have the interest. It would be useful, however, if you would practice copying the Hebrew alphabet so as to become familiar with the letters. Be guided by the chart provided in Liber Three. Also, it would be a great help for your own edification if you would read some introductory work on the Qabala. *The Kaballah* by Charles Ponce is usually readily available. Suggestion: In approaching the study of the Qabala it would be a good idea to go slowly. It is a recondite subject. Take it easy!

8. It was said that Hebrew is the sacred language of Martinism because of its affinity with the Primitive Language of Man: that of symbols. These symbols were the tools used by Man to communicate the principles and truths which he had brought down from his First Estate. Man occupied at one time a different place in the Divine Plan than the one in which he now finds himself. In that former place, his First Estate, Man had enjoyed faculties and privileges which he lost when he fell from that spiritual condition, into the world of matter where all is division and opposition.

9. When in his First Estate, Man knew what we could call the Angelic Tongue. At that time, Man had no need of symbols to communicate outwardly because the whole of Humanity had but ***One collective consciousness*** and all communications were effected ***inwardly.*** When Man fell, this common consciousness split into numerous ***individualities*** and each division lost the faculty of communicating inwardly with the others. Communications then required a vehicle that would carry the thought expressed to the individuals to whom it was addressed. Out of this necessity therefore, were born symbols and languages.

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LECTURE
The Tree of Life

Dear Brothers & Sisters:

In the Lecture entitled "Initiation", certain ideas, drawn from the writings of Moses, were presented. As has been indicated, Moses' writings are couched in words capable of several interpretations. In fact they had a ***simple meaning, a symbolic meaning,*** and ***a sacred or hieratic meaning.*** The first two might be expressed by the spoken word; but the deepest or sacred hieratic meaning can only be read in the ***sign*** of the word itself. It is for this reason that it is quite impossible to penetrate the real intent of Moses' writings by reading an English translation.

Students of Moses' school were committed to guarding and exactly transmitting his teachings and since they were in every respect true to their obligation, that original sacred meaning is still preserved, but only in the original Hebrew in which it was written. It is designated "Received Wisdom" or Qabala; but not all readers of Hebrew, not even those who have so carefully preserved the ancient text, are able to speak correctly of that which they have guarded.

Since this is true, it may be understood how much less those outside the tradition itself have been able to penetrate the sacred text and know of a surety Moses' intent. In spite of this, countless religious dogmas have arisen on varying interpretations of the books of Moses, and endless disputes have been engendered because man has recognized the importance of the Bible's teaching even when that teaching is but imperfectly comprehended.

Both Jews and Christians have based their religions squarely upon the Bible, in most cases without knowledge of the hierarchic nature of Moses' writing and almost without any inkling of the highest

or most important layer of meaning contained in it. Even our teachers in the Mystery Schools have often chosen to be obscure on such fundamental matters rather than disclose to immature or unready minds truth which would appear meaningless. For this reason, in our Martinist Order, we proceed slowly, counseling the Associate to prepare himself by meditation and contemplation for the explanations that will be gradually unfolded.

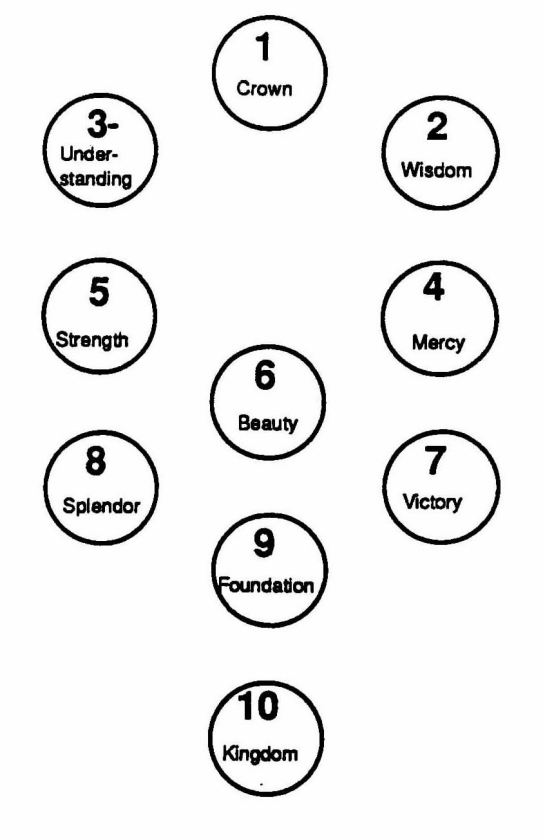
The time-honored questions of philosophy and religion could have been answered immediately if proper knowledge of Moses' teachings had been available. Endless speculation regarding the Fall Of Man, Free Will, the nature of Good & Evil, as well as man's purpose on earth, could have been avoided had the teachings reserved for the initiate been permitted to reach all.

That such procedure was not deemed the one to be followed has resulted in most of mankind's living by half-truths and false knowledge, and has obligated the candidate for the mysteries to ***unlearn*** much that he had previously accepted as true. It is for this reason that you were questioned thoroughly prior to your Initiation, to ascertain your readiness to accept new viewpoints and to re-examine the essentials of science, philosophy and religion.

In the Lecture entitled "Sepher Ietzerah", we approached the matter of creation as it shaped itself in the thought of Omneity, the pattern of which was seen to be a series of ***emanations*** of Infinity. The number of such emanations being ten, counted as a triunity, and a heptad comprising the seven days of creation. The name ***decade*** was chosen to suggest the completeness and invariability of the whole.

Following the explanations of the Qabalists (they of the Received Tradition) we shall find these ten emanations spoken of as ***Sephiroth***. Although ten in number, these Sephiroth were still counted ***one,*** for all are/were but aspects of, and not separated from, the Infinity from which they came. As light seen through colored vessels is one light even though manifesting differently. so God exhibiting Himself under various aspects remains One. Or in Saint-Martin's words: "As all things in God are united by a universal communication, there is nothing separable in His nature. Each faculty is the universality of His faculties, and the universality of His faculties is found in each."

Let us consider, as the Qabalists did/do, these ten essential and unvarying facets of the Godhead called the Sephiroth, or divine decade. They are, in their proper order:(1) Crown, (2) Wisdom, (3) Intelligence or Understanding, (4) Mercy, (5) Strength or Force, (6) Beauty, (7) Victory, (8) Splendor, (9) Foundation, (10) Kingdom



These terms may seem to be without particular distinction. This is partly because their English translations do not carry their complete Hebrew significance and also, because the words themselves are too familiar to us to be associated in our thought with any esoteric meaning.

These Sephiroth constitute a representation of Infinity in action, giving us a picture of creation, outlining the path of creation's fall, and setting forth the pathway of man's ascent. They are also the basis for the mystic's conviction of the triadic pattern of things. This particular way in which the emanations are diagramed is known as ***The Tree Of Life.***

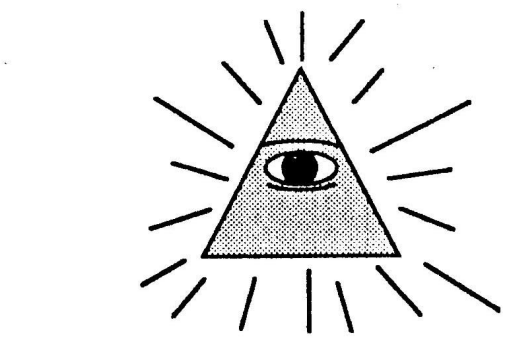
If we were to diagram the Sephiroth, we should do so by three triangles, one below the other, with a single dot below the third. The triangle farthest removed from our sphere of density is that made up of the first three Sephiroth: ***Crown, Wisdom,*** and ***Understanding.*** This, we must remember, embraces those aspects of God most difficult for man to comprehend. Their character is too near the boundaries of Infinity for man to do more than call them the Trinity. They do, in fact, in one school of thought, represent that which became for orthodox Christians the Father, Son and Holy Spirit although such terms are hardly adequate. Nonetheless, this Trinity has often been symbolized by an equilateral triangle with its apex pointing upward, containing within it the All-seeing eye and surrounded with a glory.

This matter of the representation of the Trinity Of Life will engage our attention when we enter into much more work in the future, for the Trinity can be represented in other ways which would be beyond the scope of our comprehension at this time.

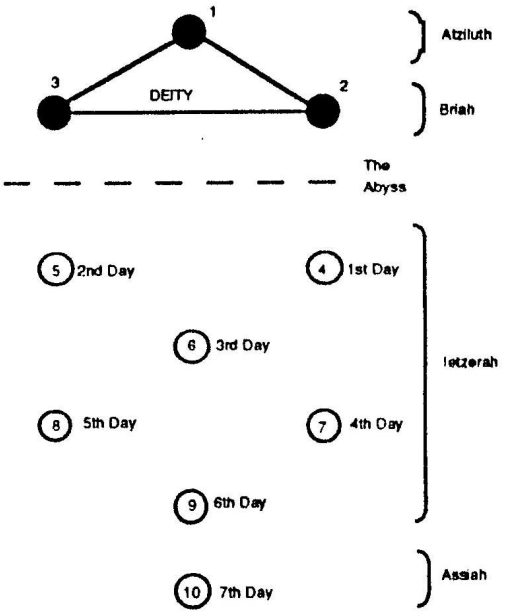
The world or realm of consciousness, inhabited or characterized by ***Crown,*** was called by the Qabalists ***Atziluth,*** or World of the Archetype. Please look up in your dictionary this word ***Archetype*** and have a clear understanding of its meaning. Atziluth is the realm of Seed ideas. It is, therefore, the germinal plane or stage of perfect intellection. The mother letter ***Shin,*** suggesting celestial fire, is assigned to Atziluth.

Next is the world or level of consciousness expressed by the two Sephiroth: ***Wisdom*** (2), and ***Understanding*** (3). This is ***Briah,*** the World of Creation. Out of the waters, creation took its rise. The mother letter ***Mem,*** governing the watery element, is assigned to Briah. Now, make this mental note: ***Duality begins in Briah.***

The world or level of consciousness immediately above, or preceding, our earth is expressed by the Sephiroth: Mercy, Strength, Beauty, Victory, Splendor and Foundation. This is called the ***World of Formation,*** an airy plane of pure form called ***Ietzirah.*** it is suggested by the mother letter ***Aleph,*** for air is the breath of life and the animator of form. It is in the World of Formation that we find the "days of creation" thus:



DAY	SEPHIRAH	NAME
1	4	Mercy
2	5	Strength
3	6	Beauty
4	7	Victory
5	8	Splendor
6	9	Foundation



Below these three realms, or higher worlds, stands the one of tangible form which we call the earth. (Material creation, the universe). It is shadowed forth by the tenth Sephirah, named ***Kingdom,*** in the realm of ***Assiah.*** It is associated with the 7th day, marking, as it were, the farthest extension or greatest condensation of the ethereal stuff of the Godhead.

Seen from the standpoint of allegory, our earth is the farthest removed from the light, warmth, and beneficence of the Source of Light; and man, whose home it is, seems little better than an exile. Indeed, considering the gulf which stretches between the world into which man was introduced in the beginning, and that in which he finds himself imprisoned at the present time, "the exile" seems an apt characterization of man. (Kingdom, the 4th World, is in the Realm of Assiah)

Much of the writing of our V::: M::: Louis-Claude de Saint-Martin, was addressed "to man, the exile." To console man in his outcast state and to inspire him with faith in his right to return to those realms which once were his, became increasingly the labor of love to which Saint-Martin devoted himself. His books were widely read and his words of advice eagerly sought, not alone among the followers of Pasquales but among the profane of his own country and of the Continent and abroad.

Martinism seeks to exemplify this spirit of concern for the welfare of those searching for the path of return. It outlines, according to the ability of its teachers and the capacity of its initiates, not only the original powers, abilities, and possessions of man as the favorite creation of Omneity, but also the ways by which those powers, abilities, and possessions (now seemingly lost) may be recovered.

There will be little theory or idle speculation to occupy us in regard to these high matters, for Martinism is intent upon opening a way of understanding whereby man may repossess the inner abilities and reawaken the dormant faculties and commence his journey back to that which may rightly be called his lost heritage.

It will be necessary, however, to retell the story of those significant events in man's past which have often been slighted and whose importance to his spiritual progress have been altogether overlooked.

In our next Liber we shall continue our consideration of the writings of Moses in order that we may properly evaluate those fundamental problems with which man, the exile, is faced and which he must overcome.

May you ever dwell in the Eternal Light of Divine Wisdom.

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Notes for Students

1. An ***ideogram*** is a character, a symbol or figure which suggests the idea of the object, a hieroglyphic. In order that the idea could be expressed verbally, these symbols became associated with a ***sound*** expressing the same meaning. As the system developed, there came compound symbols, each part representing an idea and the sum of these ideas giving rise to another meaning. We can still find examples of this in the written languages of the Far East. Thus in one of the Eastern languages, a symbol depicting a woman when placed by the side of the symbol of a broom, gives, by association of ideas, the symbol of a home. As symbols, alphabets and languages .developed, they have gradually evolved so far away from their original conception that they have become nothing more than the vehicle of thoughts, to which they are no longer directly related. In other words, modern alphabets and languages have no ideogramatic value. This is why Hebrew is the sacred language of Martinism, because ancient Hebrew has an affinity with the primitive language of man, that of symbols.

2. Three important esoteric symbols are those of: ***The Mask; The Cloak; and The Two Columns or Pillars.*** To represent the Mask, we use the Hebrew letter ***Yod*** which has a numerical value of 10 and which also means ***thought,*** both human and divine. Scholars consider the ***Yod*** to be the foundation letter of the Hebrew alphabet. The Cloak is represented by the letter ***Tau,*** 22nd and last letter of the Hebrew alphabet, which symbolizes Truth, Knowledge, the Sun, and Perfect Man. The numerical value is 400. Lastly, the Columns are represented by ***Daleth*** which stands for Power, Strength and Immutability. Its numerical value is 4, which is the number of generation.

3. The Ten Numbers are the Ten Spheres of Creation called ***Sephiroth*** by Qabalists. The pattern of creation is expressed by a symbol which the *Sepher Ietzirah* calls "the decade out of nothing" and Qabalists designate ***"The Tree Of Life".*** The 22 letters of the Hebrew alphabet are called ***stamina*** and are divided into three groups: the three ***Mother Letters,*** or Primordial Elements; the seven ***double letters,*** signifying the major oppositions of life; and the 12 ***simple letters*** which refer to man's specific functioning and activity.

4. All students should have a copy of the *Sepher Ietzirah.* It is a small, inexpensive book which should not only be read, but re-read, studied, contemplated and meditated upon.

5. It has been argued that the conditions of savagery and fear of the unknown drove man to worship, in the same way that the elements drove him to seek shelter in caves. Mystics condemn this idea however and contend that the seeds of worship, which gave rise to religious systems, were ***in-born*** in man and were co-existent with his beginning on earth. In other words, it was there as a memory, carried over or brought down from his previous high estate.

Modern psychology has recognized that behind the unconscious awareness of both humans and animals, there is a ***driving force*** or ***instinctual energy*** called ***Id*** by Freud, and ***Libido*** by Jung. This raw energy surfaces from the unconscious or subconscious mind to the conscious, and manifests itself in what are known as the fundamental instincts. These are:

(1) The self-preservation instinct, or will to live.
(2) The sex instinct, or will to procreate.
(3) The herd instinct, or social urge.

Karl Gustav Jung, the famous Swiss psychiatrist recognized a fourth instinct which he called:

(4) The religious instinct.

According to Jung, the religious instinct is the balancing force that allows man to control and direct his more basic urges. It is also the underlying drive behind man's complex system of morality. Man's desire to discover the truths of nature, his need to define his relationships to the universe, and his belief in the existence of God are all expressions of the religious instinct. We must not, however, confuse the term 'religious instinct' with an actual drive in man towards what is known as organized religion; rather this instinct implies an awareness of a reality that extends beyond the physical world or the senses, to a world of nonphysical or spiritual substance, an awareness unsupported by material evidence but existing solely on the strength of intuition.

These intuitive flashes, these vague rememberings, mystics contend, were brought by man into his earthly experiences, obligations which he possessed in the world of his previous estate. There, it was his duty to have a perfect understanding of all that took place in the universe, to prevent the work of malefactors, to maintain peace and order, and to do everything to manifest the power and glory of Omneity. In this superior state, man had more accurate means for carrying out his religious duties, but in his present physical condition he must use sensible or physical means. As a result he is unable to carry out his religious duties with the same success as in his previous existence.

In all religions, two main factors are involved: ***worship*** and ***attunement.*** These were used by primitive peoples even before there was any highly developed system of ritual or doctrine. With these two principles, the humblest spot can become a temple. Without them even the most ornate shrine could never become a place of worship.

Mystics have always had their altars or Oratories in which they spend time daily in prayer and meditation. The primitives built their sanctums in the open, on a spot apart, and constructed them of the materials at hand. The sacred fire which served to bring the invisible and visible together, burned on the altar, and into the fire were sprinkled aromatic herbs, sweet-smelling spices or fragrant oils. The mysterious power of fire and the atmosphere created by the incense thus brought the mystic into a condition essential for true worship. The passage of time has not changed these basic requisites. Indeed, concurring with this, our V::: M::: Louis-Claude de Saint-Martin has said: "That altar is always surrounded with lamps which never go out and must always burn as long as the altar itself exists. Secondly, man always carries incense with him when he approaches the altar; thereby, he is able to enter into a state of devotion and thus bring about truer acts of his religion."

Today, although there are many religious sects, in essence they are one, just as we have seen that man himself, hiding behind the ***appearance*** of different races, is ***one.*** This should not surprise us for in his original First Estate, he was ***one*** there too. All religions speak of ***one*** living God. All state that every man possesses the germ of the Godhead. The spiritual exercises and practices of all religions, too, have a similar purpose: to bring man into attunement with the ***One.***

It is not surprising therefore, to find that the sacred books of all religions are fundamentally alike. Atheistic writers contend that they have been copied one from the other, but such is not the case.

Each has been received as divine revelation, which rests on the solid and durable foundation of religious practices carried out in man's previous estate. It is well to remember that sacred and religious books have inner, esoteric meanings. Mysticism has been aware of this ever since the time of Origen, the great Church Father and Christian Mystic of the first century A.D., who tried desperately to maintain in the Christian religion the esoteric teachings which were being suppressed and expunged, as the early church shifted into an organization where expediency, power, politics and the control of people became more important than the perpetuation and teaching of spiritual truth.

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ESSAY
Transcendence

Dear Brothers & Sisters:

We frequently hear the words "transcendental" and "transcendence" nowadays, and they are words that have some interesting connotations. They are words which, if we did not have them, we would have to invent others to use in their place. The word "transcend" has a dictionary meaning of "to rise above, to overleap, to surpass, to outstrip, to exceed, to excel." Someone has said that man is unique because he has the power of self-transcendence, the power to overcome, to rise above, to experience life on higher dimensions. The best illustration I can think of which illustrates the meaning of "transcendence" is contained in a book called ***Flatland*** by a man named Edwin A. Abbut. This book was published in England in 1926 and is probably out of print now. However: the author asks the reader to imagine existing in only two dimensions, that is - living in only a flat, level plane, There would be no ups or downs, no verticalness, no third dimension in other words. The reader is asked to imagine two-dimensional people living there, people who can move forward, backward or, sideways, but who have no up or down. Nor can they think up or down, for they themselves are two-dimensional creatures. Their houses would simply be lines drawn on the plane of their existence, i.e. squares, triangles, circles or some other shape with openings for doors and windows like an architectural floor plan for a house. Remember now, that these people cannot look up or down, only forwards or backwards or sideways; their entire life, thinking, feeling and sensing is operating in a flat, two-dimensional plane.

Now, suppose that you, a person living in three dimensions, looks down on that queer flatland with its little creatures skating about and who cannot jump over or duck under any obstacle in their way, involved as they are in a two-dimensional existence. Suppose that you reach down and pick up one of those two-dimensional people and lift him up above the two-dimensional plane and turn him sideways so that he could look down upon his world. What would be his reaction? For the first time, a creature from Flatland actually sees another dimension. What a mind-blowing experience that would be! Just imagine the perspective he would get for the first time. Now, his friends can't see him because they can't look up, they wouldn't have seen him go up, therefore he would have just simply vanished.

Further suppose that you placed him back down in his world after this experience. His friends would suddenly see him appear out of nowhere, and they would all flock around him and ask: "Where have you been?" He tries to tell them, but just imagine the difficulty of a two-dimensional creature trying to relate the idea of a third dimension when there would be no words, no symbols, no concepts, no means of defining it, no way to describe it. He can't say, "I was up there," because

there is no word "up" in his language. He can only stammer and try to find two-dimensional analogies and metaphors to communicate with. Naturally, his friends would have no understanding of what he was trying to explain, and would probably think he was crazy and lock him up.

Can you think of similar situations involving people in our three-dimensional world who have had a fourth-dimensional experience? The first thing that comes to mind is the experience of mystics who try to tell people about the "Kingdom of God" or the "Kingdom of Heaven". Jesus, for example. was like a creature from Flatland trying to communicate something about another dimension, (perhaps a fourth dimension). Each of us is a three-dimensional creature and we have certain experiences in life that we take for granted. All the great mystical teachers of the ages, however, have told us of another dimension, a spiritual dimension, where, as Paul says, "we live and move and have our being."

How do you try to describe heaven? Jesus tried to describe heaven as being within, as a state of consciousness, and he described it as being a seed that grew and developed into tremendous proportions out of its small seed stature, or as leavened dough developing into a whole loaf of bread. He expressed it in many different ways, but he was talking, in other words, about another dimension.

The 91st Psalm is a beautiful meditation that deals with the transcendent experience of life, of things that come when we get into this consciousness of transcendence. It begins, "He that dwelleth in the secret place of the most high shall abide under the shadow of the almighty." This "place" is not a place in space, but a level of consciousness. It is a secret state of mind, and when you get into this state then it says that you abide under a shadow; in other words, you abide under a cloud that shields you from the too hot rays of the sun. You are shielded from the harmful difficulties of life; you live, as someone has said, "in the charmed circle of God's love." All because you dwell in that secret place.

Now, what does that mean? It means, as Jesus once said, that you "live in the world, but you are not of it." You should keep your consciousness in the awareness that you are a whole creature. You may be expressing in part, you may be experiencing limitations in your life, but always you should have the awareness of the larger wholeness in which you live and move and have your being.

This is probably what Jesus had in mind when he said: "Judge ye not by appearances." Now, the appearance of things is basically centered within our three-dimensional perspective, and so if it seems that a situation is at the end of its rope, or a person is near the end of his endurance regarding a physical condition, and the doctors say he is incurable, in a three-dimensional perspective you might be tempted to say, "Well, that's how it is; what can one do?" But from a fourth-dimensional perspective what we see in the three-dimensional world is a partial, perhaps even a distorted, expression of something that is a whole, that is a real experience. Now, this is perhaps hard to understand and is rooted in faith.

How can you have faith that something is done, or that something can be done, when most people believe that something can't be done? Well, faith is rooted in this concept of the fourth dimension; faith is an attitude that is born out of this idea of transcendence, and the abilities of self-transcendence. Faith is, in the symbology of the disciples, the "key to the kingdom." Faith is a key into the world of transcendence, faith that there is more to life than that which is seen, faith that there is more to a person than that which is expressed. Any man has the ability to transcend himself when he develops the secret awareness.

This comes through prayer and meditation, through cultivating an introspective view of life. We need to close our eyes, close out the three-dimensional awareness of life, blot it Out entirely, not thinking in terms of limitations, and as Kalihl Gibran said in his definition of prayer, "...expanding yourself into the living ether." You get the sense that you are a part of the whole, and know then that

you are rooted in wholeness. There is a whole self that has power and capacities beyond anything you have ever known. You just have to be still and know this. This is self-transcendence, and out of this awareness of the larger self of you, comes the confidence to do more than you have ever done, to go further than you have ever gone, to overcome challenges that have seemed totally limiting.

Well, I hope this has given you some kind of an insight into the word ***transcendence.*** Just get the realization that there is that of you that can rise above, surpass, and go beyond the three-dimensional world of yourself. You can get the higher sense, achieve the secret awareness to look beyond the ***appearances,*** to see beyond the horizon, to find the faith and the will to go forward and achieve.

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ESSAY
Discovering Ourselves

When Solomon said, "As a man thinketh within himself, so is he," he pointed to the vital truth that a man is constantly being molded and shaped by the mental attitudes that he holds. Each of us is constantly shaping and molding his destiny, though we rationalize our state and station in life as being the result of inevitable events over which we have no control. The truth is that the experiences of life are important only in the attitudes we form about them.

Fundamental in our study of life is a right understanding about this something we call God. We must begin to turn away from the old concept of a God who is personal and sits in the heavens somewhere, to think of God as universal, as principle, as love, substance, life, power - the essence of all that comes forth in experience. We want to think of God not in a particular locality or as a personality, but as a force which is omnipresent. In considering such an approach to God you may. feel that you have lost the sense of the presence. "They have taken away my Lord," said one who came to "find Jesus." The personal God with which you experience fellowship and communion may seem to be lost. But this is not necessarily so when you get the whole picture.

God is Infinite Mind, and man is an idea in Mind. This idea is an activity in God, a part of God, it is no less than God. But this idea is a self-contained emanation out of Mind that is endowed with the power for unfoldment and expression. The idea forever remains one with Mind and forever has a close communion with Mind. Thus man, as an expression of Mind, is endowed with something of God which goes with him in all experience and has nothing to do but to work for his highest good. It is that something which Jesus referred to as "the Father in me who doeth the work." It is that something in us that is close, ever-personal, ever-nurturing, ever-loving. It is God imminent and active in man; God who knows our needs and whose good pleasure it is to fill these needs in all ways. ***God*** is the principle. ***Christ*** is the ideal of the principle as it is brought into creation. ***Man*** is that creation on its way to the perfect expression of the Christ. So, in a way, this is the Trinity. We have ***Mind:*** God, the universal; ***Idea:*** God the Father principle; ***Expression:*** man in the unfolding expression of God.

But it is important to know that man is not just the third person in the Trinity. Man is whole; man is being in miniature and all the powers of God are available to him. Man is the very activity of God expressing itself as man. Charles Fillmore says: "Man can never discern more than "a segment of the circle in which he moves, although his powers and capacities are susceptible of infinite expansion. He discovers a faculty within himself and cultivates it until it opens out into a universe of correlated faculties. The further he goes into Mind the wider its horizon, until he is forced to acknowledge that he is not the personal, limited being that he appears, but rather the focus of an

infinite idea. That idea contains within itself inexhaustible possibilities. These possibilities are projected into man's consciousness as an image is reflected in a mirror, and thus man is the most important factor in creation. He is the will of God individualized." Fillmore goes on, "You are just as fully the son of God as was Jesus or any other Christ-like man who ever existed. The 'I AM' is the same in all men and all women; it is without limit in its capacity to express the potentialities of God."

The point is that man is forever answering the question, "Who am I?" by the manner of speech. He is saying, "I am this and that and the other." If he says, "I am weak and tired," he is using his potential of spiritual power by dragging it in the dust. If he says, "I am the Christ, the son of the living God," he is harnessing this Divine force within him and lifting himself to his highest potentiality. When the potential "I" is coupled with the all-sufficiency in God, it becomes the "I AM" which is the very name of God and the nature of man's true son-of -God self. So when Jesus said, "Before Abraham was, I am," He was not being facetious or ungrammatical; He was simply stating the truth that "I am the eternal son of God," and that this idea was the spiritual power in the life of Abraham even as it was in His own life and experience. When He said, "I am the way, the truth, and the light," He actually was saying, "I AM" is the way, the truth, and the light. This is the great realization that "I AM" is the way for you and for me. So we want to get away from the consciousness of, "I wish," "I hope," "I can't" and dwell in the "I AM," securing a new facet of being. Couple this "I AM" with whatever it is that you seek to manifest in your life and you harness yourself to tremendous power: "I am success." "I am life." "1 am wholeness." "I am love."

Remember, Fillmore says that you are "the focus of an infinite idea." This is a marvelous thought. The electric light bulb, in a way, is a focus of electrical energy producing light But men knew about electricity for a long time before they knew how to properly focus its potential. Man has known about spiritual things for a long time but without realizing how to give focus to his own innate spiritual power. Jesus said, "Ye are the light of the world, let your light shine." There is the same need in man of producing the focus for transforming the power of God into tangible and visible light and wisdom as there has been in harnessing great forces of the world.

God created man as a perfect idea in Mind and that idea is being projected as an image upon the screen of the soul nature. Man's role is to duplicate this process and to put this image of the Divine idea into the projector of his own consciousness. If you are showing films or slides and suddenly you get a blurred image on the screen you know that your picture is out of focus, so you adjust the focus until it becomes clear. The film picture was all right, but the projector was out of focus. The focus, you see, is our thought preoccupation. What are we seeing? How are we judging ourself and others? "Be ye transformed by the renewing of your mind," by getting your mind in focus, by recognizing consciously your oneness with God.

It is a great day in a man's life when he really begins to discover himself. You see, a person may own attractive land for years without knowing its value. And then he may suddenly strike oil on it; he may take water from the land; he may quarry stone to build buildings; he may cut down trees and use them for lumber. All the natural resources may be there, but first he has to discover and use them. Beneath the surface of every man there is a latent capacity greater than he has ever yet discovered. One discovery leads to another, until man finds the deep wealth of his many possibilities.

You can go to this Infinite Mind as you go to the library for information. This is the key to the control of every circumstance, the solution of every problem, the satisfaction of every right desire: "Be still and know that I am God." One reason for our lack of focus and our lack of effectiveness is that we look to good fortune for happiness and for security in the world around us. To us, the light within is the light intended to aid us in the search for something we have yet to find in time world. But it is not in the world, it is in yourself. Walt Whitman said, "I ask not good fortune; I myself am good fortune." Jesus said, "The kingdom of God is within."

Within ourselves is the potential to become all that in our heart of hearts we desire. Our tendency is to become centered in things, in outer conditions and circumstances. As the poet said, "We live too close to the circumference of our being." When our thoughts are centered in money and things and sense-consciousness, we think that we are merely using life, using substance, using ideas, rather than being the expression or the focus of life and substance and intelligence.

You can discover yourself and discover a new dimension to your life when you realize your oneness with the Infinite process and know that the kingdom of God is within you and all potentiality is yours. Live each day as if you had within you all that you need and seek in that day to give expression to that allness — by the way you think, by the faith that you express, by the way in which you relate to life, and by the way in which you constantly turn to the Almighty. Return within yourself, to relate yourself in oneness with God. "Be still and know that I am God."

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OPTIONAL
Mystic Christianity

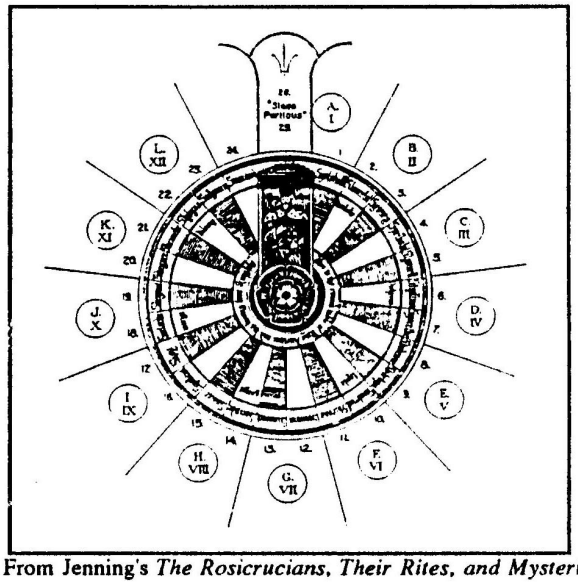
The true story of the life of Jesus of Nazareth has never been unfolded to the world, either in the accepted Gospels or in the Apochrypha, although a few stray hints may be found in some of the commentaries written by the ante-Nicene Fathers. The facts concerning His identity and mission are among the priceless mysteries preserved to this day in the secret vaults beneath the "Houses of the Brethren". To a few of the Knights Templars, who were initiated into the arcana of the Druses, Nazarenes, Essenes, Johannites, and other sects still inhabiting the remote and inaccessible fastnesses of the Holy Land, part of the strange story was told. The knowledge of the Templars concerning the early history of Christianity was undoubtedly one of the main reasons for their persecution and final annihilation. The discrepancies in the writings of the early Church Fathers not only are irreconcilable, but demonstrate beyond question that even during the first five centuries after Christ, these learned men had for the basis of their writings little more substantial than folklore and hearsay. To the easy believer everything is possible and there are no problems. The unemotional person in search of facts, however, is confronted by a host of problems with uncertain factors, of which the following are typical:

According to popular conception, Jesus was crucified during the thirty-third year of His life and in the third year of His ministry following His baptism. About A.D. 180, St. Irenaeus, Bishop of Lyons, one of the most eminent of the ante-Nicene theologians, wrote *Against Heresies,* an attack on the doctrines of the Gnostics. In this work Irenaeus declared upon the authority of the Apostles themselves that Jesus lived to old age. To quote: "They, however, that they may establish their false opinion regarding that which is written 'to proclaim the acceptable year of the Lord.' maintain that He preached for one year only, and then suffered in the twelfth month. [In speaking thus], they are forgetful of their own disadvantage, destroying His whole work, and robbing Him of that age which is both more necessary and more honorable than any other; that more advanced age, I mean, during which also as a teacher He excelled all others. For how could He have had His disciples, if He did not teach? And how could He have taught unless He had reached the age of a Master? For when He came to be baptized, He had not yet completed His thirtieth year, but was beginning to be about thirty years of age (for thus Luke, who has mentioned His years, has expressed it: 'Now Jesus was, as it were, beginning to be thirty years old,' when He came to receive baptism); and (according to these men,) He preached only one year, reckoning from His baptism. On completing His thirtieth year He suffered, being in fact still a young man, and who had by no means attained to advanced age. Now, that the first stage of early life embraces thirty years, and that this extends onward to the

fortieth year, every one will admit; but from the fortieth and fiftieth year a man begins to decline towards old age, ***which our Lord possessed while He still fulfilled the office of a Teacher, even as the Gospel and all the elders testify;*** those who were conversant in Asia with John, the disciple of the Lord, (affirming) that John conveyed to them that information. And he remained among them up to the time of Trajan. Some of them, moreover, saw not only John, but the other apostles also, and heard the very same account from them, and bear testimony as to the (validity of) the statement. Whom then should we rather believe? Whether such men as these, or Ptolemaeus, who never saw the apostles, and who never even in his dreams attained to the slightest trace of an apostle?"

Commenting on the foregoing passage, Godfrey Higgins remarks that it has fortunately escaped the hands of those destroyers who have attempted to render the Gospel narratives consistent by deleting all such statements. He also notes that the doctrine of the crucifixion was a *vexata questio* among Christians even during the second century. "The evidence of Irenaeus," he says, "cannot be touched. On every principle of sound criticism, and of the doctrine of probabilities, it is unimpeachable."

It should further be noted that Irenaeus prepared this statement to contradict another apparently current in his time to the effect that the ministry of Jesus lasted but ***one*** year. Of all the early Fathers, Irenaeus, writing within eighty years after the death of St. John the evangelist, should have had reasonably accurate information. If the disciples themselves related that Jesus lived to advanced age in the body, why has the mysterious number 33 been arbitrarily chosen to symbolize the duration of His life? Were the incidents in the life of Jesus purposely altered so that His actions would fit more closely into the pattern established by the numerous Savior-Gods who preceded Him?



From Jenning's *The Rosicrucians, Their Rites, and Mysteries*

THE ROUND TABLE OF KING ARTHUR

According to tradition, Arthur, when a boy of fifteen, was crowned King of Britain, in A. D. 516. Soon after his ascension to the throne he founded the Order of the Knights of the Round Table at Windsor. Thereafter the Knights met annually at Carleon, Winchester, or at Camelot, to celebrate Pentecost. From all parts of Europe came the brave and the bold, seeking admission into this noble order of British knighthood. Nobility, virtue, and valor were its requirements, and those possessing these qualities to a marked degree were welcomed to King Arthur's court at Camelot. Having gathered the bravest and noblest Knights of Europe about him, King Arthur chose twenty-four who excelled all others in daring and integrity and formed of them his Circle of the Round Table. According to legend, each of these Knights was so great in dignity and power that none could occupy a more exalted seat than another, so when they gathered at the table to celebrate the anniversary of their foundation, it was necessary to use a round table that all might occupy chairs of equal importance.

While it is probable that the Order of the Round Table had its distinctive rituals and symbols, the knowledge of them has not survived the ages. Elias Ashmole, in his volume on the Order of the Garter, inserted a double-page plate showing the insignia of all the orders of knighthhood. the block set aside for the symbol of the Round Table being left blank. The chief reason for the loss of the symbolism of the Round Table was the untimely death of King Arthur upon the field of Kamblan (A.D.542) in the forty-first year of his life. While he destroyed his bitter enemy, Mordred, in this famous battle, it cost him not only his own life but the lives of nearly all his Knights of the Round Table, who died defending their commander.

That these analogies were recognized and used as a perusal of the writings of Justin Martyr, another second-century authority. In his *Apology,* Justin addresses the pagans thus:

> "And when we say also that the Word, who is the first-birth of God, and that He, Jesus Christ, our Teacher, was crucified and died, and rose again, and ascended into heaven, we propound nothing different from what you believe regarding those whom you esteem sons of Jupiter. And if we assert that the Word of God was born of God in a peculiar manner, different from ordinary generation, let this, as said above, be no extraordinary thing to you, who say that Mercury is the angelic word of God. But if any one objects that He was crucified, in this also He is on a par with those reputed sons of Jupiter of yours, who suffered as we have now enumerated."

Commenting on the foregoing passage, Godfrey Higgins remarks that it has fortunately escaped the hands of those destroyers who have attempted to render the Gospel narratives consistent by deleting all such statements. He also notes that the doctrine of the crucifixion was a ***vexata questio*** among Christians even during the second century. "The evidence of Irenaeus," he says, "cannot be touched. On every principle of sound criticism, and of the doctrine of probabilities, it is unimpeachable."

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From this it is evident that the first missionaries of the Christian Church were far more willing to admit the similarities between their faith and the faiths of the pagans than were their successors in later centuries.

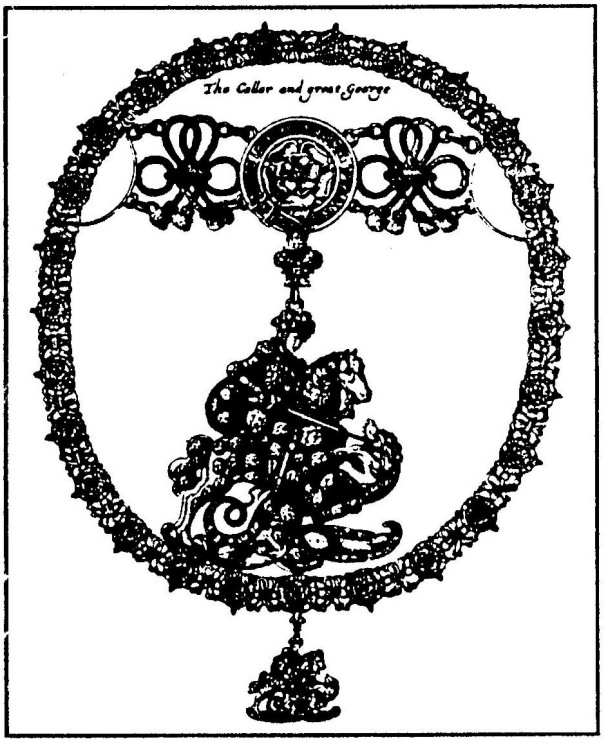
In an effort to solve some of the problems arising from any attempt to chronicle accurately the life of Jesus, it has been suggested that there may have lived in Syria at that time two or more religious teachers bearing the name ***Jesus, Jehoshua, or Joshua,*** and that the lives of these men may have been confused in the Gospel stories. In his ***Secret Sects of Syria and Lebanon,*** Bernard H. Springett, a Masonic author, quotes from an early book, the name of which he was not at liberty to disclose because of its connection with the ritual of a sect. The last part of his quotation is germane to the subject at hand:

> "But Jehovah prospered the seed of the Essenians, in holiness and love, for many generations. Then came the chief of the angels, according to the commandment of GOD, to raise up an heir to the Voice of Jehovah. And, in four generations more, an heir was born, and named Joshua, and he was the child of Joseph and Mary,

devout worshippers of Jehovah, who stood aloof from all other people save the Essenians. And this Joshua, in Nazareth, reestablished Jehovah, and restored many of the lost rites and ceremonies. In the thirty-sixth year of his age he was stoned to death in Jerusalem."

Within the last century several books have published to supplement the meager descriptions in the Gospels of Jesus and His ministry. In some instances these narratives claim to be founded upon early manuscripts recently discovered; in others, upon direct spiritual revelation. Some of these writings are highly plausible, while others are incredible. There are persistent rumors that Jesus visited and studied in both Greece and Indian and that a coin struck in His honor in India during the first century has been discovered. Early Christian records are known to exist in Tibet, and the monks of a Buddhist monastery in Ceylon still preserve a record which indicates that Jesus sojourned with them and became conversant with their philosophy.

Although early Christianity shows every evidence of Oriental influence, this is a subject the modern church declines to discuss. If it is ever established beyond question that Jesus was an initiate of the pagan Greek or Asiatic Mysteries, the effect upon the more conservative members of the Christian faith is likely to be cataclysmic. If Jesus was God incarnate, as the solemn councils of the church discovered, why is He referred to in the New Testament as "called of God an high priest after the order of Melchizedek"? The words "after the order" make Jesus one of a line or order of which there must have been others of equal or even superior dignity. If the "Melchizedeks" were the divine or priestly rulers of the nations of the earth before the inauguration of the system of temporal rulers, then the statements attributed to St. Paul would indicate that Jesus either was one of these "philosophic elect" or was attempting to reestablish their system of government. It will be remembered that Melchizedek also performed the same ceremony of the drinking of wine and the breaking of bread as did Jesus at the Last Supper.



From Ashmole's *Order of the Garter*

THE GREAT GEORGE AND COLLAR OF THE GARTER

The Order of the Garter was probably formed by Edward III in imitation of King Arthur's Knights of the Round Table, which institution was hopelessly scattered after the battle of Kamblan. The popular story to the effect that the Countess of Salisbury's garter was the original inspiration for the foundation of the order is untenable. The motto of the Order of the Garter is "Honi soit qui mal y pense" (Shamed be he who thinks evil of it). St. George is looked upon as the patron of the order, for he typifies the higher nature of man overcoming the dragon of his own lower nature. While St. George is supposed to have lived during the third century, it is probable that he was a mythological personage borrowed from pagan mythology.

George Faber declares the original name of Jesus was ***Jescua Hammassiah.*** Godfrey Higgins has discovered two references, one in the *Midrashjoleheleth* and the other in the *Abodazara (early J*ewish commentaries on the Scriptures) to the effect that the surname of Joseph's family was ***Panther,*** for in both of these works it is stated that a man was healed "in the name of Jesus ben Panther." The name ***Panther*** establishes a direct connection between Jesus and Bacchus — who was nursed by panthers and is sometimes depicted riding either on one of these animals or in a chariot

drawn by them. The skin of the panther was also sacred in certain of the Egyptian initiatory ceremonials. The Monogram IHS, now interpreted to mean ***Iesus Hominum Salvator*** (Jesus Savior of Men), is another direct link between the Christian and the Bacchic rites. **IHS** is derived from the Greek *YHZ* which, as its numerical value (608) signifies, is emblematic of the sun and constituted the sacred and concealed name of Bacchus. (See *The Celtic Druids* by Godfrey Higgins.) The question arises, was early Roman Christianity confused with the worship of Bacchus because of the numerous parallelisms in the two faiths? If the affirmative can be proved, many hitherto incomprehensible enigmas of the New Testament will be solved.

It is by no means improbable that Jesus Himself originally propounded as allegories the cosmic activities which were later confused with His own life. That the *Xpiotoç, Christos* represents the solar power reverenced by every nation of antiquity cannot be controverted. If Jesus revealed the nature and purpose of this solar power under the name and personality of *Christos,* thereby giving to this abstract power the attributes of a god-man, He but followed a precedent set by all previous World-Teachers. This god-man, thus endowed with all the qualities of Deity, signifies the latent divinity in every man. Mortal man achieves deification only through at-one-ment with this divine Self. Union with the immortal Self constitutes immortality, and he who finds his true Self is therefore "saved." This *Christos,* or divine man in man, is man's real hope of salvation — the living Mediator between abstract Deity and mortal humankind. As Atys, Adonis, Bacchus, and Orpheus in all likelihood were originally illumined men who later were confused with the symbolic personages whom they created as personifications of this divine power, so Jesus has been confused with the *Christos,* or god-man, whose wonders He preached. Since the *Christos* was the god-man imprisoned m every creature, it was the first duty of the initiate to liberate, or "resurrect" this Eternal One within himself. He who attained reunion with his *Christos* was consequently termed a ***Christian,*** or ***Christened,*** man.

One of the most profound doctrines of the pagan philosophers concerned the Universal Savior-God who lifted the souls of regenerated men to heaven through His own nature. This concept was unquestionably the inspiration for the words attributed to Jesus: "I am the way, the truth, and the life; no man cometh unto the Father but by me." In an effort to make a single person out of Jesus and His *Christos,* Christian writers have patched together a doctrine which must be resolved back into its original constituents if the true meaning of Christianity is to be rediscovered. In the Gospel narratives the *Christos* represents the perfect man who, having passed through the various stages of the "World Mystery" symbolized by the thirty-three years, ascends to the heaven sphere where he is reunited with his Eternal Father. The story of Jesus as now preserved is — like the Masonic story of Hiram Abiff — part of a secret initiatory ritualism belonging to the early Christian and pagan Mysteries.

During the centuries just prior to the Christian Era, the secrets of the pagan Mysteries had gradually fallen into the hands of the profane. To the student of comparative religion it is evident that these secrets, gathered by a small group of faithful philosophers and mystics, were reclothed in new symbolical garments and thus preserved for several centuries under the name of ***Mystic Christianity.*** It is generally supposed that the Essenes were the custodians of this knowledge and also the initiators and educators of Jesus. If so, Jesus was undoubtedly initiated in the same temple of Melchizedek where Pythagoras had studied six centuries before.

The Essenes — the most prominent of the early Syrian sects — were an order of pious men and women who lived lives of asceticism, spending their days in simple labor and their evenings in prayer. Josephus, the great Jewish historian, speaks of them in the highest terms. "They teach the immortality of the soul," he says, "and esteem that the rewards of righteousness are to be earnestly striven for." In another place he adds, "Yet is their course of life better than that of other men and they entirely addict themselves to husbandry." The name ***Essenes*** is supposed to be derived from

an ancient Syrian work meaning "physician," and these kindly folk are believed to have held as their purpose of existence the healing of the sick in mind, soul, and body. According to Edouard Schure, they had two principal communities, or centers, one in Egypt on the banks of Lake Maoris, and other in Palestine at Engaddi, near the Dead Sea. Some authorities trace the Essenes back to the schools of Samuel the Prophet, but most agree on either an Egyptian or Oriental origin. Their methods of prayer, meditation, and fasting were not unlike those of the holy men of the Far East. Membership in the Essene Order was possible only after a year of probation. This Mystery School, like so many others, had three degrees, and only a few candidates passed successfully through all. The Essenes were divided into two distinct communities, one consisting of celibates and the other of members who were married.

The Essenes never became merchants or entered into the commercial life of cities, but maintained themselves by agriculture and the raising of sheep for wool; also by such crafts as pottery and carpentry. In the Gospels and Apochrypha, Joseph, the father of Jesus, is referred to as both a carpenter and a potter. In the Apochryphal *Gospel of Thomas* and also that of *Pseudo-Matthew,* the child Jesus is described as making sparrows out of clay which came to life and flew away when he clapped his hands. The Essenes were regarded as among the better educated class of Jews and there are accounts of their having been chosen as tutors for the children of Roman officers stationed in Syria. The fact that so many artificers were listed among their number is responsible for the order's being considered as a progenitor of modern Freemasonry. The symbols of the Essenes include a number of builders' tools, and they were secretly engaged in the erection of spiritual and philosophical temple to serve as a dwelling place for the living God.

From William Law's translation of *The Works of Jakob Böhme*

JAKOB BOHME, THE TEUTONIC PHILOSOPHER

Jakob Böhme was born in the year 1575 in a village near Gorlitz. and died in Silesia in 1624. He had but little schooling and was apprenticed at an early age to a shoemaker. He later became a journeyman shoemaker, married and had four children. One day while tending his master's shoe shop, a mysterious stranger entered who, while he seemed to possess but little of this world's goods, appeared to be most wise and noble in spiritual attainment. The stranger asked the price of a pair of shoes, but young Böhme did not dare to name a figure. for fear that he would displease his master. The stranger insisted and Böhme finally placed a valuation which he felt was all that his master possibly could hope to secure for the shoes. The stranger immediately bought them and departed. A short distance down the street the mysterious stranger stopped and cried out in a loud voice, "Jakob, Jakob, come forth." In amazement and fright, Böhme ran out of the house. The strange man fixed his eyes on the youth - great eyes which sparkled and seemed filled with divine light. He took the boy's right hand and addressed him as follows: "Jakob, thou art little, but shalt be great, and become another Man, such a one as at whom the World shall wonder. Therefore be pious. fear God, and reverence His Word. Read diligently the Holy Scriptures. wherein you have Comfort and Instruction. For thou must endure much Misery and Poverty, and suffer Persecution, but be courageous and persevere, for God loves, and is gracious to thee." Deeply impressed by the prediction. Böhme became ever more intense in his search for truth. At last his labors were rewarded. For seven days he remained in a mysterious condition during which tune the mysteries of the invisible world were revealed to him. It has been said of Jakob Böhme that he revealed to all mankind the deepest secrets of alchemy. He died surrounded by his family, his last words being "Now I go hence into Paradise.'

Like the Gnostics, the Essenes were emanationists. One of their chief objects was the reinterpretation of the Mosaic Law according to certain secret spiritual keys preserved by them from the time of the founding of their order. It would thus follow that the Essenes were Qabalists and, like several other contemporary sects flourishing in Syria, were awaiting the advent of the ***Messiah*** promised in the early Biblical writings. Joseph and Mary, the parents of Jesus, are believed to have been members of the Essene Order. Joseph was many years the senior of Mary. According to ***The Protevangelium,*** he was a widower with grown sons, and in the *Gospel of Pseudo-Matthew,* he refers to Mary as a little child less in age than his own grandchildren.

In her infancy Mary was dedicated to the Lord, and the Apocryphal writings contain many accounts of miracles associated with her early childhood. When she was twelve years old, the priests held counsel as to the future of this child who had dedicated herself to the Lord, and the Jewish high priest, bearing the breastplate, entered into the Holy of Holies, where an angel appeared to him, saying, "Zacharias, go forth and summon the widowers of the people and let them take a rod apiece and she shall be the wife of him to whom the Lord shall show a sign." Going forth to meet the priests at the head of the widowers, Joseph collected the rods of all the other men and gave them into the keeping of the priests. Now Joseph's rod was but half as long as the others, and the priests on returning the rods to the widowers paid no attention to Joseph's but left it behind in the Holy of Holies. When all the other widowers had received back their wands, the priests awaited a sign from heaven, but none came. Joseph, because of his advanced age, did not ask for the return of his rod, for to him it was inconceivable that he should be chosen. But an angel appeared to the high priest, ordering him to give back the short rod which lay unnoticed in the Holy of Holies. As the high priest handed the rod to Joseph, a white dove flew from the end of it and rested upon the head of the aged carpenter, and to him was given the child.

The editor of *The Sacred Books and Early Literature of the East* calls attention to the peculiar spirit with which the childhood of Jesus is treated in most of the Apocryphal books on the New Testament, particularly in one work attributed to the doubting Thomas, the earliest known Greek version of which dates from about A.D. 200: "The child Christ is represented almost as an imp, cursing and destroying those who annoy him." This Apocryphal work, calculated to inspire its readers with fear and trembling, was popular during the Middle Ages because it was in full accord with the cruel and persecuting spirit of mediaeval Christianity. Like many other early sacred books, the book of Thomas was fabricated for two closely allied purposes: first, to outshine the pagans in miracle working, second, to inspire all unbelievers with the "fear of the Lord." Apocryphal writings of this sort have no possible basis in fact. At one time an asset, the "miracles" of Christianity have become its greatest liability. Supernatural phenomena, in a credulous age interpolated to impress the ignorant, in this century have only achieved the alienation of the intelligent.

In *The Greek Gospel of Nicodemus,* it is declared that when Jesus was brought into the presence of Pilate the standards borne by the Roman guards bowed their tops in homage to him in spite of every effort made by the soldiers to prevent it. In *The Letters of Pilate* the statement also appears that Caesar, being wroth at Pilate for executing a just man, ordered him to be decapitated. Praying for forgiveness, Pilate was visited by an angel of the Lord, who reassured the Roman governor by promising him that all Christendom should remember his name and that when Christ came the second time to judge His people he (Pilate) should come before Him as His witness.

Stories like the foregoing represent the incrustations that have attached themselves to the body of Christianity during the centuries. The popular mind itself has been the self-appointed guardian and perpetuator of these legends, bitterly opposing every effort to divest the faith of these questionable accumulations. While popular tradition often contains certain basic elements of truth, these elements are usually distorted out of all proportion. Thus, while the generalities of the story may be fundamentally true, the details are hopelessly erroneous. Of truth as of beauty it may be said that it is most adorned when unadorned. Through the mist of fantastic accounts which obscure the true

foundation of the Christian faith is faintly visible to the discerning few a great and noble doctrine communicated to the world by a great and noble soul. Joseph and Mary, two devout and holy-minded souls, consecrated to the service of God and dreaming of the coming of a Messiah to serve Israel, obeyed the injunctions of the high priest of the Essenes to prepare a body for the coming of a great soul. Thus of an immaculate conception Jesus was born. By ***immaculate*** is meant clean, rather than supernatural.

Jesus was reared and educated by tile Essenes and later initiated into the most profound of their Mysteries. Like all great initiates, He must travel in an easterly direction, and the silent years of His life no doubt were spent in familiarizing Himself with that secret teaching later to be communicated by Him to the world. Having consummated the ascetic practices of His order, He attained to the ***Christening.*** Having thus reunited Himself with His own spiritual source, He then went forth in the name of time One who has been crucified since before the worlds were and, gathering about Him disciples and apostles, He instructed them in that secret teaching which had been lost — in part, at least — from the doctrines of Israel. His fate is unknown, but in all probability He suffered that persecution which is the lot of those who seek to reconstruct the ethical, philosophical, or religious systems of their day.

To the multitudes Jesus spoke in parables; to His disciples He also spoke in parables, though of a more exalted and philosophic nature. Voltaire said that Plato should have been canonized by the Christian Church. for, being the first propounder of the *Christos* mystery, he contributed more to its fundamental doctrines than any other single individual. Jesus discloses to His disciples that the lower world is under the control of a great spiritual being which had fashioned it according to the will of the Eternal Father. The mind of this great angel was both the mind of the world and also the worldly mind. So that men should not die of worldliness the Eternal Father sent unto creation the eldest and most exalted of His powers — the Divine Mind. This Divine Mind offered Itself as a living sacrifice and was broken up and eaten by the world. Having given Its spirit and Its body at a secret and sacred supper to the twelve manners of rational creatures, the Divine Mind became a part of every living thing. Man was thereby enabled to use this power as a bridge across which he might pass and attain immortality. He who lifted up his soul to this Divine Mind and served It was righteous and, having attained righteousness, liberated this Divine Mind, which thereupon returned again in glory to Its own divine source. And because He had brought to them his knowledge, the disciples said one to another: "Lo, He in Himself this Mind personified!"

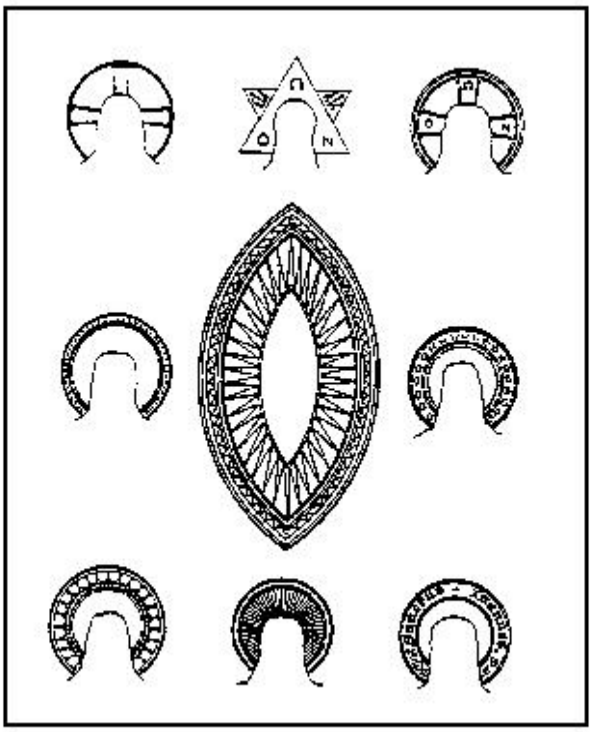
THE ARTHURIAN CYCLE AND LEGEND OF THE HOLY GRAIL

According to legend, the body of the *Christos* (the Spiritual Law) was given into the keeping of two men, of whom the Gospels make but brief mention. These were Nicodemus and Joseph of Arimathea, both devout men who, though not listed among the disciples or apostles of the *Christos,* were of all men chosen to be custodians of His sacred remains. Joseph of Arimathea was one of the initiated brethren and is called by A. E. Waite, in his *A New Encyclopaedia of Freemasonry,* "the first bishop of Christendom." Just as the temporal (or visible) power of the Holy See was established by St. Peter (?), so the spiritual (or invisible) body of the faith was entrusted to the "secret Church of the Holy Grail" through apostolic succession from Joseph of Arimathea, into whose keeping had been given the perpetual symbols of the covenant - the ever-flowing cup and the bleeding spear.

Presumably obeying instructions of St. Philip, Joseph of Arimathea, carrying the sacred relics, reached Britain after passing through many and varied hardships. Here a site was allotted to him for the erection of a church, and in this manner Glastonbury Abbey was founded. Joseph planted his staff in the earth and it took root, becoming a miraculous thorn bush which blossomed twice a year and which is now called the Glastonbury thorn. The end of the life of Joseph of Arimathea is unknown. By some it is believed that, like Enoch, he was translated; by others that he was buried in Glastonbury Abbey. Repeated attempts have been made to find the Holy Grail, which many

believe to have been hidden in a crypt beneath the ancient abbey. The Glastonbury chalice recently discovered and by the devout supposed to be the original Sangreal can scarcely be accepted as genuine by the critical investigator. Beyond its inherent interest as a relic, like the famous Antioch chalice it actually proves nothing when it is realized that practically little more was known about the Christian Mysteries eighteen centuries ago than can be discovered today.

The origin of the Grail myth, as of nearly every other element in the great drama, is curiously elusive. Sufficient foundation for it may be found in the folklore of the British Isles, which contains many accounts of magic cauldrons, kettles, cups, and drinking horns. The earliest Grail legends describe the cup as a veritable horn of plenty. Its contents were inexhaustible and those who served it never hungered or thirsted. One account stated that no matter how desperately ill a person might be he could not die 'within eight days of beholding the cup. Some authorities believe the Holy Grail to be the holy cup used in the rites of Adonis and Atys. A communion cup or chalice was used in several of the ancient Mysteries, and the god Bacchus is frequently symbolized in the form of a vase, cup or urn. In Nature worship the ever-flowing Grail signifies the bounty of the harvest by which the life of man is sustained; like Mercury's bottomless pitcher, it is the inexhaustible fountain of natural resource. From the evidence at hand it would indeed be erroneous to ascribe a purely Christian origin to the Grail symbolism.



From Audsley s *Handbook of Christian Symbolism*

THE NIMBUS AND AUREOLE IN SYMBOLISM

The golden halos around the heads of pagan and Christian saints refer both to their being bathed in the glory of the sun and also to the fact that a spiritual sun within their own natures is radiating its glow-ray and surrounding them with celestial splendor. Whenever the nimbus is composed of straight radiant lines, it is solar in significance; whenever they are united, it symbolizes an harmonious blending of both principles. The circular nimbus is solar and masculine, while lozenge-shaped nimbus, or versica piscis, is lunar and feminine. The same symbolism is preserved in the circular and lozenge-shaped windows of cathedrals. There is a complete science contained in the shape, color, and adornments of the halos of saints and martyrs. A plain golden ring usually surrounds the head of a canonized saint, usually adorned with a St. George Cross, a flowered cross, or a hued cross, with only three of the arms visible.

In the Arthurian Cycle appears a strange and mysterious figure — Merlin, the magician. In one of the legends concerning him it is declared that when Jesus was sent to liberate the world from the bondage of evil, the Adversary determined to send an Antichrist to undo His labors. The Devil therefore in the form of a horrible dragon overshadowed a young woman who had taken refuge in sanctuary to escape the evil which had destroyed her family. When Merlin, her child, was born he partook of the characteristic of his human mother and demon father. Merlin, however, did not serve the powers of darkness but, being convened to the true light, retained only two of the supernatural powers inherited from his father: prophecy and miracle working. The story of Merlin's infernal father must really be considered as an allegorical allusion to the fact that he was a "philosophical son" of the serpent or dragon, a title applied to all initiates of the Mysteries, who thus acknowledge Nature as their mortal mother and wisdom in the form of the serpent or dragon as their immortal father. Confusion of the dragon and serpent with the powers of evil has resulted as an inevitable

consequence from misinterpretation of the early chapters of Genesis.

Arthur while an infant was given into the keeping of Merlin, the Mage, and in his youth was instructed by him in the secret doctrine and probably initiated into the deepest secrets of natural magic. With Merlin's assistance, Arthur became the leading general of Britain, a degree of dignity which has been confused with kingship. After Arthur had drawn the sword of Branstock from the anvil and this established his divine right to leadership, Merlin further assisted him to secure from the Lady of the Lake the sacred sword Excalibur. After the establishment of the Round Table, having fulfilled his duty, Merlin disappeared, according to one account vanishing into the air, where he still exists as a shadow communicating at will with mortals; according to another, retiring of his own accord into a great stone vault which he sealed from within.

It is reasonably certain that many legends regarding Charlemagne were later associated with Arthur, who is most famous for establishing the Order of the Round Table at Winchester. Reliable information is not to be had concerning the ceremonies and initiatory rituals of the "Table Round". In one story the Table was endowed with the powers of expansion and contraction so that fifteen or fifteen hundred could be seated around it, according to whatever need might arise. The most common accounts fix the number of knights who could be seated at one time at the Round Table at either twelve or twenty-four. The twelve signified the signs of the zodiac and also the apostles of Jesus. The knights' names and also their heraldic arms were emblazoned upon their chairs. When twenty-four are shown seated at the Table, each of the twelve signs of the zodiac is divided into two parts — a light and a dark half — to signify the nocturnal and diurnal phases of each sign. As each sign of the zodiac is ascending for two hours every day, so the twenty-four knights represent the hours, the twenty-four elders before the throne in *Revelation,* and twenty-four Persian deities who represent the spirits of the divisions of the day. In the center of the Table was the symbolic rose of the Passion of Our Lord Jesus Christ, the symbol of resurrection in that he "rose" from the dead. There was also a mysterious empty seat called the *Siege Perilous* in which none might sit except he who was successful in his quest for the Holy Grail.

In the personality of Arthur is to be found a new form of the ever-recurrent cosmic myth. The prince of Britain is the sun, his knights are the zodiac, and his flashing sword may be the sun's ray with which he fights and vanquishes the dragons of darkness or it may represent the earth's axis. Arthur's Round Table is the universe; the *Siege Perilous* the throne of the perfect man. In its terrestrial sense, Arthur was the Grand Master of a secret Christian-Masonic brotherhood of philosophic mystics who termed themselves ***Knights.*** Arthur received the exalted position of Grand Master of these Knights because he had faithfully accomplished the withdrawal of the sword (spirit) from the anvil of the base metals (his lower nature). As invariably happens, the historical Arthur soon was confused with the allegories and myths of his order until now the two are inseparable. After Arthur's death on the field of Kamblan his Mysteries ceased, and esoterically he was borne away on a black barge, as is so beautifully described by Tennyson in his <u>*Morte d'Arthur*</u>. The great sword Excalibur was also cast back into the waters of eternity - all of which is a vivid portrayal of the descent of cosmic night at the end of the Day of Universal Manifestation. The body of the historical Arthur was probably interred at Galstonbury Abbey, a building closely identified with the mystic rites of both the Grail and the Arthurian Cycle.

The medieval Rosicrucians were undoubtedly in possession of the true secret of the Arthurian Cycle and the Grail legend, much of their symbolism having been incorporated into that order. Though the most obvious of all keys to the *Christos* mystery, the Grail legend has received the least consideration.

LIBER 7
Hermeticism

INTRODUCTION

My Brothers & Sisters:

With our knowledge of the meaning of the Number Seven, what better time could there be to speak to you about this important point, than at Liber Seven 7.

What makes a person truly great? Is it "academic education"? If you analyze the lives of outstanding people you will notice their ability to stand tall in times of tribulation, you will be struck by their perception to know truth from error, if you knew them you would be disarmed by their humility. You will find they have a natural propensity to know what needs to be done, and the capacity to do it.

These are spiritual rather than academic qualities. And these abilities come from tapping the Fount of Wisdom with lies within us. It is this art that mystics have developed, and which must be one of the goals of every Martinist.

The technique of this art is simple. Let us be sure we understand this. So many people believe that for something to have any value it must be terribly complicated and difficult, and this has lead aspirants to reading endless volumes on "metaphysics" and "new thought" and such like. What usually happens here is that the aspirant ends up with a great amount of intellectual knowledge about things, but they are unable to utilize it. It is because theory and practice are two poles that must be harmonized. Reading all the books about music does not make one a musician!

Our instruction is designed to give just sufficient theoretical knowledge to make the point understandable, and then suggest the practical steps in order to benefit from it. The practical application and the development of your abilities must match and balance your intellectualizations. Never forget this!

Yours in the Work,

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LIBER OVERVIEW

In this Liber, we bring you four Lectures dealing with Hermetic Sciences *("**Hermetic**"* refers to the legendary ***Hermes Trismegistus**).* You will learn about Concentration and Meditation, and you will be introduced to the principles of Duality and Polarity. We also offer three Essays for your enlightenment and inspiration. By the way, that is seven articles in Liber Seven!

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LECTURE
Concentration

Dear Brothers & Sisters:

I should like to say at the very beginning that there are several types of concentration and meditation and we will consider just one aspect on this occasion.

The type of concentration that we will consider on this occasion is concentration on some mundane desire, physical object or yearning, for the purpose of "materializing" it, usually for our own comfort or success.

A second type of concentration, and the more difficult, is on a mental or spiritual aspiration, devoid of any aspects of selfishness. It is a concentration on spiritual, rather than on sensual things. This form of concentration operates on a vastly higher plane than the first and leaves no feeling of fatigue of any sort, which concentration on sensual things may do. It gradually awakens the dormant spiritual organs in Man.

Now, it is not for me to tell you what your desire should be, other than to point out that it should be legitimate and reasonable. As you have already learned, the mind, like fertile land, will "grow" whatever seed is implanted in it. We all have a certain latitude allowed us by our "free will" and depending on how we use it, we will enjoy the reward of good works, or reap the weeds of our misdeeds.

That person who entertains a specific desire based upon ***unworthy or improper*** motives, principles or ideals can succeed in realizing them, just the same as if the motive was noble, useful and exalted, but in the case of the former ***he works damnation to his own spiritual and mental qualities and destruction to himself for he is following which is called in occultism, the "Left-hand path", that of "black magic", and he shall not come out thence "until he has paid the uttermost farthing" of Karmic debt.***

Now regarding the two types of concentration (mundane and spiritual), ***the underlying principles are the same; but the results differ***. The results in the first case are mundane; the second spiritual.

Choose something that you wish to acquire or accomplish. If the desire or the ideal you have decided to hold above all others for realization is worthy, based upon lofty principles and ideals and calculated to ensure the good of others as well as yourself, then ***fix that idea in mind from now on, unchangeably***.

If you really desire to succeed, you must develop the power of concentration to the point where you can fix your attention on one subject, undisturbed by any extraneous thoughts or impressions. (If you have been sincerely practicing the exercises already given you will be well on the way to mastering this ability.)

First you will fix the detail or desire in your mind so that it becomes of paramount importance to you in your waking hours; in doing this you unconsciously visualize it by the power of imagination, that is, you will have a perfect picture of it before your consciousness at all times.

Now note this academic definition of imagination, study it carefully and you will begin to realize something of the inherent and latent power you have: "Imagination is the act, process or power of

imagining thought, the ***creative or constructive power*** of the mind." This dictionary definition gives a large amount of information on the subject which you are advised to read and study carefully. The imagination exalts, moves, creates and focuses all the units of a given group of facts or experiences into one.

Let us get to the point: with a power for constructive effort and activity like this, which you have within you, there is no reason under the sun why you should not be able to realize your ideal in human experience, if the power is ***applied.*** Most of us are prone to let it lay dormant, functioning only in poesy, fancy, dreams and impractical aspirations. The reason we usually fail to utilize it is, that ordinarily we do not know enough about it to put it to work.

The human imagination is exactly like a camera ground glass. The lens focuses the units of the landscape upon it in one concrete picture, but unless a sensitized film is inserted, the picture is not retained or preserved. Similarly, our consciousness, operating as the lens, focuses all the units of sense perception into an image received by our imagination, but unless the mind, ***sensitized and quickened by concentration,*** receives the image or visualization for a sufficient length of time to make the impression, no permanent picture is retained. We are all woefully conscious of this. How much we would like to recall in many ways, of many things that we cannot We cannot simply because, lacking concentration at the time, the mind was not sensitized or quickened to receive a sufficient impress of the image.

Psychology has tested this out in many ways. In a crowded city we pass thousands of faces each day, but how many of them can we remember? How many steps has the office building you enter daily? How many windows are there in the building in front of the bus stop you stand at every 'morning? You have seen them every day but you can't answer this question. WHY?

Because none of these things have interested you.

That is the secret of success. There must be ***an interest, a paramount interest, in the subject*** in order to give you a sustaining incentive to concentrate upon it.

How does the image of your desire become operative? The key is given in the SONG CELESTIAL, Bhagavad Gita, Chapter 13: "The elements, the conscious life, the mind, the unseen vital force, the nine strange gates of the body, and the five domains of sense: desire, dislike, pleasure, pain and thought, these are all wrought on matter by the Soul."

The principal factor in this quotation is: that all the effects noted are wrought on Matter which, on the mundane plane, is the medium through which largely we have to work. The five domains of sense are apparent. The "nine strange gates" are the nine orifices of the body: two nostrils, two ears, mouth, two mammary or breast orifices, the urethral and the anal orifices. These are the avenues of ingress and egress to and from the body.

As matter is the medium through which our mortal expressions are manifest, and as all the elements of what is called mortal life are "wrought on matter" by a force which we know to be ***mental,*** then our course is clear and obvious.

First we must have the definitely chosen object, subject and goal. Second, sufficient interest in it. Third, the power of concentration to hold it fixed in the mind and the imagination. Fourth, the power of imagination itself, developed and quickened into a constructive force.

The sort of concentration required for our present purpose, must be the vigorous, active, constructive kind that will be operative anywhere and under any conditions. So retire to your Oratory or place where you can be free from interruption. See that neither clothing, furniture or distraction causes you the least annoyance, fatigue or irritation. Having relaxed, close your eyes so

as to shut out the consciousness of the immediate environment and the thoughts it inevitably causes. Wait until the body is in a state of relative calmness and the brain fairly quiet. Then form as complete a picture in your mind as possible, of your desire. Begin your concentration, not simply contemplating the picture in a *passive* manner, but by developing every detail of the picture. It makes no difference whether your desire be an abstract theorem or a physical need, ***develop the picture of it.***

Develop the picture as clearly as possible bringing out by your fixed concentration every detail, angle of vision and possibility. When you feel that you have visualized as clearly as it can be made to appear, ***fix it*** by holding that visualization in your imagination for the next ten or fifteen minutes, extending the time each day until your entire period of silence approximates from twenty minutes to half an hour.

Do this ***twice*** each day. Bring up the picture so obtained the first thing each morning on awakening; first, however, holding the thought of harmony with the world, harmony with God and Nature. Repeat the process at night when retiring.

This process will make the picture a part of your subconsciousness so that it will be ever present, ***working on matter*** in the mundane world to ultimately accomplish the materialization of your desire.

You must not conceive the idea that the process outlined here neglects the spiritual aspect. That will be discussed soon. To be of value in mortal life, the spiritual qualities must become active for constructive good; in some instances the processes of effecting that activity are identical.

By the act and process of concentration I have outlined here, you will commence a line of causation that will gradually bring about the conditions created by the details of your visualization in the imagination. This is because your mental and spiritual powers attain a vibratory status that brings all your environment into rapport and harmony with their own, and ultimately creates the very conditions you desire to bring about.

May you ever dwell in the Eternal Light of Divine Wisdom.

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LECTURE
Meditation

Dear Brothers & Sisters:

Meditation is one of the most important essentials and a fundamental of all spiritual progress. In a preceding lecture you were taught how to shape your desire into a definite visualization. If you have performed this work your desire will now have become ***a definite, concrete thought form***.

Your thought form is not a lifeless image or picture but an ***organic growth*** in the invisible world, a living growth. The original desire was the seed. Concentration shaped it upon the ground glass of the imagination which we compared to a camera.

Meditation supplies the ***power*** for growth. It quietly and gently, yet continuously, emanates from its source a stream of energy, that is absorbed by the growing thought-form organism, amplifying and expanding it to greater proportions.

The original idea or desire has been termed: the "seed". ***Everything grows from its seed whether in the visible or invisible worlds***. Concentration shapes the thought organism growing forth from that seed, in the soils of the etheric and astral planes. (About which more will be said at the proper time.)

Meditation is really and essentially a function of the subconscious mentalism, and by it we can solve many problems with which the conscious mind (with its many inhibitions due to the excess of environmental impressions) cannot grapple in an isolated manner.

We read: "Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all." (l.Tim *4:15)* The importance of this advice is apparent: "meditate upon these things" (for instance, your subject, desire or ideal) ***"Give thyself wholly to them****,* that thy profiting (the working out in actual manifestation of your desire or ideal) may appear to all."

The Apostolic writer is here, of course, treating of spiritual things, but a reading of the entire chapter quoted will reveal to what extent mundane matters really ***are*** spiritual as to their essential basis, and the application, if true in one instance.. is equally true in all matters pertaining to human welfare.

Those of you who read metaphysical literature will not have to do very much outside reading to discover that it is an accepted Canon that ***everything in the physical or visible world is a counterpart of an archetype in the spiritual or invisible world.*** The mundane presentment may be, and usually is, only a rough materialization of the archetype.

All the important inventions known to us have had their origin in crude materializations of an original thought-form developed by the human mind from the invisible archetype in the invisible worlds, where developments of civilizations yet to come have been and are being perfected by those who have human evolution in charge.

These thoughts, when understood, will show you why it is so important to develop the specific thought-form of your constructive desire, which, if worthy, should redound not only to your own advantage, but also to that of all your fellow men. And it is true in a far greater sense, that just in the proportion to the unselfishness of your ideal or desire will be the success attending your efforts, since the beings previously referred to as having in charge the progress of human evolution, delight to assist those who delight in assisting others. Human cooperation is but a reflection of the higher and more potent spiritual cooperation.

You were given the four essentials in the process of attainment or progress toward illumination. Can any Brother or Sister recall these? (1st: the definitely chosen object; 2nd: Sufficient interest; 3rd: the power of concentration to hold it fixed in the mind and the imagination; 4th: the power of imagination itself, developed and quickened into a constructive force.) ***Meditation*** makes the ***fifth essential step or factor****,* and adds to the constructive work already underway, the capacity and actuality of growth.

It is meditation that you will now engage in while "in the silence" already referred to. And for practical results, you will soon meditate, not only in the silence, but out of it as well, for you will note that ere long, with no apparent effort of your own, thoughts definitely related to the subject of your serious meditation, will present themselves, even during the hours of occupation when the conscious mind is normally focused upon the ordinary details of everyday activity.

This is because the subconscious mentalism has taken hold of the subject and seeks to bring or force its development to the surface at every opportunity. Therefore strange experiences will be

noted wherein thoughts will flit through the consciousness relating to serious spiritual subjects, even intruding on ordinary business affairs of the day. These thoughts will be found precious. They will develop instantly and ***must be recorded immediately for they will never recur in the same form again. It is a rule in occult science to record, either verbally or by writing, every thought that comes to an aspirant in this manner***. If you wait until a convenient time, grope and search and ponder as you may, you will be unable to recall the specific thought in its original form and clarity. Put it down on a scrap of paper, memo pad or other convenience, or speak it aloud. The physical effort to speak it, or write it, will impress it on your memory. But if you fail to record it in some way, it will be lost to you forever. You may later on get other thoughts relating to the same subject but never again the original inspiration for that is what it really is.

There is an ethical factor involved in your progressional work which I must not fail to point out to you. There is what is known, especially in Hermetic science, as the Law of Polarity. Now while you are undergoing a specific cultural process toward the realization of a given desire or ideal, there is a certain amount of danger of becoming polarized toward all else. This is as fatal to true development as are the many abnormal practices enjoined upon students by alleged "occult societies", "Secret Orders" and cults whose name is legion. Those who do become polarized in this manner are known to the world as "Monomaniacs" or persons of one idea, fad, habit or penchant. Such persons are to be pitied, for ere long, the world about them soon discredits even what they actually may know of real value.

This can be avoided by one simple procedure: Seek and cultivate close association with successful and balanced people. This does not mean to shun the unfortunate or less successful people. Your duty to them and to all others remains the same. But you can not help them, unless you are up to normalcy and the best attainable degree of efficiency.

The explanation of this advice is simple: Successful people, in any department of life's activities, are those who in one way or another, have lived constructively. There may be much to criticize in a given individual's career as known to you or others; nevertheless, the elements of constructive energy are prominently active in the aura of that person, and by association, without ever allowing the purpose or your intent to become known to them, your own aura will receive according to the law of opposites, that which it may lack, or of which it may be depleted for a time.

On first thought, this advice may appear to you as an encouragement toward selfishness. Selfishness consists in concentrating solely on one's own desires to the exclusion of all else and regardless of the rights, comforts, needs, or happiness of others. But if your desire is worthy and it includes the essential element of thoughtfulness for others, and will result in placing you in a condition and position to be useful and helpful to others, then it is perfectly legitimate for you to use every possible means that will aid you in ATTAINING. But mark well: when you HAVE attained your desire and even while you are attaining it, do not ignore the claims of those who, like yourself, may be struggling along the Path and need what you can do for them, as much as you need what others can do for you.

In other words: we have brought the whole matter to the great requisite of all spiritual development and progress: ***Service***. There is no higher phase of spiritual development or culture than ***Personal Service.*** Jesus said: "My Father worketh hitherto, and I work." (John *5:17)* and all the teachings of the Master were based on the fundamental of ***service*** and none of us are greater than our Master nor can we expect to perform the works that he did, in accordance with the assurance from him of our power to do so, unless we are willing to and DO conform to the provisions he made and the rules of life by which he was guided.

The "Master" of your Lodge is the Master-servant, and the Grand Master of our Order is the Grand Master-servant, all work is service of some sort and all work is noble. The two words, ***"Work"***

and ***"Service"*** must be the keywords of every aspirant to progress on the Path.

Meditation is truly the factor that will make for the growth of your thought-form. Concentration and imagination have sown the seed and developed the picture. Meditation will reveal the details of the picture and cause the thought-form to grow. Take any picture you please, a photograph or a color print. Look at it. The first impression gives you an idea of the whole picture. It may be pleasant or otherwise. Concentrate upon it and it will impress a permanent image upon your memory that may be recalled at any time. It will give you a visualization that the imagination can dwell upon at any time you desire.

Now meditate upon it. Patanjali defines meditation as "an unbroken flow of knowledge on a particular object". Little by little details are revealed that escaped even your most searching glance or scrutiny. Ideas of perspective, distance, dimension, utility and other values will stand out as your meditation continues. The subconscious mentalism will react upon it giving you ideas which the ordinary concentration would never have evoked.

Meditation is a process known and practiced by the ancients and valued by them to the point of making it a ritualistic custom. Indeed certain church rituals and those used in ceremonial magic precipitate one form of meditation because everything done in a magical ceremonial is intended to emphasize the central idea, or seed-thought, of the ritual. Concentration collects, at a center or focus, units of power. Thus, the ritual assists the Operator to focus his attention and concentrate the units of mental force, just as a convex lens will focus the rays of the sun and concentrate them to a point where they will kindle a piece of wood or paper (which does not occur when the rays pass through a pane of glass).

In Genesis 24:63, we find that Isaac went out to meditate in the field at eventide. This is a very appropriate time for meditation, when the mentalism is not disturbed by the activities of the day and the Patriarch well knew the value of isolation, for he went into the fields where presumably he could, and would, be alone. There he lifted up his eyes.

For the same reason, it has ever been an accepted practice for those who adopt the monastic life; and definite hours of the day, especially after sundown, are set apart and devoted to it. The result is that some of the finest revelations of illuminism have come down to us from those who have adopted the meditative life. But what the world needs now is not so much devotees of seclusion, as devotees of active service, ***in*** and ***for*** the world that needs them so badly.

Every aspirant can have as much seclusion as he desires without adopting any abnormal means of attaining or securing it. Your Oratory is the perfect place for those who have the opportunity to set one up. Jesus, when in the midst of his work, went apart into the "mountain" to pray. Geographically, there was no mountain existent in some of the places mentioned. He went into the mountain by ***retiring within himself.*** That is, he drew a "cloak" around himself and withdrew from the consciousness of the outer world wherever he might happen to be, and functioned mentally in the quiet and seclusion of the inner mental and spiritual world.

Every aspirant can do likewise and with a little experiment, he will find that it is possible to do so even in the busy office, or other place of industry, without attracting attention or causing comment. This is what is meant, in one sense, by being *in* the world but not *of* it. And just to the extent that we avail ourselves of this possibility of withdrawing from the outer world, will we find it possible to obtain a clearer view of our problems and solve many difficulties that otherwise seem insuperable. Study the last lecture in Liber *5* in conjunction with this one and begin the practical work. You will then be prepared for the further instruction to be presented in Libers 7 & 8.

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LECTURE
The Principle of Duality

My Brothers & Sisters: Greetings!

In the porch of King Solomon's Temple, there stood two Pillars. You can read about them in I Kings, Chap. 7. The Pillar on the right was called ***Jachin,*** (pronounced Yah-kin) while the one on the left was called ***Boaz***. Together they symbolized Strength & Weakness, the two fundamental opposite qualities.

These two Pillars constituted a monumental illustration of the antimony, or opposites, upon which depends the great ***Law of Creation***. While these Pillars have become almost wholly associated with King Solomon's Temple, they are in fact much older. Their real significance is symbolic and it is in this symbolic sense that they have a very great importance in Martinism.

You have probably heard that in the Temples of esoteric Orders, these two Pillars are depicted and they are generally of two different colors. Usually they are either black & white, taking this symbolism from night & day, or they may be black & red, depicting the opposites: activity and passivity. The important point is that while they may be of ***two different colors,*** they are both made from the ***same material or substance***.

The two Columns, then, known as Jachin & Boaz, represent the Universal Duality of Creation. Their opposite colors point to the great ***Law Of Duality,*** the law which supports the creation and without which creation could not exist. While they may be of different colors, they are made of the same material. They are identical, but they ***appear*** to be different.

All created things, and this means all things that we can perceive and conceive, are ***dual in character.*** By this is meant that each force or principle, presents itself to the mind of the observer as two different and distinct things which are in absolute opposition.

So strongly marked is this duality of ***appearance*** that most people accept each of the two aspects as being two separate and independent things.

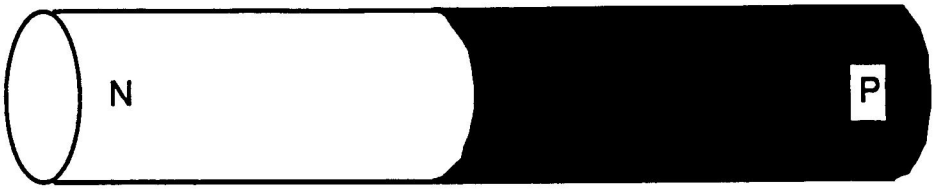
The first concern of the man who seeks reintegration and reconciliation with the First Cause, is to see through the illusion of these oppositions and not only understand the inherent unity of each pair of opposites, but also to apply this knowledge and this understanding in order to master the duality of his emotions and of his personality. Like Nature, Man is made of a number of apparently opposed instincts and qualities. The Martinist, however, is pursuing Self-knowledge. This can only, come from ***self-inquiry*** and must lead to Unification. The qualified Associate of our Order has always been known as a ***Philosopher of Unity*** for he remembers the fruitful symbol of the three luminaries, separate lights from one Light. To have any practical value, the principles we study as Martinists must become tools with which to work on ourselves.

Remember that in the created world, duality exists. No condition is separate or independent or existing alone. "Drought" and "Flood" are not two disconnected events, they are the two opposite aspects of ***rainfall***. Another example: "heavy" and "light" are two opposite conditions of ***weight.*** There could be no such condition as "heavy" if there were not one known as "light". We must learn to harmonize extremes by finding the third or middle term.

When speaking about the Oppositions that are manifest in life and in the whole of Nature, it must be

kept clearly in mind that, like the Pillars that flank the entrance of the porch, which are identical in substance and composition, but appear to be different because of their color, ***all oppositions are only apparent*** and are in fact different aspects of the same thing, or shall we say, opposed polarities of the same thing.

Let us turn to the method of analogy to illustrate this.

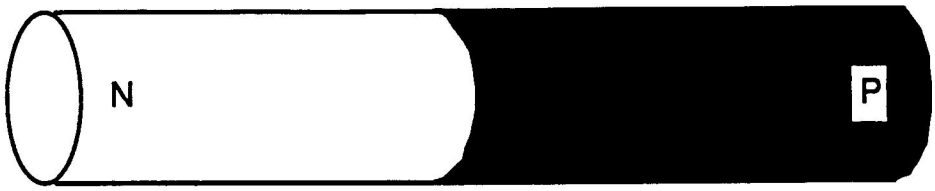


Let us think of a straight magnet. It is a bar of metal through which circulates a force called magnetism. ***One*** force, magnetism, permeates this bar of metal. According to which extremity we test, however, we find that this force manifests in ***two*** distinctive ways. This is the phenomenon of ***Polarity*** and the ***two*** aspects of this ***one*** force are classified as 'positive' and 'negative'.

Now let us apply this image to any pair of opposites, for this example let us use the pair Beauty & Ugliness. These antitheses could be said to be the two extremities of one principle called E***ndowment.*** (For the sake of this argument we will ignore the debatable and relative character of Beauty as we generally understand it). We can say that on one hand we have things endowed with absolute beauty; and on the other, things utterly lacking this quality and therefore absolutely ugly.

We can draw from this example the understanding that the antitheses of life are the two opposite poles of integral forces, laws or principles.

We will now examine our next all-important point: ***the relativity of all polarities***. Let us return to our magnetized bar of iron.



We say that one extremity is 'positive' and on our diagram we have shaded this side. The other side is designated 'negative' and has been left white. Now if we were to cut off from, say, the positive end, a piece of metal about one inch long, we would immediately create a new magnet. The face of the first magnet, the longer one, is positive. The face of the smaller magnet just cut off, would become the negative pole of the magnet one inch long. Now the smaller magnet was cut off from the end of the larger magnet which was designated 'positive'. The question is: Where did the negative aspect of the smaller magnet come from?

PONDER THIS BEFORE PROCEEDING TO READ FURTHER!!!

Prior to the sawing operation, the point where the bar was to be cut had, within itself, a latent negative aspect existing in the positive end. At the point of the cut there was a positive excess of polarity, that is, a strong positive polarity that was dwarfing a minute negative polarity.

The lesson to be learned from this example is that the forces that manifest as antitheses are made of a mixture of these opposite tendencies varying between the abstract conceptions of absolute positive and absolute negative character.

Brethren, you must give your total attention to this point: ***In the created world, nothing is absolutely one thing or the other***. Nothing is absolutely beautiful or absolutely ugly. Nothing is absolutely hot or absolutely cold. No one is absolutely good or absolutely bad; or absolutely wise or absolutely foolish, etc. etc. ***The absolute condition exists only in God. In the created world, relativity is very much in the picture.*** Let us think of temperature, for instance, where on the thermometer does cold end and hot begin? Likewise, where is the demarcation between long and short, between fast and slow?

Summarizing the above discussion, we see:

1) • In the created world, everything is relative.
• The Absolute condition does not exist in the created world.
• The Absolute condition exists only in God.

2) We should not take an extreme position. To do this places us in an unbalanced position. We should seek the "middle path" that passes between the two extremes, thus reconciling them.

3) Polarity is manifested by the Number 2, Two aspects of One Force.

4) We should be balancing opposites: We are referring here principally to inner resolutions, personal actions what is right & wrong; fortunate & unfortunate; etc. These are subjective decisions which each person must make for himself.

Brothers & Sisters: Our Martinist Order is not the only school to use the symbolism of the Columns. They have been, and still are, widely used in other schools and Orders. They are sometimes made to support an arch which symbolizes the uniting element. In some Martinist Temples that use the symbolism of the arch, the arch bears a golden Lyre to emphasize that the unity of the structure can only be realized by harmonizing the opposites.

To us however, the two Columns represent more particularly the 2 Qabalistic Pillars of Mercy and Seventy. The Pillar of Mercy has as its head the Sephirah Chokmah, which means ***absolute Wisdom***. (Please refer to the Tree of Life diagram in the last lecture. Chokmah is Sephirah #2). The Pillar of Severity has as its head Binah, Sephirah #3, which means ***absolute Understanding***. (Notice these are in the Upper World, before the "days of creation".) At the top of the central Pillar, the Pillar of Equilibrium, stands Kether, the ***absolute equilibrant*** or Crown. These three Sephiroth together are sometimes known as the Deity. They correspond to the Martinist World of God. More will be said on this at the proper time. In the meanwhile, think on these things, Brethren. ***THINK ON THESE THINGS.***

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LECTURE
The Principle of Polarity

Dear Brothers & Sisters:

Let us continue to develop our understanding of the great law of polarity. In 2 Cor. 4:8, we read: "We are troubled on every side, yet not distressed we are perplexed, but not in despair." There is a

peculiar appropriateness in this particular statement of the Apostle Paul, for it applies with equal vigor to the many problems confronting the sincere student at the present day, even as it has to those students in intervening ages.

These problems relate for the most part to the apparent inconsistencies and incongruities between the seemingly visible facts presented by Nature, and the ethical teachings of philosophy and science. I hope to be able to show you in my address tonight, that these incongruities and inconsistencies are, after all, only ***apparent,*** in other words, not real, and that paradoxes may be reconciled through understanding that what usually seem so at variance with each other, are simply ***opposite polarities of the same thing.***

Likes repel and unlikes attract. This is a law of electricity and magnetism that applies throughout all of Nature's domain. Because of it we have the phenomenon of cohesion, without which there would be no combination of ions and electrons into atoms, and atoms into molecules and masses. Therefore, the existence of two qualities, apparently unlike in any given state of Matter, and in Spirit as well, is absolutely necessary in order to make possible any form of tangible expression whatsoever. The principle of polarity gives us two fundamental and most important Laws, which may be applied with equal logic to every phase of manifest existence in all the four divisions of the Life Stream, and in worlds visible and invisible:

Everything manifest has two sides, phases, aspects, or extremities.

These phases will be found to be identical in nature, differing only in degree.

Thus, we speak of Attraction & Repulsion, Hot & Cold, Love & Hate, Hard & Soft, Weak & Strong, Magnetic & un-Magnetic, etc.

Yet the mercury in the thermometer tube registers all degrees within the same tube. As it drops from what we call "hot" to cooler, it merely registers degrees of less heat; as it rises, it merely registers degrees of less cold. Again, as it rises it indicates more heat, and as it drops it indicates just as unfailingly more cold. But nothing indicates just where heat or cold begins.

This illustration can be applied with equal clarity to any of the comparisons that might be offered. The difference between extremes or what are commonly called "both sides" to a matter, is a difference only of degrees of one extreme or side, more than the other, and both will be found on analysis to be identical in nature.

This fact proves the truth of the duality of all things manifest, and (so far as we can logically conceive) unmanifest. "Everything is dual; everything has poles; everything has its pairs of opposites; and like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled", says the Hermetic teaching.

In other words, the Hermetic teaching is that a seeming difference between things apparently diametrically opposed to each other, is a difference in degree only. Thesis and antithesis are identical in nature but different in degree, and this Principle of Polarity effects the "universal reconciliation of opposites."

We have met this truth before in our studies, but perhaps we have never before realized the Law underlying it. Thus we have often spoken of Spirit and Matter as though they were two completely different things, when in fact matter is crystallized Spirit and/or Spirit is sublimated or etherealized matter. In the same way I hope you can now see that the One and the Many are identical, differing only in the degree of manifestation.

In the illustration of the thermometer given earlier, in the range of degrees between the extreme hot and the extreme cold, we note such points as "warm, temperate, freezing and zero." These are simply descriptive names, or gauges, or indicators. So too in Love & Hate, there is no absolute line of demarcation and it is difficult to tell where one phase merges into the other. There too, we find gauges or indicators in terms such as "like, favor, dislike."

But while extremes of a given state are identical in nature, they can never change their nature or class. Thus red, of the spectrum scale, can never become east; nor heat become the note C of the musical scale.

These extremes and comparisons give us a clue to transmutation. It is easily within our scope of comprehension, in fact everyday knowledge, that dull things can be made sharp, cold things hot, weak and fearsome things strong and courageous, timid bold, etc.

This transmutation is simply a process of raising or lowering the vibrations. Thus: the hot substance becomes cooled or even cold, by lowering the vibrations, and a red hot metal attains the violet hues of incandescence by raising the vibrations. These illustrations are all on the physical plane; you may well ask: "Why is it then, that if given extremes cannot change their natures, that it is possible to transmute baser metals of the mineral kingdom, such as lead, into silver or gold?"

Such a question is perfectly logical. The answer is that transmutations in the instance given have all related to the physical plane alone, with the transmutative processes accomplished *on* the physical plane. But base metals have been raised to higher, the operation requiring not only processes on the physical plane, but elsewhere, and that elsewhere is the ***Mental Plane***.

On the ***Physical Plane*** we can deal easily with the mass and the molecule, with more difficulty with the atom, and with great difficulty with the electron and the ion. But on the ***Mental Plane*** we can deal easily with the ion and the electron, but more difficultly with the molecule and mass. We know that Matter and Spirit are the same in essential nature and that all substance is homogeneous, and we know vastly more today about the nature of the omnipresent electric energy than formerly, but we still have much to learn.

The point is, that in knowing these essentials, both on the physical plane and the mental plane, we must attain to one thing more: The Key to all knowledge, and the ability to understand Omneity, for in studying to know Omneity, we are studying, incidentally, ***ourselves!*** Until we ***know ourselves,*** as we are repeatedly admonished in the Old Charges to do, ***we shall never find what we seek outside of us. The knowledge of the true nature of Omneity lies within us.*** This is something personal to each aspirant, and something which, when he finds it, he will not reveal it, because it is impossible to do so. Such sublime knowledge is impossible to verbalize.

It is important that we keep in mind the relative correspondences between extremities or poles. Action is ***positive*** to Inaction; Courage is ***positive*** to Timidity or Fear; Love is ***positive*** to Hate; Hot is ***positive*** to Cold. In effecting the process of transmutation, the first step is ***polarization***.

Here is an example: in the pair of opposites Love & Hate, the student is instructed to cultivate dispassion, i.e. neither love nor hatred. Neither active nor inactive, but passive. When the student has truly attained a reasonable degree of genuine dispassion, he will then be able to begin the second stage of the transmutative process, that of raising the vibrations in a given instance to the requisite degree. And it should be noted, the process will ***always*** be one of ***raising*** vibrations rather than lowering them, which can be done with far greater facility. One makes for progress; the other is retrogression.

And while we may be able by careful study of physical aspects, to employ proper methods for

procedure on the physical plane, a correct knowledge of the manipulations of mass and molecule; we shall, by attainment of dispassion, be able to operate on the mental plane, which is far more important and powerful.

The Initiate who has learned how to become an operator on the mental plane, will also acquire the power to induce similar vibrations in the mental forces of another human soul, and is thus armed with a power that no man-made law can control, but which is safely vested only in those who know how to use it rightly by virtue of the struggle to attain it.

We are told in Matt. 19:26 that with God all things are possible. True occult science teaches that ***every Ego is a God in-the-making***. Paul, the Initiate, say: "know ye not that ye are Gods??" and again (Cor. 3:16) "know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you." Still further we are told (I Cor.4: 19) "What? Know ye not that your body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

It was the knowledge of the tremendous power and potency of the forces operative on the mental plane that made the apostolic writer say (I Cor. 2:7) "But we speak the Wisdom of God ***in a mystery,*** even the ***hidden wisdom,*** which God ordained before the world unto our glory." (11-12) "For what man knoweth the things of a man, save the ***spirit*** of man which is in him. Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things which are freely given us of God."

All students of genuine esoteric mystical Orders are instructed that, in his inquiries and reachings into the deep things of Nature, he should learn first to know what things he has ***within himself,*** 'before seeking into foreign matters ***outside of himself***.[*] We have already a quotation on this subject in a previous lecture from our V::: M::: Louis-Claude de Saint-Martin. It is by the ***Divine Power within yourself*** to first heal yourself, and ***transmute your own soul*** that you may go on prosperously and seek with good success the mysteries and wonders of God in all natural things.

To do this, first take account of your personal stock, as it were. Make a list of all your personal attributes, temperament, inclinations, desires, ambitions, tastes, et cetera. Against each item write Positive or Negative according to the character of your response to the item in question.

Then begin the process of equilibration of all individual characteristics, by polarizing, or reversing the poles or extremities of each item. This is a process that may be collective in its application, inasmuch as several attributes may be grouped under one classification.

This is the first step toward finding what things you have within yourself, and having found them, the necessary further efforts will be apparent. When the process of polarization is well under way to accomplishment, then begin to raise the personal vibrations higher in each case as may be required, learning to respond to the higher vibrations called for, by the highest or ultimate aspect of any given attribute under consideration.

This is the process of healing one's own soul, or transmuting one's own soul, for by this process and the consequent mental attitude involved, one soon begins to develop the god-power within to a hitherto unrealized degree. No instant miracle will be accomplished, but intense satisfaction will ensue from the gradual realization of greater power, greater ability, greater vision, and the dawn of illumination.

Each of us ***has*** this power within. It may have lain dormant through your life thus far, but the least

[*] i.e. in the external or "outer world.

stimulus will awaken it into activity and begin your inner regeneration. This is the practice which each of you should begin at once. It is preparatory to the more detailed, scientific and individualized requirements of personal development of the higher psychical centers in our esoteric work. Your progress is in your own hands. I can only remind you of something you have been told many times: teachers can only point the way. The rest is up to you.

It is by the projection of the higher mental vibrations that we polarize the lower ones in a friend who has the "blues" or who for some reason is downcast. We may not realize the operation involved, but from long, common practice, we make it oftentimes effective. The same operation on more carefully planned lines is used, first inwardly on ourselves, then outwardly on others, to the welfare and assistance of those who need our ministrations.

Brothers and Sisters: In this lecture you have been given both scientific and philosophical facts. These constitute clues to a far more important consideration. That consideration is the spiritual aspect. Your work and your duty in connection with the information given you tonight, is to take the facts presented and meditate upon them from the purely spiritual standpoint. To the extent that you can develop them as spiritual factors will this lecture take on specific importance for you.

It may be interesting to apply these truths and facts to objectively material conditions and incidents, but that will constitute merely a psycho-intellectual development. The truly spiritual development is the real objective. The association of the ideas to be gained from this lecture with purely spiritual factors and concepts, especially of a personal nature, will mean true progress.

Concentrate upon the facts presented until you can interpret them in terms of spiritual values and 'you will have accomplished a most important task and one that will mark your actual progress on the Path to Attainment. When you can so interpret them, apply them to yourself personally and you will come to a realization of your personal values and learn where you fall short of measuring up to the requisite spiritual assets to enable you to make greater progress in the future.

May you ever dwell in the Eternal Light of Divine Wisdom.

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ESSAY
Three Steps in Finding Yourself

Dear Brothers & Sisters:

What would be life's most wonderful experience to you? What is the most exciting and satisfying experience that you can imagine for yourself? Getting a new house in the country? Perhaps a new job? Having a wonderful vacation? Perhaps being married or divorced? Whatever your answer, isn't it that these things have prominence on the horizon of your thoughts because you believe that their achievement will help you to find yourself? What is it that compels people to sail in little ships across oceans, to scale high mountain peaks or to set out into far off outer space to the moon? Essentially, it is man's ceaseless longing to know himself, to find that which makes life take on meaning. Of course, the average person like you and me doesn't do the spectacular in this respect, but we do devote a great deal of our lives to finding the right job, to find the right soul-mate, to find the right environment, to get our chance or lucky break. But we find that none of these things satisfy or even continue for the individual, because our chief goal is to find ourselves. And when we find ourselves, the world comes looking for us, right opportunities come our way, and things begin to work for our good. When we find ourselves, we find that spark that enables us to turn to good

account everything that comes into our lives. In a time when the greatest problems that beset man are caused by people who are lost in the maze of their own negative thinking, we see that we can never create the better world that we all want until we promote the ideal of individual self-discovery.

I would like to talk to you tonight about three important steps that may be taken in finding yourself. This is an age of specialization, and in our highly advanced civilization it would seem that we don't have the time or the means to do all the things that should be done. So, the news of the day is digested for us by commentators, books are abridged and summarized for us so we hardly have to think for ourselves. We can simply subscribe to opinions already thought out. And in the field of religion, spiritual philosophies come in conveniently packaged form so that we can join a church accept our convictions custom made, and even pay the clergyman to settle up with God for us. ***The First Step, then, in finding ourselves, is to think for ourselves.*** The most profound Truth in all the facts concerning mankind consists of the fact that God gave man complete, unchallengeable right and prerogative over one thing, ***our own mind.*** By the simple process of exercising this prerogative over your own mind, you may lift yourself to great heights of achievement. Exercise of this prerogative is perhaps the only approach to the status known as genius. After all, a genius is simply one who as taken full possession of his mind and directed it to objectives of his own choosing, without permitting outside influences to discourage or mislead him. Thomas Edison learned to think his own thoughts. In his exercise of this privilege he uncovered and revealed to mankind more useful inventions than have been revealed during the entire period of civilization up to his time. He accomplished the things he did because he refused to accept the edict of a teacher who said he had an addled mind and couldn't take schooling. He took complete possession of that mind. Napoleon Hill once said, "When the ties that bind the human-mind are broken and a man is introduced to himself, the real self that has no limitations, I fancy the gates of Hell will shake with fear and the bells of Heaven ring with joy." And I say Amen to that.

Secondly, I suggest you work to create for yourself. Man is a creative creature, created in the image and likeness of the great Creative Genius that has brought forth all the wonders of the Universe. Man has instincts that long to create, that must create. And, again, in our age of specialization there is little necessity to create. In an interesting book of a few years ago, *The Amazing Crusoes of Lonesome Lake,* the hardy and lovable pioneer said of himself, "In that desolate and wild region we had nothing in the way of conveniences or equipment. All we had was a lot of sheer necessity." This is what we lack, sheer necessity. That is why we should never judge by appearances and say, "Oh, what a pity" when a child has to grow up in seeming poverty and hard times, and is forced to do a lot of things that most children do not do. Because faced with the overwhelming necessity, he may release his creative talents and thus be blessed with great inward peace and outward achievement Hal Boyle recently wrote, "It is better to write one poor poem than to memorize Shakespeare. It is better to play a musical saw yourself than merely be able to identify every melody in Beethoven. To own the smallest talent is greater than to be a cultural hanger-on." In a time when retirement at ever earlier ages is the growing trend, some of the greatest problems that have ever faced man lie before us in adjusting ourselves to leisure time.

I remember Grandma Moses started painting, without instruction, at age 78, and ultimately went on to become an American legend. A man who allows his work to become automatic and does not supplement it with some creative occupation or hobby or field of service, is a man who is walking on dangerous ground. Not only does he deny himself a means of joy and fulfillment when he is working, but he is walking into a terrible void beyond return. You can go a long way toward the happy experience of finding yourself through creative things. Don't frustrate your creative impulse. Don't let yourself be satisfied merely to appreciate the creative work of others. Resolve to sing, or play, or paint, or build, or carve, or sew for yourself.

Finally, and perhaps most importantly as a step in finding yourself, seek truth for yourself. Man's heart is ever restless until it finds repose in God. It is this that leads a man to seek out a religious philosophy, to pray, to take part in spiritual organizations. The trouble is, most people do not go far enough in finding God. Most people have fallen victim to the subtle religious

propaganda that joining a church is finding God, or giving intellectual assent to a particular creed is finding God, or the emotional acceptance of Jesus Christ as his personal Saviour is finding God. In fact, ***we never find God until we find ourselves.*** And we never find ourselves until we search out our inmost self, dig within the mind and heart, and plumb the depths of the richest mine in the world. Our problem is that we just have not dug deeply enough. We have become discouraged and thus have sold ourselves out. We have allowed ourselves to get into positions where our entire spiritual life is in the hands of so-called "professionals." In this relationship we have little or no access to God ourselves. The clergy intercedes for us, the church becomes the worshiping medium and provides the way for our "salvation". And (you may be shocked about this) in what I call the hideous dogma of the vicarious atonement. Jesus Christ, in the popular propaganda atones for all our sins, and we are denied the joyous privilege, and it is a joy because overcoming is the greatest source of satisfaction in life, we are denied the joyous privilege of working out our own salvation.

In the futile rationalizations of day to day existence, man not only tends to lose himself, but he loses the means of finding his true personality, his true relationship to God. William Butler Yeats said "we have turned the table of values upside down and believe that the root of reality is not in the center, but somewhere in the whirling circumference." The "whirling circumference" refers to the material world of creature comforts. No one will deny that these things are important, but when things and creature comforts become the end, instead of the means to the end of finding ourselves in God, then we lose our freedom. So when Jesus said, "Enter into the inner chamber and close the door and pray to the Father in secret," he understood the tendency of circumference living. He .knew we must get into the center of our being, become God-centered, integrated, to become aware of the depth of us. We need to take the time occasionally to go apart. It is fine to pray in church, it is fine to sit in a worship service, this is a marvelous atmosphere. But take this atmosphere with you and go alone somewhere and be still and plumb the depths of your inmost self because you can only touch reality or touch God alone. And it is in this inward search for yourself that you will begin to make the most wonderful discovery, and to have life's most wonderful experience, that of really knowing yourself.

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ESSAY
Facing the New Frontier

"Man, know thyself." These simple but profound words were the first of seven wise sayings inscribed on the Temple of Apollo at Delphi. Man has always been an inquisitive being, but his inquisitiveness has pertained mostly to things rather than to himself. Man has climbed the highest mountains, crossed the plains of the wilderness, risen out of the earth's atmosphere, and explored the frontiers of electronics, philosophy, astronomy, biochemistry, and so many other areas. I sometimes wonder whether the explorers and men of research are impelled entirely by inquisitiveness, or whether there might be a certain degree of escapism in the effort. It was said of old, "The heart is ever restless until it find repose in God." Failing to conquer the world within, to a great extent man s drive across the plains has been a restless drive, a kind of attempt to find in the world what one can only find in himself.

There is a new frontier: the world within every person. How long can we put off facing this frontier: the charting of the wilderness of our own mind, the conquest of self, the discovery of the soul, the hidden powers of the indwelling Spirit? What tremendous untapped resources lie within each one of us? What revelations lie ahead for those who truly seek to know themselves as spiritual beings?

The ancient command, "Know thyself," is an eternal call of the soul of man. It is a sad thing that most people wait until they are ancient themselves before they really take it seriously. When we recognize the Importance of the frontier of the mind and the soul, we are conscious of an inner potential that is greater than that revealed by all previous experience. In J. M. Barrie's interesting play, *The Admirable Crichton,* we have portrayed for us a man who served as a butler and was proud of his place, as such. He had never had much or done much in the world about him, but he had pushed back the unconquered frontiers of the world within, and thus was receptive to hidden reserves of inspiration and strength. So, when thrown on a desert island, with the well-being of his master s family dependent on his ingenuity and leadership, the butler became the master of the situation and took complete charge of the group. When put to the test, those who had everything in the worldly sense had nothing in the inner sense. And he who had little of worldly worth, but had attained a consciousness of his inner depth, became the leader of all.

How easy it is to become lost in the wilderness of despair and despondency when one has not previously charted the inner resources of one's mind. Faced by tragedy, loss, hardship, or injustice, we are so easily bogged down in the miry marshes of self-pity and helplessness. In Charles Fillmore's interesting *Metaphysical Dictionary* the word "wilderness" means "a multitude of undisciplined thoughts." Moses, in leading the children of Israel (man's spiritual nature) out of bondage to the intellect, into the "promised land" of spiritual consciousness, goes in circles for forty years in the wilderness, during which time all errant thoughts are being brought into captivity through a knowledge of Divine law. So, the wanderings of the children of Israel and the leadership 'of Moses have a metaphysical counterpart in terms of our own experience.

In the first chapter of Mark, we are told that even Jesus had this inner frontier to cross. It is said, "Jesus was led by the Spirit into the wilderness where for forty days He was tempted." Now, we might ask, "Led by the Spirit into temptation?" No. He was led into the wilderness of mind to gain the victory.

Many are the times when we go on to outward attainment and success, while allowing a large wilderness area of undisciplined thoughts to remain within. Of course, this always spells trouble in the long run. A man of considerable means who, retired, is living in frustration and despondency, sits on the veranda on a sunny afternoon as the gentle and refreshing breezes stir the leaves. He says, 'See the way the shadows chase themselves around under those trees? That is one of the few things which gives me comfort. They did it just like that under those same trees when I was a boy, and when I had a good time living." The trouble with this man is that shadows are chasing themselves around in his mind. He has become lost in the wilderness of his own undeveloped inner life. His need is to face this frontier, to launch forth to spend his time in that wilderness and to put the satanic influence of negative thoughts in their place. To probe the depths of himself means inner prayer and meditation.

It is unfortunate, but true, that a simple acceptance of religion or the joining of a church does not necessarily launch us across the new frontier into the conquest of our inner wilderness. This is a confusion that is sometimes foisted on us by the propaganda of religious institutions. I love this thought by Manly P. Hall in his book, *The Mystical Christ:* "We have been given a beautiful teaching, to which the better parts of our natures instinctively aspire. As never before, we need to live and to understand the original Christian code. We must cleanse our minds of the tendency to associate Jesus teachings with the false concepts that have circulated in His name." He then goes on to tell the story of a man who came to him seeking spiritual help, a man who was the picture of piety. He had convinced himself that he was a paragon of Christian virtue, and at the same time he was devoured by hate. He. loved everyone in general and hated everyone in particular. He suffered, and retaliated by making others suffer. And yet, he would have been highly insulted if anyone had suggested that he was not a fine Christian gentleman. He is typical of the incredible inconsistency of much of our Christianity. He constantly complained about an unprincipled world and yet he was without any real principle himself.

Crossing the frontier within ourselves, one important task we have is to find the Divinity of our own innate person, to find the Christ in ourselves. Christianity is a vital influence in our lives, but only to the degree that we find our way through the maze of our own negative thinking to the source of our abundant living, the Divinity within us. Of course, "finding" the Christ is a erroneous idea because the Christ isn't lost; the Christ ***is our greater self***. Actually, it is we in ***human thought*** who are lost.

Paul tells of this inner perfection within the outer form. He refers to "the mystery which hath been hid for ages and generations; but now hath it been manifested to His saints, which is Christ in you, the hope of glory." This is probably the greatest statement in the Bible, which we need very much to understand: "Christ in ***you,*** the hope of glory." ***"Christ" refers to the Divine dimension of yourself.*** "The hope of glory" is the hope of righteousness, the hope of overcoming, the Hope of finding any kind of meaning or purpose or effectiveness in life.

In II Corinthians, the thirteenth chapter, Paul says: "Examine yourself, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Now, he is using this "Jesus Christ" in a rather interesting way, because he is not speaking of Jesus as being in you, but what he calls, "the Jesus Christ consciousness," a level of awareness which he simply identifies as that being *revealed* by Jesus. He tells us to examine our inner selves to cross the inner frontiers, and to see if we can't find within ourselves this Divine level, this pattern of Divine sonship. And he unequivocally states that this Christ, or Divinity, is ***in us,*** "except ye be reprobates." The word "reprobate" means, among other things, "to disapprove with strong dislike; to refuse to sanction; to reject; to abandon as helplessly wicked." In other words, as long as man disapproves of his own inner self, as long as he has a strong dislike for the depth of himself and refuses to recognize its omnipresence and guidance, then his own man-made reprobate state of mind will remain the one and only barrier that keeps the Divine level of himself in a state of inertia.

So, the challenge is to launch into this wilderness of mind, to conquer this reprobate state of consciousness, that we may come to know and to experience the inner power of the Christ

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ESSAY
The Upward Fall of Man

Every philosophy has a key idea, a fundamental concept from which all others evolve. In what we call this new insight in Truth, there is a need for a brief glimpse at the stories of the Creation and the Garden of Eden, found in Genesis.

A child could relate the stories simply: God created the world in seven days, then He created man and woman, who sinned by eating of the Tree of Knowledge of Good and Evil. God thereupon drove the pair out of the Garden, condemning them to live perpetually by pain and the sweat of their brows because of their original sin. Once a youngster in Sunday school drew a picture of a large limousine with a young couple in the back seat being driven by a man with a long, white beard. When asked to interpret it, the child said it was God driving Adam and Eve out of the Garden. This explanation makes just about as much sense as the story usually does, to many.

The first three chapters of the book of Genesis relate not one but two Creations, or two versions of the Creation. The confusion has arisen from telling it as one continuous story, leading to the doctrine of the Fall of Man and the need or Redemption, on which Judaism and Christianity are based. In this tradition, because Adam and Eve were said to have sinned in succumbing to the suggestion of the Serpent in the Garden to eat an apple from the Tree of Knowledge of Good and Evil, the process of sexual reproduction was to be held evil for all time. Thus are all men born in sin, and according to the Christian tradition, they are redeemed only by the saving grace of Jesus Christ. It is an interesting and seemingly logical concept, but it is one that has left mankind writhing in a constancy of guilt and sin and unworthiness. The story is in error, and its tradition has led to all sorts of false and damaging conclusions.

To reiterate, there are two stories of Creation. The first chapter of Genesis represents the ***involution*** of the Creation of Man. The second chapter represents the ***evolution,*** or the unfoldment of ***hidden*** inner potential. Before a thing can evolve there must be something ***involved.*** "First the blade and then the ear, then the full corn shall appear." The entire, fullsome result exists within the seed right from the beginning; it is involved, as the pattern from which the growth evolves. Man is created out of the dust of the ground, according to Genesis. This simply refers to the evolution of life from its most elemental form. The creation of Eve out of Adam's rib represents the awakening of the feeling nature — the essential aspect of the spiritual unfoldment. The Garden of Eden represents the concentration in man of all the ideas of God concerned in the process of unfolding man's soul and body.

At the center of the Garden grows the Tree of Life, the innermost perception of Spirit. The second description of the Tree, in which the fruit was forbidden, is the Tree of the Knowledge of Good and Evil. The Serpent represents the life-principle in man in its most humble state of evolution. It is not evil in itself, but it must be uplifted and disciplined. Man's first awakening to consciousness is symbolized by the eating of the forbidden fruit; it is man's first discovery of cause and effect. The outcome appears to be evil: man suddenly sees himself by appearances, guilty and ashamed; he covers himself and eventually hides from God. But this is not a ***fall*** as much as it is an ***emergence*** from the ideal into the practical unfoldment of innate potentiality.

The philosopher Hegel refers to the Fall of Man as "the fall upward." Going back to Genesis I, after each stage of creation, the constant refrain is found, "And God saw that it was good." After the whole of Creation was finished, the phrase is again repeated: "God saw that all He had made was very, very good." God created man in His image ("In the image of God created He him"), and God blessed the man and saw that all He had made was very good. This is the ***ideal*** state, the involutionary state in man. This is what man was and is "in the beginning," which in the Bible was originally stated in Latin: *"in principio,"* meaning "in principle."

This is the key idea of the new insight in Truth. This principle is involved and evolved in man, no matter what or where he may be! Man is a spiritual being, a whole creature. In the Biblical allegory, Adam and Eve were in hiding, and ultimately were driven from the Garden. But this was not because of any vindictiveness of God; it was because of the function of law. Adam and Eve had acquired a sense of unworthiness, and this is where they found themselves in consciousness. Consequently the entire Bible allegorically depicts man's quest for Truth, for a sense of wholeness, of meaning, of worth. Because we have assumed that it was God who judged and condemned Adam and Eve to live ever after in pain and hard work, and drove them from the Garden, we have attempted to placate God. All the many rituals of faith developed from a fearful worshiping of an angry God, with sacrifices of appeasement and pleas of mercy — all derived from misunderstanding. All the Garden of Eden allegory implies is that man emerged into consciousness and discovered the law of mind-action, which states: Where you are in experience is a certain and quite dependable reflection of all you happen to be in consciousness.

Wherever you are right now, whatever you are experiencing, you are in your rightful place. Perhaps it is not your ***true*** place, which is where you can be by reason of the God-man involved in you: perfect health, harmony, prosperity. But your ***right*** place is where you happen to be at a particular time, whether it is pleasing and acceptable or not. You are always in your right place, you are always in the place that corresponds to your mentality at the moment. It can be a place of growth in which there are great blessings. This was the discovery of Job. He wondered why he was where he was, but in time he realized that it was his right place, the only place where he could do the growing he needed to do to get into the experience that was his true place.

The Fall of Man was a fail in consciousness from a state which is absolute and ever-present within. In a sense it was a fall out into the world of experience, which then becomes the ***upward*** trail of growth through trial and error. The eternal dilemma of man was, is, and always will be that man does not know where he is. So, he is not quite certain of what his problem is. He circles around searching for a solution to his problem, whereas actually he is trying to find his problem — to discover it, to grasp its essence. When Job eventually found his problem, he discovered that he himself was it, and that as he changed his attitude toward himself, he changed everything. This was the lesson that God was trying to teach Adam. But Adam could not see himself as he really was, so he was hiding. In that consciousness, he would always project his faulty self-image, and thus would deal with people and situations from the lowest rung of the ladder of experience.

The rest of the world always accepts you at the level of your own self-evaluation. No matter where you are, you can find redemption through realizing your own indwelling potential, your own God-self. You can ask yourself, as God is asking you: "Where are you? What are you? How are you thinking? How are you viewing yourself? How are you identifying yourself? How are you 'evaluating yourself? How are you accepting yourself in relation to life and its experiences?"

God did not create two worlds, one good and the other evil. He made only one Creation - perfect and good. God did not thrust man out into a trying world because of his evil nature. Man has simply moved out in consciousness. And at any time, by coming to himself, with logic and spirit answering the question "What are you?" by knowing his own true nature, man can experience the state of health and prosperity.

What are you? You have a choice of affirming: "I am a perfect child of God; within me is the potential to be all that I want to be; and I will be, knowing who I am and that I AM."

OUTLINE OF LIBER 7
Hermeticism

PAGE	TYPE	TITLE
1	INTRODUCTION	
1	OVERVIEW	
2	LECTURE	Concentration
4	LECTURE	Meditation
8	LECTURE	The Principle of Duality
10	LECTURE	The Principle of Polarity
14	ESSAY	Three Steps in Finding Yourself
16	ESSAY	Facing the New Frontier
18	ESSAY	The Upward Fall of Man

LIBER 8
Further Development

INTRODUCTION

Brothers & Sisters:

"Meditation" is a broad term used to describe several types of practice used in esoteric and mystical science. In previous Libers, we have used the term ***meditation*** in connection with the principles of Concentration & Visualization. These are specific techniques used for the purpose of bringing into manifestation some attribute, quality or thing that you may desire.

You are beginning to understand that "thought", "spirit" "the abstract" is one end of something we might call ***"existence"*** and at the other end there is "solidity", "matter", "dense material", etc. The object of Concentration & Visualization is to bring into manifestation concepts and ideas, which have first been formulated as unmanifest. In other words, Concentration & Visualization is a definite creative activity which the individual sets about to accomplish, after having decided what he desires, through the use of certain steps and procedures.

In this Liber, however, you are introduced to Exercise "M", which is also meditation, but in this case the object is not to bring about a previously conceived result, but rather to attune with our Inner Self, the great Fount of Wisdom within, in order to receive inspiration, information and enlightenment to a question which we have formulated. It would be well that we pause momentarily to identify these *two* aspects of the ***one*** activity we call "meditation".

I wish to remind you that the development of all skills, and I repeat: ***all skills,*** requires practice, time, patience and persistence. The race, in this case, is not for the swift, but for the sure and steady. You may as well set these lessons aside and read comic books if your only interest is intellectual diversion and curiosity!

You might be interested to know that the conception of our College and the transition from a "mere idea" to a tangible working reality was accomplished, step by step, through the utilization of these very meditative techniques.

These methods work, if you work them! But teachers can only point the way, the rest is up to you, Brothers & Sisters. This Liber contains a tremendous amount of vital information. Read parts of it every day during the month and be sure that you put the instruction to practical Use. You should be able to follow how "wrong thinking" brings all sorts of trouble into your life, and into the lives of everyone. Think about these things!

Sincerely yours in the Work

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LIBER OVERVIEW

The process of inner growth takes place in stages. We encounter new experiences or information many times, at each exposure taking more into our selves, or rather, ***bringing more out of ourselves.*** This Liber furnishes you with three opportunities to develop your understanding and grasp of Reintegration, Thoughtform Generation, and Faith. To develop your inner skills, you will be given an Exercise on Meditation. Finally, we offer four essays which contain challenging concepts to help you grow in understanding and practice.

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LECTURE
Symbolism and Correspondence in Genesis

My Brothers & Sisters:

The Martinist Doctrine has to do with the Fall of Man, his present state of privation and his Return, which we call Reintegration. This is a subject which will concern us more and more as we progress.

Since much useful knowledge is contained in the scriptures, it is necessary for us to understand something about the nature of the first book of Moses called *Genesis,* because it deals with the creation, as well as with the Fall.

The entire book of Genesis is symbolic. This fact must be understood from the start. It should never be considered as a literal or naive example of primitive cosmology. It is simply a statement by which creation came to be. Moses was thinking scientifically as well as mystically: manifested creation is but the result of the evolutionary operation of the first law. Moses had had the benefit of instruction, not only in the Mystery Schools of Egypt, but also in that school of which his father-in-law, Jethro, was a high priest. Therefore: ***he wrote as an Initiate for Initiates.*** Because of this, those who have attempted to explain his meanings without the benefit of similar mystical instruction have been like the profane, blind, ignorant and mistaught.

Such facts may startle the orthodox mind since they run counter to ideas promulgated by formal religion of all denominations. They are not introduced here to discredit religious ideas or deprecate the good intention of religious leaders; they are introduced only as necessary to that understanding of God and His Laws that will lift us above the fog of misconception and ignorance in which we are immersed.

Of the symbolic nature of the scriptures, Moses Maimonides, famous rabbi, Jewish theologian and historian, Talmudist, philosopher and physician (1135 - 1205 A.D.) wrote: "Every time that you find in our books a tale, the reality of which seems impossible, a story which is repugnant to both reason and common sense, then be sure that the tale contains a profound allegory veiling a deeply mysterious truth — and the greater the absurdity of the letter, the deeper the wisdom of the spirit."

It is not the province of mysticism to detail the sins of omission or commission perpetuated or permitted by orthodox channels of education and religion; nor does the ready Initiate expect it. He looks to mysticism only for those positive expositions or essentials which will enable him with growing certainty, to posit himself in truth, and demonstrate the rightness of his position.

Let us consider, then, those theological problems with which the Church has busied itself and which can only be resolved by the secret and hidden wisdom of Initiation. First, let us briefly examine the several aspects of what has been called ***man's fall,*** for we have been taught in an old couplet that: "In Adam's fall, we sinned all."

The familiar story of Adam & Eve and the Garden of Eden, with which religious instructors have convicted us all of sin, is nothing but the grossest misstatement or misconception of Moses' exposition in Genesis.

There was no garden of Eden; there was no serpent; there was, in fact, none of the childish elements made familiar by the Biblical account! What there was lay too deep in the realm of abstract ideas to be penetrated by unenlightened and overzealous religionists. It was at one and the same time: a ***scientific*** AND a ***philosophical ideation*** of man, his faculties, and the field of their activity.

What are the correspondences? The Garden of Eden was in actuality the field, or sphere, of activity in which man was to exercise and develop his faculties. The Hebrew word which has been translated ***garden,*** according to its root, simply means "enclosed space." Thus: "sphere" or "field" is the exact meaning. Unfortunately, Biblical scholars and translators either misread the intent, or deliberately chose to conceal the real meaning. Again, by error or design, they ***personalized*** man's ***faculties,*** calling them ***persons*** or ***things***. So: the fable of the Garden of Eden with its inhabitants has given mankind an altogether mistaken and misleading notion of the underlying principle of creation. It has caused endless confusion, and has given rise to some of the most vain speculation that thinkers have ever permitted themselves.

Because of this fable, we as Martinists must even now give some attention to matters which, but for centuries of miss-teaching, need not have concerned us. The Fall of Man is one such. With it are bound up the problems of Good & Evil, Free Will and many other theological questions. ***All of them find their origin in a set of circumstances which never existed!***

The scientific fact stated by Moses was simply that the faculties of the thing created find life or expression in a field of operation. No life can be expressed without movement. Movement cannot be initiated without impulse, or urge, and cannot be maintained without poles of attraction and counter-attraction. Finally: only an insipid and monotonous action can result where the forces of attraction and repulsion are ***evenly balanced*** and where no provision for *variation* is allowed.

A little thought will establish the intended correspondences:

- ***Adam*** is creation.
- ***Eve*** is the faculty of will or desire (volition).
- The ***Temptation*** is that which initiates activity, or sets the forces of attraction and repulsion in motion.
- The Positive & Negative aspects of force are the ***Good & Evil,*** and the possibility of variation by the excess of desire is ***Free Will.***

The consequences of volition (the act of willing) can never be set down exactly, for the variation in the pattern may be endless. In the story as we know it, the first exercise of Free Will resulted in the loss of all that the Creator had bestowed upon His creation. This so-called "fall" deprived man of his perfection. ***In reality, it was only the necessary expansion of the field of operation to encompass the developing faculties of man as they eagerly sought the new experiences of growth.*** The shell which protects the maturing embryo must at a certain point be destroyed, or the chick will be stifled and its further growth and development made impossible.

Mistaking all things, profane men have never been able to penetrate the secret of creation and so know nothing of its true character. Imprisoned in the limited viewpoint, they have taken themselves further and further into the labyrinth of illusion, until at last they imagine themselves hopelessly outside the boundaries of Infinite Love and concern, lost to an estate once cherished and punished for sins their forefathers supposedly committed.

Therefore, ***it is a self-created dream state of exile in which man finds himself.*** He longs for the heaven from which he feels shut out, but he fails to find it, for he imagines it to be *outside* himself. Our V::: M::: Louis-Claude de Saint-Martin has written that in spite of this state, the only communication between God and man, who has declared himself separate, is by signs and emblems. By means of these, the Eternal indicates His love for corrupted creatures and gives evidence of His unceasing efforts "to remove the separation so contrary to their felicity."

Reintegration, then, is the Great Work, and it is accomplished "by restoring in our faculties the same law, the same order, the same regularity by which all beings are directed in nature."

"The object of man on earth is to employ all rights and powers of his being in rarefying as far as possible the intervening media between himself and the true Sun, so that, the opposition being practically none, there may be a free passage and the rays of light may reach him without refraction."

The first major error which mankind in general is prone to make repeatedly, is that he tends to depend too exclusively on the world of nature, or phenomena. Even the most casual contemplation of nature indicates the presence of law and order. Is it not then reasonable to expect that man, too, is patterned according to law? Many live in accordance with the laws of the world of phenomena, rather than in accordance with the Law of Man. The consciousness of that mystical light ***within*** can come only from an awareness of truth.

Since the law functions within mankind as surely and reasonably as it does in the world of nature, man must learn to contact his ***inner being*** to help him avoid error, then he may begin to realize that happiness depends on ***internal*** conditions and not on ***outward*** material circumstances.

It is therefore necessary that we learn to meditate and learn how to turn our thoughts inwardly so as to contact and communicate with the Source Of Truth which is within ourselves. This exercise is usually given at a later stage of our Work, but it is thought that by giving it now, some brethren will derive untold benefits. It will also enable us all to arrive at a common understanding of what we mean when we say: "Let us meditate."

Notes for Students

1. The entire Book of Genesis is ***symbolic.*** It should not be thought of as a literal or naive example of primitive cosmogony. Being symbolic, it is capable of interpretation on many levels.

2. On the subject of the symbolic nature of Genesis, F. J. Mayers in his book *The Unknown God* notes:

> "Genesis 2:4 These are the generations of the heaven and the earth when they were created. In the day that the Lord God made earth and heaven..." (Revised Version).
>
> The first thing we notice when we compare the above version with the original Hebrew Text, is that the later (the Hebrew Text) ***contains a word which is not translated at all in the English.*** It was also ignored in the Latin translation: The translators apparently did not know what to do with it. The Hebrew Text reads: 'aelleh THO-ledoth'. The little word 'tho', which the translators have passed over, denotes 'symbolic'. It may be applied to a ***book,*** a fable, a

> hieroglyph, a ***discourse,*** or anything else which is of a 'symbolic' nature. The translators of the 'Septuagint' did not ignore the word but they 'by-passed' its real meaning, and translated it merely by the word 'book'; that avoided raising awkward questions. What the whole phrase really stated quite clearly was, that the generations' or 'productions' of the heavens and the earth, would be described in ***symbolic*** language. It is particularly illuminating that the writer of Genesis should himself tell us this in advance. He takes the ground from under the feet of those who are continually seeking to 'literalize' and 'dc-spiritualize' the Bible..."

3. Students of Moses' school were committed to guarding and exactly transmitting his teachings. That original meaning is still preserved but only in the original Hebrew in which it was written. ***Each Hebrew letter was an occult symbol, and, each letter was also a number.*** W. Wynn Westcott, a Martinist and a Hebrew scholar who translated many Hebrew works, wrote: "Attention must be called to the essential peculiarity of the Hebrew language, the inextricable and necessary association of numbers and letters; every letter suggesting a number, and every group of letters having a numerical signification, as vital as its literal meaning."

4. An example of the importance of this may be seen in the words: serpent and Messiah. In Hebrew, both of these words have a numerical value of *358.* Whereas in their exoteric sense these words have different leanings, in the esoteric passages of gematria ***they refer to the same thing*** (Students may like to ponder on the fact that *358* reduces to 7).

5. Paul Case, another Qabalistic authority, has written: "In the esoteric language, words having the same number correspond in meaning also. Thus a word may be explained by a phrase, or a phrase by a word, if both add to the same number. Not *all* words and phrases having the same numeration have special adaptation to the esoteric language however; the trained occultist learns where and how to spot the special messages scattered through the Bible and sacred texts. The exoteric sense conveyed by the words of the Bible is by no means the true interpretation. Hence the ***real teaching*** of the Bible cannot be learned from a ***translation,*** however accurate."

6. The terms ***"good"*** and ***"evil"*** are but terms for the *positive* and *negative* aspects of the same force.

7. Father Origen is billed as "the greatest of the Church Fathers." He was born about 185 A.D. at Alexandria, Egypt, and died about 254 A.D.. He was considered to be an intellectual giant. He was the head of a catechetical school at Alexandria where he was studying under Clement, taking over from him when the later fled the persecution of the Christians in 202 A.D.. Origen was described as "a most shining light of learning, courage, sanctity, devotion, meekness and zeal, whose works remain as a gold mine wherein the student may dig for treasure of wisdom." Now, Origen was a student of St. Clement, and St. Clement was a student of Pantaenus. St. Clement speaks of Pantaenus as "preserving the tradition of the blessed doctrine derived directly from the Holy Apostles, Peter, James, John and Paul." Origen was therefore quite close to the beginnings of the Christine Movement and helped to formulate the early procedures.

Origen contended that every religious book is to be read on ***three planes*** — and that religionists are mostly in doubt about the third or highest interpretation. Few translators have been able to set forth correctly the deepest meanings of the Christian Bible; ***translators*** of languages have also to be ***interpreters*** as well, and languages do not easily translate from one tongue to another. Translators of arcane works, who do not have the esoteric keys, cannot penetrate into the heart of the works, however sincere they may be. Indeed their job is even made more difficult when they are expected to produce translations which concur with prevailing ideas. Saint-Martin recommended a commentary written by Origen, and certainly every Martinist, and indeed all students of mysticism,

will find a knowledge of the ***history and development*** of the Bible useful, because it establishes the background and basis for his study. Nor should he limit his study to the Christian Scriptures; those of all religions are equally helpful.

In his book, *De Principiis,* Origen states that the scriptures are threefold, consisting of Body, Soul, and Spirit. He says that the body of the scriptures is made up of the outer words of the histories and the stories, and he does not hesitate to say these are not literally true, but only ***stories*** for the instruction of the ignorant. He even goes so far as to remark that statements are made in these stories that are obviously untrue, in order that the glaring contradictions that lie on the surface, may stir people up, to inquire as to the real meaning of these impossible relations. He says that so long as men are ignorant, the body of the scriptures is enough for them; it conveys teachings, it gives instructions, and they do not see the self-contradictions and impossibilities involved in the literal statements, and therefore they are not disturbed by them.

As the mind grows, as the intellect develops, these contradictions and impossibilities strike the attention, and bewilder the student; then he is stirred up to seek for a deeper meaning, and he begins to find the soul of the scriptures. That soul is the reward of the intelligent seeker, and he escapes from the bonds of "the letter that killeth." (2 Cor. 3:16 :the letter killeth, but the spirit giveth life.), The spirit of the scriptures may only be seen by the spiritually enlightened man, he said; only those in whom the spirit is evolved can understand the spiritual meaning.

In *De Principiis,* Origen wrote further:

> "Where the Word found that these things done according to the history could be adapted to these mystical senses, he made use of them, concealing from the multitude the deeper meaning; but where in the narrative of the development of super-sensual things, there did not follow the performance of those certain events which were already indicated by the mystical meaning, the Scripture interwove in the history the account of some event that did not take place, sometimes what could not have happened; sometimes what could, but did not."

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LECTURE
Thought-forms Attract Physical Manifestation

Brothers & Sisters:

In preceding lectures you have been instructed how to originate and develop a definite thought-form along constructive lines and to stimulate its growth by meditation. (Please look back and recall the definition of "meditation" as given by Patanjali.) Now this question will naturally occur to you: "how will this thought-form become operative for me, even when I have formulated and developed it?" The answer is: It will become operative through the Law of Attraction.

Thus far I have avoided the usual phraseology and technical explanations common to metaphysical treatises, in order to accomplish two purposes: to introduce you to the science without discouraging you by the use of a seemingly unintelligible vocabulary; and to make you an active worker from the beginning and not a mere theorist of which ***there are already too many, and most of whom accomplish very little.***

As you already know, there is a law of physics that "opposites attract, and likes repel," meaning of course, "polarities," the term used to express opposites.

Universal, Primordial substance or Prima Materia, manifests the two polarities of Matter and Spirit. We observe and know that the law compels two opposites, Hydrogen and Oxygen, both of them invisible, to unite in affinity as water, a visible substance. The Law of Correspondence operates similarly to compel all other manifestations to be in accord with the same general principle.

In other words: formations in the invisible, spiritual world, seek their material manifestation in the visible world.

In this search for the material expression, Nature's forces generate and develop tremendous activity and this activity operates along the line of the Hermetic Principle of ***unity*** and is the cause of all action and reaction, urging and restraining, positive and negative, in the cosmos. It produces the phenomenon we ordinarily call ***"life."*** When Hydrogen and Oxygen unite in producing water, no new thing is created, there is simply a ***visible*** manifestation or expression of ***unity*** between these gasses.

The same principle holds true in regard to your thought-form. Thus far you have formulated and developed it on the inner, invisible, spiritual plane. But the activity you impart to it by meditation causes it to develop an inherent activity that manifests, by seeking material expression on the mundane plane.

In other words, the invisible thought-form which is the positive polarity, seeks the negative polarity or material expression of itself.

All that is visible in the mundane world about us is the expression of the activity of the invisible archetypes in the invisible or inner worlds; archetypes formulated either by higher entities in the invisible worlds, for the benefit of humanity whose welfare they are seeking, or by human entities in the visible world whose thought-forms thus assume an almost universal importance, inasmuch as they affect, both directly and indirectly, all humanity, as well as the individuals by whom they were formulated. This should give you a glimpse of your responsibility to all of your fellow men.

(Please review and consider carefully the points outlined.)

If you have ever watched frost crystals form on a window pane during cold weather, you will have noticed how the lines of crystallization radiate in very definite directions, always in geometrically correct proportions of balance and symmetry, a fine illustration of Nature's maintenance of equilibrium.

Your thought-form operates in exactly the same manner. In the case of the frost crystal, we see the lines of crystallization becoming clearly visible and these lines represent to us what are called the "lines of force," i.e., the direction taken by the operative force activity in crystallizing the moisture. Your thought-form does the same thing. You cannot see it visibly in just the same way as the frost crystals, ***but you can see it by observing carefully the various incidents in your daily life,*** which will become apparent to you as indicating just how conditions are shaping themselves toward the ultimate realization of your desire.

Little by little you will note how apparently insuperable obstacles are being eliminated, providing you with greater scope and opportunity and the way being made clearer for you to progress toward your goal.

The frost crystal does not spring into visible manifestation instantaneously; neither will the realization of your thought-form. The frost crystal is a manifestation wherein and whereof the constructive material is of the most attenuated character. Your thought-form is a complex of

involving a vast array of constructive materials, and possibly also involving other individuals, and much time is necessarily required for the operative activities to bring all the elements together in visible realization.

But the realization will surely come, if you are patient and persistent and, above all, conscientious. Lines of force will radiate out from your growing thought-form just as the tiny roots radiate out from the fast growing plant or shrub. These roots radiate out in ever-widening areas in search of nourishment, and that nourishment consists of material substance which they can assimilate and expand from.

So too with your thought-form. The lines of force it sends out, like roots, are seeking nourishment of greater consistency than the purely spiritual planes offer, and as they are positive, and on the spiritual plane, in seeking that nourishment, they follow the law of opposites and by Attraction draw to themselves matter of greater consistency which they assimilate by "concretion" and so gradually build up, here and there, the elements necessary for the complete realization in visible form.

The length of time required for your thought-form to manifest will depend entirely upon the nature of the thought-form itself. If it is a simple one, you may note almost immediate results. Again, if it concerns yourself only and does not involve other entities, results may be obvious at an early period. But if, for instance, your thought-form involves the reconstruction of a life, or a work in which great crises have raised apparently insuperable obstacles, then you must reasonably expect that a correspondingly longer time may be required. Harmony must be restored and a new environment created in which the thought form can manifest.

Some shrubs will grow hardily in the most severe climates while others require hot-house nurture. And there is a great number of gradations between the two extremes. So too with thought-forms. Some will grow hardily in any environment, while others require an environment created artificially for them and until the active forces have created such an environment, visible manifestation is not to be expected.

There is nothing miraculous in this. Science teaches that all substance is, in the ultimate, homogeneous or identical. The thought-form, as a spiritual creation, works with primal substance, bringing it into visible manifestation in the perfectly natural method of crystallization outward just as Nature does, only in an accelerated form, for while Nature works along orderly processes of tremendous time duration, the thought-form directed in an equally orderly manner has back of it a ***guiding intelligence.***

Nature also has an intelligence back of it, the Divine Intelligence, but that Intelligence directs for the evolution of the mass, while in the specific case of the individual, the thought-form is developed for immediate purpose concerning one individual's lifetime. It is therefore directed by that individual's intelligence for immediate results, and within the sphere of the operator's own auric environment.

In Hebrews 7:19 we read "For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God." This text throws a peculiarly valuable light on our subject. Note that is says: "the ***law*** made nothing perfect." There is no such thing as perfection. The word can only be used in a comparative sense. If we were perfect, we should be equal with Omneity and there would be no need for our existence. Such is unthinkable. The law does not make perfect, the law simply guides and directs, and if we follow it we succeed in our undertaking. If we do not follow it, we fail or fall into error and the penalty, even "the uttermost farthing" must be paid. This is Karma, the working of the law.

The Law of Attraction operates to attract or draw to. It furnishes the material and builds up. But it does not perfect or ***complete***. Our text says: "but the bringing in of a better ***hope*** did." Hope is the process of looking forward with anticipation to a material or spiritual improvement in our individual, or the general environment. That is exactly what you are doing with your thought-form

only using different words. For when you hope, you formulate the picture of that for which you hope and we all know how frequently things earnestly, persistently and sincerely hoped for, "come true." Our "hope" or thought-form ***does*** perfect, that is, comparatively speaking, and in the sense that it ***completes*** what it has brought to it through the Law of Attraction. And the Law of Attraction is a ***Divine Law,*** instituted by Divine Intelligence, and so, as we bring in our "better hope" or concreted thought-form, if it is worthy, we draw nigh unto God by being in harmony with His law. For The Master said: "And I, if I be lifted up, ***will draw all men*** unto me. The realization of any worthy thought-form, ideal, or desire, is in itself an act of drawing nigh unto God.

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Hebrews 10:22. We are admonished to draw near with a true heart in full assurance of ***faith.*** You must believe in your ideal or desire and consequently in your thought-form. You cannot "fly it out" as a mere experiment, for by so doing you insult the Divine Intelligence and failure confronts you from the very start. Remember further the words of the Master: "according to your faith be it unto you." We shall realize just in proportion to our faith.

How many of our friends have we seen start a business, a house or some enterprise, and then "get cold feet," to use an expressive colloquialism. You know what happens then. Also, how many have we seen succeed after being "thrown down" time after time. Persistence and faith in what you are doing is the necessity. It is a law as old as the hills and older, and no one can change it nor can any system get around it.

Now note another point: "having our hearts sprinkled from an evil conscience." If we are building a wrong thought-form on an unworthy basis as warned against at the start of these lessons, we shall find that we can indeed set in motion the forces and activities pertaining to our thought-form, and for a time, and to some extent, we may appear successful, but eventually the results will rebound upon and we shall merit ourselves all the harm that we may foolishly have sought for others. Such is the plight of the "black magician."

Why? **because, again, <u>it is the law.</u>**

In furthering your thought-form, ***do not doubt.*** In the first place you are dealing with cosmic force and cosmic substance; therefore with cosmic supply which is illimitable. It is a source that never fails. Who ever saw a doubter succeed? A thought-form started by a doubter is doomed to wither and disintegrate almost immediately after it is formulated, for doubt shatters the structure, and it is impossible to hold steadfastly in concentration or meditation, anything regarding which we hold even the shadow of doubt.

Concentrate and meditate securely entrenched in the consciousness of your power to win, and the ultimate success of your endeavor; but make sure that your conscience, that monitor against error, approves your work in every detail, for work resulting from an "evil conscience" or done in spite of the warnings of conscience will bring harm, sorrow and trouble to you in the end, no matter how much you may seemingly triumph for the time being.

Why should we have our bodies washed with pure water? This admonition formed part of the ancient code, wherein ablutions formed an actual physical part of all religious enterprise, plus a certain spiritual and mystic significance as well. But on the physical plane today, it should form a part of all our daily work, for a diseased mentalism seldom exists in a healthy physical organism, and never will a diseased organism afford a proper working vehicle for a healthy mind. The mind under such circumstances is obliged to work under a great handicap.

Do not attempt to limit your thought-form as it develops under your meditation, but also do not attempt to change or modify the original concept. You will find that it will amplify itself as you progress and as your powers of concentration and visualization become stronger and more

penetrating. Make no effort at change on your part. Hold to the original concept, but let the thought-form itself grow as it will. There is a nice distinction to be noted here which words cannot adequately describe. It must be experienced in your actual personal consciousness as you progress, but with this admonition, you will realize that it is possible to hold to your original picture, letting further details appear continuously, as happens in the development of a sensitized photographic film.

Hold the original concept, visualization or picturization positively and firmly in your imagination, with no thought of failure or shadow of doubt. This process will make you an actual worker in the spiritual kingdom as few other methods will do. It is the purpose of these special lectures, as stated, to make you an actual worker right from the start, and not a mere reader, and I assume, as your teacher, that you entered upon this study with definite desires to progress in the Art of Spiritual Science. I shall therefore hold you first to the fundamental laws, bringing in the allegorical and symbolic considerations later on, although I shall not dwell extensively upon them in any particular series of lectures, for the great desideratum is ***Work*** and ***Service.***

May you ever dwell in the Eternal Light of Divine Wisdom.

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LECTURE
To Believe — or to Know?

Dear Brothers & Sisters:

In the ultimate search for Truth to which I, in common with many others, have devoted a fair number of years, it is important at one stage to re-define our vocabulary and sweep aside a lot of verbiage to come to an honest understanding of basic terms and principles.

In common with several eminent Martinists, I have shied away for some time from sundry words and expressions, the most relevant to my purpose being the noun ***belief*** and the verb ***to believe.*** The more I listen to people around me using these words, the less I understand their meaning. If I may be permitted to give a string of examples ranging from the sublime to the ridiculous, I offer the following:

> "I believe in God", "I believe in the Bible", "I believe in my wife", "I believe in democracy", "I believe in modem medicine", "I believe in doing my own thing", "I believe in Santa Claus", "I believe in the weather forecast" "I believe in the Brotherhood of Man", I believe in corporal punishment", "I believe this (!) does me good", and so on *ad infinitum.*

What distinguishes every sentence beginning with "I believe," is the fact that, when you analyze it closely, it reveals a ***basic doubt.*** Thus, when someone states forcibly: "I believe in my husband", it is obvious that this declaration is motivated by the fact that the woman in question is trying to fight either an expressed slur on her husband's faithfulness, or profound doubt on the same point. ***There would be no point in the statement if there had been no DOUBT to motivate its formulation.***

The same applies to the main statement of my string of examples: "I believe in God". Whenever I hear this expressed forcibly, I cannot but think: "Here is a person who is trying to persuade him-or-herself of the existence of something of which, deep down, he or she is far from certain."

To the Seeker After Truth, the expressions like "I believe," are truly meaningless. To be specific: either one ***knows*** or one ***does not.*** Everything in between is a matter for speculation.

But then, you may well ask: what does "to know" mean? ***and you should ask!***

This is where I must admit that the English language, usually so rich and adaptable, is badly lacking. The original language of Martimsm, French, has two words where English has only one. *"Le savoir"* refers to knowledge in the sense of "acquired information", that is, what you have been told and taught, what you have gleaned from looking around you, that is basically: "knowledge that comes from outside".

The other word: *"la connaissance",* refers to knowledge that results from ***personal experience,*** and which, to a large extent, can never be communicated to others. To the first category belong all sciences acquired from teachers, books, and other external sources. For example, I ***know*** that the Earth is round because I accept the evidence supplied by mathematical calculations and photographs taken from the surface of the moon, among other factors. ***But,*** I have no such knowledge in the second meaning (personal experience) because I have not seen it with my own eyes, neither have I put my arms around it.

On the other hand there are things that I know (in the second meaning of the word) without ever been told of them. or reading about them in books. Long before I could read I knew that flames were hot! And that electricity shocks!

But, you may well ask again, what has all this linguistic speculation to do with anything in general, and Martinism in particular?

I remember, a long time ago, being asked "incidentally", in what I later on realized was a test, what was the purpose of my quest. This came completely out of the blue during a pleasant dinner party when my attention is normally, and forcibly, directed by my gastric juices to what is or is about to be placed on my plate! To my utter astonishment, my answer came pat as if the question had been expected and the reply well studied in advance, in what can only have been a flash of inspiration, or lunacy! "To experience through my senses of sight, of hearing, of smell, of taste, or of touch, the presence of God."

In the many decades since that day, and try as I may, I have never been able to improve on that definition.

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Excerpts from the writings of Louis-Claude de Saint-Martin

"If man's God resembled him, I would soon become atheist."

"It is from experience that I can say that the daily food of the Man of Desire is a small piece of wood from the true cross soaked in the tears of a prophet. Woe betide him if a day passes when he does not partake of this food! He will not have eaten his daily bread."

"It is not enough to say to God: Thy will be done! You have to seek constantly to know what it is, for if we do not know what it is, then what are we, what can we do?"

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EXERCISE
Exercise "M"

Meditation is either directed, or it is simply an exercise in Self-knowledge. When meditation is directed, in other words when we say: "Let us meditate on this," it is essential that the subject of meditation be entirely stripped of other factors, so that we formulate to ourselves as ***a single element of thought,*** the ***crucial point*** on which we wish to meditate. The first step of directed meditation is therefore: *concentration.* This presupposes the choice of a subject.

Let the subject be simple at first. Place yourself in whatever position you find comfortable. This is in order that no irritation or discomfort will come and interfere with the concentration. Having selected your subject or thought, let every ounce of your intellectual capacity be directed towards that single thought. Once you have shut out all other thought and have your mind clearly fixed on the single concept, ***stop concentrating*** and attempt to dwell on the second plane of consciousness, that of self-realization.

Let your consciousness sink into your being. If you achieve this Meditation on the plane of self-feeling, you will feel a wave of warmth submerge your whole being and, if you are able to keep it up, you will feel your being ***expand*** around you so that you will become conscious of things and beings that surround you. When we say you will become conscious, we mean that you will feel that you are part of them. Do not try and analyze your reactions! After a while, the thought you have implanted in your intellectual consciousness by concentration will initiate a train of reactions, of feelings that will eventually degenerate into a train of thought. You will then, if you are successful, have received an ***inner understanding*** of the subject of your meditation.

Meditation, or the engulfing of your consciousness by your being, may also be used for other purposes, from simple relaxation to more elaborate exercises. For the time being, we shall practice the form just described. Following the same technique, we shall all have a common base to examine our respective reactions.

Questions to ponder:

Basically, how many different kinds of meditation are there?

How does one prepare for meditation?

What is the next step?

And the third step?

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ESSAY
Guidance from Within

Dear Brothers & Sisters:

Guidance is a common word in our day: child guidance, guidance for marital relationships, investment guidance, etc. And occasionally in public someone might suggest the idea of Divine Guidance. But unfortunately, he might well be thought of as being odd, because this kind of guidance is usually equated with the magical, mystical, or psychic, which, in the public eye, is often viewed as something weird. And yet, there is almost an instinctive feeling in every person that there is something beyond his personal prejudices, something beyond his worries and anxieties, and that this something can co be reached.

Unfortunately, the feeling for this "something" has been dealt with on the level of superstition. Thus, many persons look for guidance through a sign or leading, from the flip of a coin to consulting the stars or numbers, reading tea leaves or a crystal ball, and on to Indian guides and spirit readings. It is not for me to put any of these down, but to point to the fact that involvement in then may imply a put-down of one's own self.

We can see fantastic evidences of guidance in nature, such as in the flight of birds, the spawning of eels and salmon, and the homing instinct of mountain horses, and we say: "Isn't nature wonderful?" And yet, if someone evidences some kind of inner direction or direct knowing, why don't we say "Isn't God wonderful?" or even "Isn't the Spiritual nature of man wonderful?" No, we call it "good luck," or "ESP", or "psychic phenomenon." This denigrates the potential of man as a spiritual being, and implicitly denies the flow of guidance in man that is as natural as instinct in animals.

Why is it so hard to accept the Truth that "There is a spirit in man, and the inspiration of the Almighty giveth him understanding?" Perhaps it is that religion rarely deals with the whole person, preferring to deal with "God out there." We may be told in impassioned sermons that our need is to find God. Yet, God is not to be found, because God is not lost. It is not God's hiddenness, but our blindness that is the problem. We walk alone, unaware that ***we are all one.*** We live in a state of ceaseless guidance, in a field of infinite knowingness, but we are deaf to the process. As Emerson says: "There is a guidance for each of us, and by lowly listening we shall hear the right word."

Note how we admire people who have expressed great intelligence or creativity, and yet we do not realize that we live and have being in the same mind force. To "find" God, we need to expand our awareness to the realization of the Omnipresence of God, to know that the whole of Spirit is present at every point of space at the same time. There is no distance between God and man. There is nowhere to go to get guidance or inspiration or creativity. We are in it, all of it, all the time.

Walter Russell insists that the Universe does not bestow favors on the few whom it seeks out as interpreters. He says it is just the reverse, that the Universe gives to those who plug in, that mediocrity is self-inflicted and genius is self-bestowed. He says: "Knowledge is ours for the asking. We do not have to learn anything. All we need to do is recollect it."

The Bible refers to the "voice of God." This is a purely poetic expression. For instance at the burning bush: "God called to him out of the bush, Moses, Moses." This was an experience of direct knowing. In its tendency to overstatement, the Bible is saying, "It was as if God were actually talking to him." The bush was in bloom in a blaze of color, and Moses experienced a flow of inspiration and creativity. He "heard", "The ground on which you stand is holy ground." In

actuality, this was an awakening within him of the transcendent realization that, "I am the burning bush, the source of creativity is within me."

Jesus said: "The Father knows what things you have need of even before you ask him." A fantastic concept. In other words, God is present, always, and in all ways. God knows. God knows in you. Knowing is, and it is at hand. It is now. The way out is at hand.

People rarely experience direct knowing in prayer because they usually have preconceived notions of what their answers should be. To have the mind centered on images or treasure maps and outlined goals, is to frustrate the process of direct knowing. The Knower will teach you and lead you into all Truth, if you are ***teachable.***

The important thing to remember, no matter what your experience, is: ***Wherever you are, God is.*** The Holy Spirit (the whole of Spirit) is present in its entirety at every point in space at the same time. Spirit is present, as the Presence. All-knowing Mind is present. The answer to your dilemma is present, ***here and now.*** There is nowhere to go and nothing to reach for, no one to contact or to plead with, for that would imply "absence" and ***direct knowing comes through the Presence.***

We need to have faith in the guidance process, the Knower that is always present, and "listen" to its inner leading. The Presence of God is always present. It is the "Father who knows your needs even before you ask," and whose "good pleasure it is to give you" the perfect answer.

'W. Frederick Keeler tells of some experiments that he conducted to show the remarkable evidence of the Spirit in man. A child from age four to seven is asked a one-pointed question so it can be answered by a simple "Yes" or "No". The child is told not to think or try to reason it out, and we should not be concerned whether he understands the Truth of the question or its answer. Keeler says from his tests, that if the child is allowed complete freedom and is not dominated or influenced by a parent or other person, if he is not given to play-acting and will simply answer what he feels, his answer will be a ***direct knowing*** from Spirit, and the questioner would do well to heed the answer.

It is important to realize that there are not really thousands of things to learn in life. There is only one thing to learn: to know the Knower, and to regularly "acknowledge Him in all your ways." This is to understand the super-conscious level of mind, to learn to get and keep in the flow of guidance. Wherever you are and whatever may be the urgency, you can be still and know that you are in the flow. You will experience an effusion of light in the form of creative ideas, unerring guidance, and "answers without ceasing."

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ESSAY
What Life is All About

"What is life all about, anyway?" This could be the question of a researcher. Actually, it's the cry of a person facing injustice or tragedy. It reflects the shock of crisis or challenge. If you really want to know what life is all about, this could lead to the realization that life is not just minding our business; life is for living, for growing, for unfolding our greater potential.

One of the most hopeful developments of modern times is the tendency to break away from narrow deterministic theories of man, and to put new emphasis on human growth. As Bergson says, "An

intelligent being contains within himself the wherewithal to surpass himself." This means that you always have within yourself the capacity to go beyond what or where you now are. And the growth process is what I would call the creative intention, the Divine will. We always grow unless we hamper the process.

Now, the real problem of life is the frustration of potentiality. In a sense, it is the only real sin. And the key to therapy is the reactivation of the process of growth. This is what life is all about. But, you see, growth can only come through change. What we call trouble may really be a misreading of this process. For instance, you lose your job. Of course you need your job, so this brings financial crisis to you. And there might be injustice in your dismissal. You may say, "But I have always done all that was expected of me!" But have you expected enough of yourself? Have you been growing in the job, or have you been frustrating your greater potential? So, now you have a choice. You may dwell in bitterness, and further frustrate your potential, or you may know that this experience is going to lead to growth and betterment for you.

What is life all about? Life is for living, for growing, for reaching for the highest — not just being superior to others, but being superior to your former self. Now, the reason we have misread life's experiences and have assumed our lot is hard is that we have tended to believe that the goal of life is ease and security. This has been the hallmark of the modern way of life: the worship of material success, the easy road, peace of mind; early retirement from work and worry, to a life of ease. And it could be that students of Truth have also tended to equate spiritual growth with the demonstration of things, and this is an unrealistic attitude toward life.

We all long for happiness, of course, but it can only come through "raising ourselves above ourselves," as Emerson would say. It calls for discipline, for growth and for overcoming — not just going through things, but actually ***growing through them.*** Right where you are, whatever you may be experiencing can be a blessing, an opportunity through which you can grow and go on to success, if you meet it in the right attitude. So, you must decide whether to say, "Well, that's life for you," and just go through it and make the best of it, or whether to dig deeper into your inner potential and draw on your limitless reserves of Spirit. It can, if you will it, be an unfolding experience that will work for your highest good.

You can never become anything that you do not have the potential for becoming, and the potential is in you even if you are mired in a ditch. The experience in the ditch may be the very best possible way to gain the growth that you need to reveal your next step in growth. Unfortunately, we tend to measure life by ditches, but life is an experience in livingness, a continuous opportunity to grow and to release your imprisoned splendor. Now, this doesn't mean that we must have problems or that God sends problems, but it means that when we are confronted by difficulties we should admit that they show a great need for growth. So, instead of asking, "Why do I have to go through this?" we need to ask, "How can I grow through this?"

Now, you may say, "But I started out to accomplish something, and I failed!" Have you really failed? You still ***want*** to succeed, you want to be healed, you want to overcome your sense of inadequacy. Your desire is a prophecy of that which you can become. As long as you desire, you have not failed. A researcher fails many times, and he keeps at his job with enthusiasm. Is he a failure? No. He is skilled in what I call "the art of successful failure," which is the art of creatively growing through experiences. You can learn a great deal from the researcher. In a way, to fail at something is a good sign. It indicates that you are ***reaching*** for something, and if you fail dismally it may mean that you were reaching very high. As long as you are reaching, you are growing.

One of the great contemporary problems is what I call the "success syndrome." We think of success as arrival at something, which comes at the end of a certain amount of effort. But success is not achievement, it is progression along a never ending road. It is not "getting there"; it is earning the right to ***be*** there, and the earning process is constant. The true "success" makes pursuit of inner

growth a real activity of his life. The law on the road to success is: ***Grow or go.*** It is the basic law of life and living, especially in what we call "age." We do not "grow old." When we ***stop*** growing, we are old. As long as we grow through experiences, we will remain young. When we start just going through them, we become old. It has nothing to do with years; it has everything to do with attitude.

The energy of life is limitless, but we become bored and we stop mobilizing it. We look back; we fall victim to self-pity; we start looking at our troubles in a very negative sense, as if they are the "all in all" of life. And we say, "Well, when I was young, things were different. But now, at my age, life is getting increasingly difficult" We are just tired of having to grow through things and we want to get out of the classroom. We want to graduate into ease and security. And this is a very sure way to deteriorate into "old age" and senility.

So, the important key is to look up. If you are in the gutter, the only way to get out is to look up, to begin to stop thinking "gutter thoughts." And so it is with sickness and with prosperity. You have got to think success thoughts, prosperous thoughts. And you may say, "But how long must I keep picking myself out of the gutter?" or, "How often should I forgive my brother?" Remember, Jesus said, "Seventy times seven"; in other words, forever. You need the constant flow of love. Pick yourself up, because life is a constant process of getting up. This is what *Homo sapiens* is — the getting-up creature. This is what a spiritual being is -- always on the rise, always growing, always ascending. When a pilot earns his wings, he doesn't graduate from flying. Then, with his license, he flies all the time.

Remember that where you are is the best possible starting place to get to where you want to go. So, avoid looking for an escape by thinking, "Oh, if I just didn't have to meet this problem." Face the issue! See the problem from a more Cosmic aspect. Let the action of Divine law resolve it into the inherent good. To be a stronger person means that you must seek to release your own inner potential, and eventually, getting out of ditches will be no problem at all. It is in the effort to climb that you release your potential. One can never exhaust his ability; he can only exhaust his patience, by which he frustrates his own ability.

The problems that you now face may be something that you need to solve, but this is where you are, and where you are is the right place from which to grow to the point where you want to be. Determine to know that there is only good in all things, that you will find the ability to get through it and that you will grow in the process. Keep on, and keep on keeping on. Even when you seem not to be making progress, keep on — like trees in the winter, when there is no outward display and yet the greatest inner growth of the root systems is reaching out for moisture. The fruitage of spring comes not in spite of a difficult winter, but actually because of it.

The day will come when you will look back on your whole life and you will see that everything that happened and transpired was an unfolding pattern of your soul growth. And it will appear as if the way you came was the only way you could have reached the desired end. Every difficulty was the opportunity to do the growing that, at the time, you needed to achieve. This is not predestination. It is simply the result of the predisposition to grow through instead of just going through. The growth is what life is all about.

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ESSAY
The One Great Need of Man

In the face of the many complex demands and problems of life, I would like to state here the truism that there is essentially only one problem in life, that man has only one need. Unless this need is met there is nothing that can help you or me or anyone else. If, on the other hand, we do have this, then there is nothing too difficult for us to achieve.

Now, what is this great need? Well, we can say it certainly is not knowing how to pile up a great fortune. We have seen all too many do this, only to lose it or to lack happiness and contentment. It is not knowing how to achieve perfect health or beauty. Many persons have this and yet are beset with negative conditions such as poverty, unhappiness, and complications in their affairs. On the other hand, many who have frail health or physical impairment live radiant, useful, self-supporting lives because in some way they have solved the one problem, they have filled this one great need. Is this great need learning how to follow great thinkers, how to comprehend the works of the scholars of the ages? No, because all around us the meek and the lowly, the uneducated and the disadvantaged, often display proof that they have solved the one problem; they know the meaning of life and how to live it.

This morning millions of people rose, dressed, ate breakfast, and settled into the other routines of everyday life, without the appearance of anything unusual. Some of this activity is carried on consciously; far more is subconscious in its work - breathing, circulation, muscle action, and so forth. Power pours through us and we go on our way, heedless of the miracle of life that is constantly being enacted in and through our physical body While this goes on, the same power is going on within all of creation, from the tiniest organism on the beach to possible life around the farthest star in the Universe. Just imagine yourself driving out into the country, where new life is bursting out all over. Flowers, birds, trees, grass, small animals seem to greet you to affirm: “We too are alive; the power that is at work within you is at work within us too.” From a secluded spot on the seashore hear the great waves chant the same refrain: “There is one power and we are part of it.”

Jesus talked about this. He said: “He that believeth on me, the works that I do shall he do also. He that hath seen me hath seen the Father.” He meant that we too are simply channels for the same power, to use not for our glory, but, as He put it, “for His name’s sake.”

Nature automatically obeys and permits life to work in and through her every expression, from the least to the greatest, and so it has been down through the ages. Only man rebels, and he has from primitive times (when the chief of the tribe strutted with his big axe demanding obedience and praise) to the wars and unrest we are still experiencing today. Only man seems to need glory, adulation, reinforcement for his feelings of personal greatness. Does it not strike you how ignorant and foolish we have been?

We are told: “The earth is Jehovah’s and the fullness thereof, the world and they that dwell therein; for He hath founded it upon the seas and established it on the floods, who shall ascend unto the hill of Jehovah, who shall stand in His holy place!” And there is the answer to the one great need. It is a sense of union with the power that we call God. It is a realization that there is but one omnipresent power, that each of us is a channel through which this power manifests; that without it we can do nothing, and with it we can do everything and anything.

The one great need is the consciousness that comes with daily communion with God, the almighty transcendent power of life. Without this consciousness there is nothing that can help or

heal you; with it there is nothing too difficult for you. This realization, this sense of union with the Infinite power, is the only foundation upon which we can hope to build a successful, happy life. Now, we may give intellectual assent to this great truth if we believe in any kind of religion, but observance of formal religion alone will not help us. We must have the Conviction that God is actually with us, that He is a presence; that He alone governs life — our life — and that He is the one and only source of health and prosperity and well-being. In other words, we must think of God not as a person off somewhere; not as an absentee landlord of the Universe; not as one to whom we must plead and beg and supplicate. We must know God as a presence, a presence that is present. We must know that we live in this presence and move in it and have our being in it, and that we cannot be separated from it. As Jesus said, and He said it of the totality of man, "I and the Father are one."

You and I have been taught that we are part of the wicked environment, and by this I mean that we have accepted hatred and selfishness and resentment and fear as a normal component of our thinking. Is it any wonder, then, that we have so far failed to find happiness? We have believed that we can think, act, and live in some way ***apart*** from this transcendence that we call God. We must begin to change our thinking and to recognize that we can think and act and live apart from ***wrong*** conditions, from all that makes for discord and unhappiness.

There is no mystery about oneness with God. It simply means that you are one with God, one with eternal life, one with love, one with omnipotent, omnipresent good. And all this is the opposite of fear and sickness and lack. You must not ally yourself with fear and sickness and lack if you expect health and prosperity. You cannot become one with the Divine if you think and act in opposition to the Divine. If we have a positive inward conviction that we can never be separated from the Infinite process that we call God, then we will be the activity of God, finding its focus and expression in us and as us. We can have a consciousness that is inseparable from this conviction. We can affirm: "I am one with the Infinite process of Mind, and I let that same Mind that was in Christ Jesus be in me."

Accepting this oneness with God in your thinking will mean to you that everything that is the opposite of God will disappear in thought and experience. God does not empower you to think, speak, or act on the wrong side; these belong to the habit of ***apartness from God.*** Your protection is to know, that you need not have a mind separate from Infinite Mind. If God made all things and made them good like Himself, if He is the only creator there is, then where do sin and disease and sorrow and worry and death and discord come from? They come from the sort of thinking that is outside of and separate from God-Mind. So why accept them in your life? If you accept your unity with God you cannot accept these things as having any reality of power, except the power you give them by your own thinking.

It is well every morning to remind yourself that there is nothing on earth or in heaven that can separate you from the consciousness of God's presence. This is the one great need of man: to know oneness, to know inseparability, to know that each of us is an individualization of the allness of God, a unique expression of God expressing Himself where we are and as what we are. There can be no separation except the ***thought*** of separation, and that's essentially what fear is. The thought of separation is the basis of anxiety and worry and self-limitation. Change your thought to the thought of oneness and you have a whole new concept, a whole new consciousness. Fear and worry and anxiety fade away into nothingness. This is precisely what worship is. But now, instead of being defined as a reverence for something outside of ourselves, it becomes an experience that I call "creative worthship."

In the ancient Sanskrit there is a definition for a word that means "prayer," and the definition goes like this: "judging oneself to be wondrously made." When we pray rightly, we get a new concept of ourselves; we judge ourselves as spiritual beings, one with God, inseparable. To know this is the one great need of man.

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ESSAY
Don't be a Bigmouth

In a number of instances Jesus told people, after some miraculous demonstration of help or healing, "See thou tell no man." Why did He do this? Did He fear opposition from His enemies? Did He wish to avoid the publicity that broadcasting the news of these healings would bring to Him?

It certainly can't be true that Jesus was afraid, for we have the account of His going up to Jerusalem at Passover time when it was most likely He would be seen, even though it was well known that the Pharisees were planning to take Him and kill Him. He even went into the Temple, the most public place in the city, and taught openly. So it could not have been for fear that He imposed silence on people. Was it a wish to avoid publicity? Did He wish knowledge to be confined to only a few individuals? Apparently just the opposite was true, for we see Him moving voluntarily from place to place as if to reach as many people as possible.

No, Jesus did not fear for His safety nor did He wish to confine His message to only a few. The acceptable explanation of His mysterious request must be within the consciousness of the person helped.

The words we speak are creative. They create because they express thoughts, and it is the nature of mind to condense thoughts into form. Faith is also creative, and the more we believe in things, the more quickly and positively they will become visible in our lives.

Jesus knew the law of mind; it was the whole foundation of His teaching. The afflictions He dealt with were considered incurable; they were rooted deeply in the mind of the blind man and leper as well as in the minds of the populace. His warnings were safeguards to those whom He had healed. Too much talk about the healing would hold the attention of everyone on the old condition, and tend to hold the individual in bondage. When Jesus said to the blind man at the pool of Bethsaida, "Do not even enter into the village," His advice was meant to keep the man away from the emotional excitement of the crowd who believed more in the disease than in the Christ-power to overcome it.

When you have been praying for help or guidance or healing, and when a wonderful demonstration takes place, have you not found yourself happy and excited, wanting to shout it from the housetops? Here is a startling thought: Your very attitude of excitement is an evidence of your lack of faith; you didn't really believe it could happen. The healing has been of the grace of God, more in spite of your consciousness than because of it.

This is a sign that there is more work to be done to heal your personal consciousness and to accept the new, pure condition into being. During this period it is easy to slip back into the old attitude of sickness and want. To get all excited about an overcoming, to talk about it, may well start the old process again, and the outer effects of this negative speaking may appear as a return of the previous condition. We read: "Behold, thou art made whole; sin no more, lest a worst thing befall thee." Don't make the mistake of rehearsing the experience, for this is the sin of looking back. Stand still (don't be a bigmouth) in an attitude of gratitude and poise.

We need to work for a strong realization of what we have *already received,* so that when the answer comes we are grateful but emotionally unmoved. This was the case of the little boy who said, "Of course I found my dog. I prayed, didn't I?" We should become that childlike and expectant.

Does this mean that we are never to speak of the healings we have received? Not at all. Certainly, we should share our experience with those who have been praying with us. Together, we can share

the joyous outworking of good. But we should share prayer results only with those who can handle it in consciousness.

When you feel the need for prayer, this is an even more important time to "see thou tell no man." The best way to compound your problem is to let all your friends know that you have a problem. Don't even ask everyone to pray for you; be selective. If you want to pray effectively, you must share this desire only with those who have sufficient understanding to be a lifting power.

Once I had a young assistant minister who led a prayer group during the week. During one of the meetings he found out that one of the members had taken ill that day. He openly invited all of the members to pray about it. After the meeting several of the members rushed up to make such comments as, "Isn't that a terrible thing? Oh, I'm so worried. I do hope he recovers." My assistant realized that he had broken an important link and had allowed for the dissipation of faith-power.

If you have a problem, find a counselor or a close friend whose consciousness you respect, and make a covenant, an agreement to hold to the Truth. Then, "See thou tell no man." This will conserve the power.

Consider a wheel with twenty pipes as spokes. At the center is a motor which you need for some important function, and at the end of each pipe is a powerful steam source. If you hook up only one of the spokes at the center, not only are you using just one-twentieth of the power, but the overwhelming balance of the power at your command is dissipated into the air. A steam boiler can generate an incredible amount of power, but for each small hole in the system its power is greatly reduced by waste. This is the type of dissipation that can happen to a strongly inspired idea.

We should carefully shield and conserve the embryonic ideas that come to us in prayer, and this is one of the most important implications of Jesus' statement. Did you ever have a wonderful idea and run around tirelessly telling people about it, only to find that your book or project or plan had lost its impetus and had "died a-borning?" You can kindle a fire by concentrating the sun's rays on a given point with a magnifying glass, but not if you move the glass around. Then you produce no heat at all. If you want to start an engine, you close all the outlets of the boiler and conserve the steam. A good, tight boiler can run a locomotive at fast speeds with great loads, but a boiler with cracks will make a spectacular show of steam with no movement whatsoever. The train won't even get started.

The time to talk about something you want to accomplish is when it is done and complete (of course, then you won't have to talk about it, for it will speak for itself). Certainly, share your idea with those necessary to help you complete it, but then you are sharing it in the context of action and mobilization of energy and wisdom, not dissipation. Often, ideas are passed on to committees for action. Here an idea is talked to death and nothing is ever done. The best way to destroy a project is to turn it over to a committee for action.

Talking about your plans before they have actually materialized is the surest way to destroy them. It is a Universal law of nature that the unborn child is protected from all contact with the world; in fact, this is the real function of motherhood. Inspiration that comes to you is your child; you are its mother, and nature intends that you should nourish and protect it up to the moment when it is ready to emerge upon the material plane. "And Mary kept all these things, pondering them in her heart." The temptation to tell people is great, but it is better to follow the advice in Ecclesiastes: "To every thing there is a season, and a time for every purpose under heaven, a time to keep silence, and a time to speak."

Some people claim that they never have any ideas, but this is like a steam boiler with cracks saying, "I never have any power." Conserve your power. It is impossible even for a saint to talk beyond a certain point without saying something unkind or erroneous. Limit your conversation to that which is constructive.

Often, a new student of Truth is so excited that he babbles all of his new-found conclusions to everyone he meets. "See thou tell no man" until you have converted your own mind, and then you won't have to tell people. What you *are* will articulate what you believe better than anything you could possibly say. One student was approached recently with the statement, "If what you believe helps you to be the kind of person you are, I wish you would tell it to me." Then, you can speak.

OUTLINE OF LIBER 8
Further Development

PAGE	TYPE	TITLE
1	INTRODUCTION	
2	OVERVIEW	
2	LECTURE	Symbolism and Correspondence in Genesis
6	LECTURE	Thought-forms Attract Physical Manifestation
10	LECTURE	To Believe — or to Know?
12	EXERCISE	Exercise "M"
13	ESSAY	Guidance from Within
14	ESSAY	What Life is All About
17	ESSAY	The One Great Need of Man
19	ESSAY	Don't be a Bigmouth

LIBER 9
Martinist Philosophy and Practice - Part 3

LIBER OVERVIEW

Several important Martinist Lectures form the basis for this Liber. First, the Quarternary Law, which is a set of four inter-related principles on the Divine Emanations, is presented. This leads to the Philosophy of Three Worlds - Man, Nature, and the Spiritual Spheres. Lastly, the Plastic Envelope, and its relationship to the human body, is discussed. Then you will find three essays that cover: dreams and their interpretation, the "signs" that Jesus spoke of, and some thoughts on the religion of the future. We hope you will find much nourishment in this Liber!

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LECTURE
The Quaternary Law

My Brothers & Sisters: Greetings!

Tonight we begin our preparation for our sojourn into deeper waters. We will study what we call the "Quaternary Law". I must ask for your close attention. Please give very careful perusal of this Liber.

As Martinists, we apply the name of "Law" to ***those Ruling Principles through which creation occurs and is perpetuated,*** that is: ***to the Divine Emanations.***

The ***Primary Cause of all creation*** acts through the agency of Divine Laws, which, ***once established proceed to function independently, perpetuating the Divine Will that has set them in motion.*** These Divine Laws or Emanations are many and their interaction determines the nature, evolution and character of the forces, beings, and objects that come within their field of influence. In other words, ***the Primary Cause does not intervene in the evolution or destiny of each individual creature.*** It is through its Divine Laws that Omneity directs Its creation and it is only by the agency of such Laws that creatures evolve. ***Man has been given two attributes that permit him to influence his own destiny.*** What are they? One is ***reason*** or ***thought.*** The other is ***Free Will.*** Thus, through his reason, Man may come to know and understand the workings of Divine Laws and by his Free Will he may choose the Divine Law upon which to call in order to avoid his being simply a nutshell tossed about helplessly by the waves. It is therefore imperative that we study and understand well the principle Divine Laws. And we begin with a study of the ***Quaternary Law***.

The Quaternary Law is thus called because it expresses in four axioms, Laws which are closely inter-related. I must advise each of you that you will be expected to know this Law by heart and to give examples when called upon. Let us now examine the Quaternary Law:

> (1) There is a continuous progression of characteristics and forces from the lowest material manifestation to the highest Spiritual Emanation.
>
> (2) There is a definite inverse proportion in all classifications: The more the Emanations and Classes become subdivided, the less powerful is the life or force in each division and the fewer the characteristics expressed.

(3) There is a definite correspondence between the kingdoms of the Material World, and the Emanations of the Spiritual World. As above, so below.

(4) All kingdoms of the Earth exist for the purpose of Evolution.

We should now be quite clear in our minds, as to the individual meaning of each one of the propositions. Let us now study an example of the workings of the first proposition, that of Progression.

If we examine the nature of the Minerals, Vegetables, Animals, and Man, we notice that as we rise from the lowest material form expressed by the Minerals, towards Man who is a much more evolved being, "created in the image of God", we find that the number of characteristics progresses from one class to the other.

Minerals are to a great extent inert matter and are limited in their manifestation to the Law of Atomic Cohesion. That is their only form of activity. They have their source in the ground, are apparently passive, and cannot reproduce themselves.

Vegetables, which are also subject to the Law of Atomic Cohesion, also possess an additional form of activity which expresses itself in life and growth. They can also reproduce and multiply themselves. They therefore have three characteristics: Cohesion, Life and Reproduction.

Animals are made of material components bound by cohesion, they have life and growth, and are able to reproduce. To this must be added freedom of movement. Also the animal gives evidence of a feeling nature, both of pleasure and pain, and of fear, desire and love. These latter attributes are not so noticeable in vegetables (plants), although they may exist rudimentarily. They are not sufficiently apparent however to be listed as a faculty. Because it demonstrates a greater number of characteristics, the animal kingdom stands above the vegetable.

Man has all the normal characteristics of animals with one significant addition: Thought and Consciousness. The abilities or powers possessed by Man are so far in advance of those possessed by the animal kingdom, that they virtually constitute Man as a kingdom in himself, above all the others.

If we now draw four columns, side by side and list in each of them the main characteristics of the species, we shall see that we have a definite progression of these, from the lowest plane upwards. (By the way, we also notice here the Number 4, represented by these four columns. Is this not interesting when we recall that one of the meanings of 4 is Material Perfection?)

MINERAL	VEGETABLE	ANIMAL	MAN
• Atomic Cohesion	• Atomic Cohesion	• Atomic Cohesion	• Atomic Cohesion
	• Life or Growth	• Life or Growth	• Life or Growth
	• Reproduction	• Reproduction	• Reproduction
		• Feelings	• Feelings
		• Freedom of Movement	• Freedom of Movement
			• Thought and Consciousness Reason/Discrimination Conscience

Proposition One states that there is a continuous progression of forces and characteristics from the lowest material manifestation to the highest Spiritual Emanation. Mystics have long possessed the knowledge that all kingdoms of nature are related, above and below, by progression or ***unbroken series.*** Between matter and the indefinable God, or Omneity, ***there are infinitesimal gradations of energy.*** Therefore, in the Universe ***there are no two things alike. Nature makes no duplicates.***

Progression exists from the lowest to the highest ***without boundary or separation.*** Even the apparent gaps between kingdoms are found upon examination to be filled with a continuous series. It is impossible, however, to know exactly all the characteristics of any one of the terms or objects in this great stairway of progression, for such knowledge was lost when Man gave up his First Status. Because he has lost all contact with the first of all these sources, he does not know the source or root of any one of this numerical series.

This Law of Progression or continuity applies equally to Beings that are above material status. In fact, Beings in the Spiritual Spheres follow it with more exactness because they are not so far removed from the first term or division or progression.

Let us now examine the second proposition. The second axiom compliments the first and states that the more a class is subdivided, the less active is the force present in the subdivisions. This Law is self-evident and can be easily understood in general terms. To put it graphically, we could say "the further from the fire, the less heat one gets." Axiom two follows logically from Axiom One: since there is a continuous progression of characteristics from the lowest to the highest, it must be clear that as the characteristics multiply, the force decreases. In other words, the more a substance is subdivided, the less the subdivisions will exhibit the powers of the original root. This law applies solely to the involution or unfoldment of creation.

A simple illustration will picture this more clearly: The circle has long been a symbol of Omneity. Since a circle is made up of 360 degrees, let us say that Omneity has 360 attributes. If therefore we divide the circle in half, Omneity which was one, now becomes two, each half having only 180 attributes instead of the original 360. If we divide by 4 there are now four subdivisions or classifications, but each exhibits only 90 attributes instead of 360.

Therefore, the further we move from Omneity by these subdivisions, the more numerous they become, but the fewer attributes of the original they each possess. This is the rule of ***Inverse Proportion.***

A point to consider: What is the position of Man since his Fall?

Axiom Three states that there is a definite correspondence between the Kingdoms of the Material World and the Emanations of the Spiritual World. This fundamental law of correspondences is known by all mystics. It is summed up in the familiar phrase "As above so below." This means that the visible world is but a reflection of the invisible and that the laws which operate there have their expressions here. Likewise, it means that things terrestrial are counterparts of things Divine. Consequently, the law of analogy is everywhere used to demonstrate this fact. By analogy, even things dissimilar may be made to serve as illustrations. Thus: the heart and brain are not similar, but in the doctrine of correspondences, they may be considered ***analogous,*** that is, in philosophic anatomy ***their functions are correspondent ones.***

Lastly, we come to the Fourth Axiom: All the kingdoms of Earth exist for the purpose of evolution. In nature, it is clear that all the kingdoms of the material world grow, first, through involution; second, through evolution. That is to say, there is a path of descent from unity to multiplicity which might be termed ***disintegration;*** and there is one of ascent from multiplicity back to unity which we call ***reintegration.***

In biology, the term *involution* is understood to mean retrograde development, degeneration. It is the opposite of that biological process called ***evolution,*** which is understood to mean the development of a series of lower forms into higher ones.

To us, the two terms imply fall and rise. By Man's fall, he moved from the center of Omneity in a series of descents, or downward progressions, which dissipated his original powers although multiplying his extensions. In his rise he will move from a multiplicity of weak and feeble actions through reintegration back to Omneity, his true center. This process of fall and rise, or involution and evolution, is a continuous one and embraces the four kingdoms, mineral, vegetable, animal and man. ***It operates by the Laws inherent in itself and does not concern Omneity directly.***

Let us now recapitulate this very important subject:

There is a progression from the lowest to the highest, even in non-material beings. This can be seen from Propositions One and Three.

All Kingdoms of the Earth exist for the purpose of Evolution. This 4th Proposition refers to the *Book of Nature* which the Martinist studies with a great deal of attention because he knows, from Proposition Three that ***there is a correspondence between the material and Spiritual Realms,*** and, from Proposition 1 & 2 the relative strengthening of the Life Force coupled with a weakening of diversity, as one rises from the lowest to the highest.

The 4th Proposition concerning the evolution of all the Kingdoms of the Earth treats also of the principles of involution and evolution, that is, the departing from ***Unity*** towards ***Multiplicity*** during the period of involution and the re-merging of multiplicity into Unity in the period of evolution. ***These two great phases of Divine Breathing, in and out, which govern Creation, we shall study more closely in due time, as the dispersion of One into Ten and the reintegration of Ten into One.***

We will now close with a quotation that is relevant to the subject studied at this conventicle:

> "Served and limited by organs, the Human Soul (Âme) depends on these organs to become cognizant of the things of the visible world. The body is a shell, proportional in density to the material world in which the Soul must sojourn. By restricting the action of the Soul, the body makes it more concentrated and capable of manifesting. Indeed, without a body, the Soul would be **EVERYWHERE,** but **SO LITTLE EVERYWHERE** that it could act **NOWHERE.** It would be lost in Infinity, absorbed and dissolved in God."

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LECTURE
The Three Worlds

Dear Brothers & Sisters:

We should now be all quite clear on the precepts of the Quaternary Law which states that there is a continuous progression of forces and attributes from the lower states of matter to the higher expressions of the Spiritual Realm; that a law of inverse proportion exists between the multiplicity of divisions and the potency of the natural forces within these divisions, in other words: the farther one gets from Unity, the weaker one finds the power of the Original Emanation. We learned also of the correspondence existing between the higher and the lower Realms, "As Above, So Below", and of the evolutionary purpose of all the Kingdoms of the Earth. Nothing is today what it was yesterday. Everything is in the process of becoming something else, more advanced, more complex.

Tonight we shall examine the Martinist conception of the Worlds of Man, of Nature and of the Spiritual Spheres. ***Take note that we must not confuse these 3 divisions with the 4 groups of emanations of Omneity designated by another system (The Qabala).*** (This will be covered in the next Liber)

1. We are on Earth where there exists different gradations of Life that separates us human beings, from the minerals.

2. Above are dark bodies, lit only by the reflection from the sun. These planets and their satellites, and the sun, constitute our Solar System. There are an infinity of Solar Systems in the Universe.

3. There exists beyond the Universe, a Spiritual Realm.

Let us now return to 1: The Mineral, Vegetable and Animal Kingdoms constitute the ***Elemental World*** of the Solar System.

Number 2: The Earth and the other planets and satellites constitute the ***World of Orbs,*** the second division of the Solar System.

Number 3: Another Realm the ***Empyrean World,*** is more or less invisible.

> "As the body is a cloak loaned to us by the Earth, thus the Physical Universe is a garment for Omneity through which circulates all existence by rhythmic emanations."

We shall now examine in greater detail the 3 Worlds:

1) ***The Elemental World*** is divided in 3 kingdoms:

- The Mineral - which grows by cohesion, without changing place.
- The Vegetable - which grows *upwards* and *downwards.*
- The Animal - which has the ability to move.

Man -. who belongs to the animal kingdom, possesses a Living Light or Mystical Fire which the animals do not have, and which gives him an Intellectual and a Spiritual function. (Recall the previous lecture, on "The Quaternary Law".)

2) ***The World of Orbs*** we divide in a Planetary System consisting of 7 planets;
Moon, Mercury, Venus, Sun, Mars, Jupiter & Saturn.
There are also three additionals called ***Higher Octave Planets*** (Neptune, Uranus and Pluto), and a ***Zodiac,*** divided into 12 signs: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces.

3) ***The Empyrean World.*** Beyond all motion, all changes and all dimensions of the World of Orbs exists the Realm of Eternal Peace which has been described figuratively as "a place of Pure Light, Love, Joy and Sweetness, a *Divine Fire* where live and move the Intermediary Agents of Creation."

You will remember, Brothers and Sisters, that we have already explained that we divide Man in 3 parts:

- The Âme or Spirit
- The Plastic Envelope, or Soul
- The Physical or Corporeal Body

From the Quaternary Law, we know that there is a correspondence between the Higher and Lower Realms of Existence, a correspondence that is accompanied by certain conditions of progression, inverse proportion and evolution.

We may therefore conclude that there is a correspondence between Man and the Universe, and this correspondence manifests more strongly in the corresponding divisions:

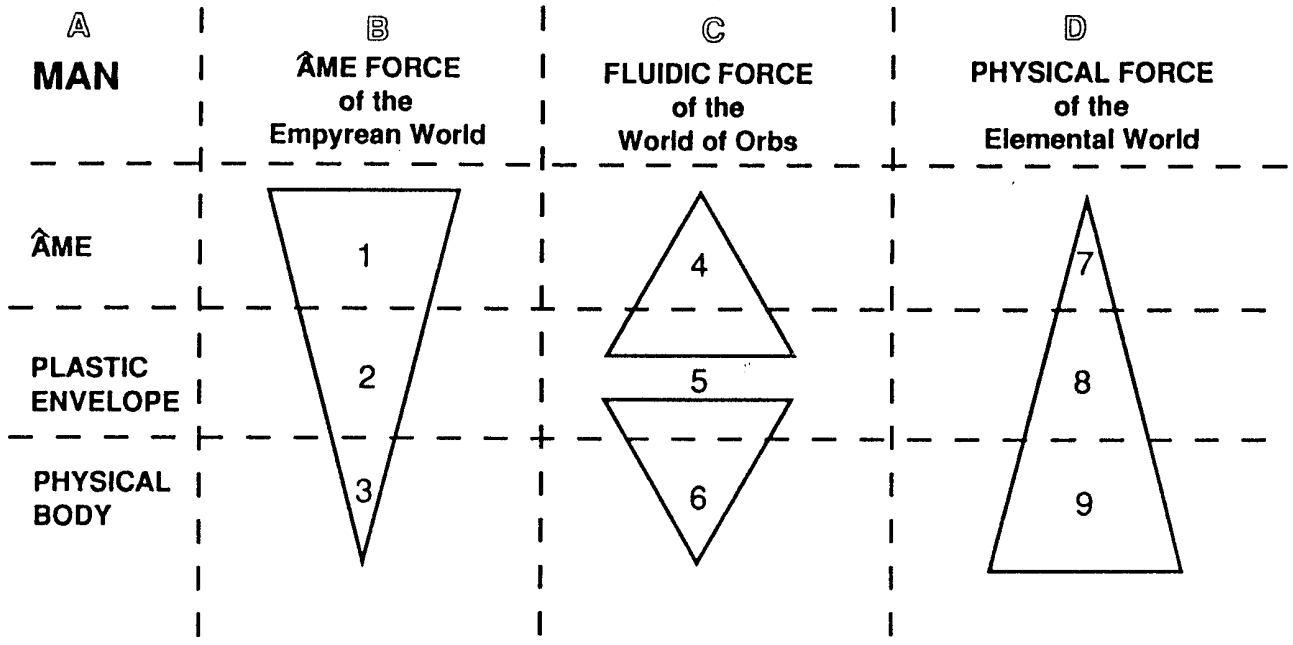
We may say that the Physical Body of Man belongs to the Elemental World of the Solar System, that his Plastic Envelope belongs to the World of Orbs and that his Âme is of the Empyrean World.

At "death" the physical body returns to the Elemental World, his Plastic Envelope (or Astral Body) lingers in the World of Orbs, then his Âme returns to the Empyrean World.

The 3 Worlds, being linked in sort to the 3 divisions of Man, exert an influence on these parts. The Empyrean World exerts an influence which we shall call the ***Âme Force*** on Man's Âme or Spirit, the World of Orbs exerts an influence which we may call the ***Fluidic Force*** over the Astral Body (or Plastic Envelope), and the Elemental World has an influence, the ***Physical Force,*** on Man's body.

It is essential that we understand perfectly that the divisions in man and the 3 different Worlds are not absolute but that they depend one on the other, The Âme , the Plastic Envelope and the Physical Body are not three strangers, they are interrelated in Man. The same with the Three Worlds.

The diagram shown below explains this fact very well. It is a conception which the Martinists share with the Pythagoreans and this diagram represents the intertwining of the three divisions. Please study it carefully. The ***width*** of the triangles and lozenge of forces ***represents the strength*** of the Force in each division. Notice that the forces attached to Man overlaps the other parts:



This is a profound chart. It graphically illustrates the influences of the three Forces on the three parts of Man. For example: Column B indicates that the force exerted by the Empyrean World, the Âme Force, influences greatly Man's Âme as indicated by the area marked "I", whereas this Âme Force does not influence Man's physical body to the same extent, as indicated by the size of the area marked "3". Study this chart well. So-called mystic writers have promulgated theories of the many bodies of which Man is composed, ***but they have confused subdivisions with main divisions.*** It is true that there are variations in each of the three main divisions illustrated on the chart, but there are only ***three main parts in the true constitution of Man.***

(All students are requested to review "The Three Parts of Man" in Liber *5* in the light of this Lecture.)

Before we pass on, let us recall the three levels of consciousness:

- The automatic or instinctive consciousness;
- The intermediate or emotional consciousness;
- The Perfect or Christ Consciousness.

How would you relate these levels of consciousness with the foregoing?

Pythagoras, an Initiate of the ancient mystery schools, established a renowned school in Crotona, Italy and his teachings, in many cases, parallel those of our Martinist tradition.

Of the Âme, Plastic Envelope and Physical Body, each of these contributes to the formation of the other two. Before birth, the Ame gives the impetus to the Plastic Envelope, and the Plastic Envelope serves as the matrix for the physical or material body.

During terrestrial life, the reverse is the case: the physical body makes it possible for the Plastic or Fluidic Body and the Spiritual Body to function on the material plane. During life on Earth, the nine vibrations of these three bodies are ultimately bound together~ The joining of the physical and plastic envelopes produces a spark called ***life*** which lasts as long as man remains on earth. It is the same with the joining of the plastic envelope and the Âme, only in this case the spark, or the light, is somewhat more intense. The constitution of man is complete when all three parts function as a unit.

Those who believe this spark to be permanent cannot explain what happens to it before birth or after death. Physical life may be compared to the light produced by an electric current passing through two pieces of carbon. The electricity and the carbon contain potential light, but there will be no spark unless the carbons are brought close enough for the current to pass from one to the other.

Analogously, Pythagoras used numbers to illustrate the functioning of various principles in the body and in nature. ***Number*** is a general means of symbolism which can be applied to all forms which manifest on this earth plane, for without number there could be no measurement, weight or classification. ***Number*** plays an important part in all sensible action that man determines upon in pursuance of his liberation from this Forest of Errors.

If the great Hermetic Law of Correspondences which we have mentioned already: "That which is above is analogous to that which is below" is true, then we possess a definite key for studying the constitution of the human being. In general, we are able to affirm that the body of man is made in the image of God and that the truth is in man.

We have seen that there are three general divisions in the physical body: abdomen, chest and head, but we find other numbers represented besides three. There are seven openings in the head: two eyes, two nostrils, two ears and a mouth. We have 10 fingers — five on each hand — also 10 toes, and 12 pairs of ribs. Finally, the body is divided into two general parts - a right half and a left half.

In his use of numbers, Pythagoras was following the customary practice of earlier mystics whose conception of the significance of numbers is all but lost today. To them, numbers were symbols of manifested laws; they were expressions of the Absolute Unity or Omneity. The operations of numbers, then, were analogous to the Operations of the Laws of Omneity. Mystics attach great importance to the numbers: 1 - 3 - 4-7 & 10. A further examination of numbers at this time would tend more to confuse than to enlighten since we have not yet completed the fundamentals that would make them meaningful. Our V::: M::: Saint-Martin was a keen student of numbers as you know and his references to them in his *Red Book* are perplexing to many brethren.

Let me illustrate a comparison of the threefold division of man in Martinism with that of other philosophies. You will note all hold to the threefold division, only the terminology differs:

MARTINIST	SANSKRIT	HEBREW	HEBREW
Âme	Atman	Ruach	Ba
Plastic Envelope	Jiva	Neshemah	Ka
Physical Body	Rupa	Nephesh	Khat

The physical body in Sanskrit is represented by the word ***Rupa***. That which corresponds to the Plastic Envelope is called ***Jiva,*** which means literally "garment" or "appearance" but signifies quickened life or vitality. ***Atman,*** as nearly as can be translated into English, stands for the Divine Soul's being incarnated. Hebrew philosophy uses the word ***Ruach*** for Âme; ***Neshemah*** for Plastic Envelope and ***Nephesh*** for the physical body.

It has been mentioned that the Plastic Envelope is a connecting link between the highest part of man's being: the Âme, and the lowest: the physical body. Many people believe that the Plastic Envelope, or Soul, is within the physical body, but this is only partially true. By its extremely tenuous nature, the Plastic Envelope extends outside of and surrounds the physical body. It is very closely allied to our breathing. As man is bound to his mother before birth by the umbilical cord, so is he bound after birth to the atmosphere of earth, by breath. By analogy with the umbilical cord, the cord of breath which binds him to the earth has been mystically referred to as the atmospheric cord, or, as in Ecclesiastes 12:6 "the silver cord." In fact, silver cord is the term most often used.

When the umbilical cord is severed at birth, man starts a new existence. In the same manner, when the silver cord is severed at death, man again enters upon a new existence.

It is the Plastic Envelope which animates the physical body of man. Its actual anatomical seat in the human body is the thoracic cavity, and its energy circulates through the sympathetic nervous system. We must always keep in mind that the Plastic Envelope serves both the Âme and the physical body. Its service to the body lies in presiding over organic or animal life, and to the Âme in furnishing the means of communicating intellectual knowledge.

During sleep or periods of unconsciousness, the relation between the Plastic Envelope and the physical body is interrupted. At such times it is said that the Plastic Envelope is disconnected from its corresponding physical seat.

The function of the Plastic Envelope is to provide human electricity or nervous force necessary to the action of spirit or to the interaction of the Ame and matter. From an organic point of view, the Plastic Envelope is really a universal tool used by both the body and the Spirit.

The Âme has very little contact with the physical body (refer to the Diagram given earlier in this Lecture). The Plastic Envelope, however, has one half of its qualities interlocked with the Âme. Thus, the Arne is able to function through the physical body by means of the Plastic Mediator.

All students should now have a good comprehension of the three divisions of the human body. The two lower divisions, the body and the Plastic Envelope, are responsible for reproduction and all the acts of life, but they cannot operate without a Superior and Intelligent Âme which commands the lower to make them act.

This is sufficient for tonight, brethren. In our next lecture we will continue our discussion of the Plastic Envelope and the importance of its functions. These observations will help make you wise and prudent and will prevent you from losing yourself on unknown trails from which you cannot return.

May you ever dwell in the Eternal Light of Divine Wisdom.

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LECTURE
The Plastic Envelope and the Human Body

Brothers & Sisters:

We have spoken of the location of the Plastic Envelope in the body. This brings us to the interesting question of the interrelationship of the Plastic Envelope and the physical body. When a man is deprived of one of his physical limbs, he seems to continue to have sensations apparently coming from the amputated member.

Modern-day medicine offers this explanation: All bodily sensation is interpreted in the brain, and various groups of brain cells are connected with nerve fibers from the feet, the hands, the hips, the shoulders, in fact from every area of the body. There are four ways by which nerves are stimulated:

(1) Electrically,
(2) Thermally, by applying excessive heat or excessive cold,
(3) Chemically, by applying a chemical substance to the nerve, and
(4) Mechanically, by applying a pressure which mashes or temporarily deforms the nerve ending.

If a person's leg is amputated at the knee, for example, the nerves going to the toe, heel, and different parts of the foot. as well as to the calf, are severed. When the stump is healed, these nerve endings again form a small a bulb and are capable of transmitting sensation to the brain. At various times, the stump of the amputation may be subjected to changes of temperature, as in changes of the weather; or the process of healing itself may produce a temporary pressure upon the nerves through the accumulation of fat deposits, contractions of muscles, or pressure exerted from the wearing of an artificial limb. Or, again, it is possible that the nerves may be stimulated by pressure exerted at various times by alteration in the amount of blood circulating through them.

All of these conditions stimulate the nerve endings which formerly came from the amputated member, and, according to the medical explanation, when these sensations arrive at the particular area of the brain, the consciousness immediately is stimulated and produces the sensation, which is illusory, that the amputated part is aching, or is too hot, or too cold, just as though the member itself were actually producing the pain, or were subjected to extremes of temperature.

Now if the Plastic Envelope could be divided like physical matter, as materialists infer, it is certain that, following the amputation of an arm or a leg, a man could never have any feeling in that part. This would be true because that part of the Plastic Envelope would have been separated at the same time as the limb. Still less explanation can we find in the amputated part itself, for it is obvious that from the time of the separation, the physical limb would have no more connection with its source and, therefore, could give no testimony of its sensibility. The amputated limb is nothing to the body from which it has been separated.

Therefore: ***the power of sensation exists for a man after amputation solely because the Plastic Envelope itself has not been cut off. It is beyond amputation. It remains, as always, a thin, tenuous, supra-physical substance.*** The loss of a physical arm or leg as a result of a serious mutilation will cause only the loss of the physical functioning of that arm or leg in relation to the surrounding material world.

A very interesting point worth mentioning at this time is that the circulation of the nervous force within man puts him in communication with the universe. In highly evolved mystics, there occurs what in occultism is sometimes called the circulation of astral images. These astral images generally appear to be coming from the back of the head. This is not altogether exact, but it will give an idea as to the nature of this phenomena. We must wait a little for a development of this thought, but at this point it can be said that the so-called "eye" of the Plastic Envelope is just level with the nape of the neck; that is: at the point where the back of the head and the neck meet. By concentrating upon, and seeing in imagination this physical spot, one can bring into activity the functions of this center more quickly. This will be important when we study the actions of the invisible world so important to every Martinist.

The phenomena of sleep are dependent upon the Plastic Envelope. During our waking hours, the human electricity of the Plastic Envelope flows toward the brain. The intellect and consciousness of man function then. After continuous activity, the reserves of the sympathetic nervous system are used up. Such is the case at the end of the day or after arduous work when we find ourselves tired and in need of rest. At such times, this nervous force no longer goes to the brain but to the spinal matter and the sympathetic ganglia. Then we begin to feel our head becoming heavy and we yawn. Yawning is always a sign of the changing of direction of this nervous force. People who yawn often are those whose nervous force changes direction easily.

The forces of nature, working through the human constitution, restore and re-supply this nervous force of the Plastic Envelope and cause a strong current of energy to go up again to the brain and we awaken. These are the two physiological states through which we ordinarily experience the influence of the nervous force of the Plastic Envelope.

Two other general conditions also bring about a depletion or slowing down of this nervous force, these are, first: disease or sickness, accident, apoplexy, fainting or sleeping sickness, the second is artificial sleep induced through the administration of drugs or a chemical anesthetic, or by hypnosis.

We have spoken of the position and general function of the Plastic Envelope, which some philosophies call the Astral Body. The fact that the circumstance of sleep is closely related to the Plastic Envelope and its functioning makes it necessary that we look more closely into its activities.

Sleep is everywhere exemplified in nature. The duality of positive and negative phases in nature is easily observed. The earth, turning on its axis, presents us alternately with the stimulating rays of the sun, and the calming, restful influence of the night. During the course of the day, the sun's positive rays urge us on to activity. However, the necessity of relaxing and strengthening the body and regenerating the nervous system brings on sleep, the negative condition of existence.

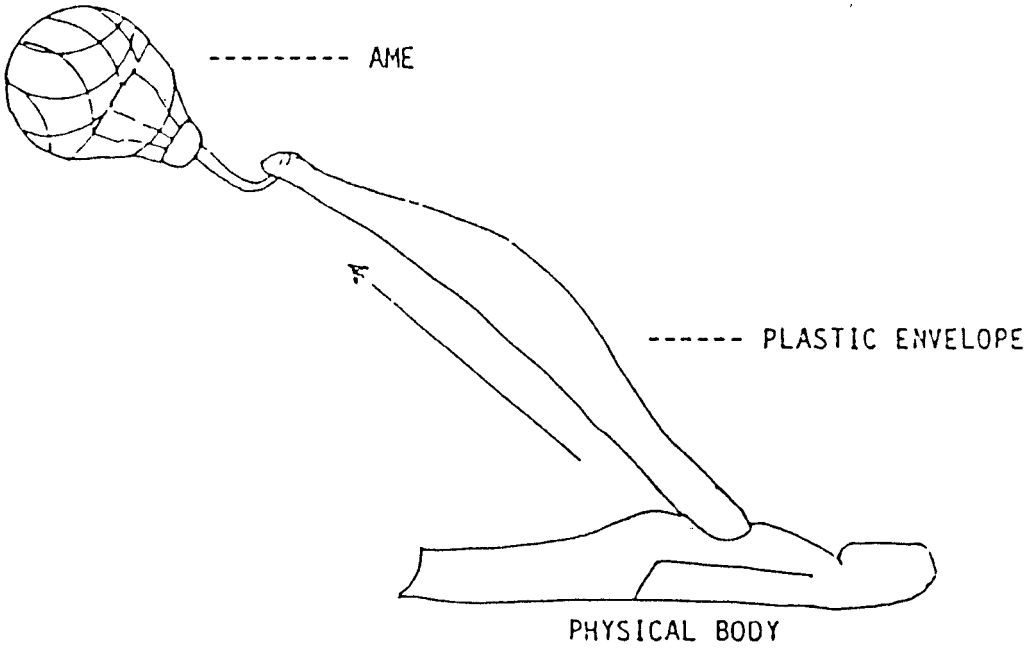
Sleep is as important to life as is work and activity. Proper sleep helps to maintain our physical existence and does much to repair the abnormalities of life due to disease and age. Sleep, then, is as necessary as food or air for the preservation of health.

Sleep is the state in which the Âme ceases to control the functions of the body through consciousness. It is a manifestation of fatigue when the body has more or less reached the limit of its physical activity for that day. Difficulty in concentration is one of the first signs of the approach of sleep. The individual finds that he closes his eyes, begins to yawn, places his body in an easy position, nods, and is soon asleep. We speak of such a person as being "dead to the world." His breathing becomes slower. His pulse slackens and his brain does not have so large a circulation of blood as when he is awake. The Spinal Nervous System yields to the Sympathetic Nervous System the control of all the faculties. During a dreamless sleep, even thought ceases and memory is held in abeyance because the brain, the organ of the mind has ceased to function and is inactive.

To an observer, a sleeping person seems absolutely passive and quiescent; but, by the strange faculty of the Plastic Envelope, the sleeper may be gazing upon the pyramids, scaling the heights of

the Himalayas. ranging the Gobi desert. or struggling with a nightmare. In other words, during sleep. the Plastic Envelope and the Âme are in closer relation to invisible worlds. During sleep. the tension of the Plastic Envelope is loosened and it becomes more elastic. If this Plastic Envelope, or Silver Cord, should be severed or become permanently disconnected, death would result.

In Liber 5 you were given a diagram of an observation balloon which indicated, analogously, the three separate and distinct divisions in the makeup of the human being. The following diagram shows what occurs during sleep, when the Plastic Envelope stretches in any direction, depending upon the sleepers thoughts.



Dreams have been studied by men of all ages. History is replete with examples of prophetic dreams, from the Biblical Joseph, to Chaucer's time, and down to modern times through the work of Freud, Jung and their successors. The art of true dreaming and the ability to recall scenes and knowledge from dreams is all-important to the Martinist who wishes to speed up his process of regeneration. The sanest, as well as the most mystical method for obtaining a night of sleep and meaningful dreams is dependent upon more or less normal functions of the physical body.

Some exponents of Oriental schools go to extremes in their breathing exercises. They concentrate so much upon a single idea that not only does the flow of the association of ideas become dammed up, but the physical brain even becomes inflamed. Such conditions not only prohibit sound sleep but also give rise to distorted and exaggerated dreams.

On the other hand, a comfortable night is best prepared for by a calm mind and the presence of nothing but kindly thoughts toward all men. Thinking of things other than ourselves, preferably abstract ideas of beauty and harmony, will relax the tension of the Plastic Envelope on the physical body. Turning the eyeballs upward after closing the lids tends to disengage the consciousness from the physical body and center it on the Plastic Envelope.

The human heart lives on the plane on which it <u>wishes</u> to live. The things we think about in the daytime and which we desire will be the things to which we are attracted in sleep. In

order to have true dreams, therefore, we must be constantly working within ourselves to transform the Man of Errors into the Man of Regeneration.

May you ever dwell in the Eternal Light of Divine Wisdom.

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ESSAY
Dreams — Their Nature and Significance

Dear Brothers & Sisters:

Man has tried to interpret his dreams ever since he became aware of them, believing that they contained some important, yet hidden message for him. Lacking the proper knowledge and perspective, he attributed supernatural or divine influence to most, if not all of them. Perhaps the dreams gave him his first ideas of a life after death. Perhaps those who started to interpret them, however primitively, originated that caste of privileged people that in time evolved into the priestly caste, claiming the exclusive right and ability to act as an intermediary between Mankind and that feared unknown, the "supernatural" world.

These are possible suppositions. What we do know well is that dreams became a source of numberless superstitions to which many people are still devoted slaves. Strangely, with our science now being able to interpret in proper light many of the dream-symbols, and explain them to the layman, some of these superstitions turn up to be only a very primitive way of expressing otherwise a profound understanding of them!

The Sages quite early segregated all dreams according to their sources. Their division goes back to the dawn of our civilization and seems to agree very well with the much publicized findings of modern science. Basically, there are two sources of our dreams:

(A) Man himself
(B) Unknown Agent, or God.

Today, we have acquired a better way to express our understanding of ourselves and we could suggest a three-fold division. This recognizes three different stimuli seemingly responsible for producing, or inducing dreams, with the explicit understanding that all of them contribute, in different proportions, to every dream.

There are dreams provoked by:

(A) Physiological and mechanical stimuli.
(B) Individual (or microcosmic) memory in man, (conscious or unconscious.)
(C) Collective (or macrocosmic) memory of Mankind and Universe.

Dreams provoked by (C) can truly be classified as the "prophetic" or "divine" dreams of the Ancients.

The mystic ***must*** pay more attention to his dreams as they allow us to know ourselves much better, the first step on the Path toward Reintegration. Martinists are well aware of this and that is why they make a special study of dreams and the levels of consciousness beyond them.

Perhaps it should be stressed here that ***only the dreamer himself*** is able to properly understand his dreams. Any outside help in their interpretation has, as aim, to direct the attention of the dreamer to the source and reason WHY the Inner Man has expressed himself in the particular way.

The recall, recording and interpretation of dreams is one of the easiest ways for an individual to tap his own subconscious without professional help. Your dreams can give you knowledge about yourself that you can learn of in no other way.

Many people will respond to the suggestion of studying their own dreams by saying, "But I never dream.", or "I know what I dream sometimes, but I never remember them." It has been proven scientifically that everybody dreams several times every night. It is apparently a necessary release of tension while the mind continues to process the events, thoughts and emotions of the day and the conflicts that are buried in the subconsciousness. In addition, dreams communicate to the dreamer information that is important to his health, welfare and soul growth, ***if he will but listen to them.***

There are two simple rules which will facilitate dream recall if they are followed conscientiously:

(1) Place a pencil and paper. or a tape recorder by your bed when you retire. Right before you go to sleep say to yourself, "I will remember my dreams and I will write them down as soon as I wake up." Say this several times silently or out loud and mean it.

(2) Concentrate on the physical spot at the nape of the neck, that point where the back of the head joins the neck. See this spot in your imagination, visualize the spot as a glowing ball of light. This exercise should be done just before retiring.

All dreams must be recorded immediately upon awakening.

According to Dr. Ann Faraday, dreams can be interpreted on three levels and not all the levels appl to each dream.

First level dreams are those which clarify recent waking experiences, calling attention to facts which the conscious mind of the dreamer had overlooked or dismissed as less important than other issues he was attending to at the time. The first step in dream interpretation, therefore, is to examine the dream to see if it contains any helpful information about external current events in time life of time dreamer. Prophetic or precognitive dreams also fall into this first level category. The dreamer should examine all first level dreams for possible practical application amid determine what action, if any, he may wish to take in the light of the message brought by the dream

If no first level application seems to be applicable. Dr. Faraday' suggests that one should then turn to the next level. ***Second level dreams*** deal more with the dreamer's ***subjective feelings*** about people and situations in the external world, than with any objective truth about them. The first question to ask yourself is: Do the dream characters represent themselves (which is quite possible if the dreamer has been in recent contact with them), or do they ***symbolize someone*** or ***something*** with similar characteristics (which is more likely if there has been no recent contact with them in waking life). Second level dreams enable the dreamer to examine the inner attitudes and prejudices which are affecting his actions and experiences in the outer world, and if necessary to change them.

If either first or second level dream interpretation (or both) explains the dream to the dreamer's satisfaction, it may not be necessary to explore the dream any further. However, if neither method

results in understanding the message of the dream (or if it seems that there may be more to the dream) then the ***third level*** should be explored. This is the one that Carl Jung emphasized and wrote about extensively, namely: to see if the dream contains information about the unconscious mind of the dreamer, his own inner problems and his inner resources of psychic energy.

In this level of interpretation one assumes that all people, objects and other symbols in the dream represent parts of the dreamer's own psyche, or total being, of which he is currently not aware. He may have repressed them, or never have become aware of them, or has simply forgotten them. For example: a man who was raised with a very masculine outlook on life, being told "big boys don't cry" and similar admonitions, may be entirely unaware that all men have a feminine side to their personality without which they could not be a whole person. A dream may then try to bring this to his attention with a feminine character or characters, which Jung called the "anima". Dreams of volcanoes or earthquakes may warn the dreamer that repressed anger or other emotion may result in an "explosion" or shaking of his apparently peaceful existence, if he does not do something about the repression.

Third level dreams also reach even deeper than the subconscious mind just described, and tap what Jung called "the collective unconscious." This includes instincts, drives, influences and knowledge from the rest of humanity, from the Universe, from current times and from all of history, recorded and unrecorded. Dr. Faraday emphasizes, however, that such Universal images have ***personal*** significance for the dreamer and may be interpreted in different ways by different dreamers.

Personally, I believe that there may even be a ***fourth level*** of dreams in which information (often precognitive) is conveyed to the dreamer by a spirit guide or teacher, or maybe directly from the Source. I should also mention that the dreams that I am referring to on this occasion are not of the type resulting from excursions of the Plastic Envelope which would be more properly classified as "projections."

> **Dreams use symbolic language; they are very rarely literal in the message they give. Maybe this is because they are usually pictures; although words, when they are recalled, are generally especially significant.**

It is important for the dreamer to explore the meaning of the symbol for himself and not to rely on a so-called "Dream Dictionary." It is his dream, and it is *his* own unconscious that has selected the symbols and therefore his own interpretation is much more likely to be correct than are those of other people. For example: one woman dreamed that she was trying to get milk from a steer (a male cow), and, of course, she could not do so. She interpreted this as showing her that she was frustrated because she was trying to obtain needed nourishment from her husband but he was inherently unable to provide this. This gave her a new and helpful understanding of their relationship. Dream books usually state that a bull or steer is a sexual symbol, but for her this interpretation made no sense, whereas her own explanation fitted the facts and was helpful.

I have found that the dreams of a very sick person are an invaluable tool in the search for the cause of the disease, which is so important to discover if the healing is to be permanent. This is especially true of people with long term illnesses, or so-called "incurable" diseases. Their dreams very often reveal hidden hostilities, angers, resentments, and other repressed emotions concerning specific individuals or the world in general. Other dreams indicate the need for a change in diet, a reduction of food or beverage intake and various types of guidance for the dreamer. Still others reveal what the dreamer is building with his waking thought patterns, which must sooner or later become manifested in the physical body. We shall have more to say about dreams in due time.

May you ever dwell in the Eternal Light of Divine Wisdom.

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ESSAY
Who Shall Carry the Signs?

> "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall in no-wise hurt them; they shall lay hands on the sick, and they shall recover. ..And they went forth and preached everywhere, the Lord working with them and confirming the word by the signs that followed." (Mark 16:15-20)

In this controversial passage, to whom is the Master talking? Who is to go into the world and preach? Who shall preach everywhere and have the word confirmed by the signs that follow? On the surface, it would appear that Jesus was addressing the eleven disciples as He appeared to them following the resurrection. It seems to be a final commission to these men whom He had organized to carry on His work.

The Christian church has always believed that this was, through the disciples, the commission for the church. Thus it has seen the entire Gospel directed primarily toward the church rather than to the individual, and the Bible becomes more of a set of church bylaws than a Universal truth for application by all men. One variation on this theme is that man lives only for the church, and only by supporting it can he gain righteousness and salvation. Another variation has led missionaries to all the darkest corners of the world to face great hardships and sometimes brutal deaths.

The church has followed the idea of baptism to the letter, stressing the idea that unless a person is baptized, either by sprinkling or total immersion, he cannot be saved. The statement, "But he that disbelieveth shall be condemned," has been taken to be a command rather than a basic statement of cause and effect. Because of this, we have seen the most unchristian denunciations of those who do not "believe." Many religious sects, again misunderstanding the final commission, have literally sought to "babble in tongues," have made the handling of deadly snakes an initiation into belief, and have even drunk poison to prove their belief.

Now, an enlightened minority within Christianity, and certainly mystics and great thinkers throughout all time without organized religion, have believed that Jesus' commission was really a Universal challenge to all men everywhere. Jesus was not giving instructions for a church to follow. I do not believe that Jesus organized a "church" as such. As a matter of fact, many of the accepted practices and organizational ideals of modern churches are the very things Jesus condemned in the religious institutions in His day. Jesus organized a little band of disciples to convey His message of Truth, to carry on the teaching of the Truth that would make them free and would help them to find abundant life. His was an organization not of doctrine but of ideas.

When Jesus said, "Go ye into all the world and preach the gospel to the whole creation," this refers to the world within. We can never be of any great influence in the world without until we have converted the world within Therefore, man's first job is to discipline his own thoughts, to bring every errant thought into captivity to the Divine process, and to preach the Gospel to every cell and organ of the body.

How the idea of baptism has been labored over in Christianity! We recall that John baptized people in the river Jordan, as did some of the disciples. This was an outward symbol of a spiritual ideal that Jesus merely tolerated. He said, "Suffer it to be so now." Jesus did not baptize people with

outward symbols. The only form He ever used was when He breathed on His disciples the holy breath of Spirit.

The word "baptism" comes from the Greek word *"baptisma,"* which is a wonderful and powerful word. The real meaning is: "To become overwhelmed completely by an element [any element] to the point of saturation." Jesus had in mind an immersion in Cosmic awareness; as Paul said, "In Him we live and move and have our being."

The "baptism of repentance unto the remission of sins," which the church has made into an outward form, is, in fact, a simple and beautiful matter of thought training. The Greek word from which we receive our word "repentance" is *"metanoia."* It has been interpreted as admonitions to God of sorrow for past sins and a resolve to be good in the future. In the sense of goodness, of course, the whole Christian world has failed, failed to discern the Christ teaching about mental laws. The true meaning of "metanoia" is ***to change one's mind.*** Jesus did not mean that we should condemn those who do not believe or repent. He was stating a law of Truth: "As a man thinketh, so is he." To believe in God is to make contact with the source of life, substance, and intelligence. It is the very key to living abundantly. To disbelieve, to close the mind, is to open the way to want and suffering. The disbeliever veritably condemns himself, as does a person who refuses to turn on a light switch, to walk in the darkness.

"And these signs shall accompany them that believe." Again, this is not a command to do something, but an indication of the law of cause and effect. The person who keeps conscious contact with God in faith will experience blessings.

"In my name shall they cast out demons." The word "demon" refers to a multitude of inner conflicts and complexes, states of consciousness that have been developed because the creative power of man has been used in an unwise or ignorant manner. There are demons in all of us, such as inferiority complexes, because in human consciousness we have become confused and filled with obsessions and mental aberrations. But when we lift our consciousness and work "in His name," we find that we can speak with authority and spiritual Truth, and the demon states will be cast out.

To "speak with tongues" actually means to have the spiritual ability to speak in harmony and understanding with people in all different states of consciousness. Jesus had that ability; He could translate his thoughts into everyone's language. This is one of the signs we carry when we truly believe.

"They shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them." We must remember that Jesus did not hold deadly serpents in His hands just to prove His power. He would not even turn stones to bread to prove this power. The serpent in the Scriptures always refers to elemental life. Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up." This refers to the lifting up of individual consciousness, from sense awareness to the consciousness of man's Divine nature. "Taking up serpents" represents lifting up consciousness without being hurt by sense reactions.

"They shall lay hands on the sick, and they shall recover." We must remember that all these things are the signs that accompany those who believe and are elevated to spiritual consciousness. There can be no real healing in human consciousness; cure, yes, but no real healing. This has been the weakness in Christianity; it has tried to carry the signs as the Divine authority, and has laid on hands only through rituals and ceremonies. But *you* are the one that the signs must accompany. You must carry the signs; you must believe; you must be immersed in spiritual consciousness. You must go forth to preach the gospel, to heal the sick, and to cast out demons.

To "lay hands on the sick" is a figure of speech. It does not necessarily mean to make physical contact. It means rather to take the sick person into your consciousness and hold the person in your consciousness of the all-pervading life and love of God, in which there can be no imperfection.

We find a vital key to all this in the final phrase of this passage from Mark: "And they went forth and preached everywhere, the Lord working with them and confirming the word by the signs that followed." Remember that "the word" in the Scriptures always means "the law." The law worked with them, then. It seems obvious, but it is easy to forget. The law is always working on our side when we are in the right consciousness, and it becomes our servant. When we speak the word of Truth, the law works with us and results in health, overcoming, and demonstrations of good. Remember that "all things are possible." ***You*** make the difference. ***You*** carry the signs!

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ESSAY
The Religion of the Future

Man delights in looking forward and imagining the kind of world he will have in the future. In fiction and in the funny papers, he imagines cities of the future, space travel in the year 2000, and even computerized systems of education of an age to come. Man seems to know that the times change and that the world and all that is in it evolves. He has seen so many developments in just his own life span that he looks forward with an almost breathless anticipation, wondering "What's next?"

But it would seem that man has a blind spot, for he looks into the future except in the case of his religions. Traditionally, religions have looked backward to other times. We are urged to remember "the day God walked the earth," to find help and inspiration in the prophets of old. Generally, it is worship in retrospect. Or, if religion does look to the future, it looks beyond time and out of the world to a millennium which is really the fulfilling of a concept formulated in the religion of the past.

It has always seemed to me that one of the basic reasons for man's unbalance in the world, which gives rise to wars and to all manner of man's inhumanity to man, is that while man makes steady progress in knowledge of the Universe around him, he accepts dogmatic assertions that knowledge of the world ***within him*** stopped in some time in the revered past. Thus, while science and education are continually evolving, progress in religion comes slow, if at all. And these words might well cause some raised eyebrows among the "defenders of the faith." "Progress in religion?" it might be asked. "How can we progress beyond God's word, beyond eternal truths?" We can all agree that Truth cannot be surpassed. but I suggest that there may be a great disparity between absolute Truth and man's concept of Truth.

Some people were very much disturbed by the theologians who were crying a few years ago that "God is dead." Personally, I saw this as a good sign. It reflected modern man's unwillingness to accept custom-made convictions, and his inability to find help or inspiration from an ancient definition of God. Emerson once said, "When we have broken with our god of tradition, and ceased from our god of rhetoric, then may God fire the heart with His presence."

While today we talk of religious unity, and ecumenical movements are much in the news, why not speculate upon the religion of the future? If the religions of mankind succeed in putting away their swaddling clothes to the degree that science has matured in the past century, what can we expect to find in the next hundred years? Let me say that this view of the "religion of the future" is my very own, based on my insights and hopes and dreams. However, I am not giving a prophecy of which

of the great religions of today will win out in a "survival of the fittest." I am thinking of "religion" not as a particular system of worship, but as mankind's general quest for Truth.

To the average individual, "religion" is something you join. You may be asked, as I was in the army, "Which are you: Catholic, Protestant, or Jew?" I was forced to give such a definition so they could put it on my dog tags. It seems to me that this will be the most startling distinction of the religion of the future: There will be many schools of thought concerning the spiritual way of life, and there may be many churches involved in the process of spiritual education; but there will be only one religion, one absolute science of Being.

The religion of the future will not be centered in churches, but in lives. It will not be a way of worship, but a way of life. Its purpose will not be to create great churches, but to produce good people. When we have good people at the bargaining table, good people in the councils of government, good people as teachers and policemen and parents, then the problems of the world will be easily resolved.

Oh, we will still have churches in the future. We may always need them, but as places of study and spiritual research, not as repositories of "final truths." The problem of retrospective religion is that it ***ends*** in the church. In the future, religion will only *begin* in the church. The great purpose of the church must be to teach, not preach; to set the individual free, not to bind him in chains to a creed. The Scottish preacher, Henry Drummond, once said, "The great purpose of the church is to help people to get along without it." The church must not center its efforts on converting people from one "ism" to another, but rather on helping them to be "transformed by the renewing of their minds."

The religion of the future will be focused on one great concept: unity. It will emphasize man's unity with the great creative force of God, which finds is outlet through man himself. Man will end for all time his speculation about God. He will realize that God is a presence and power which can only be apprehended and conceived of in terms of His manifestation. We may know God in and as the daisy of the field, the birds of the air, the sun, the moon, and the stars of the heavens. Or, we may know God in and as man. Thus, religious studies of the future will be studies of self-realization, using techniques of self-unfoldment.

The religion of the future will not only be compatible with science, it will realize the basic unity of all knowledge, so that you can't have one without the other. The fact that even today the great scientific minds are grasping this is exemplified by this prophecy of Charles Steinmetz: "The greatest discovery and development of the coining years will be along spiritual lines. Someday, the scientists of the world will turn their laboratories over to the study of God and the spiritual forces. When this day comes, the world will see more advancement in one generation than it has in the past four."

In the religion of the future, man will be taught that his body is not him, but only the instrument of self-expression. You do not need to be the victim of your body; you can and should be its master. To outgrow this tyranny of the body, occasionally leave your body behind. Let it drop out of your thoughts completely. Forget its demands for attention, its passions and appetites, its hungers and thirsts, its aches and pains. A freedom greater than any of us has ever known awaits us when we educate the body to do our will.

We are also subject to the tyranny of the intellect. No one knows less about real freedom than the man who lives strictly on an intellectual plane. As Bergson says, "There is a deeper than intellect in man." Slip away occasionally from the only guide to Truth you are accustomed to, and dare to go your own way into the unseen alone, feeling for the right pathway by intuition. Eventually, the intellect will follow and will be enlightened by the intuition.

Certainly, the religion of the future will accept the concept of the unity of all mankind. It will become obvious that when we know God, and know our true self as an activity of God, that we will know our basic unity with all which is of God. As Emerson says: "The heart and soul of all men being one, this bitterness of his and mine ceases. He is mine; I am my brother, and my brother is me." We have tried all manner of laws of social justice and of restraints and barriers for protection, but the key lies in the realization of unity.

Usually, we see in others only the things that separate us. But the religion of the future will condition us to turn resolutely away from all these surface expressions, realizing that they do not express the real person; we will be disciplined to hold the real self in them constantly before us. And this is the role of love. Love is the language of the Spirit and its harmonizing influence, through which we can see the Divine even in the human.

Above all, the religion of the future will not be a theology, neither reducible nor reduced to a doctrine, or written in a book. It will be a beckoning light to follow, and it will be a way of life. As Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another."

OUTLINE OF LIBER 9
Martinist Philosophy and Practice - Part 3

PAGE	TYPE	TITLE
1	OVERVIEW	
1	LECTURE	The Quaternary Law
5	LECTURE	The Three Worlds
10	LECTURE	The Plastic Envelope and the Human Body
13	ESSAY	Dreams—Their Nature and Significance
16	ESSAY	Who Shall Carry the Signs?
18	ESSAY	The Religion of the Future

LIBER 10
Special Summary Lecture

INTRODUCTION

Dear Associate:

PEACE BE WITH YOU!

Here we are at Liber 10! As you have learned, the numerical series 1 - 10 marks the completion of a cycle. In the onward march, a new cycle begins at 1 again, but on a higher level. Finding ourselves at this particular spot therefore, it is a most natural place to pause for refreshment. This we will do then, so we may review some of the important matters that concern us mutually, expand a little on what we have just touched on, and answer some questions.

We begin with the mundane! Our College, as we told you, is registered under the laws of our country as a non-profit Institution and is governed by a Board of Directors. Neither the Directors, nor the brethren who help produce and distribute the Libers are paid. They all give of their time willingly and freely. Regarding our monetary position, again, as we have already said, the stated monthly contribution alone is NOT sufficient to cover our expenses. We leave it to members who understand to help us with the occasional donation in addition to the fixed monthly due. Thankfully, many members respond and we are managing.

The greater number of members have been prompt in sending their contributions but a small number have been neglectful. We have sent these first 10 Libers, however, to almost everyone who has affiliated, irrespective of whether they have maintained an active status or not. We have done this because we know that some people coming into esoteric work for the first tune become frustrated. The ideas are new, sometimes they conflict with old beliefs and superstitions, more questions arise than they can find answers for, and the experience is bewildering. As a token of our understanding and encouragement we have therefore lent a helping hand to this point.

We say “to this point” because these 10 Libers comprise the First Phase of our curriculum, they contain 32 very excellent lectures which were specially chosen to convey both theoretical and practical steps. If this series is carefully studied, most of the questions which arise in the beginning can be answered reasonably well by the student himself, in the light of later lectures.

Regarding this question of finding answers. In our life we are confronted with issues and matters that constantly come up and in the world of philosophy and religion, it is much better to try to build an overall concept, and gradually “fill in” the details, than it is to try to settle each little question. Remember there is no answer that is going to resolve or settle a particular question “once and for all” as they say. Things change! And as you grow in wisdom and understanding, your horizon will widen, your conceptions enlarge, the clothes you wear today become outworn and outgrown tomorrow, so there must be a continual re-adjustment. Never be afraid to widen your perspective; it may cause some disconcertment at the time, but remember the chick in the egg - unless he breaks the shell his further growth will be choked, and yet he may wonder if he is doing the “right thing”, after all it is so comfortable and reassuring inside his little world, why should he break out - the shell will be destroyed, what will mother say?

So, from here onward we will have to proceed on strict principles. We live in a work-a-day world where everything costs money and our operation is not exempt! We have to pay for everything from paper clips and postage stamps to printing presses and electricity! This is the fact of life we have to

face and deal with. ***As we move into the next Cycle therefore, we will send Libers only to members who have an active status.*** We deeply appreciate everyone's cooperation in maintaining their active status as much in advance as possible; having to send out reminders requires much extra time and 'work for your brethren who are giving their time freely FOR YOU and in addition is an added expense for the College.

We have been asked: "What is your biggest problem?" After the ever present one of "balancing the budget" we would probably say: Promotion. Getting the word of our existence and purpose out and about. ***There are many people looking for greater light who do not know where to find it! There are many people who do not even know that esoteric instruction is available!*** We are trying to reach as many as our resources allow; this is why we deeply appreciate the help we receive from brethren who continue to tell their friends and acquaintances about us. We have received many applications with brethrens' key numbers affixed. We graciously thank you all.

The letters we have received from members have been very encouraging and we thank you again. Yes, we know there are other "schools" who charge up to five times the monthly dues we ask and that their lessons are not as substantial as ours. However, all organizations endeavoring to push back the darkness are helping. Our main ***"beef"*** is that some of them make the most unfounded claims, irrational statements and dogmatic proclamations which insult the educated and intelligent mind and in so doing have, in the past, thrown a very dubious light on the whole metaphysical scene. Do we need to remind our members that chicanery, deception and fraud are to be found in every department of human endeavor and that there are as many charlatans and crooks to be found in the chambers and hallways of religion and philosophy, as there are to be found elsewhere? The advice we offer our students who read extraneous literature is: ***Learn to think for yourself! Do not be credulous or gullible! Learn to discriminate, and keep your feet on the ground!***

"What about the lectures by Saint-Martin and the papers written in John Yarker's Notebook?" The lectures by Saint-Martin are far too deep to be presented as yet. Quite a lot of ground work still has to be laid down before they can be presented. The papers in John Yarker's Notebook: These range from the general to the specific and we can begin to use some of them. There is quite a lot of material which will be of great interest to our members who are also Freemasons. Beginning with the next Liber (#11) we will commence our study of the ***Book of Nature*** and shortly after that we will start the papers from the J. Y. Notebook. We have also been sent the prayers of the Elus Cohen, the original manuscripts of which are in the Jean-Baptiste Willermoz collection in the municipal library of Lyons, and these will be forthcoming shortly.

We would now like to invite your participation in these two projects:

(1) ***Monthly Report.*** If you can spare the time, we would like to receive from you a brief monthly report. We are not asking you to write us long letters! A very short note briefly jotting down what for you are the important points of the material you are receiving will be fine. Also any comments or questions. Your report will enable us to detect what the major interests of the brethren are and we in turn will be able to accentuate the areas of greatest interest in the up-coming Libers. Regarding questions, we are glad to answer questions, we endeavor to answer all the mail we receive, but questions you ask are probably in the minds of other students as well, and by answering them in the Libers, everyone benefits.

(2) ***Morning Attunement.*** The procedure is: on awakening, first say the Lord's Prayer, then send out thoughts of Peace, Brotherliness and Love to your fellow College students, and then to the world. This is a very simple exercise and one which we hope you will make a daily ritual.

Now, I have asked our Chancellor to address you at this significant point in your progress and he has gladly obliged. This address is of such importance and has such a tremendous amount of "food for thought" that I would like to exhort you to study it, *daily,* for the rest of this month.

In closing, I thank you for all your considerations and helps. God bless you, may He make His face to shine upon you and give you Peace. I salute you as a Postulant on the Path. Fear knocked, faith answered ... no one was there. Brothers & Sisters: Take Courage.

Sincerely yours in the Work,

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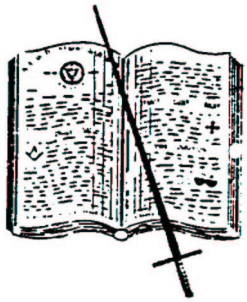
Custodes
Morum
Sacrorum

I.C.E.S.

International College of Esoteric Studies

Incorporated as a non-profit educational institution devoted to the advancement and mystical enlightenment of Man.



Worthing 31W
Barbados
West Indies

LECTURE
Address by Chancellor

Dear Brethren of the International College of Martinists:

SALUTATIONS!

I welcome the invitation of your Principal, Sâr Saccas, to address you at this significant point in your progress. Generally speaking, I will confine my talk with you to points already touched upon, and perhaps see if I can shed a little more light in some areas.

For most people, death is a fearsome occurrence, a dark and seemingly unfathomable mystery. Every one knows that the end of all his efforts in this world will be the grave. Yet, I ask you: Isn't

it strange that this hard and inexorable reality which confronts everyone without exception, makes only a few people ask, "Why is this so, Where do I go after the death of the body?"

Most people try to ignore the occurrence of death which for them is so fraught with fear and suffering, that they try to silence it. The majority would rather not speak about it. And yet, if they only knew: ***there is no death,*** at least not in an abrupt, definite end; for death in the physical world is at the same time birth in the "hereafter." Let us try to clarify this further.

There is indeed a "hereafter" (to use the popular term), with its numerous spheres, but these are not regions of eternal bliss or eternal doom. The realm of the "dead" belongs entirely to that part of the world known to us. It is simply the invisible half, the invisible reflection. That is why mystics often speak of the "reflection sphere" when referring to the "hereafter". Do see it clearly before you: this earth and the hereafter are the two halves of our field of existence. The etheric and astral regions of the hereafter are definitely not the Kingdom of Heaven, but the invisible half of our material world, and, just like the physical world, these regions are subject to the law of constant change. Therefore, on entering the "hereafter," one is definitely not entering the Eternal Home. Perhaps the accompanying diagrams will illustrate this even better than words. Please study them carefully.

Many people have an image of this world and think they know all about it, and about this life, but we are constantly forced to alter this image and our ideas to make them fit in with new scientific discoveries. Our world-image is therefore always changing, and in fact depends greatly on our age, our character and even our mood.

That is why so many ideologies exist, why there are so many religious, philosophical and political points of view. And everyone is convinced that the point of view he has chosen is the only right one!

These conflicting opinions alone make it, clear that what is being argued about cannot be anything imperishable, anything unchangeable. ***Only what is <u>above</u> this world and its laws can be Absolute and Unchangeable, and these things are above discussion and argument.***

Let us not go too fast. Perhaps it will help to make matters more lucid if we use an analogy and observe the daily cycle of the sun. To us, the sun appears to rise in the east at dawn, to reach its zenith at noon, and to set in the west at night. If we applied this sequence to human life, then the death of the body, like the setting sun, would seem to be a definite end. Yet we know that the sun continues on its way during the night, that sunset in one place is sunrise somewhere else. By analogy, therefore, we can deduce that material death is not a real end. Just as the sun rises again at the end of the night and becomes visible once more as a logical consequence of its unseen, nocturnal journey, so too does human life not end with "death", but carries on unseen.

Death in the earthly sphere (the Elemental World) is at the same time birth in the "hereafter", the lower section of the World of Orbs to use the Martinist terminology, or the Realm of letzirah, or Formation, to say it Qabalistically. The day of human existence is followed by the night, and just as the night is followed by the day, so the sojourn of the human system, after sufficient time, is followed by a new physical birth in the earthly sphere. As a result of this re-birth, the human system has a new personality, but the Inner Self remains the same, and on it is engraved its fate, or karma, (both "good" & "bad") and the experiences that have to be lived through. This sequence of birth - maturity — decline death — and re-birth — takes place systematically and is inescapable. ***It is a Law of Nature..*** All things in the physical world follow this sequence of birth, maturity, decline, death & rebirth, even Solar Systems and Galaxies conform to this pattern.

Now, as you know, Martinism divides the constitution of Man and the Universe into ***three main divisions,*** but you were told ***there are subdivisions.*** Let us examine the structure of the earth itself. It is known that a number of clearly defined spheres envelop our globe, including: the

troposphere, the stratosphere, the ionosphere and. the atmosphere. These are all enclosed by the Van Allen belt.

Similarly, man is, himself, a miniature cosmos, a microcosm, and is composed in exactly the same way. He consists of various "bodies" and forces which, together, form a sphere. The body of flesh and blood is in fact only the visible part of the whole human system.

So, then, what really happens after the death of the physical body? At physical death, as we have already noted, the physical body begins to disintegrate and to dissolve into its basic elements. It becomes "dust" again, just like the fallen leaf. This dead body therefore remains in the physical sphere. The Plastic Envelope, with its various sub-divisions, eventually arrives in the so-called "heavenly" spheres, or the "hereafter", and there too they eventually dissolve, or almost completely dissolve, after a while. Nothing is left but the focal points of experience, the ***essence*** of the former personality, in the human system, and these constitute our karma. Memory becomes submerged in that part of the mind which psychologists call subconscious, subliminal, etc.

When our path of development in the "hereafter" has reached its lawful end, we, (the Inner Self, the Man, the microcosm, the Individual, the Ame, or whatever name you favor for the imperishable part of yourself), is compelled by Laws that govern this world, to again link our self with a new physical vehicle. In accordance with the all-embracing law of congruity, the reincarnating human system becomes linked with parents most closely in agreement with the forces of accumulated destiny. The new-born child will have to bear its own karma and the karma of all those who have inhabited its microcosm before it, and here we find the account for the diversity of mankind's predisposition, constitution, fate, "good luck" and "bad luck", for the fate of every human being is the fruit, the result of the karma accumulated by his/her microcosm, in keeping with the law of cause and effect, which we find expressed in scripture at Galatians 6: *5 &* 7.

The Scriptures are replete with references to this law. The Master himself taught it and when you have time you may like to check these readings:

Matthew *5:18*
Matthew 7:1 *&* 2.
John 9:1-3.

So, each new earthly life begins in total subjection to the earth and its laws of transience. The wheel of life, the wheel of birth and death begins a new rotation, and the road from the cradle to the grave is begun once again.

Eventually, however, after countless revolutions of the wheel of life, the nostalgia for ***true freedom*** wells up from the depths of one's Inner Being so intensely that this nostalgia manifests itself to the earthly consciousness ***as a concrete desire***. Then one begins to want for an answer to the question posed at the beginning of my talk, and to others too, such as: "What is the true meaning of life?" "Does life really have a deeper meaning?" "How should we live our life?" etc. The answers one finds to these questions make one recognize the fact that ***man's fate on earth is the result of Natural Laws*** and this brings one logically to ask: "Can this cycle of continual rebirth be brought to a halt?" "Is it possible to free oneself from the wheel of birth and death?" And if so, ***"how"?***

The Esoteric Arcana of the Ageless Wisdom, which is the heart of all true religions, teaches that liberation from this rotating cycle is only possible if we really fulfill the true reason for our material existence and resolve to return to the original Fatherland through the process of transfiguration, leading to Re-integration.

This means that we must change! And this so-essential change is not an automatic process; it requires active cooperation and participation!

As a result of the Divine Spark as yet latent within him, man has always been conscious, albeit vaguely, of the idea that life is in fact a mission, and he has always tried, in one way or another, to discover what that mission might be. As long as man has been on this earth he has sought true happiness and eternal freedom, without ever having been able to find them. And in fact he never will be able to achieve these aims, as long as he looks within this earthly nature, for here, in this earthly nature, they ***cannot*** be achieved! And that is why so many content themselves with the belief that the meaning of life is the preservation of the human race, while others devote themselves to humanitarian, political or theological ideals. The majority, however, simply follow the line of least resistance and habit, ***living automatically,*** living for the gratification of the senses, until death ends it all.

Yet there are some who seriously seek and strive for true and absolute fulfillment, who are never content with this state of affairs. They feel, time and time again, that something is lacking. These feelings, this longing, emanates from the *mathematical* ***center*** of the microcosmic system. This point is known by many names, including: "the Rose of the heart", "The Pearl of Great Price", "the Precious Jewel in the Lotus", "the Divine Spark", "the Philosopher's Stone", and so on. ***It is the last remnant of the original, divine Man.***

Many, unaware of the true source of their longing, are drawn into church communities and the like, where they may try to "cam" their way back to the Lost Paradise by forcing themselves to do good deeds and by cultivation of their personalities.

There is but one way that Leads to Liberation, one possibility of return to our First Estate: transfiguration on the basis of the last remnant of the divine in man, leading to Re-generation and Re-integration! Although other methods may be very alluring, they cannot lead to liberation.

Let us look a little more closely. Legends have handed down to us the knowledge that part of mankind misused its freewill and thereby placed itself outside the divine world. In this way, out of the harmonious, unified divine man, a being came into existence that is tossed about between opposites, and thrust from one extreme to the other. In the Bible, this is described as "the expulsion from paradise." However, the paradise referred to in the Bible was already outside the divine world, although on a higher level than the world as we know it today.

Having once called forth the world of antitheses, or opposites, or what is sometimes also called the "world of dialectics", Adamic man sank further and further. As man has robbed forests of their trees, poisoned rivers and seas, and polluted the air with toxic gases, so has he tainted the originally pure ether of his thought-world with the filth of modern civilization. He has become the captive of his own ambitions.

The primary characteristic of dialectics is that nothing in it is permanent. In this world of opposites, every beginning inevitable and irrevocably leads to an ending, and every ending to a new beginning, in a never-ending and apparently inescapable cycle. This is true of the entire material creation and of all therein. As we are primarily concerned with Man in this talk, however, we must note that for countless ages, he has been coming and going in this dialectical world, fro birth to death and from death to birth and between these two poles of birth and death, he often goes through indescribable suffering with only comparatively brief moments of joy and rapture.

The great world religions teach that, in the beginning, man had a perfect tie with his Origin, with the Absolute, with God. When he lost this tie he became a twofold being who could neither live in this heart of man is restless until it rests in you, 0 God."

This has made many people think that behind everything that happens is a wrathful God who punishes. Many people expect to be punished after "death" for transgressions of divine laws, because from childhood on they are told after death they will be called to account for their deeds here on earth and that they will then receive their eternal reward or eternal punishment, depending on how God judges them.

Yet, what really happens in the "hereafter?" This region is certainly not the Fatherland, the original ***Kingdom of God! It is simply the other half of this world.*** Here, after the death of the dense physical body, man spends a certain amount of time, and here in this world which is popularly called the "hereafter", the subtle bodies themselves "die" and partially dissolve. These subtle bodies are not normally visible to the human eye but are nevertheless of an unmistakable material nature. Only when the subtle bodies have dissolved, or almost dissolved, is the microcosm able to take up a new personality through re-birth in the physical sphere.

In this world man goes through many painful experiences before he recognizes his true state of being. He lives, but in reality he merely exists in an emergency order which was created to make it possible for him to find, through experience, the way back to the divine House of the Father, his original field of life.

In his nature-born state, however, man is not able to find this way by himself, and that is why helpers come to him from the Divine Realm, where only one law applies: ***Love and service of God.*** And from time to time a teacher arises from among the helpers, a teacher who testifies to fallen mankind of the Kingdom not of this world, a world not inheritable by flesh and blood (i.e., material constituents) and who tells man what conditions he will need to fulfill if he is to be able to walk the Path of Return.

But you might well ask: Does mankind actually ***want*** to walk the Path of Return to the Father's House? Does man understand the ***necessity*** of doing so? For most of mankind the answer is undoubtedly ***no!*** Yet there are countless people who are experiencing an overwhelming inner disquiet, despite present day affluence, and are seeking fulfillment of their lives in all imaginable ways, and many of these, in their quest, arrive at schools such as ours, where they are given directions.

Let us turn our attention to what we mean when we speak of "man." Above the entrance to the Temple of the Greek Mysteries at Delphi are the words: "Man, know yourself." Man needs self-knowledge in order to restore the link with the Divine.

But what does man actually know of himself? Medical science can give us an exhaustive explanation of every organ in our body of flesh and blood, but there are other questions about our human state that it does not answer. Let me see if I can throw some light on this.

First of all, it needs to be said that when we speak of "man," we are referring to an entire system. Beyond the visible body, ***invisible bodies also exist.*** These bodies, which are sub-divisions of the Plastic Envelope, include the ***etheric body,*** which has varying degrees of density and diverse functions, and the *astral* ***body.*** In addition, there is a ***mental body*** which is still in the initial stage of its development. The entire spherical system is bounded by what mystics call the "aural field," which encloses the visible as well as the invisible bodies. The essence of all experiences, thoughts, and deeds of former periods of existence is etched into this aural field. The aural field could be compared with a star-encrusted night sky, with the focal points of experience forming the stars, and that is why mystics sometimes speak of an "aural firmament." As mentioned already, this is why one person's "fate" can be so different from another's. And since this "fate" is created by man himself, it is clear that man himself is responsible for his own fate and for that of his successors in the microcosm. Whatever he sows he will reap.

This is the Law of Karma, the law of Cause and Effect. Whatever one invokes makes itself felt in the whole system, so it is rather short-sighted to say: "What do I care about an afterlife? I will live my life now, and what comes afterwards doesn't interest me." Only an unknowing person speaks like that; someone who does not know how things are connected and sees his i5resent earthly life as a totality, as something that stands by itself.

When we examine the human system more closely, we are compelled to acknowledge that the physical body, which we perceive with our senses, is only a part of the whole system. The physical body is not just a lump of matter: it is animated, vivified. It is built up according to a deliberate plan and will continue to exist in its vivified state until death occurs. This vivification of the physical body is ensured by man's etheric body, also known as the vital body. It extends somewhat beyond the physical body, but at the same time it interpenetrates it.

Man, however, consists not only of animated matter, but in addition has inner perceptions, and is also able to think. For these activities he possesses two other bodies: the ***astral*** or ***desire*** body and the ***mental*** or ***thought*** body. The structure of the astral body is more tenuous than that of the etheric body, and the mental body, in turn, is even more tenuous still. These tenuous material bodies are sometimes called the ***"subtle bodies"*** and it is these that clairvoyants are able to see.

These tenuous material bodies naturally need to be fed by a tenuous material substance. We call this substance ***"ether."*** Four etheric forces are active in present-day mankind. These are: ***the chemical ether, the life ether, the light ether*** and ***the reflecting ether.***

The chemical ether and the life ether are concerned with the maintenance and vivification of the material body; the light ether is necessary for the activity of the senses, and also for our feelings; the reflecting ether nourishes our thinking activity.

So, aided by the activity of the etheric body, let me try to explain its existence. I shall use an analogy drawn from natural science: we know from physics that an electromagnetic field is generated around a wire through which an electric current is passing. One of the practical effects of this phenomenon alongside each other if they are sheathed with insulating material, because the force-fields of the two is that two different electric cables, such as a lighting cable and a telephone cable, can only run alongside each other if they are sheathed with insulating material, because the force-fields of the two conductors would otherwise give rise to induction currents which would have an adverse effect on each other.

Medical science tells us that the nerve fibers in the human body closely resemble electric cables. The brain gives its commands via the nerves by means of minute electrical impulses. So it is logical that each of us is surrounded by a magnetic field, with our own attracting and repelling effects, which among other things, account for our feelings of sympathy and antipathy.

The existence of this magnetic field means that there is always a process of mutual give and take going on in human society, for the electromagnetic field assimilates and emits life-forces. Here, too, each human being is responsibility for shaping his or her own life becomes apparent. ***One attracts whatever corresponds to one's own electromagnetic system, and repels whatever is in disharmony with it.***

"But who is conscious of these laws?" one might ask. And even more importantly: "Who is able say that only very few succeed in this. The inter-relationships of natural phenomena are generally consciously to direct these phenomena along the right lines within himself?" It is no exaggeration to not known to the "nature-born" human being, and that is why we are sometimes driven to actions that we really did not wish to do at all.

As we have observed, this world consists of "this side and the other side of the threshold." The

"other side" is not in fact very far from us, but is in exactly the same place as the visible part, ***it is separated only by a difference in vibration.*** Recall the image of the earth given earlier, of the earth with its various spheres, the cosmos, so that we can carry our comparison with the human life-system (the microcosm), a little further.

You know that our planet is surrounded by various layers, each of which has its own special task. However, the atmosphere contains much more than these. Just as the air is polluted by chemical and industrial waste-gases, so our atmosphere is tainted with the thoughts, ideas and desires of human beings. It also contains concentrations of thoughts and desires which have collected together because they are similar in nature. For example: we can consider the field of technology, science and research. Many people are involved in these activities, and they are continually thinking and thereby using reflecting ether. So the used reflecting ether and its mental creations are also present in our atmosphere. We can find another example in the field of art. People engaged in the arts also think and feel. Streams of thoughts and feelings are produced and emitted into the atmosphere in various vibrations.

Etheric force is also necessary for feelings of love and hate, joy and sorrow, fear and desire, and this ethenc force, transmuted by the feelings, is also left behind in the atmosphere. There are religious feeling too, of course, thoughts about God, Christ, Buddha and so on, and the etheric "byproducts" of these also remain behind in the atmosphere.

The fact is: everything that is felt and thought is present in the tenuous material spheres, and even more than that. As stated earlier, everyone emits an electromagnetic radiation. And just as this applies to one individual, so it also applies to groups of people, which is radiated back in its totality to each individual, these individuals form a group. A group, then, also has an attracting and a repelling power.

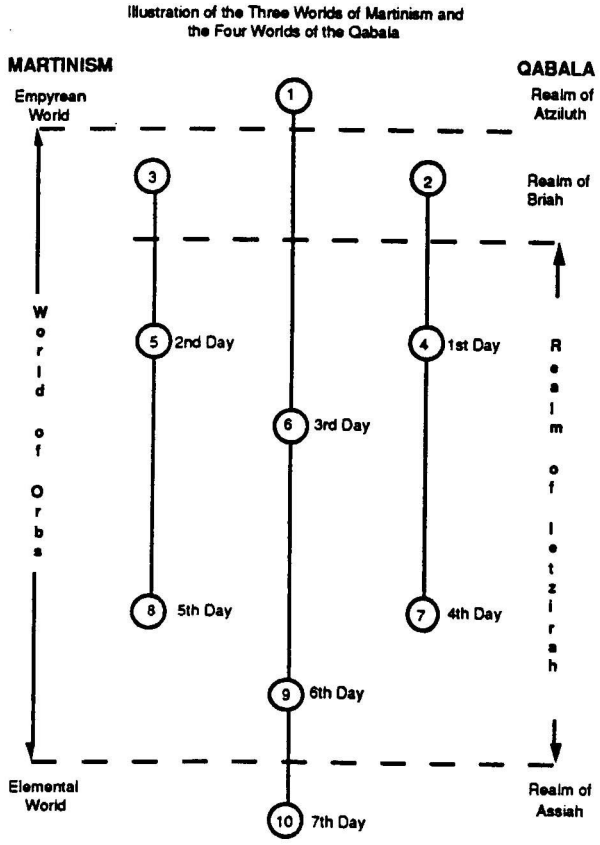
So man is surrounded by a complex of forces, all of which influence him. In this way man lives, ***and is lived.*** He thinks he acts independently, ***but more often his actions are only <u>reactions</u> to the self-maintaining forces that surround and pervade him.*** Since people do not see, hear or perceive these forces, they think that they do not exist. One cannot see radio and television waves either, but one hears and sees their effects. It is just the same with man himself. He cannot see the forces that surround and pervade him, but their effects can certainly be perceived. Just pause for a moment and think, in this context, of how certain atmospheres and surroundings can and do shape the individual, and how in fact they surround and affect ***you!***

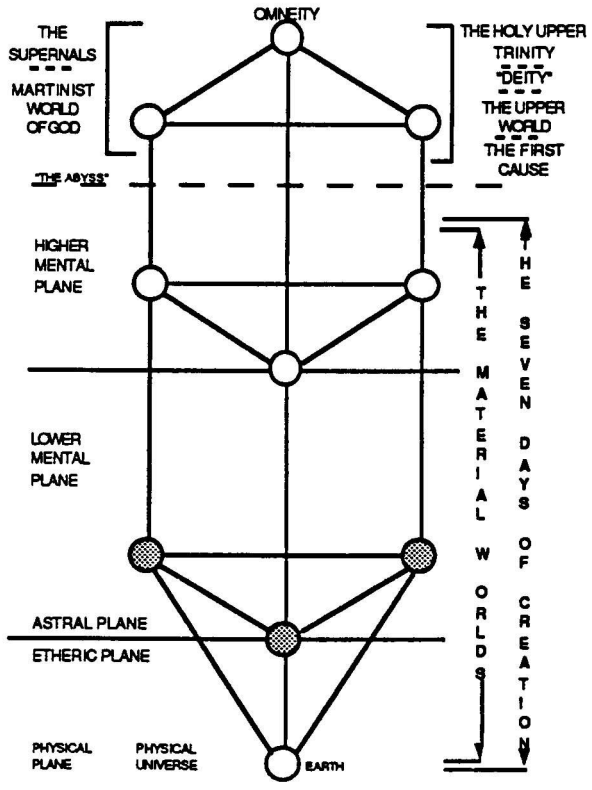
It has been said we all live in one great prison, and this is true. Many, especially the young, cry out for freedom, but they do not know the primary reason. They do not know that their cry for freedom comes from one's innermost being, from the last remnant of the divine in man, as a cry for deliverance, for liberation from the iron grip of this world, a cry born out of an incense longing for another, better world. Yet so many are seeking their liberation within the framework of ***this*** world, with the help of innumerable ideals aimed at its improvement. They want to refine and improve ***this*** world, even though the Holy Language states quite clearly: "My Kingdom is not of this world."

The "nature-religious" person, on the other hand, sets his hopes on a life after death. He hopes he will be released from the chains of this world. But the physical body remains here in the visible sphere at death and disintegrates into its elemental constituents, and the tenuous material bodies remain in the regions of the "hereafter" and there they too undergo their dissolution, then the cycle of the re-birth of the Self begins again. ***Man is therefore imprisoned within a circular course.*** But there ***is*** a way to break out of this circular course and this will concern us in the time ahead, however I submit to you that ***the first step must be a return to an attitude of life which corresponds to the question: "Lord, what will you have me do?*** By setting aside the personal ego and all I-centeredness, we open the door to a higher state of consciousness, one in which all the glory of God's Wisdom comes to light again. Let us pause for some clarifying

illustrations for one picture is worth ten thousand words.

> "In my Father's house are many mansions," said Jesus. (John 14:2). Our "Father's house" is the finite and infinite, the completeness of existence, and this is depicted by the symbol called the Tree of Life. The "mansions" are the spheres on the Tree called ***Sephiroth.*** (Sephirah, singular). The Sephiroth represent and depict many different things which we will study later, but at this point, think of them as ***Levels of Consciousness,*** or ***Planes of Being.*** Because of the limitations of a two dimensional drawing they must be shown as illustrated; however, one sphere is not in fact "above" or "below" the other, they all exist in the "same space"; the difference is frequency of vibration. Using an analogy, radio waves do not exist "above" or "below" each other, like shelves do in a bookcase. Long waves, short waves, medium waves, microwaves, low waves, high waves, TV waves, etc., all exist in the same "place" - their difference is their frequency of vibration.
>
> The ***Physical Plane*** is visible to the naked eye. The subtle ***Material Worlds*** are visible to clairvoyant sight.
> "Days" 4, ***5, & 6*** which are in the Etheric and Astral Planes are the levels commonly called "the hereafter" and are the "other half" of this (physical) world. Students should meditate on where the "Kingdom of God" would be located on the Tree of Life.





Let me re-capitulate, are you ready? Let's go!

Man hunts after riches, fame, honor, health, happiness, power. Or, on a different level, for cultural, social, religious or scientific advantages, often with the noblest intentions. Yet it is of no

use, for everything is transitory. Whatever man attempts meets with a determined end. The things he strives for are but shadows. They come, they go, they slip away. They loom up out of nothingness and they return to nothingness. Everything is subject to rising, shining and fading. This is the nature of things, and the nature of man himself. The result is that world and mankind remain imprisoned in darkness, sorrow and ignorance. ***Man is completely deprived of firsthand knowledge through direct perception and experience, of knowing the world of God, the world of one light, in which the ALL is contained*** (Sephiroth 1, 2 & 3 on the Tree).

Every seeker knows the state of helplessness and ignorance in which he finds himself when confronted by the great problems of life. He is tortured by all sorts of questions which force themselves upon him. Even though he may think he has found an answer, he discovers sooner or later that it can be contradicted by another. All his experiences show him that anything he tries to keep hold of, passes away and is replaced by something else, which in turn also passes away. In principle then, nothing of Eternity can be found in this world. Everything changes. Nothing is permanent.

"This world" i.e., the Material World, or the Seven Days of Creation, comprises a duality. One half we call the Physical World is visible, dense, tangible; the other half popularly called "the hereafter" is tenuous, ethereal and more or less invisible.

The Human System alternates between the visible and invisible spheres. At "death" in the visible sphere, the physical body decomposes and its elements remain in the physical sphere, and the Human System is "born" in the Hereafter. In due time it "dies" in the Hereafter, the elements composing the invisible bodies disintegrate likewise, and the Self is "born" in the visible realm once again, and the cycle continues.

The "Hereafter" which man enters at "death" are the invisible regions of ***this*** world, the "hereafter" is ***not*** the "Kingdom of God." The ***Kingdom of God*** exists beyond the boundary of the Circular Course.

The material realms (visible and invisible) are subject to impermanence and change. The Kingdom of God is not subject to change in the same way.

The Holy Language reminds us: "My Kingdom is not of ***this*** world." "Flesh and blood (physical elements) cannot inherit the Kingdom of God." etc..

Man's task is to free himself from the wheel of birth & rebirth in this world, and return to the Eternal Home, on the basis of the Spark of God within him, which is his ***True Self.***

The Human System is composed of congeries of bodies: Physical, Etheric, Astral and Mental. The Physical is the most dense and the Mental is the most tenuous. Our True Self is not of the Material World, it sojourns in the Material Realms encapsulated in the material vestments we call "bodies", "vehicles", "garments" etc.

Man, for the most part, ***is lived.*** He acts automatically, unconsciously, instinctively. Although he possesses a degree of free-will, he does not possess the total freedom he longs for. In general, man does not know what he really is. Nor does he know how he is composed and constituted. Nor does he know his true condition. He is even unaware of his lack of real freedom.

Thinking, feeling, desiring and willing always precede action, and the ***result*** of such action always instigates the will to new activity via the thoughts and feelings. Generally, we are not aware of this in ourselves, but the feelings and desires are, without exception, the stimuli that give rise to thinking. After thinking, one harnesses one's will to translate into action what has been thought and desired.

This "unconscious" way of thinking and acting results in man's confinement in a circular course. Thus, he vacillates between the visible and invisible halves of this world, unable to enter the Eternal Home.

Brothers & Sisters: Do you begin to see the problem?

The unconscious, automatic, instinctive way of thinking, feeling and willing results in a cycle which is the circular course of life in this world through which man is kept tightly bound to this earth, and jailed in the Circular Prison, unable to enter the Kingdom of God.

In order to commence his journey out of the Forest of Errors, the would-be Aspirant must possess Self-knowledge. "Man, know thyself" is one of the oldest requirements for attaining universal knowledge. To attain to Self-knowledge, it is necessary to see through:

1. our own being,
2. the world in which we exist,
3. our situation in the world, and
4. the fundamental causes of the darkness, sorrow, misery and ignorance in which we find ourselves.

We must endeavor to dwell on the second level of consciousness, whereby we cease to live automatically. Instead, we must become conscious of the way we are thinking and acting and aware of the consequences thereof. We must subjugate the egotistical self and stop misusing the powers at our disposal in I-centeredness for arbitrary earth-centered and vain-glorious purposes. We must go back to an attitude of life which corresponds to the question: "Lord what will you have me do?"

My loved ones, it is my sincere hope the information we are able to share with you will encourage you and give you the keys you need to unlock the gates that open unto the Perfect Day.

May the Peace that passeth all human understanding abide with you.

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ESSAY
As a Man Thinketh

From the very beginning of his sojourn on earth, man has been a restless, curious, questioning being. He has pondered the mystery of the stars above him and the world around him. Like David of old, he has asked the question of himself and of life: "What is man?"

Witness the gradual progress of the mind of a little baby, and you see a miracle. What is the golden ladder on which the baby climbs out of mere consciousness into intelligence? Curiosity! As the child grows and matures it is confronted with a factor that comes into conflict with the innate spirit of curiosity: laziness and mental lethargy. Some people climb a little way up that ladder and then are satisfied. They would not open a new book or stretch their minds in wonder at what lies even beyond the next desk above them, to say nothing of what lies beyond the stars or what lies within themselves. Ceasing to be curious, they cease to grow as persons. They begin to gravitate to a religious philosophy that provides them with a comfortable creed to accept and a religious life that is all worked out.

It's a great day in a man's life when he truly begins to discover himself. History is full of the acts of

men who discovered something of their capacities. But history has yet to record the man who fully discovered all that he might have been. As Emerson said, "Man is an inlet and may become an outlet for all there is in God."

Our lives and affairs are completely influenced and shaped by the character of our thoughts. Man is not limited by God's will or by heredity or environment or by fate or circumstance, but by his own dominant state of mind. As Shakespeare voices through one of his characters: "The fault, dear Brutus, is not in the stars, but in ourselves, that we are underlings." The Unity writer, Imelda Shanklin, wrote: "Your mind is your world. Your thoughts are the tools with which you carve your life story on the substance of the Universe. When you rule your mind you rule your world. When you choose your thoughts you choose results. Your life is what you think: Think straight, and life will become straight for you."

Do you find this to be a startling idea? You might say, "But this is some strange notion of psychology or metaphysics. How do I know it is the truth? If thought is so important, why doesn't the Bible teach the power of constructive thinking?" That's just the point! The Bible teaches nothing else. It is not until we catch this underlying theme that the Bible begins to make sense.

Throughout the entire Old Testament, through the teaching of the prophets and the beauty of the Psalms, we find the intimation of that which Proverbs expresses tersely: "As [man] thinketh in himself, so is he." Through parable and direct teaching, Jesus stresses the importance of thought. "Whatsoever ye sow (in thought), that shall ye also reap [in your affairs]." Jesus realized that the mind is the bridge between man and the Infinite, and that, even more than fervency and feeling in religion, man's thought is the important element. He said: "A man's enemies are of his own household (the thoughts of his own mind]." And Paul gave the *raison d'etre* of all religion when he said: "Be ye not conformed to this world, but be ye transformed by the renewing of your mind."

All too many of us think that being possessed by any thought that chances to come along is unavoidable. It may be a matter of regret that we have been awake all night worrying about some problem in our lives, but we tell about it as if it were something over which we had no control. We have yet to discover that we have the power to determine whether or not we are going to be kept awake, whether or not we are going to worry. We may not realize it, but we worry because we make the decision that this is the way we determine to face our problem. Always, there is a choice. "Choose ye this day whom you will serve."

Man is a thinking being. The very word "man" comes from the Sanskrit word which literally means "to think." Through thinking, he has the great possibility of knowing God and expressing the wisdom of Divine Mind. Thought can make man great. Wrongly used, thought can make man weak and ineffective. There is no substitute for good, creative, positive thinking.

It is the absence of positive thinking that is at the root of the dilemma of the religious person: "Why should a good person suffer so?" You may support your church, keep its holy days, and give assent to all of its theology. But this is not enough. The truly spiritual person lets "that same mind that was in Christ Jesus be in [him]." He thinks in tune with God in the same positive and constructive way that Jesus did. The purpose of religion should not be to convert someone to a particular creed, but to help him to be "transformed by the renewing of [his] mind."

The best possible method of thought training is prayer. Yet prayer is the most misunderstood facet of religion. Prayer is thought of as intrinsically invariable. It is often a plea to a superman sort of God somewhere off in the skies. It is usually a wordy and emotional plea to God to have mercy, along with a reminder that He is supposed to be omnipotent In many cases, prayer is simply a form of ritual to be followed - that which usually involves outer practice and ceremony rather than inner feeling and sincerity.

When we think of God as Spirit, and man as the expression of God, then we can understand what Jesus meant when He said: "The Father knoweth what things ye have need of even before ye ask." Prayer, then, is not for God at all. It is for us. Startling as it may sound, it really doesn't make any difference to God whether or not you pray, but it makes a lot of difference to you! Prayer is not a matter of conquering God's reluctance, but of attuning yourself to His eternal willingness.

One thing is certain: When we pray, we do not stop thinking. The mind is the connecting link between man and God. If prayer is anything, it is high-level, creative thinking. And all the powers of heaven and earth cannot help us unless they help us to change or control our thought. Change the direction of your thought, and you will change your experience!

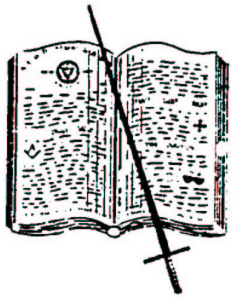
I stress the prayer of affirmation. This is not begging or asking, but claiming and accepting; it is not **"**I want," "I wish," "I hope," or "I desire," but ***"I am";*** it is not "help me," "guide me," "heal me," "prosper me," but "I *am* now helped and guided and healed and prospered!" The prophet Joel once declared: "Let the weak say, 'I am strong."' This is the secret of affirmative prayer. If there is a need, instead of dwelling in the thought on the need, claim the Truth; speak the word. All that you need or desire is already yours in the kingdom of your inner potential. Jesus said: "It is the Father's good pleasure to give you the kingdom."

The entire new insight in Truth that we are outlining might well be summed up under the headings of "prayer" and "right thinking." This is quite a discipline. Jesus said: "Ye shall know the truth and the truth shall make you free." This implies the discipline of ***knowing*** the Truth and not just ***knowing about it.***

Many have thought of Jesus' life as providing a means of being "saved" for all time through joining a church. Actually, there is no final salvation. It is a day-by-day process of discipline of thought Many have thought of Jesus' life as providing a means of being "saved" for all time through joining and action. Every time you meet life with a positive thought, you are "saved" from the inevitable effect of negative thought. There is no intermediary between God and you but your mind. There is no way into the kingdom of a happy, healthy, and prosperous life except through disciplined effort.

Our new insight presents many workable techniques, but we must forewarn you — they require faithful and disciplined practice. Attending lectures and reading essays will not create for you that good golfer. How much time should one spend on the "practice of the presence of God"? All the intangible thing called "consciousness" any more than reading a book about golf will make you a time! We can't help thinking, and our thoughts are constantly influencing our lives for good or ill. So you might as well learn to think right, and right thinking is prayer. Become a positive thinker, and "pray without ceasing."

THE INTERNATIONAL COLLEGE OF MARTINIST STUDIES



Dear Apprentice:

A few months ago you affiliated with our College and it has been our privilege to have you travel with us through Plane One. If you have inculcated the Work there, you should be very well aware that each person, endowed with a free will, is responsible for his own destiny. . .and that what is popularly called "good luck" and "bad luck" is simply the fruition of the seeds we have planted, **consciously** or **unconsciously,** for as it has been pointed out, the earth will grow what ever seed it receives, it does not differentiate between the plants we call "weeds" and those we call "fruit trees" or "garden shrubs" etc. .

You also have an insight into the techniques of visualization and mental creation, the spiritual constitution of Man and the Universe, dreams ... and many other mystical and practical principles which, **if you will utilize the knowledge,** will enable you to do what the profane regards as "miracles".

It is necessary for rue to call your attention to a very significant matter. I wish I could be sitting and chatting with you in person about this, because it is of the greatest importance. **All spiritual work has to do with the raising of one's consciousness, of becoming MORE AWARE of yourself, and this means not only of your personality and character traits, but also of your "inner" self as well. YOU WILL FIND IT VERY DIFFICULT, IN FACT ... ALMOST IMPOSSIBLE ... TO MAINTAIN ANY LEVEL OF UPLIFTED CONSCIOUSNESS UNLESS YOU PARTICIPATE <u>D A I L Y</u> IN SPIRITUAL OPERATIONS . . .** such as in prayer, meditation, studying these Libers, reflection, retrospection Exercise #1, etc. etc.. The amount of time you devote to this work can be minimal, fifteen minutes is fine, but be sure you devote it **<u>EVERYDAY</u>.** ***Give a little of your time to yourself!!!*** Tell the family you want to be alone for a short period and ask that you not **BE** disturbed. Take the phone off the hook! Get the realization that this work, (which you are doing for **yourself**) is every bit as important as all the other things you do: like eating, drinking, exercise, sleep . . . . . .

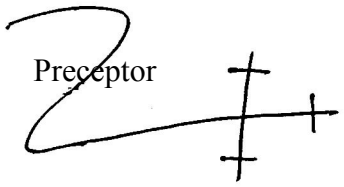
And remember too: the daily listening to proper music, and by this I mean, quiet music of the classical or sacred type, vocal or instrumental ... goes hand in hand with the above.

There is another important point that I wish to emphasize as well: It is demonstrated scientifically through applied kinesiology that the practices previously outlined POSITIVELY DO strengthen the Life Force in the body, resulting in better health and well being on all levels. I take the trouble of mentioning this because, although there are a great

number of people on the spiritual path, many of them, in spite of their salutary experiences ... still have a lingering shadow in the back of their mind that perhaps it may all be superstition or hocus pocus. Let me assure you, dear Apprentice, (if it is necessary) that the teachings and techniques being shared with you in these Libers, which have been utilized and employed by our mystic brethren for thousands of years, are now in therapeutic use in hospitals, prisons, rehabilitation centers and clinics and are in daily use by taxi drivers, university professors, members of the medical profession, businessmen, "preachers" ... and in fact by all people in all walks of life. The principles work ... if you work them!

Your further progress now lies in your hands. As interesting and useful as the Work you have received has been, it is, nonetheless, only introductory. You are like a bird that has broken out of its shell, and is standing poised on a branch ... waiting to soar into the sky. It is my distinct pleasure to issue you an invitation to continue with us on Plane Two, which contains 12 Libers, to be sent you over eight months. You will find this invitation on the following page, kindly detach it and return it to me, following the directions carefully. I look forward to welcoming you there.

Sincerely yours in the Work
INTERNATIONAL COLLEGE OF MARTINIST STUDIES



OUTLINE OF LIBER 10
Special Summary Lecture

PAGE	TYPE	TITLE
1	INTRODUCTION	
3		Address from the Chancellor
12		As a Man Thinketh

LIBER 11

BOOK OF NATURE

Dear Brother & Sister Craftsmen:

I extend my hand to you on Plane Two and greet you! Here we will continue our journey and reach new heights in understanding and awareness, qualifying you to possess the title of CRAFTSMAN by the time you pass though this Plane. You have probably realized that while you are being prepared for the ultimate Work, you are also passing through a period of tests and trials. You could say the journey is symbolical or mythical — **but symbols and myth are keepers of Truth.**

As we enter this phase of the Work you must be prepared to consider wider and deeper principles. Some of the lectures will be easily understood — others will require very careful study — all of them will require **REVISION** for you will find that fresh insights come from "old" material when reconsidered in the light of new information.

Let us now consider that somewhat mysterious word 'truth' which everyone uses without properly understanding it. As you have come to learn, there is only **ONE TRUTH :-BUT-:** this needs clarification! Truth can in fact be divided into two categories:

... <u>ABSOLUTE TRUTH</u> and **<u>RELATIVE TRUTH</u> ...**

The Absolute Truth we cannot know (at least not from our present position) because Absolute Truth inheres only in God. **Relative Truth** is what man deals with — and RELATIVE TRUTH IS WHAT THE INDIVIDUAL ACCEPTS AS <u>REALITY</u> TO HIM AT THE PARTICULAR TIME. The ideas, conceptions and beliefs you have, which cannot be proven or disproven objectively, are examples of relative truth. Now, whereas Absolute Truth may be constant — **RELATIVE TRUTHS <u>CHANGE</u> AS THE INDIVIDUAL'S REALIZATIONS AND KNOWLEDGE <u>GROWS.</u> ONE CANNOT GROW WITHOUT CHANGING!!!**

Man wants to know truth (hard as it may be for him to swallow sometimes**)** and he wants to respond to it because he knows instinctively that truth is his greatest asset **...** yet when new truth confronts his old beliefs it can be a painful experience. This is why many shy away rather than face it.

In your quest for truth, do not be intimidated by new realizations **...** hold on to what you know to be right and good **...** carefully analyze what comes to you **...** and when you find something of value, you can then safely trade in your glass beads for diamonds.

In this Liber we open our study of the Book of Nature and examine its five pages. This is a precursor to the Book of Man, which we will study on the next Plane. We also begin a series on the Hermetic Science, which will be identified by the letter (H) after the lecture number.

I ask you not to overlook the admonishments you are continually being given: mere intellectual understanding is not enough **...** you must make the principles a part of your daily thinking and living **...** faithful performance of the exercises will see you well along the Path.

Be of good cheer, dear Craftsmen, as we continue our way.

Sincerely yours in the Work

Preceptor

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LECTURE #31(H)

HERMETIC SCIENCE

Dear Craftsmen:

This lecture introduces you to the Hermetic Science. It is from ancient Egypt, the land of Mizraim, that have come the fundamental occult teachings which have so strongly influenced the philosophies of all races, nations and peoples for thousands of years. The Secret Doctrines of Egypt have spread to India, Persia, Chaldea, Medea, China, Japan, Assyria, ancient Greece and Rome **...** and to other ancient lands. The Sages of the land of Mizraim freely provided for those who came to them, who were prepared and mature enough to partake of the Holy Wisdom preserved in the Temples of Egypt.

The Mysteries of Egypt, named Osirian, Serapian and Isiac, are the most ancient known to humanity and were the parents of the Eleusinian Mysteries of the Greeks. All these Mysteries were Initiations, or forms of esoteric instruction, relating to the knowledge of divine powers and beings **...** and the connection between Man and the Divine Source from which he is animated and inspired.

The tracts, which have come down to us, associated with the name of Hermes as their author, are all concerned with that arcane wisdom which was developed in three directions:

Religious and ethical teaching;
Alchemy, the relation of the material to the spiritual and the transmutation of the former into the latter;
and Magic, the employment of the spiritual powers latent in Man upon the physical plane.

Among the great Sages and Adepts of Egypt there dwelled one whom the Masters themselves hailed as THE MASTER OF MASTERS. He was known as HERMES TRISMEGISTUS. This man, if a "man" he was, lived in Egypt in its early days. The best authorities regard him as a contemporary of Abraham, and some of the Jewish traditions go so far as to claim that Abraham acquired a portion of his mystic knowledge from Hermes himself.

Tradition records that he lived three hundred years in the flesh and that after his passing the Egyptians deified him under the name of THOTH. Years later the people of ancient Greece also made him one of their many Gods **...** calling him Hermes the God of Wisdom. The Egyptians revered his memory for tens of centuries, calling him the SCRIBE OF THE GODS, and bestowing upon him his ancient title of TRISMEGISTUS, which means THRICE GREAT. In all the ancient lands, the name of Hermes Trismegistus was revered, the name being synonymous with THE FOUNTAIN OF WISDOM.

There are some who claim that Hermes Trismegistus is identical with HIRAM the hero of the myth of Freemasonry, which is a partial reconstruction of the ancient mysteries.

Even today, we use the term "hermetic" in the sense of "secret", and this is because the followers of Hermes always observed the principle of secrecy in their teachings. They did not believe in "casting pearls before swine," but held to the teaching "MILK FOR BABIES, MEAT FOR STRONG MEN." These maxims are found in the teachings of Jesus in the Bible, but both of them were used by the Egyptian Sages for many centuries before the Christian Era.

The Hermetic Teachings are to be found in all lands among all religions **...** but never identified with any particular country nor with any particular religious or philosophical sect. This because of the warning of the ancient Sages against allowing the Secret Doctrine. to become crystallized into a creed. The wisdom of this caution is apparent to all students of history.

The ancient occultism of India and Persia degenerated **…** and was largely lost **...** because the teachers became priests and so mixed SPIRIT with FORM, theology with philosophy **...** so that the occultism of India and Persia was gradually all but lost amidst the mass of religious superstition **...** creeds **...** and "gods."

So it was with ancient Greece and Rome.

So it was with the Hermetic Teachings of early Christianity, which were lost at the time of Constantine, who helped to smother philosophy with theology, temporarily losing to the Christian Church that which was its very essence and spirit.

There are now strong indications, however, that after centuries of darkness some of the Christian churches are beginning the struggle to get back to the Mysteries. Some of the arcane teachings were preserved in the Ritual and Ceremonial of the oldest branch of the Christian Church, as well as in the oral sacred Tradition, also called HOLY WISDOM by that Church.

But there were always some illumined souls **...** both in the Church and outside of it **...** who kept alive the Flame and thanks to them we have the TRUTH still with us. The Brotherhood of the Rose Cross, which we will abbreviate according to its French name: F.R+C **...** was one of the custodians of the Secret Hermetic Wisdom, where it has been passed from Master to Student, from Initiate to Hierophant, from mouth to ear. When it was written down, its meaning was veiled in the terms of alchemy, so that only those who possessed the key could read correctly.

The F.R+C alone has the distinction of hailing the "Thrice Greatest" as the "Father of Our Art," for it has long been a Fraternity tradition the Hermes Trismegistus was the originator of what has since been known to the world as the "Order or Fraternity of the Rose+Croix." This tradition does not imply that Hermes, by any manner of means, definitely and constructively organized the outward and visible fabric of the Fraternity; it simply means that the R+C was the first to develop the principles laid down in the Hermetic writings, and at the same time (according to tradition) must have more closely approached the actual promulgation of these principles **...** than any aggregation of scholars and students known at the present time.

The writings preserved to us, which form part of the study work of the F.R+C, are known as the DIVINE PYMANDER and consist of 17 chapters, treating of the Nature of God, Origin of the World, the Creation and Fall of Man, and the Divine Illumination necessary to effect his deliverance. The principle edition of this work appeared in Paris in 1554 and had several subsequent editions. Other Hermetic writings of undoubted authenticity were preserved by Partricius in the Nova de Universe Philosophia, A. D. 1593.

The translation of the PYMANDER in English is a verbatim reprint of one from Arabic by Rev. John Everard, who died about 1640. It is not to be assumed that any scriptural writing could reach the scholar of today without suffering the inevitable corruption due to often repeated translation **...** not to mention religious and philosophical partisanship **...** but it is quite probable that the translation we use is as complete and accurate as we could reasonably hope for in a document of such great antiquity.

In the preface to Everard's original English translation, one who gives his name as J. F. has this to say: "In this book, though so very old, is contained more true knowledge of God and Nature than in all the books of the world**. . . . .** There is contained in this book that true PHILOSOPHY, without which it is impossible ever to attain to the heights."

Throughout the F.R+C rituals and teachings the appellation "Father of Our Art" repeatedly occurs, and as these rituals are of the most obscure and remote origin **...** it is quite evident to students of liturgical and ceremonial origins that some very specific reason must have existed when they were first formulated.

The supreme power of true spiritual origin is manifest in every line of the entire Hermetic collection. "I and my Father are one." Thus did Jesus proclaim his Divine atonement. "Therefore am I called Trismegistus, as possessing the three parts of the philosophy of the whole world," said Hermes **...** a claim or statement no man could make unless well assured of his complete at-one-ment with the Divine Source of Being **...** for to possess the knowledge of the whole is a Divine prerogative. History does not record it, as said by any human being, save those whose attunement with the Father or Divine Source was clearly and unmistakably evident. And it is well known to spiritual aspirants, whether within or without the pale of occult science **...** that the further one progresses in spiritual attainment THE MORE HUMBLE DOES SUCH AN ONE BECOME IN HIS/HER ATTITUDE TOWARDS OTHERS AMONG WHOM THEY MAY BE CALLED TO WORK.

In still another sense, this claim of Hermes to possession of the three parts of the knowledge of the whole world, is analogous to the sayings of Jesus which have led to the Christian concept of Father, Son and Holy Spirit. For Hermes gave that knowledge **...** which had been entrusted to him by his Divine Source **...** to the world of his day, and the power of the Divine Spirit has preserved that knowledge unto us of this day, for our study and enlightenment, even as it also perpetuated the teachings of Jesus, who, when leaving the scene of his mortal mission said: "I leave you not comfortless" **...** and informed his fellow workers that the Holy Spirit should come.

Civilizations may wax and wane, and from time to time the celestial hierarchies may clear the stage for a new scene or chapter in the activities of earthly children, but it is also, as far as the present light extends, reasonable to conclude that with the obliteration of one system of evolution, the advanced or Initiate members of that evolution continue their labors in planes or spheres far removed from those of the next succeeding era.

The F.R+C concept of Hermes is that he was the first avatar of the human family as known to students of history, sociology and archaeology. His mission was performed at a time not beyond the comprehension of modern man **...** and his contact with the Unseen and Divine Source of creative power was so intimate and personal as to make the results of that mission effective throughout the whole extent of the present evolutionary wave.

In each succeeding incarnation he amplified that mission, its works and teachings, with clearer revelations and observations according to the race or age in which they were given **...** until ultimately they have spread to the uttermost parts of the earth, exactly as Jesus commanded his followers to preach the Good News to all the world and to every nation. Nowhere do the Hermetic Teachings and the Mosaic and Christian teachings conflict when the true esoteric meaning of each is clearly understood.

Spiritual sincerity is the keynote to the Hermetic mysteries. Hermeticism, like Zorostrianism, Confucianism, Buddhism, Judaism and Christianity, constitutes a "Secret Doctrine" **...** for the essential truths in each were given only in parable **...** and the mysteries never revealed except to the chosen and qualified few.

Jesus said: "Lo, I am with you always, even unto the end of the world." If that saying of the last Great Initiate is true and if that Initiate is the last incarnation of the great Sun Spirit. in our wave of evolution **...** then we must keep in mind that his presence is just as real, and just as powerful to inspire, direct, guide and illumine **...** as though he were with us corporeally.

Therefore, my Brothers & Sisters, enter upon the study of the Hermetic mysteries with the strong, sincere desire to know and to feel the real presence of the Great Initiate, the Alpha and Omega, and

while no man knoweth the time thereof, it may be your inestimable privilege to be taken, even as those of olden time, up into the third heaven, there to witness sights which it is not lawful for the tongue of man to utter.

In your future study, at all times keep the inner vision keen and alert for the visualization of that heroic figure, towering so majestically over the rise and fall of the empires, of the wrecks of nations, schools, systems, philosophies, doctrines and dogmas, through succeeding ages, overshadowing and surviving all by the intense virility and spiritual potency of his mission and message, and who said: "If with all your heart, ye truly seek me, ye shall SURELY find me." (Refer to Liber 10, page 13, para. 6).

Spiritual knowledge is not given merely for the asking nor is it always given in the vernacular. (REPEAT) All truth is given under conditions of apparent concealment, simply because its attainment necessitates actual, positive, definite, personal activity. YOU MUST SEARCH, and SEARCH WITH ALL YOUR HEART if you expect to find **...** or to attain. The Master meant exactly what he said. Not a portion of the heart will do. All of it must enter the search **...** which must be actuated not by mere desire for knowledge (however sublime that knowledge may be) **...** but because one HUNGERS AND THIRSTS after that Devine Light to which the human Ame is heir **...** and which demands that THE HEIR STRUGGLES AND STRIVES EARNESTLY FOR HIS INHERITANCE **...** for only by so doing can he prove himself worthy to be entrusted with the powers that result fro its attainment.

In this introductory lesson of the series to be devoted to a consideration of the Hermetic Science and Art, I have attempted to convey to you an idea of the personality from whom the teachings emanated. I have given more than a hint as to his identity through several incarnations. From this it may be seen that students of the Arcane regard the Hermetic Art as essentially sacred and it must be in this attitude of mind that you should commence your study of the material to follow.

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LECTURE #32(H)

HERMETIC - UNITY

Respected Postulant:

The great message of Hermeticism is the doctrine and truth of the Unity of all things. This truth we shall find summarized in the Gospel of Hermes, which is taken from THE VIRGIN OF THE WORLD. For simplicity, comprehensiveness and clarity **...** you will hardly find a better exposition of the cosmic verities and the farther science progresses the more it proves the essential truth set forth in the following lines:

THE HERMETIC GOSPEL

> *"All is ONE, and that ONE is All, since all things were in the Creator before the Creation, and we can call Him All since all things are His members. b/hereto fore, remember throughout all this discourse, to bear in mind Him who is ONE and ALL, the Creator of all things.*

"Everything descends from heaven upon the earth, into the Water, into the Air; only Fire is vivifying. That which descends from above is generative; that which emanates and rises is nutritive.

The Earth, alone self—supported, is the receptacle of all things, and reconstructs the types which she receives.

"The whole is ONE and everything proceeds from UNITY.

"Nov this UNITY, which constitutes the world, is formed of Four Elements: Fire, Water, Earth and Air.

"ONE single World. ONE single Soul. ONE single God. "As above, so below; in all things **...** *UNITY."*

In their study and contemplation of the inner meaning of this profound concept of Unity, the ancient philosophers and the medieval Hermetists soon realized the truth of the homogeneity of basic matter, developing the knowledge of Cosmic Root Matter or Substance which, as Prima Materia or First Matter, is the foundation of all manifested forms; the variety of expression being simply the result of varying molecular and atomic combinations.

Modern science has carried this knowledge much further, into the realm of the electron, ion and quantel. However, this concept of the sameness or identity of primitive particles of Matter, led to the concept that by understanding how to resolve any given form of Matter such as a metal, into its constituent atoms and then recombining them, a metal could be "raised" from a lower to a higher form or type, for instance: silver to gold.

This was the theory on which the idea of Transmutation was based.

The group of philosophers who devoted their efforts primarily to this work of transmutation, became known as the "Alchemists," and alchemy was the mother of modern chemistry.

HERMETICISM and ALCHEMY go hand in hand, and just as the Hermetic Gospel quoted before is the key to the ethical concept of Unity, ~ so the Smaragdine Table is the key to the Alchemic concept of the basic Unity of manifested creation.

The Smaragdine Table accredited to our Father Hermes, was found, according to Albertus Magnus **...** by Alexander the Great **...** who discovered the Tomb of Hermes in a cave near Hebron. The tomb contained an emerald table, "The Smaragdine Table," on which were inscribed thirteen sentences in Phoenician characters.

THE SMARAGDINE TABLE

"I speak not fictitious things, but what is true and most certain.

"What is below is like that which is above, and what is above, is like that which is below, to accomplish the miracles of one thing.

"And as all things were produced by the mediation of ONE being, so all things were produced from this one thing by adaptation.

"Its Father is the Sun, its Mother is the Moon; the Wind carries it in its belly, its nurse is the Earth.

"It is the cause of all perfection throughout the whole world.

"Its power is perfect if it be changed into Earth.

"Separate the Earth from the Fire, the subtle
from the gross, acting prudently and with judgment.

"Ascend with the greatest sagacity from the Earth to Heaven, and then again descend to the earth, and unite together the powers of things superior and things inferior. Thus you will obtain the glory of the whole world, and all obscurity will fly far away from you.

"This thing is the fortitude of all fortitude, because it overcomes all subtle things, and penetrates every solid thing.

"Thus were all things created.

"Thence proceed wonderful adapt ions which were produced in this way.

"Therefore am I called Hermes Trismegistus, possessing the three parts of the philosophy of the whole world.

"That which I had to say concerning the Operation
of the Sun is completed."

Further reference will be made to this Smaragdine Table if the College decides to present an Alchemic Series.

Analysis of the Hermetic Gospel and the Hermetic Writings as a whole **...** discloses that the entire Hermetic philosophy is to be comprehended under seven "Principles" or subdivisions. These SEVEN PRINCIPLES are as follows:

(1) The Principle of MIND:
This Principle exhibits the Universe and all manifested Creation as a Divine Mental Concept and that the ALL or ABSOLUTE has for one phase that universal substantive energy we ordinarily term Mind.

(2) The Principle of CORRESPONDENCES:
Following the Hermetic axiom that that which is above is like that which is below and vice versa; that which is within being like unto that which is without, we study the analogies between the visible and the invisible.. The study of correspondences reveals the laws operative in both planes of being.

(3) The Principle of POLARITY:
This Principle maintains the law of Unity but shows that each unit in any sphere of manifestation is of a dual nature, having two sides, opposites, or "polarities," identical in nature but differing in degree, operative as positive and negative, making extremes meet and reconciling paradoxes.

(4) The Principle of VIBRATION:
This principle postulates universal motion and activity; everything from the least to the greatest is in a state of vibration either atomic, electronic, molecular, or in the mass.

(5) The Principle of RHYTHM:

This Principle sets forth the ebb and flow, the action of the pendulum, the rise and fall and compensatory action in the rhythmic activity of all forms both of Matter and Spirit. This Principle of Rhythm and the Principle of Vibration are now well-established phenomena of every physical laboratory and the most notable advances of modern science are developing from them.

(6) The Principle of CAUSE AND EFFECT:
Everything is a matter of the correlation of Cause & Effect; everything known is both the cause of a subsequent effect and an effect resulting from a previous cause. Nothing "happens"; there is no such thing as "luck" or "chance." Law is immutable.

(7) The Principle of GENDER:
As everything is dual, positive and negative, so also everything has its masculine and feminine expressions. This law manifests on all planes and in all spheres.

The synthesis of these seven principles shows us the truth of the Hermetic axiom: Omnia ab Uno **...** All from One.

In considering the Atom we find the following correspondence between the human vehicles and the structure of the atom:

a. In Mass structure it corresponds to the Physical Body.

b. In Molecular structure it corresponds to the Etheric Body.

c. In Atomic structure it corresponds to the Astral Body.

d. In Electronic structure or separation it corresponds to the MIND of Man.

e. In Ionic structure **...** pure electricity **...** it corresponds to the Ame, EGO, God, Light, ESSENCE.

From these analogies and correspondences we learn that in the ultimate, the soul and substance of Metals, Plants, Animals and Men **...** is identical.

Working further from the correspondences we find that: All things are born, emerge, proceed or originate from ONE Primordial Cell, the Cosmic Egg.

One of the lowest forms of life: the amoeba **...** manifests as a single celled organism. As the life scale rises, we find man as a multi-cellular organism composed of an almost inconceivable number of cells.

Each cell is a primary unit, with its own individual life and individual consciousness.

Man is, total of the Humanity **...** and move and to the sum total of his cells **...** as God is, to Solar System. Man is a microcosmic Solar System. is the "Body of God"; **...** therefore truly "In Him have our being."

If we coordinate and correlate our cell consciousness in perfect harmony, we are "At-One" with ourselves and we are at EASE. If we fail to so coordinate, we have DISEASE. (dis-ease).

Being of the Body of God, if we coordinate our consciousness in harmony with that of the rest of Humanity in the highest ethical aspect, we are AT-ONE with God and enter into His peace.

Each cell, under guidance of its own consciousness, selects just what it requires for its nourishment. Each group of cells composing an organ does likewise. Each group of organs constituting a Human Unit does the same. *When each group of Human Units shall obey the law operative in the lower phases, we shall attain Universal Brotherhood ... for this selective law operates harmoniously. When the law is broken anywhere along the line, we have functional disturbances in the Human Unity and functional disturbances in Community, State/Parish, Nation ... World.*

Cosmos is built by TIME dividing NUMBER in perfect proportion, rhythm, or measure.

The student who begins the study of Hermetic Philosophy should realize at the very outset **...** that he is studying GOD. This is a legitimate study, for it is our duty to learn all we can regarding the Source of our Being **...** if we do so reverently and solely with the desire to learn of God in order to approach Him and enter more and more into His consciousness **...** and to partake of His Nature.

If you understand this, and accept the responsibility imposed, you become more than a "metaphysician" or an alchemist **...** you become a student of TRUE religion.

Religion is of three different kinds:

a. Natural Religion.

b. Revealed Religion.

c. Humanist Religion.

Natural Religion is based upon the evidences of God's qualities and himself **. . .** as supplied by Natural Phenomena.

Revealed Religion is based upon the direct communication of God's Will to Mankind. The Hermetic Divine Pymander and the Bible are classed under revealed religion.

Humanist Religion is based upon the principles of positivism with a philosophical basis.

Hermeticism is based primarily upon the first two **...** Natural and Revealed religion, but it goes much further than the academic definitions, asserting that the best and highest of all revelations come from the consciousness of the "God Within," individually to each human Ego.

Remember at all times that the true Aspirant is the one who seeks to correlate science, religion and philosophy for the clarification of understanding **...** rectification of error and apparent contradiction working constructively to bring about a greater and higher revealment for the benefit and welfare of mankind.

In so doing **...** you must commence at once to develop the discrimination of scientific method, the deductive process of philosophy and the reverence and religious attitude of religion itself.

I have mentioned the Four Elements but there are others not yet fully known. The Fifth Element is Aether or ether and Hermeticism is peculiarly the science of the Fifth Element **. . .** the "Free Ether" known to early thinkers as "Chaos," the Eleutheros "immaculate and incorruptible" of Hesid and the Greek Savants. In another sense it is the "Ain Soph" of the Hebrew Kabalists **. . .** the Devine No-Thing, which is, therefore, the matrix of all things **. . .** and is the "No-Thing" so frequently referred to in the ancient prayers of the F.R+C.

Theologically, Ether is the mystical River of Eden **...** which divided into four heads (or modes of expressional. In its more obvious it is now regarded as a constant and the matrix of all manifested

forms in externalized or objective universe. It is regarded as plastic and fluid and above all **...** as the medium through which the human thought and will functions. The relations between it and Mind are not yet fully determined **...** though interesting experimental phenomena have been produced.

A few recent scientists have attempted to do away with the theory of Ether, but it has remained a stumbling block to them **...** and to deny it is simply to negate their specific hypotheses.

Progress in the study of electrical energy alone, has established the position of Ether as an Element. Ether alone of all, the Elements, has the property of universal diffusion that makes possible transmission of vibratory conditions through interstellar space, without which our advances in physical, astronomical and chemical science would have been impossible.

Future generations will learn of conditions within the Ether itself, that they do not dream of today. Ether is a conditioned substance even though it is almost Divine in its aspect of omnipresence. But the point to hold in mind regarding this Fifth Element is **...** that by proper contemplation of its known qualities, elusive though they may be **...** we shall observe that by the all-pervasive, universal nature of this Element, the UNITY inculcated by Hermeticism is a FACT. Ether surrounds, penetrates and binds all things and all conditions **...** both in the matrix of the Spiritual World, and in the Material World which is born from it.

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LECTURE #33

BOOK OF NATURE - MOTION

Beloved Postulant:

Recent lectures have expanded somewhat on the concept of reincarnation and karma, which were introduced earlier in the Works. It has been observed that all Nature perpetuates itself in cyclic patterns **...** and that reincarnation is but the carrying over into the Human Realm, the cyclic pattern observable in Nature. Brethren are reminded that they should meditate on the mysteries of life and the universe *as it is only through personal experience one will ever know anything with certainty.*

"To him whom the science of Nature delighteth, every object bringeth a proof of God."

With this thought in mind, let us continue with our study of the Book of Nature, written by the hand of God. Here we are in the Grandest Tradition of Man ... for it is only mankind, which thinks reflectively on these things. Said Jesus: "Consider the lilies of the field, how they grow; **...** they do not toil nor spin, and yet even Solomon in all his glory was not arrayed like one of these."

The BOOK OF NATURE contains those fundamental, underlying principles which show us the Eternal Pattern. Traditionally, it is said to consist of Five Pages which are entitled: Harmony; Rhythm; Man & Nature as dual aspects of Omneity; Motion; and fifth: Dreams. We must examine these facets of life in turn, although we must also appreciate that all exist simultaneously. Tonight

we will give our attention to two of these Pages namely: Motion and Rhythm. We begin with the first page: MOTION.

As you look out upon Nature, one of the first observations you are likely to make is that: many things move. Upon closer examination you observe that living things move **...** and objects, which are said to contain no life are motionless. Have you ever had the experience of watching a motion picture when the film accidentally stopped? The point to observe is that with the cessation of the motion of the figures **...** all "life" fades from the scene. So we can notice that motion is a manifestation of life.

You will observe that motion is present in everything we perceive **...** from Galaxies down to atoms **...** from the growth of a grape vine to that of a living cell ... all is motion or movement. Light is a form of movement and recent scientific speculation tends to equate energy and matter through the concept of motion. We can note therefore, that the prime activity is motion. (The second activity is light.) (In passing, let us note an interesting point in the opening verses of Genesis: "...And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters **...")**

Even a quiet rural scene has some form of motion, or shall we say: variation, which makes us conscious of its existence. Such motion or variation may take the form of sounds from birds or insects, changes of sky or other light effects, (changes of color), the differing pressure of the wind or breeze, odors from the plant or animal kingdom may assail our nostrils, whilst, if we partake of food at this time, our sense of taste gives us realization of contact with something OUTSIDE ourselves.

By carefully reflecting on these signs, which we may read in the first page of the Book of Nature, we come to realize that Life in the physical world always manifests through some kind of motion. Where there is no motion, change, or variation at all **. . .** no Life is perceivable **...** although it may exist potentially. Perhaps you would now like to discuss this point, however I would ask you not to stray far from the subject because the other pages may well supply answers to most our questions.

DISCUSSION

1. Motion is an expression of Life.
2. All things move, even if the movement is imperceptible.
3. Where no Life is perceivable, it may exist potentially.

What is the relationship between motion and consciousness?
Could one be conscious if there was no motion?
Does Life depend on motion?
Do all things that move have Life?

When studying the Book of Nature, Man looks, listens and feels around him in order to observe and understand the world he lives in. The question we so often meet at this point is whether the world "outside" us has a factual existence **…** or whether it exists only in the consciousness of the observer through the agency of the senses. However important this question may appear it should not prevent us from giving careful attention to the objective world. It matters little for our present purposes whether the exterior world is, in fact, exactly as it appears to be. The fact is, in his search for Truth, Man is helped by two faculties **...** one of observation outside himself ... and the other of turning inward towards the Source of his consciousness. This latter is the Path of Return **...** and is referred to as the Book of Man. The former: that of observation of oneself, which concerns us at the present time, is the Book of Nature.

Let us now turn to the next page of the Book of Nature and see what we can observe. We have noticed that the world around us is in various states of motion, everything conforming to some

regular number of movements in a given interval of time. We all know that time is measured by the regular movements observed in nature, such as the turning of the earth on its axis, the apparent motion of the stars, etc... Once we accept a natural interval in these regular movements as our measuring rod, we hive a "sense" of time. Without a change in our consciousness caused by observing external objects, or by mental changes, we should not know that "time" had passed.

Seeing that all is in motion around us, we next notice that all these movements follow a kind of CYCLIC PATTERN which may be relatively slow **...** or extremely rapid in rate of change. For example: the planetary electron in an atom of hydrogen revolves around its nucleus (which is called a proton): ten trillion times per second **...** whilst our galaxy, whose edge we see as the Milky Way, takes many millions of years to rotate.

The rotation of the earth on its axis gives a daily unit of time, and its rotation round the sun provides a unit we call a 'year'. The moon revolves around the earth 13 times a year. Growth in the Plant and Animal Kingdoms is subject to the cyclic laws of the foregoing motions. Our study at this time must therefore be given over to the second page of the Book of Nature, which we shall call Rhythm and Vibration. We shall pause here, however, and take up these important subjects at our next conventicle.

QUESTIONS / DISCUSSION

You look up and see the moon. Where does it exist **...** "out there" **...** or in your consciousness?

Is "time" an illusion?

Does time actually pass **...** or does it only seem to?

What has happened when time has passed?

What and where is the "past" and the "future"? **...** Where do these conditions exist?

If we had a perfect memory **...** would we be conscious of a "past"? Is "time" dependent on motion?

May you ever dwell in the Eternal Light of Divine Wisdom.

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EXERCISE

Unity of Man with God is the keynote of Hermeticisrn. Deification of man is the ultimate Goal of Hermetic Teachings. This deification is achieved by man through living his daily Fife in this world in imitation of God **...** by thinking of himself as a Divine Child **...** by living in that consciousness, acting and feeling as one; thus helping to bring the latent divine powers and his true nature into objective reality.

Ordinary man acts like an animal because he thinks and reasons like an intellectual animal, devoid or doubtful of faith in his own immortality, slave of his senses, lover of things carnal **...** and doubter as to his High Estate and destiny. Too often he doesn't know the difference between right and wrong **...** between truth and error.

In the Fourth Book of the Pymander of Hermes, para. 89, is written: "For man is a Divine living being and is not to be compared to any brute beast that lives upon earth, but to them that are above in heaven, that are called Gods."

The method of transmutation of his level of consciousness from human-animal to the divine is given in no uncertain language in the Tenth Book of the Pymander of Hermes, quoted as follows:

"Command thy soul to go into India, and sooner than thou canst bid it, it will be there. Bid it likewise pass over the Ocean, and suddenly it will be there; Not as passing from place to place, but suddenly it will be there.

"Command it to fly into Heaven, and it will need no wings, neither shall anything hinder it; not the fire of the Sun, not the Aether, not the turning of the Spheres, not the bodies of any of the other Stars, but cutting through all, it will fly to the last, and furthest Body.

"Behold how great power, how great swiftness thou hast! Canst thou do all these things and cannot God? After this manner therefore contemplate God to have all the whole world to himself, as if it were all thought, or intellections.

"If therefore thou wilt not equal thyself to God, thou canst not understand God. For the like is intelligible by the like. Increase thyself into an immeasurable greatness, leaping beyond every body; and transcending all time, become eternity and thou shalt understand God: If thou believest in thyself that nothing is impossible, but accountest thyself immortal, and that thou canst understand all things, every art, every science and custom of every living thing.

"Become higher than all height, lower than all depths, comprehend in thyself the qualities of all the creatures **...** and conceive likewise, that thou canst at once be everywhere in the sea, in the earth. Thou shalt at once understand thyself, not yet begotten in the Womb, young, old, to be dead, the things after death, and all these together as also times, places, deeds, qualities, quantities, or else thou canst not yet understand God.

But if thou shut up thy Soul in the Body, and abuse it, and say, I understand nothing, I am afraid of the sea, I can not climb up to Heaven, I know not who I am, I can not tell what I shall be; WHAT HAST THOU TO DO WITH GOD? For thou canst understand none of those fair and good things; be a lover of the body, and evil.

"For it is the greatest evil not to know God.

"But to be able to know and to will, and to hope, is the straight way, and Divine way, proper to the Good; and it will everywhere meet thee, and everywhere be seen of thee, plain and easy, when thou dost not expect or look for it; it will meet thee, waking, sleeping, sailing, traveling, by night, by day, when thou speakest, and when thou keepest silence.

"For there is nothing which is not the Image of God."

You are urged to study, to ponder over the innermost meaning and to meditate on the foregoing quotations. Not only are great secrets of the Egyptian Temple concealed therein, but spiritual power for the expansion of consciousness from that of an intellectual animal **...** to that of Man conscious of his Divine Sonship **...** is there for the mere recognition of it.

May the Light of the ancient Truth shine upon you and bring you new Understanding!

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PLEASE GIVE YOUR KEY NUMBER WHEN WRITING.

Dr EDOUARD BERTHOLET:
SAR ALKMAION

GRAND MASTER ORDRE MARTINISTE ET SYNARCHIQUE
MASTER OF ANCIENT WISDOM AND PIONEER OF MODERN MEDICINES

Born in Switzerland at Rougemont, in the district of Vaud, on June 8, 1883, under the double sign of Gemini, Edward never ceased duplicating, indeed multiplying his life and talents: Medical doctor, writer, musician, esotericist **...** a universal man **...** like those conceived by the Renaissance, and whose quiet generosity and radiant goodness could not be hidden by his sparkling spirit.

When he left the University of Lausanne, holding his medical titles, he seemed to be the son of an era that Tame and Renan oriented towards: a skeptical positiveness **...** and he saw the sciences as the only concrete answer to human problems. This view was quickly confirmed by the problems around him. Confronted with the drama of alcoholism, he started an anti—alcoholic campaign that he pursued to the end of his life. He promised never again to taste the good wine **...** and he rigorously kept his word, which tells us about the man: capable of paying with his self and of completely engaging himself within his research.

A few years later, Auguste Forel, doctor and world renowned naturalist revealed the keys of hypnotism to him. He soon substituted it with magnetism, a softer technique, better tolerated by the sick.

The method was not original. A century earlier, Mesmer tried to codify a medical magnetism which started a school, and, a convention on magnetism was held in Paris in 1889, four years before the Durville's formation of a school of magnetism. But it still had to be officialized and regulated and that is what Edward Bertholet dedicated himself to.

Using photographic plates, he engaged first in the detection of the luminiscent rays emitted by one's hands. This way he proved the existence of the fluid defined by the Sages and ancient Alchemists as a quintessence of human energies. He then experimented with its effects on plants, seeds of nuts, watercress and especially marrow (squash) **...** two pots of which he isolated and watered in the same manner.

Every day, morning and evening, he magnetized one of these "guinea pigs" **...** always the same one. At the end of two months, this one was taller, thicker and more vital than its counterpart. The doctor then reversed the magnetism. Leaving the treated plant, he started control on the other pot, which, two weeks later had already surpassed the first one, and which, having finished flowering at the end of a month, saw its flowers surpass its competitor's by 6 centimeters.

Since this was so, why not use the vitalizing fluid in medicine? And so Edward Bertholet became the pioneer of an extraordinary therapy which combines magnetism with fasting, the benefits of which he had long been advocating: "Disease is the consequence of a series of mistakes made against morality and hygiene and especially food hygiene", he explained. "It constitutes **...** a natural effort of the organism to get rid, by successive cleansing crisises, the toxins and cellular poisons." Only one action, only one "operation without a knife," — the fast — which enables one to re-establish the disturbed equilibrium! He himself experimented with it many times **...** he knew its benefits and its risks. He knew that some temperaments cannot stand such a treatment. But the revitalizing magnetism would be the palliative preventing the headaches and the nauseous state, which sometimes accompanies fasting.

E. B. practiced sensible medicine at home in his big house "Violettes" located near the lake, facing the mountains and rising above Lake Geneva. Every morning it was he himself who brought the special purges to his patients. He himself weighed them and prepared their potions. They then met in the garden where they played bowls and talked before going to the nearby beach. They often watched the doctor eating with his family, but, strangely enough, none of them were hungry **...** within a few weeks they saw their general malaise, heart failure, nephritis and tuberculosis adenitis disappear. "Those who came to the Violettes on a stretcher" as Pierre- Genillard, the doctor's nephew, remembers, "left on their feet **..."** They were immediately replaced by new ones coming from all over the world, attracted not only by the "miraculous cures" but also by the radiance emanating from him. Smiling and serious, the forehead high, the beard white towards the end of his life, attentive to human suffering, he personified the authentic therapist, the authority who pain does not resist.

He was nevertheless not content with treating and healing. A talented musician, his patients sometimes perceived late at night the echo of his violoncello carried by. the myths of Tristan or Parsifal. He also wrote "Les Guerisons Mystiques et le Magnetisme" (The Mystic Healings and Magnetism), "Le Retour a la Sante par le jeune" (The Return to Health by Fasting), **...** almost 25 titles he wrote based on medicine or the great ideas of esotericism.

With a mind open to all kinds of thoughts, he became enthusiastic about oriental philosophy. He invited the swamis Jathsvarananda and Sidheswaranda to the "Société Vaudoise d'Etudes Psychiques" which he founded in 1927. The members flocked, fascinated by the stature, the universal culture of E.B., and by the lecturers he invited, — all bearers of unusual knowledge. Among them: Alexandra David-Neel, who, back from Tibet, had her rheumatism treated at the "Violettes."

Subtle specialist of Hinduism, Vedantism, Taoism, — dazzling his audiences by magistral conferences on Ramakrishna, Randa and Paramananda, the doctor remained nevertheless an occidental impregnated by the "Christic" message and the tradition transmitted by such elites as Lull., Albert La Grand, Paracelse, Claude de Saint-Martin, Stanislas de Guaita, Peda1an and Master Philippe de Lyon.

E. B. never met the later **...** unless on those invisible roads where the authentic exchanges take place. But he wrote a "Reincarnation d'aprés 1e Maitre Phillipe de Lyon." And judging the Sar Pédalan, intellectual pole of the Master of Arbresle **...** to have been misunderstood during his time, he mentioned this enigmatic figure in "La penseé et les secrets du Sar Josephin Pedalan, — four volumes which confer a new scope to the Rosicrucian ideas which impregnated the thought of the Sar. The doctor shared them so well that he revived in 1933 the "Ordre Ancien et Mystique de la Rose+Croix," (the Ancient and Mystic Order of the Rose+Cross) — an extension of the psychic society which is a group of awareness and not of Initiation.

Did he then consider joining the Order of Christian Rosenkreuz? Or did he mostly plan on gathering an elite connected by the Rose and Cross to the wave length of our ancestral tradition?

It was in the quietness of the "Violettes" that he himself continued his own quest he installed in his own house a small chapel where the Christ and the Virgin are next to the Buddha. The writer Jean Palaiseul says he saw him there "aureoled by his white beard of a prophet and by his ascetic life, standing in front of a big crucifix and wooden polychrome statues depicting the verses of the Koran, arranged around a candelabra with seven branches."

An ecumenical mind before its time, he knew that the energy, which animates all things resides neither in 'labels' nor in narrow sectarianism. And that wisdom is one, above human divergences.

It was towards this unity, within which all contradictions are solved, that he tended more and more. Retired at Vevey during his last years, sick but serene, he composed his last work "Mystere et

Ministere des Anges" getting closer and closer to this love he knew to be, more than all science, the only key to life.

It was from Edward Bertholet, Sar Alkmaion; that Sar Gulion received his authority as Sovereign Delegate General and Grand Master of Great Britain and Commonwealth; and from Sar Gulion that the Sar Savitar received his charter as Grand Master of Barbados.

Edwards Bertholet died on March 13, 1965 at nine o'clock in the morning, a few days before the spring **...** But does it matter anymore? Escaping from our seasons, from our dawns and our dusks, he passed, with open eyes, through the door of all suns.

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SUPERNUMERARY LECTURE #11

GOING THROUGH OR GROWING THROUGH (I)

Some of us look at God through our troubles. Others of us look at our troubles through God. The difference in viewpoint makes the difference in our lives. Looking at God through our troubles means having a faith that fluctuates like a barometer. It also mans meeting adversity with the questions: "Why did this happen to me? I have believed in God. Why is God punishing me?" Looking at our troubles through God means realizing that this is an orderly Universe, that the activity of God is omnipresent, and that because God, the good, is in all and through all, there must be same good in each experience, no matter *how* tragic or unjust it seems. Obviously, this attitude is conducive to healthy—mindedness.

Life is for living, for unfolding, for releasing our hidden powers I Life is a continuous experience of growth and change. The reason that we so often misread the experiences of life and assume that our lot is hard is that we have mistakenly thought of the goal of life as ease and security. Unfortunately this has become the hallmark of the modern way of life in many parts of the world. We tend to worship material success, the easy road, peace of mind, love and marriage on the "live happily ever after" theme, and early retirement from a life of work and worry to a life of ease.

This is a completely unrealistic attitude toward life. Of course there is no reason why we cannot demonstrate the easy road, the trouble-free experience, the unchanging way of complete security — if that is what we really want. But no one is ever happy with this way of life. All of us long for happiness; and there is no possibility of happiness except along the way of self-discipline and growth and overcoming. Happiness comes not from escaping problems but from meeting and overcoming them. It is not a matter of just "going through"; it is a matter of "growing through" them.

When you want to take a good photograph, almost any building or person or scene can be made into a beautiful picture if you get a shot from the right angle. Perhaps Emerson had this in mind when he said, "This time, like all times, is a very good one if we but know what to do with it." And it follows that right where you are, this experience, this happening is a good thing if you know what to do with it, if you can see it from the right angle, if you can meet it with the right attitude.

Right where you are, whatever you may be experiencing (with all its heartache and pain and long-range implications of misfortune) can be a blessing, an opportunity through which you can grow and move on to success if you find the right angle. But first you must decide whether you will merely go

through the experience, making the best of it, perhaps shrugging your shoulders and saying, "Well, that's life for you," or whether you will determine that this is an opportunity to dig a little deeper into your inner potential and draw on the limitless reserves of Spirit within you. You can, if you will, make it a tremendous, unfolding experience that will work for your highest good.

It is important to know that you always have a choice. This time, this experience, this relationship is good if you know what to do with it. You may not be able to determine outwardly the kind of world you are to live in. You may not appear to have a choice as to the kind of work you will do or the kind of employer or fellow workers you will be associated with. You may not even be able to choose the kind of neighborhood you will live in or the sort of weather you will have on a given day. (Although, the better we understand the law of attraction, the more we recognize that we are more closely involved in all these things than we suspect.) But you will always have a choice as to how you will meet these things, what you will think about them, how you will react to them. And this choice will determine the whole character of the experience as far as you are concerned.

Remember the scriptural story of Joseph, who was sold into slavery by his brothers. Joseph was the favored son of Jacob, his father, which caused his brothers to be jealous. But Joseph saw his situation through God, and there followed a chain of most unbelievable circumstances that culminated in his rise to a high position in Egypt, second only to Pharaoh. In the end, Joseph proved that he had actually grown through the misfortune, for he met his brothers with love and forgiveness, and said to them, "You meant evil against me, but God meant it for good."

You may say that such an attitude of understanding is unrealistic, that the brothers did not deserve such loving treatment. Perhaps you have had occasion to ponder Jesus' statement, "Love your enemies and pray for those who persecute you." You may have thought, "In this instance they don't deserve my love." Perhaps not, but <u>you</u> do. At no time can you afford not to let the love of God flow through you. What others do is their problem. What you do is yours. The brothers did not deserve Joseph's love; but Joseph deserved love, and he claimed it. Why should he destroy himself with bitterness and unforgiveness by holding ill will toward his brothers? Fortunately, Joseph had found the right angle.

This does not mean that the brothers' actions should be condoned. Theirs is another story, and obviously they must have paid the price for their treachery in some way. But, "In everything, God works for good," and the story of Joseph illustrates this truth. We should not forget that in every case we have a choice. We can decide whether to <u>go</u> through or to <u>grow</u> through the experience. Joseph chose to grow, and turned his misfortune into good fortune.

Consider now the story of the Israelites in their flight from Egypt. They had been living as slaves for many generations; they were a completely disorganized people. They had no traditions, no culture, no pride of race or religion or nationality. Do you remember how God directed Moses to lead his people to the Promised Land, and how it was forty years before they arrived? It would appear that either it was an unbelievably long journey, or else they were lost for a long time. Actually, neither was the case. As the crow flies, the distance from Egypt to Palestine is about two hundred miles.

If you reread the story you will find that the Israelites actually reached the Promised Land in a little more than two years. But once there, they sent spies into the land and the spies returned with a tale of woe. They said that there were giants in the land, and "we seemed to ourselves like grasshoppers, and so we seemed to them." Thus, the key to the forty-year sojourn in the wilderness was this "grasshopper consciousness." Moses must have realized then that in order to make a successful venture into an occupied and fortified land, the Israelites would have to become a nation. He led them into the wilderness for along period of training, during which they became a homogeneous group: a new nation. They developed laws and customs and traditions. They actually became a people with a culture and a tradition and with a pride of religion. Finally, they were able to go in and possess the land.

The story reveals that the Promised Land was not so much a place to which to go as it was a state of consciousness that the Israelites had to achieve within themselves. The span of forty years of wandering in the wilderness was not merely a time in which they were trying to locate a country, but a time in which they were growing and developing into the "promised land" of their own nature.

We can never become anything that we do not have the potential for becoming. If this is true, then the potential was with us in the beginning and is still with us along the way — no matter what may happen, or in what state we may find ourselves. Even if we are mired in a ditch, we still have the same potential we had when we started on the journey. The experience in the ditch may be the best possible way through which we can grow as we need to in order to reveal the next unfolding phase of our potential. Unfortunately, we tend to measure life too much by misfortunes, by the ditches along the way. Life is an experience in livingness, a continuing opportunity to grow and to unfold our "imprisoned splendor."

LIBER 12

LECTURE #34
BOOK OF NATURE — RHYTHM AND VIBRATION

Respected Postulant:

At our last conventicle we began our study of the Book of Nature and dealt with the first page: MOTION. It was observed that without motion or movement, nothing would exist. Movement is therefore a basic aspect of life and existence. Tonight we continue our examination of the Book of Nature and look at the second page, that of: RHYTHM and VIBRATION.

Physics defines vibration as the periodic motion of particles of an elastic medium in alternately opposite directions **...** from the position of equilibrium when that equilibrium has been disturbed. In the simplest terms, then, physics defines vibration as a swinging back and forth from a central point. In other words: if one were to take a weighted cord and let it hang from the hand motionless, it could be said to be in equilibrium. If one were to move the hand in an arc and set the cord swinging **...** the motion made by the weight as it oscillated **...** would be called vibratory. Such motion is most familiarly illustrated in the swing of a clock's pendulum. In a clock, this vibratory motion is maintained through a series of gears, which are turned by the power of a spring or battery. As the power source reduces, the force is gradually lost until the pendulum swings more and more slowly. When it comes to final rest **...** we say the clock has stopped.

In other mechanisms, the vibration is maintained by means of the attraction and counter-attraction set up by two poles that are positively and negatively charged. In any comprehensive treatment of vibration, therefore, both the nature of the initial impulse toward movement and the means of maintaining that motion **...** must be considered. This scientific fact was allegorically set forth by Moses in his book of beginnings called Genesis **...** where Adam prefigures creation; Eve, the faculty of will or desire; and temptation, the initial impulse which sets the force of attraction and repulsion into motion.

According to this account, it is the interplay of the will … or the desire between the positive and negative aspects of force … that moves man through the world of his experiences. Although this has much of personal and positive value for each of us, we need to realize that: not only man **...** but indeed everything within the universe, no matter how small or how large **...** is characterized by vibration.

The world itself, in Omneity's great scheme of things, is in motion, and follows the basic law of vibration. There is in reality therefore, no static condition or period of absolute rest; everything is in continuous motion. This fact can be simply demonstrated by a spinning top. Rotate it slowly and the motion is apparent. Rotate it rapidly and the apparent motion is no longer discernable: the top seems to be standing still. So it is with the universe and everything in it. All is motion **...** even when to our senses there seems to be a static condition.

We cannot, with the unaided faculties, discover the attractions we call molecular and atomic, nor can we discern the law of gravitation, which is another form of attraction. We cannot even discern the fact that the earth is in motion unless, perhaps, we are near the sea where we can observe the restlessness of the great waves. Nevertheless … all is movement, and underneath movement lays vibration. This, we must remember, is true not only on the plane of so-called physical manifestation **...** but also in the realm of thought, emotion, reason and desire.

Another fact made clear in Moses' story of Adam & Eve is that the forces of attraction and counter-attraction, or positive & negative, or good & evil, (call them what you will), *cannot be evenly balanced, for if they were* **...** *the awing of the pendulum would become monotonous*. Undoubtedly, there are numerous instances where the established vibratory motion is maintained by an equal force of attraction and counter-attraction; but so far as man and his desires is concerned **...** variation is allowed for **...** otherwise there could be no progress and NO CHANGE OF CONDITION.

Motion is measured or measurable. Motion that is capable of being measured is called rhythm. This is an extremely important consideration to add to our fundamental of vibration. Both rhythm & vibration relate themselves to our science of structure, or harmony.

> Vibration is movement.
> Rhythm is measured movement.
> Brought together: they establish harmony.

Harmony, therefore, depends upon the kind of movement and its particular rhythm. It is capable of almost an infinite variety. Everything in the universe has its own vibration and its own rhythmic pattern **...** yet that pattern is so arranged **...** or rather the law of its relationship is so established **...** that it can be said that: as the vibration of a thing changes **...** SO THAT THING ITSELF CHANGES. In other words, *change the vibration and you change the nature of the thing. (Object, thought, emotion, condition,* **...)**

Let us have an example of this change of vibrations, we will use the illustration of the spinning top again: When the top spins slowly, we see its movement readily, but no sound reaches the ear. If it spins more rapidly, we no longer perceive its motion, but we begin to hear a hum. Increasing its speed will produce a note of the musical scale, and if that speed is increased more, another higher note will be distinguished. In fact, under proper conditions, we can demonstrate the relationship between the speed of the top and the scale of musical notes it will produce. If spun rapidly enough, the field of sound will finally be passed and silence will occur. This merely means that the rate of motion is so high that the human ear is incapable of perceiving it. But perception of that motion can now be obtained through the sense of touch, that is: heat can be felt. If the motion is still increased, the faculty of sight is stimulated and a glow is seen. As the speed continues to be increased the swiftly moving top runs though the color spectrum. If the speed were increased beyond the band of color discernable by the eye, the revolving object would still emit the invisible rays we call X-rays. After that the rays would be electrical and, finally, the object would reach a rate of vibration so high that the molecular attraction of its cohesive elements would be overcome and it would disintegrate into its original component elements. All of these changes are due to a change in the RHYTHM of the object.

We can therefore accept as a process of reasoning: that everything of which we are conscious in this physical world **...** is changing or VIBRATING at intervals which we call time.

Vibration and rhythm support the harmony of the universe.

Whether these changes take place within us or outside us, does not matter for the present. The essential point is that: periodic motions are observable which are best known by the term rhythm. Rhythm denotes regularity of motion conforming to some physical law. Every manifestation of Life consists of one or more rhythms. When the rhythms change in something, which has been regarded as existing that object has ceased to exist or has changed into something else.

This poses an interesting question: if the rhythms of our physical bodies change, as they do at death, do WE cease to exist?

If so, why should we?

+++ DISCUSSION +++

What causes movement?

What is the source of this power?

Does this power/energy emanate from a central point?

If so, where is it located?

Or is this power/energy universal i.e. not centralized?

By this time, my Brothers & Sisters, you as Initiates of our V::: O:::, should begin to see the direction in which this simple examination of the Book of Nature is leading us. If you do not, it will become clearer soon.

Let us ask ourselves whether the movements of the stars in the sky may indeed be a Cosmic form of life? (What do you think?)

Next time you are by the sea, or on a ship, watch the rhythmic movements of the sea **...** the patterns formed by the waves. Observe this also with the clouds. If possible, listen to them **...** and learn.

Until we meet again I ask you to continue your meditation on the phrase: "To him whom the science of Nature delighteth, every object bringeth a proof of God." These words are attributed to an ancient Master, who is the first historical figure known to have proclaimed publicly a belief in one All-embracing God **...** and to have claimed direct knowledge of God. This great mystic was the Egyptian Pharaoh Khu-en-Aten who lived about 1350 B.C.

May you ever dwell in the Eternal Light of Divine Wisdom.

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PLEASE REMEMBER TO SEND US A DONATION SOMETIMES. THANK YOU!

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LECTURE #35(H)

ALCHEMIC/HERMETIC – MENTAL PRINCIPLE

Beloved Postulant:

This lecture has to do with the Mental Principle and the general subject is best considered from the starting point of MENTAL TRANSMUTATION. From this we learn that MIND as well as Metals and the so-called Natural Elements **...** may be transmuted from one status to another, that is: raised from degree to degree, condition to condition, polarity to polarity, lower vibration to higher vibration.

True Hermetic Transmutation, whether applied to Mind or Metals, in the Mental or Physical Laboratory **...** is fundamentally a mental art. Ignorance of this fact may lead earnest seekers after the truth to expend whole life—times in fruitless search along lines unproductive of results, except disappointment. All substance may be and is homogeneous, but its manipulation from the lower to a higher status must begin first on that plane wherein are all beginnings as we are able to understand them **...** the plane of mentalism or Mind.

Mind, as has already been said, is not as yet an organized vehicle of man, but it is the mirror through which the higher is reflected in the lower **...** hence the mirror through which the lower can also gain a glimpse of the higher. MIND being not a body, but an element, is a phase of Universal Substance and is the vehicle through which WILL operates, functions and focuses.

The word "TRANSMUTATION" which was formerly derided by academic science and now accepted by it as having a definite place in modern chemico-physical processes, has been usually employed to designate the ancient Art of Transmutation of Metals **...** particularly of the "base" metals into "Gold."

Exotericists have seen nothing in this art except the attempt to find a physical process of raising common or base metals into precious metals, largely from motives of human greed, and in some rare instances from actual scientific inquiry of a truly commendable nature, devoid of selfishness. Divested of the religious element previously mentioned as a requisite, the ordinary reader or enquirer will find himself wallowing in the "Slough of Despond" of failure through purely materialistic concepts **...** but the correct esoteric and spiritual understanding of the term Transmutation, makes the successful accomplishment of it possible to all who will undertake to live the life necessary to its practical application.

The word "TRANSMUTE" means to change from one nature to another, from one form of substance into another; to transform.

Therefore, mental transmutation means the art of changing and transforming mental states, forms and conditions **...** into others. More than this, it means that any form or mode of transmutation applied to substances or conditions other than purely mental must perforce begin with the requisite mental status.

Mental transmutation is really mental chemistry. And all transmutation, even when devoted to raising "base" metal to a higher, MUST BE ACCOMPLISHED THROUGH THE OPERATION

OF MENTAL FORCE—MENTAL CHEMISTRY IN COOPERATION WITH PHYSICAL CHEMISTRY **...** BUT FIRST THE MENTAL.

The Light and Life of the INFINITE GOD has been crystallized or materialized into the base metals of the composition of the human body. These baser metals or materials are being gradually raised and brought into higher spiritual expression.

The body, it must be remembered, is composed just as much of metals in chemical form, as though they could be demonstrated in their virgin expression.

For instance: Radium materializes into a number of different elements, until its ultimate expression becomes lead **...** an example of the lowering of higher vibrations resulting in the densest state of Matter.

Conversely, if LEAD is the lowest polarity of Radium, then RADIUM is the highest polarity of Lead.

ALCHEMICALLY and HERMETICALLY, lead corresponds to the lower personal mind; radium corresponds to the Higher Mind **...** IS the Higher Mind, for analytically RADIUM will be found to be the perfect expression of the Activity and Radiation of the Higher Mind itself, that Higher Mind whose attributes are known to be Will, Wisdom and ACTIVITY.

Both the Higher Mind and Radium are inexhaustible sources of Radiant Power, Energy and Illumination and draw from the same Source the Universal Mind, or the Mind of God.

The same Law applies to all other Metals and Elements of which the physical body is composed. All have their higher correspondences, which, on the higher planes, are Qualities, Valors, Forces **...** the Soul, Light and Spirit of the Materialized aspects.

In the present instance LEAD, symbolized by Saturn, is an emblem of MATTER, the Element of Earth.

Man, a unit of the Universe, sees nothing but Change in Matter, Forces and Mental States. He sees that nothing really IS **...** but that everything is in a state of BECOMING and CHANGING. Nothing seemingly endures **...** except CHANGE itself.

Among the philosophers of all times, the Substantial Reality has been called the "INFINITE AND ETERNAL, THE INCOMPREHENSIBLE GOD." Hermetic Masters call it the ALL.

The true and inner nature of the ALL is unknowable, for naught but THE ALL ITSELF can comprehend its own nature and being. The ALL must always be unknowable except to Itself and to those who progress in infinite cosmos to at-one-ment with the ALL and develop the Cosmic Consciousness in amplitude.

All efforts therefore to ascribe to the ALL, — personality, qualities, properties, characteristics, proportions and attributes through human concepts **...** are presumptuous.

The Unity or All, in one of its aspects, is MIND. Therefore, THE UNIVERSE IS MENTAL or existent in the Mind of the All. The Universe being mental, then TRANSMUTATION must be the Art of Changing the conditions of the Universe along the lines of Matter, Force and Mind.

This is just the point where the operations either of so-called Black or White Magic begin and become effective.

All that we call "psychic phenomena, mental influence, mental science, new thought phenomena" etc. etc. operate entirely on the Mental Plane **...** for there is but ONE PRINCIPLE involved **...** no matter by what names its various manifestations may be called.

The various treatments, affirmations, mantras, etc. of different schools are but formulas, often quite imperfect, very often absolutely unscientific, and still more often unintelligible, of the Hermetic Art, arranged by self—constituted "teachers", who themselves have failed to grasp the inner significance and logic of the various formulas or mantras they have framed.

Mental states of other persons, as well as one's own self, may be changed or transmuted by Hermetic methods. Even material conditions depending upon the minds of other people, may be changed or transmuted in accordance with the earnest desire, will, and properly devised and prescribed "treatments" of the person desiring changed conditions of life.

The application of the transmutive processes may be used for good or ill, in strict accord with the Hermetic Principle of Polarity. But it must be understood that my use of the term "ill" or "evil" is not the orthodox acceptance, but in the sense of misdirected good or misdirected energy.

For we must ever bear in mind this fundamental truth **...** The ALL "Under and back of the Universe of Time, Space and Change, is ever to be found the Substantial Reality: <u>THE FUNDAMENTAL TRUTH OF ALL TRUTH.</u>"

As in previous discourses, we shall form the habit which should continue in all Hermetic studies, of seeking such correspondences as the subject may offer. In this case the Principle of Mentalism has shown us that the ALL is Mind in one of its aspects, and that Mind is a phase of Universal Substance. Therefore we shall allow ourselves a wider range and latitude than previously afforded. We have found that CELLS ARE LIVES.

Generalizing, therefore, we may say for present purposes that:

MOLECULES IN CELLS ARE THE LOWER ASTRAL MAN.
ATOMS OF MOLECULES ARE THE SPIRITUAL MAN.
WITHIN THE ATOMS IS LIGHT **...** THE INFINITE GOD.

One God, One Life, One Ultimate, and WE, <u>collectively</u>, are that Ultimate. "One Life. One Light, One Power, Thou All in All." In that Ultimate resides all Sound, Color, Number and Form.

The Visible Universe is the Body of the Heavenly Man. The Terrestrial Man is the epitome of the Heavenly Universal Man. The Visible Heavenly Man is the material pole of the Invisible Spiritual Divine Man, called GOD, in His totality.

The material body of Man is the external physical counterpart of forces and qualities, which are the REAL SUBSTANCES composing the SOUL-MAN, for instance: Faith, Hope, Charity, Compassion, Justice, Sympathy, are the Spiritual Grades of Matter used in building SOUL, as HYDROGEN, OXYGEN, IRON, POTASSIUM, SODIUM, CARBON, etc. are used in building the Physical Body.

The idea of complete UNITY is the prime feature of all Hermetic study and discourse, and nowhere is it better summed up than in the words: "In Him we live, and move, and have our being." Acts 17:28.

HOW may we enter into a deeper consciousness of the full truth and significance of this mantra? St. Matthew tells us how, in the 6th Chapter, 33rd Verse: "SEEK YE FIRST, THE KINGDOM

OF GOD, AND HIS RIGHTEOUSNESS AND ALL THESE THINGS SHALL BE ADDED UNTO YOU." (Knowledge, wisdom, clear sightedness, personal power, etc.)

We are also told in Matthew 3:2, that long ago there came the "voice of one crying in the wilderness" "REPENT YE, FOR THE KINGDOM OF HEAVEN IS AT HAND." And that "THE KINGDOM OF HEAVEN IS WITHIN US."

Every Aspirant should therefore remember to —

Seek FIRST the Kingdom of God,
Seek NOW, AT HAND, and
Seek it WITHIN YOURSELF.

This is the only way in which each of us will succeed in "knowing ourselves," and it is the only way of approach to that Kingdom wherein we shall find rest and a complete understanding of the Mysteries, for that Kingdom is the Kingdom of Light and Wisdom, where that which is hidden shall be revealed.

Remember also the words: "In myself I am nothing, in Thee I am I." In all prayers the F.R+C address God in the term: "Eternal and Infinite."

This is amplified by the following words, familiar to all Initiates: "I made of nothing, live thou in me and bring me out of the region of self, into the Eternal Light."

In other words: the "I" **...** the EGO, made of no PHYSICAL SUBSTANCE, as matter is academically understood, must emerge from the region of SELF by the consciousness of the Presence within the INFINITE and ETERNAL GOD, and being thus conscious, it enters the LIGHT.

What Light? The Light of Cosmic Consciousness, which is the only true spiritual development worth seeking or having; and to be attained only by the elimination of Self and the attainment of At-One-Ment with GOD **...** and thus we can truly exist only in the deep fullness of the Divine Mind, the

LIGHT OF THE WORLD.

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SELF is the greatest 'Lion in way' that
the spiritual aspirant has to conquor.
See to it that you do something every day
that is intended for another **...** and not
for self.

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LECTURE #36
BOOK OF NATURE — HARMONY

Dear Brothers & Sisters:

The two symbolical Books which every Martinist must constantly study ... The Book of Nature and The Book of Man ... are sometimes referred to as treatises on the Microcosm and the Macrocosm. We should be reminded that man in his Original State of superior existence had access to both volumes and could read their truths quickly and easily. Since his Fall, however, although the Books are yet in existence ... he has not been able to read and readily understand the.. When man is able to rediscover how to read these Books correctly, all of his original rights arid privileges will be restored to him.

We have now reached the third page of the Book of Nature, which is a study of Harmony. It has been said that Melody is the cry of Man to God and that Harmony is God's answer to Man. The word "harmony" means: the fitting together of parts so as to form a connected whale. Mystically, then, we are entitled to say it means the science of structure. In this sense, it is easy to see why the principle of harmony is basic to an understanding of the Universe and why it is necessary for us to understand the science of structure. IT SIGNIFIES AN ORDERLY AGREEMENT BETWEEN THINGS AND EVENTS. We Martinists are an Order and to operate effectively we must be in harmony, sacrificing individual wishes for the good of the Collectivity. Our ritual, among other things, disciplines us into orderly agreement at the opening and closing of Conventicles.

If we consider a world in which all is in motion with cyclic variations, we recognize that such conditions manifest order and not chaos. We can however surmise the possibility of chaos if regular repetition of movements were not the "natural order" of events. Hence we speak of Divine and Natural Laws ... such as gravity, reincarnation, natural selection, etc., which involve an overall constructive pattern. Thus the Universe is divided into untold variations of millions of cyclic patterns ... yet it survives because of Harmony in its totality. In Nature all is Harmony.

Music is probably the art where harmony is most studied, although philosophers in all ages have referred to the "music of the spheres" which the advanced student hears beyond the physical plane.

When the ancient Hebrew psalmist sang, "The heavens declare the glory of God and the firmament showeth his handiwork," he meant that everywhere and in every particular the Universe itself was a symbol of Omneity. If man could read this symbol, he would understand Omneity and the Laws by which It operates.

We have remarked previously on the duality, which runs through all Nature, the division of all happenings into an active and passive phase. There is that which moves … and that which is moved. Neither can exist without the other. Every event or object existing partakes of these two opposites to some extent. Co-existence depends on events and objects fitting together in Harmony. In other words ... where Harmony prevails, the good of the COLLECTIVITY is maintained.

Where or when disharmony prevails, lack of BALANCE becomes more manifest ... and breaks down the mutual inter-dependence of the Kingdoms of Nature or of Man.

Since EQUILIBRIUM never remains permanent in any one place or time in this physical world, the Initiate has to learn how to adapt himself to the world outside himself … and then to bring harmony to the world within. Paradoxically, these two aspects of our consciousness do not often go hand in hand. To find them both is perfection … but they do not come by idle waiting or pious wishing: *they are the work of the Initiate in his efforts to achieve the Divine Harmony* **...** *the change unto the Ogdoad, the Christ Consciousness.*

According to Qabalistic teaching, Omneity was the ultimate, and from that ultimate, in a series of orderly gradations in descending fashion, Omneity expressed Itself in the Empyrean World. That same pattern reflected or repeated itself in the visible realm in the same orderly fashion. Thus, by correspondence, analogy and synthesis, the mystic teachers measured both the visible and invisible aspects of creation and found the same fitness or orderly structure existing. They then said: "As above, so below."

Man, therefore, might seem to himself to be an exile, standing on alien soil, far removed from that High Estate which is his true home; nevertheless ... natural objects surround him as mute symbols of the Divine, holding out the promise of direction and safe conduct the moment he learns to read them. Wherever we find ourself in the visible world, therefore, or whatever condition surrounds us, we are equidistant frau God, our source and center. Said the psalmist: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there also." He could say this only because he knew that there was an overall harmony in all things and that Omneity expresses Itself in the minutest point of creation as well as in the largest mass; and wherever man recognizes himself to be, there is that orderly pattern of which he is a part.

Our Von::: M::: Louis-Claude de Saint-Martin wrote: "When God has recourse to such visible signs as the Universe to communicate his thought, it is to employ them in favor of beings separated from him. Had all beings remained in his unity, they would not have needed this means to draw towards him. The Universe is, therefore, a sign of God's love for corrupted creatures voluntarily separated from the First Cause and submitted to the laws of justice in the womb of the visible universe. God operates unceasingly to remove the separation so contrary to their felicity."

So certain was Saint-Martin of the underlying harmony expressed by the Universe itself, he could declare with confidence: "There is not a people, and I may say there is not a man, in possession of his true self for whom the temporal universe is not a great allegory or fable which must give way to a grand morality."

There is perhaps nothing more uncomfortable and distressing than to be lost in space, not knowing where one is, or how to find one's way to a particular point. It is even more abject however, to find oneself lost in this sense of being an exile in a strange world without conviction of order, and without direction as to one's spiritual orientation. The ancient teachers therefore, were careful, first of all, to imbue the student with confidence and assurance ... making him understand that he, as an individual unity, was a definite part of the plan of the universe. We might feel ourselves momentarily in an element altogether foreign to us and surrounded by objects seemingly meaningless, but to know that these objects hold meaning and that all we need is to understand their directions, so as to find the way we should go, should reassure us an give us self-confidence.

Let us close with a quotation from that ancient Initiate called Paul, in his second Epistle of the Corinthians, Chapter 13, vrs 11: "Finally, Brethren, be perfect, be of good comfort, be of one mind, live in peace; and the Gad of love and peace shall be with you."

May you ever dwell in the Eternal Light of Divine Wisdom.

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THE RED BOOK (CONTINUED)
(THE NOTE BOOK OF LOUIS-CLAUDE DE SAINT-MARTIN)

96. Before his crime, Adam electrified through communication. Afterwards, he could only do so by friction. But.

101. The original sin perpetuates itself unceasingly and in all ways until the

104. All discord comes from the number two, harmony proves this quite obviously.

105. Even the worms do not eat living things.

106. What is there to say as long as one has not had his first communion.

107. If you do good, you will possess all knowledge.

108. God is not 3 in 1, he is 1 in 3**.**

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Dear Brothers & Sisters:

In this Liber we are pleased to begin sharing with you some of the papers from John Yarker's Notebook. Here are a few details on the papers written therein: Some are confidential and private and we cannot issue them. Some are general and we will be able to share these. Some are very short, one or two paragraphs (more like thoughts) and some are quite long. All of them are handwritten and some of them are very difficult to decipher **...** we have done our best **...** most of them were written in the 1890's.

A photocopy of the preamble to the Notebook (reduced) follows this attempted decipher:

Regulations of the Martinist Order in England.

1 This order is formed for the sole object of mutual improvement in the Three worlds of Occult Science. Therefore no broker shall recommend any Initiate to become an Initiator unless he can vouch for the said Broker being a real advanced student.

2. The "Board of Instruction" shall consist of a Council of Eight Members and a Resident, each member holding a copy of the regulations signed by all its members.

3. Each member of the Board of Instruction hereby pledges himself to aid in obtaining all the Information in his power concerning Occult Science and to impart the same to the Board, every member undertaking not to impart to the outside world any information obtained therein with the informer's consent (in writing).

4. The channel of Information shall consist of passing round in alphabetical order, papers by its members & commenting upon the same. When a paper has gone its round each member may see the paper again with all comments.

5. All confidential papers and all comments thereupon, shall be prominently marked with some word such as Arcane, ____, private ___ so that that it may be _____ at once that such matter is not for publication.

6 A member of the board not giving a paper for ____ months shall cease to be a member unless through a prolonged serious illness.

Signed
Janaury 1895 John Yarker

Regulations of the Martinist Order in England.

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4. The channel of Information shall consist of passing round in alphabetical order, papers by its members (Lessons) & commenting upon the same. When a paper has gone the round each member may see the paper again with all comments.

5. All confidential ~~papers~~ papers and all comments thereupon, shall be prominently marked with some word such as Arcane, Tyled, private &c so that that it may be understood at once that such matter is not for publication.

A member of the Board not giving a paper for twelve months shall cease to be a member unless through a prolonged serious illness

Signed
January 1895. John Yarker 45

please add & subtract or draw new ones altogether.

1234

Signed Frederick Holland

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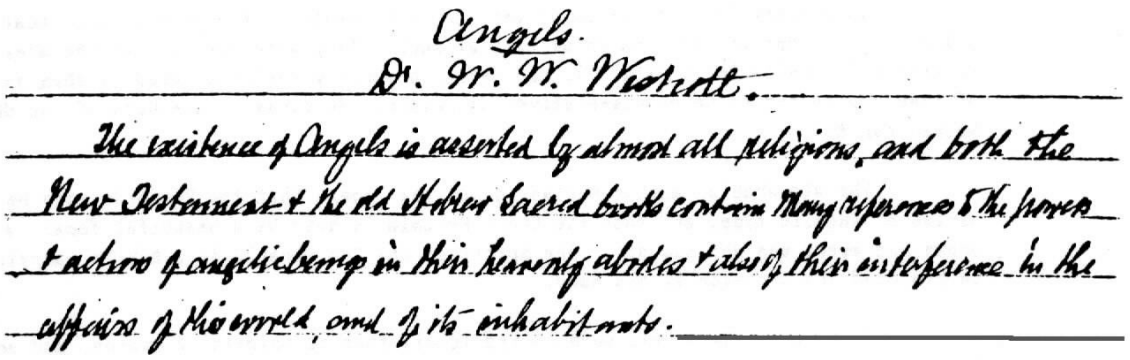
This Paper was written by Dr. W. W. Westcott, a name, which will be familiar to most of you. Where we are unable to decipher a word we will use this sign: -?- and where we are not sure but think we can guess the word we will put a query sign in brackets immediately behind it. We give a photocopy of the title and first paragraph.



Angels.

Dr. W. W. Westcott.

The existence of Angels is asserted by almost all religions, and both the New Testament & the old Hebrew Sacred books contain many references to the powers & actions of angelic beings in their heavenly abodes & also of their interference in the affairs of this world, and of its inhabitants.

Our English word 'Angel' appears to have come to us from a Greek source, the word ἄγγελος, aggelos, (in Greek the double gamma g was pronounced — "ng"). Almost all the New Testament was written in Greek originally, except perhaps the Gospel of Matthew, which appears to have been composed in Aramaic Hebrew.

The word Angel meant a messenger and also the human idea of an Angel is that of a spiritual being from a higher plane sent by Divine authority to give instruction or to carry an some work of an exceptionally and superhuman nature. Inasmuch as Angels are stated to have been seen by men, and their voices heard and that they have done actions with material objects, it is clear that somebody or vehicle is used by angels, at any rate when they visit earth. This does not necessarily imply that their bodies are of flesh and blood as are ours, but only that they are, temporarily at any rate, of a sufficiently condensed form of matter to be appreciable by our senses and dense enough to produce material results.

The Fathers of the Christian Church held very various views of the function of Angels; some have considered that their interference with human affairs has been limited to the instances related in the Scriptures recognized as Canonical while others have affirmed that Angels are in constant action in the world, guiding and guarding Men, Cities, Nations and Churches.

The Pagan faiths of ancient Greece and Rome taught the existence of higher beings as guardians of cities and sacred places and they recognized spiritual and -?- spiritualities as presiding over sea(?), mountains and forests and rulers of the elemental forces of Fire, Earth, Air and Water. There were special groups of such spiritual Elementals and rulers of definite personality were believed in and addressed by names, and they were often worshipped and propitiated by ceremonies, offerings, libations and incense.

The earliest work of an important Christian character dealing with Angels is the Hierarchia C6elestis attributed to Dionysius the Areopagite dated in the 16th Century, but it is of course a very fanciful book. His classification was much followed by later writers, he specified nine classes — Archangels, Princes, Powers, Virtues, Dominions, Seraph, Cherub, Thrones and simple Angels. St. Paul appears to have recognized some such classification no doubt derived from his Jewish wisdom see Romans VIII:38 and Ephesians I:21.

Gregory the Great imagined that the existence of Angels preceded the creation of our world while Augustine had it that they were created on the first day.

The second Synod of Nice postulated an etheral body for the Angels as a vehicle for their spiritual actions; this was in A. D. 789.

In the curious tract called the "Shepherd of Hermes" it is asserted that each man has a good and a bad Angel concerned in his life.

St. Ambrose recommended the invocation of Angels, and a system of dedicating Churches to Angels grew up and has never been condemned by any Church authority.

In ancient Egypt there is no very definite mention of Angels as Spiritual messengers unless we consider the many minor deities as such. They were inferior to the Great Gods, were spititual idents(?) (or ideals(?)), had definite earthly duties allotted to them and were many of them considered to be representatives and restricted forms of the Gods of the Upper and Nether Worlds.

The old Arabian author Murtadi gives the legend that the Pyramids each had a guardian genius of Angelic type, and that the Great Pyramid is held by a beautiful female who however drove mad every man who saw her. The Spirit of the 2nd Pyramid is a Nubian carrying a basket on his head and a censor in his hand.

In Chaldea the Angels were called Igigi, that is Spirits of Heaven, and are related to the Ribu, the Divine Princes. The lower Ea Hu (?) Demiurgos or World Maker (the reflexion of Ex-Divine Wisdom) gave names and assigned duties to them. Angels were associated with Birds, and the home of Angels was practically called the Bird's Nest.

In ancient Roman civilization the Divinities were largely Beings of an Angelic nature and function rather than Gods, because they were themselves under control of a few higher deities such as Jove and Saturn. The Romans believed in the Genius Lad or Guardian of a place and in the "Lares Publici" and "Lares domestici" of the home.

Zoroaster appears to have taught the existence of Spirits or Angels who were at Man's disposition for intercession with God and Paul appears to have combated this dogma.

The Mohammedans taught that two Guardian Angels watched each man's actions, one registering his good and the other his bad action, and that they were so -?-ful of man's fate that they deferred a decision on his conduct after a wicked action until they had allowed him to sleep and if an waking he repented hi. of the evil the bad record was not made.

Among the ancient Persians there was an idea that each man had five Angels, the first at his right hand to write his good actions and a second at his left hand to record his sins, a third before him to show him the correct path, a fourth behind him to ward off the attacks of evil powers and the fifth before his face to sustain his aspirations.

The Siamese recognize seven orders of Angels, they are related to the planets and have guardian powers over cities and men.

The usual Hebrew word for Angels is מלאכים Melakim, as it is found in Genesis XVI:7 and XII:11 & 12. The Bible also refers to two classes of Angels: the Cherubim and the Seraphim, the former acting especially as sentinels and guardians and the latter of winged human forms notable for reverence, humility and obedience and swiftness of action.

Michael the Archangel is named in Daniel X:13 & XII:1, as the "Great Prince" and "The first of the chief Princes", his part in the mysterious conflict with the fallen Angel Satan.

Gabriel is mentioned in Daniel VIII:16 C IX:21, also in Luke 1:19,26. He is commonly called an Archangel, but not in the Bible; he says of himself: "I am Gabriel that stand in the presence of God." The name means "Strength of God", the Gibur of El.

It should be remembered that the name Lucifer is in the Bible. The Morning Star, Isaiah XIV:12 and has no reference to Satan either before or after his fall. St. Jerome first applied the name Lucifer to a fallen Angel and Milton is notable as following the same course. The word Satan of Job 1:6,12 and 11:1 and Zechariah 111:1 appears to have had the meaning of "adversary". In the New Testament the word is Satan-?- and occurs 26 times. The earliest use of the name Satan is in I Chron. XXI:l.

The Jews whilst nominally restricted in their theology to the Old Testament Books, were at all times much influenced in their beliefs by the additional teachings of the Rabbis whose views have come down to us as Volumes called Talmud, the Mishna and Gemara, while the more learned of the Jewish Philosophers also relied on the collection of treatises which demonstrate the Kabalah, a system of philosophy which taught in a special manner the relations which they considered to exist between God —IHVH— Jehovah and the Universe which has sprung from his creative word. These books disclose a vast and complex system of Angels both good and bad. Some are related by the Rabbis to the Sun, Moan, and Stars, others to the earth, heaven and hell, and others again to Man and the Hebrew race.

Some of the Rabbis have also taught the presence of Angelic Guardians to each individual man, It is a very curious fact that the Jews who were bound by the Old Testament to respect it as the complete statement of the relations of God to Man, and bound in a mare dogmatic manner than are the worshippers of any other religion by their sacred Books should yet have accumulated the vastest mass of traditional reading that is known to the literary world.

In the Apocryphal Book of Tobit there is mention in Chap. XII:15 of the Angel Raphael, who says "I am one of the seven holy angels." and four other references to hi. are found in the same book.

According to one Jewish Tradition, which has met with much Christian support, there are four principle Angels who stand around the throne of Jehovah, they are Michael, Gabriel, Raphael, and Uriel. In the curious ancient Jewish volume named "The Book of Enoch" there is constant reference to many named Angels concerned in the fall of Angels and Man.

Among the Jews of old time, only those of the sect of the Saducees denied the interference of Angels in human concerns. One quaint dogma on Angels said that "no Angel carries two messages", presumably not two at once.

We shall now consider the more purely Rabbinic notions which have no support among the Christian teachers.

Rabbi Jochanan says Angels were created on the second day.

Rabbi Chanina allots them to the fifth day of creation.

Rabbi Bechai asserts that Angels are of an ephemeral nature, created from the river Dinor, a stream of fire and -?- daily; except Michael and Gabriel, Metatron and Sandalphon, who remain in glory and their names are never changed.

In the word of Bartalocci 1.267 are given the following names as of the classes of Angels according to the teachings of the mast learned of the Rabbis — Ophanim, Arelin, Chashmalim, Seraphim, Melakim, Elohim, Bene Elohim, Cherubim and Ishim, seven firmaments are described by name as their several dwelling places.

It is also stated (see the Talmudic '-rubin') that God consulted the Angels as to whether man should be created, that opinions differed, that the majority were against his creation. Bereshith Rabba adds that God then made Adam without their knowledge; after which the Angels then agreed that as man had been created, it was his duty to be virtuous.

In Jalkut Chadash(?) it is stated that there is nothing in the world which has not its Angel by whose words and laws it is directed.

In our Chadash we are told that each man has a Guardian Angel — Maohal (?) who repeats to God in heaven the prayers of the man here below: also that Ashtariel, Metatron and Sandalphon in the realm above wear (?) garlands of human prayers, but only of such as have been made in the Hebrew tongue.

Metatron is the highest Angel before God and especially represents his power, he it was who led the Israelites out of Egypt; for God has said My name is in Him. This is explained by the methods of Gematria and Temura thus, — Shadai, Almighty is Sh = 300; D = 4; I = 10, total 314; Metatron is M = 40, T = 9, R = 200, R = 6 and N = 50, total 314.

Of the evil Angels there are also numerous details in the Rabbinical tracts. The Talmud says — Six things are declared concerning demons. They have three points in common with man and three with Ministering Angels. They eat and drink, propagate and die like men. They have wings, they fly and they know future events like the Angels (Codex Chagiga (?) Chap. 2 p 16).

The names of several female demons are commonly noted; Lilith, said to have been Adam's first wife, Naamah and Agrath (?), Samael is the chief male Demon, he has

many of the characters of the Christian Satan; he is often called the Angel of Death, but it was alleged that he had no power over true Hebrews.

The proper abode of Demons is Gai Hinnom and there are seven portions (?) in Hell, each part named and having its special qualities and inhabitants.

The original Rosicrucians of mediaeval Europe and their success through recent centuries, have at all times widely proposed the existence of Beings of a more refined nature than Nan who are concerned in the regulation of the forces of nature, of the planetary powers, of the zodiacal stars, and especially of the four elemental states. They peopled all our woods and waters, our air and all fire with controlling beings, each under separate personal rule. These they do not worship but consider them as capable of being propitiated by learned men and the inferiors among them as being subject under certain conditions to mastery by the magician. Hence has arisen the system of practical occult working which has been the aim of so many students who have sacrificed the ordinary pleasures of the world to the aim of wonder-working and to the hope of attaining intercourse with such superhuman Beings for enlightenment and knowledge with power.

The Rosicrucians also refer to the evil spiritual Angels who tempt man to sin, as their duty, and those are apt to attack and injure man if he be not protected by his own goodness. Ceremonial Magic is largely concerned with banishing these evil personalities. Simple goodness in thought and action protects against such Beings in ordinary life, sin and intoxication expose man to their attacks, which may cause death and disease.

When however the Occultist leaving the ordinary duties of life, voluntarily enters the Astral World around us in Magical processes, then he attracts the influence of evil spirits as well as of good Angels, hence it is necessary to pass through a long and arduous study of occult sciences before any such experiments are permitted.

True Adeptship has learned the safe methods of Magical procedure and true Adeptship will only teach real students of discretion and virtue. Hence it is alleged that many self- taught Occultists have injured their health and wealth by experiments they have been in no way qualified to perform.

That many pseudo-magicians have come to fatal endings seems clear from old histories and from modern experience. Ceremonial magic should be avoided by students for even if this occult explanation of the risks involved be but visionary, yet experience seems to show that mental and even bodily woes have been observed, by no means rarely, to follow unbalanced attempts to rifle the secrets of nature.

W.W.W. IX^0

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Dear Brothers & Sisters:

Have you ever asked yourself, “What am I here for?” “Why am I in the world, anyway?” The ethically minded have said, “to do good.” The religious have said, “to prepare for a future life.” The opportunist says, “to make hay while the sun shines.” The materialist says, “To live on in my children.”

The materialistic attitude has brought disillusionment to many. Along with marvelous material progress has come spiritual starvation. Persons of this philosophy have little regard for human life, ... which they believe is here today and gone tomorrow. But, if life has no dignity, no permanence, no meaning beyond its present expression, it is dangerously expendable.

Man is more than the comparatively few pennies worth of salts and other compounds that go to make up his body; more than the final residue after the dissolution of the elements of which his body is composed ... more even … than the characteristics he passes on to his children. People everywhere need to know this and to be sparked to live with enthusiasm, meaning and purpose.

We have had to live through this period of scientific emphasis in order to discover the secret key that unlocks the door to a true understanding of who and what we are and why we are here. Interestingly enough, it is science that has provided the clues ... science applied not materialistically but imaginatively, creatively and spiritually. Today our greatest scientists are almost all spiritually minded persons. Their discoveries about wave lengths, cosmic rays, atomic fission ... and implications beyond the laws of pure physics have forced them to be.

Sir Arthur Eddington, a famed British astronomer, insists that we must look beyond physics to the borderland of the material and spiritual worlds. He maintains that religion for a man of science has become possible within the last half century because scientific thought has been given a new direction by the discovery of relativity and quantum physics.

More and more, the science of man’s mind is finding itself in accord with the basic spiritual truths that have always meant sanity and peace of mind to those who embrace the.. Now you can call the “vital force” anything you please ... God, nature, evolution, the good, the true, the beautiful, the absolute, the ultimate reality ... it doesn’t matter. You can even disbelieve in it, unlike the many wise men of science who have been forced to believe in it, or like the millions who believe because they want to. You can also disbelieve in the law of gravity if you like. But if you jump out of a tenth-story window to prove how right you are ... you will still fall to the ground.

To cooperate with the life force, to evolve into a continually greater awareness of it, and to act as a conscious, creative expression of it is, I believe, one, if not the reason why you and I are here. I dare to prophesy that eventually we shall discover that it is the only stuff of which the universe is made and that all else is just a different expression a different “vibration” ... of the all-pervasive power we call God.

Science has already led us by the hand to the door of this knowledge that is dawning on the world. But, it will take more than the accurate instruments of science to explore the world on which that door opens. It will take the qualities of the human spirit. Before he died, the electrical wizard Charles Steinmetz predicted that the greatest discoveries of the future lay in the spiritual realm, the realm of prayer. An increasing number of scientific triumphs have narrowed the gap between the material and the spiritual: the telephone, the telegraph, radio and radar. All that

remains is for us to apply these scientific discoveries by refining and developing our consciousness until it is able to make contact with what lies all about us. We shall then become receiving stations for the divine process ... consciously ... because we have learned how to tune it; instead of unwillingly, as at present.

The electricity that makes a light bulb glow is there whether you can turn the current on or not. The air is full of voices and music even if you don't flip the switch on your radio that tunes them in. All about us is a transcendent flow of wisdom, love and life waiting for us to evolve spiritually until we are fine enough instruments to act as perfect transmitters and receivers.

Time is not a factor in the thrust and growth of the life force that is pushing us forward. The Bible tells us that a thousand years in God's sight are •but as yesterday when it is past and as a watch in the night. James Harvery Robinson, the historian, puts it even more graphically.

He says that if the whole history of mankind were crowded into twelve hours and we imagined ourselves living at noon of the long human day, then we should have to accept the fact that for over eleven and a half hours nothing was recorded of man's existence on earth. Not until twenty minutes to twelve do the earliest vestiges of Egyptian and Babylonian civilization appear. Ancient Greece is only seven minutes to twelve on this clock. Not half a minute has elapsed since man began to make the steam engine work for him!

Instead of letting this make you feel insignificant in the scheme of things, it should reassure you of the godly order to which we individually belong and of which we are a vital part. The life force is not crowding or hurrying us. It is we who falsely imagine that we have only a short time and must rush through it without stopping to enjoy the view from where we stand, pick the flowers along the roadside ... or explore an intriguing trail. We have all the time there is.

You are not here by whim and chance. Living in the middle of the twentieth century is not a supreme jest of the universe. You are here because you are an essential expression of the life force on whose cosmic scale man stands half—way between atom and star. For all of us belong to the ages, and the universe is our home.

Once man found his gods only in the frightening wind, the hostile lightning, and the dangerous forest. He erected totem poles to placate them and he felt that they must be appeased with sacrifices and offerings. Later, he looked upon God as his father, but he still relegated Hi. to the skies and conceived of heaven as some far-distant place that he could reach only after this life was over.

Today, men are coming to realize that heaven is all around them**,** if they only accept it and enter into it. We are here, among other things, to find that out.

Here are some suggestions that may help you realize the big part you have to play in forwarding the life force as a conscious, responsible agent:

1. Spend at least a few minutes every day in quiet meditation, seeking to feel your oneness with the whole, not asking God for favors but drawing near to the divine process and creative flow.

2. Pick out some inspiring thought that you can hold close to when trouble arises, or indecision irks you during the day.

3. Go about your regular business, but do it joyously, creatively, adventurously ... knowing t hat behind you, backing you up, is the support and power of the pulsing life force.

4. Observe everything curiously and with wonder. Keep an open mind. Secrets will be revealed to you if you stay in an asking frame of mind. So stop often to look and listen. Do not let life hurry you into missing vital events.

5. See everyone else, even one who you mistake as your worse enemy, as an expression of the same cosmic spirit at work, patiently waiting for each to awaken to life.

6. Realize that one person, roused to his dignity, can accomplish miracles. Live as helpfully, positively, and triumphantly as you possibly can and see what happens. Remember that "a little leaven leaveneth the whole loaf."

7. Follow these suggestions and it will not be long before you will know for yourself: the answer to life's most plaguing question. . "What am I here for?"

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GNOSTIC
SUPERNUMERARY LECTURE #12

GOING THROUGH OR GROWING THROUGH (II)

Today we hear a lot about "dropouts." Usually the reference is to high school or college students who have become confused or disturbed with the educational program and have dropped out of school. I wonder if we adults do not occasionally drop out too, in the sense that we resist the disciplines of life; we resist the fact that life is a process of living, an educational experience, and that the challenges along life's way are the best possible opportunities for becoming the kind of person we want to become. We can never be happy until we become the kind of person that the challenges of life can make us. We cannot have our cake and eat it too. We cannot run away from school and still get an education. We cannot run away from the problems of life, and at the same time be happy. We are happy only when we are growing, and we grow only when we find the right way in which to meet life's challenges.

This growing does not mean that we have to have heartaches and burdens and tragedies. But it does mean that when we are confronted by difficulties along life's way, we should admit to ourself that they are evidence of the fact that we still have some growing to do. Let us not resist the difficulties, or resent them, or cry out, "Why do I have to go through this?" Instead, let us know that challenging experiences are opportunities to grow, and that we have within us the potential not only to meet them and to overcome them but also to be a bigger and better person for having met them.

You may be saying to yourself, "That's all well and good, but I started out to accomplish something in my life, and I have failed." Have you failed, really? Henry Austin said, "There is no failure, save in giving up!" You still want to succeed. You still want to be healed. You still want to rise above the heartache, to overcome the feeling of inadequacy. All right then, your desire is the key. Desire is the prophecy of what you can become, and as long as that desire is still in your consciousness you have not failed.

Modern research, which has produced so many of the things that have contributed to our high standard of living, is often referred to as "the art of successful failing." A good researcher is a person who can seemingly fail many times over, and yet still keep at the job with enthusiasm and persistence. He may be given an almost impossible assignment. In his laboratory he begins a long series of experiments. At the end of months he has tried a thousand processes and all have failed. Is he a failure? Not if he is a good research man! He knows a thousand ways that do not work, and thus he is that much closer to the way that will work. And so he keeps on until he finds the solution. He is not a failure. He is a researcher, skilled in the art of successful failing, which is actually the art of growing through experience.

In a way, to fail at something is a good sign. It indicates that you were reaching for something. If you failed dismally, it probably means that you were reaching high. Browning says: "All, but a man's reach should exceed his grasp, / Or what's a heaven for?" As long as you are reaching, you are growing.

To a person whose thought is limited, the loss of a penny can be just as calamitous as the loss of a thousand dollars to another person. Therefore, in your degree of failure you measure your ability to succeed. You can go as high as you can go low. The person whose failure seems the greatest has within him the potential for making the greatest success. He has imagination, vision,

daring. He may lack maturity and good judgment; he may lack experience. But time will take care of those lacks. He may have failed in his first effort but he has given evidence, even in his failure, that he has qualities, which, if rightly harnessed by growth in spiritual insight, can lead him on to great heights of achievement. And this is the point: If a man fails repeatedly he may well develop a failure complex. But if he grows through his failures he will build successes on the ashes of his failures.

One of our great problems in life is that we tend to think of success as an arrival: something that comes at the end of effort, the crowning culmination of achievement. The Israelites thought that their goal was in a geographical place, the Promised Land. But success is not an achievement, this accomplishment or that victory. Success is progression, a movement along a road toward a goal.

Inner growth prepares the way for outer achievement. The truly successful person makes the pursuit of inner growth the real activity of his life. Ask the person who has attained brilliant success the question, "To what do you attribute your success?" and you will probably get a very ordinary answer, such as, "Oh, I've always gotten up early," or, "I don't smoke or drink," or some similar remark that has little to do with his success. Why does he answer this way? Because he does not know the key to his success; because he has never thought of himself as one who has arrived at success. He has been too busy reaching forward to look back to see what he has been able to grasp. The person who stops and looks about him and says, "I have finally arrived; I am a great success," is sowing seeks of trouble for himself. Success is in growing, developing, and aspiring. Success is not the end of the road; it is the road.

The law of the road to success is, "Grow or go." If we stop growing, we are through. This is the basic law of life and living. It applies specifically to the experience of age. What is called "aging" does not just happen. Nobody ever grows old. When we stop growing, we are old. As long as we persist in our determination to grow through experiences, we are young. But when we start simply going through them, then we are old.

Through medical research, man has discovered that people do not die of so—called "natural causes." The body does not wear out in a relentless process of deterioration. As someone has so aptly put it, "Man doesn't wear out, he rusts out." The energy of life is limitlessly available to all of us. But we become bored with life and stop mobilizing, this energy. We begin looking back; we fall victim to self-pity. We start seeing our troubles in a different light, and we look at God through our troubles. We say, "When I was young, things were different; now, at my age, life is hard." What we really mean is that life is growth, and we are tired of having to grow through our experiences. We secretly desire to get out of the classroom of human experience, to graduate into the way of ease and security.

The principle, "Grow or go," is the other side of the retirement coin. Today, there is much talk about and planning for retirement. Often, young people are more interested in the retirement benefits of a particular field of endeavor than in the opportunities for growth and achievement. Unfortunately, such thinking leads to a kind of memorialization of retirement as a future kingdom of heaven that will one day come into our experience, bringing happiness and fulfillment and blissful living. The stark reality of retirement is that it offers nothing but the greatest challenge of our life, a challenge that few people are really prepared to meet because the key to happiness is an <u>involvement</u> that leads to growth and development. No one has ever found happiness at the end of the road. The end of the road may bring relief, but happiness comes through the creative involvement along the way.

We need a new concept of retirement, perhaps even a new word properly to explain it. Retirement usually means the end of work, of preoccupation, of business, of activity. But man should never stop working. He should have activity and challenge throughout his life. It may be

important that we give up our career in a particular field and that we close the chapter of one phase of our life. But we must turn the page and go on to the next chapter. Perhaps we need not take another job, but we must get involved in something creative, something that will challenge our mind and our skills and spur us on to attain new growth.

Success and growth depend on man's capacity to reach for the moon and to keep on reaching in spite of obstacles and hardships along the way. Man has come to the present level of experience because of the reach of the mind. The only threat to our society or civilization is that we may become bored, tired of reaching out and up, scared of growing through myriad trials. We must never settle into a resigned pattern of living, nor become discouraged. We must learn the lessons life has to offer.

LIBER 13

LECTURE #37

Dear Brothers & Sisters:

Martinism is a body of spiritual discipline and instruction known as Christian Mysticism. It is a system of Higher Initiation based on a synthesis of Christian Illuminism and traditional Eastern teachings. The word "Christian" here does not signify that our Order is in any sense affiliated with, or dominated by any church. On the contrary, it is wholly non-sectarian, seeking, in the words of one brother, to emulate "the mystical Christ without sect" ... rather than perpetuate a narrow, dogmatic, orthodox conception of the Redeemer and Reconciler of Mankind.

As a matter of historical fact, the Orthodox Church was the bitter foe of all Mystic and Esoteric Movements, and was responsible for many unjust, bigoted and cruel acts against established lodges. For this reason, when Papus established the Martinist Order in its present form, initiates in those days did not know the identity of their Initiator. Many members remained masked and were known by an assumed name, or by a number. This was done to guard against traitors. Even so, many unjust acts were perpetrated on individual members of our Order.

Fortunately for us today, greater religious tolerance prevails and adherents of established religions, as well as those who subscribe to no orthodox faith, may be found among our members. Our Martinist Order is a haven for all who are seekers of truth. We have no dogmatic teachings **...** no arbitrary proclamations to which members must subscribe or believe ... and while Martinism flows with the traditional stream of esoteric thought expressed by the Qabalah, the Alchemical and Hermetic teachings, the Rose+Croix, esoteric Christianity and the traditional Eastern teachings ... any member is free to accept or reject anything that does not satisfy him. Few places exist where such a liberal approach to truth is allowed. Most organizations of today are trying to foist their own particular (and oftentimes unique) brand of teaching **...** and their members are required to accept as truth whatever they trumpet ... or else be disciplined accordingly. The object of our Order was **...** and is … to make sincere and disinterested friends in truth as each one perceives it ... and it is our duty to see this ideal perpetuated.

Martinism is not a religion. This fact must be clearly understood in order that you may be certain of your own ground and so you may correct another's erroneous opinion. Martinist "teachings" are those ideas set down by Martinez Pasquales and Louis-Claude de Saint-Martin, in their Works. These teachings are unmatched in their presentation of an inspiring conception of the origin, nature and Fall of Man, and in their offering of a technique for the redemption, salvation and reintegration of the individuals comprising the body of humanity.

It would be well for you to know that Martinism has unbroken roots reaching back into the far past. The sublime instructions and rites, which are being shared with you, identify you fully with the authority and hierarchic power of our Order. The Initiations and Rituals in our Lodges derive from duly authenticated original manuscripts and by the chain of Initiatic Authority transmitted from person to person, the particular rites, ceremonies and doctrines are kept inviolate. As we have received them in all their spiritual power, so shall we transmit them in like manner to our posterity.

DISCUSSION

(Lodge Master should enquire whether all brethren have a chart showing their linkage in the Initiatic Chain extending back to Pasqualez. Advises any Brother or Sister who has not been given a copy of their linkage to speak to the Bro::: Recorder after the Conventicle.)

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Brothers & Sisters: attendance at every conventicle is essential to the growth and development of every Martinist. This cannot be too greatly emphasized. Constant participation in the ritual deepens the imprint of it on the Inner Self and opens the mind to a realization of its inner meaning and purpose. This is especially true of the Rituals of Initiation.

It is equally necessary for you to also establish the same regularity in your periods of meditation in your Oratory at home. In this way your growth will be both natural and rapid. An intellectual grasp of mystic principles is never enough; *they must become part of yourself* and this can only be accomplished by quiet contemplation of them when you are alone. This is so because the interior meaning in every mystic postulation is the most valid, **...** and that can never be discovered EXCEPT BY THE INITIATE HIMSELF, and then ONLY IN ACCORDANCE WITH THE DEGREE OF HIS PREPARATION. It is true, as Saint Paul said: "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them ... because they are spiritually discerned."

May you ever dwell in the Eternal Light of Divine Wisdom.

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ALL AND THE INFINITE GOD
ALCHEMIC/HERMETIC — #38(H)

Beloved Postulants:

In this lecture we will examine the All, and the Infinite God. In John 27:22 we read "And the glory which thou gavest me I have given them; that they may be ONE, even as WE are ONE." Indeed, the more the Aspirant recognizes the sublime truth of the UNITY of all things as the expressed fundamental principle of Hermeticism, the sooner he will realize his oneness with his fellow men ... and the oneness of humanity with Divinity, or God. This is the principle every student must sooner or later comprehend if he desires to make any serious or genuine advance in spiritual science.

While the essential nature of the ALL is unknowable, there are certain truths connected with its existence that the human mind CAN comprehend. These truths are:

a. The ALL must be ALL that REALLY IS. Nothing can exist outside the ALL. (In Him we live, and move and have our being. Acts 27:28).

b. The ALL must be INFINITE, without confinement, boundaries, limitations or restrictions.

c. The ALL must be ETERNAL, Infinite in Time, uncreate and continuously existing, indestructible. It must be Infinite in Space, without break, interruption, separation or gaps. It must be Infinite in Power, without limitation, restrictions or restraint and subject to no other Power.

d. The ALL must be IMMUTABLE, not subject to change, not added to or subtracted from. It must have always been and always remain, just what it is now.

Postulate: As the ALL is Infinite, Eternal and Unchangeable, the ABSOLUTE **...** anything that is changeable, finite and conditioned cannot be the ALL, and as there is nothing outside of the ALL in Reality, then any such things must be nothing in Reality, and as the ALL is ALL that IS, then that which is nothing in Reality has really no existence.

WHAT IS YOUR OPINION ON THIS?

(Home students will ponder on this before proceeding.)

* * *

MATTER forms the foundation for all physical forms.

Matter cannot manifest Life or Mind.

Life and Mind are manifested in the entire Universe.

Therefore, as they are properties of the ALL, the ALL cannot be MATTER, as commonly understood, for nothing can rise higher than its own source.

Herein modern science and Hermetic Philosophy agree, for science states that Matter is non-existent as such ... that what we call Matter is "interrupted energy," i.e. energy at a low rate of vibration.

The ALL is not Energy or Force, because ... Energy and Force are blind and mechanical, devoid of Life or Mind. Neither Life or Mind evolve from Force or Energy, for nothing evolves unless it be first involved. Therefore, the highest concept of the human Mind regarding things KNOWN to be existent in the Universe, are LIFE and MIND, properties and qualities of the ALL, but not life and mind as we ordinarily understand them, rather:

> INFINITE, LIVING MIND, that which in its highest expression is called "SPIRIT." All the foregoing may be summed up in the words of the prayer beginning, "INFINITE AND INCOMPREHENSIBLE ONE **..."**

When Matter manifests polarity, as in the case of water for instance, it differentiates into Hydrogen and Oxygen. Tremendous cosmic processes and powers of affinity cause Hydrogen and Oxygen to chemically unite, and uniting form water. Tremendous cosmic powers of affinity cause Spirit and Matter to mingle chemically and etherically, and **...** uniting ... form SOUL.

These tremendous cosmic forces of affinity in manifestation, operate as DESIRE, with the polarities of Attraction and Repulsion. Repulsion causes separation and differentiation and therefore the creation and propagation of phases of the original in diversity of types. Attraction causes the re-union and re-creation of the types in Unity.

Thus **...** Desire **...** in the true cosmic sense, is the Divine Force of Love, or that which desires to see itself reproduced, reflected, multiplied and magnified, and which then draws all individual expressions of itself back to their Source in Unity. "I, if I be lifted up, will draw all, men unto me." Hydrogen and Oxygen disappear as such when united in the drop of water. Matter and Spirit disappear as such when united in the higher, or Over-Soul.

Infinite balance is gained in eternal unity and harmony. In the words of Hermes: "Eternal and Infinite. Everything proceeds from Unity, All are re-united in the ONE. The INFININTE OR ALL IS SPIRIT." Spirit has been defined as original Cosmic or Root Substance. In reality, it is simply the concept of men regarding the REAL ESSENCE. The INFINITE LIVING MIND is as much beyond the ordinary concepts of Mind and Life **...** as those are beyond Energy and Hatter.

Cosmic Root Substance, or Spirit, is the Divine, LIVING Mind of God, and we shall see how this postulate explains many hitherto inexplicable problems. I have stated that nothing REAL can exist outside of the ALL or INFINITE GOD. Then, if the Universe is not the Infinite One ... is it Nothing? No again, for we are sensible of its existence. If the Universe is not the Infinite, and is not Nothing, then its explanation must necessarily be that of Cosmic Root Substance. Since the Universe appears to exist sensibly to us, it must proceed in some sense from the Infinite God.

But as something can never come from nothing, how could God, even, have created it in the so—called beginning? It has been stated, (erroneously?) that the Absolute created it from itself, and for the purposes of speech ... we often state that all that is: all life, seen and unseen, organic and inorganic **...** is a state of differentiations from God.

However, this will not suffice in the present instance, because it was stated that the concept of the Infinite One precluded the idea that it could be added to or subtracted from. And then again: if that explanation was true, each emanation of the Infinite in the Universe would be aware of its being the Infinite ... which would be as illogical as each individual cell of a human body holding the thought or consciousness that it WAS the body.

Here we apply the Hermatic axiom: "As above, so below."

How does Man create? In the physical world by three processes:

1st. Objectively, with materials outside of himself.
2nd. Sexually, by materials within himself.
3rd. Mentally, by the action of his Spirit within and upon the Plane of Mental Creation.

Note that in the sexual process of creation, whereby man procreates or reproduces himself by transferring a portion of his substance to his progeny, it will be found after a careful study of the science of sex, to be a psychical as well as a physiological act, BY THE PRINCIPLE OF CORRESPONDENCES.

If man can create mentally in his lowly estate, what must it be but the Microcosmic reflection of a vaster and higher concept of creation by the Absolute on the Cosmic Mental Plane, AND WITHIN ITSELF..

Cosmic Root Substance is not a new substance exterior to the Absolute **...** nor is it separate from Itself **...** but is the LIVING MIND of the Absolute, within which the ABSOLUTE creates Universes which exist only within Itself, neither adding to nor subtracting from its Mass.

Thus, truly, is the Hermetic mantram proven, that "In Him we live, and move, and have our being."

Each of us can in thought create a universe. But as it would be the work of a finite mind, we would lack the Force and Energy to compel it into visible or tangible manifestation, although the thought form would nevertheless be there **...** and our thought forms are every day being used for better or worse in the construction of other environments according to the wisdom (or lack of wisdom) of those using or misusing them. It thus behooves us to provide only constructive material of the best and highest character.

The Infinite One, on the other hand, has within Itself the potentialities of Infinite Force and Power for which the mental creation affords a theatre for the various activities required or liberated. *Thus, the Universe and all it contains is the Mental Creation of the Infinite God.'* ALL IS DIVINE MIND, and error exists to each of us individually **...** only as we individually fail to realize the Unity and Harmony and Singleness of that Divine Mind.

In the manifestation of the Universe as a FACT in the Divine Mind, we see the phenomena of sex, in accordance with the Principle of Gender. But Gender means more than simply sex, this latter being only a manifestation of Gender. Gender means "relating to generation or creation." Everything in the Universe must be manifested in accordance with the Principle of Gender.

Now, the Infinite One, being creator, is above Gender, because it is the Originator of ALL Laws. It is THAT from which all Law proceeds. But when it manifests on the Plane of Generation or Creation, it must do so through Law and Principle ... because it is acting, or moving, or manifesting on a plane BELOW Itself.

Therefore it assumes the aspect of Masculine and Feminine, on the Plane of Mental activity, in accordance with the Principle of Gender. However: ALL IS ONE ... and these two aspects are merely different phases of manifestation.

You may consider that the Masculine aspect of the Infinite One in a way stands apart from the actual mental creation of the Universe. It projects its WILL toward the Feminine aspect called Nature, which stimulates the latter into beginning the actual evolutionary processes of the Universe, from the simplest cosmic spiritual centers, vortices and nuclei ... on to the development of Man and more.

In this way our concepts of God as "Father," Masculine; and Nature, as the Universal Mother, Feminine, ... have come into being. But bear in mind that the Absolute, Omneity, is ONE, and ALL is One, and ALL is Unity.

We get the real sense of this truth by realization that that part of ourselves we call the "I" stands apart in a way, and cognizes the creation of the Mental Images in our minds. That part of our minds in which the ACTUAL GENERATION MENTALLY is accomplished, we call the "Me."

In the Divine Mind are many Universes. And there are many grades of being ... celestial and terrestrial. There are phases of humanity as much higher than ourselves ... as we are above the amoeba. And it is man's destiny to follow in the steps of all who have gone this way before him, into those higher realms of the Divine Mind ... for Death is but Birth, multiplied through the eons of time.

As we dwell in the Infinite Hind of God our possibilities are infinite, both in time and in space, for we are limited only by our individual capacities to receive, perceive and apprehend.

And in infinite time to come, the Absolute shall indraw all its mental creations back to Itself mentally, and we shall be AT ONE with the All, and there shall be a New Heaven and a New Earth, for all thing8 shall pass away, and behold, all things shall become new.

This concept of the LIVING MIND OF THE INFINITE GOD is one of the most difficult for beginners in the Hermetic Art to formulate, and it is also apt to cause some confusion in view of previous ideas about Mind and Mental states encountered before, where Mind has been spoken of as a "sheath" and is called "Mind Stuff." This is perfectly correct but the usage then employed was for the purpose of differentiating between the Hind Stuff of Humanity ... and the Mind of the Absolute.

With Humanity **...** Mind is not yet organized sufficiently in its general nature to be utilized as a definite vehicle with developed or semi-developed centers as are the Physical, Etheric and Astral vehicles of Man. In its relation to Humanity, Mind has many times been described as the MIRROR through which the Macrocosms reflects Itself in Matter as the Microcosm.

The LIVING MIND OF THE INFINITE ONE however, is far different in its operation, for in the Infinite, or ALL, the Living Mind is the focus point or lens through which the Creator reflects or manifests as the Celestial Hierarchies. The Mind Matter of the Infinite has been, and is, perfected to a point **...** far beyond ordinary comprehension. The difference between the Mind Matter of GOD ... and the Mind Stuff of Humanity ... is as great as the vibratory differentiations between the diapason of a pipe organ **...** and the Ultra-violet Ray.

All is essentially Spirit. I have spoken of the "continuity of material substance" and we have met these ideas before in the Quaternary Law, but it will be understood that such terms, even when used in technical and scientific definitions, are applied to the FORMS assumed by Spirit in producing the various images in the Divine Mind, through which we gain definite experience while "incarnate," (so-called), in "Matter."

Scientific formulas nowadays have to be changed overnight in some cases, and the rapid advance in scientific discovery makes us begin to realize how little is really known about ourselves and the world, as we understand it, in which we temporarily manifest. Seeing how little, comparatively, we have actually learned to be FACT about this mundane world expression ... we can readily admit that there is infinitely more for us to learn and assimilate than our finite imaginations can at present conceive.

The closer we arrive at the knowledge of the Atom and its wonderful complexity and latent power and energy **...** the closer, in reality, we are to a correct knowledge of some of the attributes, powers and properties **...** of God. And the deeper science probes into the secrets of Nature in the newly developing field of radio—activity, the more we will realize the truth of the Hermetic teaching that the entire Universe is, allowing far all the creative and cosmological processes, ... a Mental Concept of the Infinite God.

This lecture may be a little tough to digest at one meal … however we have to have a little meat on the menu, it can't be all milk and mashed potatoes! Dine on this lecture often and it will provide much nourishment, especially in conjunction with the other viands that are forthcoming.

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LECTURE #39

Brothers & Sisters,

LOVE OF GOD is the motive power, which must inspire the Martinist because it is the FIRST ACTIVE PRINCIPLE. The goal of every Brother must be to discover this First Cause within his own heart. His rate of progress toward this end will not be controlled by his *intellectual knowledge,* but by the intensity of his DESIRE, or ASPIRATION, to succeed.

In other words: THE MYSTERIOUS TEACHINGS OF MARTINISM ARE BASED ON THE REHABILITATION OF COLLECTIVE HUMANITY TO A STATE OF ONENESS **...** *BY THE SACRIFICE OF THE INDIVIDUAL INTELLECT.*

Advancement depends to a large extent upon a balanced evolution, both in knowledge and in aspiration. The task of the Initiate is to strengthen and combine these two elements. Our knowledge we perfect by the study of the two Columns we find in the porch of King Solomon's Temple called Boaz and Jachin (pronounced Yah-kin). These two Columns represent Strength & Weakness, the two fundamental opposite qualities. Our aspiration to possess the Divine Love we cultivate by

expressing and demonstrating this all—powerful force in its manifestation of HUMAN LOVE DIRECTED TOWARDS OUR FELLOW BEINGS.

This love will find its expression in the works of BENEVOLENCE and BENEFICIENCE **...** to which every Initiate is obligated. If, however, we do not practice this virtue **...** or practice it only because we feel "obligated" to do so **...** you will never be a true Man of Aspiration.

The acts of beneficience or charity of a Martinist do not begin or end with monetary gifts. The word "charity" comes from a Latin word, which also means "love". We acclaim it at every conventicle. True charity entails same form of sacrifice, either in terms of money, property, time **...** or even self—esteem. There is, finally, the Fraternal Love that must incite every Martinist to succor, in every possible way, his Brother or Sister before the Luminaries.

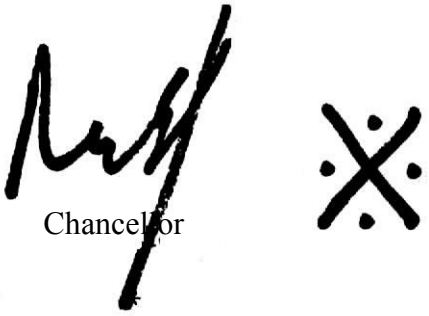
Long ago, Man received a great Law: "Love God and love thy neighbor as thyself." Here we seem faced with an apparent duality. This law seems to contain two distinct propositions ... and yet they are simply different expressions of the same thing.

No man can pretend to love God and at the same time despise or hate his fellow-man. No man can genuinely love his neighbor without at the same time loving God.

This is not the exclusive virtue of either the Jewish or the Christian faith. IT IS A UNIVERSAL LAW. Love of the Creator implies love of all creation ... and love of all created beings is one with the love of God.

Brothers & Sisters: you are admonished to practice beneficience in all its forms.

May the Peace that passeth all human Understanding abide with you.



Chancellor

Brethren, the following lecture on the fourth Page of the Book of Nature, places in your hands a veritable key with which you can unlock many of the mysteries of life. We can only suggest that you study this lecture very carefully and put into practice the particular points.

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LECTURE #40
MAN AND NATURE

My Brothers & Sisters:

Tonight we come to the fourth page of the Book of Nature. It is essential you remember the pages and their significance for two reasons: that you may practice the Works of the Day and, secondly, that you may transmit our traditions if called upon to do so. This fourth page teaches us of Man and Nature as dual aspects of Omneity.

The mystic teacher, who expressed himself under the name of Hermes Trismegistus, was convinced that both Man and Nature are animate bodies moved by a force called God, who established and regulated the Laws of their motion.

That Omneity expresses Itself through both Man & Nature, is the point to be thought about. To us, this is of such importance as to be accorded one page of the Book of Nature.

We have discovered that Nature and Man are the two sources from which must come knowledge of Omneity and Its Laws. Martinists accept that Omneity, by Its characteristics of Infinity ... must remain unknowable by man. In other words: exactly what Omneity is, and how It expresses Itself in the realm of what we accept as real … can only be guessed at **...** through a knowledge of things observable in the realms of the finite.

The Empyrean World constitutes a place wholly apart from the World of Orbs, and the World of the Elements. Observation, however, can discover certain unchanging conditions, certain orderly processes, certain appearances from which deductions can be made. Consequently, one may say that certain likenesses or analogies exist. Likewise, one may say that certain correspondences are indicated. By combining or synthesizing these elements which correspond, or are analogous … a whole may be built up ... which is orderly, harmonious, and consistent with itself.

By PROJECTING such a concept of the whole to include both the Elemental World and the World of Orbs, it was discovered that the two are operated by, and are expressions of the same conditions, processes and appearances.

It is logical to believe, therefore, that the same continues to be true no matter how far or in what direction one projects this concept of the whole. If order is a law in the two known worlds, is it not reasonable to say that it would also be so in that highest of all worlds, the Empyrean, **...** since the Worlds of Orbs and Elements are but the finite and visible expressions of the Infinite and invisible Empyrean?

Thus, using only the mental tools of correspondence, analogy and synthesis, our ancient brethren probed the mysteries of Omneity and discovered truth for themselves **...** and we of today may do the same. We, today, with our greater technology and materials for obtaining knowledge, are able to clarify, extend and fill in the gaps of their knowledge ... but we have not bettered their conception … nor have we been able to find them wrong in their general conclusions. It is our duty, each one of us, to move onward and uncover the truths, which have not yet been discerned.

The importance of our two Martinist Books called Nature and Man can now be begun to be seen: These are the books in which we are able to discover evidence of Omneity and Its manner of working in the world. A careful examination and study of these two sources, therefore, will lead us

to practical knowledge that is invaluable. Restating the traditional thesis in modern words, one can say that Nature and Man are the two most important fields of investigation … for there the laws of the Universe are there to be seen in constant operation and so are most easily studied.

Both Man and Nature exhibit all of Omneity's laws in harmonious operation. If one studies either of these sources he comes to the same conclusions regarding Omneity **...** for both Man and Nature tell the same story. If you fail to find Nature harmonious … or if you love Nature and think Man is a thing to be shunned and hated ... it is at once evident that your investigations are shallow and without any real discernment. You will be in fact: unscientific, for when two things are equal to the same thing, they are also equal to each other. Being equal to each other, they enforce the fact that everything is a fragment or facet of Omneity. Therefore: All is the expression of the One. That being so: man is secure in the assurance that, although seemingly in exile through a loss of knowledge … the estate to which he rightfully lays claim is still to be enjoyed again when lost knowledge is recovered by means of correspondence, analogy, and synthesis.

The secrecy inherent in the relationship of Nature, Man and Omneity exists because, as Francis Bacon once phrased it: "God plays hide and seek with man. It is the glory of God to conceal a thing, but the glory of man to find it out." And Saint Luke adds: (12:2) "There is nothing hidden, that shall not be revealed; neither hid, that shall not be known."

Let us sum up this fourth page of the Book of Nature which tells us that Man and Nature are dual aspects of Omneity. Think of this subject with the two Pillars before you. The Man of Aspiration at the a::: or crucial point of the Temple is on the Path of Return to Omneity while learning to balance the dual forces of Nature at all levels, or on all planes of manifestation. In the last analysis, he must reconcile that which is outside himself, or apparently not part of himself, with what is within himself.

Simply put: the last manifestation of Duality is the Self as opposed to the remainder of the world **...** which is NOT-Self. This is the search for the Divine Harmony leading to Divine Unity. Numerologically, it is the Ogdoad or Eight, to which the Divine Negative Nine provides only an apparent opposition, adding nothing, but disappearing into the Ten or ONE. (Check this on the Tree of Life. The Eight here, is eight going up the Tree, i.e. Sephirah 3). (Nine would be Sephirah 2, and Ten … One).

Man and Nature are dual aspects of Omneity. Earlier in our Works we studied the Three Worlds of Martinism and we realized that Omneity is unknowable to Man. The Face of the Creator ... is to be looked for in His Creation. To the seeker, creation exists outside himself **...** in the world he observes through his five senses; and also within himself in the realms of the intellect and consciousness. These two opposite views of Creation which lie within Man's powers of observation **...** constitute the World of Nature and the World of Man. These dual aspects of Omneity are respectively known as the Macrocosm and the Microcosm.

Let us note the words of Louis-Claude de Saint-Martin, written in his book: Man, his true nature and ministry.

> "Man's thoughts and words are sharp swords and corrosive juices, which were given to him to break and dissolve the infected substances around him. When he fails to use them for his real purposes, they corrode and destroy him, because they cannot remain inactive. Therefore, action is so useful to man; and it is so profitable to him to be employed in the active work of the Word, which is truly Christian."

My Brothers & Sisters: you have been invited to perform certain exercises for certain definite purposes. Many of you have been conscientious about this; but I take this opportunity to issue a stern warning. Martinism, like other Mystic Orders, does not work by the intellect alone **...** any more than

Man lives by Bread alone. Work is the "order of the day," therefore: practice the meditations and the exercises. Especially the Exercise "M". This point is mentioned now that we are approaching the distinction of the Divine Self from the commonly imagined self. Step by step, we shall have to observe every little thing, which is not truly the Self, until we stand at last "NAKED BEFORE GOD". It was not for dramatic effect that you were told at your first interrogation: "If you knew who you really are, you would have nothing more to learn."

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ALCHEMY
ALCHEMIC/HERMETIC—#41(A)

Brothers & Sisters:

This lecture, in a sense, can be considered as something of to Alchemy. The science of Alchemy has to do with sublimation, which, from point of view, is the raising of a lower state into a higher. For example be sublimated into virtues.

In Alchemy, there is what is known as the 4 Elements, and from the compounding of these, results the Three Principles or Substances. The Four Elements are: Air, Earth, Fire and Water. The Three Principles or Substances are: Mercury, Salt and Sulphur. These 4 Elements and 3 Substances are, of course, Alchemically speaking, to be understood as 7 Philosophical or Spiritual Principles. In this lecture I will deal, in an introductory way, with the Four Elements.

We read in Galatians 4:3 "Even so we, when we were children, were in bondage under the elements of the world." See also 2 Peter 3:10. In seeking to study invisible causes or origins, we must deal first with the visible effects and then work back to the cause. Obviously, the first general condition that we note is: all about us is an environment of matter that we comprehend generally in four divisions, commonly known as the Four Elements: Fire, Water, Air and Earth. Everything that we see or sense, can be included in the domain of one or more of these Elements. An occult scientist recognizes, and works with FIVE ELEMENTS ... the fifth one being called "SPIRIT" corresponding to the Element "Akasha" of Eastern Esotericism.

The study of the visible and invisible Elements, from their elementary aspect to the most advanced, constitutes one of the most important aspects of the curriculum of esoteric instruction. The first four degrees of some Mystic Fraternities correspond to the Four Elements and the Four Elemental Planes. The Four Angels of Occultism and Christianity: Michael, Raphael, Gabriel and Auriel are the Archangels of Fire, Air, Water and Earth. And the greatest Arcane Secret is concealed in the sacred, secret and unpronounceable Name of God composed of the Hebrew letters: Yod, He, Vau and He … each a symbol of one of the Elements. The Fifth Element, Spirit, is symbolized by the Hebrew letter Shin.

THE REAL FOUR ELEMENTS ARE, OF COURSE, INVISIBLE. What we feel, see and cognize are but the results of their activities. True Fire is invisible. Flame is NOT Fire ... it is the result of Fire and a product of cumbustion ... just as it is equally true to say that steam is invisible, what we see and describe as steam being merely vapor.

True Water is an invisible fluidic medium. The visible result of true Water is the state of matter we call "water" ... the intermediary between Earth and Air, or the gaseous state. But the invisible Water penetrates both rocks and air.

Earth is not merely the soil of the rocks, or the crust of the planet. Earth in its true sense ... is invisible. It is the "primordial" or first matter, termed by the Alchemists "Prima Materia."

Air is generally comprehended as space, atmosphere. Commonly, it is the chemical compound we breathe, along with the animals and from which the vegetable kingdom derives its principle vital constituents. But the true Air is invisible and has specific spiritual qualities.

In the old Dispensation the Name of God was known as the Tetragrammaton, or the four-lettered, "sacred and unpronounceable Name." As stated before, the four letters of the Name of God are Yod, He, Vau and He, or Yahovah. In a certain way, which we cannot deal with now, these letters and the Elements they stand for, indicate the nature of God. Man being, as we are told, "made in the image of God", the Elements are also descriptive, in some way, of the nature of man; the nature which he must seek and discover within himself.

The Scripture tells us that "when we were children, we were in bondage under the elements of the world." Observing the behavior of the human species of the present day ... we are forced to conclude that most of humanity is still very much in bondage to the elements and that the great need of the day is that MAN FREE HIMSELF FROM THIS BONDAGE AND SLAVERY. This being particularly true to those who aspire to higher states of consciousness. Briefly, the student must discover the Elements within himself, and learn how to use each of them in a constructive way. If he is to become a Master of the Elements of the World (outside of himself), he must first become a master of the Elements within himself.

The student must learn how to invoke the invisible FIRE for a vitalizing of the Spirit that is within his.

He must learn how to keep the WATER of the Soul pure and undefiled; that his individual reflection of the ocean of thought may at all times develop right and constructive thoughts.

He must learn how to keep the EARTH of his body in a wholesome, healthy state that it may house a healthy mentality and a healthy soul.

He must invoke the AIR Element that he may not become crystallized in a petrified state of mind but be ever open to the spiritual vibrations of the highest.

THE FOUR ELEMENTS ARE IN REALITY FOUR SPIRITUAL FORCES WORKING FOR MAN, but thus far, man has permitted them to work more or less uncontrolled ... and more often he is controlled by them. The student must realize that the Elements within him are Divine and that he exists because of them. He must learn how to direct and control them and make them subservient to his higher will ... for his uses for constructive good.

You must endeavor to consecrate these natural forces to a spiritual status in their results. They are already spiritual in the native state of activity, … A strong FIERY Spirit; ... a pure, calm WATER Soul of clear thought; ... a healthy, vigorous body of EARTH; ... and the AIR forces focusing in a powerful mind. All these will combine to make you an individual power for good in your community, nation and the world.

Do not think of the Four Elements as four states of matter in solid, liquid or gaseous form about you. Think of them IN you, vitalizing you and making you what you aspire to be. You have to follow the esoteric path not so much "in theory" as in practice. Strive for control of the Elements within you and you will be thrilled to discover new phases and nature's secrets in the subject of the Elements. Discover the workings of the Elements in you in every situation of your life and you will discover your own methods of establishing the rule of your higher self over them.

Life, ... our daily life, is the battlefield upon which all battles for self-mastery, as well as the control of the Elements ... must be waged. Every moment of your life offers a great opportunity for countless victories on this battlefield, and, therefore, ... spiritual progress.

Let us take the Element of FIRE for example. The Element of FIRE manifests itself in us as a very popular emotion of anger and hate. The uncontrolled Element of FIRE in man leads, among other things, to "killing" of many kinds.

"Thou shalt not kill" does not merely signify physical killing of man or beast. One may injure another in countless ways ... by slow degrees ... and thus kill him. In the words of the popular song, you can "kill a person softly." By your words you can kill another's reputation and good name. Because of your hate, if you awaken in another harmful emotions and hateful thoughts, if you shake another's faith in what he holds to be good and true ... you kill him in exactly the same manner as when you give him work to do which requires greater strength than he has, or when you supply him with insufficient food, or when you pay him insufficient wages.

Uncontrolled sex is another negative manifestation of the Element of FIRE in man. Dire effects of this particular manifestation of FIRE are well known to all.

The Element of AIR is just as deadly in its manifestations, when uncontrolled, as is Fire. This is best manifested in our uncontrolled thinking and speaking careless words. Our words must carry proper meaning and weight ... for we have no power over them after they have left our lips. Many a war, domestic and national, has been started through uncontrolled speaking.

When the physical body and its low appetites are in control and man indulges in all sorts of low pleasures of the body ... the EARTH Element is in control. Overindulgences and harmful habits, such as: use of alcohol, drugs, tobacco and the many other excesses must be brought under control and the Element of EARTH placed under the domination of the Higher Self.

Everyone knows the disastrous effect and unhappiness in all of our lives caused by the cold, clammy and paralyzing Element of WATER, manifesting itself as <u>fear</u> of many kinds, and on many levels.

Every Aspirant on the Path must discover <u>for</u> himself and in himself the negative and uncontrolled action of each of the Elements, and, by earnest effort he must strive to purify them and make them willing servants of his Higher Self.

You will realize, of course, that there is a <u>positive</u> side to these Elements which must be cultivated when the negative side has been brought under control.

From the FIRE ELEMENT our mental concepts derive force, energy and vitality. This gives them the power to impress in such a way that creative results accrue. Fire gives movement. The Fire of enthusiasm, the Fire of unselfish love, the Fire of aspiration for the higher things ... these are only a few of the constructive manifestations of the Element of Fire.

From the WATER ELEMENT our mental concepts gain mobility and fluidity, and this causes us often to use expressions such as: "my ideas seemed to flow as swiftly as water." Courage in doing what is right, rather than the popular attitude: "I do not want to get involved" is one of the manifestations of the divine Element of Water. Clear, lucid, altruistic thinking and speech, which helps to remake our surroundings for the better, is one of the positive manifestations of the ELEMENT OF AIR. From the Air Element, our mental concepts acquire a power or faculty of penetration and dissemination. This quality is what makes possible the "flights of imagination," which are by no means to be despised, but carefully observed and studied. This last quality brings us directly to the personal application. You should develop … not so much the WILL, as frequently, in fact, it is almost universally taught ... <u>but the IMAGINATION. (The power to wake mental images by an effort of will.</u>) It is by imagination that we "wake up our minds," and making up our minds is

nothing more or less man concreting the specific idea, or thought form developed by our imagination visually. Blessed is he or she who is fortunate enough to have a "vivid imagination", for if carefully directed and controlled, it may lead to almost any accomplishment. All of us are gifted to some extent with a power of imagination, or the ability to mentally visualize things existent or conditions not presently existent but as we would like to have them. Some instruction on this has already been given.

From the EARTH ELEMENT things derive a stability that enables them to become concreted and this is what gives us the power of holding to a "fixed idea." This is our greatest asset in applying our idea to the molding of ourselves into what we sincerely desire to become. A clean, healthy and strong body devoid of harmful enslavements is the product of the positive action of the Element of Earth.

The foregoing information is introductory, as mentioned at the beginning of this talk, but you are gaining an overall and all-round perspective as we touch on various topics. Greater details about Alchemy will come forth after the Hermetic series has been developed. Before I close let us consider the Four Elements in the creation of Man, using the allegory in Genesis.

In Genesis 2:6-7 we find written, "But there went up a mist from the earth, and watered the whole of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Here we have the confirmation of the operation of the invisible aspects of the Four Elements in action, and the correlation of them all in producing Man, who is, therefore, the Focus, crystallization or epitome of them all.

"Lord God" is the figure of speech personifying or identifying the Creative Intelligence who directed the orderly activities of the Nature forces. The Earth is the Great Mother within whose womb lie the germs of all things that become objective in mortal existence, acknowledged as such alike in occultism and mythology.

In the "dust" or substance of Mother Earth, nourished by the Water Element whose invisible activity was manifest in the visible mist or vapor that rose from the Earth, Man was germinated and in due time, after undergoing definite involutionary and evolutionary processes, the Air forces developed him sufficiently to enable him to respond to the King of the Nature Forces, FIRE, which was the "Breath of Life," making Man a rational, intelligent creature.

The ultimate purpose and goal of the spiritual scientist is to learn of God by knowing more of his own Self, Man being as we are told, "made in the image of God." We shall learn more of ourselves by studying Mature **...** for we are the epitome of all the creative forces of Mature, and all that we can see or cognize in the natural world exists as the result or product of the operations necessary to bring Man into objective being or existence.

The Masters of Wisdom, the Adepts and all our Elder Brothers are said to control the Elements not only within, but without themselves as well ... and to perform miracles with their aid. The beginner on the Path of Wisdom must begin with himself because by learning to control himself he learns best how to control the things outside of him.

The question is: Are the Elements controlling you ... or, are you controlling the Elements?

Brothers £ Sisters: Think on these things.

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1. Since Omneity cannot be known by Man, how is it possible to know about It and its ways of operation?

2. What are the Four Elements in reality?

3. Do you conceive of the ALL and the Infinite as identical?

4. What does Repulsion cause?

5. What is the Fifth Element?

6. Why can Man not know Omneity?
   Where on the Tree of Life is Oinneity located?

7. What is Desire, in the true cosmic sense?

8. Can anything real exist outside the ALL or OMNEITY?

9. What is the true Element of Water?

10. What is Gender?

11. Where can the expressions of Omneity be observed?

12. Of what World are the Worlds of Orbs and Elements a reflection?

13. What is all visible creation, truly?

14. What is the positive side of each of the Elements?

15. Has the greater technological and investigative material of today been able to prove the ancient scientists wrong in their general conceptions?

16. Since law, harmony and regulation are observable in the Worlds of Orbs and Elements, do you think it reasonable to assume that these same conditions exist in the Empyrean World as well?

17. Why do you think so?

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Dear Brothers & Sisters:

All of us, whether consciously or unconsciously, live by some standard of excellence, some image of what a man or woman is, and we measure ourselves against that image or standard. In some cases, we only see this image in the fragmented form of roles ... a man is different when he is in the role of a father than when he would be in the role of a soldier.

The image we hold in our inner mind affects our perceptions of ourselves and others. It also is the motivation behind most of our actions, thoughts and words.

The standard by which we measure ourselves is usually determined by our childhood models, our culture and many social, racial, religious, and economical factors. Even the state of our health and the appearance of our body affect the image we hold as excellent. In addition to these more commonly accepted factors, we are also bringing with us very deep soul memories from experiences prior to this incarnation. In many cases, these also shape our inner image or ideal. Then, we tend, whether consciously or unconsciously, to evaluate ourselves and our life by how well we measure up to the image we see as excellent.

The standard, the image or the ideal has a very powerful influence on us and those around us, but most of us allow the ideal to be shaped only by those factors just mentioned. The greatest step we can take to regain our divinity and true consciousness is to decide for ourselves what our ideal will be. Next, we need to describe the ideal in as clear an image as we can, developing it on three levels, Spiritual, Mental and Physical. What is the standard of excellence by which we will measure our progress physically through our daily actions and words, mentally through our thoughts and attitudes, and spiritually through our overriding consciousness, purpose and motivation? For the standard to have its greatest power it must be the highest possible image we can conceive as perfect, something that we can always strive for and may one day achieve. If we set an ideal like this and each day work at moving closer and closer to actually being that ideal, it will launch us into a whole new level of growth and expansion of consciousness.

In practice, the ideal or standard is not a static image, but is forever expanding as we grow closer to it. The nearer we come to reaching our standard the more we see an even greater standard beyond it. It is an ever-expanding vision of the breadth of life, consciousness and being. Just realize for a minute that you are indeed a fallen companion of the creator of this entire universe, not just the universe we see with our eyes, but all the unseen dimensions of it as well! Only then is it easy to see how your ideal today will not be near sufficient for you tomorrow. Eventually, the standard you measure yourself by will be that of your Divine Companion and you will strive to be perfect even as He is. Perfection certainly appears to be a very ambitious goal as we view ourselves today and the Saviour of the Christian Initiates admonished us to strive for perfection.

There's an important, subtle characteristic to this technique of setting and living by an ideal. It is not so much the "what" of your ideal as it is the "why" of it. Why you are setting and living by an ideal is going to determine more about your companionability with the divine than about the actual details of your ideal. One must search one's heart often to make sure that self-glorification, self-gratification, self-aggrandizement, self-centeredness, self-willfulness ... and just plain <u>self</u> is not the reason you seek fulfillment. If the path we are on makes us more humble, more meek, more patient, more compassionate, then it is the right path and it will lead to the ultimate fulfillment of knowing oneself to be oneself and yet one with the Whole.

Another critical aspect of setting and living by an ideal is an awareness that the true aspect of real life, flows *from* out of the spirit into the mental where it takes on a clearer image and then manifests

itself in the physical world. Therefore, the ideal must originate with the spiritual impetus if it is to bring that metamorphic change from material consciousness to spiritual or Christ consciousness, terrestrial nature to celestial nature, from "son of man" to "Son (or Daughter) of God."

Let the image, the standard, this deal com from your higher self, then take hold of it and shape your mental and physical ideals around it. In this way you will really begin the process with the right direction.

Very practically speaking, you should begin developing your new ideal by praying, meditating, holding your thoughts on the things of this spirit, and watching your dreams. After you think you have the "feel" or sense of what your higher seeks in the way of a spiritual ideas, the sit down and write this spiritual standard by which you are now going to live. Then let this shape your mental ideal … how you are going to think and what is going to be your attitude toward yourself, your life and the others in your life. Now let this help shape your physical ideal ... how are you going to act? Especially: what are you going to do in your daily life with the daily situations? This again should be related to yourself, your life and the others in your life.

Each day you should review these ideals and reflect on how well you're doing. Try reflecting on this while in touch with your higher self, you'll gain better insight this way. If you feel your ideal is changing, then make the change in writing and begin to live accordingly. Before you know it, people will be telling you how much you've changed ... and you'll know it, too. It is a wonderful experience, the value of which can only be appreciated through directly experiencing it firsthand.

THE DAILY APPLICATION

There are two old sayings that go something like this: "There is no surer way of getting where you want to go than to keep on keeping on," and "The journey of a thousand miles begins with one step ... and continues step by step." There is a subtle and powerful truth in these two sayings. No matter how long or hard a journey may be, if it is taken step by step and with an unceasing determination to complete it, then it will be done. No one has to deal with the awesome thought of the whole journey ... just the next step along the way.

One of the most practical ways to work with daily application is the use of disciplines. Select one or two of your weaknesses or faults and design a daily discipline related to overcoming them. It can be as simple as trying to focus on the positive aspects of a person or task, than on the negative. Then as the opportunity arises during the day for you to see the negative, you stop yourself and refocus on the positive. Before long, you won't have to stop yourself because it will be second nature For you to look for the good.

The same can be done with helping others. Just select some task or attitude that another person is seeking from you and design a daily discipline whereby you do some portion of it everyday. For example, your spouse may be seeking help from you with some of the mundane chores of daily life, so you decide to do the dishes every other day, or vacuum once a week.

Disciplines don't have to be awesome gestures of great character building. In fact, the greatest changes come through little things done well and faithfully.

There is no aspect of character, or work, or attitude, or relationships, or any aspect of life that can't be changed by applying oneself to it daily in little ways.

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SUPERNUMERARY LECTURE— #13

GOING THROUGH OR GROWING THROUGH (III)

History is often approached from the standpoint that the past is final and complete. But history records more than static conclusions; it chronicles a multitude of experiences of growth and development. Knowing yourself is knowing what you can do. And since nobody knows what he can do until he tries, the only clue to what man can do comes through knowing what man has done. The greatest lesson that can be learned from history is that although the any have done mediocre things that have led to a progression of almost meaningless events, here and there individuals have done things that herald the greater possibilities that are open to the whole race of man.

What man has done, man can do. Jesus was an example of a high point in history, a high watermark in the evolution of man. And He said, in effect, "All that I do, you can do too, if you have faith." You can if you have vision, if you reach for the highest, if you keep looking up.

If a person is in the gutter, the only way he can get out of the gutter is to look up. He must begin to think "out of the gutter" thoughts before he can actually get out of the gutter. This is true at every level of human experience. If a person is ill in mind or body, before he can get out of the experience of sickness he must begin to think out of it. He must look up; he must entertain the possibility of something different in his life.

We hear much these days about the United States government's poverty program. A concerted effort is being made to erase the pockets of poverty and to take people out of slum conditions. In our affluent society, however, we have the means in our hands by which we can take all people out of the slums. But unless we succeed in taking the "slum consciousness" out of people, we will probably go forward and build new slums. The basic need is psychological and spiritual, not just economic and physical. The basic problem of blighted areas is blighted spirits. The great need is to undertake a project of helping underprivileged groups to look up, to achieve new states of consciousness, new ways of thinking. Money of itself will not do this, as the lessons of history should reveal.

If we can develop the capacity to look up, even in the midst of difficulties, to entertain the possibility of far greater good than the appearances would seem to indicate, we will experience the action of what can be called the Divine law of adjustment. Have you ever heard a pianist or an organist improvising? He moves from chord to chord and makes up his melody as he progresses. Perhaps he does not even play a melody, but just continuous chord progressions. Occasionally he may put his finger on a wrong note, creating a dissonance. To a person playing a Mozart composition, a wrong note could be a tragedy. Not so for the improviser. He skillfully resolves the dissonant chord into a delightful chord progression, which sounds for all the world as if it were exactly what he had intended to play.

This is the way the Divine law of adjustment works. The Scriptures promise: "In everything, Cod works for good with those who love him." To the one who *can* look up and see his troubles through Cod, the action of Divine law moves quickly to resolve the mishap, the injustice, the wrong step — even the tragedy — into a progression of circumstances that lead to good. In the end, the entire flow of good appears to be a very natural series of events that were intended to unfold exactly as they did.

No matter what the experience or condition, the potential for good is always at band. All we need to do is to look away from the negative appearance and to decree: "God, the good, is all there is, and God is with me and in me now. Only good can corn to me and through me in this experience, for I am God's living enterprise."

You may say: “But you don’t understand. I lost my job and have absolutely no source of income”; “My loved one passed away, and I *am* completely alone in the world.” Tragic and real as such experiences are, would you say they are worse than those that faced Joseph? Remember how the Divine law of adjustment worked for him because he saw his troubles through God; because he decided not to resist and resent his brothers; because he put himself into the flow of Divine activity leading to eventual good.

You may find yourself feeling sorry for someone who has met with injustice or heartache or tragedy, but you will not help him by sympathizing with him. Have compassion for him, bless him, and certainly give him your love and understanding, but do not sympathize with him. Sympathy only gives power to a negative condition that has no real existence except in the minds of those who accept it.

Right where this person is, beyond the appearance of his misfortune, the potential action of the Divine law of adjustment awaits. If he can but begin to see good in his problem, see the reality of God’s activity working through all things for good and not fall victim to self-pity and resentment, then the Divine law of adjustment will turn dissonance into harmony and darkness into light. You will soon see him experiencing some great good in a way that will cause you to feel that it all had to happen the way it did. You will find yourself agreeing, however reluctantly, that all things <u>have</u> worked together for good.

Mo matter what our present station in life, no matter what experiences we are facing, right where we are is the best possible starting place to get to where we want to go. We must avoid the tendency to look for an escape, to say, “Oh, if I just didn’t have to meet this problem.” We must resolve to face the problem, to look up and see it through God, and let the action of the law resolve it into that which is altogether good.

Let us never forget that because we are the unique creatures we are, and because consciousness puts its imprint upon everything around us, the things that come to us are the very experiences we need as challenges to make the over-comings we must make in order to become the kind of person we want to become. If that seems disturbing to you, consider Paul’s statement: “God is faithful, and He will not Let you be tempted beyond your strength, but with the temptation will also provide the way of escape.” This means that this problem before you is something you need to solve, and there is with you, right now, the God-given power through which you can solve it. You will move above and beyond the problem!

You may ask, “How long do I have to struggle in my wilderness until I can find the goad of my awn ‘promised land’?” There is no way to forecast the ultimate working together for goad. How long does it take you to develop a particular skill? How long does it take you to achieve a college degree? It may take forty years, or it may take forty seconds; it depends on <u>you</u>. The important thing is to keep on. Even in the midst of our wilderness, when we seem to be making little or no progress, we must keep on. We must look up and away from the discouraging appearances to the realization of the process of growth; we must realize: “In everything, God works for good.”

When the great musician Ignacy Paderewski was called before a queen who acknowledged him as being a genius, he said, “Ah, Your Highness, but before I was a genius I was a drudge.” Long before the genius is acclaimed and discouragement is turned into fulfillment and success, the successful person will have been working, growing, overcoming, and keeping on … keeping on … keeping on!

We fail only when we give up, when we surrender. We fail only when we think that in tragedy, in misfortune, there is no hope for us. If we will look up and determine to see our difficulty <u>through</u> God, through Truth, then there is hope for us, there is help for us. We will experience an amazing progression of events that will turn our misfortune into good fortune.

The day will come when we will look back on our whole life and see clearly that everything that happened has had a part in unfolding the pattern of our own soul's growth. More than this, it will appear as if the pathway by which we have come is the only possible way to reach the desired end. But this is not predestination. It is simply the result of a predisposition to grow through, instead of simply going through, the exigencies of life.

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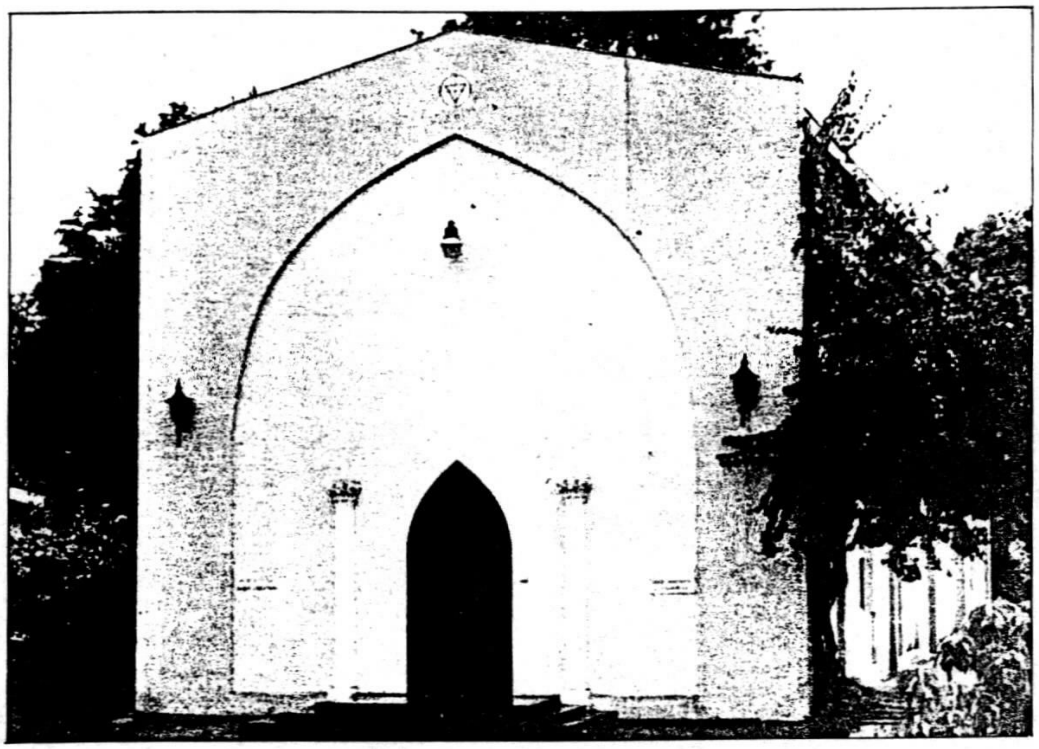

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PLANE II
LIBER 14 THE MOORS

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LOOK TO YOURSELVES

The second epistle of St. John is entirely about truth. It is a letter warning sister churches to beware of new teachings and false doctrines. Exoterically, it is a strict warning regarding transgressions … Esoterically it is more interesting: "Whosoever transgresses, and abides not in the doctrine of Christ, hath not God." What does this mean? Truly, except that without comprehension of the Christos … and without knowledge of the Christ within … we cannot hope to be truly one with God. It is regrettable that exoteric religion has not yet been able to differentiate between Jesus and Christ – even though Paul states it clearly: "the mystery which has been hidden for ages and generations; but which has now been manifested to His saints, which is Christ in you … the hope of glory."

We must look to ourselves, that we do not forget this, or misunderstand its teaching; for without this, as John says, "we do not receive a full reward." To let the truths about the universe fall by the wayside – which have been revealed to us for centuries through meditation, contemplation and prayer … is to deny ourselves a full spiritual reward. And to give, them up totally for the "modern Western lifestyle" is deadly, or at least deadening, for it is trading spiritual reward for immediate physical and financial gratification. We must never forget the primary charge: Seek first the Kingdom of God – and all these other things will be added. We must be careful not to put the cart before the horse.

"Look to yourselves." What does this mean? It means, variously, "watch yourselves", "examine yourselves", "look at yourselves." All of these may be read into John's statement; all of them are necessary to keep an eye on the past … to keep an eye on what we have done, and therefore are capable of doing again. To know what we have wrought is to be able to comprehend what we shall be capable of doing. fly forgetting what we wrought, forgetting that our "young men" have seen visions, we cut off from ourselves the ability to push farther ahead.

We must watch out both for the scientist who explains away mystical, paranormal, or psychic phenomena as del4sion and for the stiff-neck minister who says the same thing. We must watch out just as much for the hysteria-mongering Journalist and preacher who decrees all such as "witchcraft", "demonic manifestations" and "Satanism." (Which is not only an erroneous position, but one fully at odds with the Bible itself).

Who can we trust in these matters? The answer: "look to yourself", which is … learn to look into yourself and to trust yourself, to hear the still, small voice within – the Christ, … which is our Guide, Lord and Master.

(From one of our members)

LIBER 14

LECTURE #42
BOOK OF NATURE — DREAMS

Dear Brothers & Sisters:

With the fifth and last page of the Book of Nature, we come to *the moat important and practical step in preparing ourselves for our eventual study of the BOOK OF MAN.* Earlier you were told that correspondences exist between the different levels of consciousness hence we proceed from one Book to the other ... and from the Physical Plane to the Astral ... if you are sufficiently determined to practice the Works. You will have to pay particular heed to the significance to be found in the teaching that: *knowledge of the Higher Worlds is to be obtained only through dreams.*

However one may choose to define dreams, we recognize them to be connected with sleep. In other words: they occur at times of unconsciousness. When man falls asleep, the faculties, which make him aware of his outer or objective surroundings become dormant … At least, those faculties no longer function on the same levels as when he is awake. Were it otherwise, there would be no difference between the two states which we call conscious and unconscious.

We know there is a noticeable difference between a person asleep and one awake. We also know that that difference is occasioned by the nature of the functioning of the five faculties of awareness in those states.

Our faculties, then, are common to both states:

When we are awake, they report what happens in the realm of consciousness.

When we are asleep, they report what happens in the realm of unconsciousness.

The reports from the unconscious ... we call dreams.

Dreams may be shallow or profound, may be made up of inconsequential fragments or remnants of the daily life, and they may also occur in response to some anxiety, some problem unresolved, or even same wish or desire held uppermost in thought. With such dreams mystics are not concerned ... for they do not penetrate more than the fringe of the unconscious. Although they are of immediate concern to the individual, they do not yield the kind of knowledge mystics seek.

DISCUSSION
(Please re—read the above before proceeding)

Dreams, then, like the reports of the waking experience … are not of equal value. This indicates that, in the unconscious realm, *there are levels of worthlessness ... as well as levels of worth.*

Ordinarily, our faculties function in limited fashion; giving us only partial and incomplete reports whether we are asleep or awake. Our spiritual instructors in Martinism, however, knew that man's faculties are capable of development and more complete reporting. Since a correspondence exists between the realms of the conscious and the unconscious ... and since both realms must be passed through by man on his return to his Lost Estate in the bosom of Omneity … it is only natural that

mystic teachers should concern themselves with every field in which the faculties exercise themselves, in order that their abilities to report completely might be improved ... if not perfected.

For this reason, dreams have been studied in all ages although not always in the same careful way that mystics have recommended ... and rarely, if ever, for the same reason that mystics have investigated them.

The earthly pillars of opposition (the manifestation of duality) have their prototype in the Astral World. Through dreams, man meets these astral pillars, thus bridging the gap between the conscious and the unconscious. The next step from the Earth Plane is therefore *to develop a continuous memory during sleep.*

For most of us, the dream world is very disrupted and amounts to little more than random ideation, leaving little to recall when we awake. In an attempt to make a serious study of our dreams, it is first necessary *to record as much as we do recall IMMEDIATELY we wake up.* Each student must keep a notebook (and perhaps a torch) by the bedside so as to make notes of each dream, or bit of a dream at intervals during the night. Obviously this practice may cause some loss of sleep and it may not be possible to undertake such recording every night of the week, but a start must be made and every reasonable opportunity taken of doing so. There is no other way.

At first your notes will probably appear silly. No Initiate is expected to reveal his dreams to anyone else. The purpose is partly to bring about a development of mental discipline in addition to the foundation exercises given previously. However, as continuity of dreams becomes clearer, we begin to see a pattern, which is peculiarly relevant to our personal life. As soon as these results are obtained, more will be said about the next step on the Path of Return.

Meanwhile, here is the method of preparing the mind, or rather the brain, for the observation of dreams:

EXERCISE "D"

Each night, before settling down finally to sleep, concentrate or focus the attention on the nape of the neck. Be quite comfortable and relaxed so that nothing disturbs you from external causes; then let the thoughts turn to the back of the neck, about the region where the neck joins the head, as if a beam of light were focused steadily on that point.

After a few moments, ask mentally that you may reach the level in the unconscious which is your particular goal ... and close your meditation with a prayer of gratitude that Omneity has you always in Its care.

With this last idea in mind, then drift off to sleep.

DISCUSSION *I* QUESTIONS

Please give me a little more light on the passage, "the Earthly Pillars of opposition have their prototype in the Astral World. Through dreams, man meets these Astral Pillars thus bridging the gap between the conscious and the unconscious."

You raise here a point that has two aspects and I am not quite sure on which one you require assistance: a. Pillars Correspondence, or, b. Dreams as a means of bridging the gap. I will therefore give a brief opinion on both!

The essence of Martinism is the search for correspondences between the three principle parts into which creation and the pairs themselves can be divided and subdivided ad infinitum. Works of our

masters are concerned with the relationships of Man and his First Estate or condition, which means: that part of him that existed on the other planes, and with correspondences between God, Man and the Universe.

If we conclude that understanding the correspondences between our present earthly condition and the divine in us, at this stage of our comprehension, (due to our insufficient knowledge of basic principles, since we have not completed the foundation yet), we are left with the task of working at, by ourselves, the correspondences between the conscious (waking) mind, and the unconscious mind … one corresponding to the material or earth plane, and the other to the astral plane (so-called).

The principle of the Pillars is that polarity has to be balanced so as to reach a state of equilibrium. We must temper Justice with Mercy; actualize theory with the practical; etc. etc. The equilibrant or balancing point must necessarily be reflected on the astral plane according to our system or correspondences. The form that these opposite poles and reconciling third force would take on the astral plane is the subject proposed to the reflections and meditations of the brethren.

We now come to the dream part. As well as reflections (which imply intelligent analysis) and meditation … which reaches beyond objectivity into subjective understanding … we have been given dreams, a process of reviewing the recent activities of the mind for sorting into categories of events: either worth storing in the memory … or ''disposable''.

This reviewing has the advantage of bringing up all activities of the mind, even those of which we may not have been conscious of in our waking state. Thus, when we have consciously and objectively reflected on a given subject, the unconscious side of our mind was equally active but its musings and conclusions were not normally perceived by our conscious mind.

At the dream stage of analysis, these items can be picked out ... and give us a glimpse into a level of consciousness with which we are not normally attuned. Then, with proper training, (and this is not idle talk but factual statement of phenomenon experienced by many of us, and the matter of proper experiment), one can, at one point of a dream, without waking up, *direct that dream into fields of enquiry AND OBTAIN ANSWERS.* At that point, the most difficult thing is to bring back these answers into the field of conscious thought, that is, ... to remember them on waking up. With proper guidance and practice IT IS FEASIBLE. It follows therefore, that this field of investigation brings us in touch with that which, on the astral plane, corresponds to the pillars on the material plane.

It is appropriate to speak here of the Astral Body or Plastic Envelope which surrounds the Physical Body during waking consciousness and Is understood to contain the Ame at all times. According to the Illustrious Papus, our first Grand Master of world Martinism, this Astral Body leaves with the Ame at so-called death and remains as a means of reincarnating at the time and place most suitable to our personal karma. When the personal karma is balanced (equilibrated) on all Planes of Consciousness, or our Being is reintegrated, as Martinez Pasquales taught, the need for reincarnation is gone and the Astral Body is finally dispersed completely. This is sometimes called the Second Death.

You will notice, Brothers & Sisters that we refer to the higher astral or heavenly regions during our rituals, dwelling place of the Masters of our Astral Chain who are still interested in events on the Earth Plane. It may also be worth our while to read a few lines from scripture relating to the Astral Body and Silver Cord which link the Eternal Ame with the transient Physical Plane. In Ecclesiastes 12:5-6, we find the following lines:

> "because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl broken ..."

These remarkable words are part of the chapter, which opens with the warning: "Remember now thy Creator in the days of thy youth..." We too must remember that our Venerable Order is a heritage,

which points out the Path to us. Opportunity may not strike again so easily. The exercise given you ("D") is to produce what is sometimes called "true dreaming". Some of us have seen the Astral Body and Silver Cord; phenomena, which occur only in true dreaming. You have now been shown the Way. It is left to you to follow it.

A further pointer to the development of Christ Consciousness as something beyond the Earth Plane, is given in the Second Book of Corinthians, 12:2 onwards: "I knew a man in Christ above 14 years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth) such a one caught up to the third heaven." The Initiate Paul seems to be speaking of a more advanced Initiate than himself, as the next verses make clear.

Our V::: M:::, the Unknown Philosopher, wrote to the Baron von Liebistorf on September 6th, 1792, concerning astral consciousness as follows:

> "He (that is, the subject of their correspondence) does not put off his corporeal envelope, any more than others who, like him, have enjoyed, more or less, the same favors, have put off theirs. The soul leaves the body only at death; but, during earthly Life, the faculties may extend beyond it, and communicate with their exterior correspondents without ceasing to be united with their center, as our bodily eyes and all our organs correspond with surrounding objects, without ceasing to be connected with their animal principle, the focus of all our physical operations."

It would be unwise to lay down rules for recognizing true dreaming, but these few points may help some to appreciate what they are doing. One of the ways of knowing that one is "dreaming true" is the simple fact of being aware that one is dreaming. This soon follows the practice of writing down one's dreams for a few months.

Next is realized the ability to control the dream and the dreamer becomes the master instead of the slave of the dream environment. The third step is to dissolve the dream scene altogether, knowing them to be only random ideation and a self—created heaven of the lower astrality.

With the disappearance of this more or less chaotic type of dream there follows an attunement with a wider form of consciousness wherein one may see clearly the projections of the physical world, rather as if one had stepped into the beam of a motion picture projector without disturbing its effect on the screen. If, however, one is not serene at this time, one does disturb the appearance of the earthly scene and lapse into false dreaming again.

Once having established a steady consciousness on the astral plane, the Way is open for elevating one's attention to less objective matters, so as to tread the Path of Return between the Pillars of the higher astrality, thus attaining the Serenity of the Masters and the Reintegration of Being.

May you ever dwell in the Eternal Light of Divine Wisdom.

*

What is it that reincarnates?
What is the "Second Death"?
What is "true dreaming"?
Describe Exercise "D".
What are the reports from the unconscious called?
Are all dreams of consequence?
What is the difference between the state call "awake" and that called "asleep"?

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LECTURE #43
QABALAH

Dear Brothers & Sisters:

Having completed our short study of the Book of Nature, we shall turn now to a subject that plays a very important part in the formation of what we could call the Martinist Doctrine. This subject is the Qabalah.

Let us first try to define the Qabalah. This word comes from a Hebrew verb meaning "to receive". This refers to the way the doctrine has been handed down through the years. Much was transmitted orally, "from mouth to ear". According to its propagators, the Qabalah was first taught by God Himself to a selected group of Angels who had formed a theosophic school In Paradise. After the Fall, the angels communicated this doctrine to Man to give him the means to regain his pristine nobility and felicity. From Adam, the doctrine was communicated down to Noah, Abraham, Moses, the 70 Elders, David, Solomon, etc. The first man to commit the doctrine to writing is supposed to have been Rabbi ben Jochai who, having been condemned to death by Titus, escaped and hid in a cave where he spent the rest of his life writing the Qabalah under the guidance of the reincarnated prophet Elias.

This version, however attractive, has been extensively attacked and its detractors have found impressive arguments to prove that the work was in fact written later, between the 9th and 12th century A.D.

We, as Martinists, shall not waste our time in vain speculations on the historical origins of the doctrine. What interests us is whether this mysterious and often much maligned doctrine has something to offer. Let us turn our eyes to the past, therefore, and we shall see that this system of philosophy or "theosophy" has captivated the minds of great men like:

Raymund Lully, metaphysician and alchemist (d.1315).
J. Reuchlin (1455—1522).
J. Pic de La Mirandole, philosopher (1463—1494).
Cornelius Aggrippa, philosopher, divine and physician (1577—1644).
Robert Fludd, physician and philosopher (1574—1637).
Dr. Henry Moore (1614—1687).
And other too numerous to mention.

These just named, all men who, after searching in vain for a system, which would disclose to them the "deepest depths" of the Divine Nature and the ties that bind all things together found the craving of their minds satisfied by this theosophy.

What then is the Qabalah?

It is a set of doctrinal arguments designed mainly to solve the great problems about:

The nature of the Supreme Being;
The Cosmogony;
The creation of Angels and Men;
The destiny of Man and of the Universe, and
The importance of the revealed law.

Let us now make it clear, first of all that we do not intend to make a detailed study of the Qabalah. This would require a LIFE TIME and would in any case be outside the scope of Martinism. Furthermore, no perfect understanding of the Qabalah can be achieved unless the student is thoroughly familiar with the intricacies of ancient Hebrew, as intensive use is made of the formation of words by permutation and rearrangement of Hebrew letters to explain certain processes of evolution, phases of creation, attributes of God, etc. etc.

Let us therefore satisfy ourselves with studying the outline of the doctrine and its validity as a philosophy that may help us, who live in the 20th century, to achieve our re-integration.

The essentials of the Qabalistic Doctrine are contained in two books of rather different character. The first and most ancient is the Sepher Ietzirah or Book of Creation; the second, much more elaborate and containing 11 additional treatises which have been incorporated to it is called the Sepher Ha Zohar, or the Zohar for short ... which title means Book of Splendour.

To these two storehouses of Qabalah must be added the Commentary of Rabbi Azariel ben Menachem (b. circa 1160); and 4 treatises dating from 8th century A.D.:

a) The Alphabet of Rabbi Akiba
b) The Book of Enoch
c) The Shiur Koma, or Dimensions of the Deity; and
d) The Palaces.

The ideas set forth in the Qabalah are to be found in all philosophic, religious and mystical teaching. In most cases, they are not 2'ecogniaed as being a part of Qabalistic teaching. The main reason is ... that a generally false notion prevails as to what the Qabalah is. Believing it to be something which it is not ... prevents people from discovering what it is.

Among the Hebrews, from whom we derive the Qabalah, two types of instruction prevailed: an open instruction given to everyone; and a reserved instruction, given only to the relative few. The Rabbi Jesus, himself a Qabalistic scholar, certainly taught according to this method; he did not cast pearls before swine, knowing full well that it is unwise to speak to people about matters which they have not been prepared to understand. As recorded in different parts of the Gospels, (Mark 4:10,11,33,34. Matt.13:11, 34, 36. Luke 8:10 etc.) Jesus spoke in parables to the public and then explained privately what he was really talking about. It would be foolhardy to believe that the Inner Teachings have been neglected or forgotten. Much of his instruction was probably given after his "death" ... there was a tradition in the Church that he visited his apostles for a considerable period after his "death" for the sake of giving them instruction; Acts 1:3 records that he was seen after "death" speaking to his disciples "about things pertaining to the Kingdom of God." In the famous Gnostic treatise, the Pistis Sophia, we read: "It came to pass, when Jesus had risen from the dead, that he passed eleven years speaking with his disciples and instructing them." None of these secret teachings have been publicly recorded but no one should have any doubt that they have not been handed down as a priceless possession. Saint John records at the end of his Gospel that if all the things that Jesus did were to be noted down ... "even the world itself could not contain the books that should be written."

DISCUSSION/QUESTIONS

Now, creation, according to the Qabalists, was the result of God's projecting a virtue or power of Himself into space. This virtue gave rise to another ... similar, yet distinct ... until 10 projections, or emanations, had established the completed pattern in space. These emanations were like separate facets of one jewel. Seeming to dazzle the eye as to so many distinct sources of light, they were, nevertheless, ... only ONE. Infinity is capable of an infinite number of aspects without becoming less than infinity. Since the senses of Man are incapable of appreciating the Infinite, the exact nature of

God must remain forever unknown except as it can be approximated from a study of His handiwork in the Book of Nature.

The point where the invisible and intangible began to become visible and tangible ... the Qabalists called the beginning of creation. They traced this growing visibility to its final development as perfected matter and said this marked the final emanation of God, or the point of return.

Thus, two large divisions were arrived at:

1) That which was known, and
2) That which was unknown.

Or, as the Qabalists expressed it:

1) The Lower World, and
2) The Upper World.

Three emanations constituted the Upper World, and these they spoke of as the Holy Upper Trinity. Seven emanations made up the Lower World, and these they called the dimensions of space; or, the six days of creation and the day of rest.

The seven emanations, called the Lower World, arranged themselves according to the Law of Polarity, into two columns of force, ... one positive, one negative, with a third column or neutral or blended force between them. (Refer to the glyph we call the Tree of Life. The column on the right, Sephiroth 2, 4, 7, is the Pillar.)

Around the Lower World, or Seven Days of Creation, the Qabalists imagined 12 positions acting as oblique points or subsidiary directions in space. These constituted, in a sense, a third division, marking either the limits of the known, or the fringe of the unknown.

These three divisions of creation were suggested by the three kinds of letters making up the Hebrew alphabet; so ... the Qabalists let the alphabet stand as a kind of key to their philosophy. The three letters which were called Mother letters, they said stood for the Holy Upper Trinity, or those aspects or emanations of God which lay above and beyond the comprehension of Man.

The seven letters called double (because they had two pronunciations; one hard, one soft,) served as reminders of the Days of Creation, or dimensions of space, and the antithesis to which human life is exposed. (i.e. the seven major oppositions or dualities.)

Then, finally, the 12 simple letters served to represent the oblique directors of space, or the twelve constellations (signs of the zodiac) ... which marked for Man the boundary of his world.

Out of the 22 letters of their alphabet, therefore, the Hebrew metaphysicians developed a pattern of creation, or a philosophy of origins, making everything a matter of law and orderly progression the proportionate relationship always being expressed as 3 - 7 - 12. There were three aspects of the Godhead called the Trinity. There were seven days of creation and, so, seven days in the week. There were six dimensions in space, with the Holy Temple in the center. Likewise, there were seven principle planets that governed man's affairs. Lastly, there were twelve months in the year and 12 heavenly signs. It was simple, eloquently expressive of the simplicity of Omneity ... and it all fitted together to form an orderly world capable of being understood by man.

The Qabalah, therefore, was and is ... an unequalled method of transmitting general knowledge, for the Hebrew alphabet was all that was necessary to recall it completely, the 3 - 7 & 12 letters serving perfectly at all times to establish its fundamental and unchanging pattern. It was possible with the 22 letters and 10 emanations of Omneity to outline the course of creation ... from the realms of Infinity

and invisibility to the present state of Man ... and mark as well the path of Man's return from his earthly condition back again to Omneity.

Let us close this lecture with a quotation from the Zohar which will show us straight away the analogy between the Qabalah and what we have learned so far of the Martinist Doctrine:

"Whosoever wishes to have an insight into the sacred Unity, let him consider a flame from a burning coal or lamp. He will see first a twofold light, a bright white light and a dark blue light. The white is ABOVE and ascends in a direct light whilst the dark light is below and seems to be the chair of the former, yet both are so intimately connected together that they constitute only one flame. The seat, however, formed by the dark or blue light is again connected to the burning matter, which, again, is UNDER it. The white light never changes its colour, it always remains white but various shades are observed in the lower light, which, furthermore, takes two directions: above, it is connected with the white light, below with the burning matter. Now, this is constantly consuming itself and perpetually ascends to the upper light and thus, everything merges into a single unity." (Zohar I — 51a).

May you ever dwell in the Eternal Light of Divine Wisdom.

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LECTURE #44

NOTES FOR STUDENTS

The Qabalah is the Western Esoteric Tradition.

The Sepher Ietzirah has been called the oldest philosophical essay in the Hebrew language. This metaphysical treatise is without doubt the origin of the Qabalistic Doctrine. The Zohar and subsequent works are obviously elaborations on the Ietzirah's "Decade out of Nothing." This is proved to a large extent by the fact that none of the terms associated with the Qabalah: Ain Soph, Tree of Life, etc. are to be found in the Ietzirah.

There are two Qabalistic systems: the Ietziratic and the Zoharic and these two systems are difficult to reconcile. It is better to approach the. as giving two aspects of the whole, as seen from different angles. One should avoid easy correspondences between systems that are not necessarily directly compatible. For example: take the color spectrum. The basic scientific splitting of white light is the 'seven' colors of the rainbow. But the practical splitting is in the three basic colors used in printing and color television... How do you reconcile the "seven" and the "three?" The difference between the earlier (Ietziratic) Qabalah and the later (Zoharic) is one of emphasis and interpretation, it is therefore important not to mix them together. The Sephiroth of the earlier Qabalah (Ietziratic) appear as quite different from those of the later, (Zoharic). Whereas the later are triads of interacting qualities arranged in three columns; the former consist of spirit, its three elements and six directions. Having studied briefly the arrangement of the Tree of Life (Zoharic), we will now briefly examine the Ietziratjc: The Sepher Ietzirah aims at demonstrating the existence of God and of Divine Unity by things which are manifold, but which converge in harmony. It shows creation as being accomplished by means of Numbers and Letters ... which theory sounds rather strange until we think of the analogy between the letters and created things of the Ietzirah and the thought and action process of everyday life. The letters are the abstract and potentially formative conception which will eventually manifest as created things.

(Please refer to the diagrams included). First came the "Decade out of Nothing." Ten fundamental numbers which were emanated from NOTHING. the choice and meaning of this word Nothing will be studied later. Simply accept for the time being that at first, there existed nothing except Divine Substance, within which were held the Creative Idea and the articulate Creative Word, united in the Spirit of God ... which is one with the Divine Substance. Hence, this SPIRIT OF GOD is the First Number to come into being.

From this Number 1, the Spirit . .. the whole Universe proceeded by gradual emanation, in the following order:

> From the Spirit emanated #2, Creative AIR in which He engraved the 22 letters. From this Creative Air came Creative Water (#3), from which was formed darkness, emptiness, slime and dung. From this Primitive Water came Creative FIRE or Ether (#4), with which God established the throne of His glory, the Seraphim or Orphanim, the Sacred Animals and ministering Angels. Of these three He made His habitation.
>
> Having attributed 3 Mother letters: Aleph, Mem and Shin to these three fundamental Elements Air, Water and Fire, He bound them with Spirit and sealed them in the six directions: upwards, downwards, northwards, southwards, eastwards and westwards. Thus we have our Decade. (10). The Spirit which binds the three fundamental Elements issued from it ... thus forming a tetrad, (4) ... then six Numbers: one above, one below, one in fro one behind, one of the right, and one on the left. (See diagrams). Traditionally, they encompassed a square which represents the Holy Temple, supporting the whole.

Let us examine again the formation of this Decade. The whole Qabalistic Doctrine endeavours to demonstrate how the manifest came from the Unmanifest ... and how the finite and limited came from the Infinite and Perfect. In order to do this, it introduces between the Boundless Infinity of God and the created world, a series of Agents of Creation which are themselves NOT CREATED but EMANATED. Here in the Ietzirah, we have the first basic attempt to do so.

It must be understood that these Primitive Elements, or Creative AIR, WATER and FIRE … are NOT material in any way. They are "potentialities", that is, they are the abstract principles within which is held the creative power to for., by gradual expansion, the material elements we know under these names.

As to the other six Numbers: height, depth, north, south, east, west ... they are the channels through which the expansion of the Creative Elements must take place in order to bring manifest creation into the three dimensional world in which we live.

Let us now briefly summarize:

> Out of the Unfathomable Void of the Infinite manifested first the SPIRIT of God, the vehicle of the creative will of Omneity.
>
> From this #1 the whole Universe proceeded: the SPIRIT emanating #2, Primordial AIR, which in turn generated #3, Primordial WATER, from which issued #4, Primordial FIRE or Ether. These Three Creative Principles represented respectively by the three Mother letters Aleph, Me. and Shin, were bound together by #r, the SPIRIT. This Tetrad, although not material in any way, held within itself all the creative potentialities.
>
> In order to manifest, these abstract Creative Principles were given 6 potential directions in which to expand: Height C Dept', East C West, North & South.

As previously said, the Qabalah seeks to demonstrate how the Universe was created by Agents of Creation interposed between Omneity and the material universe. These Agents were not themselves created ... but emanated ... from the bosom of Infinity and were of the same nature as God Himself.

We shall thus understand the first manifestation of duality through which these first 10 Numbers will be able to produce. Their action indeed is dual because these intermediate members between the Creator and the Created World are passive in relation to God, from Whom they receive their strength ... whilst they are active and creating in relation to the universe.

God is therefore not directly related to the created and material universe, nor is his FIAT hindered by matter.

THE CREATION OF THE UNIVERSE THEN PROCEEDED in the following manner:

> The 3 Primordials expanded and became more palpable in one direction to form the universe in which Fire developed itself into the visible Heaven.
> Primordial Water condensed to form the seas and lands of the earth, and
> Primordial Air developed into the terrestrial atmosphere.

The 3 Primordial Elements then expanded into another direction to bring into existence the Cycle of Time, symbolized by the year, and in which the Ether gave rise to heat; the Water to cold; and the Air to moisture.

Finally, the 3 Primordial Elements expanded into a third direction (see diagram) there to create Man in whom:

> Primordial Fire formed the head,
> Primordial Air the breast and organs of reproduction; and
> Primordial Water, the body.

Thus, from the 3 Mother letters symbolizing the 3 Primordial Elements, God created:

> The Macrocosm or Universe,
> The Cycle of Time, or Year, and
> The Microcosm, or Man.

We should note that the created things belonging to what we call the Year ... are in fact sensations which, to be perceived, depend on Time. For example: there is no such thing as instantaneous heat. To exist and be perceived, heat must exist in time.

Each of the stages of creation, developed from the 3 basic Elements, illustrates the Trinary Law ... because in each case two opposite Elements are held in equilibrium by a third one, which balances them. Thus: the Air of the atmosphere unites and reconciles the Fire of Heaven and the Water of the Earth. The Breast unites the Head to the Body. Moisture proceeds from the union of Heat and Cold.

In the three worlds thus formed, there were two further stages of evolution:

> The first symbolized by the 7 double-letters, representing the major antitheses of life: Beth, Gimel, Daleth, Kaph, Peh, Resh & Tau. The oppositions are (in English): Life/Death, Peace/War, Wisdom/Foolishness, Wealth/Poverty, Beauty/Ugliness, Fertility/Sterility, Dominion/Dependence. Thus, in the universe were formed the 7 Planets; in the year the 7 days of the week; and in man the 7 gates of the kingdom. (2 eyes, ears, nostrils and one mouth.)

> Finally, in each world a further and last development took place with a stage symbolized by the 12 simple letters of the alphabet ... and thus were formed in the world the 12 constellations of the zodiac; in the year the 12 months; and in man 12 organs. (2 hands, feet, kidneys, the gall, small intestine, liver, esophagus, stomach and milt).

We see therefore in which way the World, the Year and Man were created in 32 mysterious steps. (22 letters + 10 numbers). The process of creation seems to stop there ... but the Ietzirah implies that evolution goes on still further by the permutation of all the above terms. We shall not pursue this subject which goes beyond our goal.

The Sepher Ietzirah closes with these words: "When the Patriarch, Abraham, comprehended the great truism, revolved it in his mind, conceived it perfectly, made careful investigations and profound enquiries, pondered upon it and succeeded in contemplations, the Lord of the Universe appeared to him, called him his friend, made with him a covenant of the tongue, and the covenant between the ten toes of his feet, which is the covenant of circumcision, and said of him: 'Before I formed thee in the belly, I knew thee.'" Search where you will, you shall hardly find a more beautiful statement than this ... and it is true, every word of it. This concludes a brief study of the Sepher Ietzirah. However arduous or even perplexing the subject, this short review should have supplied you with a framework which will greatly facilitate our study of the Book of Man when the time comes. The Sepher Ietzirah is a very small, very inexpensive book and all students of the esoteric should have a copy. It must be studied. As a textbook you will find it invaluable. As a guide, companion and a constant friend on the journey through life, there is none better.

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The following questions, which Man has asked himself for ages, were first set down by Isaac Myer. A few months ago they would, no doubt, have been very perplexing to you. Now, however, we believe you may be able to consider these questions in a much more mature way. Do not just casually read through the following. Go through it slowly and carefully, endeavoring to answer the questions:

"How are we to grasp and represent to ourselves the transition and connection of the Infinite and the finite ... the Invisible with the visible ... and Spirit with matter?

How proceeded from Unity, the multiplicity? From a pure Intelligence ... a so different, varied and material many?

In what position does the Creator stand to the created, ... so that we can rightly speak of the Providence and world—government by the Deity? ... notwithstanding the infinite abyss between them?

How correctly can any name be imputed, any attribute ascribed to, or any imagination portray any idea of the Deity?

How is the idea that Man has been made in the similitude of Elohim (God) consistent with Man's weakness and faults?

How, with the conception of a perfect, just and merciful Deity, can be reconciled the existence of the imperfect and the evil? What was the Divine intention through the manifestation of creation? It asks: Is the universe made of nothing, or out of an eternally existing original subtle matter, which may be thought of as the no-thing?

Was the Deity before the universe, and eternal? Has the Deity, as a complete Being, through the inclination of Its will, created the Universe? If so, can the Deity be considered perfect, ... for has not something arisen from It?

If the Will of the Deity did not emanate or create the universe, then we come to chance, which is contradictory to the wisdom shown in and throughout all the works of nature. Is the Deity All-knowing? Does the Holy One know before the birth of men who are to be virtuous, and who will sin?

Why does the Deity permit sin and evil? If the Holy One is the All—good, why is there evil?"

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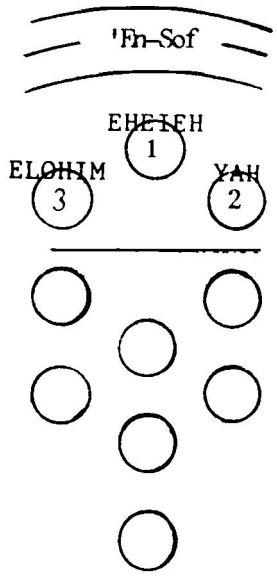
LECTURE #45
QABALAH (CONTINUED)

Dear Brothers ~ Sisters:

We are proceeding into our study of the Qabalah ... so that we may move right along and avoid unnecessary delay, we give below in concise for,, some information which you must study and understand, so as to inculcate the substance of the next Liber (#15).

The Oabalah, as you have come to know, was the main compendium of Jewish esoteric thought. If differs from the exoteric teaching given out to the flock by the Rabbis. In a later lecture we will discuss why this was (and is) so. The authors of the Old Testament Books were Qabalists, as was also Jesus. Qabalistic teachings are spread throughout the New Testament ... the Book of Revelations is a Qabalistic classic.

Give careful study to the following:



(1) The "God" of the Bible ... the Creator God … is a limited God. He is not the Absolute God. The Absolute God is not mentioned at all in the Bible. The God of the Bible is subordinate to a yet Higher, Limitless and Unknowable God. This Higher God … The Absolute ... is called by Qabalists: 'En-Sof'.

(2) The Creator God of the Bible is Eheieh. On the Tree of Life, He is at Sephirah #1, Kether, Crown. Yah, or Jehovah, (I.H.V.H-Tad, Heh, Vau, Heh) is at Sephirah #2, Chokmah (Khawk-mah), Wisdom. Elohi, is at Sephirah #3, Binah (Bee-nah), Understanding.

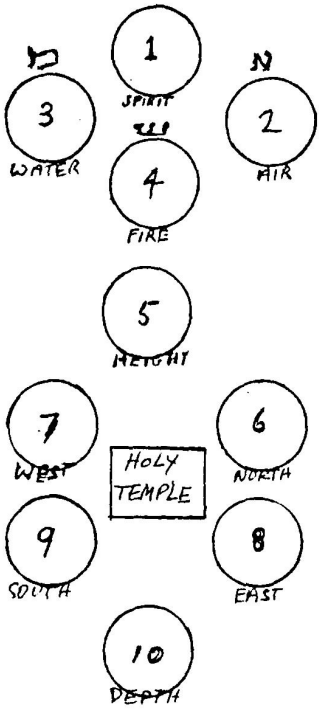
(3) These Three Sephiroth: #'s 1, 2 and 3 ... are considered to be a Unity ... a Trinity acting in Unison ... Collectively, this Trinity is sometimes called "The Deity" or, "The First Cause".

(4) Ibis First Cause, however, is NOT the Absolute God. The true, transcendent God, is referred to as the 'EN-SOF and is indicated on the Tree of Life by three curved lines above/behind Kether. The 'En-Sof is Illimitable;

Unknowable; without Will, intention or plan, and may only be described as what He is not. Thus He is neither this, nor that, nor anything the human mind can possibly imagine or envisage. In other words, He is beyond comprehension. For this reason He is called the No-thing ... because there is Nothing we can know about Him.

(5) The Universe is not the result of creation having come from nothing ... for from nothing, nothing comes. (Ex nihilio nihil fit*).* The universe is the result of an operation performed by the emanated attributes ... or Agents ... of En-sof. The Sephiroth, as this ward is understood to mean, indicates "qualities", "attributes" or eminations of the Divine, i.e. various phases in the manifestation of the Divinity which proceed from and succeed each other.

SEPHER IETZIRAH
DECADE OUT OF NOTHING
CONVENTIONAL PATTERN
DIAGRAM 1



SEPHER IETZIRAH
DECADE OUT OF NOTHING
THREE-DIMENSIONAL PATTERN
DIAGRAM 2

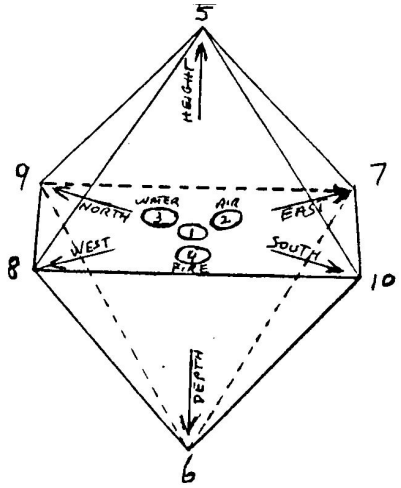
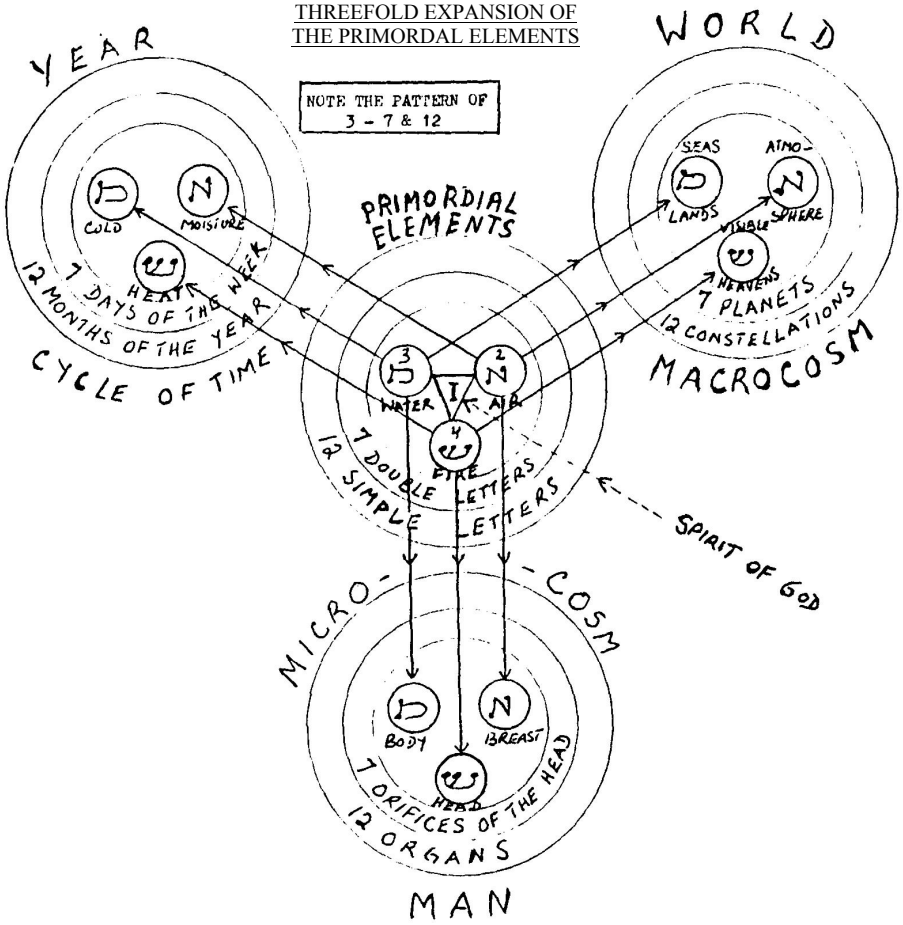


DIAGRAM 1
If we examine this diagram and follow the text of the Ietzirah, we shall see that it is arbitrarily drawn and that, being two-dimensional, it has been necessary to alter the sequence of the last six numbers. 6 should represent Depth instead of North etc.

DIAGRAM 2
Nos. 5,6,7,8,9,10, represent the six directions. The circles are two-dimensional i.e. flat, without thickness or substance to underline the abstract nature of the creative elements.

SEPHER IETZIRAH

THREEFOLD EXPANSION OF
THE PRIMORDAL ELEMENTS



FROM OUR MEMBERS:

REPORT ON ''VIBRATIONS''

These are some thoughts on "vibration." We are told that everything in existence is in a state of vibration. This suggests to me that all things have a negative and positive aspect. According to the dictionary ... vibration is something moving to and fro, or up and down, etc.. Right from the beginning of things, then, we have DUALITY. What is it that makes any substance move up and down and to and fro … if it is not a negative and positive aspect acting and reacting to each other and in everything? Is this positive—negative (these are just names we give to describe opposite conditions) aspect of everything, and the resultant action that occurs ... the cause of all life and all activity? Is anything ever just positive, or just negative? Wouldn't such an object have no activity and therefore no life? Wouldn't this imply "death"? And if God is eternal and does not and cannot cease to exist, then it seems to follow that there cannot be such a thing as "death" or a state of "no activity" … or a state where positive and negative are both not present and causing vibration.

It may be my ego ... but I find it quite pleasing just to think that there is really no such thing as "death" and that it cannot be. It forces me to rethink many concepts about "life".

We are told that all there is, is God ... and that God is "mental" in nature. When I think about this, I seem to form a picture of God, HIMSELF, so to speak, as being in the "center" and everything that exists beyond that center is HIS mental creation and it all revolves around HIM. We can liken this to the shape of a phonograph record

Cod is where the spindle goes through the record and HIS creation extends out in spherical form around HIM much like the grooves or tracks go "out" from the center of the record.

The mental energy or substance that God sends out to create this creation of His and keep it "alive", keep it existing, is energy formed of His own substance ... and the force that makes this energy move and give life, and have life, is the vibrational aspect it has.

In my mental picture, the further this energy being sent from God moves away from God, or the further it gets from the center of the record, and the closer it gets to the edge of it, the lower the speed at which this substance of God vibrates.

I seem to sense that earth and the physical world (the Qabalistic World of Assiah) is the final point in the outward extension of this substance. We are like that small part of the record where you first put down the stylus to play the first track. Once the substance of God reaches here, the vibrations have become reduced tremendously … probably more than we are capable of comprehending.

Now: what lies between here and God in the center? How vast an area is this? What experiences are those having who find themselves there? What do we have to do to be able to experience those planes and states of consciousness? Being there would seem to imply that our beings and our mental energies would be vibrating at a much higher frequency. I often wonder ... do we have to raise our present selves, or is a part of us already there? If so, are we out of touch with ourself?

If we are consciously out of touch with ourself, are we subconsciously in touch with ourself? Questions to ponder!!!

At this point I can't really begin to comprehend how the only "real" difference between my thoughts, my physical body, the car I drive, the food I eat ... is the rate at which the substance of God

is vibrating in this infinite creation of His. Although I cannot quite comprehend how I quite definitely feel I comprehend that it is.

(By one of our members).

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A thought—form manifests on this plane
in accordance with Natural Law ... it needs tending
to and nurturing like a seedling: It takes time,
care, weeding, watering, fertilizing, and etc..

(By one of our members).

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My concept of the term "Magnum Opus" (Great Work) gives me a solid foundation onto which I feel that I have the working tools to improve myself physically, mentally and spiritually.

The mentalism of the Absolute created man, the .male and female, united in the habitat of the Creator — The Word, the first begottan Son of God. When we seriously study the Holy of Holies of Hermeticism and the Lesser Mysteries and practice it with reverence, we enter into Oabalah and learn that the Great Work, The Magnum Opus, is the UNIVERSAL MEDICINE. It is the medicine of the Soul. We learn that the worlds, Spiritual & Physical … are of one unit.

The Prima Materia of the Magnum Opus is in the superior world of enthusiasm and activity; in the intermediate world of intelligence and industry, and in the lower world of labor and science.

Science is the Salt, Sulphur and Mercury, and becomes The Universal Creative Principle of Life, the Azoth of Alchemists. Alchemically, salt comprises Will and Wisdom. Sulphur comprises the principle of Love. Invisible Fire and Mercury comprise the Astral Light … the principle of Mind ... the Spiritual Quintessence of all things.

Salt corresponds to earth. Sulphur corresponds to Fire; and Mercury corresponds to Air and Water.

The Great Work consists of this: the creation and recreation of man in and by himself through which he gains full control of himself, his faculties, potencies and powers, enabling him to regulate and control the present, and arrange and fix his future. It gives him complete liberty of WILL, and enables him to function in the powers of AZOT and further gives to him who triumphs, the power to wield the Universal Magical Agent, Prima Materia. The Hermetic Art, Spiritual and Material, is explained on the Smaragdine Tablet. The Universal Magical Agent is the Secret Fire; the Unseen Parent of the Sun that can be found within each living thing.

By one of' our members.)

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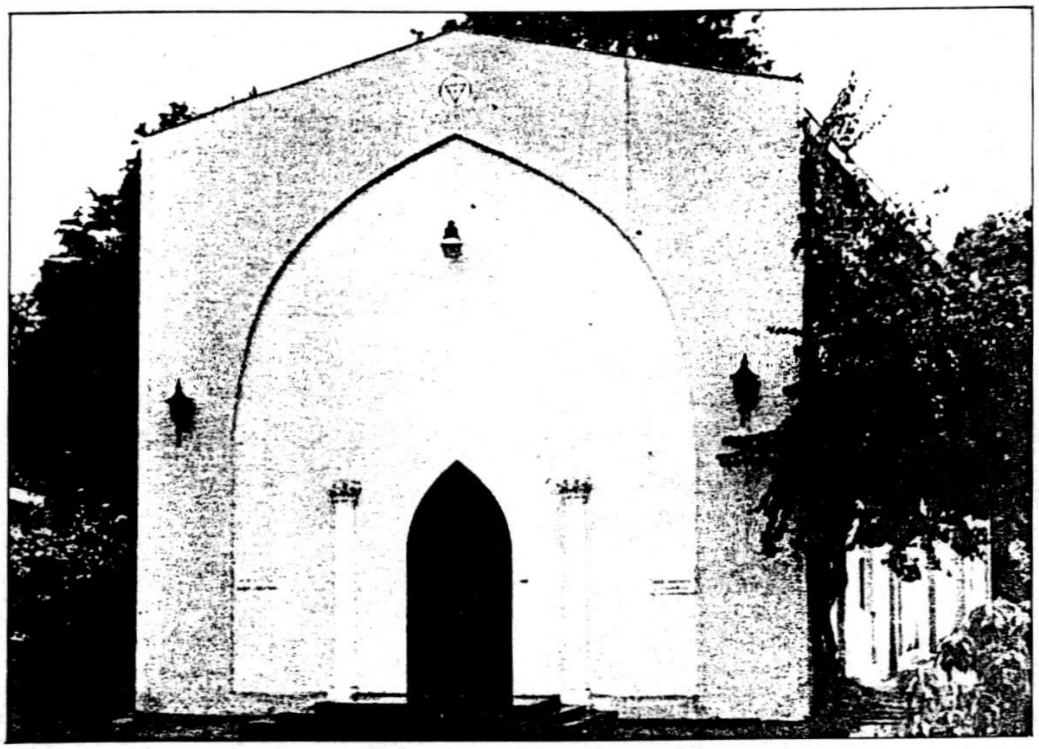
(Note to students: this last paper is in reference to a report sent by a member on Alchemy. The lectures on Alchemy are presented a little further on in the curriculum.)

Custodes
Morum
Sacrorum

I. C. E. S.

Worthing 31W
Barbados
West Indies



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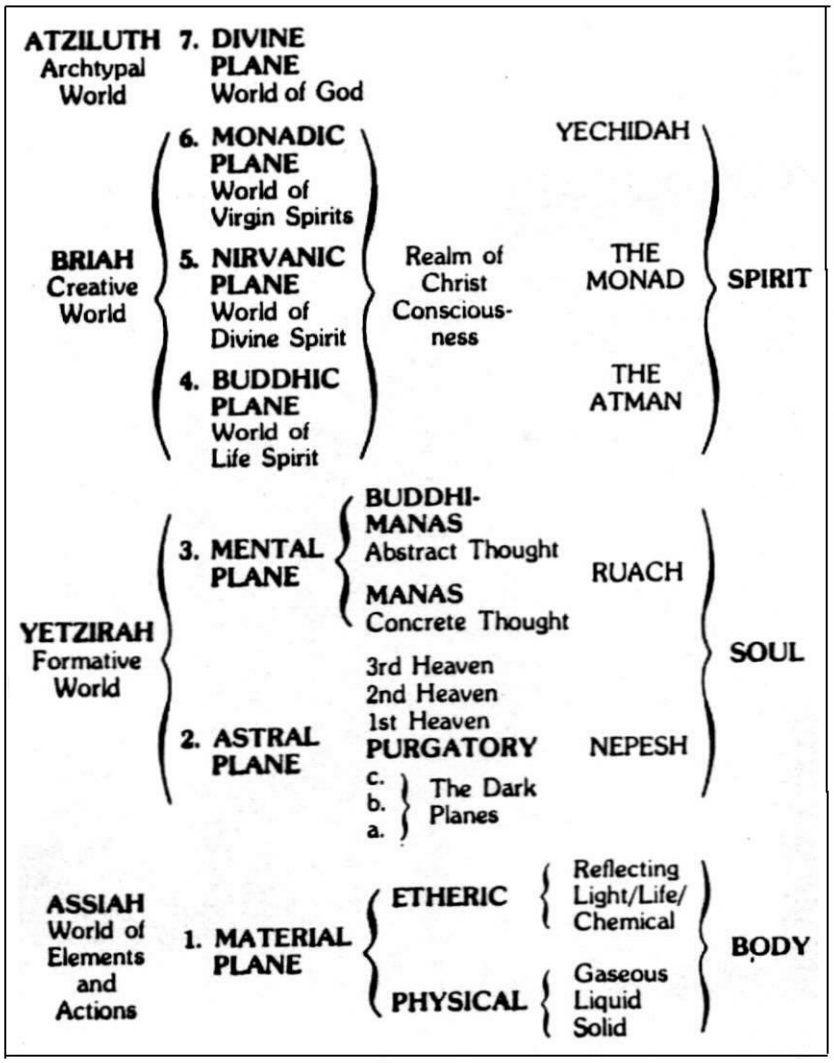
These diagrams relate particularly to Supernumerary Lecture #15

4 WORLDS 2 PLANES 3 VEHICLES



SEVENFOLD MAN

Rose+Croix		Theosophy
[E] Divine Spirit	-1-	Buddic Atma
[C] Life Spirit	-2-	Mind, Higher Manas
[O] Human Spirit	-3-	Lower Desires, Kama Rupa
Mental Sheath	-4-	Lower Mind, Kama Manas
Astral Body	-5-	Astral Body
Etheric Body	-6-	Vital Principle, Prana
Physical Body	-7-	Physical Body

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THREEFOLD DIVISION OF MAN

Martinist		Christian
Ame	-1-	Spirit
Plastic Envelope	-2-	Soul
Physical Body	-3-	Physical Body

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All occult schools define several planes or regions interior to our visible realm. The Rose+Croix and Theosophy both use a Sevenfold system. They are know under Two systems of nomenclature:

ROSE+CROIX		THEOSOPHY
The World of God.	-1-	ADI, the Divine World, MAHAPARANIRVANIC, or World of God.
The region of Virgin Spirit.	-2-	PARANIRVANIC or ANUPADAKA, the Monadic World.
The region of Divine Spirit	-3-	ATMA, the NIRVANIC or Spiritual World.
The region of Life Spirit.	-4-	BUDDHI, The Intuitional World.
The region or plane of Concrete Thought, the plane or Focus of Mind, and the region or plane of Abstract Thought.	-5-	MANAS, DEVACHANIC and higher MANAS, constituting the lower, middle and higher subdivisions of the Mental World.
The lower and higher divisions of the Astral World.	-6-	PRANA, the lower or KAMA MANAS, constituting the lower and Higher regions or subdivisions of the Astral World.
The Chemical and Etheric regions of the Physical World.	-7-	STHULA SHARIRA, the chemical region of our world, in the Grades of solid, liquid and gas, the LINGA SHARIRA, the Etheric region of our world in which are found the chemical, life, light and reflecting others.

LIBER 15

LECTURE #46

Dear Brothers & Sisters:

We continue our study of the Qabalah. We have seen that the oldest Qabalistic treatise: the Sepher Ietzirah spoke of "the Decade out of Nothing" and described the emanations which issued from the No-thing.

#1. The first emanation was the SPIRIT of God.

From this #1 issued forth:

#2. Creative AIR, from which issued

#3. Creative WATER, from which issued

#4. Creative FIRE, or Ether.

These four Potentialities then expanded in 6 directions: Up, Down, East, West, North and South. Thus we have the Decade out of Nothing.

From the Sepher Ietzirah, the Zohar and other Qabalistic works developed and here the emanations were diagramed in a slightly different pattern, which became known as the Tree of Life.

Both the "Decade out of Nothing" and "the Tree of Life" issued from the No-thing. Let us now study the No-thing, or 'En-Sof, (also sometimes written Ain Soph).

In principle, at the root of being, is the ABSOLUTE. This Absolute cannot be conceived of, and anyone who tries to define It only distorts It by giving It limits. In other words, it is quite impossible to say anything about this Absolute since it is quite beyond Man's comprehension. Because it is Limitless, any description of any kind imposes a limitation — even if we try to use words, which convey the idea of limitlessness or infinity. As Eliphas Levi wrote: "A God defined in a finite God."

This God, the 'En-sof, the Absolute, is not mentioned at all in the Bible. The appellation 'En-sof is formed from the two Hebrew words EN meaning 'without' and Sof or Soph, meaning 'limit' or 'end'. This, then, is the 'En-sof ... the limitless mystery of Divine Thought, the center of all, the Cause of Causes, and the secret of all secrets ... where the essence of all potentiality resides. It is ineffable, not to be described. It is beyond definition, utterance, conception and comprehension, beyond all terms we may apply to It. It is Nameless, Secret, Concealed, Holy beyond Holiness and outside the range of all thought. It is unknown and unknowable and Its ways are past finding out. Silence can best describe It.

The God of the Bible ... who speaks to his creatures and shows compassion, and practices justice ... is It as It reveals Itself to others. Only this aspect of Divinity is named, (in English): He, Thou, Lord, etc.. The ABSOLUTE is mostly referred to as IT.

Let us have a quotation from Moses Cordovera, a 16th Century Qabalist, on the Absolute, or En-Sof:

> "First, one should know that the (Absolute) Creator, 'En Soph, is ONE and there is no second to Him. He is the ultimate Cause. When He is spoken of as 'ONE' it is not the numerical one that is meant. For He cannot undergo any changes or substitution. He cannot be described nor can He suffer increase. The term 'One' is used of Him as an illustration or analogy. The numerical one stands apart. The beginning of every number, it contains potentially all other numbers and it is present in actuality in all numbers. It is on this analogy that the term one is used of God for He is actually present in all things ... all things exist potentially in Him and He is their cause. Like numeral one He does not suffer change by addition or subtraction. His existence is necessary (not contingent) just as the numeral one is necessary in counting, for without it no number can exist but it exists without any other number. So God fashions and creates all things, sustaining all His creatures, but the destruction of the world would not involve the destruction of its Maker for He requires no other being. If all existing things were to cease, this would not involve His cessation for He is self-existent and requires no place for His existence. All theologians are agreed an this."
>
> "One must know that it is inadmissible to use the expressions 'blessed', glorified', 'praised' and the like of the En Soph, the supreme King of Kings … for He cannot be blessed, glorified or praised by others, but it is He who blesses, praises and glorifies, sustaining all from the first point of emanation to the lowest point, from the horned buffalo to the brood of vermin, and before the creation He had no need of emanation, as is well known. When He hides Himself in the recesses of His Holy and Pure Perfection, no letter, dot or picture can represent Him. For no illustration by picture, letter or point may be postulated of the Crown, how much less of the Source of emanation, the supreme King of Kings. Of Him nothing may be imagined, or postulated, or spoken of, neither justice or mercy, neither wrath or anger, neither change nor limit, nor process nor any quality whatsoever, neither then before emanation took place nor now after the process of emanation."

Because nothing can be known of the 'En-sof, It is also called the No-thing.

The Zohar expressly distinguishes between two planes, both of which represent God:

> FIRST: A primary plane, the most deeply hidden of all which remains insensible and unintelligible to all but God Himself, the En-Sof.
>
> SECOND: Another plane joined to the first, which makes it possible to know God ... the plane of His attributes.

We must immediately recognize there, the two Martinist Astral Worlds, so perfectly depicted in our Martinist Pentacle by the two interwoven triangles. The DARK triangle, pointing DOWNWARDS, represents the dark nature of EN-SOF, the Unknown and Unknowable; and the WHITE triangle, pointing UPWARDS, represents the lower Astral World, first seen as Astral Light. You see now that it is not by an accident that the DARK triangle of the Martinist Pentacle points DOWNWARDS.

Let me re-capitulate: The Qabalists draw a distinction between God as He is Himself, and God as He is revealed to His creatures. These two (so to speak) worlds or planes … in reality form one, in the same way, to use a simile from the Zohar ... as the coal and the flame; that is to say, the coal exists also without the flame but its latent power manifests itself only in its light.

Cod's mystical attributes are such worlds of light in which the dark nature of En-Sof manifests Itself.

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LECTURE #47

Dear Brothers & Sisters: Greetings!

You now have a fairly clear understanding of the Qabalistic conception of the ABSOLUTE, the En-Sof, the No-thing. As we have already stated, we do not propose to go deeply into Qabalistic philosophy, our intention is only to glean sufficient insight into this profound doctrine as will enable us to understand WHO we are, and WHERE we are, so that we might place our feet firmly on the Path of Return. Brethren wishing to take up an in-depth study of the Qabalah may do so on their own ... there is plenty literature on the subject available from religious and esoteric bookstores.

Tonight we will consider the emanations of the En-sof, the Sephiroth. Before leaving the subject of the En-Sof however, there is still a little more which needs to be known.

The Qabalists, in fact, recognize three planes of un-manifestation, or negative existence. In Liber 14, you will recall the diagram of the Tree of Life diagramming the En-Sof. Of these planes of un-manifestation, the first is called AIN, meaning here, Negativity. The second plane is that of EN-SOF, Limitlessness; and the third is EN SOF AUR, the Limitless Light. The term "EN-SOF" often refers to all three planes, taken collectively together.

Now, according to Isaac Luria (1533—1572), whose writings gave birth to modern Qabalism, the Infinite Being, En-Sof, retreated from the arena of the universe, contracting into Himself, and left behind Him ... an emptiness. It was by this retreat of En-Sof from infinite space into an infinitesimal monad of pure energy, that the world comes into being. If the En-Sof had not contracted into Himself there would have been no space for the activity to take place that is recorded in Genesis. The Hebrew Qabalists said every manifestation, great or small, is begun by the concentration of the Living Light, AUR, upon itself, at a point within itself. In order for a creation to be possible then, there must first be a contraction, a concentration of all energies at a center.

The world comes into being only after this contraction. It was then that the En-Sof sent forth a beam, an emanation of Himself into space. It was on the "surface" of that space that the first spark was struck. "And God said, Let there be light:" Genesis 1:3. This "light" is Kether, the first Sephirah.

The word "Sephirah," singular of "Sephiroth," simply explained ... means "numbers," from the Hebrew root meaning "to count," but it is used as "qualities," "attributes" or "emanations" of the Divine. The Sephirotic emanations are ten fundamental attributes of God, ... which are at the same time ten stages through which the Divine Life pulsates back and forth. MacGregor Mathers, renowned Qabalistic scholar says: "All bodies have three dimensions, each of which repeats the other (3 x 3); and by adding thereto space generally, we obtain the number 10. As the Sephiroth are the potencies of all that is limited they must be ten." Paul Case, another well respected Qabalist says: "In the Master Pattern are ten steps because the human mind is so constituted that these ten aspects of One Reality include all intelligible conceptions. This is because the human mind is itself an image and likeness of the Divine Mind, which thinks of itself in these ten ways. All versions of Ageless Wisdom, Eastern and Western, agree on this."

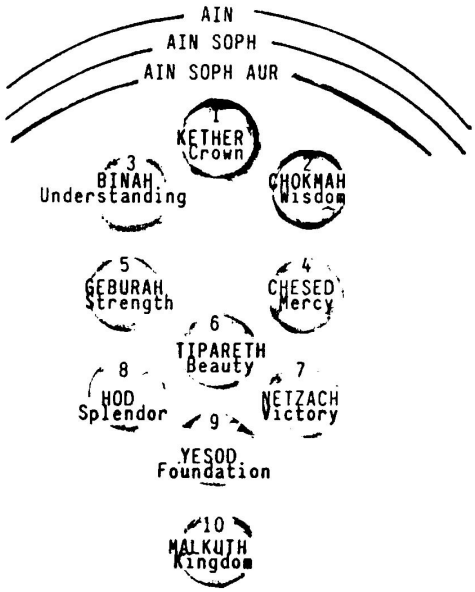
Let me quote Moses Cordovera on the emanation of the Sephiroth:

> "One should know that the EN SOPH produced His Sephiroth and caused them to emanate, to emerge as ten etheral emanations, in the form of thought which were of His essence, united with Him and forming a unity. These Sephiroth are the souls of which the ten Sephiroth mentioned by name are the garments. These are the instruments of the aforementioned essence and to these apply justice, mercy and the other attributes which cannot be applied to the 'EN-SOPH …
>
> … These Sephiroth contain His deeds. They are the Ten Words by which He works, the instrument He uses for the actions He performs in the lower worlds that are separate from Him. But in fact His essence and His being are dispersed through the Sephiroth. They are ten in number, not nine or eleven, neither more or less, for thus it was decreed in His Divine Wisdom. He knows the purpose for which they were emanated requires this perfect number and cannot be achieved by any greater or lesser number. This applies not only to the qualities themselves but to all their ramifications. Even when six or four of the Sephiroth are spoken of separately this means only that they are revealed according to the secret of the six or the four but in totality they are still ten."

As it happened, then, ... from that Unsearchable condition which is above any consciousness, by a mysterious operation, the Uncreated Will moved forthward and certain manifestations or relations of the ABSOLUTE became established, and by a kind of flowing forth or emanation, the Sephiroth were produced.

Here are the names of the Sephiroth and, very briefly, some of the attributes of each:

#1. KETHER, the Crown, the "supreme crown" of God; it represents the first impulse of EN-SOPH which sets in motion the process of becoming revealed. It is also known as Primum Mobile or First Swirlings. It represents the beginning of things, for this Sephirah symbolizes that form of the Creator that is Alpha and Omega, the beginning and the ending. It indicates all first principles.



#2. CHOKMAH, Wisdom, Absolute Wisdom. It is the upwelling spirit of Kether in positive action, a source of energy, in particular masculine, life-giving energy. It is sometimes called The Father. (The Zodiac)

#3. BINAH, Intelligence or Understanding, Absolute Understanding, where the details of all created things are actualized in Divine Thought. It is sometimes called The Great Mother, and it represents the feminine form-making principles .. .(whereas CHOKMAH represents the masculine force principles.)(Saturn)

These Three Sephiroth make up the Supernals, the Holy Upper Trinity, the Upper World. This is the most important of the three triadic divisions of the Sephiroth for it symbolizes the dynamic function of a thought process anterior to the world. It represents, in other words, the thought process of God. This Trinity is also called Deity.

The next seven Sephiroth are called the Lower World.

#4. CHESED, Mercy, First Day **(Jupiter)**, the Love of God, i.e. the flow of Divine Grace through which the creation is effected, but this grace is too rich and prolific on its own; its superabundance must be controlled and confined if finite creatures are to exist. The Divine Light must be screened from view if it is to be endured. This limitation is brought about by the fifth Sephirah ...

#5. GEBURAH, Justice or Strength, Second Day **(Mars)**, the Power of God chiefly manifested as the power of stern judgment and punishment. The source of divine justice and control. Chesed, Mercy, #4, and this Sephirah Power/Justice, complement each other ... Power limiting the abundance of Mercy; Mercy tempering the seventies of Power. The fusion of Mercy & Power results in …

#6. TIPARETH, Beauty, Third Day (**SUN)**. To this Sephirah falls the task of mediating between the two preceding ones, for beauty consists of the harmonious balance between stark severity and sweet sentimentality. In Qabalistic thought, the Divine Power is necessary for creation. It is only when man by his deeds disturbs the balance among the Sephiroth that the quality of Power becomes unbalanced and isolated ... and this results in the existence of evil. This Sephirah is the center of the Tree, and to it is attributed the Sun which is the center of our Solar System and the giver of all life. When the Tree is used as a symbol for Man, the Microcosm, it corresponds to the heart … the circulator of life and the organ of feeling. This Sephirah is the Christ Center. *(Remember that the Sephiroth, when considered microcosmically, are qualities or forces acting within one's psyche.)*

Sephiroth 4, 5, & 6, make up the second triad on the Tree.

#7. NETZACH, Victory, Fourth Day **(Venus)**, is at the base of the Pillar of Mercy and represents the creative imagination. Under its dominance falls the emotions and the arts.

#8. HOD, Splendor. Fifth Day **(Mercury)** It is at the base of the Pillar of Severity. It represents the image making ability of the mind. Under this Sephirah come books, learning, communication, the art of magic and thought generally.

#9. YESOD, Foundation, Sixth Day **(Moon)**, the basis, the source of all active forces. It has to do with rhythm, organic growth, fluctuation, tides and cyclic change. It also covers the subconscious, psychic and etheric, and the biological functions of life.

These Sephiroth 7, 8 and 9 make up the third triad on the Tree.

#10. MALKUTH, the Kingdom of God, Seventh Day **(Earth)**, represents the creative principle at work in the finite world. Here the divine grace is diffused into the lower worlds to enable them to exist. It is the center for earth and material things. It is closely associated with Kether of which it should be the material expression.

The attributes given here of the Sephiroth are of course very elementary and introductory ... perhaps in the time ahead we will be able to examine the Sephirah individually and have a more complete comprehension.

In Liber 17 we will examine the Four Worlds of the Qabalah.

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LECTURE #48

My Brothers & Sisters:

Dionysius the Areopagite and Apollonius of Tyana, are two of our ancient Brothers whose lives exemplified in many ways, the philosophy of what most of us have been taught to call pagan. In many ways it is most unfortunate that we have been wrongly taught regarding those times, especially so ... since much that we have come to regard as the deepest spiritual doctrines of Christianity were in truth teachings brought into so—called Christian Theology from older sources. Much too, that was later discarded as formal church doctrine ... was preserved by the mystics ... who recognized that without it, Christianity would be poor indeed.

We must understand then, that the Gnostics, although they were persecuted, and their right to be called "Christians" disputed ... they were following a genuine tradition ... and in spite of persecution, contributed to Christianity those deeper teachings which gave it life.

G.R. S. Head, in Fragments of a Faith Forgotten, writes:

> "If we look back to the evidence of the first two centuries of our era ... for an understanding of the actual state of affairs ... instead of one church and one form of faith, we find innumerable communities and innumerable modes of expression ... communities united for the living of a Life, and systems striving to express the radiance of a Light ... So, far from finding the sharp divorcement between science (or philosophy) and religion (or theology) which has characterized all later periods of the Christian era up to our own day, it was the boast of many of these communities that religion was a science; they boldly claimed that it was possible to know the things of the soul ... as definitely as the things of the body; so, far from limiting the illumination they had received to the comprehension of the poorest intellect, or confining it to the region of blind faith ... they claimed that it had supplied them with the means of formulating a world—philosophy capable of satisfying the most exacting intellect. Never, perhaps, has the world witnessed more daring efforts to reach a solution of the world-problem ... than were attempted by some of these mystic philosophers and religio-scientists. They strove for the knowledge of God, the science of realities, the gnosis of the things-that-are; ... wisdom was their goal; ... the holy things of life their study."

It is evident then, that except for a certain fundamental agreement on a Principle, or Creator, which brought forth the universe by a series of emanations and a system of duality, Gnosticism presented a body of speculation and enquiry, rather than a body of belief.

The esoteric teaching was in the nature of secret wisdom, or explanation by means of which all diversities of opinion could be reconciled. Had the early Christians been able to appreciate this fact, the chief point of contention or disagreement between them and the Gnostics would have been removed.

According to the Gnostics, mankind lives in spiritual darkness and this is the cause of error and ignorance. Salvation therefore lies not in faith but in knowledge. Salvation was therefore delivery from the sin of ignorance by means of a mystical knowledge, or saviour. Of this saviour, they spoke in cryptic or poetic fashion.

What was spiritually true to them ... had no need of historical justification. The Christians, on the other hand, lacking the inner explanation, could only be satisfied on the basis of a saviour who was a historical figure. That the Christians eventually won, and succeeded in forcing the acceptance of a personal saviour as a historical figure ... was to prove a shallow victory ... for it meant the creation of a veritable Procustean bed *into which all teaching had to be made to fit so that it could be believed as historically true.* We have already seen in an earlier Liber, a quotation from Father Origen, who was there in the early days of the Christian Movement, that SOME of the incidents recorded in the scriptures were historically true ... but not all. When the church decided that all scripture had to be accepted as historically true ... this led to the acceptance of allegory and legend as historical fact ... and the substitution of faith and belief for mysticism and philosophic reason.

On the question of whether Jesus was a historical or a mythical figure, the esoteric tradition definitely holds that he was historical ... but whether his name was Jesus, Jonas, Joshua, Ieschouah, Iesous, or some other name, may be questioned. The known facts of his life are meager in the extreme; the English theologian and New Testament scholar Burnett Streeter has calculated that, setting aside the 40 days and nights in the wilderness (of which little is told), all that is reported to have been said and done by Jesus in all the four gospels could not have occupied more than three weeks. On the other hand, Saint John, perhaps a little over enthusiastically, ends his gospel by saying that Jesus said and did so many things that if all were to be written down, "I suppose that even the world itself could not contain the books that should be written." (John 21:25)

Certain esoteric brotherhoods accept that Jesus and the apostles are links in their chain ... and this is why the passing on of the spiritual breath (John 20:22) can never be passed on via a "postal initiation" (!) Such an idea as a "postal initiation" as practiced by a wayward organization is not only ludicrous but shameful.

Now ... one of the Gnostic writers whose views were highly prized, was Dionysius the Areopagite. All that is actually known of him has had to be deduced from the writings themselves. He shows great familiarity with both the Old and the New Testament. So far as his style and trend of thought are concerned, he seems to have been well acquainted with the Neoplatonic philosophers, — Proclus and Plotinus especially, and the work of the Church Fathers as far as Cyril of Alexandria.

Dionysius' chief interest for Martinists will, undoubtedly, be his work on the Celestial Hierarchy, his second treatise. He taught that as a mighty root sends forth a multitude of plants, which it sustains and controls, so all created things owe their origin and preservation to the all—ruling divinity. He catalogs these Divine Emanations, calling them choirs and considering them, when taken together, to constitute a Celestial Hierarchy. These choirs he divides into three triads, giving them descriptive names drawn from the canonical books.

(At this point of the studies, all students should have drawn a large diagram of the Tree of Life and should be plotting the information given from lecture to lecture, on the Tree. The choirs follow the three triads of the Tree. Mark them down on your chart.)

The first choir is composed of Seraphim, Cherubim and Thrones.

The second choir: Virtues, Dominations and Powers.

The third choir: Principalities, Archangels and Angels.

(You will notice that the Angels fall at Sephirah *9*. In the scripture we read that man was made "a little lower than the angels". Man stands at Sephirah 10.)

The writer of these speculations has been considered to be that same Dionysius the Areopagite mentioned in Acts, Chapter 17, who became interested in the reasoning of the Apostle Paul and identified himself with the Christian sect. Leaving the simpler aspects of the new teaching to be

expounded by others, Dionysius, true to his earlier mystical training, sought to set forth deeper matters for Christians.

Like Apollonius of Tyana and many others in the first centuries of Christianity's development, Dionysi us thought of Christianity *as being a restatement of mystical truths in terms more understandable to the uninitiated rather than an altogether* <u>new</u> *doctrine out of harmony with the old.* He felt the deeper significance of the popular movement, was to make the old doctrines clearer. The fact that his writings met with such favor is evidence that his views were the traditionally accepted ones.

It is true that outside of the Mystic Orders, the ideas of Dionysius, in later centuries, became looked upon as idle speculations that were vague and somewhat confused. This, of course, was because the unifying mystic viewpoint had become submerged in other speculations and because faith and belief had become more important than knowledge and understanding. Let us see how this happened:

With the gradual growth of the Church as an <u>organization</u>, it was decided that Christianity should be developed as a system of <u>belief</u> designed to appeal to the common man. Many of the teachings of the older schools of traditional mysticism therefore had to be modified and brought down to the level of simple explanations that could be understood by everybody.

It was decided, for one thing, to organize Christianity in such a way that a body of belief could be transmitted by a priesthood and everything thought necessary to salvation could be given either through ritual or open instruction. The <u>RITE OF INITIATION</u> and the esoteric advancement, *which was part of the tradition* <u>WAS RESERVED FOR THE PRIESTS</u>. Only that which was deemed expedient or aimed at limiting the knowledge of the average communicant to what the priests thought good for him ... was permitted.

Meanwhile, those learned men and mystics who had supported the new movement with the teachings of older schools, and who had risen to high office as Christian leaders because of their knowledge and wisdom ... were now regarded as heretics. Pressure was brought to make them conform to the pattern that was forming … or else to relinquish their offices. Thus it was ... that a turnaround took place ... and in time the old (and genuine) teaching became distorted or altogether lost.

The average Christian, being warned against the writings of those whom the priests disapproved ... and lacking the knowledge of the mystic viewpoint ... was completely dependent upon the priesthood for all that he thought and believed ... unless he was secretly a member of some Gnostic Sect or Mystic Brotherhood.

One has only to remember, as an example, the second Church Council held at Constantinople in A.D. *553* to understand the almost constant threat with which time-honored spiritual teachings were faced. It was at this council that it was decided that the doctrine of reincarnation would no longer be accepted as part of Church teaching. This was not because it was considered untrue ... rather, it was because the Church thought it could better control the actions of the communicants by telling them that final judgment awaited them at the end of this life ... than by letting them continue in the knowledge of eternal and individual justice.

Consider, if you will, what this decision did to the right interpretation of "As ye sow, so shall ye reap."

It was inevitable then that the monopoly by the priests should result in Christianity's becoming a dead form from which the life had disappeared. It was inevitable, too, that Mystic Orders devoted themselves all the more to the preservation and perpetuation of the Tradition and the Initiation ... as well as of every scrap of esoteric teaching that they could.

Without any shame ... the outcome was that orthodox Christianity set itself almost violently against the teachings that had made it vital and valid. Whereas the early Church had drawn its very life from the Mystery Schools of the past ... it nevertheless began to deny its source and origin ... and to declare itself to be the result of a singular and unparalleled intervention of God in the affairs of men. It made into historical fact ... what from time immoral had been spiritual allegory ... and it anathematized and excommunicated all who dared to teach otherwise ... not in the least sparing those in its own priesthood who had risen to their honors because of their previous mystical training. Concomitant with this declaration of tyranny, the Mystic Brotherhoods had to go underground in order to survive.

It is little wonder then, that mystic thought and speculation declined in ratio to Christianity's rise. It is little wonder, too, that the average Christian, even today, is so little prepared to understand and appreciate the viewpoint and teachings that were almost universally accepted in the times now regarded as pagan, barbarous, and unenlightened. He is, likewise, unprepared, to read intelligently the books, which pertain to his religion and, which he considers sacred.

DISCUSSION

If we may trust the work of his translators, a ready example of the mixing of spiritual and historical fact can be found in the Apostle Paul's Epistle to the Colossians. After referring to Christ Jesus as the "first-born of all creation," he continues: "for by him were all things created, that are in heaven, and are in earth, visible and invisible, whether Thrones, or Dominions, or Principalities, or Powers. (Col 1:16)

It is for theologians to argue the exact position in the scheme of creation which Paul intended Jesus to occupy ... for us, the interesting point here is the reference to Thrones, Dominions, Principalities, and Powers. *HOW MANY READERS OF THE BIBLE RECOGNIZE THIS AS EVIDENCE OF PAUL'S ACQUAINTANCE WITH DIONYSIUS AND HIS CELESTIAL HIERARCHY? IN OTHER WORDS OF PAUL'S KNOWLEDGE OF GNOSTIC TEACHINGS?* It is safe to say: very few. And of those few, *how many would be able to understand the reason for it?* Virtually none.

As what we call science became divorced from religion, attention was focused more and more upon the Elemental World and the World of Orbs ... than upon the one called the Empyrean. It is however necessary to know how the ancients thought of the Empyrean World and the Celestial Hierarchy ... if we are to appreciate the value of their teachings. With this we shall concern ourselves when we open the Book of Man.

What is important for us to note and remember at the present time ... is how the traditional mystical teachings were shipwrecked ... how truth was expunged and stifled in preference for doctrines which were found more convenient and expedient.

The true worth of our Order should now be seen. The Martinist Order is an Order of Christian Mystic Chivalry, transmitting the Traditional Initiation to all those found worthy and from which the "average person" has been deprived.

Let us now meditate for a short while on what we have learned tonight and then say a prayer of thankfulness for our Brothers & Sisters of the past, who endured through those difficult periods in the history of the world and who, upon the peril of their lives, have delivered the Order and the Tradition safely in our hands. May you ever be aware of the Sacred Light with which you have been entrusted.

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LECTURE #49

In a previous Liber, you were made aware of the book Theosophic Correspondence, a volume of letters exchanged between Louis-Claude de Saint-Martin and Baron Kirchberger. Following is a letter dated Morat, 25th Oct. 1794, written by Baron Kirchberger to Saint-Martin, extracted from that book, about the experience of the Sage Gichtel and the heavenly Sophia.

> " … I am delighted that you are pleased with the little I have told you of the editor of our friend B. (Jacob l3oehme) His name was John George Gichtel, born at Ratisbon in 1638, of pious, rich, and respectable parents. You have rightly compared him to a general, for he lived and died with his arms in his hand; he not only fought himself, and fought for his friends, but he often mounted the breach for whole nations. His eagerness for instruction was sustained by many favorable opportunities, so that he became, in his time, a distinguished savant. He drew upon himself the hatred of the priests by a writing on the bad state of the clergy in his country; and, as he could not recall this writing, they found means to banish him ignominiously from Ratisbon, after first stripping him of everything. He took refuge in Holland, in the greatest poverty. The priests followed him even in his exile. He was imprisoned, and prosecuted criminally; but his faith and patience overcame everything. He withdrew to Amsterdam, where he made acquaintance with several families in which worth and piety were respected.
>
> It is remarkable that he had knowledge of Sophia, and enjoyed several manifestations of a sublime order, before the writings of our friend B. were known to him. It was the cross which he had carried for his divine Master, and the inviolable attachment which he had vowed to Him from his childhood, which availed him for these favors. Some time after his arrival at Amsterdam, Böhme's writings fell into his hands; they were then exceedingly scarce. The 'Three Principles,' and the 'Seven Forms of Nature,' arrested him a long time, and it was only after being greatly exercised, and many combats, that he fathomed them. Gichtel, although very learned, lost all taste for reading, except the Holy Scriptures, and the works of our friend B. It was by constant practice of his precepts, and after many repetitions, that he came to understand them in their depth. He valued them as much as the Old and New Testament, and thanked Providence, from the bottom of his soul, for having placed these writings in his hands; he never tired of reading, above all, the 47th of our friend's Letters.
>
> Gichtel called prayer the spiritual meat, and reading the drink of his soul.
>
> The nights seemed too long for him, so that he gave very few hours to sleep. He lived nearly always retired, but rarely in solitude; he was acquainted with an estimable family, who, poor as he was, proposed to him a very rich match; but our champion refused; the parents, nevertheless, continued to esteem him and load him with favors.
>
> His residence at Amsterdam was replete with a crowd of events in the sublime theosophic order, which I had rather tell you by word of mouth than by letter.

He formed acquaintance with a widow, a worthy woman, though enormously rich. After she had come to know him well, she frankly expressed to him her desire to be united to him indissolubly, lie esteemed her, and felt even a sort of inclination towards her; but he gave no answer; he withdrew, and remained at home without going out for four weeks, laying the matter before God.

One day, as he was walking in his room, he saw at noon, a hand come down from heaven, which joined his hand with that of the widow. He heard, at the same time, a strong clear voice, which said, "You must have her." Any one else, in his place, would have taken this manifestation as a divine direction, but he soon saw it was only the widow' spirit, which, in the fervency of her prayers, had penetrated the outward heaven and reached the astral spirit. From that moment he gave himself altogether to Sophia, who would have no divided heart; he saw that he was called to the priesthood of the highest order. Without any seeking of his own, he received several letters from several lords of Germany, even sovereigns consulted him; women of all classes sought his acquaintance and his hand; it is remarkable that the prayers he offered for them only added oil to their fires, till Spohia advised him to leave off praying for them.

When Louis XIV, came to the gates of Amsterdam, in 1672, our general made use of his own arms, and drove the foreign troops away. He found, afterwards, in the public papers, by name, the very regiments and squadrons, which he had seen, face to face, when he had pursued them out of the territory of the Republic. Sophia, his dear divine Sophia, whom he loved so well, and had never seen, came on Christmas—day, 1673, and made him her first visit; he, in the third principle, saw this shining heavenly virgin. On this occasion she accepted him as her husband, and the marriage was consummated in ineffable delight. She, in distinct words, promised him conjugal fidelity; that she would never leave him, neither in his crosses nor in his poverty, nor in sickness, nor in death, but that she would always dwell with him in the luminous ground within. She assured him she would abundantly recompense him the sacrifices he had made in having given up for her an alliance with any of the rich women who had wanted to have him. She gave him to hope for a spiritual progeniture; and, for dower, she brought essential, substantial faith, hope, and charity into his heart. The wedding festivities lasted to the beginning of 1674. He then took a more commodious lodging, a good— sized house, at Amsterdam, though he had not a farthing capital of his own, nor undertook anything to make money, nor ever asked a groat from anybody, either for himself or others; yet, as several of his friends went to visit him, he had to entertain them. Sophia had also a central language, without words, without vibration of air, which was like no human language; nevertheless, he understood it as well as his mother tongue; this is what assured him that he was seduced by no external astral, and he trusted it with all his heart.

Thus his vocation was derived from the sublimest source, and he would not have exchanged the poverty of Jesus Christ, which formed part of the dower of Sophia, for all the treasures of the world. All the most hidden mysteries were disclosed to him; his spouse revealed one wonder to him after another, as well in the inward light world, as in outward nature; and he lived more in heaven than on earth. He followed the directions of Sophia in everything, and had no will of his own; from that time he gave himself a sacrifice to be accursed for his brethren, even without knowing them; and all that he asked in his prayers, often even only in thought, was granted. Sophia gave him to understand that, if he desired to enjoy her favors without interruption, he must abstain from every earthly enjoyment and desire; and he did so scrupulously. At the beginning of his union with Sophia, he thought he might rest there, and wanted only to enjoy; she showed him that that could not be,

and that he must fight for his brethren and sisters; that he ought, as long as he remained under the earthly covering, to employ the time for the deliverance of those who have not yet obtained their inheritance and inward repose. Then his desire to have companions in this spiritual warfare increased. He did not, however, seek new acquaintances; all his means concentrated in one — that was prayer. Several people came afterwards to ask for his advice and assistance; amongst them was a learned doctor, named Raadt, who was, both temporarily and spiritually, in a most deplorable condition. Our champion directed him to prayer, and promised to add his own. From that time Raadt's heart was opened to heavenly grace; and as he complained bitterly of an urgent debt of 2400 francs, which took away his rest, Gichtel, although he had nothing himself, procured him, miraculously, this amount. As Raadt perceived that his married state was an obstacle to his advancement, he took upon himself, with his wife's consent, spiritual circumcision. Sophia received Raadt, and all those who came to see her spouse with good intentions, very well; that is, as I understand it, she allowed some rays of her image to fall on the earthly qualities of their souls, which our friend Böhine calls Tinctura Solis. ('Three Principles,' 13,9.) This reception made a noise amongst Raadt's acquaintances; they all praised the sweet condescension of Sophia, and all would adopt spiritual circumcision; so that, in a short time, our Gichtel had about thirty adherents who all promised wonders. On this occasion Gichtel observed, in a remarkable degree, how the astral spirit is desirous of the nuptial couch of Sophia; these simple folk, notwithstanding all that our champion could say to them, believed that they had only to kiss and take!

It was during this time that Gichtel conceived the idea of publishing a new edition of the works of our friend B., more correct than the previous ones. He made use of some of his new friends and collaborators. The rather large amount of funds which this undertaking required, was first procured, from without the Society of Thirty, from a rich magistrate, who generously contributed it to the good work.

As long as the Thirty, who lived in different towns, remained united in spirit, they obtained in their prayers, all they wanted. If one did not succeed alone, he wrote to the others; and nothing on earth resisted their combined efforts. You may imagine what effect this society had upon the prince of darkness: at the pace things were going, his kingdom would be in danger. What particularly made him foam with rage, was the undertaking of the new edition of Bóhme. He walked round about the Thirty like a roaring lion, to see whom he could devour. He succeeded too well. But the details of this event, and the means the enemy employed to circumvent these people, would be beyond the limits of a letter. Raadt, amongst others, the most advanced amongst them, after passing happily through his work of preparation, failed in the fire of purification: his vacillating mind wanted gravity, meekness, love, and perseverance, to stand through the trial. And then he became Gichtel's enemy. The others, who wanted only the sweets, left him; some even went so far as to say he was a magician. The end of all these people was tragical and frightful. But notwithstanding all these obstacles, and in spite of every effort of the throne of darkness, the edition of 1682 was finished and corrected by Gichtel, on the author's own manuscripts; and the gates of hell could not repress a syllable of it. Our Gichtel desired that 13~5hme should, some day, be translated into French. This was a sort of testament of his, and I should not be at a loss to name the executor. The defection of the Society of the Thirty occasioned many crosses and persecutions to Gichtel. But Sophia had prepared far off for him a solid and faithful friend and collaborator, who stood by him till his death; this was a young merchant of Frankfort, who had received a depot of two hundred copies of the new edition for distribution. This young man's name was Ueberfeld; he was already acquainted with B~5hme's writings, and when the two hundred copies came to his house, it was like the ark of

the covenant coming into the house of Abinadab. God opened His temple in the heart of Ueberfeld, and, in due time, he received the Bride Sophia, for he was raised to the sublimest degrees. It is to him we owe the six volumes of Gichtel's letters, which I possess in German, and look upon as a treasure. He came to see Gichtel in 1683, and found a St. Paul. He determined to remain with him. On his arrival, Sophia manifested herself to the two friends together, in the third principle, in the most glorious manner, and renewed her alliance with them, which lasted till 1685.

Ueberfeld, from whom I have these particulars, says, in his preface to G.'s letters, that the mouth cannot express the endearing and permg~nent delights which this manifestation afforded them. In 1690, they had a manifestation of the Repairer, with every indicative sign. They were confirmed in the advanced state in which they then were. They afterwards passed through many crosses, but overcame them all by their faith and patience.

They combated also for those who should follow after them in the footsteps of truth . . . They had a presentiment of the revolution of empires in the time to come. They prayed instantly that God would be pleased to raise up many spiritual combatants, able to bear the burden of the poor and feeble in their faith in Jesus Christ. The translator of Jane Lead's works was one of the Thirty. He began by translating the words literally to his brethren. Ueberfeld, being once present at these translations, felt, at once, that J. Lead went beyond all experience; he comprehended, from that time, that it was all astral only; he was the more convinced of this because Sophia would never accept the sayings of Lead, and when Gichtel begged her to give some explanation, she entirely changed her system, although she said she received her first opinions through a manifestation. The two brothers saw then that her views were only pious opinion, and let them drop. The translator, seeing that they would not join in the opinion he entertained of J. Lead, told them that, if they would make common cause with her, they would get a pension from Baron K., as he himself did, to the amount of 800fr. You will imagine this was not the way to succeed with Gichtel; so the two brothers answered him with the words of St. Peter, Acts viii,2O. From that time, the translator of Jane Lead became their sworn enemy. He even carried away the innocent Lead with him, in his aversion to our two champions, and the historian of Gichtel says she was obliged to undergo the fiery trial before her death, because her spirit had attained only to Tictura Solis.

A little before Gichtel's death, in 1710, Sophia showed herself to the two brothers as she had done when they first met in 1683, and summoned her faithful friend to join her. In 1716 Ueberfeld again had the same manifestation, which was afterwards repeated every year.

The Life of Gichtel was written by one of their faithful disciples; and it was by a remarkable circumstance that these writings have come into my hands, which proves how magnificently Providence repays the smallest services of years before. But without a knowledge of B~5hme, I should never have paid attention to the letters of G., and it is to you, Sir, I owe my knowledge of B. I pray our Divine Master may reward you in this world and the next."

There is not sufficient space left to give Saint—Martin's reply to this letter, which is dated 29 Brumaire, An III. However, following is an extract from that letter, which we have seen already:

" … I have been enraptured with the further details you have sent me of General Gichtel. Everything bears the stamp of truth. If I were near you, I could give you a story of a marriage in which the same way was followed with me, though under different forms, ending in the same result. I have also numerous proofs of the divine

protection over me, especially during our revolution, of which I was not without indications beforehand. But, in all this, everything has been done for me, as they do for children; whereas friend Gichtel could attack the enemy in front, in which I should not acquit myself as he did. In short, for me, it is peace, and I always find it everywhere I am. On the famous 10th August, when I was shut up in Paris, and crossing the streets all day, during the greatest tumults, I had such signal proofs of what I tell you, that I was humbled to the dust; the more that I took absolutely no part in what was doing, and I am not so Constituted as to have what may be called physical courage …"

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SECOND COLLEGE EXAM

Please send in your answers to the following questions. Write on one side of the paper only, and be sure to include your name and key number.

1. Name the five pages of the Book of Nature.

2. Of what does the fourth page treat, and what practical benefits may be derived from its study?

3. Give the names of the Sephiroth in the Martinist World of Orbs.

4. What condition gives rise to evil? (See page 5).

5. Define the meaning of the word "emanation."

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BODIES OF MAN

R + C SUPERNUMERARY #15

Dear Brothers & Sisters:

In the very first Liber we sent you, we said our College is making available information on the Martinist Order and the Traditional Esoteric Arcana. The T.E.A. is that body of knowledge, which has been expressed throughout the years by the Rose+Croix, the Alchemists, the Hermeticists, the Qabalists and in Esoteric Christianity and related streams.

There is a problem faced by all organizations caused by the limitations of language, in having to rely on words to express thoughts and ideas ... this presents a great difficulty. In English, for example, there is no neutral pronoun, so one is forced to use "he" when one actually means "he or she", and there is almost no vocabulary to describe certain esoteric or spiritual principles. Some organizations, therefore, have to use words and terms from Sanskrit and other foreign tongues.

Then there exists a further problem when the different "schools" use different standards. For example: some divide man in half and use the number 2 as the equation to designate spirit and matter, masculine and feminine, etc.. Others divide him in 3: the mind, the emotions and the will, in similar fashion to the Christian spirit, soul and body. Martinists too, use the threefold division and speak of the Ame, the Plastic Envelope and the Physical Body. The Alchemists divide man in 4, symbolizing the four elements — earth, air, fire & water. Hindus and Theosophists chose to divide him in 7 and speak of the physical, etheric, astral, mental, Causal, Buddhic and Atmic bodies. Qabalists divide him in 3 or 4, or 9, or 10. Astrologers divide him in 12, representing the twelve constellations. And so on. *ALL ARE TRUE DEPENDING ON THE ANGLE FROM WHICH YOU LOOK AT HIM*.

In our Libers, we are presenting you with a broad perspective, and your comprehension will be enlarged to a greater degree than if we restricted our presentations to those of one school only. We hope you will appreciate this wide scope of the Works, which is being made available from our heritage.

This evening we will consider the Bodies of Man and this lecture is from the tradition of the Rose+Croix.

In I Cor. 15:44 we read: "There is a natural body, and there is a spiritual body." If you read the subsequent passages of this wonderful chapter, you shall find that man is comprehended in three general divisions. In the 45th verse, we note, "The first Man ADAM, was made a living soul, the last Adam was made a QUICKENING SPIRIT."

In the ancient wisdom, ADAM of Genesis was a synonym for earth, RED EARTH, as it was termed. This we find borne out in the 47th verse, wherein it is written, "The first man is of the earth, earthy; the second man is the Lord from Heaven."

Eve symbolized life. The Garden of Eden was represented by the human body, with Man as the invisible, thinking, reasonin~~, feeling, living tenant. When Adam "knew" his wife, it signified the union between Earth and Life, resulting in the bringing forth of all living things thereon. Many modifications and interpretations have subsequently been given to these passages.

First the natural body or physical vehicle developed in VISIBLE manifestation, as stated in the 46th verse of the same chapter, "Howbeit, that was not first which is spiritual, but that which is NATURAL; and afterward that which is spiritual."

In Genesis 2:7 we read that the Lord God formed man of the dust of the ground, breathed into his nostrils the breath of life; and man became a living soul. What these portions of scripture are indicating is that that first body, the natural body, the physical body, was the first to become manifest; then the second grand division of Man became evident ... the SPIRITUAL BODY or vehicle ... which "quickened" the physical body, and Man became a LIVING SOUL, or endowed with a Soular Body. These then, constitute the three great divisions: the Body, Spirit and Soul. But they are only BODIES ... they are not to be considered as the Man himself in any instance. *The real Man is the invisible, thinking, sentient, living tenant, who functions through these bodies or vehicles ... and directs activities for his specific purposes.*

In man's sevenfold constitution, the Rose+Croix recognize the following seven principles — Divine Spirit, Life Spirit & Human Spirit; united by MIND to threefold Body — Astral Body, Etheric Body & Physical Body.

These Seven Principles are utilized by the Ego in its quest for experience by contact with its interior and exterior environments. (Just what is the Ego? We will take this up later in the lecture.)

By referring to former statements, we find there is a third threefold body, namely: THE THREEFOLD SOUL. The threefold Soul includes the Conscious, Emotional & Intellectual Soul.

These threefold groups, according to the classification used by the Rose+Croix, constitute what are termed the VEHICLES OF MAN, because they are the avenues through which he expresses and also, through which he receives impressions from the exterior world.

The purpose of these bodies or vehicles may easily be seen. It is a law in all worlds that to function in any given world, region or plane, one must have a body or vehicle suited or appropriate to that world, region or plane. The fish, for example, is equipped with fins and gill breathing apparatus and thereby can live in the water element or region, whereas man, without that equipment, could not survive. Again, the bird, with its wings adapted to all sorts of weather conditions, can live in the air ... where man, notwithstanding his marvelous accomplishments in aeronautics, is limited to temporary conditions. The General of an army cannot confide his plans direct to the private, for that soldier, however loyal, not having given the requisite study to tactics, could not visualize his superior officer's idea. The General has to work through a series of grades of subordinate officers.

All this is true of Spirit. Spirit, as such, cannot function directly through a mere mass of blood, bones and tissues. It must develop intervening grades of vehicles, each dependent upon the preceding for its impulses and motive power. When these grades of vehicles work synchronously or in harmony, the Ego functions perfectly and AT EASE. When this harmony does not exist, we have DIS-EASE (DISEASE), which is therefore: imperfect and improper functioning or inharmony between spirit and the physical vehicle.

Without going into details of cosmic evolution at this point, we can observe simply, that the first emanation from God, or Deity, (as we have seen from our brief study of the Sepher Ietzirah) is VIRGIN SPIRIT, for it is as yet undifferentiated into its subsequent nature and attributes.

According to the terminology of the Rose-Croix, by the first differentiation it becomes known as the DIVINE SPIRIT of Man-to-be. By the next differentiation, it becomes or develops the attribute or nature termed the HUMAN SPIRIT of Man-to-be. By the third differentiation, it develops the attribute known as the LIFE SPIRIT of Man-to-be.

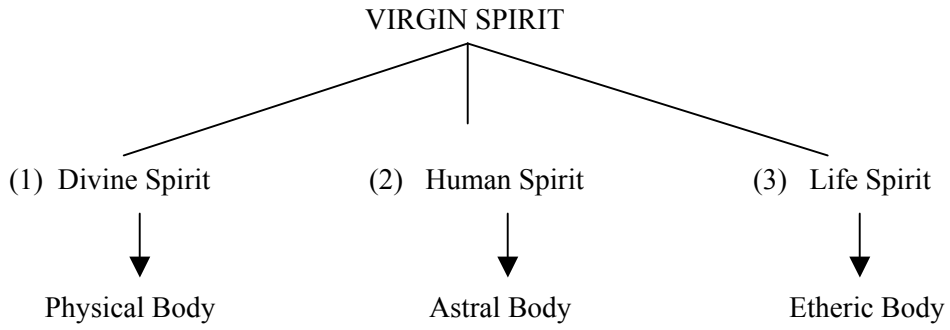
The Spirit of Man in its threefold nature, then develops or "crystallizes" the bodies or vehicles of the body ... like the Spirit of Man, his body is also threefold, as follows:

The Human Spirit develops the Astral Body, through which man is capable of desires, emotions, passions, wishes, impulses to action etc. ... as well as higher orders of emotions.

The Life Spirit develops the Etheric Body, which enables man to draw upon the vital forces of the higher strata of the etheric ocean, in which all visible creation is submerged and which, in its more subtle phases, interpenetrates the invisible worlds as well.

The Divine Spirit crystallizes the Physical Body of Man, much in the same manner as the shellfish crystallizes its hard outer coat or body, over the softer and finer tissues. The Physical Body enables Man to contact the exterior, crystallized form of matter, which will constitute his mortal environment.

Thus ... the Spirit of Man, in its threefold nature, correlates with the divisions of the Threefold Body, by a series of grades, as it were, that extend from the inner, subtle, impalpable, spiritual worlds, to the outer, tangible, material world. In this way, every possible phase of mortal experience is made available to the Spirit through definite points of contact. Let us have a diagram:



Having developed the Threefold Body ... to afford a continuity between the inner, invisible worlds and the outer, visible one ... The Spirit of Man reacts upon these vehicles of expression and contact, developing each to a higher perfection, and in the process extracts the essence or pablum which we call soul. Coming from the different vehicles, it will be seen that Soul, also, ... is threefold ... and as this essence is what makes it possible for us to be sentient, reasoning, emotional and feeling creatures, we term the three divisions the Conscious, Intellectual and conscious or Emotional Soul. Through Soul, human consciousness is made possible.

SPIRIT is the essence of life itself. The difference between something dead or alive is the presence or absence of Spirit. Spirit is life. The condition of the creator before the creation is Spirit, pure life, alive yet still. Life in motion, or the power to move and shape ideas and even forms out of life ... is MIND. Mind is the sculptor, the builder who conceives, imagines and shapes ideas out of the essence of life. Spirit is life ... Mind is the power to use it.

Each of us has Spirit and Mind ... but each of us experiences life a little differently, and these different memories build a unique individual. This individual aspect of each person is SOUL. Soul is the sum total of all that each person has done with its free-willed consciousness. Soul is each person's story, the complex of memories that result from all it has seen and done. Each of us has Spirit and Mind ... but each of us has a different collection of memories and experiences, different desires, hopes and attitudes about life. As you can see then ... the soul develops. It changes as each

individual lives and experiences life, gradually building its own collection of memories which result in opinions, ideas and viewpoints.

Spirit is the life force.
Mind is the power to use it.
Soul is the being that develops.
All are <u>one</u> in consciousness.

It now becomes necessary to pause for a little refreshment and clarification. Let us recall the opening of this lecture where it was said that the limitations of language and the systems of classifications used by the different schools poses a real problem.

There is a great deal of confusion, as you are now aware, with exactly what is meant when you come across the words Spirit, Soul, God, Holy Spirit, Celestial Body, etc. etc. Even the English translation of the Bible is not specific or uniform in its use of the words Spirit and Soul and uses them interchangeably, as if they meant one and the same thing.

In this lecture the word 'Soul' has been used to refer to that essence or pabulum of experience which one draws from living life. On the other hand, as you have seen from earlier lectures, some schools use the word soul to mean Plastic Envelope or Astral Body. Then again some people say 'spirit' to mean 'astral body' ... as when they say they have "seen a spirit." What they mean is they have seen an apparition which may have been an Astral or an Etheric Body.

The problem has arisen because of the lack of a standardized English vocabulary to cover things esoteric and a great deal of misunderstanding is prevalent as a result. You, the student, must therefore be precise when conversing with someone as to the exact meaning of the words you use, and you must take care to understand others, especially when reading.

Even in the field of psychology there is this problem of semantics and vocabulary. Exactly what is meant when you hear or read about Spiritual Consciousness, Psychic Consciousness, Subconscious Mind, Subjective Mind, Superconscious Mind, Objective Mind, Unconscious Mind, The Higher Subconscious, Preconscious, Lower Subconscious, etc., etc., etc.??? Perhaps at some appropriate place in the Libers we can try to define some sort of standardized glossary. In the meanwhile it would be a fruitful exercise for you to study the diagrams accompanying this Liber ... THINK DEEPLY ABOUT THE MATTER YOURSELF ... and make some notes in your notebook. Let us continue.

The Threefold Spirit, after it has become individualized as such by its progress through the lower kingdoms of life, is termed <u>collectively</u>: the <u>EGO</u>.

The vehicles composing the Threefold Body are not born all at the same time. First to manifest is the Physical Body at the moment of human birth. The Etheric Body is born at about the age of seven. The Astral Body about the age of fourteen ... and the Mind becomes matured and active at the proverbial "age of reason" … twenty-one years. Note that the Astral Body, source of the desire impulse, is born at the age of puberty and adolescence.

A little meditation will reveal to you the meaning of the motto: OMNIA AB UNO, All From One. This motto is very ancient and appears on all the literature of the Rose+Croix as a constant reminder of the unity of God and Man, and the evolution of all mankind from God.

Man is evolutionally, a direct emanation from God comprising as one of his attributes a distinct element of divinity, and it is the mission of Man to express God in the material world. Man also appears as a composite creature, uniting Divinity and Humanity in each unit, and collectively in the mass aggregate.

This being the case, the principle of human brotherhood ceases to be a platitude, or a beautiful and altruistic theory … and becomes an organic fact.

The important truth contained in this progression of the vehicles of Man, or the development of bodies which enable him to function in both the visible and invisible worlds at the same time ... is the actual fact of our At-One-Ment with God at all times … because we are a very part of His existence.

The more you will study this lesson, the more you will realize how futile it is to "seek" God as a principle far off, when the truth is, that He IS infinitely near ... "nearer than hands or feet" … and that we do "live and move" and have our being in Him.

St. Augustine lamented this futile searching after God outside of himself, in the following words: "I, Lord, went wandering like a strayed sheep, seeking Thee with anxious reasoning without, while Thou wast within me. I wearied myself much in looking for Thee without, and yet Thou hast Thy habitation within me, if only I desire Thee and pant after Thee. I went round the streets and squares of the cities of this world seeking Thee; and I found Thee not, because, in vain I sought without for Him, who was within myself."

Each human body represents, as it were, a bridge or span between the finite and the infinite, extending from an eternity past to an eternal future, for though its temporary expression may indeed be fleeting, if timed from womb to tomb ... it is nevertheless the symbol to us of imperishable attributes and spiritual correspondences associated with it, that are independent of time periods or space concepts. A little reflection will reveal to you your true lineage and cosmic ancestry, and give you an almost overwhelming sense of your individual responsibility to your fellow man and of the actuality of your oneness with God and the consciousness of His Presence.

This truth of the essential unity is well set forth by Franz Hartmann: "Unification with the Eternal One is the only aim and object of all true religion. All things are originally one, they are all states of one universal divine consciousness; they merely APPEAR to be different from each other on account of the illusion of form. Differentiation and separation exist merely on the surface of the periphery of the All; the CENTER is one. To become reunited with the Center is to enter the REAL, and to become divine and immortal. After a man has become united with his Higher Self, he may become united with Christ."

Brothers & Sisters, this lecture contains a great deal of information. Study this entire Liber, a little at a time, every day until the next one. Remember not to allow the intellectual aspect of the Work to assume a greater importance than the practical. PERSIST WITH THE EXERCISES,ESPECIALLY NOS 1, 2 & 3. These three exercises are among the greatest developmental practices that exist in the entire field of esotericism.

May you ever dwell in the Eternal Light of Divine Wisdom.

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HOMEWORK

1. See page 16 para 3 ... who is the tenant in the body?
2. Name the three divisions of Man.
3. Why are the various bodies or vehicles necessary?
4. What is the Ego?
5. What is Man and what is his mission?

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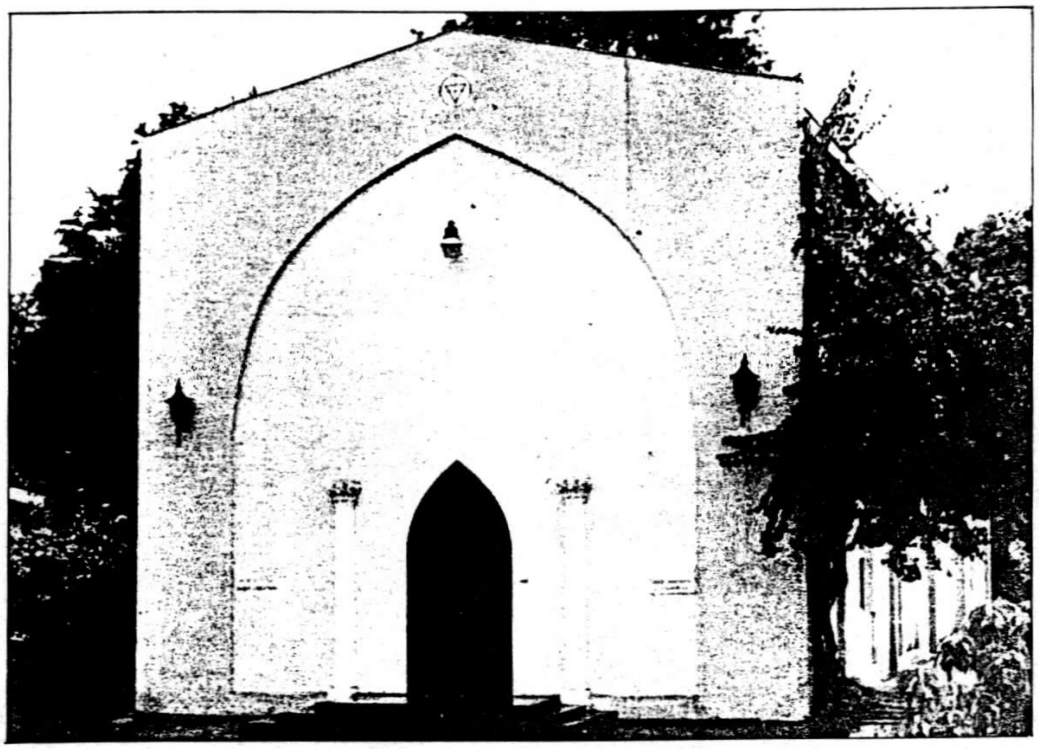
EXTENSION ACTIVITIES

The Masters of the Universal Spiritual Brotherhood are deeply appreciative of the work being done by our members to lead others to the Light. A very simple way of doing this is to display the College's decal where it can easily be seen such as on the windscreen of your car, shop front, window pane, etc.. People are attracted to this beautiful decal, which displays the College's motif: Book & Sword ... and they naturally ask about it. THIS IS YOUR OPPORTUNITY TO MAKE A FRIEND FOR THE COLLEGE! Have you obtained a decal yet? If not we hope you will do so soon!

Custodes
Morum
Sacrorum

I. C. E. S.

Worthing 31W
Barbados
West Indies



Saint-Christian
River Road, Barbados, West Indies

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CATHEDRAL OF THE UNIVERSAL GNOSTIC CHURCH

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INTERNATIONAL COLLEGE OF ESOTERIC STUDIES

PLANE II
LIBER 16 SWAMPS

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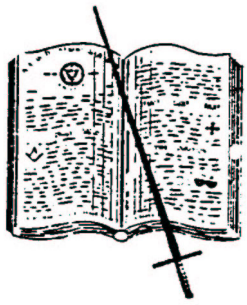

WORTHING
31W
Barbados
W. Indies

Tuesday Evening

Dear Companion

The works of the OTG were started in the English-speaking world under the auspices of the ICES. The OTG is derived from the European Order and it took quite some time to translate the material and evolve it into a workable system that would be viable in today's social environment. After much work, everything is in order and several Commanderies are now operating.

An OTG Commandery is a beautiful and rewarding activity. The Works may easily be operated in one's living room (or spare bed room) and are designed to function with a minimum of red tape. A Commandery is an excellent work to operate even exclusively among the members of one's own household ... it is spiritually unifying and yields effects of the most harmonious kind.

Think about this: a Commandery can be a small unit comprising family members only — or with the inclusion of a few close friends — or you can make it into a large operation with dozens of people, as you please!

We have prepared an "information package" giving full details of the purpose and programme of the Order. If you have a feel for ritual and ceremonial work we invite you to write and express your interest and ask that we send you the information on how to start a Commandery.

We will be looking forward to hearing from you!

May He who gives us life light your way and lead you to the Glorious Kingdom.

Sincerely & Fraternally

Grand Recorder

P.S. This is a general letter going out to all ICES members. If you are already involved with a Commandery, please disregard!

CR/sm

LIBER 16

LECTURE #50

Dear Brothers & Sisters:

We begin by answering some questions:

(1) The "dots" used in abbreviations signify as follows:

Three dots usually deployed in a triangle ∴ but not necessarily, abbreviate a word or .a name having to do with Freemasonry. Example: L∴ P∴ (Lodge Perfection) would be a Masonic lodge.

Four dots, usually in the form of a square, signifies the Elus-Cohen. Example: Bro:: John Browne, would be a member of the Elus-Cohen.

Six dots, usually written this way ⁘ or this way :::, distinguishes something Martinist. Example: "two Bros::: visited London" — these would be members of the Martinist Order.

(2) In the Order Martiniste et Synarchique, after the member has passed through the three degrees and has been "fully instructed", he participates in a ceremony and receives the distinction of "Rose+Croix Martinist". Rose+Croix Martinists meet in a special Chapter and there the brethren present lectures or discourses, which they themselves have written. In Martinism, Masonry and allied fraternities, these discourses, or papers are called "pieces of architecture." They may be drawn from existing works, or they may be a thesis or dissertation. The word "thesis" as it applies to work presented in a Martinist Lodge, means a work or treatise, which a member has prepared on the basis of their own research, investigation, observation and conclusion, and among the chief tools used in preparing this work will be those of analysis and synthesis. In the phase called analysis, one "picks apart" the particular item and carefully considers or investigates each component. Analysis is from the two Greek words ana, implying distribution, and lysis, a loosing, or resolving.

Synthesis is the opposite of analysis. It means "putting two or more things together to form a whole. In logic: the combination of several elements of thought into a whole." Synthesis is from the Greeks works syn, meaning with, and tithemi, to place. In upcoming Libers it will be our pleasure to bring you various pieces of architecture presented by Martinist brethren ... the papers in John Yarker's Notebook are in fact pieces of architecture ... and we will open this Liber with a thesis by a Martinist brother who is attached to a Lodge in London, England.

(3) "Can you tell me the meaning of the word "Sâr" ….

As far as I can recall without delving into my records, the <u>title</u> Sâr was originally introduced by Joséphin Péladan, a Supreme Council member of the first Martinist Order under Papus, and a member of the Ordre Kaballistique de la Rose+Croix; he eventually left and created the Ordre de la Rose+Croix Catholique which has survived under a slightly changed name in the European Rose+Croix Order. He had, I believe, borrowed the idea from the title used by Merodach-Baladan (720 B.C.), King of Babylon. (Sâr Merodach or Merodeq), and the title was used originally by S. C. members of this order and by members who "graduated" into the R+C from "antechamber" societies. A link was established between the R+C and the Martinist Order and the title was granted to Martinists who graduated into the R+C after attaining the grade of S.I. It gradually became absorbed into Martinism in the branches of the OMS and

TMO. In another sense it also means “Prince of the Holy City.” the feminine form is Sarah, which means “Princess”. Today, in the DM5, a Lodge Master must hold this title before he/she may be installed to that office.

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LECTURE #51

A PIECE OF ARCHITECTURE
BROTHER A.L.

THE BOOK OF NATURE

A THESIS

The Book of Nature is one of the most important departments of study to which the Martinist is directed. It is a book that contains five pages or sections and gives us the key to the understanding of Nature. The five pages have five titles which are motion, rhythm, harmony, Man & Nature and dreams. Through a study of the Book of Nature and an application of the principles he discovers, the Martinist will be able to master the forces of Nature and completely harmonize himself with his external environment.

The first page of the book of nature is entitled Motion. Motion is the manifestation of energy, motion or vibration, i.e. sound is the keynote of the Universe. Through an understanding of motion or sound one learns and contacts the forces in Nature. All energy, whatever form it takes, is essentially vibration; nothing that exists is without energy; matter itself is energy as was shown by Einstein in his formula $E = mc^2$. The phrase “In the beginning was the word” is closely connected with this fundamental notion that motion or energy is fundamental to all creation.

To the first page of the Book of Nature I have attributed the letter Yod, the first letter of the Pentagrammaton. The letter Yod rules over the element of Fire or energy and is thus an appropriate attribution to the first page. All fires ruled by Yod are in constant ceaseless motion which is the keynote of the first page. The works of evocation are attributed to fire and clearly in order to master the forces of Nature for the good of the whole, theurgic practices need to be undertaken and performed.The magical weapon attributed to the element of fire is the fire wand. The wand is made from wood, one of the fruits of Nature and consecrated in due form which enables its user to contact the forces of fire or motion and the more easily to rule and contact them.

The organ of the eye is attributed to fire, the organ through which we perceive the motions and movements of Nature and through a study of her processes we learn to conform ourselves to them.

The crucifixion experience is also attributed to fire and hence one learns on the first page of the Book of Nature the importance of selflessness and a complete surrender of one’s will and purpose to that of the Almighty. Through the crucifixion experience one comes into contact with the transmuting and cleansing fires of INRI which will lead one eventually to full Christ Consciousness. Through the contemplation of motion, one will contact those beings who rule and preside over celestial motion, those beings who embody the principle of living fire. One such being is the great Archangel Michael who not only rules over fire and motion but is also the self pledged adversary of evil. Clearly anyone who contacts the energies of Motion will need to learn and understand their

correct and lawful use and such beings as the Archangel Michael are willing to impart such information.

From a consideration of the Tree of Life we see that the first page of the Book of Nature is attributed to Kether and Chockmah, the first two Sephiroth. One of the titles for Kether is Rashith ha Gilgalim, or the First Swirlings and the order of angels for Chockmah, the Auphanim, means wheels. These two Sephiroth convey to one's mind the concept of movement and motion and are thus appropriate attributions to the first page.

The second page of the Book of Nature is entitled Rhythm. Rhythm at once suggests ideas of order, of patterns. Rhythm points to an underlying intelligence behind motion and it also presumes intelligence in the beings who experience and appreciate such sensations. Life and nature are full of many rhythms from the beat of the heart, and the inspiration and expiration of one's breath, to the rotation of the Earth and the passage of the seasons ... we see that Nature is governed by many powerful rhythms.

To the second page of Nature I have attributed the letter Heh, the final letter of the Pentagrammaton which rules the element of Earth. Earth and all solid objects are powerful mediums for the transmission and conduction of vibrations and hence the element of earth is an appropriate attribution to Rhythm.

To the element of Earth is attributed the magical weapon of the pantacle which is a disc consecrated to hold the forces of earth. The pantacle enables the occultist to overcome the obstacles present within his environment which prevent the full manifestation of the Divine Purpose on earth.

The human ear is the organ attributed to the element of earth and through this organ and what it represents one is able to hear and thus perceive the Divine Rhythms in Nature.

The expansion of consciousness attributed to the element of earth is that of the Birth at Bethlehem, the birth within the cave of the heart, the seed of Christ Consciousness. The Birth at Bethlehem can only occur within an individual who has aligned himself to the great Rhythms of Nature and of God.

The two Sephiroth attributed to the second page of the Book of Nature are Binah and Chesed. One of the fundamental symbols of Binah is that of waves breaking on the shore, the great waves of Cosmic awareness descending in Rhythmic pulses down through all levels of consciousness to the shore of the physical plane. Hence Binah is an appropriate attribution to Rhythm. Chesed is an appropriate attribute to Rhythm also, for one of the titles of Chesed is love … and unless one can attune oneself to any motion through love, one will be totally ui.able to experience the Rhythm present within it.

The third page of the Book of Nature is entitled Harmony. Harmony is an essential element in any system of rhythmic forces in order to prevent discords, clashes and hence ... destructive, if not cataclysmic occurrences within the system. When one considers Nature, one is at once stuck with the tremendous adaptability of her work. The way in which everything is well suited to their environment, and the way that harmony and balance of nature prevails.

To the third page of the Book of Nature I have attributed the element of Water and the second letter, Heh, of the Pentagrammaton, it ruler. Water is an appropriate attribute to the third page because no matter where water is it will always flow and fit perfectly within the object that contains it. Water is in complete harmony with its environment.

The great expansion of consciousness attributed to the element of water is the Baptism in the waters of the Jordan and the descent of the Holy Spirit. Clearly this marks a high degree of harmony between the individual and the powers of the Holy Spirit … the descent of the Holy Spirit is a demonstration of this

I have attributed the organ of taste to this page because it is through taste that we can determine the harmonious from the inharmonious.

The two Sephiroth attributed to the third page of the Book of Nature are Geburah and Tiphareth. Geburah is an appropriate attribution because one of the main lessons it teaches us is how to create and maintain harmony in our environment despite the conflicts and difficulties present. Tiphareth is also an appropriate attribution because one of the main lessons this Sephirah teaches us is how to perceive harmony and beauty in all forms.

The fourth page of the Book of Nature is entitled Man & Nature. This points to the fundamental duality of I and "not I" and the need to study both in order to finally reconcile and unify them. For many ages Man has ravaged and misused Nature and her forces in order to gratify his own selfish desires and has created a great tension and conflict between himself and her. The fourth page of Nature directs us to a study of this particular duality and conflict so that we can finally neutralize and equilibrate this situation.

To the fourth page of the Book of Nature I have attributed the letter Vau, the fourth letter of the Pentagrammaton. The letter Vau rules over the element of Air. Air is the element of inter-relation and communication and hence communicating with the forces of Nature over a period of time one is able to understand and co-operate with the vast plan and schemes manifested in and through Nature of which Man is himself a part. Hence the element of air is an appropriate attribution of the fourth page.

The great expansion of consciousness attributed to the element of air is the transfiguration experience on the mountain top. This is the experience where Man and Nature are completely reconciled, where Man can directly communicate with his Creator face to face.

The human organ which I attribute to the fourth page is the nose. The nose is the organ that represents the ability to discriminate very acutely between Right and Wrong, the Right and the more Right. The individual who undertakes this major reconciliation between Man & Nature will need to have a heightened and clear discriminating ability.

The two Sephiroth attributed to the fourth page are Hod and Netzach. The two Sephiroth are appropriate attributions in my opinion because Hod represents Man as the Hermaphrodite, the fully developed and balanced individual. Netzach represents the forces of Nature through her Venusian principle.

The fifth and last page of the Book of Nature is entitled Dreams. Dreams have all through the ages held a place of prominence with regard to communication and understanding of other worlds of higher vibration than ours. Dreams and their interpretation have held the key, for Man, to the understanding of both himself and, the external spiritual Universe. Dreams contribute one form of spiritual perception **...** as do clairvoyance, clairaudience, etc.. All these forms of spiritual perception need to be understood and developed, dedicated to the furtherance of the Great Plan.

The Hebrew letter I have attributed to this fifth and last page of the Book of Nature is Shin, which also rules over the element of spirit and is the third or central letter in the Pentagrammaton. (Yod-Heh-Shin-Vau-Heh). The attribution of spirit to this page is very appropriate as this page concerns itself with contacting spiritual realms through Dreams and other forms of spiritual perception.

The great spiritual expansion of consciousness attributed to spirit is the resurrection experience from the limitations and restrictions of all worlds. Through contacting the higher worlds via dreams and other forms of spiritual perception one's consciousness expands and expands and hence the resurrection experience, I think, is an appropriate attribution to the fifth page.

The human organ I attribute to the fifth page is that of touch. It is only through direct contact or touch that we come into intimate relations with our Creator. It is through direct contact that we are able to grow into Spirit. Contact waters the flower of our consciousness and awareness and hence spiritual contact with God is essential. Dreams are one clear form of contact.

The two Sephiroth attributed to this page are Malkuth and Yesod. The reason Malkuth is an appropriate attribute is due to the fact that the spiritual experience of Malkuth is full conversation with one's Holy Guardian Angel, or with one's true spiritual essence. Hence this would constitute a very deep and profound form of contact **...** and hence is the reason why it is attributed to this fifth page. The reason why Yesod is attributed to this page is due to the fact that an individual who has undergone full union with Deity, has experienced the Mystical Marriage of the mystics in the middle ages. The Mystical Marriage or Union is the sexual expression elevated to, and transmuted into an experience with Deity, where the physical, animal aspects are not present, or even possible, and where through mystical contemplation of Deity, one experiences an ecstatic Union of Bliss. (Recall the experience of the Sage Gichtel related in an earlier Liber - Ed.) Yesod, which rules over the normal sexual union also rules over the Mystical Union with Deity of the mystics, and it is an intimate, deep contact with Deity. This is the reason Yesod is attributed to the fifth page of the Book of Nature.

The Five Pointed Star is a symbol of the balance of the four elements with spirit **...** and the person who studies these five pages, and endeavors to put into practice what he discovers **...** will himself grow into such a Star. The Star Exercise sows the seeds in the aura of him who practices this exercise. The Star Exercise lays the foundation for the balance and harmony of the elements within as well as without **...** in one's environment.

The control and mastery of the five elements which were shown to have been closely related to the Five Pages were each shown to have been related to a letter of the Pentagramrunaton. The five elements contributed the five letters of this Divine Name, the Yod Heh Shin Vau Heh, or Jeheshuah, the S.A.O.T.U.. (Sovereign Architect of the Universe). Hence one will grow into and become a microcosmic reflection of Jeheshua through a study of the five pages of the Book of Nature.

Now, the Hebrew letter Yod is hand, Heh is window, Shin is tooth, Vau is nail **...** from which we can deduce a moral: Yod being the first letter of the Pentagrammaton, tells us that the first step is that of giving our hand in service to our brothers and sisters. Heh, the second letter, meaning window, tells us that through service we may find that window or door leading to the Light. Shin, meaning tooth, which is a part of the mouth, informs us that once we have contacted the Light we must radiate that Light by word or action. Vau, meaning nail, points to the persecutions we may receive as a result **...** and even crucifixion. Heh, the last letter, reminds us of the window or door of resurrection.

These five pages of the Book of Nature, Brothers & Sisters, have the underlying theme of Jeheshuah running in them and through them **...** and by making a study of this book we will indeed learn, <u>first hand</u>, about the mysteries and workings of Jeheshuah, the S.A.0.T.U..

(Brothers £ Sisters: We are indeed grateful to our Brother for sending us his thesis on the Book of Nature. A great deal of "food for thought." The Star Exercise mentioned has not yet been given in the Libers but will be quite soon. We will have more "pieces of architecture" in up coming Libers ... in the meantime I hope all students will be realizing what has been said since the start of the Works: Spiritual development is something each person must undertake by themself ... no one can do it for you **...** teachers can only point the way. We look forward to receiving some architecture from all students who are willing to set down their insights — Ed.)

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LECTURE #52
DOMINION/DEPENDENCE

Brothers & Sisters:

The seven pairs of Ietziratic opposites, which represent the seven major oppositions of life, have already been named for you. It is the mystical interpretation of these oppositions which particularly interests and concerns us as Martinists. On this occasion I would like to dwell on the pair: Dominion/Dependence. Sometimes Dependence is rendered "Servitude" or "Slavery". It is the same.

Be certain you always remember that although we may speak of them as external things **...** these opposites are all qualities which are expressed within us. It is their significance in this sense which concerns us **...** not the outer, material things by which we represent them. This is to say **...** when we speak of wealth, for example, it is not so much physical wealth, as richness of ideas and intellect that we mean. When we speak of fruitfulness, it must be taken to mean productiveness or constructive action. So when we consider Dominion/Dependence, it is the mystical significance which concerns us most. This is mentioned as a reminder because mystic truth has been misapplied and actually lost because an outer interpretation has been substituted for an inner one.

The Sacred Books of the past are filled with stories that originally sought to make abstract ideas more understandable by clothing them with the forms of men. These personified abstractions were intended to teach certain things to man about his own unfoldment and progress. But in time **...** the inner meaning was lost **...** and only the shell remained, for the stories were accepted as *actual occurrences* and the personified virtues taken to be real individuals.

The Biblical story of the giant Goliath who was slain by the slingshot of the shepherd boy, David, may be taken as an example. If we consider Goliath to have been an actual giant and David to have been an historical figure **...** then our attention is likely to center on them as such **...** and the significance of their conflict becomes incidental.

If, on the other hand, we see in these two characters certain virtues and vices personified, we shall probe the story for its spiritual implication *in our own individual life* **...** and not trouble ourself about the historicity of the individuals mentioned.

It has been said that past teaching was cast in the form of personifying virtues as people or things, because the lesson was more easily remembered and transmitted in this way **...** rather than as an abstraction. It must be remembered therefore, that to the mystic **...** the story is nothing more than the shell which covers the kernel of truth. The characters in the story are secondary matters and are always to be disregarded **...** and we must remember to disregard them in our studies.

In our consideration of this pair of opposites, Dominion/Dependence, if we were to regard the matter otherwise, we might be tempted to feel as David did **...** that all we need to do is to see that our equipment consists of a few simple qualities to be used as protection against the possible appearance of a giant on our horizon at some time in the future.

The story of David & Goliath as it is told in First Samuel in the Bible, is both rich and complex. It is undoubtedly considered by many as an authentic bit of Jewish history, an account of supreme individual courage **...** and nothing more. In this particular instance, nothing would be gained by arguing the point; however: there can be no objection to assuming that it has inherent in it, the mystic purpose of setting forth abstract virtues and vices in the garb of personalities. It is certain that its effect is heightened **...** for mystics anyway **...** when it is regarded in such light, for then one sees a *personal application* which is otherwise out of the question.

Let us briefly review the highlights of this story as it is set out in First Samuel: "And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

"And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span … And he stood and cried unto the armies of Israel, and said unto them, "Why are ye come out to set <u>your</u> battle in array? **...** choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us."

David was the youngest son of Jesse and had been left at home with his father when his three older brothers joined the followers of Saul in battle. His father, however, had sent him to carry food to his brothers. Goliath had issued his challenge morning and evening for 40 days, and there was consternation in the camp of Israel when David arrived because no one dared to present himself against Goliath as champion of Israel.

"And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine."

Because Goliath was a man of war and David an untried youth, the king attempted to dissuade him from becoming the champion for Israel. But David was not to be deterred, saying that as a shepherd he had fought both a lion and a bear to protect his sheep. He declared that he had no fear. Saul offered to put his own armor on David but he could not walk with it on and, finally, throwing off the weapons and protection so unnatural to him, he took his staff, chose five small stones from a brook, put them in his shepherd's bag, and, with his sling in his hand, drew near the mighty Philistine.

To the insulting curses of Goliath, David answered, "Thou comest to me with a sword, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand **.."**

With only a stone, a sling, and supreme confidence in the God of his trust, the Bible tells us, David was successful.

Now, wouldn't it be pointless to enquire whether or not there were giants among the Philistines, whether Goliath was seven feet or nine feet tall, or what was the exact weight of his shield and spear **...** and other incidentals? It seems equally pointless to speculate on the possibility of one stone in a slingshot being sufficient to kill a man.

The lesson of Dominion/Dependence is better illustrated in other enquiries, for instance: the 40 day's challenge of Goliath and the five stones which David chose from the brook. Both numbers have significance.

Let us leave the familiar interpretation for a moment and consider the inner, or mystic one, suggested by the giant, David, the 40 challenges, and the five stones.

The number <u>40</u> is a mystical one, representing the number <u>4</u>, equally mystical, **...** 40 being the 10th degree of 4. You might say it means completeness, or maturity. The word Philistine is said to mean 'wanderer'. Presuming David and Goliath to be merely representative of two aspects of one individual, let us say that the part represented by Goliath, the braggart, the boastful, the wanderer, the idler … is the man who has reached 40, his maturity, without that discipline or direction which would make him a complete man.

His faculties, let us say **...** are untrained except for destructive or nonproductive enterprises. It very often happens that people grow physically in the world, experiencing one thing and another, seeking pleasure, self-aggrandizement, amusement and selfish gain … only to arrive at the age of maturity to

find that the real things in life are still enemies to him. Calloused and hardened by his own instincts and experiences, he challenges everyone and everything.

Suddenly, in response to his challenge, there confronts him … his own inner spiritual self **...** which appears as an unfledged youth. This spiritual self is not burdened with the accepted accoutrements of warfare, for it is inexperienced in them. It chooses five smooth stones, which are the higher aspects of the five physical faculties. Goliath is shaken to hear the challenge of his own spiritual self which, confident of its attachment to and attunement with the Supreme … serenely acknowledges itself ready for battle. With one stone, which may be any one of the spiritual faculties, it finds the vulnerable spot in the boasting giant **...** and lays low forever the dominance of the physical side.

We see, therefore, that this story can perfectly illustrate the Dominion/Dependence pair of opposites represented by the Pillars of Duality.

In fact **...** it is clearly suggested by Goliath's challenge that whichever is overcome in the combat **...** becomes subservient to the other. In other words: if the victory is a physical one, then the spiritual senses of man are dependent upon or secondary to the domineering forces of the physical nature.

On the other hand, if the spiritual senses gain dominion, then the physical ones fall into secondary, or subservient, places. This agrees perfectly with the lesson our Martinist teachings would have us draw from this Dominion/Dependence pair of opposites.

Taken literally, the story seems an objective one that simply relates an historical occurrence between two individuals of opposing tribes. It depicts a mere incident, let us say, in the outer history of a people. The true meaning, however, is an inner one, depicting the conflict which goes on within man's self. This conflict is a continuing one **...** we call it life. Here the armies of the Philistines and Israel are in perpetual array against each other.

Daily, even hourly, the champion of the armies of this world comes forth to challenge and, if possible, to frighten the forces of man's spiritual self to acknowledge the dominion of the material forces. The place of combat is the realm of objective consciousness **...** which is poetically described as a valley between two mountains.

If at the time of maturity the spiritual preparation is not complete, then the spiritual champion does not appear and man continues his life in fear and trembling because he has not properly responded to the challenge. His right to dominion is never realized **...** and he spends his days in dependence upon the wandering whims, impulses, and forces of his physical, or lower, self.

If, however, the preparation is wisely made, one is able with the five faculties to have a store of ammunition, one-fifth of which is sufficient to take the measure of the boastful giant and lay him low.

May you ever dwell in the Eternal Light of Divine Wisdom.

QUESTIONS *I* DISCUSSION

SUMMARY

When we speak of the oppositions of life, we are talking about inner qualities...those oppositions you meet within your own consciousness.

In considering traditional stories and fables, the instruction intended by the mystic schools is lost...when an objective interpretation is substituted for the inner meaning.

The opposites Dominion/Dependence are very well illustrated in the story of David & Goliath. It is to be spiritually interpreted, rather than regarded as an historical event. David & Goliath are two aspects of one's own nature. The 40 day's challenge of Goliath represents the constant impact of the physical world on man up to the time of maturity. David represents the spiritual side of one's nature. The five smooth stones are the spiritual faculties of man brought into play in the conflict with the giant, any one of which is able to find man's weak spot and give him dominion over himself.

How are you balancing the oppositions in your life? Are you barren or fruitful? Rich or poor? In command or in bondage? The ideal situation is to equilibrate or neutralize all pairs of opposites, all dualities. To be excessive **...** on either side **...** is to be in error **...** or in "sin."

Use the seven major pairs of oppositions as your guide in life. In your period of self-analysis, rate your thoughts, words, deeds and your general situation under these seven heads:

Wealth/Poverty	Wisdom/Ignorance	Beauty/Ugliness
Fruitfulness/Barrenness	Peace/War	Dominion/Bondage
	Life/Death	

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"You have wasted your life" they said, looking at my empty hands. And no one heard the Lord singing in my heart.

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LECTURE 53(H)

ALCHEMIC/HERMETIC — GENDER

Respected Postulant:

Gender, as a fact in all manifested forms of life is so obvious as to be an accepted commonplace; however: the basic principles underlying gender **...** and the still greater principles which it inherently represents are generally not understood **...** in fact they are mostly unknown.

On this occasion I will not enter into the evolutionary status of gender, rather, I will consider it from the Hermetic standpoint, purely as an existing fact, independent of the manner in which it may

manifest, from time to time. If the past is interesting to students of evolution from a biological point of view **...** the future holds out an even more interesting picture.

GENDER is vastly more than a biological condition. It functions psychologically as actively **...** as it does biologically. Its psychological importance develops the nature of the organism in which, in any given instance, it assumes its major presentment. Gender is more than a matter of sex or reproductive process, indeed **...** it deals with infinitesimal beginnings that ultimately shape the destiny of multiform phases of matter in their evolutionary manifestations.

The study of gender takes us directly into an invisible realm **...** and while sex as ordinarily understood does not inher in the spiritual worlds … gender does play an important role therein, and commences its activities with the actual archetypes of which all visible forms are expressions and results.

The Principle of Gender is closely analogous to, but different in its functions from the Principle of Polarity. (Lecture #21, please re-read it in the light of this lecture.) Everything has Gender; masculine and feminine are present in all the activities on all the planes, in this Instruction, however, you must bear in mind that when speaking of Gender Hermetically **...** we do not mean Sex as commonly understood.

The term "Gender" in its derivation from the Latin really means **"**to beget, generate, produce, create, cause to exist," and at a glance we see that its initial impetus to activity is on the mental plane. Sex as it is commonly understood **...** is a function of gender manifesting only in certain departments of the physical plane.

The well known writer Ella Wheeler Wilcox, voiced this truth in her exquisite poem, which begun:

> "Nothing in this world is single,
> All things, by a law Divine, etc. etc."

No SINGLE things exist **...** except in some physical phases as the separated half of a whole, of which it is one expression of Gender. Text books of even a very recent date of publication taught that the Atom was the true ultimate and final division of Matter. These "text books" are now being revised to teach that Atoms are composed of ions, electrons, corpuscles and even still smaller particles, and that the ion is composed of corpuscles of positive and negative gender; a preponderance of negative corpuscles clustering around and cohering to a positive corpuscle, and each revolving round the other at a speed of inconceivable velocity **...** and the mass vibrating tremendously both in degree and intensity.

Yet, these positive and negative corpuscles are but the expressions of gender of the cosmic root substance of which they are ultimately composed; the beginnings of Prima Materia. The positive corpuscles are said to be masculine, and the negative corpuscles feminine.

Positive and negative are terms ordinarily used in the simpler branches of electrical science, to designate certain qualities of electrified or magnetized Matter. But in common usage they have caused a lamentable misconception **...** for commonly we take positive to mean strong, vigorous, imperative, etc. **...** while negative is understood to mean weak, non-resistant, vacillating, unresponsive, etc. Nothing can be farther from the truth.

As a matter of fact, in electrical science, the negative pole is the one from which emanates the cloud, legion or storm of liberated electrons or corpuscles, and from which also proceed the rays of Roentgen known as the X rays. Electrical scientists term the negative pole the "cathode," a term which, in its derivation means "descent, and the path of generation."

In the expressions of gender manifestations in the human individual, we see the mutual interrelations and operations of the Hermetic Principles of Gender, Polarity and Correspondence.

Thus we say the female is negative. We say the male is positive. It is his physical body that is positive, but his etheric body is negative. And his negative etheric body creates and makes possible through crystallization **...** the substance which his positive physical body begets.

This Principle of Gender is not static, it is intensely active on all planes; of organic and inorganic matter **...** and in spiritual substance from the densest to the most sublimate, even to the throne of the Absolute.

And in the fact of the intense activity of Gender on all planes **...** is concealed one of the most vital and essential truths of the very mystery of life itself. It is the answer to the question, "How is motion produced, what starts and causes vibration?
etc.."

The law is: unlike qualities attract, and like qualities repel. In other words **...** positive attracts negative and repels positive. Negative attracts positive and repels negative. When positive attracts negative they unite until polarized **...** and then repulsion separates them**.**

Now, for the terms positive & negative, we shall use Hermetically the terms masculine for positive, and feminine for negative.

All vibrations, and manifest activity, originate in and revolve around the activities of these two opposing forces ::: attraction and repulsion ::: as they manifest in the corpuscles and in the Atom. The first motion is known in esoteric parlance as the Primum Mobile. (Please pause at this point, refer to Liber 15, page 4 and re-read #1. KETHER, the Crown.) This began with the Absolute. It is beyond our concept. In its manifestation we observe the Atom**.**

Now, the atom is composed of masculine and feminine corpuscles, or electrons. A feminine corpuscle under obedience to the law of repulsion detaches itself from the atomic mass and starts on an independent career, seeking from the very outset to find and enter into affinity with **...** a masculine corpuscle. When found, their combined powers of attraction draw other feminine corpuscles, and all revolving separately to each other, yet in group unison around the central masculine corpuscles **...** until they become polarized in the natures and qualities. While so revolving, the feminine around the central masculine, and the whole revolving as one until **...** they compose an Atom. And all matter is resultant upon the activities of atoms in molecular groups.

When polarized, each feminine corpuscle restores its balance of equilibrium as a feminine corpuscle and seeks another affinity with a masculine corpuscle forming new atoms and again breaking them down.

All visible material conditions are produced by this constant seeking of affinities by the feminine corpuscles, and dissociating themselves from such affinities as soon as their mutual qualities and natures are become polarized. This is the modus of all vibration and the beginning of all motion in the physical world. The process of this dissociation is technically termed "ionization."

From the unions formed by these corpuscles as atoms, come all the phenomena known to us as heat, light, sound, electricity and chemical affinity.

The function of the masculine corpuscle is to beget in the feminine corpuscle specific creative power and energy which expresses itself in varying grades and planes according to the mass group formed by the atoms concerned, whether it be a microbe or a human being. But the feminine corpuscle in all stages is always the unit of creative force.

Now this principle of gender is so often misunderstood that it is, in reality, the misconception of it that has given rise to the modern prevalent sex mania which is rampant today in all circles of society. The fact that the basic units of being seek affinities when their mutual qualities have become polarized, has been taken by those who eagerly seek to call in science to endorse individual ideas and perverted proclivities.

The corpuscles enjoy a lifetime consisting of an incalculably fractional minimum of time relatively speaking. Yet in that individual lifetime of the corpuscle it discharges its functions, and reincarnates un-polarized to act again in obedience to cosmic law.

So too, the human unit seeks its affinity **...** or should do so **...** but seldom finds **it ...** for the things of the material world blind it to the verities and realities of the higher life. But granted that the human unit is drawn to another unit with which it unites in a reasonable degree of success **...** the law of the corpuscle is not an excuse for a lifetime of affinity-seeking **...** which is merely another way of expressing promiscuity.

The corpuscle acts in blind obedience to law. But the human unit has an indwelling ego and the gift of' reason, and one lifetime is hardly sufficient, in normal cases, for two human units to study and harmonize their mutual qualities and natures and whenever the faculty of reason is permitted proper exercise in seeking the affinity … polarization remains a long way off. Nature seems to have established a reasonable average of the length of human life **...** that will prevent polarization in normal cases, to take place prematurely.

Thus it will be seen that the Principle of Gender is at the very basis of all things organic and inorganic. Everything that is, has within itself both masculine and feminine opposites and powers. It also shows clearly the basic truth of the Hermetic science **...** that it is the feminine aspect of Deity that is the active factor, and justifies our teachings of the feminine Gender of the "Ancient Wisdom."

The foregoing considerations of the Principle of Gender have been concerned primarily with its functions in regard, primarily, to states of Being. Let us now consider it for a moment in relation to the Mental Plane. We must be ever conscious that at this time the Mind is not a true body of any sort, it is simply a "sheath" of' Mind Stuff utilized by the Ego in its present state of development. But we find in this sheath the essentials of conditions that will ultimately organize into perfected organs.

We find on examination that the Mind Stuff is dual in its nature. And we are accustomed, in accord with the influence of modern erroneous psychology, to use the terms "Objective" and "Subjective" minds**;** terms first invented by Thomas J. Hudson in exploiting many of his mistaken theories regarding the persistence of consciousness after so-called death. Also, we use the terms "Conscious and sub-conscious minds," "Voluntary and In-voluntary, active and passive; higher and lower minds."

Heindel discussed the third aspect of mind; the "super-conscious," but as in one specific instance he makes mind practically synonymous with "memory", and also states the super-conscious mind to be the storehouse of all faculties and knowledge gained in previous lives though dormant in this incarnation, it does not materially alter the popular concept of the duality of mind as such.

This super-consciousness may be a valuable attribute of mind so long as that particular substance of the mind sheath is attached to the Ego **...** but so far as the operations of mind <u>per se</u> are concerned **...** it is simply dual in its nature and essential quality.

We may group the classifications given above, under two headings:

Masculine	Feminine
Objective Mind	Subjective Mind
Conscious Mind	Sub-conscious Mind
Voluntary Mind	In-voluntary Mind
Active Mind	Passive Mind

But note that these designations reverse in opposite polarities of sex.[1]

On analysis, one will find that the "Me" is the consciousness of the body, its attributes, appetites, etc.

The "I" is the mental power to Will the "Me" into action.

The "I" is the masculine principle of Gender; the "Me" is the feminine principle of Gender.

The "I" represents the aspect of Being; the "Me" represents the aspect of Becoming.

The Masculine Principle tends always in the direction of giving out; the Feminine Principle of Gender tends always in the direction of receiving.

The Masculine devotes itself' to the operation of the Will in various phases.

The Feminine to the generation of thoughts, ideas, concepts and objects, including the works of the imagination.

ATTENTION should consist in concentrating the activities of bath the masculine and feminine principles to a focus on a given matter.

In the operation of Suggestion, the Masculine directs a stream of vibratory energy or will power toward the feminine principle of the person to be influenced.

Throughout all the domain of cosmos it is the property of the masculine aspect of Gender to energise and vitalize the feminine aspect, to the fruition of creative process.

[1] Students are recommended to read The Alternate Sex by G. C. Leland. This author**,** while advancing some very fanciful theories has nevertheless laid hold of the very essence of true Hermeticism and describes fully and correctly, the dualities of the human mind. He calls the two opposites, the Masculine Mind in Woman, and, the Feminine Mind in Man. He shows that besides the dominant mental manifestation that predetermines the sex of a given expression **...** there is also alway.s present the active co—operation of the opposite sex, and sometimes the dominancy of this opposite sex within an individual is what gives masculinity to a woman **...** and femininity to **a man.**

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R+C
SUPERNUMERARY #16

Brothers & Sisters:

In the preceding lessons we have brought out some fundamental principles that are basically important for both the advanced student and the beginner in Esoertic Science to know. They should be carefully reviewed and kept firmly in mind.

Some occult schools teach what is known as the "mental body" of man. With this teaching the Rose+Croix do not agree. The word "body" implies an organized vehicle and this, as yet, has not been accomplished mentally. Some day there will be a MENTAL BODY just as there are now the physical, etheric and astral bodies. At present, so far as man is concerned, his mental equipment is not fully organized as a body with specific centers corresponding to physical organs, and so the Rose+Croix terms the human mental equipment the MENTAL SHEATH.

Despite the marvels and wonders of accomplishment by the human mind it is as yet, still in the process of development and molding **...** in other words, still "in the making." This is important for us to realize, for knowing this, we are conscious that we have a marvelous privilege in being able to make our minds what we will, to a large extent.

We often remark, "I made up my mind" to do this or that. There is far more in these simple words than appears superficially, for they express a profound cosmic and esoteric truth. It is the work of the human Ego in each incarnation to mould, develop and build the mental powers to the highest degree of efficiency, and on the extent that each succeeds, will depend the value of the subsequent incarnation.

Men and women who are powers in the world today, despite seemingly insuperable obstacles in early life, lack of education, technical training, etc. are those who won in the struggle in the preceding incarnation to develop their mental powers and faculties, regardless of all inhibitions, and today they reap the fruit of their labors, for no modicum of energy constructively expended is ever lost in Nature's economy.

Devoid of the light of modern science, our forefathers in the Human Kingdom accomplished wonders in the development of the mind, even though in ignorance to a great extent. Today anything we may legitimately desire is within our reach. You can accomplish your desire if you seek persistently, and if your desire is within the bounds of reason.

The babe, lacking knowledge of perspective, cries for the moon which appears suspended just outside its window, and there are many grownups who are just as unreasonable in their desires. All Nature and the cosmic forces are ready to assist the one who truly seeks to better himself, for this is the law of progress, whether it be in business, social, industrial or professional pursuits. Such a desire is perfectly legitimate, for it spells the progress of the race, and this progress is made up of many elements of activity.

But before you decide definitely what you want to attain, let us remind you of the scriptural admonition to SEEK FIRST THE KINGDOM OF GOD, for thereafter all these other things shall be added unto you. That is the value of the lesson of Solomon, who sought first of all WISDOM, and according to the tradition, all other things were added unto him as a result of the expressed wisdom of his choice. Get wisdom, get understanding **...** of the truths of nature and of God.

As your first step in "becoming" you must learn the value of a "fixed idea", termed in esoteric verbiage, a "concreted thought form and the first step in studying ideation is to arrive at a knowledge of what constitutes CONSCIOUSNESS.

What is consciousness?

Let us assume that some distance away, we observe a man striking a blow with a hammer. After a perceptible interval we say we "hear" the blow. The vibratory waves set in motion by the blow have reached our ears, the impact has been received on the drum, the vibration communicated to perilymph, and the endolymph, passing through the semi-circular canals are received on the fibers of Corti, is finally transmitted to the brain via the auditory nerves. This, roughly speaking, and omitting detailed anatomical features is the process of hearing. But what happens after these vibrations have reached the brain?

The human brain, marvelous though it be, after all is nothing but a congeries of cells, without power of its own to translate these vibrations into consciousness. When a man "dies" and the brain ceases to function, we know that consciousness still continues in the spiritual worlds as it has been amply proven by psychical research, if such proofs are necessary. Therefore, consciousness is not a function belonging only to the human organism.

In the spiritual worlds human speech and sound are nonexistent. Communication is from mind to mind; ideas are implanted by will power and the language ... the universal language of spirit, is that of FORM, COLOR and TONE.

Form, color and tone are spiritual methods of expression. Consciousness, therefore, is the translation by the EGO of impacts received from external sources, into the language and visualization of the inner worlds. It is the state of "awareness", the act and process of KNOWING, by the EGO or REAL SELF. Thus the human EGO functions in both the inner and the outer worlds. Therefore we may say that consciousness anywhere, is the translation by the EGO of impacts received by it, through physical or spiritual organs or centers, into active visual concepts.

Consciousness is vastly more than this. Virgin Spirit previously mentioned, was the FIRST EMANATION from God, but undifferentiated. When differentiated into units or integers, it began its "dip into matter , or descended down through the planes to our physical world. In passing through the World of thought, it clothed itself with the mental substance or sheath, with which to function later.

On reaching the physical world, it passed through the process of <u>involution</u> until it reached the human stage, where it is able to function through the mental sheath with complete facility. As each unit is an emanation from the Divine, it possesses a modicum of the Divine consciousness, but NOT SELFCONSCIOUSNESS. It is only after it has completed its involuntary journey and begun its evolutionary journey back to God ... that it is self <u>conscious</u> ... and this is one of the purposes of mortal existence. When differentiated Virgin Spirit has completed its involutionary journey, it has become INDIVIDUALIZED and this individualization is what constitutes the EGO. The Ego, therefore, is INDIVIDUALIZED, <u>SELF-CONSCIOUS</u> SPIRIT.

While the involving spirit has been equipped with mental substance, the potentialities of this substance have been crystallized in a trance-like condition in the Mineral; slept dreamlessly, but less crystallized in the Vegetable; partially awakened to dream consciousness in the Animal; and arrived at full waking consciousness ... the consciousness of its SELF ... in the Human Kingdom. These are what are called the FOUR STATES OF CONSCIOUSNESS.

Therefore, greatest of all consciousness is the KNOWLEDGE OF SELF, and the act or process of translating all impacts received externally to itself into the language, knowledge and cognizance of its environment.

This process of translation is accomplished by what we term REASON. Reason is the act, process and power of selecting, arranging and coordinating all the factors of one or more impressions so that the Ego can translate the impacts, expressing them into consciousness of the existing conditions.

There is another important fact that has been developed in the foregoing paragraphs although attention has not been drawn to it:

> Involution brings Virgin Spirit down to human expression for the attainment of self-consciousness.
>
> Evolution takes the individualized Spirit from mortality back to God.

Much foolish discussion has occurred, due, through ignorance, to the fear that the "evolution theory" takes one away from God. Actually .... EVOLUTION TAKES US BACK TO GOD.

While our potentialities for translating exterior impacts into consciousness have been slowly unfolding while in the latency of the lower kingdom ... they have been taking on valuable qualities in passing through the mineral, vegetable, animal, and lastly the human stage. These qualities have been derived from the Four Elements ... as you have already glimpsed in the introduction to Alchemy: Lecture #41.

> "From the Fire Element our mental concepts derive force, energy and vitality. This gives them the power to impress in such a way that creative results accrue. From the Water Element, our mental concepts gain mobility and fluidity that causes us often to use the expression, **"my** ideas seemed to flow as swiftly as water."
>
> From the Earth Element they derive a stability that enables them to become concreted and this is what gives us the power of holding to a "fixed idea". This is our greatest asset in applying our idea to the moulding of' ourselves into what we sincerely desire to become.
>
> From the Air Element, our mental concepts acquire a power or faculty of penetration and dissemination. This quality is what makes possible the "flights of imagination", which are by no means to be despised, but carefully observed and studied.
>
> This last quality brings us directly to the personal application. You are to develop ... not the WILL, as frequently, as is almost universally taught, but the IMAGINATION. (The power to make mental images by an effort of will.) It is by the imagination that we "make up our minds", and making up our minds is nothing more or less than concreting the specific idea, or thought form developed by our imagination visually.
>
> Blessed is he or she who is fortunate enough to have a "vivid imagination", for if carefully directed and controlled, it may lead to almost any accomplishment. All of us are gifted to some extent with the power of imagination or the ability to mentally visualize things existent or conditions not presently existent but as we would like to have them."

PLEASE REVIEW LECTURE #41 IN THE LIGHT OF THIS DISCOURSE

Spiritual and mental development and attainment must be and ARE conscious arts. Each is the result of the activity of the Ego. It is easy to observe plenty of instances where these conscious acts have

not taken place ... for we see all about us those who have remained in spiritual darkness and mental infancy for a lifetime ... though the opportunities for advancement and assistance have been ample.

Before closing this lecture, I must point out one more salient truth. Much controversy exists over the orthodox teachings that man was an individual creation of God, created exactly as we know the species today. Science and evolution contradict this teaching, … but DO NOT CONTRADICT THE REAL TRUTH INVOLVED.

Man was created in the spiritual image of God, as we read in Gen. 1:27 — "So God created man in his own image, in the image of God created he him; male and female created he them." … This means that man is like God, having the female and male aspects within him. This is the creation of the spiritual man … at this point the physical man had not yet been created. It is only AFTER God created the spiritual man in His image … that he created the physical form: Gen 2:7 "And the Lord God formed man of the dust of the ground … etc." IN OTHER WORDS TWO CREATIONS HAVE BEEN DESCRIBED:

> The first occurred in the spiritual realm when man was created in God's image, i.e. to be like God and to have dominion (to do as he pleases) with the creation (Gen. 1:27).
>
> The second occurred on the earth when the physical body was created (Gen. 2:7) for the spiritual man to dwell in the physical environment. As all occultists know, the spiritual man enters the physical body at the first breath. The poetic phrase "God breathed into his nostrils the breath of life and man became a living soul" is simply a description of the entrance of the spirit or soul (according to the terminology you prefer) into the physical body ... which occurs at the birth of every baby, hundreds of times every day.

We are what we are, regardless of what we may appear to be.

May you ever dwell in the Eternal Light of Divine Wisdom.

QUESTIONS

1. What is your definition of consciousness?
2. What are the Four States of Consciousness?
3. How do the Four Elements influence our mental concepts?
4. Does evolution take us away from God?
5. How is man said to be really made in the "image" of God?
6. Give YOUR definition of mind.

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HEPTAD/GNOSTIC
SUPERNUMERARY #16

THE RELIGION OF THE FUTURE

Man delights in looking forward and imagining the kind of world he will have in the future. In fiction and in the funny papers, he imagines cities of the future, space travel in the year 2,000, and even computerized systems of education of an age to come. Man seems to know that the times change and that the world and all that is in it evolves. He has seen so many developments in just his own life span that he looks forward with an almost breathless anticipation, wondering "What's next?"

But it would seem that man has a blind spot, for he looks into the future except in the case of his religions. Traditionally, religions have looked backward to other times. We are urged to remember "the day Cod walked the earth," to find help and inspiration in the prophets of old. Generally, it is worship in retrospect. Or, if religion does look to the future, it looks beyond time and out of the world to a millennium which is really the fulfilling of a concept formulated in the religion of the past.

It has always seemed to me that one of the basic reasons for man's unbalance in the world, which gives rise to wars and to all manner of man's inhumanity to man, is that while man makes steady progress in knowledge of the Universe around him, he accepts dogmatic assertions that knowledge of the world <u>within</u> him stopped in some time in the revered past. Thus, while science and education are continually evolving, progress in religion comes slow, if at all. And these words might well cause some raised eyebrows among the "defenders of the faith." "Progress in religion?" it might be asked. "How can we progress beyond God's word, beyond eternal truths?" We can all agree that Truth cannot be surpassed, but I suggest that there may be a great disparity between absolute Truth and man's concept of Truth.

Some people were very much disturbed by the theologians who were crying a few years ago that "God is dead." Personally, I saw this as a good sign. It reflected modern man's unwillingness to accept custom—made convictions, and his inability to find help or inspiration from an ancient definition of God. Emerson once said, "When we have broken with our god of tradition, and ceased from our god of rhetoric, then may God fire the heart with His presence."

While today we talk of religious unity, and ecumenical movements are much in the news, why not speculate upon the religion of the future? If the religions of mankind succeed in putting away their swaddling clothes to the degree that science has matured in the past century, what can we expect to find in the next hundred years? Let me say that this view of the "religion of the future" is my very own, based on my insights and hopes and dreams. However, I am not giving a prophecy of which of the great religions of today will win out in a "survival of the fittest." I am thinking of "religion" not as a particular system of worship, but as mankind's general quest for Truth.

To the average individual, "religion" is something you join. You may be asked, as I was in the army, "Which are you: Catholic, Protestant, or Jew?" I was forced to give such a definition so they could put it on my dog tags. It seems to me that this will be the most startling distinction of the religion of the future: There will be many schools of thought concerning the spiritual way of life, and there may be many churches involved in the process of spiritual education; but there will be only one religion, one absolute science of Being.

The religion of the future will not be centered in churches, but in lives. It will not be a way of worship, but a way of life. Its purpose will not be to create great churches, but to produce good people. When we have good people at the bargaining table, good people in the councils of government, good people as teachers and policemen and parents, then the problems of the world will be easily resolved.

Oh, we will still have churches in the future. We may always need them, but as places of study and spiritual research, not as repositories of "final truths." The problem of retrospective religion is that it ends in the church. In the future, religion will only begin in the church. The great purpose of the church must be to teach, not preach; to set the individual free; not to bind him in chains to a creed. The Scottish preacher, Henry Drummond, once said, "The great purpose of the church is to help people to get along without it." The church must not center its efforts on converting people from one "ism" to another, but rather on helping them to be "transformed by the renewing of their minds."

The religion of the future will be focused on one great concept: unity. It will emphasize man's unity with the great creative force of God, which finds is outlet through man himself. Man will end for all time his speculation about God. He will realize that God is a presence and power which can only be apprehended and conceived of in terms of His manifestation. We may know God in and as the daisy of the field, the birds of the air, the sun, the moon, and the stars of the heavens. Or, we may know Cod in and as man. Thus, religious studies of the future will be studies of self-realization, using techniques of self-unfoldment.

The religion of the future will not only be compatible with science, it will realize the basic unity of all knowledge, so that you can't have one without the other. The fact that even today the great scientific minds are grasping this is exemplified by this prophecy of Charles Steinmetz: "The greatest discovery and development of the coming years will be along spiritual lines.... Someday, ... the scientists of the world will turn their laboratories over to the study of God and the spiritual forces. When this day comes, the world will see more advancement in one generation than it has in the past four."

In the religion of the future, man will be taught that his body is not him, but only the instrument of self—expression. You do not need to be the victim of your body; you can and should be its master. To outgrow this tyranny of the body, occasionally leave your body behind. Let it drop out of your thoughts completely. Forget its demands for attention, its passions and appetites, its hungers and thirsts, its aches and pains. A freedom greater than any of us has ever known awaits us when we educate the body to do our will.

We are also subject to the tyranny of the intellect. No one knows less about real freedom than the man who lives strictly on an intellectual plane. As Bergson says, "There is a deeper than intellect in man." Slip away occasionally from the only guide to Truth you are accustomed to, and dare to go your own way into the unseen alone, feeling for the right pathway by intuition. Eventually, the intellect will follow and will be enlightened by the intuition.

Certainly, the religion of the future will accept the concept of the unity of all mankind. It will become obvious that when we know God, and know our true self as an activity of God, that we will know our basic unity with all which is of God. As Emerson says: "The heart and soul of all men being one, this bitterness of his and mine ceases. He is mine; I am my brother, and my brother is me." We have tried all manner of laws of social justice and of restraints and barriers for protection, but the key lies in the realization of unity.

Usually, we see in others only the things that separate us. But the religion of the future will condition us to turn resolutely away from all these surface expressions, realizing that they do not express the real person; we will be disciplined to hold the real self in them constantly before us. And this is the role of love. Love is the language of the Spirit and its harmonizing influence, through which we can see the Divine even in the human.

Above all, the religion of the future will not be a theology, neither reducible nor reduced to a doctrine, or written in a book. It will be a beckoning light to follow, and it will be a way of life. As Jesus said, “By this shall all men know that ye are my disciples, if ye have love one to another.”

LIBER 17

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Kabalah Lecture #54

Dear Brothers & Sisters:

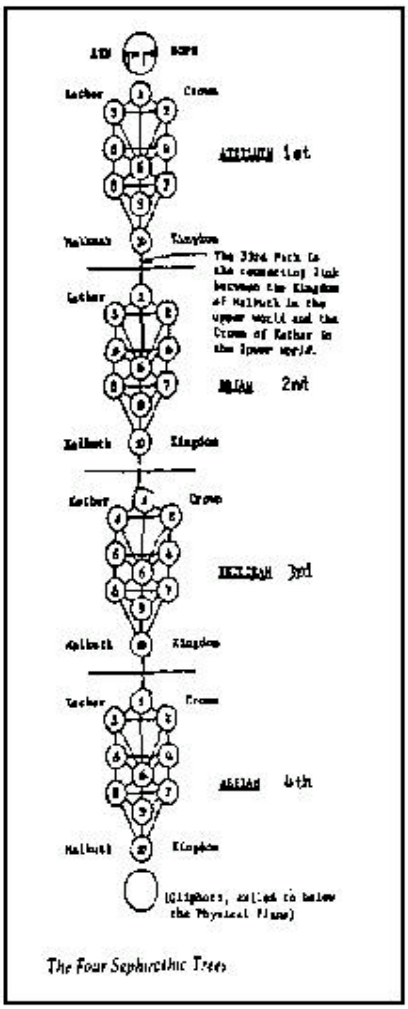
You have come to know the Tree of Life as a figure composed of 10 Globes or Spheres. This figure is known as **The Basic Tree**. On the diagram of the Tree in Liber 10, which illustrated the Three Worlds of Martinism and the Four Worlds of the Qabalah, the Three Martinist Divisions and the Four Groups forming the Qabalah, were shown. Please refer to that diagram now and refresh your memory. The names of the Four Qabalistic Worlds or Realms were indicated, their names being: Atziluth, Briah, Ietzirah and Assiah. Now, apart from the Basic Tree, some of you will have suspected that there are, in fact, Four Trees ... one in every Realm. Let us examine this now.

You were told that the Am Soph concentrated a center of Light "**...**And God said: Let there be Light' **... that Light was Kether** from which the other nine Sephiroth, in turn, were formed. ***It must ever be remembered that the Sephiroth are NOT 10 separate Sephiroth ... EACH ONE IS A LOWER MANIFESTATION OF THE FIRST.***

Kether is like a fountain which fills its basin and the overflow therefrom feeds another fountain (Chokmah) which in turn fills its basin and the overflow feeds another fountain (Binah) **...** and so on down to the tenth Sephirah. This was the formation of the First World: Atziluth.

Atziluth. however, gave birth to three other worlds: Briah.. Ietzirah & Assiah. each containing a repetition of the Sephiroth, but in a descending scale of brightness and density **...** thus the light from the original gradually poured forth so that they became four great world chains, or four symbolical Trees.

In our laboratory we perform a simple experiment for the students, which dramatically illustrates this principle. You too can do it at home: Fill a Pyrex glass with boiling water and dissolve in it as much sugar or salt as it will take. Then watch. You will notice the liquid is transparent and formless, however, a change will soon occur: suddenly, out of nothing, crystals, solid, visible and of definite form begin to appear! This very dramatic experiment graphically illustrates in an analogous way how a change in the Ain Soph occurs, and how from the invisible and formless, visible things appear.



The Four Sephirothic Trees

We will now briefly describe the Four Worlds.

ATZILUTH is the First World, Boundless World of Emanations; the Axchetypal World; the Divine World. It is the World in which God manifests Himself in the form of Archetypes. Atziluth is the only World upon which God acts directly; the others are acted upon by His emissaries, i.e. those who carry out the Divine Will. (In **BRIAH** these are the Archangels; in **IETZIRAH** they are the Angelic Hosts; in **ASSIAH** it is the zodiac — the planets and the elements.) In **ATZILUTH** the Ten Holy Sephiroth manifest through the Ten Holy Names of God, as follows:

1: Ehieh	6: Jehovah Eloah Va-Daath
2: Jehovah, or Yali	7: Jehovah Tzabaoth
3: Jehovah Elohim	8: Elohim Tzabaoth
4: El	9: Shaddai El Chai
5: Elohim Gebor	10: Adonai Malekh, or Adonai ha Aretz

The second World, **BRIAR**, is the World of Creation, the Archangelic World. Archangel Metatron is said to be the visible manifestation of the Deity. He governs the visible world, preserves the unity, harmony and the revolutions of all the spheres, planets and heavenly bodies *and is the Captain of the Angelic Hosts who people the third world ... Ietzirah.* **Duality begins in Briah. BRIAH** is the immediate emanation from Atziluth whose 10 Sephiroth are reflected herein and are, consequently, more limited **...** however they are still of the purest nature and without any admixture of matter. In this Briatic World the Divine Emanations are held to manifest through the Ten Mighty Archangels, whose names play an important part in ceremonial magic. However, as duality begins in the Briatic World, it will be here that one will find the "other side" to the Archangels **...** the Archdemons.

ARCHANGELS in Briah	ARCHDEMONS in the Qlipoth
1: Metatron	Satan
2: Ratziel	Beelzebub
3: Tzaphqiel	Lucifuge
4: Tzadqiel	Ashtaroth
5: Khamael	Asmodeus
6: Raphael	Bellphegor
7: Haniel	Baal
8: Michael	Adram Melech
9: Gabriel	Lilith
10: Sandalphon	Nahema

The Third World is **IETZIRAH**, the World of Formation and of Angels. It proceeds from Briah and though less refined in substance it is still without dense physical matter **…** however, Ietzirah corresponds in a way with the Biblical "Days of Creation," we can describe it as a "material" world **…** but it is not yet a or the "physical" world.

The **Ietziratic World** is the Angelic World where those intelligent and incorporeal beings reside who are wrapped in a luminous garment, and who assume a form when they appear to man. In this **Ietziratic World** the Divine Emanations manifest **…** not through a single Bering, but through different types of Beings, which are called the Angelic Hosts or Choirs.

Here are some correspondences:

SEPHIROTH	NAMES OF GOD	ORDERS OF ANCELS	ASTROLOGICAL	INCENSE	ANATOMICAL
	Ehieh (I AM)	Chajoth	First Swirlings	Ambergris	Head
2: Wisdom	Jah (Jehovah)	Auphanim	Zodiac	Musk	Left Cheek
3: Understanding	Elohim	Thrones	Saturn	Myrrh	Right Cheek
4: Mercy	El	Chasmalim	Jupiter	Cedar	Left Shoulder
5: Justice	Elohim Gebor	Seraphim	Mars	Tobacco	Right Shoulder
6: Beauty	T.A.V.D.	Metachim	Sun	Olibanum	Heart
7: Victory	T.T.	Tarshishim	Venus	Benzoin	Left Hip
8: Splendor	Elohim Tzabaoth	Beni Elohim	Mercury	Storax	Right Hip
9: Foundation	Shaddai El Chai	Ashim	Moon	Jasmine	Genitals
10: Kingdom	A.M. or A. h. A.		Earth	Dittany of Crete	Feet

T.A.V.D. = Tetragrammaton Aloah Va Daath
T.T. = Tetragrammation Tzabaoth
A.M. or A. h. A. = Adonai Malekh or Adonai ha Aretz

The whole question of Angels, archons and elementals **...** is a very vexed and important one in practical esoteric work. Christian thought tolerates, with an effort, the idea of Archangels but the ministering spirits and the messengers who are the heavenly builders and flames of fire is alien to reformed Christian theology. In general, Christian theologians hold that God alone, and in an instant **...** made the heavens and the earth, in other words He was both the Great Architect and also the brick-layer. Not so, say the Initiates, who hold that there are legions of spiritual beings who *are the agents of God's will* and who are His workers and it is *through these* that He works.

Let us have an analogous example: A Field Marshall does not run his army directly. He is assisted by Generals, who have under them Colonels, and under them Majors, then Captains, and so on down to Sergeants and finally to the rank and file, the foot soldiers. The Field Marshall does not give orders directly to the foot soldiers **...** they come down through the hierarchy. Similarly, the Ain Sof, the Absolute, does not concern Himself directly with the mundane creation. Each Sephirah is a "god" and has charge of the activities of his particular sphere where he is assigned. Let us not forget, however, that each 'god" or demigod, is in fact an Emanation, an Aspect, an Integral Part of the Absolute God. And so too is the creation for all things are made by Him and truly and actually in Him everything lives, and moves, and has its being.

The fourth World is **ASSIAH**. Each of the preceding Worlds diminish in quality as the original emanation, which began their formation becomes grosser. Eventually, the ensuing impurities of its passage gather to form the fourth World, which is the World of Matter, the Physical Plane.

It will be seen then, from what we have learned so far, that God as He is, in His entirety, is hidden behind the Negative Veils of Existence, ***and He is called the No-thing, because nothing can be known about Him,*** since He is beyond human comprehension. However He is shadowed forth through His Emanations, the Sephiroth. Each Sephirah will therefore consist firstly: of a special aspect of Deity; secondly, of an Archangelic consciousness; thirdly, of an angelic host, devas or archons, principalities or powers **...** according to the terminology used and fourthly, of its mundane chakra. We now have a fairly good picture of the Qabalistic conception of God and creation. We will advance our knowledge further as we proceed though the Works.

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MARTINIST LECTURE #55

Brothers & Sisters:

Our V::: M::: Louis-Claude de Saint-Martin once wrote that he considered it the obligation of the mystic teacher "to lead the mind of man by a natural path to the supernatural things which of right belong to him, but of which he has lost all conception, in part by his degradation, in part by the frequently false instruction of his teachers." It already may have become evident to you that our Order is fulfilling that obligation, first by helping the probationer, or Associate, to divest himself of the false notions of the profane world; and, secondly, by teaching the awakened Man of Desire the technique by which he may advance most surely "to those supernatural things which of right belong to him."

Because man was pure before the "Fall"**...** and became impure or mixed with matter because of it **...** Martinists make PURITY a sacred ideal. They do this because of their confidence in the truth of the words of the Master Reconciler: "Blessed are the pure in heart, for they shall see (that is, know) God." To the Martinist, primordial purity is synonymous with divine Oneness. Having that for his goal, his constant concern is the surest way of reaching it.

Associates are admonished to make a sacrifice of the sensuous nature. In the triadic pattern of Martinism, the Associate Degree might be called the Degree of Sacrifice, or subjugation of the carnal self. This is not to be understood as the rooting out or the annihilation of the desires of the body. It is rather to be taken to mean their *subordination* **...** so that the needs of the soul nature and Higher Self will be freed from hindrances and frustrations.

Man is a composite and extraordinary Being. In him is found both the angelic and the animal, or demonic, nature. **The spiritual training we receive through the sublime teachings of Martinism calls for the subjugation of the animal man and the setting free of the angelic being.**

Thus, as the ancient masters said: "Liberty of the Soul and Mind is gained by fighting against the passions, thine earthly cravings; by this thou mayest hope to conquer that freedom so praised, so exalted, so truly divine."

Although suffering is an inescapable part of higher spiritual development, suffering is not an end in itself and God is not reached solely through it. ANY SUCH TEACHING IS A DISTORTION OR INVERSION OF MYSTICAL TRUTH. ***The path of asceticism ends only in dryness of heart and body.***

Every Man of Desire must learn to overcome temptation, however, in order to win the silent inner struggle with the adversary of the senses. It is a sad mistake to accept as true the thought that "the greater the sinner, the greater the saint," for ills a distortion of right counsel to believe that in order to rise to the highest, one must sink to the lowest. Such a view falsifies and exaggerates the fact of temptation.

Plato, one of our ancient predecessors, declared the soul to be in chains while in the body; but that neither leads us as Martinists to despise the body, nor particularly to revere it. Our physical envelope is a marvelous example of natural and spiritual law; yet it is a severe testing ground for the spiritual being within.

Martinists are supremely concerned with the release of the higher powers and faculties of the inner spiritual man, for, in the highest consideration, the spiritual alone is real, immortal, and capable of divine reintegration. The ascent of the famed Middle Path embraces the traditional Eightfold Way of Purity ... that of Pure Belief, Pure Will, Pure Word, Pure Behavior, Pure Means of Living, Pure Aspiration, Pure Memory and Pure Meditation. Martinists interpret these precepts as follows:

THE EIGHTFOLD PATH

PURE BELIEF I rest all my belief upon the One Reality of God. Omneity is the capstone of the symbolic pyramid of the Universe. All things, including myself, have their origin and being in Him.

PURE WILL I seek constantly to identify my will with the Divine that I may undo man's first error and make certain of my own reintegration.

PURE WORD I order the words of my mouth that they may be acceptable in Thy presence, O Lord God of all Creation. If it be Thy will, I may one day speak Thy Sacred and Incommunicable Name!

PURE BEHAVIOR I strive that the actions of my life may conform to the words of my mouth and heart so that charity, mercy, kindness and forgiveness may abide in my dwelling and may go forth with me into the affairs of the day.

PURE MEANS OF LIVING I do not defile my spiritual temple by doubtful morality. Pure and honest in heart, I aspire to treat others as I would have them treat me.

PURE APPLICATION I apply myself with unceasing zeal to the higher truths of life. I dwell heart and soul upon the sublime tradition of the Ancient Wisdom.

PURE MEMORY Although life comes to me in all its phases, I permit only the loving, constructive and divine to echo through the vault of memory.

PURE MEDITATION Never a day passes but I pause to contemplate and adore the inimitable perfections of God's living universes Meditation upon the love and wisdom of God are ever among the chief joys of my life.

Brethren are admonished to affirm these precepts daily ... and live by them.

With the calming of the passions comes a gradual unsealing of the spiritual faculties and the unfettering of the native powers of the soul. The Inner Self, with its transcendent faculties and the body, with its senses and appetites **...** are like opposite ends of a balanced scale. Constant or excessive indulgence of the sensual nature weights the scale in favor of the body, and diminishes the expression of the higher attributes of the Self upon this plane. Conversely, a strict regulation of the passions and appetites in harmony with the loftier impulses of the soul weights the scale in favor of the evolving Inner Self.

The ancient regimens of fasting and celibacy were means of disciplining the body and its imperious senses and establishing the supremacy of the angelic nature. Although the Martinist Order maintains no monasteries and by no means encourages its members to become anchorites. it does suggest that each Man of Desire adopt some means of reminding the body and its powerful physical sensorium of the supremacy of the soul.

> **Regular periods of abstinence from sensual indulgence are helpful, — for example: fasting one day each month. As the soul or angelic nature asserts itself more and more, habitually conforming the physical body to its loftier needs, and as we practice the maxims of the EIGHTFOLD WAY OF PURITY — a feeling of calmness, peace and spiritual imperturbability surrounds the personality. This is the SURE WAY to illumination, to the divine moment when the veil of obscurity is drawn aside and the initiate participates in the Consciousness of God.**

Martinism displays these characteristic signs of attainment:

(1) The Sacrifice of the Sensual Nature
(2) The Rise of Desire
(3) The Marriage of the Lamb

Having established a spiritual mastery over the world of sense and appetite, the Rise of Desire in the Initiate is a natural consequence. **Desire for what?** Obviously not for earthly things and pleasures as commonly understood by the profane. ***Desire for communion with the In visible World and its Master Souls and Angelic Beings — for the noblest ideas and philosophy*** **that men can impart** ***to one another — for the mystical experience of the Divine and for ecstatic absorption*** **into the** ***consciousness of Omneity, the absolute!***

Of the Marriage of the Lamb **...** very little can be told at this time.

At the conclusion of the Superior Degree, as fully instructed Superieurs lnconnus, most of you will have experienced that heavenly union or marriage, wherein your aspiring Selfhood will become one, if only momentarily, with the Being of the Son and of the Father!

Thus, Brothers & Sisters, you see stretching before you the ancient equilibrating path leading to mastership and profound spiritual unfoldment. As you resolutely ascend the difficult, perilous, yet joyful way, there will come a blessed day when transformed into the New Man, you will forever be a regenerated and reintegrated being.

May you ever dwell in the Eternal Light of Divine Wisdom.

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MARTINIST LECTURE #56

My Brothers & Sisters:

In preceding lectures certain laws regarding man's origin, his first splendor, his will, and the condition in which we now finds himself, have been given. Certain errors, too, we found to be prevalent in the daily opinion and conduct of mankind in general.

One of the greatest of these is the failure to distinguish between inanimate matter and the living organism. Why is this? We shall give three misconceptions, which have resulted in this great error: The first is the error made by man in his apparent perception of evil. Let us give the definition of evil: "Evil is that which is opposed to the progress of each individual." (NOTE TO LODGE MASTER: REPEAT THIS DEFINITION AND PAUSE A MOMENT FOR THE BRETHREN TO THINK ABOUT IT.)

Opposition to the progress of mankind makes man unhappy. If he is unhappy, then he must be guilty of not making use of the privilege of his free will ... because evil is nonexistent when confronted with good. The progress of every being on earth, however, is subject to opposition as a result of its own evolution.

As far as actual practice is concerned, there is really a double action working upon man and nature. We can say, in fact, that in effect, there are two opposing forces **...** if we remember at all times that of these two *only <u>one</u> can be real.*

The second force, or apparent evil, can have neither weight, number, nor measurement since these conceptions belong to the very essence of good. ***Man will make much progress, therefore, if he will recognize at the start the GREAT DUAL LAW of positive & negative forces at work in nature or corporeal creation.*** **We must recognize this dual law in all temporal things, for this realization will be the means of unraveling it within ourselves. Since the beginning of man's consciousness, there has always existed this law of dual action. It is necessary, however, that man understand and subsequently overcome his belief in the illusory power of negativeness, or evil.**

As a result of man's unfortunate belief in the power of negativeness, there has arisen a second error in this Forest of Errors: In his struggle for progress **...** man has made of material nature an independent force. Although man is able to see that nature is living and active, he considers it separated from the main trunk of creation. Ultimately, he sees in it only an isolated being whose voice is lost in the distance. Therefore, the laws and truths which nature should reveal are looked upon as oppositions rather than helpful lessons.

Since man has been bound to the material regions of the earth, he has tried to discover the laws and forces extended into matter from the invisible realm; *but he has been confused by the belief that such invisible guidance should be as tangible as matter itself.* ***He has wanted to submit both matter and the directive force back of it ... to physical measurements,*** but such a corporeal gage can only be given to space and mass.

If mankind were correct in believing that that invisible, directive force was the same as matter – it would mean that some of the spiritual emanations of Omneity would be within the bounds of limited and inaccurate sense faculties. This is directly opposed to what we understand about both man and the great spiritual forces of the universe – for we believe that previously man was able to perceive such forces. The solution to the two problems which have arisen as a result of our misunderstanding is that we should all know that – *the in visible forces back of nature are superior to,* and *control matter.* Therefore, they cannot be of the same quality. MATTER COULD NOT EXIST WITHOUT THESE PROTECTIVE FORCES — yet these forces can exist without matter. It is the continual rhythmic recurrence of such forces that causes the regular renewal of corporeal beings.

This brings us to a third error or general misconception of mankind: Having seen bodies of animals and other living creatures decompose and disappear from sight, and having seen as well those bodies being replaced by new ones ... man has concluded that the new bodies were formed from the debris of the old ones ... the different parts being again recycled in the composition of new forms. From this, man concludes that the particles of matter are going through a continual cycle of life and death. This is not true.

Matter, (that is, its forms and expressions,) is ***destructable and is not eternal. Only the invisible cohesive forces of Omneity WHICH ARE THE ESSENCE OF MATTER are eternal and indestructible.***

One must be careful not to confuse matter with the divine energy that supports it. Matter is only the outward, apparent, sensible, or tangible expression of the innate cohesive forces of Omneity.

As far as Omneity is concerned, there can be no end to any living creature. However, **the law of duality ... causes the end we call death.** It applies even to vegetables, which proceed from seed to full bloom. Opposition to its progress ultimately brings it to a conclusion.

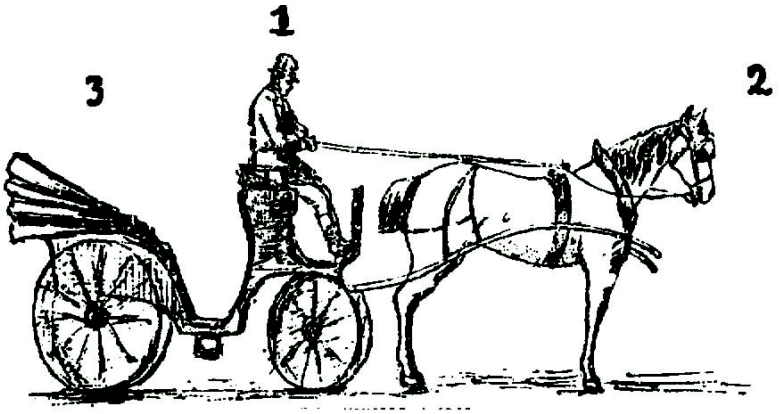
Therefore, we can see that bodies of animate things are made up of matter ***...*** *which is continually being reinforced by cohesive energy.* ***Matter is unable to retain this force under the continual stress and strain of the negative aspects of nature ... so death occurs.***

DEATH RESULTS FROM THE CESSATION OF THE ACTIVITY OF THE COHESIVE FORCES OF OMNEITY. The forms (and shapes) disintegrate and decompose simply because the forces, having retired, abandon matter to its own chaotic conditions. These conditions, being negative, are opposed to one another **...** they divide and destroy themselves before our very eyes.

We can conclude, then, that death is a simple phenomenon, which concerns us all. A wise man has the moral stability to contemplate his own death. Those who have comprehended the errors of this world and have been occupied in life with light and truth are sometimes aware of their approaching end because spirit is the universal torch of matter.

We have said that man is composed of the physical body, the plastic envelope, and the ame. Using the analogy of the horse drawn carriage and its driver, we say the driver is the ame, or Self; the carriage is the physical body; and the horse corresponds to the plastic envelope. If the carriage breaks down, the driver can mount the horse and ride on. That is what occurs at death. The rider travels on until the horse becomes old weary, and worn out. If the driver has not reached his destination he must obtain a new horse and carriage.

In the materialistic conception man pulls the horse, the horse is seated in the carriage, and the carriage directs the actions of the horse as to the way it should go. The same analogy may be applied to other misconceptions in regard to death.



The wise man, convinced that this world is only a reflection of the unseen world, rejoices rather than grieves when the time comes to renew his acquaintance with his Original Estate, for he knows that originals are preferable to reflections.

DISCUSSION QUESTIONS

- Is matter indestructible?
- What is matter?
- What causes the end we call death?
- Why is matter not able to retain the cohesive forces indefinitely? What happens when the cohesive forces withdraw from matter?

RE-CAP

We strongly recommend that students obtain *Martinist Tradition Vol. V* from the ICES Supply Dept. This book expands upon the topic of Mystical Anatomy introduced in this lecture.

There operates in this material world a positive and negative interaction known in Martinist teachings as the great dual law. This apparent action is due to the manifestation of good and the effects of the absence of good **...** which is evil. Evil, by its nonentity, works in opposition to the progression of man.

The general erroneous opinion held by mankind is that nature exists by and of itself **...** independent of all creation.

If man guides his actions in life so that he can circumvent opposition to his progress **...** he will master life and comprehend so-called death.

May you ever dwell in the Eternal Light of Divine Wisdom.

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MARTINIST LECTURE #57

Dear Brothers & Sisters:

In order for us to have a more complete understanding of the difficulties with which man is beset in this world, it is befitting that we should have a greater understanding of the world of nature, of man, and, eventually, of the spiritual spheres. As our lectures continue, you will notice they expand and elaborate general principles and statements regarding God, nature, and man. After having taken a cursory examination of nature, let us examine it in more detail, step by step.

We are told that we are on a planet called earth, spherical in shape, whirling upon itself in space. Many more or less organized living things, together with us, form the different steps, which separate us from the minerals. In the heavens beyond the earth, roll other opaque bodies that are lighted only by reflections of the sun. These numerous planets and their satellites together with the sun **...** from what is known as our solar system. There are an infinity of solar systems comparable to our own, in the universe.

In the last lecture, I spoke of the positive & negative actions which man is forced to acknowledge. We see specific instances of this positive and negative action trying to destroy everything we do with effort. Man builds **...** and if he ceases for one moment to keep what he has built in repair **...** forces that seem invincible start to take all these things back by destroying them. Moths eat our clothes. Rust eats up iron. Weeds spoil our cultivated fields.

- We have spoken of the mineral, vegetable and animal kingdoms. These divisions and their existence constitute what is known as the Elementary World of our solar system. This is the **first** division for consideration.

- The earth, the other planets and satellites constitute what the ancient mystics called the World of Orbs, the **second** division of our solar system.

- There is yet a **third** division of the solar system, which is more or less invisible ... this division was known of old as the Empyrean World.

Let us consider in a little more detail, the Elementary World. Minerals are substances having a unique property of growth: they increase in volume without changing their position. Thus, the mineral is a little earth-sun, receiving rays and reflecting them and, at the same time, increasing and becoming larger itself.

The vegetable kingdom shoots upward to the light without changing its position but growing in a vertical direction. Vegetables have their heads, or mouths, formed by roots in the ground. The main body of the vegetable is found above the ground. The head sinks more and more into the ground as the branches and the limbs give forth flowers and seed.

This point is important to notice because sometimes man thinks he can grow only one-way upwards. On our planet, everything must grow in both directions. In other words, every time man performs an act upon the earth, it either uplifts him or degrades him. In time, he may become so deeply rooted that fear and suffering will only break or uproot him with great difficulty.

Man belongs to the animal kingdom. The outstanding characteristic of animals is the ability to move about wherever they wish. In addition, man possesses within himself a living light, or mystical fire **...** and a "conscience" **...** which is not found elsewhere in the animal kingdom. By this light, he is able to function intellectually and spiritually.

Mystical anatomists usually divide the body into three parts: the head, the chest, and the abdomen. We note here the **number 3. It is sufficient to say, at this time, that nature herself directed this division. The first general divisions are representative of more detailed subdivisions and analogies.**

The abdomen contains the stomach, intestines and liver. To the ancient alchemists, the abdomen corresponds to alchemical salt, symbolizing the waters of creation. The Qabalist used the Hebrew letter Mem to represent the same thing. The chest contains the heart and lungs and is, therefore, the seat of the circulatory and respiratory systems. The alchemists represented this by alchemical mercury the universal vital essence, and the Qabalists represented it by the Hebrew letter Aleph. The head of man is the source of the primitive substance of the nervous system and the seat of the intellect. To the alchemists it corresponded to alchemical sulphur, the divine fire. The Qabalists referred to it by the use of the Hebrew letter Shin.

In the embryonic state, the human body is made up of three coats, or sheaths. First appears the external one, which forms the brain, the spinal marrow, the nerves, the skin, the hair, the enamel of the teeth, the nails, and parts of the eyes. This is known scientifically as the ectoderm or ectoblast. After this sheath, an inner one appears from which develops the digestive apparatus that is, the liver, the stomach, pancreas, etc. This inner skin is called the endoderm. When the internal skin has been formed, an intermediary sheath appears, which is called the mesoderm. From the middle sheath

develop the organs of circulation, the kidneys, the muscles, the skeleton, the dentine of the teeth, etc. In addition to this threefold formation, there is also a threefold circulation.

From the occult point of view, the abdomen, chest, and head are considered the centers of the lymph, the blood and the nervous force – each more or less a fluid, attached respectively to each of these three centers.

To each of these three divisions of the body are attached limbs: to the abdomen, the two legs: to the chest, the two arms; and to the head, the cephalic limbs, or upper and lower jaws. Observe the diagram:

DIVISIONS OF MAN	**1**	**2**	**3**
General	Head	Chest	Abdomen
Scientific	Ectoderm	Mesoderm	Endoderm
Formative	Nerves	Lungs & Heart	Bowels, Digestive Apparatus, etc.
Circulatory	Nervous force	Blood	Lymph
Limbs	Cephalic limbs	Two arms	Two legs
Mystical	Will	Life	Flesh
Alchemical	Sulphur	Mercury	Salt
Qabalistic	Shin	Aleph	Mem
Elemental	Fire	Air	Water

SUMMARY

The threefold conception of the universe, or our solar system, is classified by Martinists into **the Elementary World** (mineral, vegetable, animal); **the World of Orbs** (heavenly bodies); and **the Empyrean World** (the infinity beyond the World of Orbs).

The anatomical conception of man is also threefold, consisting of the head, the chest and the abdomen.

This conception is in accord with both Alchemy and the Qabalah:

Alchemy represents the divisions by sulphur, mercury, and salt.

The Qabalah represents them by the three Mother letters, Shin, Aleph, & Mem.

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MARTINIST LECTURE #58

My Brothers & Sisters:

Martinism traditionally draws attention to the Number 8, which was the sacred Ogdoad of the Gnostics, the number of Christhood and Divine Harmony. Mention has been made of the Eightfold Path, an Eastern doctrine expounded by the Buddha 2,500 years ago and still finding a place in Western thought in one form or another. ***Martinists are admonished to use the precepts of the EIGHTFOLD PATH as a daily standard.*** The 8-fold Path is more generally called the **"Aryan Eightfold Path"** since the 'elect' of the Buddha's day were known as the 'Arya' **...** probably related to the first sign of the zodiac (Aries) as the then prevailing age. The root of this word is still found in "Iran", the alternative name of Persia.

> **Whenever and wherever mankind fails to be in harmony with Omneity ... either as God immanent, or as God manifested in nature ... some state of suffering supervenes. This results from the Fall of Man from his First Estate. Originally, an un-selfconscious state left no conditions for disharmony. Now, however, in a state of consciousness which is conditioned by duration in time and motion in space, Man can only take the Path of Return by becoming reunited with his Ame ... or his 'Principle' ... as Saint-Martin expressed it.**

The process of reintegration as we Martinists call it. is both a practice and an understanding. The practice includes the cultivation of Single Awareness as instructed earlier ... which is the first step on the path towards DIVINE AWARENESS.

> ***While we are doing this, we are given practical guidance from those who have trodden the Path ahead of us in the form of the Eightfold Path. By daily following this blue-print for successful living you climb firmly and steadily out of the Forest of Errors.***

(The Lodge Master calls for a period of meditation.)

Brothers & Sisters we must not forget that the purpose of what we call the Great Work of our Order… is the spiritualization of humanity... individually and collectively, and the re-establishment of the divinity of mankind. Our thoughts continually find their center in Omneity and our concern is that Man's return to It may be speedily accomplished. Throughout time, mysticism has expressed man's unquenchable desire for identification with Omneity. That desire is being realized through our Martinist activity, for here we are learning through personal experience to know the power, reality and love of the Divine.

It must be clear that when we speak of the end of time and final things, we mean that time when the whole of humanity will have been perfected, when all will have found their way back to the throne of Omneity. Such a process cannot be thought of as being accomplished in time as it is ordinarily conceived. In other words, no date can be marked on a calendar as the day when the law of

reintegration will have been worked out. We know only that certain results must be achieved in order that such a state can be reached.

Omneity created the world in which space and time exist for a purpose ... a part of that purpose being that humanity should have an environment were certain lessons might be learned and a type of punishment and spiritual privation suffered.

Through the long process of the evolution of the selfhood, of the soul personality, mankind is learning these lessons and is drawing ever nearer to its First Spiritual Principle.

Because such lessons cannot be learned in one lifetime and because universal justice and equity must be manifest, men are reborn into successive earthly lives, preserving the identity of their spiritual beings so the wisdom of one life may be added to the experience of ensuing ones. Ultimately, through this process of learning and experiencing, all humanity will have attained mastership over the conditions an environment of this earth, this material dwelling place. When this has been accomplished, the purpose of the material world will have been served. We can, readily and logically conceive that at a future time the Creator will in-draw to Himself the creation which He manifested eons ago. As our V::: M::: Martinez Pasquales said: "In the end, all will come back to the beginning."

THE MARTINIST DOCTRINE

Let us consider in a little greater detail the circumstances called the Fall of Man. Let us think for a moment in terms of the BEGINNING.

Omneity, as the Creator, existed before any created thing, before the world of nature, man, plant, or animal. In the immensity of Its thought and power, Omneity encompassed every possibility. It existed without limitation, want, hindrance, or insufficiency. In the divine Immensity, in the bosom of the Creator, existed the potentiality of an infinitude of beings, not generally unlike ourselves. These were the first created beings. At the time of their emanation, they received laws of order and purpose appropriate to their natures … and a free will. The crime of the first spiritual beings was that they turned their wills against Omneity: they willed in change the order and purpose of their beings and even desired to challenge the powers of theCreator by creating other beings themselves … a thing that was absolutely forbidden to them. Omneity, it Its perfect knowledge, noting their crime and mis-use of will … punished them by absenting Itself from them and by thrusting them into the prison house of the material world. There is the intimation that the material world was emanated at that time for the express purpose of punishing these beings and teaching them humility, obedience, and harmonious cooperation.

We must note, that humanity was emanated as a second class, or goup, of spiritual beings known as MAN-GODS, who were to be rulers of nature, the material creation, and the first perverse beings.

In the words of Pasquales:

"God would not be the Father and Master of all things if he had not within Himself an inexhaustible source of beings that he amanated at will through his pure desire."

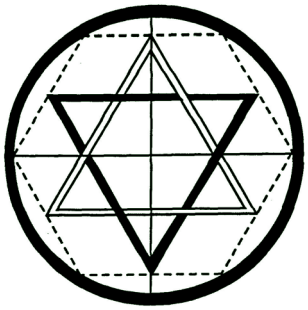
"It is by this infinite multitude of emanations of spiritual beings without Himself that he holds the name of CREATOR. His works form the divine creation … spiritual, temporal and animal."

Following his emanation, Adam, that is, COLLECTIVE MAN, ... (known in the Qabalah as Adam Kadmon) ... enjoyed enormous powers and privileges. He had free access to the center of the universe, to the divine thoughts, and his being was clothed in a spiritual form of glory --- not subject to the ravages of time or the limitations of Space.

One of the duties of Adam was to rule over the first perverse beings and see that their proper mid necessary lesson was learned. However, the chief, or prince, of these beings enticed Adam (Collective Man), suggesting that be too challenge the immutable and absolute power of the Creator. Filled with pride and willfulness... Adam succumbed to these blandishments and temptations ... and attempted spiritual operations beyond his ordained powers. He set his will against the immutable Will and decrees of Omneity ... and thus, as we say … "sinned."

As a result of this weakness, this inability to resist temptation, THIS MIS-USE OF HIS FREE WILL... Adam fell!!! His FALL meant that he no longer dwelt in the center of divine thoughts, in a body of spiritual form, clothed in glory. He was forced to exchange his glorious form ... for a material body, which is subject to the actions of time and space. Furthermore, he lost his enormous powers as MAN-GOD of nature and created beings ... and live in spiritual darkness, privation, pain sorrow, and misery.

The long story of mankind ... which is called the Adamic history … has been a ceaseless struggle to overcome the limitations and sufferings imposed by the Fall, to obtain reconciliation with the Creator, to recover the lost status as MAN-GOD, the favored and intimate one of the Eternal Power. From this sad condition stems the power of the word REINTEGRATION. The hopes and longings of the race are embodied in it. No one can ever find permanent rest and felicity until humanity, the collectivity of mankind, has completely regained the divine favor and obtained oneness, absorption, reintegration with the Creator of All….. Omneity.



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Supernumerary Lecture #17

THE DOOR IS ALWAYS OPEN

It has been said that no door in life ever closes but that another door opens, and it is up to us to open that door. Sometimes we feel when a certain door closes we shall never be happy again. An unhappy experience is not often thought of as a doorway to happiness. Certainly, a person in the throes of an unhappy love affair could hardly think of it as a blessing! Yet many persons can look back and see that this isn't true for them. Because of the good that has come from it, they are even able to think **...** with gratitude **...** of the experience that seemed so hard at the time.

Time alone is a great healer of heartaches, but we don't have to wait for time's slow healing. It is better to form attitudes of mind and heart that will protect and sustain us in time of need. The most essential attitude is one of trust in God, trust in the Divine process, confidence in the activity of the Infinite working in and through us at all times. He who made the heart surely knows its needs and is capable of filling them.

A girl I know was aware of this Truth. Unable to think of anything elaborate or poetic in a period of deep heartache, she would say over and over again, "God will not let me down; God will not let me down." And God did not let her down. Her faith kept the door of her heart open so that life could come in and flow through. And come it did, with blessings that superceded the ones that her heart was set upon. She had faith in the flow. She had trust in the process.

New blessings will always take the place of the ones we have hoped for if we will let them, for the richness of life, the abundance of life, the prodigal goodness of life is never exhausted. We can close our heart and mind to life but life never closes its door to us, and that's a marvelous thing to know. We may think that life has closed its doors because the person who has made us most conscious of life, and love, and joy of living, has chosen a way of life that doesn't include us. But the closed doors are an illusion created by our feeling of desolation.

It is sometimes difficult to understand the reasons for the changes that take place in the affections of men and women, but every action is an endeavor to satisfy some inner need of the soul. There may be an easier, better way, but a person can only act in accordance with his present understanding and ability. You must know that the needs of one person are never met at the cost of another's happiness. Your faith that somehow things work together for good (even though the good seems obscure) will help you to accept with courage and grace what seem to be heartbreaking changes. Even though the love and encouragement you seem to need have been withdrawn from you, you must never let your loss destroy your peace of mind. Instead, you must know that when one door closes, another always opens.

It happens to many of us that things are going along just fine, just the way we want them to go, and as we take each step on our smooth, unruffled path, we look down life's corridor and we see all the open doors ahead leading straight to our goal. It is a marvelous feeling. We are sure of ourselves, and feel a deep security because we know where we are going and how we are going to get there. And then "Bang!" The door just ahead of us closes, finally and firmly, and there appears to be no key, no device for opening that particular door again.

What do we do now? Well, some of us just stand there banging at the door, bruising our spirit as we rant and rave at our ill luck and dark fate. We cry out, 'Why? What have I done to deserve this? It's not fair!" And what do we get for all of our raving, our bewailing, our self-pity? Does the closed

door suddenly open, and do all animate and inanimate things rush to our cause to make up for the inconvenience and worry we suffered? **Certainly, any closed door never opens because we rave. It may open again in the natural course of things. Or, through prayer, or by investigations of ways and means, or particular needed effort, we may find a solution that proves to be a key to that door.** But very often, doors close permanently. Accumulating circumstances, sudden happenings, accidents, death, or natural process often put blank walls where an open door once existed. And what do we do then — give up? Do we take the path of least resistance and declare that we must have meant to fail? No. We were meant to look for new doors to open. They are there always. The Creator of this wondrously complex Universe could not have so limited one of his creatures.

Milton's blindness shut a door but opened others to deeper sensitivity. Would *Paradise Lost* ever have been written otherwise? Lou Gehrig, (called America's best-loved ballplayer,) certainly saw all his open doors ahead clear and unobstructed, and then a mysterious paralysis struck him and a door was closed. Neither the most advanced medical knowledge nor the widespread sorrow of his fans could reopen the door. Did he give up? No, not even in the face of a very limited life span. Instead, he opened another door by taking a job in New York City as Parole Commissioner. With vast sympathy and astounding courage, his service to others not only helped him to walk with spirit upright through a new open door, but he was also privileged to help former convicts find new doors to better lives for themselves.

Mary Doyler was the contented wife of a well-to-do store executive. She was a busy mother, and her life door was opened wide to the well-marked corridor ahead. Then her husband became ill, and before he passed on, all the family resources had been spent. In a very short while, a physical condition developed that eventually left her voiceless. She tried working in a shop, but couldn't make enough to support herself and her three children. She found it necessary to look around for other doors and part of this looking around consisted in taking stock of herself: listing her experience, her capabilities, her talents. In this evaluation process, she recalled her interest and experience in speech therapy; she had taught remedial reading and speech years before. But now she had no voice at all. Was this another door closed for her? Intuitively, she felt that the speech therapy might be a glimmer of light from a possible door opening. So she consulted her surgeon and learned of a special method of esophageal speech. She learned the method, and then got a job teaching others who had lost their voice boxes. As is so often the case, her new open door led to satisfied ways to open doors for others.

For everyone, there are always other doors. How do we find them? There are countless ways. Here are a few suggestions that might help. First of all, you can **pray for guidance, giving in to what I call the Divine flow, knowing that it will be only good. Expect an answer. Second, you can turn away temporarily from your own private world. A seeing heart mirrors the need of others, and in serving, reveals new doors. Third, you can get outdoors. You can walk, or ride a bicycle, or take some form of exercise, or sit in the sunlight or the rain. And fourth, you can make a list of your talents, experiences, problems. Then list ways that come to mind (even the improbable ones) of how you may use what you have in order to find a way ahead. Do not force ... just let go and let God. TRUST THE PROCESS.**

I would like to share with you a favorite poem of mine, written by Hazel Thomas Wright, entitled, "The Door Is Open":

"Be still and know whatever may betide,
No door is closed but that another opens wide:
A door that opens to a boundless view,
Of blessings rich in promise, vital, new,
Blessings more wonderful than you have ever known;
Dare to step through the door and claim your own,
Keep clear your inner vision, thus to see,
The good awaiting you, and constant be;
Face each new venture with a joyful song,
Lift up your head and heart, be valiant, strong;
With God as your protector, friend, and guide,
No door is closed but that another opens wide."

In countless ways and places, life opens its doors to us. Our part is to enter in. We are travelers toward new horizons and ever-increasing good. And the person we are to become is much greater than the person we would have been if we had not had the experience that made us ask and seek and knock at the new doors of life.

HOW TO DEVELOP YOUR ESP

RELAXATION AND ESP

If there is a 'key' to psychic development, it is relaxation. There are a number of reasons why this is so:

1. **A relaxed body cannot contain a destructive emotion.** This means it is impossible to relax and worry at the same time (for this reason alone the ability to become perfectly relaxed at will is a most valuable asset). As we shall see, control over the emotions is of paramount importance when it comes to sending and receiving information psychically.

2. **When the body is at rest, the field of consciousness expands, and the vital energies are available to the mind**. Energy that would otherwise be used by the body can be 'stepped up' and redirected to the higher faculties. The power of thought that is, the power available for mental and psychic functioning — is greatly increased when the state of total relaxation is achieved.

3. **With controlled, deep relaxation, thoughts become crystal clear, and it is possible to hold mental images for long periods.** Clarity of thought is essential to the control of the psychic process, and in the area of telepathy the advantage of being able to hold onto thought-images will be obvious. If you are to 'see' the thoughts of others, it will help if you are first able to see your own thoughts clearly. The word "clairvoyance" actually means 'clear vision', and it is just as important - perhaps even more important - to be able to see inwards as it is to see outwards.

4. You have often heard it said that a blind man develops a 'sixth sense' to compensate for his lack of sight. There is some truth in this. When one sense is 'switched off,' the others tend to become sharper, more acute. This is the reason why people close their eyes when listening for some delicate sound, or when trying to remember something. The available energy is redistributed when the senses are switched off, and the higher faculties come into play. Paradoxically, the unused or resting senses also become more acute.

5. **Total relaxation brings increased mind control,** and it is an important part of psychic training to be able to produce specific mental states (or specific brain rhythms) at will.

6. **When the mind is free from the necessity to monitor and regulate the workings of the body** (vital functions will not be affected by even the deepest relaxation), and when it is rid of the 'noise' or interference from the surface mind, **it can pick up and identify impressions of the most fleeting or subtle nature just as it is possible to hear the slightest whisper when there is complete** silence, so it is possible to detect minute psychic signals when the mind is calm and unruffled.

Perhaps you, like many people, regard the prospect of doing relaxation exercises tedious and unexciting. If so, I urge you to reconsider your ideas on the subject. Relaxation is not just a matter of 'not doing anything', it is a positive state which only a very few people ever experience, let alone learn how to produce at will.

Many people are convinced that they are able to relax completely. Almost invariably, they are mistaken. Mastering the art of perfect relaxation is the most important step you must take towards developing your psychic powers.

The following, simple technique, has been tried and tested over many years. Study it well, and practice it regularly. *The best time to carry out relaxation exercises is when you are alert and refreshed, and not when you are feeling tired.* If you do this exercise at night, in bed, you will

probably fall asleep before you are halfway through it — which is good news if you happen to be an insomniac.

TENSION

Essentially, there are two kinds of tension - a fact that is seldom acknowledged in books dealing with the subject. Hold your index finger straight out in front of you. Now bend it, and keep it bent. The muscles of that finger are now tensed, which is to say electrical energy is being discharged into them, causing them to contract. This may be said to be 'benign' tension, since the nervous energy used is released in a controlled action.

Now straighten the finger again, and *think* about bending it. but don't — that is *threaten* to bend it. This readiness produces an electrical potential in the muscles of the finger, but, until you actually bend the finger, the potential will not be properly discharged. This can be compared to applying a car's brakes and accelerator simultaneously; you burn up a lot of fuel unnecessarily, you cause wear and tear to the 'engine', and you get nowhere fast. ***The constant presence of undischarged electrical energy in a group of muscles causes all kinds of chemical and organic imbalances that ultimately result in permanent damage to the system. This is destructive tension ... it poisons the body and interferes with the flow of vital energy.***

Destructive tension becomes a habit that is difficult to break. Check yourself right now — are you tensing your shoulders? Your jaw? Your forehead'? A muscle should not be tensed unless it is working. *Whenever you become aware of tension in a muscle or group of muscles, you should immediately* ***tense that muscle even more*** *than it is already. Accentuate the tension; 'go into it and by doing so you can isolate it and bring it under your conscious control ...* ***then you can relax it.***

Tension impedes the flow of psychic energy like a knot in a hose impedes the flow of water. You must begin to unblock all channels by learning to become AWARE of the presence of tension in your body. Check yourself as often as you remember to do so, and relax consciously.

Before you can learn how to relax fully, you must first learn to become aware of tension. Until you can recognize tension in a group of muscles, you cannot be sure when those muscles are in a relaxed state. For this reason, the position you adopt for the following relaxation exercise *should not be comfortable.* It is far easier to identify a relaxed muscle when physical pressure is applied. This is one of the reasons why the Indian fakir lies on a bed of nails to relax and meditate, rather than on a soft mattress. It is better, therefore, if you sit in a hard-backed chair, or lie on the floor to do the exercise, rather than in a comfortable armchair or couch.

If you have a friend to help you with this exercise, it's a good idea to get him or her to pinch various parts of your body — not too hard — when you feel you are fully relaxed. If there is still some tension in the area pinched, you will become conscious of it (it will probably hurt), and be able to correct it. If the area is properly relaxed you should be aware of a slight analgesic effect i.e. the pinch will be less painful than it would normally be. This is because a relaxed body has a much greater resistance to pain and injury (which is also why a drunkard who falls over a dozen times on his way home is far less likely to hurt himself or break any bones than a person who stumbles while sober).

TECHNIQUE FOR PERFECT RELAXATION

Carry out this exercise at a time and in a place where you will not be disturbed. The room should be warm and well-ventilated. Remember, your body's surface temperature will drop considerably during the exercise.

1. Lie on a hard surface (or, if you prefer, sit in a hard-backed chair).

   Lie quite still for several minutes, keeping your eyes open. The room should be dimly lit, but not in darkness. Keep your hands by your sides and your legs uncrossed. (Incidentally, you should always avoid clasping your hands or crossing your legs during psychic readings, as this interferes with the flow of psychic energy.)

   Now, imagine that you are beginning to 'set' like cement or a jelly. Imagine that you are capable of less and less movement until, finally, your body is completely motionless. Do not move a muscle. This may not be as easy as it sounds; the brain is lazy, particularly when it comes to any kind of sustained effort, and it will do its best to get you to shift your position - to scratch your nose (it will produce an itch), yawn, swallow, etc. You must resist the urge to do any of these things. Instead, you must remain absolutely still for a full five minutes. If you feel uncomfortable, this is all the better.

2. Close your eyes and do a mental tour of your body, starting at your toes and working up to the this stage, make any attempt to relax the various parts of your body; simply become aware of each group of muscles and make a mental note of how tensed or relaxed they feel. This tour of inspection should take about three minutes to complete.

3. Now, take a few deep breaths, *in through your mouth and out through your nose,* emptying your lungs completely each time. Then breathe normally again, through your nose.

4. Tense the toes of your left foot as tightly as possible, and hold the tension for ten seconds. Relax these muscles and *immediately* tense the toes of your right foot. Hold the tension for ten seconds then relax the muscles and *immediately* switch your attention to your left calf, tensing the muscles here for ten seconds **...** let go and *immediately* tense the right calf muscles **...** and so on with every part of the body, each time tensing the muscles for ten seconds then letting go and switching to a different group of muscles. You should complete this sequence by knitting your brow — hold, and relax. It is important that the switch of attention — and tension — is *immediate.*

5. At this stage you should attend to your breathing. Begin by simply listening to the sound of the air moving through your nostrils: feel the air filling and vacating your lungs. *Gradually* take longer and deeper breaths, and try to breathe without making any sound, smoothly, evenly and silently.

   Breathe into your 'tummy', or lower chest, at the beginning of each inhalation, filling your upper chest last. When you exhale, empty your upper chest first, then the lower chest. Try to do all this in one smooth movement. Be sure to exhale fully each time. It should take a couple of seconds longer to exhale than to inhale. If you breathe in to a count of eight, you should exhale to a count of ten.

6. Become aware of the force of gravity pulling your body downwards. Feel your own weight; feel the weight of your fingers, hands, arms, legs and head.

7. You have probably seen those Dracula movies where the Count is exposed to a lethal dose of daylight, whereupon his body begins to disintegrate before your very eyes, and within minutes

there is nothing left of him but a pile of dust. You must now imagine that the same process of disintegration is happening to you. Visualize your body beginning to crumble. Feel your fingers, then your hands, then your arms turning to dust. Imagine, as vividly as you can, that your whole body is turning into a fine powder on the floor (or chair). If you have followed the preceding instructions properly you should have little trouble in imagining this; sometimes the 'turning to dust' sensation occurs spontaneously with the onset of deep relaxation.

8. You have become a pile of dust. Now, imagine that there is a light breeze and that it is gently blowing what is left of you away, scattering you in all directions ... until there is nothing remaining - but your consciousness.

9. When you are ready, give yourself the instruction, either mentally or aloud: 'Whenever I count from ten down to one and say the word *Omega* (or any other key word you want to use) three times, *I will immediately become perfectly relaxed,* as I am at this moment. Repeat this instruction several times.

10. To end the exercise, take a deep breath and stretch your body gently. Say aloud to yourself: 'At the count of three, I will open my eyes and be fully awake, alert and refreshed.' You can give yourself positive self-suggestions at this point for example: 'From now on my memory will improve' or, '...my concentration will get better' - or even, 'my psychic abilities will improve.

    'One two three'

    Open your eyes. Shrug your shoulders. Stretch your legs. Clench and unclench your hands a few times, then slowly stand up.

    After doing this exercise for the first time you will probably feel a bit stiff so do not make any sudden movements for a while, or you could pull a muscle but you should also feel extremely relaxed and refreshed (unless it is close to your bedtime anyway, in which case you should sleep like a top).

Before you carry out this relaxation technique. you must first memorize the instructions given: you will not he able to refer to them when you are halfway through the routine.

1. Remain motionless.
2. Mental tour, noting tension.
3. Deep breathes.
4. Tense and relax sequence.
5. Listen to and control your breathing.
6. Feel your weight.
7. "Turning to dust'.
8. Blown away...
9. Mental instructions and signal.
10. End on count of three.

If you carry out this exercise regularly, you will instill a conditioned reflex response to your signal, so that ultimately it will not be necessary to go through the whole routine: simply by counting from ten down to one and uttering the 'magic word', you immediately become totally relaxed and, consequently, highly receptive to psychic impressions.

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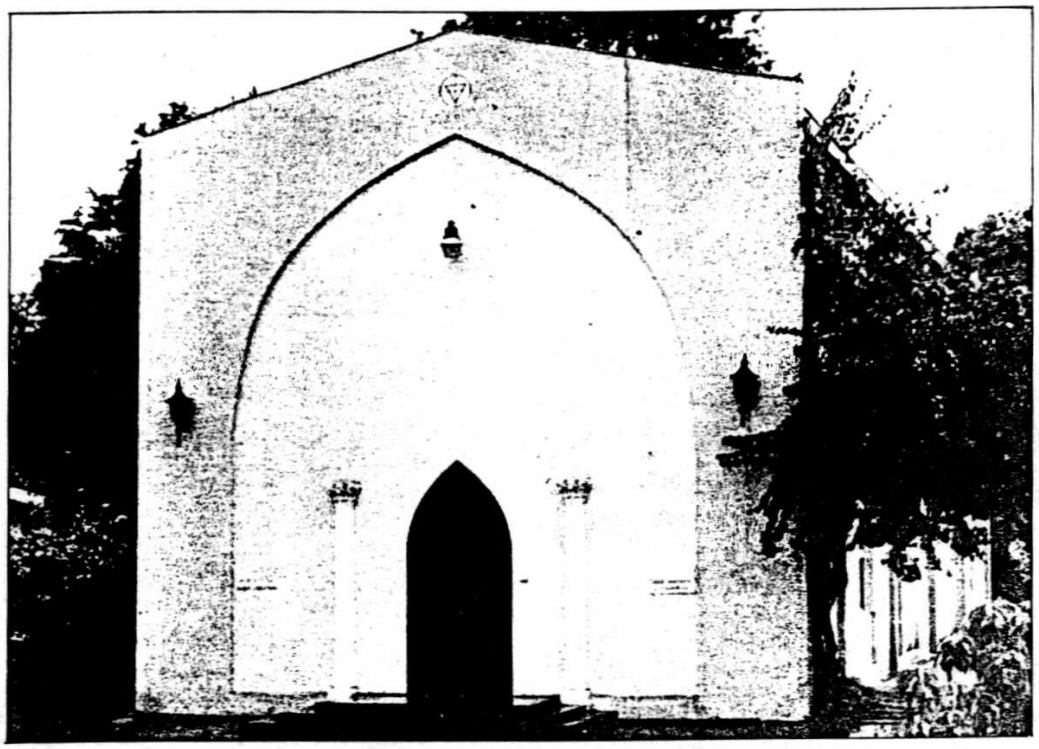

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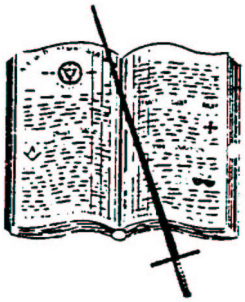

Dear Brethren

Some time ago we mentioned that the volumes of the Martinist Tradition compliment the material in the Libers and give added information. We explained that through the M. T. it was possible to present important details, which could not as effectively be presented in the Libers, since it would require serialization.

In the last Liber and this one, the doctrine of Martinez Pasquales has been introduced. We will be examining these teachings. in detail on Plane III. Martinist Tradition volumes one, two and four contain a wealth of material on this profound subject, as well as historical information and an Elus-Cohen ritual.

With best wishes for your continued progress on The Path Sincerely in the Works,

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LIBER 18

LECTURE #59

Dear Brothers & Sisters:

This evening we will continue the instruction given by our V::: M::: Martinez Pasqualez which was, broadly speaking: Qabalistic. Let us consider in a little more detail his statement that creation is an emanation from Omneity of Its own virtues and aspects. This is pure mysticism ... one of the oldest and most substantial teachings of the secret schools of Egypt and the Orient. All things have emanated and are emanating from Omneity, the eternal and in exhaustive source. Furthermore, the point of emanation is conceived as the center of being, the center of the universe. Plato, an Initiate of Egypt and one of our noblest predecessors, described the universe as: "A central point, seat of the presiding Deity, enveloped by concentric circles of mingled light and darkness, and bounded by a wall of flame."

Without entering minutely into Martinist cosmology or the theory of the shape and organization of the cosmos, suffice it to say that the universe is undoubtedly circular or cellular in general formation, perhaps a combination of concentric spheres, with a positive central, divine point, or condition, known in mystical literature as the central fire, or throne, of Omneity.

It is also true that the source, from which emanates all that is, is pure spirit, undefiled by the gross forms and the lower octaves of vibration of <u>matter</u>. The farther we are from the point of emanation ... the grosser, denser, and heavier the condition and the lower the rate of vibration ... until at the outer part of the cosmic sphere, we encounter the region where the universal essence, or spirit energy ... is formed into matter.

Our conception of Omneity does not limit Its power or activity to any one part of the universe. Actually, the entire universe is only a breath of Omneity, an exhalation, we might say. *In the fullness of time and in accordance with Its inscrutable wisdom and power, Omneity will complete the process through a figurative inhalation, or <u>in-drawing</u> to Its own Immensity ... of all that was created.* These are enormous conceptions, Brothers & Sisters; yet they indicate the scale on which the drama of human history and individual aspiration is being worked out.

Our V::: M::: Martines Pasquales emphasized in considerable detail the role of the first perverse spiritual beings, who in turn plotted and gained the Fall of Man. He occasionally spoke of them as evil demons and perverse spirits. By turning their wills against the will of the Creator, they created or caused to manifest temporarily what we call evil. Speaking of this, Martines said:

(1) "It would be wrong to say that evil comes from the Creator, because all emanates from Him. From God has come all that is spiritual, good and perfect. No evil has ever ... or can ever ... emanate from Him."

(2) "Evil is nurtured by beings but not created. Creation belongs to the Creator, not to the creature. Evil thoughts are nurtured by evil beings just as good thoughts are nurtured by good beings. It is up to man to reject .me and accept the other, according to his <u>free will</u>, which gives him a. right to participate in the rewards of good works, but which also may cause him to remain far an indefinite time deprived of his spiritual rights."

(3) "Evil is born uniquely from the tendency and will of Omneity's creatures.

DISCUSSION / QUESTIONS
Keep to the point

As a result of the widespread acceptance of naturalistic doctrines of evolution, and the abuses of theology and Biblical teaching … the doctrine of the Fall of Man is in disrepute among the majority of modern thinkers. Evolution as taught in the public schools would indicate that modern man stands at the peak of personal and spiritual development, climaxing a long and arduous ascent from lesser beings, arriving at his present position after having come up through the various classifications of species, beginning as a unicellular creature existing in the primordial ooze. Within the frame of such thinking, any notion of the Fall of Humanity is absurd and fantastic, savoring of a peculiar theology.

Likewise: Biblical literalists ... with their rigid interpretation of each passage of the Bible, have done much harm to the 'true conception of the Fall of Man. If the choice is between accepting the account of the Fall in Genesis literally ... or disposing of the whole conception altogether ... the latter is usually the more appealing.

However, mysticism throws new light upon the problem and offers a method of reconciling the seeming contraries ... in keeping (let us note) with our technique of harmonizing the opposites!!

... As for the Bible: *its truth is that of sublime mystical allegory and symbolism. PROPERLY INTERPRETED WITH THE CORRECT ESOTERIC KEYS, IT BECOMES A STOREHOUSE OF MYSTIC WISDOM AND PROPHETIC KNOWLEDGE.*

The Fall of Man, properly conceived and broadly interpreted, … IS A FACT.

The traditional history of many peoples refers to a time when man lived in greater spiritual glory and closer attunement with Omneity. This tradition is older than histories, older than legends of the flood, and older than the existence of lost and mighty civilizations. Perhaps, too, our conceptions of sin are derived from faint recollections of our collective "original sin," ... that of turning our wills from the will of the Creator, conspiring to ignore His laws, setting our wills against His commands and precepts.

After the Fall, collective man undoubtedly was in a miserable condition. Considering the misery, lust, and greed of a large portion of humanity today, ... even after many epochs of supposed evolution ... the sense of man's privation and darkness immediately after the Fall seems real and appalling. It must have been like abruptly leaving an intensely lighted room and plunging into a black and impenetrable abyss that was devoid of light and all other sense perceptions.

Especially tormenting must have been the faint memories of divine felicities and privileges enjoyed in the former High Estate … the freedom of manifesting in a spiritual body unencumbered by the wants and demands of the flesh ... the ineffable peace and joy of participating intimately in divine thoughts, of basking, as it were, in the effulgence of Omneity's love and goodness. …

All of this, exchanged for a miserable, limiting physical body, which constantly warred against the inclinations of the subtler Self within ... and imposed chains upon the freedom of the soul! It is small wonder that the body came to be known as the prison house of this world, the abode of the devil, a demon whose design was to work eternally for man's destruction and obliteration.

In reconciling the above thoughts with the concept of evolution, it is evident that some progress has been made by collective man since the Fall. Many have evolved, perfected, and released their Selves to a considerable extent. Higher types of men & women do exist today. We are evolving upward, forward and onward ... to the goal, the only worthwhile and spiritual goal: that of reconciliation and reintegration with our First Spiritual Principle.

In the view of our V::: M:::, then, there were virtually two Falls: The first, by which the perverse beings found themselves separated from Omneity because of their attempted assumption ,of Its powers of creation; the second, when Adam, the MAN-GOD, was himself deceived by the perverse beings over whom he was placed as a guard.

In the "Treatise on the Reintegration of Beings," many passages are given to the activities of the perverse beings. A few paragraphs will be enlightening:

> "By insinuating a multitude of material passions which they know conform to the weakness of material and spiritual senses, the demonic beings stir up in the minors (i.e. human beings) actions opposed to one another, thus keeping them in confusion.
>
> "This is why among material men we do not find two thoughts, two actions, or two operations that are in harmony. The persistency of the demons in sowing dissention among men has resulted in giving them inordinate thoughts of pride and ambition, so that men live continually in spiritual discord. Not knowing the motive and cause of the troubles and sufferings to which they are condemned, they lose completely the idea of the proper worship they should render the Creator.
>
> "To Conceive of the subtlety of the demonic chiefs, one must realize that they are everlastingly trying to degrade all forms and to corrupt all spiritual beings.
>
> "They persecute the minors (humans) from the moment they enter into this world, surrounding the corporeal form as soon as the spiritual being is incorporated in it."

Whatever be the precise nature of the forces affecting man in his spiritual privation, there is no denying that we are very often tempted to do that which is evil or which is not expressive of the best and purest in us. St. Paul expressed this inner conflict thus: "The good that I would do, I do not: but the evil which I would not, that I do." (Romans 7:19).

As we have said before, the punishment of man, following the misuse of his will ... was the exchange of his glorious, spiritual, non-material form ... for the physical body, which he inhabits during the present period of privation.

Note that the anguish of privation, of man's exile from the Creator, centers about the material body. What is wracked by pain and suffering, enfeebled and twisted by disease, tormented by insensate lusts and passions, anguished by worldly appetites, which disconcert the Inner Self? ... Obviously the physical body.

Therefore, recalling conventicle #55 ... where it was stated that the sacrifice of the sensual nature was the first of the three characteristic signs of attainment ... we again bring to your attention that *the dominance of the material body over the soul must be overcome.* There is no surer or better way to spiritual progress than following carefully the suggestions enclosed in that lecture.

A mistaken understanding of the subordination of the physical body has led to the path of asceticism, ... which for us is a false and unprofitable one. In mastering the body, its harmonious functioning and possibilities as a vehicle for good should neither be weakened nor destroyed ... but rather controlled and subjected to the spiritual needs and aspirations of the Self within.

DISCUSSION / QUESTIONS

There are implications in the writings of Martines Pasquales, which suggest a systematic demonology, or hierarchy of demonic beings, and a philosophy pertaining to them. Remembering the law of opposites which is integral in creation, it is not surprising that men have sought to personify evil influences which they sense and contend against, both within and without their own natures. Lucifer, Satan, or the devil, is thus a name, a personification of the demonic chief, or prince, of demons. Exactly what these evil energies and powers are, will be considered in the near future; however: powerful as the forces of evil, or negation, may seem in today's world... Martinists are never dismayed by the onslaught of the adversary.

Evil has no real, no final power; in fact it has no real existence at all! Part of the process of purification in readying ourselves for reconciliation is to combat, resist and eventually overcome these demonic and hateful forces as they impinge upon our individual lives.

Happily, we are not without aid in our contest with the so-called perverse forces. The Creator has emanated spiritual beings from His own divine immensity in accordance with His pure desire, many of whom are more evolved and closer to the divine than man. These angelic and celestial beings have among their duties the assistance of humanity and the spiritual instruction of the Adamic race. In a symbolical sense, man's nature is a battleground of furiously contending forces, each striving to capture his will and thinking consciousness. The Creator has granted to man the power of choice between them, constituting his essential free will.

These angelic and celestial beings form a great spiritual hierarchy, reaching upward from man through progressive levels of spiritual attunement and divine power to the radiant Throne of Omneity. The universe is a perfect spiritual autocracy, ruled and directed in harmony by the Absolute, the Will of Omneity.

Even in his fall, however, man did not by his unfortunate action put himself entirely out of reach of his Creator. With every attempt to usurp the prerogatives of Omneity's law, man found that law reaching out to find him so that he might know, even in exile, that the way of his return was at hand ... whenever he was ready to follow it. *Spiritual instruments are ever at hand, sent by Omneity to comfort us in our distress and to aid us ... whenever we beseech them.*

These Agents of Light have been in every land among all peoples and have been known by many names. They are the Repairers and Restorers of mankind. These beings, who represent Omneity and work to bring man back to his First Estate, have been called saviors by the world. In the Christian Tradition, the reconciliation of man is promised through Jesus the Christ, who has been called the Son of God. In each of us, there exists the same potentiality. When we have accomplished our return to the center of Omneity, the same Light will shine through us.

In our oratories and Conventicles we invoke the name Ieschouah (Yea-hesh-shoe-wah) as the Repairer, the Restorer, or Reconciler. By doing do, we do not necessarily mean a particular historical personage, but rather the transcendent principle of Light.

This name, coupled with the following steps, will see us far along the path of reintegration. These steps are a daily discipline of the bodily being so that the higher purpose arid needs of the soul may be kept in view. A regular meditation for this purpose should be held so that the consciousness of Omneity may at all times be present in us.

Private & Confidential

A Suggested Weekly Application

At least once a week, devote the time in your Oratory to the following special practice of attunement: When you have attained a calm and quiet frame of mind, read a few passages from the Gospel of St. John in the New Testament. Then put the book aside, close your eyes, and let your mind dwell on the nature, beauty and power which characterize the Being whom we have called the Repairer, Restorer, Reconciler. Invoke that power in your own behalf by softly pronouncing the name Ieschouah eight times. Afterward, remain absolutely quiet in order that you may sense completely your impressions. Such exercises of attunement cannot fail to bring rich spiritual results.

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What are the circumstances, which brought about the Fall of Man?

What are the three steps to attainment?

In the universal scheme, is matter high or low in the vibratory scale?

Do Martinists endorse the practice of asceticism?

What is meant by "the subordination of the body"?

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SUMMARY

Omneity, absolute in power and knowledge, is largely unknowable by man. The first spiritual beings emanated by Omneity challenged Its wisdom and were exiled to a condition of privation.

Humanity, emanated as a second group of beings to rule nature and act as a warden over the perverse beings, likewise became a victim of its own pride ... and fell.

Privation brought about the physical body and its continual harassment by perverse forces.

The history of mankind ... the Adamic history ... has become a record of man's attempted reintegration with the Divine.

Evil does not ... and cannot ... ever emanate from Omneity. It claims only a spurious existence, stemming from the perverse tendencies of unregenerate beings.

The purpose of the Great Work of our Order is the spiritualization of humanity ... individually and collectively ... and the re-establishment of the divinity of mankind.

Mysticism has ever been the expression of man's unquenchable desire for identification with Omneity. In our Martinist activity, we are learning through personal experience the power, reality and love of the Divine.

It is not given to man to know the ways of Omneity. They are inscrutable to him. However, spiritual instruments, Agents of Light, or saviors, are ever at hand to help us.

Martinists invoke the name Ieschouah, the transcendent principle of Light, which men have ever personalized and to which the names Repairer, Restorer and Reconciler, are given.

The truth of the Bible is that of sublime mystical allegory and symbolism. Properly interpreted with the correct esoteric keys, it is a storehouse of mystic wisdom and prophetic knowledge.

Living the precepts set forth in the Eightfold Path ... and regular practice of the Suggested Weekly Application given in this discourse
are invaluable aids in traversing the Path of Return.

May you ever dwell in the Eternal Light of Divine Wisdom.

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LECTURE #60

Brothers & Sisters:

Earlier in our Works you were introduced to the symbolism of numbers. Pythagoras taught: "everything is number." In this teaching, he followed closely that of the earlier mystical schools in which he studied. This was the way of reason, or pure intellectualism in mystical philosophy. It dominated mankind's thinking until the late sixteenth century when Galileo revived the experimental method.

The pendulum of thought then began its swing in a new direction ... and the essence of all teaching became "experiment answers all." Not until the 1920's did the pendulum once more begin to swing back to the viewpoint of Pythagoras. This was true, of course; only so far as profane thought was concerned ... for mystics still adhered to the science of numbers.

While profane thought swings back and forth between two opposing viewpoints, the student of mysticism continues to be informed of the fundamental relationship between God, man and nature ... by means of numbers. It is true that Martinism and other genuine schools express these relationships somewhat less guardedly, and in terms not quite so obscure as was once thought necessary; but the essentiality of the science of numbers has remained unchanged.

Perhaps this may best be illustrated by a passage from Martinez Pasquales' The Reintegration of Beings:

> "Subdivide the number 4 into the numbers innate in it (1, 2, 3, 4), and you will find the denary number of the Divinity, and you will learn, physically, that it is from this same denary number that proceed all spiritual beings: major, inferior, minor, all law of action, either spiritual or spiritous. Adding the four numbers included in the quaternary gives us 1+2+3+4—10; and by joining these in different ways, you will find how everything has been conceived and created. Unity (i) belongs to the Creator. The number 2 is given to the confusion in which are found the perverse spirits and the men who have joined the intellect of these spirits. The number 3 indicates the 3 spiritous essences that constitute all forms; three also indicates through the origin of these three essences the direct action of the inferior ternary

spirits since from them emanated mercury, sulphur, and salt for the construction of the universe. Thus, the number 4 indicates the minor[1], his origin and power.

"Adding 2 and 3, you have 5, the number of demons who employ action and counteraction against all that is purely divine and spiritual. In the original emanation, the number of the demoniacal spirit was a quaternary number, the same as the minor: the Eternal Father (1), the Son (2), the Holy Ghost (3), and the emanation from these three divine persons (4). But the perverse spirits, by their own free will and authority, added an arbitrary one to the original quaternary number, which lowered their spiritual power and transformed it into a limited and purely material one under the direction of the chief from among themselves. This is why the quaternary number no longer applies to them and why the number 5, the quinary, is the number of evil.

"By adding 2 and 4, you have the senary 6, which is the number of divine thoughts that operated at the creation of the universe. By the addition of 3 and 4, you arrive at the septenary 7, which constitutes the power of action of the major spirit which is double. . . . Add 1 to 3 and again add four and you have the octenary 8, the number representing the double divine spiritual power that had been confided to the first minor to manifest the glory and justice of the Creator against the prevaricating spirits. . . . This number 8 is the one reserved by the Creator for the Spiritual Elect…

"Join 5 and 4 and you have the nonary 9. … Through the joining of the quinary with its imperfections and corruptibility and the quaternary, perfect incorruptible, (man) degrades his divine spiritual power."

Picturesque and obscure as this statement way seem, it is simple to deduce that both Unity and 10, the monad and the denary are related to Omneity. The duad, or 2, expresses a departure from Unity and, therefore, represents opposition or confusion. The triad, or 3, expresses the universal elements salt, sulphur and mercury. The quinary, or 5, is evil because it draws a spirituous power not of the divine 1 to its perfection as the minor (4) and seeks a status unwarranted in the divine plan.

The quaternary, or 4, is the number of man, constituting the perfection of powers bestowed by Omneity. It contains all numbers of divine creation.

The senary, or 6, represents the third power of the Creator expressed in the six days of creation.

The septenary, or 7, represents the second power of the Creator, the divine number which brings man's release.

The denary, or 10, is held by Martinists to represent the first power of the Creator.

The nonary, or 9, represents degradation because it is the union of the imperfect five with the perfect four.

An example, which follows will serve to illustrate the use to which numbers have been put in the solution of philosophical problems and at the same time to indicate the misuse of intellectual powers to which man in exile is prone.

One of mankind's greatest problems has been to discover the true relationship between the straight line and the circle. A straight line regulates the base and balance of all things, but the circle limits

[1] Remember that Pasquales calls man a "minor." We will be examining Pasquales' doctrine in detail in the not too distant future.

the production of straight lines. To illustrate this distinction, Martinists represent the straight line by the number 4 … and the circle by the number 9.

The object of a straight line is to perpetuate to infinity the production of the point from which it emanates. But the circular line limits at all points the production of the straight line. Hence, the circular line tends to destroy the production of the point and may be regarded, so to speak ... as its enemy.

The number 4 is applied to the straight line because the radius drawn from the center of the circle to the circumference is a straight line. This radius is symbolic of all movement. In other words, there is an analogy between the principles of motion and the straight line. The number 4 is the number of all that is not corporeal and sensible, and 9 stands for all matter. The number 9 may be said to represent the circular line, also, because the circle is equivalent to zero: The circle's center has a point, or Unity, and unity joined to zero makes 10. The separation of Unity from 10 leaves zero as a circular line, thereby establishing a correspondence between 0 and the number 9.

Man's struggle since his exile can be symbolically illustrated by the incongruity of these two numbers. Since his Fall or exile, he has conciliate them, trying to multiply 4 so as to wake the result exactly 9 ... or attempting to divide 9 by 4 without an unequal remainder. A harmonious relationship cannot be established between incongruities.

Our ancient Brother, Pythagoras, held that numbers were the means of stating philosophy. With them, he said, one could define Omneity's laws and demonstrate their relationships throughout the world. According to Pythagoras, the study of mathematics, or the science of numbers, was a necessary preparation for a life of regeneration, providing the quickest and best means of grasping abstract thought. To be able to think in numbers, said he, was to raise one's thoughts above the things of earth; in fact, to bring one into a clear conception of the divine world, or, as we might express it to give one a glimpse into the fourth-dimensional world.

You may not find it immediately possible to use the science of numbers as did our ancient brethren; but after this brief introduction, you shall appreciate all the more the fact that the science of numbers furnishes a valid way of raising one's thoughts above the things of this earth.

(THEOCRACY: Government of a state by the immediate direction of God.)

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LECTURE #61

My Brothers & Sisters:

We have considered something of the perfect privileges and powers of man in his First Estate. Having indicated by what processes we will re-attain them, it seems necessary to speak of the ideal state of society ... which has existed ... and which will exist again when man repossesses himself of his lost kingdom.

Even in his present state of exile, man ... like the Prodigal Son in the Biblical record, dreams of his former status in his father's house and pictures for himself the ideal conditions which prevail there. This, in itself, is significant: it indicates that man recognizes that society as at present constituted is only a temporary and unsatisfactory arrangement which can be and is being changed in proportion to his ability to envisage a better one.

It indicates, too, that man realizes he makes more progress when he has a goal in view; and that, even though that goal may not be perfect and may be improved on ... without it, he becomes hopeless and altogether degenerate in his state of exile.

It is, therefore, one of the obligations of Mystical Orders such as ours, to help man improve his ideal, and inform him of the true nature of that for which he seeks. Many of the accounts of ideal societies, which have brought encouragement and awakened hope ... have been written by mystics for this very purpose.

Martinists, certainly, have given much thought to the form of society, which would most nearly approach the ideal. Conceiving, as they do, that society is a living organism, they contend that the ideal state must exhibit the same threefold character, which we have already discovered expressed in nature and in man.

The three divisions of such a state, then, should be: religious, legal and economic, and should function analogously to the head, chest and abdomen in man ... all under the governance of Omneity.

The head, being the seat of the intellect, would express most clearly the communion with Omneity and manage those human affairs having to do with the educational and religious pursuits of society.

The chest, being the seat of the emotions, would establish the relationships between individuals in matters pertaining to law and welfare.

The abdomen, being the door to bodily birth and performing the generative functions, would put laws into effect and watch over the body politic.

Individuals of such a society would separately fulfill their assigned functions as particular agents of Omneity, acting always from the standpoint of union with the divine. Society itself, therefore, would in reality be a theocracy ... a state wherein each played his part by divine direction.

It is to fit themselves for such a task in such a society ... that Martinists seek to reintegrate themselves with Omneity in order that they may become acceptable messengers of the divine in human affairs. In this way, too, they can find in the society of which they are now a part, the opportunity for practical application of their vision of the ideal state. Martinists maintain that such a state can exist in perfection only when the rule of theocracy becomes universally established. Theocracy implies that both Omneity and man function best when Omneity's interests are given precedence over those of the individual and when individual human acquisitiveness yields to the good of all. ... In other words: when competition gives way to co-operation.

Mankind in the past has failed to establish a theocracy because of the many illusions and errors entering into everyday life. Nonetheless, by the continual practice of brotherliness and honest effort toward individual regeneration, a true theocracy may become evident among men. With its manifestation, Martinists are confident ... will come the establishment of universal solidarity, an association of all interests, a federation of all nations, and a genuine society based on man's brotherhood.

Brothers & Sisters: these ideas are too profound and consequential to pass over lightly; let us pause momentarily, meditate on them, and then we can share our ideas.

MEDITATION
COMMENTS — QUESTIONS

Let us continue. Perhaps the earliest thought regarding an ideal state or society was Plato's Republic. Long before that time, society had become more or less crystallized into a pattern. Primitive societies no doubt grew out of a need for mutual safety and protection, and their laws were such as the elders of the tribe thought necessary to preserve its customs, and benefit its members. It was only when the imperfections and inequalities of such societies became apparent that men began to think of improvements, which would make for more individual happiness and allow for greater individual growth.

Those mystic writers who set themselves the task of describing the ideal state as a theocracy were well aware of the fact that man in exile has fallen far short of that ideal in practice. They could, in fact, merely outline the ideal state as a goal towards which mankind might aspire, for the society, which they proposed was in many ways the antithesis of that which was in existence. In the superior state, which man had inhabited and to which he aspires to return ... no individual has authority over others.

Each, although recognizing his dependence on higher spiritual forces for his direction, is a law to himself. In society, as it has existed in the past, and even today ... some people have more or less authority over others. In some instances there was one who had absolute authority, unlimited rights and privileges and the rest lived and moved as he directed. Furthermore, that one claimed to be Omneity's representative and as such was endowed with faculties and powers denied the other members of society. He was the king, whose very name became the seal of authority in the state.

He was the center and source of all privileges and powers within his kingdom, holding the power of life and death over his subjects. As God's Agent or representative on earth, it was expected that all should submit to his voice and authority as to Omneity Itself. Naturally, such states as had wise and good kings prospered and had cause to be grateful; but such as had foolish or evil rulers suffered. In either case, however, nothing could be done by the subjects themselves to change matters.

It is possible that the idea of kingship arose on the continent of Atlantis, where the spiritually wise were the rulers. When the Atlantean's left their ancient homeland and settled in Egypt, it is believed their spiritual leaders, having great knowledge of both esoteric and exoteric matters ... were retained.

Tradition informs us that the oldest and greatest of the rulers of ancient Egypt was Osiris, who not only ruled his people wisely, but also taught them the higher truths to which he had access. He sought to lead men out of the Forest of Errors and start him once more upon the upward road of his return to his First Estate. So great was the life and influence of Osiris and his consort, Isis, that they were considered divine by the Egyptians and worshiped as gods. In much the same fashion, the later ruler, Hermes, or Hermes Trismegistus as we call him, was deified.

The first great ruler of Egypt, according to history, was Menes, who by an engineering feat safeguarded the land against the Nile's periodic overflow and used its waters for irrigation. After Menes, came Cheops, the pyramid builder. Then came Rameses the Great, who devoted himself to building temples and founding schools in order that mankind could be bettered by studying arts and sciences.

Not all rulers of Egypt, however, were as wise as these … nor as eager to fulfill their obligations and accomplish their missions as vice-regents of Omneity. In the Eighteenth Dynasty, about 1350 B.C., there did appear, nonetheless, a very serious and high-minded young ruler, Amenhotep IV. He recognized his position as a privileged one but full of responsibility. He undertook the greatest reform the country had ever known, establishing a government designed to restore to his people

privileges and a way of life long lost, and at the same time bring them back to a recognition of one God.

Unfortunately, not even Amenhotep's wisdom and desires were strong enough to establish permanently the reforms he hoped to accomplish. Like those Hebrews who followed Moses toward the promised land and yet longed for the fleshpots of Egypt when they experienced the deprivations of the wilderness ... there were many associated with him who thought him too benevolent in dealing with his subjects. These were mainly selfish nobles and priestly officials who worked secretly to undermine his policies while openly appearing to support him. In this we see that man himself, for some imagined advantage, or for some measure of power over his fellows ... was responsible for continuing his exile.

Not being willing to help himself, or, rather, not being willing to allow all ... instead of a few ... to enjoy the privileges and benefits of life, man set himself against the path of his return, and so forfeited the help and guidance of the Hierarchy of Spiritual Beings. He accepted the divine right of kings ... in its lower ... instead of its higher meaning ... and committed himself to further wandering in the Forest of Errors.

History is the record of man's struggle to find a way out of this Forest of Errors ... and it records that he has oftentimes been helped in his progress by benevolent rulers. Such helpers, undoubtedly, were Queen Anne of England, Louis XVI of France, Frederick the Great of Prussia, Catherine of Russia, Charles Ill of Spain and Emperor Franz Joseph II of Austria. In time ... man must succeed ... for there are three laws that make it necessary: First, it is the desire of the Hierarchy of Spiritual Beings that the true Light of ancient wisdom be spread among all mankind, and not confined to, or monopolized by a few rulers. Second, the universal order must manifest itself sufficiently strongly in the physical world to bring about that type of government most equitable and beneficial to man. Third: individual man must have access to the spiritual world without the intercession of either king or priest.

Progress has been made in this direction and it is evidenced both in the gradual disappearance of kings from the governments of the world and in the tendency toward more enlightened procedures in certain outstanding societies. Progress may be said to have been made, too, in restoring to the average man certain powers, or virtues, which once only kings possessed.

This concerns especially the power to heal by the laying on of hands, which rulers and a few others were known to possess. As far back as the time of Edward the Confessor, the kings of England were possessed of this healing gift.

Others after him considered it a part of their duty and obligation as sovereigns to practice healing on occasion. The secret of their ability undoubtedly lay in their knowledge of how to utilize the magnetic or electric currents of the earth. From the days when their predecessors were in possession of secret wisdom, these rulers had inherited a knowledge of how the positive and negative currents in the body could be strengthened. The method, which they used was no doubt similar to, if not identical with, that which you may now test for yourselves. ... It is such an invigorating and beneficial practice, in fact, that you will surely want to use it for yourselves and members of your family.

The benefits of the practice are due to the balancing of human electricity within the body. The flow of blood is such that in half an hour it can circulate some seventy times throughout the body. When a person stands with the hands clasped above the head for this length of time, the positive electricity and the negative in the body become balanced and the power of healing thereby increased. As a matter of fact, the former practice of clasping the hands during prayer was an unknown use of the law of balancing forces

There are, then, two exercises which should be practiced in conjunction with each other. The first: the pentagram ... is that of standing with the feet spread widely apart with the arms and hands extended horizontally, so that the position of the body represents a Five-pointed Star, or Pentagram. The second is that of joining the palms together by clasping the hands above the head, arms reasonably perpendicular, and placing the feet together. First perform the Pentagram for some three minutes or so then follow with the joined palms exercise for another five minutes. The time may be gradually increased to thirty minutes. A throbbing sensation in the hands will be felt during the exercise. The Pentagram exercise will bring atmospheric vibrations of a positive nature into the body; the clasped hands will charge the body negatively. This powerful exercise we call "S", the Star, and you will derive great benefit by performing it regularly. If you can practice it in darkness and in quiet, so much the better. Also, if it helps, you say whisper "Peace be still." I will now repeat the exercise once again, then we will all try it together.

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LECTURE #62
PRAYER

My Brothers & Sisters:

Much has been written on the topic of prayer ... the message is simple: but each time it is given from a different angle. I hope these few words will give you a new insight into the importance of prayer.

"Prayer is a gift from heaven and a grace which is given to us by God. Papus gave a magnificent definition of it known to all Martinists: Prayer is the great mystery and to those who perceive the influence of Christ, God made flesh, it can enable them to receive the highest influences in action on the divine level."

Sedir wrote: "Prayer is an ineffable act. Because it does not claim to be anything, it can do everything."

Louis-Claude de Saint-Martin tells us: "It transforms all misfortunes into delights; because it is the daughter of love, because you have to love it (love) to pray ... and you have to be sublime and virtuous to love."

Everything lives in creation and everything prays because everything evolves. The tree, which lacks water asks for a refreshing shower, the animal, which is hungry asks for its food. And man too, even if he does not believe it.

Prayer is the simplest act because it is a grace which God very generously gives us, and also the most difficult act because it requires us to build within ourselves an inner temple which enables us to develop our spirituality, change the bases of our life and make the spiritual world available to us.

Prayer is an act of love, "for God is love" and the creation is an act of love. What man does to attain the very source of life must be of the same nature as that which presided over his creation. That is why in our prayers there is also an outpouring of our soul, which remembers its former dignity, its temporarily lost abode. Prayer is also an act of absolute confidence.

The success of our undertaking depends above all on our desire and our sincerity in our faith. The objective will have been reached when through our prayer the veils fall one by one and a new world appears to us: That of principles.

Prayer is the only way to reach the sources of life without any of the risks, which lie in wait for the unwise at all moments along his path. He whose only weapon is prayer, who has no other riches than sincerity, no other weapons than his love of the creation and the Creator ... is apparently the most unprotected of men and it is true, but prayer puts us in possession of a leading thread which makes of each of us a new Theseus, brings us out of the labyrinth where the "man of the stream" looses it, and enables us to see the brilliant sun which lights up the way of the "Man of Desire." If we need light to advance, it will be given to us, for we are never abandoned and if we do not receive any, our prayer will also achieve its objects; let us be certain of this, for it is true. If it is not answered, it is because Heaven knows better than we do what we need, or what is best for the person for whom we pray.

Whom should we pray to? Jesus Christ in the prayer he taught us addresses "our Father who art in Heaven." Therefore it is to Him that our prayers ultimately go. For some, this Father who is so good seems inaccessible or too distant. They address intermediaries who pass on their request. These supplications are also answered, for some are authorized representatives of Heaven. Let us not forget that our prayers are brought to life by our deeds if they are in accordance with the gospel teachings. Prayers without deeds are oak trees planned sand. Neither go very far, their life is very short!

When should we pray? We can pray at any time. At any moment of the day we have thanks to express or requests to make. Every day Heaven intervenes several times in our life and it is certain that we are never alone.

Let us attach the least importance to our poor little selves. What are we in fact without the help of Heaven? Very little indeed. If we are conscious of this obvious reality, we will receive unexpected help and our prayers will gain in effectiveness what we have lost in conceit.

"Watch and pray, Heaven will do the rest."

* * *

This beautiful piece of architecture was written by I. Seguret, and appeared in the April-June 1984 issue of L'Initiation, the journal of the French Order Martiniste.

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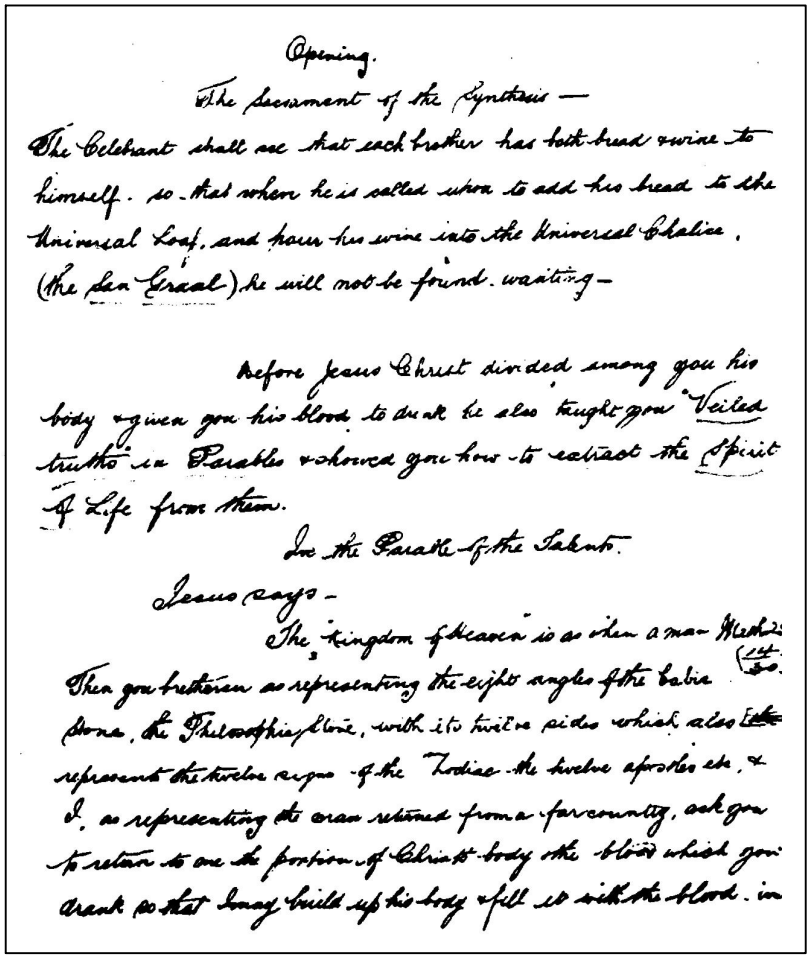

Opening.

The Sacrament of the Synthesis —

The Celebrant shall see that each brother has both bread & wine to himself. so that when he is called upon to add his bread to the Universal Loaf, and pour his wine into the Universal Chalice, (the San Graal) he will not be found. wanting —

Before Jesus Christ divided among you his body & given you his blood to drink he also taught you "Veiled truths" in Parables & showed you how to extract the Spirit of Life from them.

In the Parable of the Talents.

Jesus says —

The "kingdom of Heaven" is as when a man Math. 25 (14/30.

Then you brethren as representing the eight angles of the Cubic Stone, the Philosophic Stone, with its twelve sides which also represent the twelve signs of the Zodiac the twelve apostles etc, & I, as representing the man returned from a far country, ask you to return to me the portion of Christ's body & the blood which you drank so that I may build up his body & fill it with the blood. in

We bring this Liber to a close with this photocopy (reduced) from John Yarker's Notebook.

2X

order that he be raised from the dead.

Then the brethren silently place a small piece of bread broke into three pieces & pour their wine into the Common Goblet the Chalice. With the eight there is 2 ✝ pieces placed upon the table then the Celebrant places his piece broke into three making in all 27 pieces

Then the Celebrant pronounces the Temple Rebuilt & the glory of the Shechinate returned, the body of Christ is raised from the dead.

— Closing — The Analytic Sacrament —
The usual Division of Christs body & blood untill next meeting —

— Memo — In the degree of Zelator. Call back the distribution of the name & the collection of the Name — in the circle —

This ceremony foreshadows papers in the Tarot to follow — I have carefully rewritten my paper in a book — so that when the rest follows, we shall really process the true tarot. If E. Levi was able to judge his tarot must be the correct one & I have it after many years mining for it & should not like all my trouble lost.

Dr Wynn Westcott, S. M. IX° — W. J. Ferguson VIII° Sec. Gen.
Care Frater Office of the High Council, 396 Camden Road Londo N.

Oct 16 — 1895.

It shall not be said that I have refused to obtain knowledge when it can be found & so I shall be glad to accept your invitation: please send me particulars.

Yours sincerely & fraternally
W. W. Westcott.

Dec 8/95.

Dear Holland: I have heard from Mebeau that his health is not good enough to allow him to go into New Studies. You might write & beg John Collinson of Yarcroft, Brading, Isle of Wight, a member of the Soc. Ros. he is the Man who claims to make rain & fine weather, as he wills, or else the Rev. Dr. J. W. Lemon, he does some Mystical Study.

Yours sincerely, W. W. Westcott.

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LECTURE #63

PRAYER
By CONSTANTINE CHEVILLON

CONSTANTINE CHEVILLON WAS THE SOVEREIGN GRAND MASTER OF THE

ORDRE MARTINISTE. HE WAS ASSASSINATED IN LYON (1941i) BY THE FRENCH

MILITIA ON THE PAY OF THE NAZI INVADERS.

Prayer is the only true and holy magic. Ceremonial magic, too often, places the will at the service of pride. Prayer, on the other hand, is a very humble aspiration of the finite towards the Infinite. A person praying resembles a desert striving to become a meadow full of flowers and, furthermore, he does not demand ... he beseeches.

However, common men ignore all that prayer involves. For the overwhelming majority, to pray is to say words with the lips and sometimes with the heart, the ardor corresponding to the intensity of their desires; or to bow in a temple or oratory in order to entreat, from an antropomorphic God, wealth, success or love. Thus we pray nowadays as did the Jews of yore, wishing to exchange Manna for the onions of Egypt.

Certainly a prayer asking for the goods of this world is, of course, permissible. To address the Merciful Father, asking Him to guard us from physical misery, is a homage to His Almighty Power. We forget, however, only too often, the words from the Gospel: "Seek you first the Kingdom of God and His Justice and everything else will be given to you."

Prayer should not only intend to break the infernal circle of Destiny; it is far more elevated and noble. It is a superhuman lifting-up towards the Divine splendor, as well as kneeling ... it is unspeakable ecstasy ... facing the Ineffable Charity.

To be able to pray in this manner, it is necessary to become silent within. Free yourself from all evil thoughts, even from simply negative ones. It is necessary to put feeling, understanding and reason in tune with the spirit, to enter into a passive state in order to allow Divine activity to be realized within. It is necessary to shed indifference and coldness, to make a holocaust of one's own being and to project above *any* human selfishness, a prodigious call of love.

Then the channel of Beatitude opens itself in its subliminity. Two currents project themselves towards each other. The first, ascending current, carries man into the bosom of God; the second, like a celestial river, descends upon the earth to make the soul conceive into a pregnancy of eternity. Now … that finite being, that nothing, lost in the ocean of Being without boundaries and place ... is carried up to the confines of the Absolute. A mysterious operation through which, once, the Son of God became the son of man, repeats itself in the inverse sense. Distance becomes non-existing. The Human nature, now transfigured in an incomprehensible union, embraces the Will of God, His Justice and Mercy.

When prayer reaches such summits ... how unimportant appear the terrestrial things! The words of Chrysostom are aglow in their severity: Vanity of Vanities! ... all is Vanity! Riches ... Vanity!

Honors ... Vanity! Human Power ... Vanity of Vanities! Everything disappears under the blazing breath of the Paraclete … nothing remains there except the immense furnace of love:

FONS, VIVUS, IGNIS, CARITAS.

Are only saints able to lose themselves into this mystical transport, neighboring the Beatitude? No. If peace is with him, every man of good will is capable of reaching there, because every prayer is holy when it relies upon faith and hope … even measured by human standards. O you of humble heart and poor in spirit, do not become discouraged in spite of the apparent sterility and inefficacy of your prayers. If you ask for temporal favors, do not be surprised if you do not receive anything. The Kingdom of CHRIST is not of this world, and your desires mean very little when compared with the eternal gift, which, unknowingly, is granted to you.

Pray, therefore, in the heights of ecstasy, for yourself and for others; but above all ... pray far others, recalling the last vision of Denis, the Areopagite[2], who, on the eve of being tortured, was thinking in his prison about the salvation of Humanity. Jesus came to comfort hi, and said to him: "If you pray far others you will be heard." Now, if Cod can pay a hundredfold for the least alm given to the poor, in His name, how will he repay the fruit of your prayers???

. . . . . BY HIS GLORY . . . . . .

[2] St. DENIS or DIONYSIUS, Bishop of Paris, often identified as Dionysius the Aeropagite.

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HEPTAD/GNOSTIC
SUPERNUMERARY LECTURE #18

WHO SHALL CARRY THE SIGNS?

> "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall in no wise hurt them; they shall lay hands o the sick, and they shall recover." … And they went forth and preached everywhere, the Lord working with them and confirming the word by the signs that followed. (Mark 16: 15-20)

In this controversial passage, to whom is the Master talking? Who is to go into the world and preach? Who shall preach everywhere and have the word confirmed by the signs that follow? On the surface, it would appear that Jesus was addressing the eleven disciples as He appeared to them following the resurrection. It seems to be a final commission to these men whom He had organized to carry on His work.

The Christian church has always believed that this was, through the disciples, the commission for the church. Thus it has seen the entire Gospel directed primarily toward the church rather than to the individual, and the Bible becomes more of a set of church bylaws than a Universal truth for application by all men. One variation on this theme is that man lives only for the church, and only by supporting it can he gain righteousness and salvation. Another variation has led missionaries to all the darkest corners of the world to face great hardships and sometimes brutal deaths.

The church has followed the idea of baptism to the letter, stressing the idea that unless a person is baptized, either by sprinkling or total immersion, he cannot be saved. The statement, "But he that disbelieveth shall be condemned," has been taken to be a command rather than a basic statement of cause and effect. Because of this, we have seen the most unchristian denunciations of those who do not "believe." Many religious sects, again misunderstanding the final commission, have literally sought to "babble in tongues," have made the handling of deadly snakes an initiation into belief, and have even drunk poison to prove their belief.

Now, an enlightened minority within Christianity, and certainly mystics and great thinkers throughout all time without organized religion, have believed that Jesus' commission was really a Universal challenge to all men everywhere. Jesus was not giving instructions for a church to follow. I do not believe that Jesus organized a "church" as such. As a matter of fact, many of the accepted practices and organizational ideals of modern churches are the very things Jesus condemned in the religious institutions in His day. Jesus organized a little band of disciples to convey His message of Truth, to carry on the teaching of the Truth that would make them free and would help them to find abundant life. His was an organization not of doctrine but of ideas.

When Jesus said, "Go ye into all the world and preach the gospel to the whole creation," this refers to the world within. We can never be of any great influence in the world without until we have converted the world within! Therefore, man's first job is to discipline his own thoughts, to bring every errant thought into captivity to the Divine process, and to peach the Gospel to every. cell. and organ of the body.

How the idea of baptism has been labored over in Christianity! We recall that John baptized people in the river Jordan, as did some of the disciples. This was an outward symbol of a spiritual ideal that Jesus merely tolerated. He said, "Suffer it to be so now. Jesus did not baptize people with outward symbols. The only form He ever used was when He breathed on His disciples the holy breath of the Spirit.

The word "baptism" comes from the Greek word "baptisma," which is a wonderful and powerful word. The real meaning is: "To become overwhelmed completely by an element [any element] to the point of saturation." Jesus had in mind an immersion in cosmic awareness: as Paul said, "In Him we live and move and have our being."

The "baptism of repentance unto the remission of sins," which the church has made into an outward form, is, in fact, a simple and beautiful matter of thought training. The Greek word from which we receive our word "repentance" is "metanoia." It has been interpreted as admonitions to God of sorrow for past sins and a resolve to be good in the future. In the sense of goodness, of course, the whole Christian world has failed, failed to discern the Christ teaching about mental laws. The true meaning of "metanoia" is to change one's mind. Jesus did not mean that we should condemn those who do not believe or repent. He was stating a law of Truth: "As a man thinketh, so is he." To believe in God is to make contact with the source of life, substance, and intelligence. It is the very key to living abundantly. To disbelieve, to close the mind, is to open the way to want and suffering. The disbeliever veritably condemns himself, as does a person who refuses to turn on a light switch, to walk in the darkness.

"And these signs shall accompany them that believe." Again, this is not a command to do something, but an indication of the law of cause and effect. The person who keeps conscious contact with God in faith will experience blessings.

"In my name shall they cast out demons." The word "demon" refers to a multitude of inner conflicts and complexes, states of consciousness that have been developed because the creative power of man has been used in an unwise or ignorant manner. There are demons in all of us, such as inferiority complexes, because in human consciousness we have become confused and filled with obsessions and mental aberrations. But when we lift our consciousness and work "in His name," we find that we can speak with authority and spiritual Truth, and Union states will be cast out.

To "speak with tongues" actually means to have the spiritual ability to speak in harmony and understanding with people in all different states of consciousness.. Jesus had that ability; He could translate his thoughts into everyone's language. This is one of the signs we carry when we truly believe.

"They shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them." We must remember that Jesus did not hold deadly serpents in His hands just to prove His power. He would not even turn stones to bread to prove this power. The serpent in the Scriptures always refers to elemental life, Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up." This refers to the lifting up of individual consciousness, from sense awareness to the consciousness of man's Divine nature. "Taking up serpents" represents lifting up consciousness without being hurt by sense reactions.

"They shall lay hands on the sick, and they shall recover." We must remember that all these things are the signs that accompany those who believe and are elevated to spiritual consciousness. There can be no real healing in human consciousness; cure, yes, but no real healing. This has been the weakness in Christianity; it has tried to carry the signs as the Divine authority, and has laid on hands only through rituals and ceremonies. But you are the one that the signs must accompany. You must carry the signs; you must believe; you must be immersed in spiritual consciousness. You must go forth to preach the gospel, to heal the sick, and to cast out demons.

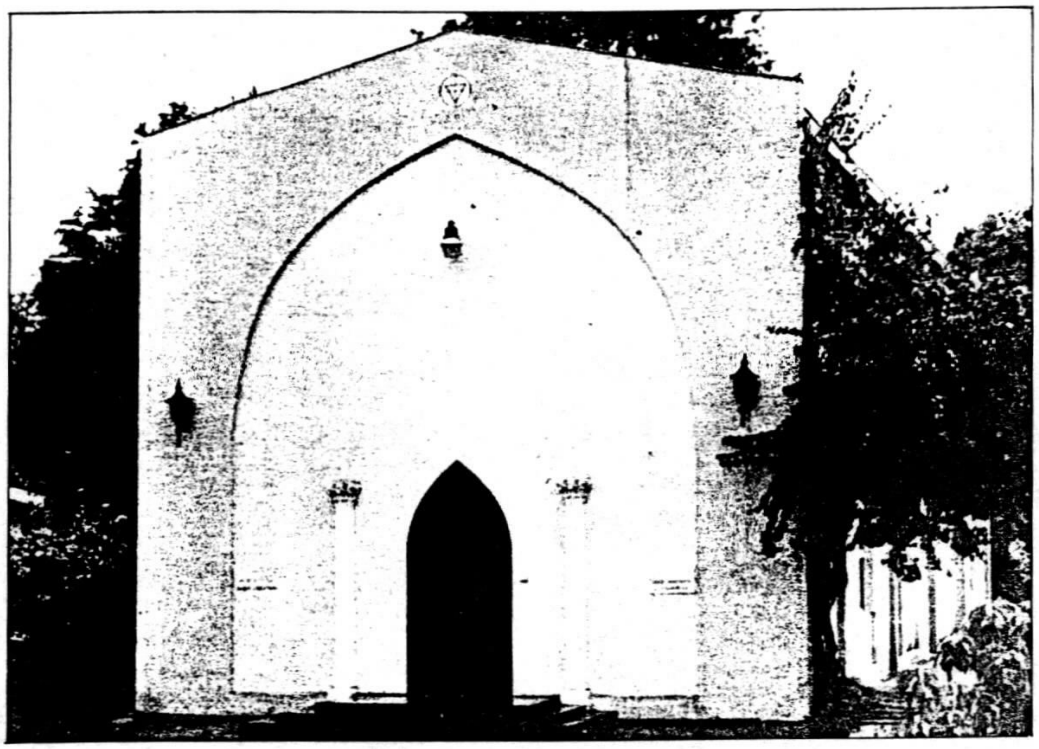
To “lay hands on the sick” is a figure of speech. It does not necessarily mean to make physical contact. It means rather to take the sick person into your consciousness and hold the person in your consciousness of the all-pervading life and love of God, in which there can be no imperfection.

We find a vital key to all this in the final phrase of this passage from Mark: “And they went forth and preached everywhere, the Lord working with them arid confirming the word by the signs that followed.” Remember that “the word” in the Scriptures always means ”the law.” The law worked with them, then. It seems obvious, but it is easy to forget. The law is always working on our side when we are in the right consciousness, and it becomes our servant. When we speak the word of Truth the law works with us and results in health, overcoming and demonstrations of good. Remember that “all things are possible.” <u>You</u> make the difference. <u>You</u> carry the signs!

Custodes
Morum
Sacrorum

I. C. E. S.

Worthing 31W
Barbados
West Indies



Saint-Christian
River Road, Barbados, West Indies

Home of

THE GRAND TEMPLE OF THE MARTINIST ORDER

CATHEDRAL OF THE UNIVERSAL GNOSTIC CHURCH

Registered office of the
INTERNATIONAL COLLEGE OF ESOTERIC STUDIES

PLANE II **GRADE: *CRAFTSMAN***

LIBER 19 **Private & Confidential**

THE GROUND IS GETTING HARDER!

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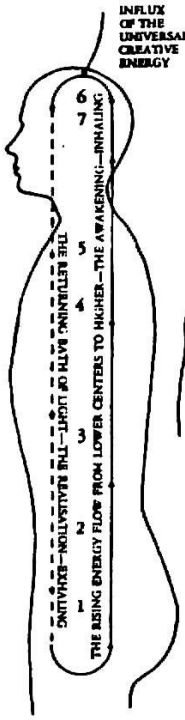
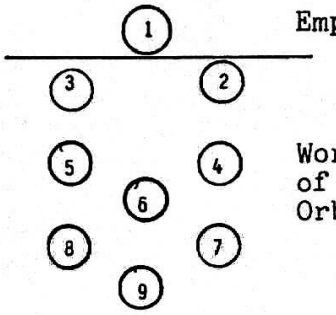
SPIRITUAL CENTERS OF THE BODY

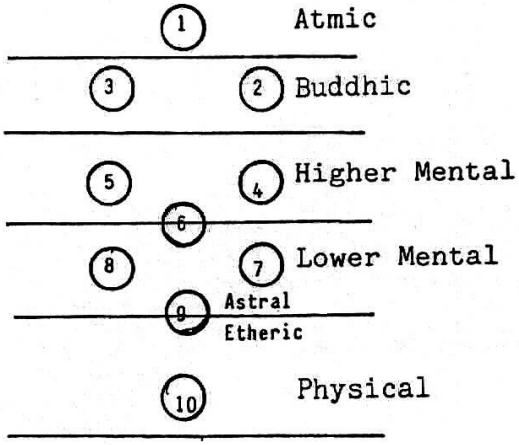


NUMBER	GLANDS	CORRESPOND TO	EASTERN CHAKRA	PLEXUS
6	PINEAL	MIND & KNOWING MERCURY INDIGO "la"	CROWN CHAKRA	BRAIN PLEXUS
7	PITUITARY	STRENGTH & SPIRITUALITY JUPITER VIOLET "si"	THIRD EYE CHAKRA	
5	THYROID PARATHYROID	PSYCHIC & WILL POWER URANUS BLUE "re"	THROAT CHAKRA	CERVIC PLEXUS
4	THYMUS	LOVE & RIGHT ACTIONS & THOUGHTS VENUS GREEN "fa" AIR	HEART CHAKRA	CARDIAC PLEXUS
3	ADRENALS PANCREAS SPLEEN, ETC	MADNESS & FORGIVENESS MARS YELLOW "mi" FIRE	NAVEL CHAKRA	SOLAR PLEXUS
2	CELLS OF LEYDIG	MYSTIC & GUIDANCE NEPTUNE ORANGE "re" WATER	LOWER ABDOMEN CHAKRA	PELVIC PLEXUS
1	OVARIES OR TESTES	FLESH & BODILY NEEDS SATURN RED "do" EARTH	ROOT OR KUNDALINI CHAKRA	

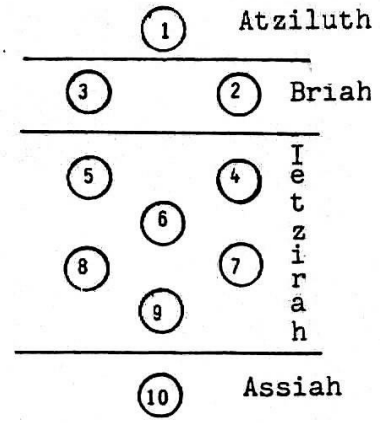
CORRESPONDENCES ON THE TREE



THE THREE MARTINIST WORLDS

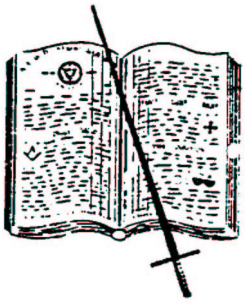


THE SEVEN PLANES OF THE ROSE+CROIX // THEOSOPHY



THE FOUR DIVISIONS OF THE QABALAH

THE INTERNATIONAL COLLEGE OF MARTINISTS



Dear Associates:

You will notice the turf on which we are walking is hardening! Let us praise God for that. We have lost a number of our party since we first set sail some months ago. One brother fell overboard during high seas and another was drowned in a whirlpool. Then, after we made landfall, several fell victim to the scorpions and snakes, and a few more got stuck in the bogs and swamps. We will have to pause for a while and set up camp and send out a search party to look for and rescue those who have succumbed to the perils.

While we are waiting, let me take this opportunity to bring you up to date with our schedule. We said just recently that we would begin a detailed examination of the Martinist philosophy as enunciated by Louis-Claude de Saint-Martin, starting at Liber 20. We find we will have to make a slight adjustment to this table and extend this second phase of our work to Liber 22 ... because the reports coming in from members are asking for more light on reincarnation & karma, the Inner Order and a few other topics. We are therefore going to accede to these requests ... and will assure everyone that this slight rescheduling will be of great value to all.

Again, yet again, we must re-emphasize these points: You can read every book in the world, you can talk to every wise man, you can join every organization that exists and go to all the universities ... and you will never find Truth in any of them. All you will get there is information. FOR TRUTH IS WITHIN YOU AND YOU WILL NEVER FIND IT ANYWHERE ELSE. We could have told you that in the very first Liber, but you would not have been receptive to it.

Receive these Libers, chew on them, suck them, extract the juice and nourish yourself with the vital essence. Become a dietician and work at building a strong and healthy body. As you go through life, avoid the foods that are harmful and poisonous. When you discover nourishing elements, incorporate them in your menu and improve your cuisine.

Just as we must nourish our bodies all our life, so too is our search for Truth a life-long quest ... and it spans like a bridge from this life into the ones to come. It will end only when you have re-entered the Lost Paradise. Those who fall victim to the snares of this world ... will have to pick up the thread again at some time, for no one can advance us but our own self ... it is one of the penalties we face for the privilege of having a free will.

Let us praise God for the Light that is coming our way, and may He continue to inspire and guide us on every step of the Path.

Sincerely & Fraternally,

LIBER 19

LECTURE #64

Brothers & Sisters:

During our early travels ... mention has been made about the seven oppositions of life revealed by the seven Hebrew double-letters. You have been given the names of the pairs of opposites and we have examined some of them. We will scrutinize the remaining pairs as we continue the works, however: the importance of harmonizing contraries is beyond all emphasis and it is necessary that you have a good understanding of this principle. It is essential to an understanding of the Martinist view of life and it is equally necessary to the practical application of what we are learning.

One student of these matters has written: "Life is a problem which has for each *an individual solution.* No one can solve it wholly for us, or take from it the element of personal responsibility. It has its own particular history in each individual case. Difference in temperament and in experience gives infinite variety to these personal solutions. The utmost that one individual can do for another is to enunciate the principles which underlay all experiences, however varied. Truth is not truth for us *until we have made it our own through reflection, until we have applied it in daily life."*

Such a statement is absolutely true. And it is equally true that the teaching necessary to each individual's fulfilling his personal responsibility in regard to life's problems ... is to be found only in the genuine Mystery Schools.

The reason for this is that *the mass of humanity is as yet too little evolved to accept the personal responsibility for its own salvation.* It has been necessary, therefore, in order that all may have a measure of truth ... that so-called "pious fictions", and only such broad truths as may seem helpful ... be given to the profane. Perhaps it is only after one has spent many lifetimes in these outer groups, that one grows to the point of accepting responsibility for his own progress through life. Then he finds his way to one or another of the genuine schools of mysticism for proper teaching.

Here he must not only be taught the truth behind the pious fiction which he knows ... but he must also be shown the technique of adapting what he has been taught to his own experience. In the main, this consists of a complete reversal of viewpoint. From looking for salvation outside himself and by virtue of faith in an individual, or set of ideas ... he must turn his thought within himself, finding there the principles which he must accept and be personally responsible for. Further, he must see that histories of Avatars and World Saviours *are but variant stories of his own inner nature.*

This is far more difficult than it may at first seem, for one must acknowledge that almost everything he has been taught is only half-true and of little value to him. He must forgo the comfort of believing in something outside himself and must be strong enough to withstand the shock of Learning that what he considered true ... was mainly false ... *at least false in the way he was called upon to accept and interpret it.*

The point previously made regarding the story of David and Goliath is illustrative of this. To most, it is a page taken from the history of real individuals, whose difference in viewpoint became the occasion for a moral lesson. Undoubtedly, to some, it is merely a tale told for the sake of setting forth moral teaching.

To the mystic, however, it points to a deeper lesson having nothing whatever to do with actual historical personalities ... but rather portraying an internal struggle between conflicting elements in one's own nature.

It is this difference that is fundamental between the Mystic Schools and the outer schools of learning ... a difference that can be traced right back to ancient Egypt. There, the wise, studying the heavens and noting the sun's daily progress through the constellations, *described the process in personal terms.....*

The twelve constellations were seen as twelve different circumstances through which the sun passed in the course of the year. *The sun became to be known as an individual who responded or reacted to these different circumstances or experiences in a certain way*. It was born weak in its own innocence, suffered defeat, overcame that defeat, and rose to supreme power, overcoming all its enemies.

How like man who is born weak and is unable to cope with the strange circumstances of life. He finds within himself conflicting elements that are heightened by the challenging experiences through which he passes. Finally, through right teaching, maturing man overcomes the enemies within ... those elements, which stand opposed to his progress ... and, at last, he emerges a new man.

As above, so below, said the mystics. Since there was order in the heavens, should not earth express the same? And man should have the same assurance of overcoming his difficulties and of reaching his final goal ... as the sun does in its progress through the heavens.

The outer circumstances of man's life are of less importance than the inner ones. IT MATTERS LESS WHAT HAPPENS TO MAN THAN WHAT HIS RESPONSES ARE. The mystics were more concerned that their pupils see the parallel ... and that they individually accept the responsibility for their own lives ... with the assurance that as the heavenly order brought triumph to the sun ... so would that same order prevail in their lives.

At the very time, however, that the mystics were teaching such truths to their initiates ... the priests were fostering among the un-evolved the idea that the sun was a god ... and that all men should worship him! It is from the story of the sun and its progress through the 12 signs of the zodiac that religions of the world have drawn their stories of a god, an avatar, as the saviour of mankind. This is immediately evident when we study the lives of the avatars of the religions of the world. MEN DO NOT WILLINGLY FORGO BELIEF. *It is easier TO BELIEVE ... than it is to know ... and accept the responsibility, which that knowing entails.*

This indicates one reason why in the long past it was necessary for the mystic to choose carefully, after a long-time study, those to whom he would communicate what he knew to be true. The same reason holds good today when Mystic Orders attempt the same care in the selection of candidates. This, we hope, will explain the necessary emphasis that must be placed upon the complete understanding of the oppositions of life, which are characterized by our two Pillars.

Certainly, it will serve to indicate that such explanation can have meaning only to those willing to acknowledge their own responsibility in the manner of solving life's problems. This is especially true when we come to the pair of opposites called PEACE — WAR.

Objectively considered, Peace seems altogether desirable. War seems altogether reprehensible. Peace, we picture to ourselves as a state of harmony and concord. War we depict as dissension, strife, inharmony and discord. Objectively this is true; mystically it is false ... because we have failed to see the full and complete meaning of Peace & War. We have failed to realize that they are simply two aspects of the same thing ... and must exist together.

Peace & War are merely opposite polarities. War is positive; peace, negative. War: active, Peace: passive. War: work, Peace: rest. War: movement, Peace: immobility. War: gathering, Peace: assimilation.

This is the ebb and flow ... the pulse of life. What we see objectively portrayed on the world stage, is but a large-scale manifestation of *what goes on within each individual.* It is this universal drama played out in the *individual consciousness* that is of value and interest to the mystic. As he reviews life at every stage of its progress, it is likely to be seen as being made up of many periods of relatively long conflicts, interspersed with short periods of rest. But for the periods of struggle ... the times of rest would have no meaning.

DISCUSSION / QUESTIONS

It is not too much to say that the ancients were masters in their knowledge of the workings of the mind. As a matter of fact, their knowledge of what we call psychology transcends even that of the present day ... and enters the field we now call psychoanalysis. After making plain to the initiate the laws of the universe ... the intent of their teaching was to show him the ways in which mind, that is, ... his faculties ... reacted to certain phases of life, and to show him, as well, how to control those reactions. *They realized that life presents an individual problem.* Each individual, out of the differences of his own history and background ... reacts to the experiences of life differently.

The teacher, therefore, had to point out to the student his responsibility in determining what his reactions would be to any outward circumstance of life. The underlying principles were always clearly enunciated, and the student was given every aid so that he might know what the experiences are which challenge his progress. After that, each had to assume individual responsibility for his acts, determining in every case what they would be.

The effort the individual puts forth positively, whether to achieve a new skill, develop a technique, or weed out undesirable characteristics and overcome detrimental handicaps ... is war. War is the activity of the individual self to bring about certain positive changes within our own nature. The intervals of rest and peace at the end of such activity, (we sometimes call them breathing spaces) ... are periods of summing up, when the individual assimilates into the fabric of his being ... the results of his warfare.

WAR / PEACE ... indeed, these are a most necessary pair of opposites on our Pillars and one we shall oftenest make use of. For that reason, we should meditate on their aspects as often as we can.

Are the greater number of people ready to accept responsibility for their own actions?

Can we be “saved” by someone else?

Does the mass of people know “the truth”?

Which is easier ... to know ... or to believe?

In what way does the teaching of the Mystery Schools differ from that of the outer schools?

Let us recap the essential parts of tonight’s Lecture:

> True knowledge has always been preserved for the initiate. The masses have had to content themselves with pious fictions. This is because the mass of humanity is as yet too little evolved to be able to recognize that salvation is their own personal responsibility.
>
> Since earliest times, the law and order exhibited by the heavens has been the model for man’s instruction.
>
> Stories drawn to illustrate the parallel between man’s progress in his journey through life ... and the sun’s through the heavens ... have been accepted widely by

the unenlightened as stories of actual personalities called avatars and world saviours.

The mystic is taught to accept the responsibility for his own progress and to be more concerned with his reactions to events in his experience ... than to the experiences themselves.

War and Peace are to be thought of mystically, as periods of activity and rest, or as growth and assimilation.

The mystic is to balance the pairs of oppositions within himself. He uses the seven pairs represented by the Hebrew double-letters to guide him on his journey through life. Are you balancing the oppositions in your life?

May you ever dwell in the Eternal Light of Divine Wisdom.

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On New Year's day, 1987, our Production and Works department moved to its present new location: Fort Wyndham, in the parish of Saint George. It is from here that the Libers are being produced and mailed. Our mailing address and registered office remains the same. Members who would like to visit are welcome ... however please be sure to make an appointment first!!!

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LECTURE #65
ADMINISTRATION OF JUSTICE

My Brothers & Sisters:

Our recent lecture (#61) on the nature of the ideal state and the responsibilities and duties of those who rule, should have given you the fundamentals of the right mystical viewpoint on these matters. In other words, it must have become evident, that to Martinists, the ideal state among men would be that which most nearly follows the triadic pattern of nature. Government should be threefold, corresponding to the head, the chest and the abdomen of man. Analogous to the head of man, the highest division of the state should concern itself with education and religion, the next division, the chest, should regulate matters legal and military. The last, the abdomen, should be devoted to the body politic and the carrying out of the decrees of the other two divisions.

In addition, the ideal state among men, for Martinists, would be a theocracy, for only in such fashion would it grant man the privilege he had in his First Estate, the privilege of being a Law unto himself under the direction of Omneity. Theocracy to a Martinist, therefore, is the highest and most desirable system of government., for it recognizes man's individual access to Truth and his innate right to self-government.

A necessary aspect to even the ideal state is the administration of justice, the meting out of reward and punishment. Here, again, man finds it necessary to contrast existing conditions with those, which prevailed in his First Estate. Absolute justice inhers only in Ornneity. It is approximated most closely by those who forget themselves in patterning after the Divine, as Agents of Ornneity. Justice, however, has been all but lost because its agents have forgotten Omneity and have patterned themselves after their own frailties.

It is because of the necessity of justice in every state and because of its lack in most ... that the Martinist is so concerned with it. He beholds the travesty enacted in the name of justice, recognizes justice to be blinded instead of impartial, and knows that crime is engendered rather than done away with in present—day society. He may even run through the catalog of capital punishments meted out since society's beginning. He finds them to have been by beheading, branding, burning, breaking on the wheel, boiling, burying alive, crucifixion, crushing beneath the feet of animals, compulsory combat in the arena, drowning, electrocution, impaling, flaying alive, hanging, drawing and quartering, piercing with spears, poisoning, shooting, strangling, suffocation, stoning and sawing asunder. Still, he seeks the answer in the only way he can ... by an appeal for a quicker return to the ways of his First Estate and a well—grounded trust in the designs of Omneity.

The Martinist knows that punishment is to some degree necessary, but he pleads for punishment that is corrective rather than full of revenge. He recognizes the possibility of man's growing better through wise correction, but he remembers that all men are his brothers and that "whatsoever ye would that men do unto you, do ye even so unto them" ... is a divine precept.

The Martinist never forgets that man has little right to condemn his brother and no right at all to take away his life, (excepting perhaps, in one's own self defense.) For that reason he is unalterably opposed to capital punishment. Beyond being a violation of divine precept and humanitarian instincts, it is questionable whether it is a deterrent to crime and it certainly is not corrective to the

criminal. Furthermore, there is no recourse against its enactment and it presumes an infallibility of judgment that is altogether impossible to imperfect man.

Fortunately, advancing civilization is slowly acknowledging the rightness of the Martinist's position, for capital punishments is losing favor with enlightened judges and almost everywhere the criminal is beginning to be looked upon as a sick person, rather than a totally depraved one of whom it were better to be rid. In time, it is inevitable that human justice will more nearly resemble divine justice. Then it will be that the mystic meaning of the Biblical admonition: "Whatsoever a man soweth, that shall he also reap" will be understood.

This is the law of Cause & Effect, which the mystics have always taught, usually under the name of the Law of Karma. It is simple, as all Omneity's laws are, ... but it is profoundly just. What we think and what we do ... what we suffer and what we permit register in Omneity's records as CAUSES. These causes *must have effects,* and *IT IS INEVITABLE THAT EACH RECEIVES THE GOOD OR BAD EFFECTS OF THE GOOD OR BAD CAUSES HE SETS IN MOTION.*

DISCUSSION

With this law of karma is joined another which explains it and gives it the necessary freedom of operation. This is the Law of Reincarnation, which states that the âme, that undying part of ourselves, is periodically being rejoined to a new physical body. It separates from the old at the moment of "death" ... and is joined with the new at the moment of "birth". Thus the âme virtually constitutes a permanent astral personality, which is reborn and grows anew with each rebirth into a fleshly body. The physical body changes … the âme remains itself.

DISCUSSION

Man is so constituted that generally he is unable to see himself as the cause of his own punishment. He is inclined to blame his family, his environment, or even Omneity for his difficulties in life. The inequalities in the distribution of wealth, learning, health, and human necessities, which are evident in life *are without satisfactory explanation until one accepts the Laws of Karma and Reincarnation.* Both of these laws were part of the mystic's fundamental instruction in those great universities of the past called the Mystery Schools … and remain so today.

In the light of this discussion, it will be seen that the Martinist will follow the Biblical injunction: "Judge not that ye be not judged" *... for the affairs of man's life are not so haphazardly arranged as it may seem.* The Laws of Karma and Reincarnation ARE in operation ... and the Martinist will do well to recognize that fact, confining himself always to making his own life conform to the highest possible pattern while being charitable towards all men ... who are his brothers.

May you ever dwell in the Eternal Light of Divine Wisdom.

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LECTURE #65
REINTEGRATION

Dear Brothers & Sisters:

Our V: M: Martinez Pasquales, whose teachings we will soon study quite closely, wrote "In the end, all will come back to the beginning." IT IS THE MARTINIST'S DUTY TO ACCELERATE THAT PROGRESS. This he must learn to do individually ... as an Agent of Omneity. By working persistently and sincerely to bring about his own reintegration through the techniques and principles you are being taught, the Initiate is, as well, furthering the good of the whole of humanity. Men of Desire, therefore, have been led to the Martinist Order to learn of Omneity's laws and how they may be used for the individual and the collectivity. Here, we pledge ourselves to use these laws for the benefit of others, as well as for ourselves.

This means that each of you has acknowledged that you seek the way of reintegration and recognize that the progress you make and the good you accomplish will depend upon your own efforts. Until one recognizes that what has been called SALVATION is not a matter of BELIEF — but of PERSONAL EFFORT ... he is not ready for Initiation. *One is ready for Initiation only when he knows that salvation ... more accurately described as REINTEGRATION ... is a matter of learning and using Omneity's expressed laws.*

Our V: M: Louis—Claude de Saint—Martin, has written: "Man has been set amidst the darkness of created things only to demonstrate by his individual light the existence of the Supreme Agent, to convince all who misconstrue it." This is true. Yet the profane sees only the darkness. His individual light is so dim that oftentimes he cannot discover by its means the Supreme Agent himself ... much less convince others of its existence. The profane does not even know the nature of the forces, which operate in his world of darkness; he does not know how they arrange themselves into polarities, or oppositions. Consequently, he is defenseless against them.

The Initiate DOES know these things. He knows, too, that through his mystic instruction his individual light grows bright enough for him to discern not only the oppositions themselves but also how to equalize them. "Evil is that which is opposed to the progress of each individual." This being so, *we have to test each event or circumstance of daily life to discover its relationship to our progress and to know whether to name it GOOD or EVIL.*

Our work in the Martinist Order is supplying us with a broad knowledge of the major oppositions, which we shall encounter, and it is furthering our understanding of how to test them. We shall advance ourselves in accordance with our right judgments and with the right causes we set in motion, for the final goal of reintegration *can only be achieved as the effect of the causes one sets in motion.*

The pairs of Opposites represented by the seven double-letters of the Hebrew alphabet constitute the major oppositions of life. Knowledge of them provides the Initiate with a gauge and by maintaining his balance between the poles, he learns to avoid the extremes which bring about the downfall of those who do not know.

You have been told: "The reintegration of each cannot be finally accomplished apart from the reintegration of the collectivity of men." Only when all the cells of Primitive Adam have been

reassembled at the place we occupied before the Fall, will reconstituted Adam be indrawn by the First Cause that emanated him. The transfiguration of all therefore depends on the transfiguration of the one.

Thus, as the Man of Desire progresses in his work of equilibrating the Oppositions ... he finds his consciousness continually unfolding and his Inner Self awakening and asserting itself with increasing power. Subtle changes bring like effects in the habits, outlook and activity of the outward man. He continues to shoulder his normal responsibilities, meeting them always with a greater sense of exactness. He finds certain errors, which were part of his earlier life no more tolerable. A definite change comes to his tastes and desires. Old associations loosen their hold ... and he finds new contacts a source of joy and spiritual reflection.

A growing sense of detachment, a feeling of aloneness, does not surprise him. He knows this to be but the consequence of his venturing forth upon the great sea of mystical experience. It is the testing of his strength, showing him his life and present affection as they really are, and as they will be.

Perhaps this has been nowhere better stated, or with more clarity, than by Emanuel Swedenborg, who was one of the teachers of our V: M: Martinez Pasquales. In his book Heaven and Hell, Swedenborg wrote: "There are those who believe that it is difficult to live the life which leads to heaven, which is called the spiritual life, because they have heard that one must renounce the world, must divest himself of the lusts called the lusts of the body and the flesh, and must live spiritually. They take this to mean that they must cast away worldly things, which are especially riches and honors; that they must go continually on pious meditation on Cod, salvation, and eternal life; and must spend their life in prayers and in reading the Word and pious books. But those who renounce the world and live in the spirit in this manner acquire a melancholy light, unreceptive of heavenly joy. To receive the life of heaven, a man must, by all means, live in the world, and engage in its duties and affairs and by a moral and civil life receive the spiritual life.

"That it is not so difficult to live the life of heaven, as some believe, may be seen from this: When a matter presents itself to a man which he knows to be dishonest and unjust, but to which he inclines, it is only necessary for him to think it ought not to be done because it is opposed to divine precepts. If a man accustoms himself to think so, and from so doing establishes a habit of so thinking, he is gradually conjoined to heaven. So far as he is conjoined to heaven, the higher regions of his mind are open; and so far as these are open, he sees whatever is dishonest and unjust; and so far as he sees these evils, they can be dispersed ... for no evil can be dispersed until it is seen."

MASTER OF LODGE CALLS FOR A PERIOD OF MEDITATION AT THIS POINT

Brothers & Sisters: as associates, you were informed that man once occupied his proper place at the center of the universe in closest attunement with the Divine Power. However, he used the free will, which the Creator had given him in such a way as to bring about a "fall" from his exalted spiritual state, exchanging his glorious spiritual form for a gross, material body.

As Martinist Men of Desire, we gain a keen personal realization of our spiritual privation and exile. Is there one among us who has not sensed a yearning for higher development and increased spiritual perception ... for a true and lasting reintegration with the God of his Heart, the Deity of his most profound realization? Like our V: M: Louis-Claude de Saint-Martin, we desire above all things to reach deeper and deeper into our inmost nature until we find the living God within. As Mystics, we hunger and thirst for God, aspiring to make Him the foundation stone for the development of our personalities.

In this effort to find God and unfold our true selves, we are unerringly guided by conscience. An evolving and quickening conscience is the monitor, the sentinel for the establishment of God's Law in one's Inner Self. As one of our Brothers has said: "Thy conscience is the Master to be feared,

from whom thou must always receive counsel, the severe and inflexible judge to whom thou must render a just account of thine acts."

Ultimately, morality is an inner condition, a progressive structuring within the personality of the moral law, which is of God. Only high morality can build and sustain a noble, cultured civilization. With the decay of morality ... (the basic goodwill which is its eternal leaven) … the foundations of the state totter, and its decline is not far distant.

As Martinist Initiates, our task is to build a spiritual temple ... that temple said by Qabalists to be supported by the three pillars of Wisdom, Strength and Beauty. There must ever be, they were at pains to point out: Wisdom to construct such an edifice; Strength to support its superstructure; and Beauty to characterize its every aspect. With this Martinists agree, seeing in Wisdom the true mystical religion of all humanity; in Strength the sound logic of philosophy and science; and in Beauty those principles of ethics and harmonious human association called morals and political economy. These time-honored pillars, we likewise consider to be the three branches of the tree of knowledge ... whose fruit is divine and right action.

My Brothers & Sisters, the right understanding and right application of these matters are of such importance that time should be given to their assimilation. It is therefore recommended that, during the ensuing week, the conscience should be carefully examined and the subject of <u>unity</u> considered in your daily meditations.

May you ever dwell in the Eternal Light of Divine Wisdom.

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<u>A NOTE TO REMEMBER</u>

The words "material" and "physical" are often used interchangeably. While this may suffice in general conversation, bear in mind that in esotericism this is not necessarily so. The Physical World is a Material World ... but not all Material Worlds are Physical.

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ALCHEMIC/HERMETIC #67(H)

Dear Brothers & Sisters:

In Isaiah 39 18 & 25-26, we read: "To whom then will you liken God?" ... "To whom then will you liken me, or shall I be equal? saith the Holy ONE." "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calls them all by names by the greatness of his might, for that he is strong in power; not one faileth."

Let us consider the Hermetic Principle of the Harmonic Planes, for, according to Hermes: "As above, so below ... and as below, so above." A marked analogy appears between the sayings of Hermes and the scriptural text taken from the Hebrew Scriptures. This principle of likening, comparing or studying correspondences has long been a powerful factor in enabling man to arrive at a solution of some of the most abstruse problems presented to him. This principle is in common use in scientific laboratories and schools and may be applied with equal value and equal propriety in the domain of religion and philosophy. Hermeticism, being a synthesis of religion, science and philosophy ... it is natural to expect this law to have been postulated at the very beginning of the Hermetic revelation, which, indeed, was the case.

Enough has been said already to cause you to realize that Hermeticism has for its object: the bringing about of a personal revelation of the nature and attributes of God. This is the goal of every sincere seeker of Truth. Therefore, in the deepest sense, all correspondences are the likening of one phase of God to some other phase, enabling us to realize how true it is that "In Him we live, and move and have our being."

As you have understood ... the ALL is in ALL, and all is in the ALL; therefore every unit in the several planes of Cosmic Manifestation, Life and Being. (including Becoming) must be subject to identical Laws and thus show forth the Harmonics of both Involution and Evolution.

Hermeticists classify the phenomena of the known Universe under three broad general divisions termed:

1. The Physical Plane
2. The Mental Plane
3. The Spiritual Plane

These Planes comprehend the lower divisions of the physical world known as the Chemical, (Solids, Liquids and Gases); the Etheric divisions of the physical world and the Lower Astral, for #1.

#2 includes the higher divisions of the Etheric regions or planes of the material world, the Astral and the Region of Concrete Thought, of the World of Thought.

#3 includes the higher regions of the Astral World, the Region of Concrete Thought, Abstract Thought and the lower regions of the Divine World.

Thus, the Phenomena of each blend with higher and lower planes, forming one complete unity; the higher phenomena of the Physical and the lower of the Mental; and the phenomena of the higher mental with the lower physical.

These Planes are more than states, conditions or dimensions. A dimension is measure in a straight line. This would not define the cosmic relations referred to. An ordinary dimension is conceived by

us as length, breadth and thickness. The Planes we are considering here must be considered as a state or dimension conceived as consciousness, interpreted as what is commonly designated as the "FOURTH DIMENSION." This pertains to the Hermetic Principle ... "that everything vibrates, nothing is at rest."

You must keep in mind however, that the concepts of the cosmic planes must be those of States of Consciousness, a universal dimension, a condition of integral vibration. Realizing this, you will understand the occult truth that the "Kingdom of God is within us."

This is a deep truth, my brothers & sisters. Once realized, it brings to our conscious minds the truth that *wherever you are—there also are all the conditions that make your heaven or hell, your spiritual uplift or your spiritual and mental depression.*

As you gather in the unity of class study, or proceed with the daily occupations of life, there are ever present all the conditions, states and dimensions of consciousness THAT YOU WILL EVER EXPERIENCE.

In the great unity of the Divine Mind, our physical bodies are merely the outer and more slowly vibrating states of matter crystallized from the activities of spirit substance; meantime, our more etheral vehicles are vibrating on their respective planes of being ... as each has, in the course of centuries and eons, become more and more highly organized and differentiated from primal conditions.

If, for instance, one of us here should experience his death or transition at this moment, it would be merely the discarding of the physical or dense body. And without departing from the chair in which such a one was sitting, the Ego with the Etheric and Astral Bodies and Mind Sheath would be functioning in the Etheric World. At the second death, without removing, the Ego, Astral and Mind would simply discard the Etheric Body and function in the Astral World. At the 3rd death, the Ego and Mind would discard the Astral and function in the higher Astral World and the Lower Thought Planes. And so on. Space means nothing in cosmic relations. At the exact place wherein each one of us may now be, ALL OUR RESPECTIVE VEHICLES ARE FUNCTIONING AND VIBRATING IA' THEIR RESPECTIVE PLANES, and our heaven or our hell is right here and now ... exactly wherever we may be at any time of our existence, terrestrial or celestial.

Thus, the cosmic root substance vibrates through each of us and at every moment of our existence we are in the Kingdom of God, though we may not be conscious of it. WE ARE IN THE KINGDOM OF GOD ... AND AT THE SAME TIME: THE KINGDOM OF GOD IS WITHIN US. As the man Jesus said, "I am IN the Father and the Father is IN ME."

INITIATION and spiritual development therefore ... is the process of entering into the higher states of consciousness, and this entering in ... is what actually accomplishes the AT-ONE-MENT with the Father or Infinite One.

Therefore: all existence on the Three Great Planes aforementioned is an existence solely WITHIN THE INFINITE MIND OF GOD.

Some present day philosophies teach that matter is nonexistent; all our students are warned against allowing such teachings to give you a false concept or appreciation of the true value of matter.

Hermetically, we divide the Three Great Planes of Manifestation into Seven Minor Planes, each of which are in turn subdivided into seven sub-planes. As these divisions and subdivisions are somewhat technical and will not be of interest to all students, we will enumerate them at the end of this lecture.

The Plane of Human Mentalism too, like all the others, is subdivided into seven grades, of which the race today has reached approximately the fourth, a process which has required millions of years to accomplish. Of the present race, some have evolved to the Fifth Grade.

You must remember, however, that there have been races before us who have accomplished these Grades and passed hence, to higher. Our own Race is the Fifth with laggards from the Fourth. Some Hermetists style the coming man of the Sixth Subdivision the "Super-Man" and that of the Seventh, the "Over-Man."

The Third and last great division, the Spiritual Plane, is also sub—divided into seven Minor Planes, each being again subdivided into seven ... as in the cases of the Physical Planes and the Mental Planes. These seven subdivisions of the Spiritual Planes are indescribable in terms of comparative phraseology. They are the habitat, grade for grade, of exalted Spiritual Beings and Hierarchies whose development and status is as far beyond man ... as man is beyond the amoeba.

These seven subdivisions of the Spiritual Plane may also be stated to be the habitat of such Exalted Beings as can be described only by the term: "clothed-in-glory." In the lower of these subdivisions dwell those whom we term Masters and Adepts. Then come the Hierarchies of Lords of various phases of Evolution. Beyond them are the "Gods", whose attributes are beyond mere human hypothesis. It is the wisdom of these lofty intelligences that is superimposed upon the mortal world, guiding and unfolding its evolution. Yet all these Celestial Hosts and Hierarchies must be conceived as existing even as ourselves, only in the Mind of the ALL, the Infinite God, the ABSOLUTE.

For even these HIERARCHIES have been mortal.

In attempting a reasonably logical concept of these hierarchies, only those whose steps were entered on the Path in previous lives, can hope to gain a clear insight ... for the phenomena of the Higher Spiritual Plane is vastly differentiated from that of the Mental Plane. And then, too, in contemplating the higher spiritual planes you must remember that some <u>things may not be spoken, neither written</u>, and that true Hermeticists realize that only those who EARN the right to KNOW, by actual perseverance in personal practice of the Hermetic Art of Transmutation of the Lower Human Principles to the Higher ... will the clear vision be given ... and such are <u>unable to translate their vision in terms of ordinary speech</u>. IT IS THE OCCULT TRUTH OF THE SCRIPTURAL SAYING, REGARDING THINGS, WHICH IT IS NOT LAWFUL FOR THE TONGUE OF MAN TO UTTER.

It must bee noted also, that to Hermeticists, the word "Spiritual" itself takes on a vastly different& more important meaning than any attributed to it in orthodox theological parlance. To the theologian it means etheral, lofty, sublimated, holy, reverent or religious; to the Hermeticist it means LIVING POWER, COSMIC VITAL FORCE, ENERGY AS COSMIC ROOT SUBSTANCE.

And spiritual Power, it must be noted, can be used as freely for what is commonly termed "evil" as for what is often termed "good"; and this is in strict adherence to the Law of Polarity. But the penalty imposed on the apparently "successful" ones who utilize spiritual power for personal ends and so—called Evil, or in other words the misuse of Spiritual Power which is Black Magic, is terrible indeed and this truth is the basis for the great epics on the "Wars in Heaven" and the legends of the "Fallen Angels" whose pride led them to measure their ambitions against the Will of the Absolute.

All seven of the Great Hermetic Principles stated in lecture #32 are operative on ALL PLANES. Thus:

> The Principle of Mental Substance comprises the ALL.

The Principle of Correspondence manifests the Harmonics and Agreement between the Planes.

The Principle of Vibration differentiates the Planes.

The Principle of Rhythm manifests the ebb and flow.

The Principle of Cause & Effect likewise manifests on all planes.

The Principle of Gender or Creative Energy operates along the lines of Masculine and Feminine aspects.

The Principle of Polarity is also operative on every plane.

The Principle of Correspondence is the great Principle to be sought in all Hermetic study, as the key to the Mysteries through analogy.

HOMEWORK!

What are correspondences and how are they applied in any form of study?
What great Hermetic axiom illustrates the point?
What "Dimension" do the Planes of this lecture constitute?
By what other name or names may it be known?
Who are the "Super-men" and "Over-Men" said to be?
Why do we not describe the seven subdivisions of the Spiritual Planes?
On what plane do "masters" and "Adepts" dwell?
What is your own, original definition of the term "spiritual"?

For the Keen student, we list the subdivisions of the Physical and Mental Planes:

The Physical Plane is subdivided into the following seven:

A	Plane of Matter	1
A	Plane of Matter	2
A	Plane of Matter	3
B	Plane of Ether	
C	Plane of Energy	1
C	Plane of Energy	2
C	Plane of Energy	3

A-1 includes Solids, Gases and Liquids.

A-2 includes phenomena of Radio Activity.

A-3 includes subtle and tenuous Matter, link between Matter and Ether.

B includes the Ether interpenetrating all cosmic space.

C-1 includes phenomena of Heat, Light, Electricity, Magnetism, Attraction, Gravitation, etc.

C-2 includes etheric forces through which mental phenomena become possible.

C-3 includes the vibratory waves by virtue of which the higher evolved spiritual beings function in their relations to terrestrial conditions.

The Mental Plane is subdivided into the following seven:

A	Plane of Mineral Mentalism	1
A	Plane of Elemental Mind	2
B	Plane of Plant Mentalism	1
B	Plane of Elemental Mind	2
C	Plane of Animal Mentalism	1
C	Plane of Elemental Mind	2
D	Plane of Human Mentalism	1

A-1 Comprises the dimensional consciousness of the Mineral Entity, in the Trance State.

A-2 Comprises the states of consciousness of the Elemental Spirits of Earth, the Gnomes.

B-1 Comprises the dimensional consciousness of the Plant Entity, in the Dreamless Sleep State.

B-2 Comprises the states of consciousness of the Elemental Spirits of Water, the Undines.

C-1 Comprises the dimensional consciousness of the Animal Entity, in the Dream Sleep State.

C-2 Comprises the states of consciousness of the Elemental Spirits of Air, the Sylphs.

D-1 Comprises the dimensional consciousness of the Human EGO in its waking consciousness, from the Elemental Spirits of Fire, the Salamanders, to the present stage of developed consciousness.

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R+C LECTURE #68

Dear Brothers & Sisters:

In Liber 15 we gave you the names of the Seven Planes according to the Rose+Croix and Theosophy. In Liber 16 we asked you to think about where they would fit on the Tree of Life. In this Liber we have given you the placements of the Seven Planes on the Tree. We hope you have studied carefully the information relating to the Four Qabalistic Worlds in Liber 17. Do you have that information inculcated? ... If not you will have to review it.

The Tree of Life is a symbol that enables the mind to grasp every plane of existence from the highest point of the Very Unmanifest ... to the lowest point of densest matter. In Atziluth, the first world, God manifests in the form of Archetypes (in an earlier Liber you were asked to look up this word in a dictionary and be sure you understand what it means.) Atziluth is the world in which the Sephiroth originally manifest themselves, they are the manifestation of the Hidden God's activity and in this first world there is a raying-out of His inexhaustible energy in the form of archetypal representations ideals, which in time will become the models for all things in the lower world. Atziluth is the ONLY WORLD upon which God acts directly ... in the other worlds He acts through His Agents or Emissaries and this is where we find the Archangels whose habitation is in the second world, Briah.

The Archangels in Briah come "down" into the lower worlds Ietzirah and Assiah ... but no creature or being goes "up" into Atziluth for there God alone resides. The question can be asked: "What is an Archangel?" Archangels are cosmic forces but they are also able to assume a form so that one may experience them as a definite appearance by which they may be identified, or they may be experienced as a feeling or as an emotion.

Let us now enter into the practical application of the principles we have been studying. We are in Malkuth. By the time the overflow from Kether reaches Malkuth it has lost a great deal of its mystical or spiritual power, but what it has lost in ethereality it has gained in solidity, so Malkuth possesses in <u>fact</u> what Kether had in potentiality, however ... from the spiritual perspective, Malkuth has only in <u>potential</u> what Kether has in fact. It is therefore the goal of the Aspirant to raise himself up ... and this is where chanting and the use of mantra comes in. AS WE APPROACH THE DIVINE, THE DIVINE APPROACHES US.

Chanting has a very special and important place in all esoteric work; it is used to raise one's level of consciousness, especially in meditation, but also to change inharmonious and discordant conditions in one's environment. Chanting is therefore one of the keys to the development of the higher consciousness. Through the creative use of sound, one is able to produce patterns of vibratory frequency that correspond to the soul expression of certain very high individuations of Divinity. In addition, one's psychic centers, to which certain of the endocrine glands are related, respond positively, producing a salutary effect on several levels; for example: the consciousness is expanded enabling the individual to become aware of subconscious impressions ... the mental faculties are quickened ... and the body is toned. (See diagram on inside cover.)

When certain Divine Names or Formulae are chanted, they not only act as an attuning device ... they serve to connect the chanter with the radiative Source of those qualities in the universe. It also pushes away, in effect, the lower astral substance and vibrations that normally surround us. In doing this, it gives the chanter the opportunity to experience a much higher level of perception and feeling, which has at its foundation a sort of serene joy, Then, with our mental processes much clearer, we are permitted to experience a bit of our own divinity.

The sheer spiritual pleasure of this experience acts as a magnet to draw us permanently into this level. *This will happen to anyone who vibrates the Divine Names and Formulae correctly ... even if they do not have the faintest idea of what they are doing and why it is so.* Perhaps you can now see why some people have certain ecstatic experiences when participating in a ritual or church liturgy that is properly conducted. When self-conscious understanding and intent are added to chanting and esoteric operations ... the effect is even greater.

The foundation of chanting is the breath. *Proper breathing is essential.* The breath is your power. ALWAYS REMEMBER TO SILENTLY TAKE A FULL BREATH BEFORE YOU BEGIN YOUR CHANT. This is the single most important thing to remember. MAKE IT A HABIT. If you will experiment using a partial breath for your chanting, you will be instantly convinced of the difference the moment you change to full breath work. USE THE FULL BREATH ON EACH CHANT. This means: exhaust your breath completely on the sound. Extend the chest, extend the chant so that the breath is fully exhausted at the end.

Now remember: chanting is not singing!!! It does not have to be loud (but it can be, however). Chanting the Name or Formulae is called "vibrating". There is a knack to this that you will easily learn with a little practice. Strive to produce an intense resonance in your chest cavity and head. Properly done you will feel the vibration even in your hands and feet. You will find that when you are chanting correctly that the vibration will be felt throughout your whole body. It is an extraordinary experience to hear a word properly vibrated ... but it is even a more extraordinary experience to vibrate it yourself. It is not something that anyone can show you how to do; a little experimenting will enable you to get into a "resonant groove" … and you will know when you are there. You should feel the tones vibrating throughout your whole body ... *you can also do this with great intensity almost inaudibly ... or even completely inaudibly ... with great power!!!* This is wonderful for use when sitting at your desk or riding on the bus.

Private & Confidential

SILENTLY INTONING OR MURMURING THE NAMES OF POWER IS AN EFFECTIVE WAY OF "CLEARING THE AIR" WHENEVER OR WHEREVER YOU SENSE A DISCORDANT SITUATION ... ESPECIALLY THE NAME IESCHOUAH.

Now a few words about rhythm: Give each syllable the same time value when you chant. Rhythmic sound is sound under conscious control, just as rhythmic motion suggests mastery of movement. Be aware of this principle in your chanting.

Always start your chanting work with a mental and emotional preparation. The mental attitude to take is to remember that you are making sounds that attune you to a vastly higher level of consciousness and you expect to be aware of the results. The emotional attitude should be one of gratitude for the capacity to make this linkage and for the knowledge of how it is done. The most loving gratitude and recognition should be given to the Father for the quality and existence of the outflow that comes to you through chanting. In reality this is spiritual recycling. This is returning to the Source that which you receive. This is always an open door to a down flow from Deity.

Chanting before meditation is very beneficial and chanting is also a great help for control of emotions.

Now, the following is meant for use in conjunction with the cassette tape N.4 already mentioned. The tape has been specially prepared, giving first the intonation of the Names and Formulae. Using a full breath, chant with the choir. You may then enter into a period of meditation. After you have adjusted the volume level for the chants, do not change it. The tape has been specially prepared so that the levels will aid and not detract from your meditation. After the chants you may like to send out thoughts of peace, love, friendliness, harmony and health ... not particularly to any specific

person but just as a general radiation as a light in a darkened room. Then, sitting comfortably and relaxed, stop transmitting and remain receptive and be conscious of any thoughts that come to you.

The order of the Divine and Archangelic Names are as follows: ACCURACY IS AN ESSENTIAL PART OF ALL PRACTICAL QABALISTIC WORK ... ESPECIALLY CHANTING.

The Four Divine Names

Eheyeh	(Eh — hay — yeh — eh) These are actually four syllables but the last two are the same there is no break in the pronunciation and they come out as one sound.
Jehovah	(Yod — hay — wah — hay)
Elohim	(Eh—lo—hee—ee—mmmm)
Adonai	(Ah — do — nah — ee)

Archangelic Names

Raphael	(Rah - fah - ay - ul)
Gabriel	(Gab - ah - bree – ee - ay - ul)
Michael	(Mee – ee - khah – ay - ul)
Uriel	(Co – oor - ee - ee - ay - ul)

Brothers & Sisters: there is a great deal of information in this lecture ... practical information ... We can do nothing more than give it to you. The wise will use it. The teacher can only point the way. It is up to the student to use what is given. We remind you of this salient point: you will never find truth in a book even if you read all the libraries of the world. You will never find truth in any church, organization, group or from any person ... BECAUSE TRUTH RESIDES WITHIN YOU and THERE is WHERE you must look for and find it.

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GNOSTIC — SUPERNUMERARY LECTURE #19
THE ART OF INNER LISTENING

In the conclusion of the twenty-sixth chapter of Job, there is found this passage: "And all this is the mere fringe of His force, the faintest whisper we hear of Him. Who knows, then, the full thunder of His power?" We also remember that Jesus said, "Having eyes, ye see not; and having ears, ye hear not."

This is the dilemma of man, for as Walter Pater proclaimed, "All Life is a kind of listening." The darkness, fear, lack, and limitation we experience is evidence of our failure to be responsive to the limitlessness, abundance, and affluence of God all around us and within us.

We think of the ear when we speak of listening, but actually we listen with our mind. The very word "listen" connotes an inward response to outward stimuli, sensitivity to vibration. And vibration is everywhere. Man can, and ultimately must, cultivate the ability to hear and to heed the message of the Infinite creative process; he must develop sensitivity to good vibration.

The mental picture we form from the perceptions that come to us depends on our individual mental makeup. We are like radio receiving stations; with thousands of signals reaching us constantly, we chose which one to tune in. One may appreciate the sound of raindrops, or he can dread their sound. One may listen to the message of the great silent stars of the Universe with awe at their mystical grandeur, or he can simply be afraid of the dark. One may listen to joy or sorrow, success or failure, optimism or fear.

Every individual is equipped to hear from birth, but the faculty of hearing rightly and listening selectively must be cultivated. The radio, the television, and the newspapers all spread a wide range of information. What are you listening to? Your associations through the day express many and various opinions on many subjects. To what do you respond? What is the character of your response? To what are you sympathetic? To what are you most sensitive?

While hearing itself falls within the realm of the senses, true listening is actually extrasensory in nature. It is a feeling, a consciousness. A Beethoven symphony is being played, but by no means does every listener get the message. A priceless painting is viewed by many, but only a few truly appreciate its aesthetics. True listening is perception of ideas, appropriation of Truth, which commands concentration, discrimination, humility, and flexibility. It requires open-mindedness, minimizing the prejudices we all have, evaluating objectively, and listening to what is being said rather than who is saying it.

Bennett Cerf once complained that listening is a lost art, and that nobody listens anymore. I wouldn't go that far, but I believe that never in history has there existed a greater need than today for creative listening. Selectivity is needed to cull the positive from the negative in the news and in advertising. This is vital for our mental health and for the peace and stability of the world.

You may have seen two people "talking," where one gets the head start and the other can't wait-until the first one stops for a breath, so he can tell his side. When a patient's malady was diagnosed as a mild case of laryngitis, he insisted that the doctor give him something for it, saying, "But I have some important conversations coming up. What shall I do?" The doctor replied, "You can listen."

A wonderful poem by Edward Hersey Richards states: "A wise old owl sat on an oak, / The more he saw the less he spoke; / The less he spoke the more he heard; Why aren't we like that wise old bird?"

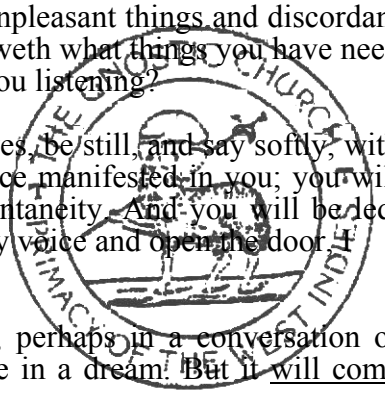
When we are attuned to the dimension of Truth, and when we take the time to listen with patience, it is amazing how many wonderful ideas will come to us from the ordinary conversation of those around us. But we must be really listening with humility and with love. Conversation with any person should commence with tuning in on the Divine level in yourself and in the other person. The Oriental expression "Namaskar" means, "I salute the Divinity in you." The Christian might say, "I behold the Christ in you." In this way, you can express from the depth within you, knowing that there is that in you which is harmonious with that in the other person. In this way, you will understand and be understood, no matter if what the other is saying happens to be poorly stated or is intended to be mean. Your creative listening will be a blessing to him, influencing him to express on a higher level. When on that level, you tend to draw out of him thoughts he will be proud of.

The statement, "I hear and heed the voice of God," means that one is responsive to the depth—level of Truth. It is good to start every day by hearing the good manifesting in all things and in all persons; by finding God's voice in all persons, conditions, and circumstances, whether they are sordid or uplifting, good or bad. It is my sincere conviction that guidance is ever within us, and that, as Emerson says, "By lowly listening, we will hear the right word." The indecisive person who is always running about seeking advice is not a good listener.

A new school of psychiatric thought holds that men and women are born with a spiritual urge as strong as the urges for nourishment and sex. The forerunner of this approach is Dr. Viktor Frankl, a professor of neurology and psychiatry at the University of Vienna. He believes that while most have conquered bashfulness about their emotional drives, they remain deeply troubled by the repression of their inborn religious feelings. Dr. Frankl calls this "God-shyness," and advises people to achieve emotional health by overcoming the notion that religion and belief in God are not really needs and that it is unsophisticated to search for spiritual development.

Have you ever felt God-shy? Is this because you have used prayer as a device in which <u>you</u> talk and God listens? Prayer must, you see, be <u>l</u>istening. It must be a receptivity to the deep creative forces within us. We must recognize that God blesses us through many channels and that our good, our inspiration may come through reading, or through other people, or just out of the silence … if we listen! Psychologically, it is assumed that the person who rarely listens, and is forever forcing his opinions on others, is a person who feels insecure and insufficient. If we overcome our God-shyness, we discover that God is forever speaking to us. We realize that the same Mind that is within the greatest of men is within us.

Cultivate your ability to listen and, in quiet meditation, know that you are being charged with the voice of power and wisdom. Then pray without ceasing to carry this listening attitude into your actual relationships with others. In this way, you will find wonderful things coming to you from perhaps unexpected sources. When becoming an artful listener, when practicing the presence of God, you will guidance everywhere. You may not have dramatic experiences such as did Moses when God spoke to him through the burning bush, yet through cultivation of the art of listening, you will hear a small voice in every need. Tell yourself over and over, "I hear and heed the voice of God." At the beginning of the day, resolve to listen to inspiration, even from unpleasant things and discordant notes. Remember that you are one with God and that "the Father knoweth what things you have need of even before you ask Him." God knows and God is speaking. Are you listening?



Here's a technique for times when guidance is needed. Close your eyes, be still, and say softly, with assurance, "Father, I am listening." You will find marvelous guidance manifested in you; you will feel a sense of conviction, a sense of assurance and a sense of spontaneity. And you will be led. Jesus said: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him and he with me."

Your own guidance may come directly or it may come indirectly, perhaps in a conversation or through the inspiration of a piece of great music. It may even come in a dream. But it <u>will come</u> when you develop the art of listening.

*** A Student's Insight ***

This is my realization on the Hermetic Doctrine of "The All" …….. All that we perceive of the universe around us is within the Mind of the All. Every good and perfect gift that humanity receives comes from God by way of the Laws He created regarding manifestation an the physical plane; as above, so below. First the spiritual, then the physical. Studying the doctrine of the All, it is explained that not only is ALL contained within the Mind of the All, but that there is something of the Infinite, Immutable and Eternal character of the Creator contained within every one of His Creations.

The "Real Presence" of God within our hearts is what lifts us upon the scale of spiritual evolution. Each individual must recognize and acknowledge the Light shining within and strive to bring forth that Divine Light on the physical plane, for **passive acceptance of the Real Presence is not enough**. It is active manifestation of the Divine Energy within which leads the way on the path of spiritual development.

Three attributes of The Absolute are **Will**, **Wisdom** and **Activity**. Through It's Infinite Wisdom, the Divine is impelled toward activity. The Absolute Will furthers the mental processes by lowering the vibrational status of a portion of the Divine mental substance, the lowest vibrations manifesting as matter.

This process of wisdom, or desire, will and activity is known in Hermeticisu as the process of "becoming". It is a phenomenon that directs energy outward. All matter, all activity and all thought must first proceed **outward** from the center, from the desire for creation. This is a natural law. And when the desire that directed the original impulse is satisfied, the rhythm reverses and the energy is drawn back, back toward its source, toward the center.

This ebb and flow of energy can be called by many names. Coming fro, the center, or involution, it is the outpouring of creative energy, the dissemination of Divine Substance. Returning to the center, or evolution, refers to the individualization of Divine Substance, which occurs upon the journey back toward the center, or the return to the source. (Regarding this, fellow members may like to contemplate the inner meaning of the story of the Prodigal Son Luke 15: 11-32).

The Alchemical Wedding of involution and evolution creates the seed, born from the process of transformation within Unity. On its journey toward the Source, the original virgin energy gains experience and consciousness. The Divine Substance's awareness of itself and of its journey back to its Creator, results in the development of a soul and each soul must retain its individual consciousness even as it continually transforms. For above all and within all is the ALL, and even on the outermost edge of it's journey the soul is still contained within the ALL. As each soul returns to the Center, it is as the thought of God returning to itself, continuing the Divinity's awn process of "BECOMING".

The Hermetic philosophy and that of the Rase4Craix are two different methods of approaching the same material. I particularly appreciate my membership in the I.C.O.M.S. because it provides insights from the many different streams). Both of the just named philosophies deal with the spiritual nature of the individual and of the universe. The R+C studies the origin, structure and laws of the universe as an exact science of the occult. Hermeticism studies the same information but approaches it from the plane of abstract thought. By stressing the mental nature of the Divine and all it's Creations and by striving to reason and think in Abstract, the student affects the vibrations of the mental world as he or she learns the vital importance of their own thoughts in relation to their reality.

(Submitted by one of our student members).

At a Conventicle of Lodge Benevolence, on June 13th, 1985, Sis::: Asunta S.I., presented the following piece of architecture to the brethren. We are pleased to be able to share it with you:

OF ERRORS AND OF TRUTH — AN EXPOSÉ.

This evening, I am basing my talk on the first part of Louis-Claude de Saint-Martin's book 'Des Erreurs et de la Vérité' (Of Errors and of Truth), published in 1775. This work was written in French and as far as I know, it has not been translated into English, although parts have been quoted in English. It was written by Saint-Martin himself and can be considered as one of the works central to Martinism. You may have read the beginning of this work in editions 3 and 4 of the Martinist Digest. This evening's exposé is not a translation of the work, but a summary of the first part ... and as such is limited by my own level of consciousness.

LCSM says he did not write this book for people without desire ... "but the man who thinks enough of himself to try to know himself, who has kept a watchful eye on his habits and who, having already taken the trouble to push aside the veil which envelops him**,** can benefit from these reflections. This person can open this book which I gladly entrust to him with the aim of strengthening the love he already has of good."

The book goes into great detail about the sources of human error and the nature of this error with a view of showing the way back to truth. In his introduction, LCSM calls his book "a ray of mankind's own flame which I rekindle before them so that it can light up the false ideas which they have given about Truth, as well as the feeble and dangerous weapons which unsure hands have been given to defend them."

Thus, truth has been hidden from us and error has been mistaken for truth for a long time. He says: "Yet, even though light is made for all eyes, it is even more certain that not all eyes are made to see it in its brightness. That is why a small number of men who are guardians of the truths I announce are committed to wisdom and discretion by most formal vows." He also admitted that, in his book, he sometimes speaks of things very different from what he appears to be speaking of (just as in the Bible the truth is veiled). Nevertheless, the book provides food for thought for all readers.

(To be continued in subsequent Libers)

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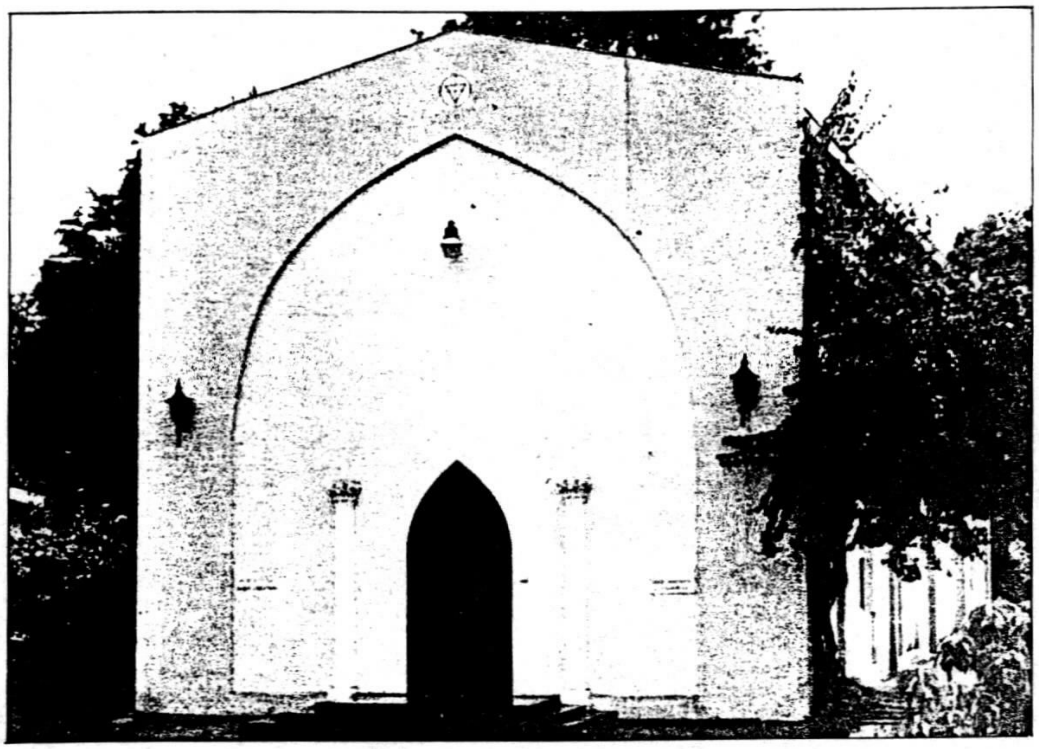

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ENTHUSIASM MOUNTS

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CONTINUATION FROM LIBER 19 OF THE LECTURE GIVEN BY SISTER ASUNTA

The cause of error, says LCSM, is man's "dissolute will."

Man has little energy left and what little he has he always directs "against the law of his being," and "it is with his own hands that he puts the blindfold over his eyes." By saying this, he does not wish to criticize man, but rather to endeavor to "awaken their courage and show the way which leads to the realization of their desires."

Man constantly seeks peace and light and basically he knows there is an order to things. Yet he continues to err, as he does not know which path to take to achieve his aims. He knows there is a truth, but he does not know the nature of this truth. He sees a confusion of good and evil, light and darkness, harmony and disorder in the world around him, which worries him. One source of comfort in this state of affairs would be to know the origin of this disorder.

Man has neglected the true means he ha of attaining knowledge, and, in trying to explain things, he has only succeeded in confusing himself even more. Good has been seen as both a tyrant and a father, educating at the same time as destroying, having to punish itself to maintain its justice. Man cannot explain exactly what good the evil are, and has ended up saying that there is neither good nor evil. These are the methods used by unwise masters to justify their doctrines.

"How many errors and how much suffering we would have been spared it, far from seeking truth in material nature as it appears to be, they had decided to look within themselves." They would not have seen it straight away, but they would have been inspired by the enlightenment they would have received.

LCSM: "When man, after having resisted courageously, succeeds in surmounting everything in his being which repulses him, he finds himself at peace with himself and henceforth with the whole of nature. But it, through negligence or being tired of fighting, he allows the slightest spark of a fire alien to his own essence to enter him, he suffers and languishes until he has completely rid himself of it."

Man has called the principle, which causes peace and happiness "good" and that which causes pain and torment "evil."

For all Beings, good is the realization of their own law. Thus evil can have nothing to do with the law of being, because it is opposed to it. Evil is false, because it cannot exist by itself. Evil cannot destroy the law of Beings, although it can prevent it from being fulfilled. When man deviates from this law, he feels unhappy and confused.

LIBER 20

R+C — LECTURE #69 (H)
REINCARNATION

Dear Brothers & Sisters:

As mentioned in our last Liber, we wish to deal with various topics, which have been specifically requested by members. In this lecture I will therefore give some more information on the subject of reincarnation, since this is the most often requested point.

The subject of reincarnation confronts the student of occult and spiritual Mysteries at the very beginning of his progress on the Path and without an understanding of it (theoretically at least), he cannot otherwise fully comprehend the Laws of Compensation and Karma, upon which the evolution of humanity is both ethically and organically based.

Many mystics have written about reincarnation and sometimes use other terms which include: rebirth, metempsychosis, transmigration, palingenesis and re-embodiment. Each of these words actually have a distinctive meaning, but many writers use them interchangeably.

We read in Job 14:14, "If a man die, shall he live again? All the days of my appointed time will I wait, until my change comes." This voices the dissatisfaction of mankind with the allotment of "three score years and ten" for the expression of consciousness.

Seemingly, man flits like a firefly, out of the darkness of an eternal past, only to be extinguished for an eternal future after a life expression that, in comparison with higher time and space concepts ... is of shorter duration than the spark that flies from the blacksmith's hammer.

Nature requires millions of years to produce a grain of sand when we review all the processes that have led up to its present state as such. Even the trees in some forests are mute yet eloquent symbols of Nature's creative work, enduring for hundreds of years and, in the estimation of some biologists, even for thousands of years.

Yet Man, the epitome of all creative forces, is assumed in the estimate of cold science to be merely the evolution of a speck of protoplasm, growing like a yeast culture until, after reaching maturity, he is snuffed out, to be seen no more, forever. What a prodigious waste of cosmic energy this would be, if true.

In the lifetime of a single man, thousands of cattle, fowl and fish, hundreds of thousands of vegetables and fruits have given their lives to support his existence. Thousands of animals have given their lives in the experimental work of Scientists in their efforts to improve man's physical condition. Mines have poured forth their unlimited treasures to accommodate the requirements of his civilization. What a tremendous waste of creative energy, what a crime against the lower kingdoms ... if 35 to 65 years is to be the average sum total life expression of an individual AND THE ONLY LIFE EXPRESSION HE IS TO BE PERMITTED after the whole earth has given of its best, to train and equip him for constructive work.

It is unthinkable for those who stop to think of it. There must be some compensatory condition ... and since the beginning of the human kingdom, its thinking members have sought that compensation. And it is found in Reincarnation or Rebirth.

Two great facts were implanted in the human mind by the Divine Intelligence: that the best specimens of the species were to act as rulers and guides in the evolution of the mass of the species and hence arose the line of Kings as we have already noted and the second is the FACT that man SHALL AND DOES LIVE AGAIN, after so-called death. This is an atavistic truth brought over from one life expression to another in every individual. *It forms the principle doctrine of the numerically largest religious group on earth and has been the basic principle of the root religions of the world since mankind first gave voice to religious aspiration and thought.*

From the totem poles of the Alaskans to the grotesque images of Deity in Equatorial Africa and Australia; from the Chinese Joss to the High Altar of the Christian Cathedrals, the same fact is in evidence ... that from somewhere, down through the ages … humanity has been invested with the truth that there is another life beyond the human ::: a spiritual life ::: and millions of those who have delved deepest in religious truth have found for a certainty *that human life is simply an alternation between spiritual and mortal expressions*, up to the point of accumulating all the experience that activity on this particular planetary sphere can give them.

Reincarnation or Rebirth is NOT transmigration, or the descent of the soul into lower animals, for that would imply retrogression or devolution. As we have already seen, the Law is: EVOLUTION ... progress, the onward, forward movement of all.

As the races have grown older and wiser (in some things at least) and as mankind has entered more deeply into the arcana of Nature, especially in the case of Initiates ... who have and who do investigate through personal experience some of the fundamental ethical and religious truths, the accumulated number give personal testimony as to the FACT of a spiritual Life beyond the grave ... and that another mortal expression ... several expressions ... is the privilege of every individual human being.

But the truth of rebirth is comparatively new to the people of the Western Hemisphere, for our civilization is yet young and we have been so busy with our material growth, that it is only in fairly recent times that we have begun (more or Less individually) to give heed and close attention to the fundamental spiritual principles that concern the welfare of the race, for the Christian Church, whose mandate it is to educate the masses, has failed in its mission, at least regarding the deeper spiritual truths and practices.

We have been, and most still are, content to let the clergy do our thinking for us spiritually and ethically, our politicians act for us in civic affairs, and our lawyers muddle conditions until one can hardly walk one city block without transgressing some law of the community. Furthermore, we are still in the shadow of puritanical ancestors with sterling character but narrow vision, who made religion a morbid, gloomy, punitive matter, and sternly denounced any cheerful optimistic realization or concept of Divine Mercy, Love and Charity.

Today, in our western world, we find three classes of people when we note their attitude toward the profound doctrine of rebirth. First, there are those who are evolved and well along the Path toward higher realization and consciousness. When this truth of rebirth is brought to their attention, even for the first time, it is accepted as a truism. There is no effort connected with it. It seems always to have been a part of their consciousness. There is neither hesitation, objection, question nor opposition. It is clearly logical, natural and obvious.

Second, there are those less advanced along the Path of evolution, physically and spiritually, who accept it without attempting to go deeply into all that it implies. There is no opposition but there is a lack of understanding.

Third, there are those who are deeply crystallized in materialism and commercialism, who consider that having paid their church dues that is sufficient; who are afraid that it contradicts some particular dogma, doctrine or tenet of their religious denomination; who talk a lot about “soul” and “spirit” but

do not know what either is, and so cannot even follow what part of them is real and what it is that reincarnates; who live their lives on the old theory that "one life at a time is sufficient," that "we are here today but a long time dead," etc., etc., ... that they not only hesitate, but oppose the truth without even knowing anything about it. They reject a truth that has far more to do with their lives, their advancement and progress than the dollars and cents they accumulate, with less thought than they would give to the purchase of an adding machine for their office, or automobiles for their pleasure and convenience.

The truth of reincarnation is inextricably united with the truth of the Law of Karma, which I will expand on in Liber 21. However, to state it briefly, the Law of Karma is, that "as a man sows, so shall he reap." That is pure Christian Scripture. Furthermore, Jesus himself said, in speaking of John the Baptist : "And if ye will receive it, he is Elias, which was for to come." (Matt. 11:14). Actually, his words mean ... "if you are capable of understanding, John is the reincarnated Elias, whose coming was prophesied." Jesus had the same different evolutionary grades to contend with as we do in our day ... and these three grades will be amongst us for quite some time.

The Christian Church in the Apostolic and Post—Apostolic eras taught reincarnation to those who could "receive it," and the writings of many of the Church Fathers are replete with this truth. It is only since the church lost sight of the mystic and esoteric aide of Christianity and the CHRISTIAN MYSTERIES, that it has not been heard from the pulpit or found in the catechism*, but today, the moat enlightened Christian Clergy of all notable denominations are approaching the subject with greater courage and assurance, finding that in no-wise does it conflict with any fundamental of Christian doctrine and indeed explains and makes clear many of the apparent contradictions of faulty and questionable translations and exegesis.*

One of the greatest Saints of the Church, Saint Gregory of Nyssa, who lived A.D. 257-333, has the following to say: "It is absolutely necessary that the soul should be healed and purified, and if this does not take place during its life on earth it must be accomplished in future lives."

Saint Augustine, another of the Church Fathers and venerated by Christians of all denominations, writes: "The message of Plato, the purest and most luminous in all philosophy, has at last scattered the darkness of error and now shines forth mainly in Plotinus, a Platonist so like his master that one would think they lived together, or rather, since so long a period of time separates them, that Plato is born again as Plotinus."

Synesius, the saintly and illumined Bishop of Ptolemais, who lived between A.D. 370-430, says: "When first it comes to earth, it (the soul) embarks on this animal spirit as on a boat, and through it is brought into contact with matter. The soul's object is to take this spirit back with her; for if she were to abandon it and leave it behind on earth, the manner of her quick return would bring disgrace on her ... The soul which did not quickly return to the heavenly region from which it was sent down to earth had to go through <u>many lives</u> wandering."

Reincarnation, as a doctrine, is of the greatest asset to the Church. It explains as nothing else, how those who lived before the Christian dispensation are to be "saved" or partake in the blessings and privileges given to earth's humanity by the mission and works of Christ. ONLY through reincarnation, can we understand how He did and could take upon Himself the sins of the "WHOLE WORLD," not only those of His own time and thereafter, but also those who lived before Him and would, through reincarnation, LIVE AGAIN AFTER HIM.

There is nothing fatalistic about reincarnation, for in each recurring life expression we voluntarily surrender temporarily, our cosmic memory of preceding lives, so that we may not become embarrassed or worried by the memories and associations of the past.

Reincarnation is the logical and scientific sequence of evolution, as demonstrated by innumerable illustrations in the Book of Nature. It explains the incongruities, inconsistencies and apparent inequalities of life as no other hypothesis can or does.

Understanding reincarnation, we can understand why it is that the son of wealthy parents given all the advantages of life, turns out to be a failure …he is paying the price for a previously misspent life expression. We can understand how one born in a log cabin can become the ruler of a nation and the liberator of a race … he is reaping the reward of a life extraordinarily well spent in a previous incarnation, and is fulfilling a destiny the first steps of which were undertaken, long ages ago. We can understand the inequalities of human life, socially, industrially ... and economically.

Above all, we can only marvel, through an understanding and acceptance of this law, at the goodness, mercy and sublime justice of the Divine Power over all, that shows us through the operation of the Law how Divine Justice DOES manifest, and that though the "mills of God grind slowly, they grind exceedingly small," ... the big FACT being that they DO GRIND.

We can <u>sense</u> reincarnation. By personal living in the right way, you can develop your psycho-intellectual faculties to an extent that will enable you to recover your super-conscious memory and, little by little, reconstruct past lives. Many people have fleeting glimpses of recognition in the course of their lives, of people and places they are positive of never having visited physically, and of scenes and conditions which do not pertain to modern life at all. These are the fleeting impressions from the super-conscious memory, which from time to time glide past and through our normal consciousness and, without understanding reincarnation, are not rated at their true value.

The proof of reincarnation lies within each individual. Man is the epitome of the Four Elements. He is a microcosmos within himself. He is a universe of cells, each with its individual intelligence. Within his personal universe, these cells, countless in number, are dying by the millions almost momentarily. The cast off physical bodies of these cells are thrown out of the human systems as waste. The life spark in each cell immediately reincarnates in the new cells that are being produced (born) ... and does so over and over again, as Long as the human system lasts. The intelligence of all the cells makes up the sum total of the intelligence of the human system.

The best proof of a teaching is its ability to answer adequately all the questions that may be propounded regarding it. Reincarnation will be found to answer the complexities, incongruities and inequalities of human life and shows us also the absolute necessity of right living, clear and clean thinking.

May you ever dwell in the Eternal Light of Divine Wisdom.

* * * * * * *

1. What is Reincarnation?
2. Is Reincarnation identical with transmigration?
3. What did Jesus say regarding Reincarnation?
4. How can we sense Reincarnation?
5. Where can we find the best proof of Reincarnation?

SPECIAL EXERCISE

Take the 12th and 13th verses of the Gospel of Matthew, (17th Chapter), and meditate upon them. There was nothing divine about John the Baptist or his former expression, Elias. Therefore, as a human being, what was said of him must be equally true of all others of his species. Meditate on your own general proclivities and tastes. Seek to learn through history, with what era or period they seem to be most in harmony. In the silence, seek to find your own place in evolution. Meditate on the quotation from Job. (Job 14:14).

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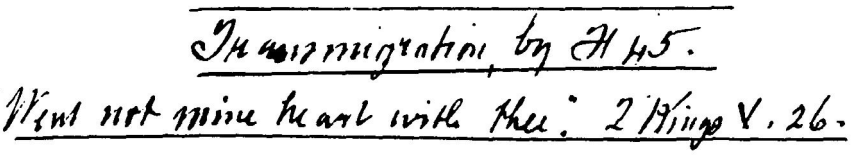
LECTURE #70

Brothers & Sisters:

It is now our distinct privilege to present another paper from John Yarkers's Notebook. This paper was written by a brother who called himself F 45, and the paper is dated 17 XII (18) 95. As you know, all these papers were written by hand and the writing is sometimes difficult to read, so we have decided that rather than guess at the illegible words, we will put a photocopy of them in the text and give you the pleasure of guessing at them yourself!



Transmigration, by F 45.

"Went not mine heart with thee." 2 Kings V. 26.

Whenever new ideas are formulated, whether on matters affecting religion, politics, service or any other topic, a vast amount of popular prejudice has to be reckoned with. The Order of St. Martin is not however a Society of mushroom growth, it has now been in existence upwards of a century. Its ranks are composed of those inbred with high religious principles; persons of any cults are admitted into its fold; there is nothing antagonistic in its teachings and any known cult is in sympathy with the Hebrew and Christian creeds and it will be shown to be in strict accordance with those two cults by illustrations taken from the Volume of the Sacred Law. The principles of the Order are also understood and practiced in the East by Mussulman and Brahmin, by Parsee and Buddist; the noble Redman of the West hopes hopes at a future time to be reunited with the Gilche Manito in the happy hunting grounds of the Great Hereafter.

The Druidic theory was - "that the godly enter heaven northward, the ungodly are relegated back to the circles of Metempsychosis in the southern direction, from the moral equinoctial line, or the line of liberty of human existence on earth." (Moriem)

Transmigration is not necessary a rehabilitation of the corporeal nature, see 1 Corinthians XV.

It is singular that every cult should agree in admitting the doctrine of spirit transfer and yet so few teaches and so few of the various creeds are found to include those tenets amongst their followers; in fact as a general rule in this country, should a person believe in the doctrine of transmigration of souls he must mask his thoughts or run the risk of being laughed at as a fool, or put under restraint as a lunatic. Some serious thinking persons imagine such a doctrine contrary to all accepted ideas of religion but let them search their own sacred writings and it will be proved how much they err. In the notes which follow, naturally most of the references are made to the Bible; but let the student refer to the sacred writing of any such, whether it be the Koran, Vedas, Shastras, or Zendavesta and it will be found that the doctrine is of transmigration is promulgated in each. The Martinist may be of any cult, he understands that every creed or religion inculcates God, all terminate at the same point; he is the Initiate, his great hope is that he will one day attain Nirvana — be reabsorbed in אין

Let the student carefully examine his own scripture of whatever cult he may be and judge for himself whether or no the principles taught there are at variance with those of our founder the Unknown Philosopher.

The recruits we seek in our Order are those of "sound judgment and spirit and morals" and the object of these notes is to point out that there is nothing in the Order of St. Martin at variance with religion no matter what cult one may profess.

"Went not my heart with thee." How many thousands have read these words without having even thought of their Mystic meaning? The history of the leprosy of Naaman, his cure, the fearful but severe punishment of Gehazi is well known by every one; how many have studied the occult teaching contained in this short chapter.

From the time that the Mantle of Elijah fell into the hands of Elisha, he developed into a mystic of the highest possible kind — a Mahatma endorsed with a double portion of his Master's Great Spirit. When the prophet was about to pass from this sphere, he called upon his servant to choose his legacy. The wisdom of Elisha was exemplified by the choice he made, viz: that a double portion of Elijah's spirit should rest upon him. In the falling Mantle he had instant proof that his request was complied with (2 Kings 2:9). His subsequent history confirms the fact — if confirmation is needed — that his Master's spirit remained with him.

And Gehazi, what was the wish of Elisha as regards his servant? Was he to be disciple and friend? Was it the master's hope that the servant should be numbered against the prophets? Doubtless such was the master's wish if one reflects on the part allowed to be taken by Gehazi at the restoration of the child to life.

On the departure of the cleansed Naaman, from the dwelling of the prophets, Gehazi quickly matured his plan for [illegible]

One can well imagine Elisha in a trance, his spirit, for the time having departed from its tenement, following his erring servant who was hurrying after the great man of Syria to possess [illegible] dross of this world's goods, that servant little thinking that the great spirit of his Master was watching his every action, listening to every word. What is most astonishing is the thought that he did not feel his Master's presence, how dull must have been his perception. Only a short time previously he had been permitted with Elisha to take part in arousing the dormant spirit of a child, he had seen his Master struggling in his very soul and succeeding, in inspiring a dead child with renewed life and vigour, yet with such late evidence of his Master's power, his all in variance of being in the very presence of that Master. Poor Gehazi! With a mind so gross and material how could he ever attain Nirvana? With a mind properly disposed, what occult instruction a servant might have received from such a Master — 'Went not my heart with thee,' the words must have scorched and withered his very soul, think of the terrible punishment of being banished from the service of such a master, the awful sentance of banishment must have been more severely felt than the sudden contraction of the loathsome disease. To what perfection Gehazi might have attained under the tuition of Elisha it is impossible to imagine, but every hope of his attaining Moksha was blashed by his yielding his soul to his grovelling nature. What a contrast to his master who was taken direct from the plough, without even an opportunity of wishing parents or friends farewell.

Many persons have denounced the study of Theosophy as though it were something very little short of a crime and the doctrine of spirit transfer downright wickedness; but a study of the Bible will disclose the fact that the Book is becoming with instances of the spirit dissociating itself from the body. This going forth of the Spirit from its earthly tenement is not regarded as an event of unusual occurrence in eastern countries; but it is an essential qualification in any who would have full control over his that he should lead a pure and uncorrupt life. The nearer the approach to the Great All, the greater the spiritual power. He who would attain Nirvana, must annihilate self, and live only for the welfare of his fellow creatures; or as John of Parma states, "to loose oneself in God is the only object rowards which men should strive." It is the annihilistic or nothingness of Buddhism.

A knowledge of the power of the spirit of man to migrate must have been known from the earliest ages; of the many instances recorded in the Volume of the Sacred Law, a few are here quoted:

"The spirit of Elijah doth rest on Elisha." 2 Kings 2:15.

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions." Joel 2:28.

"Thy good deed was not hid from me but I was with thee," and "All these days I did appear to you, but I did neither eat nor drink, but ye did see a vision." Tobit 12:13 & 19.

"Elias it was who was covered with a whirlwind: and Elias was filled with his spirit; whilst he lived, he was not moved with presence of any prince, neither could any bring him into subjection." Ecclesiastics XLVIII: 2. 13.

"Then the angel of the Lord took him by the crown and bare him by the hair of his head and through the vehemancy of his spirit set him in Babylon over the den." Bel and the Dragon verse 36.

"Nathaniel said unto him, whence knowest thou me? Jesus answered and said to him, before that Philip called thee, when thou wast under the fig tree, I saw thee." John 1:48.

"And he became very hungry and would have eaten; but whilst they made ready he fell into a trance." Acts 10:10.

"And Cornelius said, four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold a man stood before me in bright clothing." Acts 10:30.

"And it came to pass that when I was come again to Jerusalem, even while I prayed in the Temple I was in a trance." Acts 22:17.

"I knew a man in Christ about 14 years ago, (whether in the body I cannot tell; or whether out of the body I cannot tell; God knoweth) such an one was caught up to the third heaven." 2 Corinthians 12:2.

"I was in the spirit on the Lord's day." Revelations 4:2.

"So he carried me away in the spirit into the wilderness." Rev.17:3.

"And he carried me away in the spirit to a great and high mountain." Revelations 21:10.

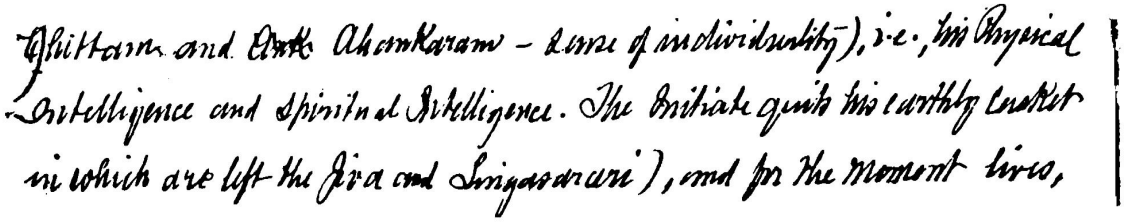
Many other examples might be cited from the Bible but the above will probably suffice for the purposes of the present paper, and to prove scriptural authority for the practice of Samadi.

The following is from the trial of Margaret Johnson, for witchcraft, which took place on the ninth day of March 1613. "But shee saith it is not the substance of their bodies that doth goe into anie such roomes, but their spirits that assume such shape

and forme. And shee further saith that the devill, after hee begins to suck, will make a papp or a dug in a short time, and the matter he sucketh is blood. And further saith that the devill can raise foule wether and storms and soe he did at their meetinges. And she further saith that when the devill came to suck her pappe, he came to her in the likeness of a catt, sometimes of one colour, and sometimes of another. And since this trouble befell her her spirit hath left her, and she never saw him since." Witch, Warlock & Magician, page 254; by W. H. Davenport Adams.

So far as can be ascertained, no surprise was expressed by the judges of the unfortunate Margaret Johnson, at her curious statement of spirit projection; and it would be perhaps, unsafe to assume that her theory was accepted; but the fact remains that in the 17th century, spirit transfer was believed in.

H. S. Olcott says: — "The Mayavirupa, when intelligently projected beyond the physical body by the developed energy of an initiate of Occult Science, contains in it all its Manas and Buddhi (including the



Chittam and Ahankaram – sense of individuality), i.e., his Physical Intelligence and Spiritual Intelligence. The Initiate quits his earthly casket in which are left the Jiva and Lingasarari), and for the moment lives,

thinks and acts in the double of himself. Its atomic condition being less dense than that of the corporeal body, it has enhanced powers of locomotion and perception. Barriers that would stop the body, for example, the walls of a room — cannot stop it, for its particles may pass through the interstices of the vibrating gross matter composing the wall. It is in the subjective world, and may traverse space like thought, which is of itself a form of energy. Or, if he likes, the initiate may simply project a non-intelligent image of himself and make it appear at the spot at which he may have focalized his thought. It depends upon him whether the image shall be but an illusionary form, or his own self; it may be mere matter, or matter plus himself." (Theosophy, page 95.) (I also have seen this same thing, the pulse being only enfeabled 45 X Yarker)

In referring to the trance the same author states: "I have stood by a person in this death like lethergy, and found there was neither pulse, animal heat, nor breath, while, at the same time, the inner self of the ecstatic was apparently soaring in the supernal spheres, keenly alive to its rapturous experiences."[1]

Hargrave Jennings says: "Mystical, fantastical & transcendental, — nay, impossible, — as the studies of the Rosicrucians seem in these modern ultra practical days, it is forgotten that the truths of contemporaneous science are all based on the dreams of the old thinkers. Out of natural philosophy, the occult brethren sought the spirits of natural philosophy, and to this inner heaven — so

[1] Theosophy, page 139

unlike ordinary life — through purifications, through invocations, through humbling and prayers, through penances to break the forms of body with the world, through fumigations and incensing to raise up another world about them, and to place themselves en rapport with the inhabitants of it, through the suspension of the senses, and thereby to the opening of other senses — to the shutting out of one state, in order to the passing into another state, — to all this the Rosicrucians sought to reach."[2]

Transmigration of the spirit is in accordance with the creed proposed by the Mussulmans: The Mureed must, mystically, always bear his murschid in mind and become mentally absorbed in him, through a constant meditation and contemplation of him. The teacher must be his shield against all evil thoughts. The spirit of the teacher follows him in all his efforts, and accompanies him wherever he may be, quite as a guardian spirit. To such a degree is this carried that he sees the master in all men and in all things, just as a willing subject is under the influence of the magnitizer. This condition is called 'self annihilation' into the Murshid or Sheikh. The latter finds in his own visionary dreams, the degree at which the Mureed has reached, and whether or not his soul has become bound to his own.[3]

"He (Buddha) taught the transmigration of souls, but considered that the highest state of felicity was that of Nirvana, in which the immortal spirit loses all bodily states and becomes at one with Deity, but individually and eternally happy."[4]

[2] The Indian Religions, page 243
[3] The Dervishes, page 298, by J. P. Brown
[4] Ritual, Antient Primitive Rite of Masonry

‡ "My soul, while wandering on the earth inspire
With thy own blessed and impulse fire:
And from thy fables, mystic and divine,

Give all her powers with holy light to shine
Give love, give wisdom, and a power to love.
Incessant tending to the realms above,
Such as unconscious of base earth's control
Gently attracts the vice-subduing soul:
From nights dark region aids her to retire,
And once more gain the palace of her sire.
O! all-propitious to my prayer incline!
Nor let those horrid punishments be mine
Which guilty souls in Tartarus confine,
With fetters fastened to its brazen floors,
And locked by hells tremendous iron doors.
Hear me, and save (for power is all thine own),
A soul desirous to be thine alone."

That we may all attain Nirvana is the ardent wish of
F 45. 17 XII · 95.

A very excellently arranged and designed paper on a special branch of Occultism & Martinism. In 1718 a series of occurrences of this nature (chiefly French) was printed, as a Continuation of the Comte de Gabalis. 45 ✕ yrkr.

‡ Hymn of Proctus to Minerva.

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GNOSTIC — LECTURE #71

Dear Brothers & Sisters:

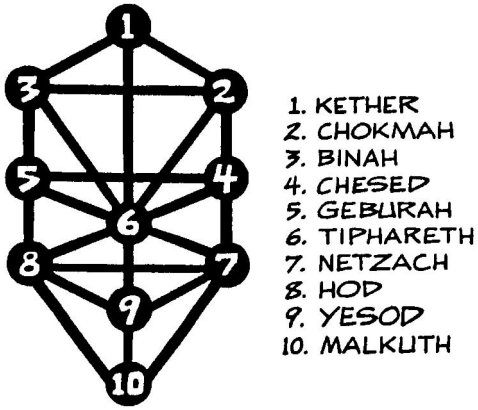
In the course of his teaching, Jesus taught his disciples a prayer which has since been recited by Christians everywhere, ever since, and which we know as the Lord's Prayer, or the Our Father. Contained in this prayer is a very ancient science handed down by a tradition, which had existed long before Jesus' time. But this teaching is expressed in such a condensed, encapsulated form in the Lord's Prayer, that it is not easy to grasp the full depth of its meaning.

An Initiate goes about things in the same way as Nature. Take a tree for instance: the whole tree ... roots, trunk, branches, leaves, flowers and fruit are all miraculously condensed in a pip or a seed. The marvel of a tree with all its potentiality to live for years and years and constantly produce fruit in spite of the buffeting of wind and weather, is all there, in that one little seed buried in the soil. And this is an image of what Jesus did: he condensed all his sacred science into the Lord's Prayer hoping that it would take root in the souls of those who recited it and meditated on it and that, as it grew, they would gradually discover the untold grandeur of all it contains ... *the tree of Initiatic Science.*

All Christians, everywhere, recite this prayer, whether they be Catholic, Protestant or Orthodox. But they have not always understood it correctly. In fact quite a lot of them think it is not rich eloquent enough. They have composed their own, far more impressive, poetic, all-embracing and — let's face it — interminable prayers ... and they find them highly satisfactory! Yes, but what do their prayers really contain? I'm afraid that if you analyze them you will not find very much. So, let's try and see if we can find what is hidden in the words of the Lord's Prayer ... although I must say at the outset that it is so immensely rich, we shall never be able to explain it all.

"OUR FATHER WHICH ART IN HEAVEN"

A Creator and Lord of Heaven and earth and of the whole universe exists and his dwelling place is in heaven. But heaven, in the Jewish tradition, has several different regions and each region has its name: Kether, Chokmah, Binah, Chesed, Geburah, Tiphereth, Netzach, Hod, Yesod and Malkuth.



Each heavenly region also has a numerous population consisting of one of the celestial hierarchies, from Angels to Seraphim. Here, in the 10 regions known in the Qabalah as the Sephiroth, dwells the God described by Moses and the Prophets as a consuming fire, a "jealous God." This was a God who

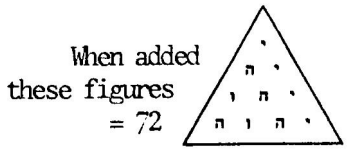
inspired not love but fear and trembling in the hearts of men: "the fear of the Lord is the beginning of wisdom." Then, one day, Jesus appeared ... and taught that God was our Father.

Jesus came to replace fear with love. Instead of being afraid of that terrible God, man can now love Him and nestle close to Him as a child with his father. This was the novelty of Jesus' teaching: we can love God with tender devotion, for He is our Father, we are all His sons and daughters. "Our Father which art in heaven"... Yes, and if our father is in heaven, then we too can be sure that we will reach heaven: one day the father and his children will be together. There is marvelous hope in these words: the hope of a glorious future. God has created us in His own image; we are His heirs; He will give us kingdoms; He will entrust us with the organization of planets; He will give us everything.

"HALLOWED BE THY NAME"

God has a name which we must know before we can bless or "hallow" it. Christians are not accustomed to calling God by name, they just call Him "God", but Jesus was heir to an ancient tradition and he knew that God has a mysterious, unknown name. Once a year, when the High Priest uttered God's name in the Holy of Holies, in Jerusalem, his voice was covered by the sound of trumpets, drums, flutes and cymbals, so that the people gathered before the Temple would not hear the sacred Name. In the Old Testament this name is given as Yahveh (Yahweh) or Jehovah and we only know that it consists of four letters: Yod, He, Vau, He:

Qabalistic tradition teaches that the Name of God is composed of 72 names or powers and it may help you to understand this better if I tell you how the Qabalah explains it. Each letter in the Hebrew alphabet is identified with a number. Yod י = 10; Heh ה = 5; Vau ו = 6 and Heh ה = 5, thus the four letters add to 26. When the Qabalists write the Name of God in a triangle they place the letters like this:



Another way is this:

When the Name is written the second way, the 24 knots represent the 24 Elders mentioned in Revelation and each knot has 3 fleurons, also giving a total of 72.

But what does it mean to "hallow" or sanctify God's name? Don't be surprised if I begin with the four elements: earth, water, air and fire, of which the world is made. There is a connection between the forces and virtues of the four elements and our bodies, hearts, minds, souls and spirits, and each element has its own presiding Angel. This is why, when an Initiate wants to purify himself he asks the Angel of the earth to absorb all the impurities of his physical body; the Angel of water to wash his heart; the Angel of air to purify his intellect and the Angel of Fire to sanctify his soul and spirit, the level of fire and light.

The notion of holiness has always been associated with the notion of light. The Bulgarian language contains a good example of this: svetia in Bulgarian means holy or saint and has the same root as svetlina, light. A saint (svetia) is one who possesses the light (svetlina): all is light within him, he shines and radiates light. And as you know, traditional art has always depicted a halo of light surrounding the heads of the saints. Holiness is an attribute of light, of the pure light, which shines in the spirit.

Only that which is pure can purify; only that which is holy can sanctify. Only light, therefore, can sanctify, because only light is holiness. It is in the purest light of the spirit that we must bless and sanctify God's name. A name represents, resumes or contains the entity it designates, so that if we are infused and penetrated by the holiness of light when we utter the name of God, we have the

power to draw Him into ourselves and into everything around us, to sanctify all objects and all living creatures. It is not enough to go to church and repeat: "Blessed be thy name we must bless His name really and truly within ourselves. If we do this we shall know the extraordinary joy that comes from having the power to illuminate whatever we touch, whatever we eat, whatever we look at.

Yes, the greatest of all joys lies in really grasping what this means and every day, everywhere, in blessing, sanctifying and radiating light on all that comes our way. Then, only, are we doing what Christ told us to do. If all we do is repeat "Hallowed be thy name" and never actually do anything to bless that name in the way we live our daily lives, it means we haven't understood the first thing about it. When we say or write the name of God we ally ourselves to divine forces and we can actually draw these forces down into the physical sphere. *But this work has to begin in the mind.* "Hallowed be thy name." To hallow God's name is a work of the spirit and it takes place, first and foremost, in our minds.

"THY KINGDOM COME"

From this we see that the Kingdom of God does exist and that it has its own laws, and its own harmonious organization. To imagine what it is like is totally beyond us! But we do seem to get a fleeting glimpse of it every now and then in our purest, most spiritual moments, but it is only at these special times that we can begin to have any idea of what the Kingdom of God means. It is no use relying on our experience of earthly kingdoms, with all their disorders, conflicts and madness, to guide our imagination. It is possible to establish the Kingdom of God on earth; there is a whole body of teaching and methods to bring this about. But it is not enough to ask for it in our prayers. The trouble is ... we have been asking for it over the last 2000 years and it still has not come *because people do nothing to make it come.*

With this second petition, "Thy kingdom come", we have moved from the domain of the mind and spirit to that of the heart. God's name must be hallowed in our minds but it is in our HEARTS that His Kingdom must come, for the Kingdom of God is not a place BUT A DISPOSITION OR ATTITUDE, which reflects all that is good, generous and disinterested. Two thousand years ago Jesus said that the Kingdom of God was at hand: this was true for some, but for most people it still has not come and it never will, even in another twenty thousand years, if we are content to wait for it to come from the outside and do nothing about the inner reality. For some, then, the Kingdom has already come; for others it is coming ... and for others it will come one day, but who knows when!

We come now to the third petition of the Our Father, one that is even less well understood than the others:

"THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN."

The whole of Initiatic Science is summed up in these few words. In Heaven God's will is always carried out without a murmur, because His servants are totally attuned to it. Amongst human beings this is not the case and that is why Jesus gave us this prayer, so that we should learn to adjust our own wills to the will of God. There are all kinds of comparisons we could use to express this idea: a mirror for instance, which faithfully reproduces the object it reflects, or any electrical appliance. Every electrical appliance is built on the principle of the two, complementary poles: the emissive pole on the one hand and, the other, the receptive pole, which has to tune in and adjust itself to the emitter. The emitter is Heaven and the receiver is the earth, material creation. The task of the material world is to attune its vibrations and even its physical forms to those of Heaven, to conform to the qualities and virtues of Heaven so as to manifest here, on earth, the splendor, which exists on High.

The mission of mankind is to work in the world and cultivate it so that it becomes a beautiful garden of flowers and fruit, a dwelling place for God ... and, instead of that, what do people do? Well, I know many who say, "Oh, you know, the earth doesn't really interest me anymore..." Of course, this

simply shows they have not understood Christ's teaching. And yet, surely, it is clear enough. He says: "May thy will be done, on earth as it is done in Heaven." Everything is already perfect in Heaven … it is here, on earth, that there is still a lot to do. So we have to come down to earth, consciously and deliberately, and be ready to take risks and get involved with material things. This is the only way to conquer the material world and bring it life, the life of the Spirit: for the life of the Spirit has yet to be made manifest on earth as perfectly as it is in Heaven.

It is up to us, Christ's workers, to put our shoulders to the wheel. It is not enough to repeat this prayer and then live in such a way as to prevent it from being granted. We often do that; we are like someone who says, "Come in, come in" and then slams the door in your face. We mutter a prayer and then: "Bang", we close the door. It is amazing how people can be so unaware of what they are really doing ... and then they go and boast that they are Christians!

"Thy will be done on earth as it is in heaven": in these few words are contained the whole of theurgic magic. If the disciple understands the awe-inspiring impact of this prayer, if he manages to make it come true, one day he will be a transmitter, a mirror in which Heaven is reflected ... he will, himself, be a Heaven. That is what is written into this prayer; that is what is expected of us.

The first request: "Hallowed be thy name", concerns our minds. In order to hallow and bless God's name, we must study, meditate and fill our conscious minds with light. The second request: "Thy Kingdom come", concerns our hearts, for God's Kingdom can only come into hearts that are full of love. The third request touches our wills: "Thy Will be done on earth as it is in heaven" ... implies hard work, obstacles to be overcome, victories to be won, and for all this, strength and perseverance are needed. That is why we have to train ourselves and learn to work with methods, which can help us to harmonize with Heaven and vibrate on the same wavelength. What do you think we go and see the sunrise for? So as to become like the sun, of course! So that the earth, our earth, our physical bodies, shall become like the sun. When someone is attuned to the sun and spends time in loving contemplation of it, he becomes luminous, and radiates warmth and life like the sun. So you see, our custom of being present at the sunrise is a very practical method for making this request of the Lord's Prayer come about. It is one method and there are plenty of others.

There is nothing more important for man than to apply himself to doing the will of God, because to do so is powerful magic. As soon as you decide that you are going to do only God's will your whole being is "occupied," set apart for God and closed to all other influences, and the forces of opposition which wanted to use you for their own ends can no longer do so. This is the only way to safeguard your purity, strength and freedom. If you are not occupied by the Lord you may be sure that you will be occupied by others and will end up by being at the beck and call of all manner of self-serving, anarchical will which will ultimately be your downfall.

"Our Father which art in heaven, hallowed be thy name, thy Kingdom come, thy will be done on earth as it is in heaven." There is a hidden meaning in each of these requests, a meaning that can be discerned only by someone who has a profound grasp of reality. When archeologists examine ancient manuscripts or monuments and artifacts, they see the texts or objects and the plans and disposition of the old buildings as relics, which can give them some idea of that era and of the mentality of the people who left them. Thanks to these clues they can penetrate their intentions and have some idea of what they meant. And we can do the same: we can look on the prayer Jesus bequeathed us as a sort of monument, a testament to be studied and dwelt on until we uncover the vast teaching concealed in it.

The first three requests of the Lord's Prayer, then, correspond to the three principles in man: the mind, which must be full of light in order to illumine and make all things holy; the feelings or heart, the central powerhouse which must become God's Kingdom, the Kingdom of peace and of love for all creatures; and finally the will which corresponds to the physical dimension in which, by our acts, we have to express and reflect all that is in Heaven. Isn't that marvelous? To my mind no other activity can compare! When we have done our part, God will take care of us and give us all the rest,

... but what else can He possible give us? We shall have received everything. Once we understand what these three requests contain, we realize we already have it all: light, since we understand; happiness, since we love; health and strength, since we are working and accomplishing something. What else could one possibly want?

BRIEF DISCUSSION / QUESTIONS

"GIVE US THIS DAY OUR DAILY BREAD"

This is the first of the three requests, which directly concern man himself. The first three concerned the Lord (we always have to begin with God): to know and bless His name; to seek His Kingdom and do His will. Now man asks for something for himself and his first request is for bread. Why bread? ... Because bread is the symbol of all the different kinds of food we need for our existence.

The bread Jesus is talking about is certainly not just material bread. In the Gospels, spiritual nourishment is mentioned far more often than physical food. For example, when the Devil challenges Jesus to change stones into bread, he replies: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." At another time he says: "Blessed are they that do hunger and thirst after righteousness." It is true, of course, that he multiplied the loaves and fishes to feed the multitude, but later he told that same multitude: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life .." The spiritual significance of food becomes even more evident at the Last Supper, when Jesus blessed the bread and wine and gave them to his disciples, saying. Take, eat; this is my body" and again, "Who so eateth my flesh, and drinketh my blood, hath eternal life."

Man's first supplication for himself, then, is for bread, the daily bread he needs to sustain life, but this need is even more poignant on the spiritual plane: someone who does not take some spiritual food every day, dies. (NOTE: All the ideas in this lecture will be deepened in lectures to come.)

"AND FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS"

This is a better translation of the Gospel text than the usual "forgive us our trespasses" for each breach of the law is like a dishonest act by which we incur a debt we are going to have to pay back. If, for example, someone abuses another's love and trust, it is a form of theft and, one way or another he is going to have to pay back what he has taken dishonestly. The idea of karma is based on this truth: that we have to come back to this earth in order to pay for transgressions committed in previous incarnations Someone who has paid off all his debts need not reincarnate.

But whether we ask to be forgiven for our sins or released from our debts, the idea at the heart of this supplication is that of forgiveness. And this was new: *for the first time in the history of mankind Jesus introduced the notion of a merciful God, a God who forgives.* The God of the Old Testament was portrayed by Moses as a vengeful God who delighted in exterminating sinners: those who were guilty of transgressing the law were punished without mercy. And although the Gods of some other religions were less vindictive, no one had ever insisted on the mercy of God in the way Jesus did. The notion that God forgives is a logical consequence of the very first words of the Lord's Prayer: "Our Father". God forgives us for the simple reason that a father always forgives his children.

We must not forget, though, that Jesus added: "As we forgive our debtors." Unfortunately, as we do not release others from their debt nor forgive them their offenses ... the Lord does not release us from our own debts. Nor does he forgive us our sins. If we want to be forgiven we have, first of all ... to forgive! The notion of forgiveness is central to the Christian religion. (Father, forgive them for they know not what they do.) (Unto him that smiteth thee on the one cheek offer also the other.) etc..

Jesus' teaching was one of love, whereas the founders of the other major religions put more emphasis on justice, wisdom, knowledge or power. Of course it is true that Buddha taught compassion but nowhere will you find a doctrine of love of such breadth and such clarity as that of Jesus: in this he was unique. And that is why he was crucified.

When Jesus associated with social nobodies or even criminals and prostitutes he was flouting all the existing conventions. No one had ever seen anything like it people, who, by rights, should have been stoned ... were his friends: he visited them, ate with them, accepted their invitations. And that is why those who were determined to maintain the existing social order could not accept him. When they realized that he was revealing the most sacred truths to the poor and uneducated they decided he must die. Jesus was crucified because, when he revealed a religion of love, he broke down the age-old barriers which others had an interest in maintaining.

"AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL"

You will certainly be shocked if I tell you that I am not at all sure that what Jesus really said was: "lead us not into temptation" but I will explain why, in a moment.

For the time being, let's be content to note that in spite of this prayer we are continually subjected to temptation ... even Jesus was tempted. Saint Matthew says: "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." If the Holy Spirit led Jesus into the desert to be tempted ... we must conclude that it was necessary for him to be subjected to these tests. In the desert the Devil taunted Jesus saying, "If thou be the son of God, command these stones to be made bread." Later, setting him on the pinnacle of the temple, he said: "If thou be the Son of God, cast thyself down for it is written, He shall give His angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." And finally, having taken Jesus up into a high mountain, he showed him all the kingdoms of the world and said: "All these things will I give thee, if thou wilt fall down and worship me."

The Devil made these three propositions to Jesus for a very precise reason: as I have already explained, they correspond to the three levels in man: the physical, the astral and the mental. But what is even more interesting is the answer Jesus gave to each one, for they show us that if we want to resist temptation we have to know how to answer the tempter, what arguments to use against him. When someone replies to his suggestions with irrefutable arguments he realizes that he will be unable to seduce him and leaves him alone.

This is something you must realize: it depends entirely and only on you, whether or not you agree to be influenced. Even the Devil cannot force you against your will. Of course, if you have no discernment and do nothing to protect yourself, you are liable to be swayed. The spirits of evil are very skilful at presenting you with all kinds of appetizing bait and then, as soon as you take it, you are hooked and gradually, very gently, they will drag you under and destroy you. God has given them the power to do this, but only if you are weak and ignorant. Once you have been drawn into their orbit, once you have taken a step in their direction their power is tremendous: they can tear you to pieces ... and it is your own fault. It is you who are guilty. They are only being themselves and doing what they are allowed to do: tempt you. That is their job. But why do you have to be so stupid as to let them snare you in the first place?

Yes, if the forces of evil destroy a man it is because he has allowed them to do so. It all depends on him: if he refuses to let them in to take possession of him they are powerless. Their power comes from the fact that they manage to fool him into thinking that if he does thus and so he will be stronger, richer or happier. If he succumbs to their enticements they can get a grip on him and destroy him. But if he remains steadfast they are powerless to harm him. So one could say that man is as powerful as God, but only when it is a question of saying "No", of rejecting, resisting any attempt to influence him. When it is a question of imposing his own will and getting what he wants it is much more difficult; his possibilities are limited. But when it comes to saying "no" man is all-

powerful. Hell itself can do nothing to him against his will. If he lets himself be swayed it is through ignorance: he is not aware of his own strength.

In some countries ... Turkey, for instance ... they have a special wrestling technique: the wrestlers are almost naked and their bodies are oiled, so it is almost impossible to get a hold on an adversary: he slips through their hands like an eel. Well, that is how we should behave when we are confronted with a bad influence. If you say "no" to the spirits of darkness it is as though you were "oiled" and they cannot get a hold on you. But if you have bits of string and all kinds of loose ends ... symbolically speaking ... then they can get a grip on you and you will have a real job to shake them off. They will truss you up and throw you to the ground. So ... leave no loose ends for undesirable entities to hang on to, be so slippery that they cannot get a grip ... and to be slippery means to be capable of saying "no."

When you find yourself faced with temptation say to yourself: "Of course, it's a very attractive idea, really enticing, but it's not for me! I intend to become a man of wisdom, a Son of God. I'm not going to be led astray; I shall overcome this temptation. I'll be stronger than it is." And, above all, do not Look upon temptation as a handicap or an obstacle in your path. On the contrary, use them to stimulate you and make you stronger. A man of wisdom, an Initiate, never tries to avoid temptation, in fact he sometimes contrives it on purpose in order to acquire self-control. Someone who runs away from temptation is bound, sooner or later, to give in. You cannot solve problems by running away from them.

So now you will have understood why I doubted that Jesus really said, "Lead us not into temptation." We need to be tempted in order to measure our capabilities and become stronger. As you know, the original Gospel manuscripts are lost and only copies exist. I believe the original prayer would probably have said: "Give us the strength to resist temptation." When we are tempted it is like having a problem to solve or an exam to pass it makes us put our best foot forward and show what we are capable of. So we should not pray to be spared temptation, only to be capable of resisting. Evil, and the forces of evil exist ... and it is useless to ask the Lord to wipe them out : he won't do it. In the Book of Revelation we read that it is only at the end of time that the Beast will be cast into a lake of fire and brimstone. Until then we shall always be up against evil, (for we live in a world of duality) and we had better learn the right attitude to take in order to deal with it.

And now let's take a look at the final verse of the Lord's Prayer:

"FOR THINE IS THE KINGDOM, AND THE POWER AND THE GLORY, FOR EVER."

In order to understand these words we must turn our attention to the spiritual regions I mentioned earlier, (The Tree of Life) … to what Jesus called "the heavens" which correspond to what the Qabalah calls the Sephiroth. The 10 Sephiroth together form the Sephirotic Tree or Tree of Life. The name of each Sephirah expresses a quality or attribute of God. Kether - the crown; Chokmah - wisdom; Binah - intelligence or understanding; Chesed - mercy; Geburah - strength; Tipareth - beauty; Netzach - victory; Hod - glory; Yesod - the foundation; Malkuth - the Kingdom. The tenth Sephirah, Malkuth, reflects and summarizes all the others.

Jesus said that the Kingdom of God was like a mustard seed. A seed always represents a beginning, the beginning of a plant or a tree. But we must realize that although, on the physical plane, all our beginnings are below, the situation is reversed on the spiritual plane: on this level everything begins on high. And this is why growth on the physical plane is an upward movement, whereas on the spiritual plane, it is a downward movement. The seed of the Tree of Life, therefore, is Kether, the first Sephirah. When the seed begins to grow it divides into two before putting out a trunk, branches, leaves, buds, flowers and fruit; and the fruit, in turn, produces more seed. When the seed, Kether, is planted, it becomes a tree as it passes through each Sephirah in turn all the way to Malkuth. The ripe, life-bearing fruit, the flesh given for our nourishment, is Yesod and this is the fruit that produces the

seed: Malkuth. So you see that at the end of its cycle of growth the seed that was first sown, becomes the seed in the fruit and Malkuth, *the seed below* is identical to Kether, *the seed above,* for the beginning and end of any one thing are always identical. Every new departure is the conclusion of an earlier development and every conclusion is a new departure for further development. Everything has a beginning and an end and yet there is no such thing as an absolute beginning. Every cause produces its effect ... and each effect becomes a new cause producing a new effect.

In the final phrase of the Lord's Prayer, "For thine is the Kingdom, and the Power and the Glory," Kingdom, Power and Glory correspond to the three Sephiroth: Malkuth, Yesod and Hod.

The Kingdom is Malkuth, the Kingdom of God, the realm of realization, and this is the planet Earth.

The Power is Yesod, which means "foundation" or basis, because this is the Sephirah which reigns over purity, the true foundation of all things. Sexual energy is associated with Yesod because true power, the life-force, is expressed in sexual energy. It is this same power, on a higher plane, which gives rise to all great achievement. The planet associated with Yesod is the Moon.

The Glory is Hod, the bright light of knowledge and science. Its planet is Mercury.

So this last phrase of the Lord's Prayer means: "Thine are the three regions which represent the final stages of Kether's growing into Malkuth; the three regions which represent the realm of realization." The Kingdom, the Power and the Glory form a triangle, a repetition of the first triangle: "Hallowed be thy Name, thy Kingdom come, thy Will be done." The Name, the Kingdom and the Will are Kether, Chokmah and Binah. So the upper triangle: Kether, Chokmah and Binah, which represents creation in the invisible, spiritual world, is reflected in the triangle below: Malkuth, Yesod and Hod, which represents formation, realization on the physical level. The phrase "forever and ever..." corresponds to the Sephirah Netzach which means "eternity".

Now, perhaps you are wondering where to situate the remaining Sephiroth: Tiphareth, Geburah and Chesed. You should be able to find the answer for yourselves if you work out the correspondences using the same method and with the explanations I have just given you. But let's refer to the Our Father again and take it in order, starting with the fourth verse: "Give us this day our daily bread." Our true daily bread, the inexhaustible source of life is the light flowing from Tiphareth, the Sephirah ruled by the Sun, for it is from the sun that man receives both physical and spiritual nourishment. (We will deal more with this in the time ahead.)

"Forgive us our debts as we forgive our debtors." This request corresponds to the Sephirah Chesed and when we say these words we are creating a bond with Chesed. Jupiter, the symbol of benevolence and generosity, is the planet, which corresponds to Chesed. In order to pardon others we have to have that sovereign assurance we find in Jupiter that no one can ever rob us of the riches God has in store for us.

"Lead us not into temptation (or preferably, give us the strength to resist temptation) but deliver us from evil." This verse represents Geburah with its corresponding planet, Mars. It was the Angels of Geburah who banished Adam and Eve from Paradise after they had been tempted by the serpent, for they have the special task of combating evil and impurity of every kind. When you establish a bond with Geburah you become stronger, more able to resist evil.

Now, the first Sephirah, Kether, corresponds to the sublime World of Emanation, which the Qabalah calls Atziluth. Chokmah & Binah correspond to the World of Creation, or Briah. Chesed, Geburah, Tiphereth, Netzach, Hod and Yesod, correspond to the World of Formation, or Ietzirah; and, finally, Malkuth, which is a condensation of all the other Sephiroth, corresponds to the World of Realization, Assiah.

Malkuth is the Kingdom; Yesod the Power; Hod the Glory, and Netzach, Eternity. So when you say, "For thine is the Kingdom, and the Power, and the Glory, for ever", you create a bond between yourself and the last Sephiroth of the Tree of Life.

Are you beginning, now, to have some inkling of the vast scope of this short and apparently simple prayer Jesus gave us? It contains the whole universe. What immense vistas it opens before our eyes! And what I have told you this evening is only a fraction of its wonder. If you think about it and meditate on it you will discover a great deal more for yourself.

May you ever dwell in the Eternal Light of Divine Wisdom.

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PERSONAL NOTES & THOUGHTS:

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GNOSTIC — SUPERNUMERARY LECTURE #20
THE LORD'S PRAYER

The word "prayer" has no absolute meaning in our day. It means one thing to a child who says, "Now I lay me down to sleep... ," and something else to a person who recites the Lord's Prayer in a monotonous drone. It is amazing to me that so few people have really understood the new insight in prayer that Jesus gave. He explains that prayer does not deal with a capricious God who demands attention. Prayer is not something we do to God, but something we do to ourselves. It is not a position, but a disposition. It is not flattery, but a sense of oneness. It is not asking, but knowing. It is not words, but feeling. It is not will, but willingness.

The Lord's Prayer is voiced by millions of people throughout the Christian world. It has become a ritual, a practice that has lost its meaning, but not its place, in the life of most Christians. The prayer is often repeated in a singsong fashion, over and over again. And yet Jesus specifically said, in the words preceding the prayer, "Use not vain repetitions, for your Father knoweth what things you have need of, even before you ask." So when Jesus said, "After this manner, so therefore pray ye," He had no idea of giving a prayer to end all prayers, but rather to give some insights into the way of prayer. The Bible is the result of many translations from one language to another, and from one idiom to another. In the King James Version, from which most revisions have come, the Lord's Prayer is rendered as a prayer of supplication. And yet, most modern scholars agree that in the original, it is a series of positive statements, or affirmations. I would like briefly to go through the prayer, to catch the great implications of the more accurate rendering, which modern Bible scholarship has given us. And then I will suggest a simple version that articulates the key ideas.

Our Father: This is "the true point of beginning." God is my father; I am His child. This declares unity with God, which is man's greatest, and perhaps his only, need. We begin on this note, not to get God's attention, but to turn our attention to that which loves us with everlasting love.

Who art in heaven: This forever locates God, not in the skies, but as the pattern within the seed, the allness within the illness, the Christ ever within man. We have within us the great power and potency, which is God. We have ignored it; we have shut our eyes and ears and understanding to its glorious possibility. But it is ever present; it is a Presence. Religions cannot make a man good, from the point of putting goodness in him. No metaphysical teaching can make one successful by putting a success potential within him. The whole need is to provide the climate and encouragement and techniques for stirring up and releasing "the gift of God that is within."

Hallowed be Thy name: This is an important realization, of the wholeness and the omnipresence of God. The word "hallowed" comes from the same root word as "whole, hearty, healthy." Thus, in a sense, it says, "Wholeness and perfection is the nature of God." "The same fountain cannot send forth both sweet and bitter waters," said Jesus. God cannot send illness and trouble, for these things are unlike His nature.

Thy kingdom come, Thy will be done in earth as it is in heaven: "Kingdom" is the ideal, the perfect idea of creation. Each person is a perfect idea in God-mind, a plan possible of infinite capacity. And the plan is imbued with a ceaseless urge toward fulfillment. This is what is called "God's will," the ceaseless longing of the Creator to express Himself and perfect Himself in the creation. So this statement is a decree: Let that perfect idea, which I AM in spirit, unfold in me and through me. Let the divine will lead me into a manifestation in the outer, of that which I am within.

Give us this day our daily bread: The spirit of the original is, "Thou art our supply, and the daily manifestation of that supply." This is not asking God for supply, which would be like a fish asking the ocean for water. It is simply an affirmation that God is substance, and a claiming of our inheritance. In all creation man alone is an individual; man alone is free. And yet man alone is sick and knows want, because in his freedom, he has failed to accept or to claim his inheritance.

Forgive us our debts, as we also have forgiven our debtors: This shows the working of the great cosmic law: give and receive, cause and effect, forgive, and you are forgiven. In a sense, God does not forgive, as a special act on His part. God is love. God cannot forgive you, for there can be nothing but love in God. But in love is the power of washing away transgressions. Through love, man can forgive or give good for evil. If you let go, you let flow the divine love that moves in, and cleanses.

Leave us not in temptation, but deliver us from evil: Certainly, God would never lead us into temptation. Can light lead you into darkness? There is no darkness in light. So the words we use are, "Leave us not in temptation...." This is affirming the urge for expression of our potential that is so great in us. This urge is what we call God, who never leaves us comfortless, never abandons us in trial or in temptation, but is always the power of help and healing and deliverance. The temptation comes not from some power on the outside, but from our human consciousness, our selfishness, our pride, our ego. And the evil is the confusion that arises from our temptations. The prayer is saying that God will not fail you or forsake you, for there is a spirit in you, and the inspiration of the Almighty giveth you understanding.

For Thine is the kingdom and the power and the glory, forever: Not part of the original prayer, this has been added for liturgical purposes. It is a suitable closing, leading to humility, saying, "God is my power to think; God is the thought of aspiration; God is the will to commence; God is the strength to keep on."

Amen: This does not mean, "So it will be." Certainly it does not mean, "I do hope it will be." It means, rather, "So it is." It is complete, now.

Here is a simple version of the Lord's Prayer. If we fix this interpretation in our consciousness, even when we speak the traditional words, they can take on a new connotation for us.

Our Father who art in heaven: I am now conscious of the infinite and eternal Presence in whom I live and by which I think and create.

Hallowed be Thy name: This Presence in me is whole and complete. It is the activity of health that heals, of intelligence that inspires, of substance that prospers, and of love that harmonizes.

Thy kingdom come, Thy will be done, in earth as it is in heaven: I am God's glorious possibility. I now let His perfect idea of me unfold in me and through me. My desire for betterment is God's desire to perfect that which He is expressing as me, and I let Him have His way. I see myself doing that which He sees me as being.

Give us this day our daily bread: I have no existence outside of Cod's Presence, for I am that Presence expressing as me. Therefore, I can never be separated from the all—sufficient substance of the opulent Universe. I claim my divine inheritance and I daily, perpetually, manifest abundant supply.

Forgive us our debts as we forgive our debtors: The Presence in me is my potential for dissolving all conflicts or transgression. The Presence is Love, and it loves in me and through me as I forgive. It releases me as I loose and let go of all my limited thoughts about myself or others.

Leave us not in temptation but deliver us from evil: The Presence in me is my light and my deliverance. There is no darkness in the light, and there can be no darkness in me when I am established in spiritual unity with the Presence within me,—which is "better than light and safer than a known way."

For Thine is the kingdom and the power and the glory, forever, Amen: In all that I seek to be or do or have, I humbly realize that in the Presence is my power to think, my very thought of aspiration, my will to commence, my strength to keep on, my power to achieve, and the glory of all my accomplishments. This is the Truth, and it is now done.

LIBER 21

GNOSTIC LECTURE #73

Dear Brothers & Sisters:

We have been given the admonition; "Be ye therefore perfect, even as your Father in Heaven is perfect." So now you know your goal, your destiny! But modern man has lost sight of that light which flowed from all the sanctuaries of Antiquity to teach men that they were sons of God .. and so they are in the grip of slavery .. the worst possible form of slavery. When Jesus came and revealed the tremendous truth to the multitudes he was crucified; it had always been concealed from the masses up to then, for fear that once they realized their own dignity they would no longer submit to the rules and regulations imposed by the Sadducees and Pharisees. Jesus Christ was the most revolutionary of all God's messengers. He flouted all the old laws and was made to pay on the cross for his boldness in telling the people they were all children of the same Father.

The Old Testament had already declared: "Ye are gods", but this had been deliberately ignored, and still is, to this day. And yet the key to men's salvation and reintegration is in their recognition of the fact that they are all children of the same Father: God, and of the same Mother: Nature or the Universal Soul. Until they realize this they will never know their true nature, they will be out of touch with the essential core of their own reality and, naturally, they will continue to suffer. Whether they refuse to acknowledge the divine origin of mankind or whether they simply neglect to seek out the divine spark within themselves, they will all suffer, for it is impossible to find happiness if one rejects the basic reality of man's divine essence.

Yes, God has planted in the heart of man a spark, a seed, a model of perfection and splendor and has enjoined him to correspond more closely to that model until he becomes one with it. This was what Jesus was saying when he told his disciples: "Be ye therefore perfect as your Father who is in Heaven perfect." But how can we be as perfect as our Heavenly Father if we have never seen Him and do not know what He is like? The fact is: it is not necessary to see Him! In each of us there slumbers, like a seed, that image of our Heavenly Father's perfection, so all we need to do is nourish and water that seed and breathe life into it and, gradually, we shall come closer and closer to perfection. Deep in each man's heart lies this seed engraved with the indestructible image of divine perfection, but it needs something to nourish it and strengthen it, something to stimulate its growth … and that something is a high ideal: a lofty ideal is the essential catalyst if that seed is to grow into a healthy plant. It is because of this that one can say that everyone comes into the world with a mission … but be sure you understand the word "mission" correctly. A great many, very ordinary people delude themselves with the idea that they have a mission: they have no special gifts or talents but they have got it in their heads that they have been sent by Heaven to put the world to rights .. and when one sees how puny and powerless they are, one can only laugh! Of course we do have a mission, all of us, but we must be sure we know what it is. *Our mission is to bring all the talents and virtues Heaven has sown in us to their full flowering.* It is perfectly possible that, from time to time, Heaven should choose a very special being for a very special mission … <u>but the mission of all men is to grow and develop until they reach perfection</u>. Even if their talents are not outstanding, even if they seem not much better than animals, this is their mission: TO IMPROVE THEMSELVES AND TO WORK AT THEIR OWN EVOLUTION. Unfortunately, there are always plenty of "takers" for false missions … people who think that, like Joan of Arc, they are going to save France, or somewhere else … but their <u>veritable</u> mission does not interest them and that is a pity.

First and foremost we must fulfill the mission God has entrusted to each of us: to become perfect, as He is perfect. And if we cannot complete our task in one short incarnation, we shall come back and go on with it in another. For when Jesus told us to be as perfect as our Heavenly Father, reincarnation was obviously implicit in the command. Otherwise, how could he, who was so wise

and enlightened, possibly have asked human beings to become perfect in only one life? Is it possible that he did not fully realize the weakness of men or the immense majesty of God? No, if he had not considered reincarnation, this precept of becoming perfect would have been nonsense … but in the light of reincarnation it makes perfect sense. And if Jesus demanded perfection of us, it was because he knew that perfection was the law of the entire universe.

God is perfect and man is not. But man can become perfect, for the Book of Genesis tells us that man was made in the image of God: "And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea …" And a few lines further on, it says: "So God created man in His own image, in the image of God created He him." The word "image" is repeated in the second verse … but not the word "likeness" … and one may ask, "Why?" and "What is the difference between image and likeness?" It means that God intended to create man in His own image and likeness but He did not do so. He created him only in His image, in other words He gave man all the faculties He himself possessed but He did not give him the full fruition of those faculties: the likeness.

It might help you to understand better if we take the example of an acorn: this tiny nut is in the image of its parent, the oak tree, by which I mean that it possesses potentially all the oak's characteristics and qualities … but it does not seem to be in the least like its parent-tree. Just look at the difference between them! The acorn can only become an oak if it is planted. Man is in the image of God, which means that he possesses the same attributes: wisdom, love, power and so on, but to an infinitely lesser degree. When, in the course of time, he attains his full stature he will be like God because he will possess the divine attributes in all their fullness.

So you see that the evolutionary process … the passage from "image" to "likeness" implies reincarnation. God said, "Let us make man in our image, after our likeness," *but He did not bring the likeness to completion!* "God created man is His own image, in the image of God created He him." By leaving out the word "likeness" and repeating the word "image" Moses secretly implied the idea of reincarnation.

"But," you might object, "there's no mention of reincarnation in the Gospels." Well, that is where you are mistaken. True, the word is not mentioned explicitly, but it is there, as plain as day, for anyone who can read.

Let's have a look at some of the questions Jesus or his disciples asked, and the answers they received. One day Jesus asked, "Whom do men say that I am?" and we may well wonder what this question really means. Haven't you often heard people asking a question like that? And now, look at the answer he got from his disciples: "Some say that you are John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." How can you say that someone is quite another person, especially if that other person has been dead for a long time … unless, of course, you accept reincarnation?

On another occasion Jesus and his disciples met a man who was born blind, and his disciples asked: "Master, who did sin, this man, or his parents, that he was born blind?" This man could not have sinned in his mother's womb before he was born! So, either the question makes no sense … or we have to recognize that Jesus and his disciples took it for granted that the blind man had lived on earth before. The disciples asked if it was his parents who had sinned because they knew from Jewish law that although every infirmity is a result of having broken the law, it does not necessarily mean that the one who pays the debt is the one who sinned, for it quite often happens that someone is allowed to sacrifice himself for another.

This was a generally accepted belief amongst the Jews of that time and the disciple's question, therefore, implied that they knew the blind man was paying a debt incurred through a breach of the law, for no man is born blind by chance or because it had pleased God to afflict him in that way **...** as

Christians imagine! And Jesus answered: "Neither hath this man sinned, nor his parents: but that the works of God should be manifest in him."

Men suffer for two reasons:

(1) Because they have sinned and have to be punished, or

(2) Because they are sinless themselves, they take on someone else's karma and sacrifice themselves in order to hasten their own evolution.

But there is also a third category: THOSE WHO HAVE COMPLETED THEIR OWN EVOLUTION AND ARE COMPLETELY FREE; THEY HAVE NO NEED TO RETURN TO EARTH. And yet, very often, they do so because they are willing to suffer every imaginable disease, pain or infirmity, even martyrdom, in order to help other human beings. That blind man comes into this third category.

Let us consider a few more points: One day Jesus was told that John the Baptist had been put in prison and the Gospel story simply says: "Now when Jesus heard that John was cast into prison, he departed for Galilee." Shortly after that, Herod ordered the execution of John the Baptist and his head was cut off. After the Transfiguration the disciples asked Jesus, "Why then do the scribes say that Elias must first come?" Jesus answered: "Elias truly shall first come and restore all things. But I say to you, Elias has come already and they knew him not, but they have done unto him whatever they listed." And the Gospel adds: "Then the disciples understood that he spoke to them of John the Baptist." It is obvious, therefore, that John the Baptist was the reincarnation of Elias. But there is another text, too, that tells us the same thing: when an angel appeared to Zacharias to tell him that his wife, Elizabeth, would bear a son, he said, "And he shall go before God in the spirit and power of Elias."

Now, let us look at the story of Elias and see what he had done to deserve being beheaded when he came back as John the Baptist. It is a very interesting story. Elias lived at the time of King Ahab whose Queen, Jezebel, was the daughter of the King of Sidon and, because of Jezabel, Ahab and his people worshipped Baal. One day Elias came before King Ahab and reproached him for being unfaithful to the God of Israel, saying, "There shall not be dew nor rain these years, but according to my word." Then, instructed by God, Elias went and hid in the mountains so that the King could not find him. At the end of three years the country was ravaged by drought, the people were starving and God sent Elias to King Ahab once again. When Ahab saw Elias he reproached him bitterly for having caused the drought, but Elias replied: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baal **...** Now therefore send and gather to me all Israel unto Mount Carmel, and the prophets of Baal ,,, four hundred and fifty." When they were all assembled, Elias told them they would now see who was the real God. "I, even I only, remain a Prophet of the Lord, but Baal's prophets are four hundred and fifty men. Let them give us two bullocks and let them choose one bullock for themselves and cut it in pieces and lay it on wood, and put no fire under; and I will dress the other bullock and lay it on wood and put no fire under. And call ye on the name of your gods, and I will call on the name of the Lord, and the god that answereth by fire, let him be God."

The prophets did as he said and all morning long they invoked the name of Baal, "0 Baal, hear us!" But there was no voice, nor any that answered .. and Elias mocked them and said, "Cry aloud, for he is a god; either he is talking or he is pursuing, or he is in a journey, or per adventure he sleepeth and must be awakened!" The prophets cried all the louder and even slashed their own bodies with knives, for, being magicians, they hoped that the blood would attract ghosts and specters who would set fire to their offering. But nothing happened. So when evening came and there was still no answer from Baal, Elias decided that was enough, and taking 12 stones he built an altar with a trench all around. Then he put wood on the altar, cut the bullock in pieces and laid the pieces on the wood and poured water all over the altar and the sacrificial bullock until it filled the trench. When everything

was ready Elias called on God: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word." Then the fire of the Lord fell from Heaven with such power that everything was consumed; nothing was left, neither victim, nor wood, nor stones, nor water and the terrified people recognized that the God of Elias was the true God. But Elias, who no doubt was a little too pleased with himself, ordered that the four hundred and fifty priests be taken down to a nearby brook and massacred.

This is why, as was to be expected, he too had his throat cut. For there is a law, which Jesus referred to in the Garden of Gethsemane when Peter lunged at the high priest's servant and cut off his ear. He said: "Put up again thy sword into its place for all they that take the sword shall perish with the sword." Now the truth of these words is not always demonstrated in the space of one lifetime. Elias, for instance, did not die by the sword. Not only was he not massacred, but a fiery chariot was sent to take him straight to Heaven. It was only later, when he returned to earth as John the Baptist that he received his punishment. *Jesus knew who he was but could do nothing to save him, justice had to take it's course.*

The Christians accepted reincarnation until the fourth century, as did the Jews, Egyptians, Indians, Tibetans, etc. .. But as we have learned previously, this doctrine was eliminated for policy reasons whereby the priests could exercise a tighter control over the lives of the faithful. No doubt some of the Church Fathers also thought that with the people believing in reincarnation .. it would give them too much time .. and they would improve too slowly, whereas if the people were told they had only one life .. they would improve more quickly. But with the elimination of the doctrine of reincarnation (and other mystical principles and practices) from the exegetics, the Church gradually invented more and more dreadful things to frighten people into obedience; … by the Middle Ages, all they believed in was devils, Hell and eternal damnation. And not only did the people fail to improve through fear and dread .. they became worse .. and ignorant to boot! And this is why it is essential for the Christian religion to recover and restore this teaching, for nothing is true and nothing in life makes sense without it. When there is no knowledge of reincarnation it makes the God whom Jesus presented as our Father be seen as capricious and whimsical and a monster of cruelty.

If you want further proof, go and ask a priest or a pastor why such and such a person was born into an affluent family where he has every opportunity, whereas another is born in a slum and deprived of even a basic education. Why is one person good-looking, intelligent, healthy and succeeds easily and another is ugly, deformed, sickly, poor and plagued with "bad luck" and a lack of brains. He will reply that it is the will of God. Perhaps he will speak of predestination and grace, but you will not be any the wiser for it.

If such an answer is true, we are left to conclude that God is so fickle and erratic that He does whatever He fancies, that He favors some and hates others; gives to this one and not to the other arbitrarily. Well, for the sake of argument, let's accept that this is so … after all God is God and if it is His will … so be it … all we can do is bow our heads and accept whatever is our lot. But in that case how can you possibly explain why He should be furious and outraged if people who have never had a chance to learn any better behave badly, or become atheistic, unscrupulous and vicious. If it is really He who has given them that mentality, and sent them into the world with so little intelligence and such evil in their hearts, why should He then punish them? Simply because He is all-powerful? Couldn't he have made them honest, kind, intelligent and wise? Not only is it supposed to be His fault if they commit crimes .. but in addition He punishes them for their wrong-doings too! Something is very wrong here! Why isn't God more consistent, more logical and just? He could at least leave people alone. But no .. He has to torment them by banishing them in Hell f or all Eternity!

And there, again, something is terribly wrong. How long have they been sinning for? Thirty, forty, maybe fifty years? Well, all right, let them stay in Hell for the same number of years, but no more. Not forever … that would be unbelievably cruel.

Now, when the truth of reincarnation is accepted, everything looks quite different: It can be seen that God is really and truly Master of the universe, the noblest, most sublime and most just … and we can understand that whatever station or position we find ourself in life … it is because we have earned it. If we are poor, unintelligent and unhappy it is our own fault because we have not made use of all the wealth He gave us at the beginning. We wanted to try all kinds of costly experiments and He is so immensely generous and tolerant that He let us misuse our freedom.

Please write this in your notebooks in a prominent position:

WE ARE NOT PUNISHED FOR OUR SINS … WE ARE PUNISHED BY OUR SINS!

I hope you can now see more clearly the meaning of Jesus' words: "Be ye therefore perfect even as your Father in Heaven is perfect." This precept has been rejected as being too difficult to fulfill, whereas, in fact, the point is not so much whether you are going to succeed or fail in it, but to take it seriously as an ideal to be aimed at. Shall we achieve our ideal? And if so, when? That is not for any man to say and we should not even bother our heads about it. Just remember that it is our duty to attain the likeness of God. Perhaps no human being has ever achieved it; divine perfection is so infinitely beyond us. But we must still desire and long for it, for it is this aspiration, which sparks the qualities and virtues dormant in us into life, which makes it possible for us to benefit from their existence. It is this aspiration which sets them in motion so that we can actually feel their help and support. The Creator has planted untold possibilities in us, but a high ideal is the fuse, which is needed to make them active and effective. A high ideal is what sets everything in motion.

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PLEASE REMEMBER TO SEND YOUR DUES/CONTRIBUTIONS IN TIME

AND THEREBY MAINTAIN YOUR ACTIVE STATUSI

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R+C LECTURE #74

Dear Brothers & Sisters:

As was said in Liber Twenty — we are responding in these last lectures of Phase Two, to information requested by fellow members. By far the majority of questions asked have to do with reincarnation and karma, so we are having something of a blitz on these particular topics.

We read in Galatians *6:7* "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." In this simple scriptural passage is summed up one of the most penetrating, exacting and far—reaching laws of a cosmic nature that have come within the scope of human knowledge - the inescapable and immutable Law of Karma. This Law is also known as the Law of Cause & Effect; or Law of Compensation.

This Law has been mentioned often in previous lectures, for reincarnation and the Law of Compensation can hardly be considered apart from each other. It is a law in both the spiritual and material worlds. It operates in and through the minutest details of life affairs, as the governor to an engine, ensuring that the ordering of our daily lives and the exercise of our free will shall only be in strict accord with the rate and measure of progress to which we are entitled as the result of merit and demerit in this life, as well as that brought over from our previous mortal expressions.

The term "Karma" is Sanskrit, and although it is a comparatively recent interpolation into the English language, it has already found extensive acceptance and a more or less general understanding. It is defined; briefly, as "the effect of any act, religious Or otherwise; the law of ethical causation regulating the future life; inevitable retribution; an idea of Brahmanic origin but developed by Buddhists."

Among the ancients, some cults sought to develop the truth of Reincarnation into the doctrine of TRANSMIGRATJON OF SOULS; that is, offering punishment to those who misused their immediate mortal expressions, by having their souls incarnated in the bodies of lower animals in the next life expression. Those who used their mortal lives advantageously, were rewarded by having their souls incarnated in still better human expressions next time.

The idea of transmigration of souls was a mistaken concept, (we have already noted in Liber 20 that there is no retrogression of the soul into lower forms) … but it is evidence of the effort to recognize the action of cause & effect, and an attempt to "make the punishment fit the crime", or to apply retributive justice to all evil effects resulting from causes which had their origin in error, ethical or physical.

Karma is inextricably interwoven with the truth of Reincarnation and the intermediate states of consciousness between death and rebirth and also between birth and death.

The "Man from Missouri" wants to be "shown". He wants proofs Christianity teaches the existence of Heaven and Hell. But the Christian Church cannot prove it by any laboratory method, … or any method for that matter, acceptable to "doubting Thomases" or scientists. We shall not discuss Heaven & Hell at present, but we will say with all the positivity at our command, that the existence of that other world in some form, has been and is being proven conclusively, with as much positivity as science would require in any department of its domain, by strictly laboratory methods, through physical research. In other words, those who will "put themselves into a proper position" or condition to receive it, may possess the knowledge of actual certainty.

Just as those who require proof of the existence of "life beyond," or the "other world," can have it by "putting themselves in the proper position to receive it," so also, proof of the action of Karma (both

"good" and "bad") can be had by a similar receptive attitude of mind and far simpler, for this law does not require special development of the higher senses to make it manifest; it is observable to all who simply study carefully the operation of cause & effect not only in the natural world, but also in the ethical world of humanity$_4$

Then, by the application of the laws of analogy and correspondence we shall find that karma is equally operative in both the physical world and the spiritual, world.

Mortal life is not only a day in the cosmic school of experience, but a period of great opportunity. Therein we have two duties to perform: first, to gather experience; second, to exercise our free will in the measure to which we are individually entitled, in attempting constructive work … primarily for the world we inhabit, secondarily (and as a result there from) for ourselves and our individual progress.

Many conditions through which we pass in mortal life, the reason therefore being at the time inexplicable, may be safely accorded to Karma. For Karma is both <u>good & evil</u>, or rather: beneficent and punitive. Karma rewards and punishes. Therefore, when we personally experience conditions of pleasure or advantage, help, aid, assistance in time of need, favor shown us unexpectedly, … or witness the same conditions applying in the lives of others … we may be sure that it is due to Karmic conditions either sown in this life, or brought over from a previous existence, and which we, or others, are just now reaping the reward.

Similarly, when we experience unpleasant, disastrous, or evil conditions, for which in our limited sense of justice we can find no adequate reason, or witness the same operative in the lives of others, we may be equally sure that it is punishment for Karmic conditions, either sown in this life, or brought over from a past life expression.

We see about us on every hand, those whom life seems to favor beyond all sense of proportion to observable personal merit. Those who are thus favored have earned it for previous merit accumulated. If we see one visited with misfortune for no observable reason, we may believe it is punishment merited … for DIVINE LAW DOES NOT ERR. The strict law of Divine Justice, unlike our human tribunals, permits no erring human to escape. NOR DOES IT FAIL TO REWARD WITH EQUALLY STRICT JUSTICE AND IN EXACT PROPORTION.

DIVINE JUSTICE HAS NO I~'AV0LJRITES, IS NOT BIASED, IS NOT CAPRICIOUS NOR WHIMSICAL.

Mortal life is an opportunity to gather experience. Therefore, the spiritual life intervening between death ~and rebirth is another opportunity, that of digestion and assimilation of the experience gained. Otherwise, we should be judged for a period in which no opportunity for reflection and introspection was provided and even our limited human judgment will see at a glance that this could hardly be considered as an evidence of divine wisdom or justice. We gain or accumulate experience in mortal life. *We digest, assimilate and make a part of our personality and individuality ... the essence of that experience during our purely spiritual term of expression.* Can't you see the correspondence? During our physical life we consume food & drink and breathe in air. We extract from these elements the vital nutrients we need and discard the unwanted portion as waste. Similarly … we originate causes in the mortal world … we study their effects in the spiritual world .. and like taking an inventory, we determine the Karmic accumulation of merit or demerit, as the case may be.

We have already seen in a previous Liber[1] why we do not 'remember' past existences on earth, but there is also another obvious and benevolent reason as well. Can you think what that reason could be?

[1] Lecture #14, paragraph 4

DISCUSSION / QUESTIONS
(keep to the point)

Now right here a note of warning must be sounded. Too much should not be taken for granted. Many people who become acquainted with the Law of Karma ascribe almost everything under sun to its action. Nothing of the sort. Karma is not so easily discerned as that.

No human being is exempt from Karma. All are subject to this law. The administration of the Law of Karma rests with the same divine intelligence that directs all the movements of the orbs of the universe and the forms of life thereon. Divine justice will mete to every one his or its just punishment and rewards, so we need not fear that the culprit who escapes human justice through corrupt courts and political, social and financial influence, can ever escape the full measure of his wrong. THE PROCESS OF KARMA, IN ITS "GOOD" AND "BAD" ASPECTS, IS DIRECTED BY THE SAME DIVINE INTELLIGENCE THAT NOTES EVEN THE SPARROW'S FALL.

If the Law of Karma did not operate, the scriptures of the religions of the world would be proven wrong, for they all teach this Universal Law. And, if it were not for this Law of Karma, well might we become discouraged, for all about us we see the evil doers not only escaping from the immediate consequences of their acts, … but often we see them exalted in the community as successful, clever, able and "good business men." As W. J. Bryan once said, "There are three kinds of larceny: if one steals a loaf of bread, that is petty larceny and he is sent to prison for a term of years. If he robs a bank, that is grand larceny and he gets several months. If he steals a railroad, that is GLORIOUS LARCENY and he becomes a pillar of the community."

Often we are asked, in regard to some unfortunate condition relating to a fellow man, "Do you think it is his Karma?" In our limited judgment and fallibility only a higher Intelligence can tell for certain if it is Karma, or a condition resulting from some erroneous free will act committed possibly in good faith.

Understanding the Law of Karma shows us how we are responsible for the lives of others; how we are in fact: our brother's keepers. For every thought, word and deed that originates with each of us, affects in some measure several, perhaps many, other human beings. No one can live unto himself. We are all interdependent. If we were responsible only for ourselves, and if we were rewarded or punished only for our merits and demerits as they relate singularly and individually to ourselves, the Karma would be a comparatively simple law and we could regulate our lives accordingly without too much trouble.

The fact is, however, that our every thought, word and deed influences one or a multitude of other human beings … *and we are responsible, not only for the results of such thoughts, words and deeds as they relate to ourselves, but also as they relate to or affect and influence the resulting thoughts, words and deeds of others.*

If through a hateful expression from one human being regarding another, a third human being is inspired to go forth and do a violence to the second being, the primary responsibility will Karmically rest upon the one who first inspired it. Thus it will be seen that our entire human lives form a complex network of interlaced influences, affecting multitudes of other human beings whom we have never seen, or of whom we may never have heard, yet in some measure, we are responsible for much of their individual activities and results.

"Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." This is the Law of Karma or Causation – and it follows us

from mortality to beyond the grave into the spiritual world. It follows us from the spiritual world through rebirth into the physical world. There is no escape. But it is not to be dreaded! On the contrary .. it is something for which we should be thankful, for it gives us the "new chance" so many cry for. By right living, right thinking and right feeling, we can unconsciously "work off" little by little our accumulation of "bad" Karma, and if we know the law, we can consciously endeavor each day to create our future the way we want it to be. In the parlance of the day it means having to "watch our step" at every turn .. and soon we shall find our lives regulated in such a manner that we shall instinctively rebel at any sort of thought, word or deed of a retrogressive nature.

In bringing this discourse to an end, let us not be under the false impression that asking for and receiving ''forgiveness means having our bad debts miraculously dissolved. A child who loses his temper and breaks his father's stereo set may well ask to be forgiven and receive it … but in the act of forgiveness the damage is not miraculously repaired. Now here is a question for you to ponder: You can go to the bank and withdraw money from your account only as long as you have money on the account. Can you ask for — and — receive God's Grace … if you have no "Karmic credit" in the Spiritual Bank? Also: Does God intervene, of His own accord, in the lives of men?? We would appreciate having your views on this when you write us.

"As a man thinketh in his heart, so is he." If we begin with the thoughts, in the heart, our outward actions and words will soon be shaped accordingly; in other words, let us begin our corrective measures right at the source, … which is mental. According to the Hermetic maxim: "as within, so without," … if our inner thoughts and ideas are right, our outer manifestations will naturally be in accord therewith. Furthermore, by deliberate acts and words of an intentionally constructive nature, without any selfish or personal motive attached thereto, we can set in operation forces which will act powerfully for good as they spread out in every direction. Like the ever-widening circles of ripples caused by throwing a stone into a clear pool, they will reach an extent unknown to us individually, but nevertheless surely … and the energy developed by them will do much toward the annihilation of destructive forces previously instituted by us … and help us to swell the balance on the credit side of our individual Karmic accounts.

May you ever dwell in the Eternal Light of Divine Wisdom.

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1. What is "Karma"?
2. How can we gain proof of the action of this law?
3. Why did Jesus not try to save John the Baptist?
4. Why did God create man in His image, but not in His likeness?
5. What is the warning given in regard to Karma?
6. What special responsibility does Karma impose upon us?
7. Where should we begin to develop "good" Karma?
8. What is the value of having a high ideal?

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In 1906, the magazine I.N.R.I. was published in England. The Honorary Director was Papus and the Editor was Teder. It said of itself: "I.N.R.I. is in the British Common wealth, like the "INITIATION" on the Continent, the only official organ of the following centres: Independent Group of Esoteric Studies; Martinist Order; Kabbalistic Order of the Rose+Cross; High School of Hermetic Sciences; Universal Idealist Union; F.T.L.; Sovereign Sanctuary of the Ancient and Primitive Rite of Masonry; Rite of Swendenborg."

We give below a short paragraph written by J. J. Casanova, who was born at Venice in 1725, INRI Vol 2, and on page 18 we reproduce an article on the Martinist Order from INRI, Vol. 1, April/May issue, 1906.

THE SECRETS OF INITIATION

The Secrets of Initiation are, by their very essence, inviolable; for the m who knows them can only have discovered them himself. He has found them while frequenting well-instructed lodges, by observing**,** comparing and judging doctrines and symbols. Rest assured, then, that once he has arrived at this result, he will guard it with the utmost care, and will not communicate it even to those of his brethren in whom he has confidence; for, since they have been unable to discover the secrets for themselves, they would be equally unable to grasp the real meaning if they received them only by word of mouth.

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LECTURE #75

The following piece of Architecture was presented at a conventicle of Lodge Benevolence by one of the brethren:

Most I:: and V::: Grand Master, Brothers & Sisters:

My address to you tonight is on the subject of spirituality. I have been prompted to present this paper on this particular subject because one day, not so long ago, I overheard someone asking another exactly what was meant by 'spirituality'. I thought, therefore, that this would be an interesting topic to explore with you, since this subject will certainly be of interest to all Martinists.

Let me begin right at the point. From my own position, I do not consider spirituality and religion to be synonymous. Let us be clear on this: the ultimate purpose of religion is to unfold spirituality … but spirituality and religion is not the same.

Spirituality is, essentially, a state of human consciousness, a certain way of thinking and willing, which profoundly effects one's way and style of living – and therefore their being. For example: what you are – and what you will become.

There is that well known injunction: "seek ye first the Kingdom of Heaven." What does this mean? This is referring to the acquisition of a new level of spiritual consciousness. The question you will now wish to ask yourself is: "How can I alter and expand my human consciousness so as to achieve at least some vivid flashes of this new state of consciousness to guide me and inspire me on my Quest?"

The first step on this Path is *to turn to yourself, or <u>into</u> yourself, for your personal growth and development.* Remember the old saying of Angelus Silesius: "If that which thou seekest thou findest not within thyself – thou wilt surely not find it without." Yes, Brothers & Sisters! There is the jewel so few ever find – those who spend their whole life reading books and joining this and that organization in a relentless search for truth. They will never find it! And you will never find it either if you persist in looking on the outside for that which is inside!

You must acquire first: systematic <u>self-knowledge</u>, then <u>self-mastery</u> and finally, <u>self-realization</u>. There is simply no substitute for these simple fundamentals and they must be acquired, however painfully and slowly.

In the past, self-knowledge, self-mastery and self-realization (which is psychospiritual work aimed at discovering one's spiritual Self and aligning one's consciousness with It) … were high and distant goals reserved for the few who were set apart from the rest of humanity and who were especially trained for this purpose through rigorous and very demanding disciplines. Today, these great fundamental aims of human nature are open to all who truly search for and desire them. They can be realized through methodologies designed to get down to the essentials of the work, cutting out all the unnecessary ideological and semantical adornments and encumbrances with which they were clothed in the past.

The Quest and its essentials remains the same but its cultural vehicles and expressions must be adapted to present times and needs. And it is to these basic essentials, which our Martinist Work addresses itself. Once again the Great Work of the Traditional Esoteric Brotherhood is reappearing on the contemporary scene … but it is clothed and masked in modern dress and is being carried out through a modern approach which is answering to the needs, ideals and consciousness of our age. The fundamental Truth, of course, remains the same … because, as you know, there is only ONE Truth.

There are certain very simple, universal and unchanging elements, which can be summarized as follows:

(1) A spiritual discipline aiming at consciously altering, transforming and expanding human consciousness so as to give birth to a new and qualitatively different type of consciousness … that is: SPIRITUAL CONSCIOUSNESS.

(2) A philosophy of life and an ethic by which to organize and structure one's entire daily life so as to progressively incarnate and live what is revealed in this higher state of consciousness.

I submit to you that this transformation and expansion of one's consciousness can effectively be brought about through:

(a) The mystical use of our regalia.

(b) The sensitizing of that aspect of ourselves we call our <u>conscience</u> … and, as a result, living what we feel.

(c) Persistent practice of the exercises and principles being given via the ICOM's Libers.

The spiritual discipline and Way of Life are grounded in the two axes of all the Genuine Traditions:

The love of God, and

The love of Man.

In the Western Spiritual Tradition, the specific formulation of these two main axes is: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind," and, secondly: "Thou shalt love thy fellow man as thyself."

Underpinning the love of God is WORSHIP … climbing the sacred mountain wherein the Divine dwells and can be encountered in other words: <u>within yourself</u>.

Underpinning the love of Man is SERVICE … helping one's fellow men to unfold their being and actualize their potentialities to the highest extent so that life may express through them as consciously and fully as possible.

The science or knowledge, and art or practice of effective worship … and the science or art of effective service … constitute the very center of spiritual life, which was, and is, the aim of the sacred traditions. Moreover, worship must precede service, for in order to have the means to truly help one's fellow man, one must be illuminated, vitalized and guided by the Light of the Spirit.

The synthesis and culmination of worship and service is union with God (with one's Spiritual Self), which has ever been the final and supreme goal of all the sacred traditions.

In concluding my talk with you tonight, I cannot help but share with you an observation of mine: I notice that there are so many people who can freely quote from the scripture, chapter and verse; there are others whose heads are filled with great intellectual concepts … and yet when you look at their lives, their attitudes, their behavior, their deeds … their fruit … there is nothing!

I cannot help but stress, Brothers and Sisters, that which you are constantly reminded about: Teachers can only point the way! It is it to YOU to put into practice, to manifest in your life … the concepts and ideals you hold in your mind!

I adjure you, beloved brethren, to let your Light so shine before men that they may see your good works, and glorify your Father who is in Heaven.

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(A lively discussion followed this address at which the brethren present voiced their appreciation of the discourse. The importance of having goals, and striving to realize them was echoed and emphasized.)

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ALCHEMIC/HERMETIC
LECTURE #76(A)

Dear Brothers £ Sisters:

In Matthew 13:11 we read "It is given unto YOU to KNOW the Mysteries of the Kingdom of Heaven." This assurance, from the Gospel writer known as Matthew is a most appropriate corollary to the mantram we have been recalling in the lectures of the Hermetic series: "In Him we live, and move, and have our being." It will be especially applicable in a very personal sense when we begin the Alchemical Instructions in due time.

Many students of the Hermetic Doctrine upon reaching this stage of their studies, often experience a certain sense of hopelessness as to their ability to go farther in the Mysteries, saying within themselves, "what are these mysteries, and when shall I ever be able to even recognize them, let alone understand them?"

It is on this account that the subject of the present Instruction was chosen. Each student is requested to read and study carefully the Parable of the Sower, at the very beginning of the 13th Chapter of Matthew. This may, in fact should be done once every day during the interim between this and the next Liber. Let the entire Parable be a subject of meditation and concentration.

For the present, however, we shall note the words of the Disciples, who came to Jesus and asked: "Why do you speak to them in parables?" He answered: "Because it is given to YOU to know the

mysteries of the Kingdom of Heaven, but to them it is not. Therefore I speak to them in parables; because they seeing, see not and hearing, they hear not, neither do they understand."

"For this people's heart is waxed gross, and their ears are dull of hearing, and they have closed their eyes; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and be converted, and I should heal them."

Hermetic students must remember that in all the great world religions the original revelations were given in the form of parable for two principle reasons:

FIRST: because the language of the ancients both in the schools of the prophets and the Temple Hierarchies, was "Hieratic;" it had an exoteric meaning for the people, and an esoteric meaning for the Priests and Initiates … and parable formed the easiest mode of conveying a specific truth.

SECOND: because, having a spiritual or esoteric meaning, it required individual mental activity on a spiritual plane, in order to understand the inner or real meaning. Spiritual things are to be spiritually discerned. (I Cor. 2:14)

Let us consider for a moment the character of the disciples who asked this question: "Why do you speak to them in parables?"

Twelve men, far below the average in learning or intellectual attainment and with the exception of Luke, the Greek physician, chosen from lowly and menial forms of employment, unembarrassed by any social prestige, practically unknown, and surely less adequately equipped to understand the fundamental truths of life, that we of today of whom it might be truthfully be said as in Matthew 13, 17th verse: "that many Prophets and righteous men have desired to see those things which WE see, have not seen them … and to hear those things which WE hear, and have not heard them.

Yet with those 12 uncouth men, after the brief ministry of three years the Master Initiate gave to mankind a revelation through parable that became' the basis of a world religion that has been the all-powerful, dominant factor for nearly 20 centuries.

This is our example. From it we may learn that not in the universities or schools of this world are we to gain the higher wisdom for again it is written in the great book: "Eye hath not seen, nor ear heard, neither have entered into the heart of man … the things which God hath prepared for them that love Him." (I Cor.2:9)

And right in keeping with the former statements regarding the hieratic and parable we find that the way in which we are to KNOW the mysteries by spiritually discerning them, is also given us in the great book, in the very next verse to the one just quoted: "But God has REVEALED THEM unto US by His SPIRIT; for the Spirit searcheth ALL things, yea, the deep things of God." (I Car. 2:10).

Every teacher of the mysteries is called upon frequently to recommend certain books, wherein the student can "read up" and get ahead in the Divine Science. The careful teacher will hesitate to respond as desired, solely because that would defeat the very purpose of occult study, which, is to help the student towards at-one-ment by personal, individual effort.

The fallibility of books and human concepts is shown in the continuation of our quotation: "For what man knows the things of a man, save the Spirit of Man which is in him? Even so the things of God know NO Man, but the Spirit of God."

Therefore, to those who ARE in very truth desirous of KNOWING the Mysteries, and willing to apply themselves actively, — not as listeners only, — but by personal endeavor to discern spiritually, let the next verse come as a revelation: "Now WE have received, not the Spirit of the World, but the SPIRIT WHICH IS OF GOD; that WE might KNOW the things that are FREELY

GIVEN TO US OF GOD. (I Car. 2:12). Which things also we speak NOT IN THE WORDS WHICH MAN'S WISDOM TEACHETH, But which the HOLY SPIRIT teacheth; COMPARING SPIRITUAL THINGS WITH SPIRITUAL."

Let all R+CH recall the words once spoken to each, that the OBJECT of the Art is the perfecting and improvement of Man, his transformation from a STATE OF NATURE, TO A STATE OF GRACE (or Spiritual understanding). With this in mind, consider the next verse, (I Car. 2:14): "But the NATURAL MAN receiveth NOT the things of the Spirit of God, far they are foolishness to him; neither can he KNOW them because they are spiritually discerned."

Now the power of the Mind of Christ in us, is not an exterior principle acting upon us from without according to orthodox theological postulates. *It is the actu21, living mind of the Christos, which, after indrawing into Mother Earth after its exit from the Corpus of Je8U8 on Golgotha, became the Indwelling Spirit of Mother Earth, and hence IS, ACTUALLY PRESENT* 2W *EVERY LIVING BEING WHICH HAS DRAWN BREATH SINCE THAT GREAT EPOCHAL EVENT.*

The student may enquire: why was it not possible far the Prophets who foresaw the mysteries … to be able to understand them .. they undoubtedly having been spiritually minded men?

We find the answer in the second chapter, verse seven, which also explains the necessity for the so-called crucifixion: "But WE speak the Wisdom of God in MYSTERY .. EVEN THE HIDDEN WISDOM, which God ordained before the World unto our glory. (8) WHICH NONE OF THE PRINCES OF THIS WORLD KNEW: FOR HAD THEY KNOWN IT THEY WOULD NOT HAVE CRUCIFIED THE LORD." ..and had they not crucified the Lard, the Christ Spirit or Sun Initiate would not have been able to use the out flowing blood and water as the vehicles through which it could have entered the earth … and not being able to become the Indwelling Spirit thereof, it would not have been able to penetrate with its life all the subsequent living forms.

WHILE THE CHRISTOS DWELT OUTSIDE THE EARTH, HUMANITY HAD PROPHECY AND REVELATION. SINCE THE CHRISTOS HAS INDRAWN, HUMANITY HAS HAD FULFILLMENT WITH THE CONSEQUENT RAPID DEVELOPMENT AND PROGRESS OF CIVILIZATION, INTELLECTUAL ATTAINMENT ... AND WITH THE INDRAWN SPIRIT ... SPIRITUAL INSIGHT.

So then, to every student and to every class, the Teacher who is conscious of his personal responsibility will say in the words of the writer of Corinthians (2:4) "And my speech and my preaching WAS NOT WITH ENTICING WORDS OF MAN'S WISDOM BUT IN DEMONSTRATION OF THE SPIRIT AND POWER. (5) That YOUR faith should NOT stand in the WISDOM OF MEN, but in the Power of God. "Howbeit, we speak wisdom among them that are perfect; yet not the wisdom of this world, not of the princes of this world (intellectual or scientific princes as well as political) that are COME TO NOUGHT."

The whole process of spiritual discernment is that of becoming AT-ONE with the Indwelling Spirit, knowing as we do, that from the standpoint of logical scientific reasoning, it dwells within us, and we in it, as summed up in the words of the prayer which reads … "that WE MAY DWELL IN HIM, AND HE IN US." We shall be able to realize this great truth more fully if instead of trying to visualize an exterior Deity, we comprehend somewhat of the conditions under and through which Deity functions and operates.

We DO, literally and logically, DWELL IN HIM, and His Spirit pervades ALL. He literally and logically DOES DWELL IN US. "In Him we Live, and Move, and have our Being."

Our individual consciousness is the sum total of the consciousness of the individual cells within us. The God consciousness is the sum total of the consciousness of all the Human Cells composing the

organs of the God-body. The Cosmic consciousness is the sum total of the Consciousness of all the Gods or Creative Logoi merged into the Supreme Being, hence back to the Absolute.

Thus, All is ONE, and that ONE is ALL, and so each of us HAS within himself the God or Spiritual consciousness through which we can discern spiritual things if we MAKE THE EFFORT TO AWAKEN THIS SPIRITUAL CONSCIOUSNESS INTO ACTIVITY.

"Be ye doers, not hearers only" is the admonition. This Spiritual Consciousness is not a matter of specific developmental process like the awakening and functioning of spiritual or physical powers; it is easily awakened and brought into activity simply by the keen, unselfish, GENUINE DESIRE THEREFORE.

It is perfectly possible for us to KNOW THE MYSTERIES if we put ourselves into the proper position to know them. It is not possible for us to know them simply by attending lectures and classes, or going to church, or by reading books about them. THE KINGDOM OF GOD IS WITHIN US, and we must look within, not without or on the pages of any book … to discern the Mysteries … for do we not learn in the Chg. of Sand. that "THE UNIVERSAL ORB OF THE WORLD CONTAINS NOT SO GREAT MYSTERIES AS A LITTLE MAN, made in the Image of God?"

THE MYSTERIES ARE WITHIN … AND LECTURES AND SERMONS AND BOOKS ARE BUT ATTEMPTS ON THE PART OF SOME TO INTERPRET THEM EXOTERICALLY.

God is One, said Pythagoras, who summed up the whole doctrine in his teaching that GOD WAS ONE, a single substance, whose continuous parts extend throughout all the Universe, without separation, difference or inequality, like the diffusion of the soul throughout the Human Body. The World or Universe was compared to Man: The Principle of Life that moves it **...** to that which moves Man; the Soul of the Universe **...** to that of Man. Therefore, Pythagoras called Man a Microcosm or little world, as possessing in miniature all the qualities found on a great scale in the Universe **...** by this reason an INTELLIGENCE partaking of the Divine Nature. Thus, he made the Universe a Great Intelligent Being, like Man **...** an Immense Deity, having in itself what man has in himself: movement, Life and Intelligence and besides: a perpetuity of existence, which man has not; and as having in itself perpetuity of movement and Life ..therefore the Supreme Cause of All.

And because we are a part of God manifest, and each one of us micro-cosmically a God manifest, dwelling in the greater, and the greater dwelling in and through us, the lesser, so we DO HAVE THE SPIRITUAL CONSCIOUSNESS TO DISCERN SPIRITUALLY THE SPIRITUAL THINGS, IF WE HAVE THE *DESIRE* TO DISCERN THEM.

In the child is concealed the future man. In the man is concealed the future God. The child properly cultivated can be brought to a state of intellectual attainment and maturity long before the neglected urchin of the streets. The man, properly cultivated for the awakening of the God qualities can be brought to a state of spiritual attainment, power and comprehension long before the dry-as-dusts of the universities and creed—bound systems of orthodoxy. Such systems are necessary for those who are as yet unable to do their own thinking. And doing one's own thinking does not mean ultra radicalism, anarchy or rebellion against the duly constituted order of things. It means to understand that order thoroughly … and to use it as the basis of advancement. One does not climb by knocking away one's support from under him before he has begun to climb. One does not advance spiritually by throwing away those fundamentals upon which great men and women have climbed to lofty heights of power before they knew a better way.

The Apostle saith, "Are ALL Apostles? Are ALL Prophets? Are ALL Teachers? Are ALL workers of miracles? Have ALL the Gifts of Healing? Do ALL speak with Tongues? Do ALL Interpret? But COVET EARNESTLY THE BEST GIFTS and yet I show you a more excellent way." (I Car. 12:29-31).

That "more excellent way" is the way of at-one-ment with the All-consciousness, whereby we CAN easily discern the things of the Spirit of which all the manifestations just named are but incidental revealments of the omnipotence of real Spiritual Power. All these things will be added unto him who seeks FIRST of all the Kingdom … and seeks it within himself … *not by listening to another, but by working it out in your own personal experience.* Men and women in the busiest departments of everyday life ARE doing it … and proving it - to their own satisfaction and lasting jay, and the benefit of those with whom they came to as messengers, in contact.

NOW, SOME QUESTIONS!

1. How are the Mysteries revealed to the student?
2. What is meant by Man's "State of Nature?"
3. What is meant by Man's "State of Grace?"
4. What guidance had Humanity prior to the Crucifixion?
5. What specific result has obtained since the Indrawing of the Christos?

THIRD COLLEGE EXAM

(1) WRITE A SHORT ESSAY AND STATE BRIEFLY AND CONCISELY JUST WHAT YOUR CONCEPT OF THE "MYSTERIES" IS**;** WHAT THEY MEAN TO YOU AND HOW FAR YOU FEEL YOU HAVE PROGRESSED TOWARD A BETTER UNDERSTANDING OF THEM.

(2) ALSO ANSWER THIS QUESTION FULLY: WHAT IS THE VERY PURPOSE OF OCCULT STUDY?

WHAT ARE THE ADVANTAGES OF BEING A MARTINIST.

While there are disadvantages in any organization, it is conceded that the benefits are greater than the evils. Of the Martinist Order we can truly say the advantages are so many and so great that we see no evil whatever. In the first place, it is one of the few Orders that demand no adherence to creed or belief. Whatever the belief of the candidate, he does not need to change it or take up a new one. He is expected however to live up to his highest conception of it to the best of his ability.

He has no need to fear there may be some selfish motive in the Order, for each new member only increases the work of some delegate, who could go on with his own development without any one else. There are no fees and dues, and the instructions which are sent out from time to time, are free. The suspicious man of the world asks: "What can be the motive for increasing the membership?"

A true Martinist does not work for his personal interest, but to bring man back to his pristine powers. The time has passed when men can say they are doing the work of God and humanity, and live like the world and love the things of the world, and serve self like the rest of the world. Men have ceased to be influenced by this kind of christian work and the day has come that the standard is changing until men who claim to be Apostles of Christ, must live his life and be able to prove by their works that they have some of the gifts mentioned in the later part of the Gospel of Mark.

The Martinist Order stands for this, and for the equality of the sexes as to ability to develop the higher and Divine gifts.

Its centre is in France, where it first organized, but its members are found in every part of the globe. The founder was Louis Claude de Saint Martin. His writings are unlike any others and would change the entire world if they were only translated into the different languages, but in the British Empire there are but few copies of two of his books, and these are in the large libraries that prize them so highly that they will not permit them to be taken out. All the other works of this illumined man are in his native tongue, and we hope in the near future we shall be able to have them translated and published. His teachings are the foundation of all that is taught in the Order. Whatever may be the knowledge attained on other lines, it cannot usurp the place of this.

Martinism does not only show the way to illumination, but holds the light on the path that leads to it. It stands for the most generous, and liberal and Christ like teachings that are given in any organization, without restrictions as to belief on lines of reading, it insists on the daily living in communion with the Logos or *Word.*

As the little leaven will leaven the whole measure of meal, so this Order should change the whole world till those who see the sick, either in body or mind, healed, will say: "They must belong to the Order of Louis Claude de Saint Martin."

Another benefit of belonging to this Order is the advantage it gives of help and counsel from the wise men who (both in the body and out of it) are ever ready to send by the finer farces of nature, the strength or help needed. Many do not believe the wards of Saint Paul: "We are surrounded by a cloud of witnesses" but no one can be a Martinist long without proving the truth of his words.

Custodes
Morum
Sacrorum

I. C. E. S.

Worthing 31W
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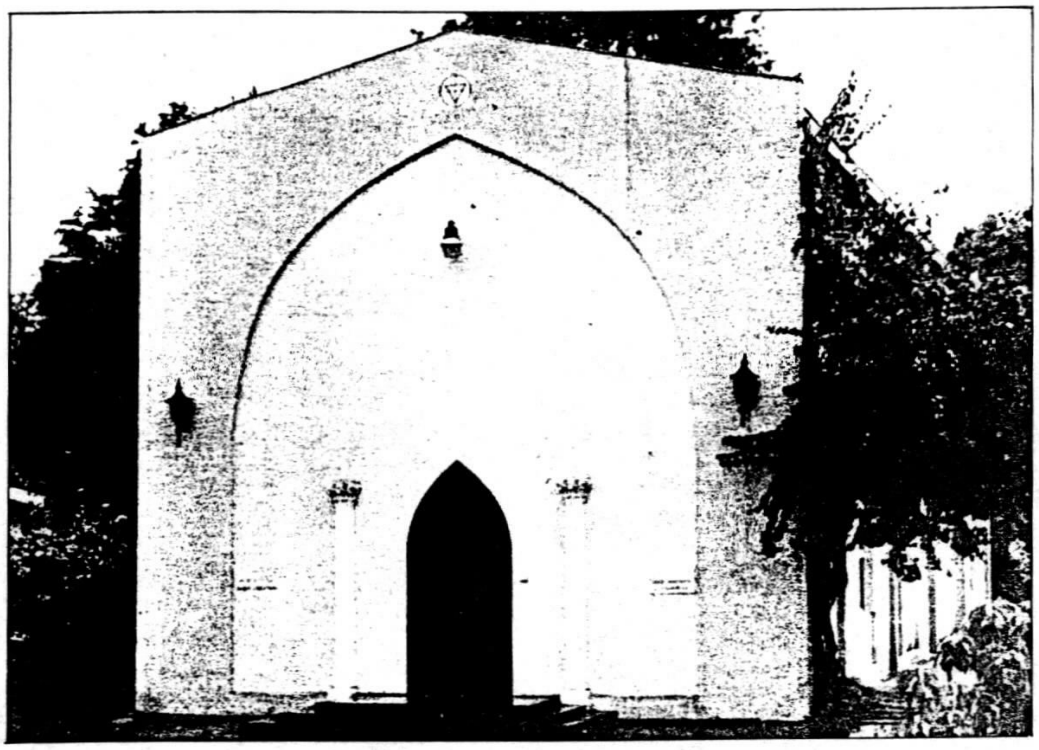
West Indies



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CATHEDRAL OF THE UNIVERSAL GNOSTIC CHURCH

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PLANE II — GRADE: *CRAFTSMAN*

LIBER 22 — Private & Confidential

THE GOAL IN SIGHT!

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ADDRESS BY SISTER. ASUNTA TO LODGE BENEVOLENCE ON LCSM's BOOK OF ERRORS AND OF TRUTH . . . CON 'D

So man, deprived of' some of his freedom, still has to do his portion of good, even in his state of servitude. "His material body has only been lent to him to enable hi. to constantly compare truth with falsehood and never can his insensitivity to this point destroy his essence."

Free will means that whatever we do does not depend on any other Being. The things which cause us to act as we do only gain influence on our free will to the extent to which we let ourselves go and do not resist them.

Finally, the origin of evil is to be found in the corruption of the free will of a Being or of the Principal, which has become bad. If evil had a more solid basis, it would be as eternal and unchanging as good.

LOUIS-CLAUDE DE SAINT-MARTIN then goes on to speak of the former state of the Principle of evil. He says that evil was good without being the equal of good. It was inferior to good without being evil. It came from good and thus could never be as strong or as powerful as good itself. It was also inferior, because it did not have its own law and so it had the ability to either do or not to do what its source dictated. Thus, it had the potential to move away from its law and became evil. Good contains its own law and thus can never change or become evil.

Why does the author of evil never make an act of free will to reconcile himself with the principle of good? This question has led to the perpetuation of the idea of evil as a force, which is as strong as good, thus making man despair and be discouraged from seeking the peace and light he desires.

But the author of evil, having become corrupted by the misuse of his freedom, continues on this path in the same way as he started on it ... he rebelled against the acts and the will of the Principle of good. He became separated from this Principle by his own act.

Thus, good and evil are incompatible.

On the subject of the 2 states man, LCSM says that each of his sufferings is an indication of the happiness he no longer possesses.

Man's true state is one of calm and happiness without having to labor to achieve it. Now he is creeping around in darkness, trembling at his ignorance and blindness. Man is the only Being aware of death, which he finds humiliating and which he fears.

LCSM gives the following allegorical account of the Fall of Man, which I have translated in its entirety, as much would have been lost if I had summarized it:

* * * CONTINUED ON BACK PAGE * * *

LIBER 22

Dear Brothers and Sisters:

This is a most auspicious occasion and certainly one for rejoicing, for we have passed through the tests of Water and Earth and we can see before us our goal ... the Adventurous Castle ... wherein is the vase containing the precious liquor which will quench our thirst for higher knowledge. We have started the Ascent!

Our journey to this point has not been easy, indeed it has been quite difficult and as you know, we have lost some of our initial party along the way; however, it Is possible they may unite with one of the groups that are following behind us. Let us hope for this.

Your progress to this point is all the more praiseworthy because you have done it with very little encouragement from us ... and we heartily congratulate you!

Let us review very briefly the most important points that have been covered. There has been a great deal of information given but the most important, we think, is this:

(a) The knowledge that we are endowed with a free will. We are free to choose and free to implement our choices. Our lives are and will be in strict accord with our actions. Fortunate circumstances result from wise decisions and actions ... and unfortunate ones from the opposite. The results of the causes we initiate, both fortunate and unfortunate, follow us through our various lives just like the tail follows a pitching star.

(b) We have had a clear explanation of the physical and spiritual composition of Man and the Universe from several different viewpoints: Martinist, Qabalist, the Rose+Croix, Theosophic and Hermetic.

(c) We have been admonished repeatedly that we must seek our own Truth, since Absolute Truth is not to be found in this world. ... It won't be found in any book, from any teacher, or in any organization. We must look for it WITHIN OUR OWN SELF. We must carefully sift all information that comes our way, extract what, individually, each of us can use ... discard the rest ... and build our own model of truth, remodeling and refurbishing as often as necessary.

(d) Last but not least we have had it impressed upon us that faith without works is dead. We must not only think right ... but act right as well! Practice of the exercises ... ALL OF THEM ... is vital. Setting aside a few minutes every <u>day</u> for prayer and meditation is <u>essential</u>, as is listening to music of an uplifting nature.

In addition, let me adjure you, if you have not done so as yet ... to obtain a notebook for the recording of your thoughts and impressions. You are receiving thoughts of a valuable and inspirational nature. <u>WRITE THEM DOWN</u>. Let me be blunt: your entire endeavor will be useless unless you write down your impressions! Thoughts and messages that come to you in meditation, at odd moments during the day, and in dreams ... they flit away and dissolve almost immediately. First say them out loud … then <u>write</u> them down ... or they're gone and, as you know, you will never retrieve them.

Remember also to revise! You will find that every time you revise an "old" Liber ... you get a new insight. This is natural of course, for in the light of new information, previous work, which you <u>think</u> you understood, … takes a new dimension.

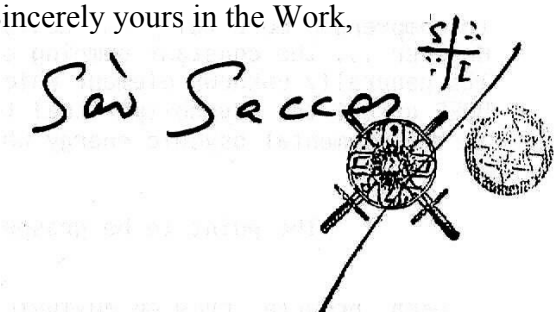
Let us now pass to another important matter. As is stated on the cover of each Liber, the lectures are privately issued to YOU for YOUR personal study. It would be a breach of privilege if you were to loan them to someone else. We have not spoken of this before but we bring it up now that we are progressing to greater heights. All our material is issued under the seal of "private and confidential" and, with the Libers to follow, we ask you to observe this obligation to the letter. It would be a offense to loan your Libers to any one, to copy or photocopy them or to reproduce them in any way. Now why is this? THERE ARE MANY REASONS BUT WE GIVE ONLY ONE. Do you realize that you are a vastly different person now from he who set his feet on the Path some time ago? There are things you can do, things you can read and understand and have knowledge of ... which are quite beyond the uninstructed. To attempt to share this information with anyone who is not a fellow student of your own level would be casting pearls before swine. Not only will they not understand, but more than likely they will get the wrong impression as well.

Now we must take care not to be misunderstood. It is not our purpose to train and educate our members in every way and then expect them to hide the light under a bushel. This is not what we are saying! By all means share your knowledge and understanding freely! Please, in fact, make every effort to restore the light to this darkened world ... but exercise discretion ... explain to others what they can understand and digest, encourage and help them in every way you can ... however, to talk to them above their heads, to give them food they cannot chew or digest, would be hindering and not helping. We hope we have been able to make ourselves clear.

Dear Brothers & Sisters, this Liber #22 brings us to the end of the Second Phase of our curriculum. To mark this attainment we confer upon you the appellation of Companion. Truly this is well deserved for you have proven and demonstrated your resolve to tread the Path and we number you among the zealous. We sincerely trust our party, which presently numbers 38 will continue on together and suffer no more losses. It will be most important to stay close together for the path up the mountain is rough and fraught with perils. There are still the tests of Air and Fire to be met and in addition, wild beasts are in the hills. We will certainly need each other's help and protection as we travel on. Remember all fellow sojourners in your morning prayers; with our trust in God success is sure.

Dear Companions, may you ever dwell in the Eternal Light of Divine Wisdom.

Sincerely yours in the Work,



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LECTURE #77(S)

Dear Companions:

This is the first of a series of particular lectures, which will be identified and recognized by the letter S coming after the lecture number.

You will recall that we told you at the beginning of the Works that Martinists use comparatively few "exercises" but the ones we do use and prescribe are potent and should not be neglected or cast aside. You now have about a dozen exercises that have been given and I wish you to go through your Libers and note them down on a single sheet of paper. Apart from the exercises you have also been given certain other techniques for changing your environment and bringing about different conditions around you. Note these also.

Now, it will not be possible to do all these exercises every day. I am therefore suggesting to you to make up a timetable or schedule and assign certain exercises for one day and others for the next. It is important that you do all the exercises given. Your spiritual and psychic development must keep pace with your intellectual comprehension. Do not be disappointed if you think your inner development is not manifesting as fast or to the extent you would like. The development of one's inner faculties can be compared to an iceberg. An iceberg, floating in the sea, has only its tip visible. The greater portion of it is under the surface and out of sight ... but its there ... and you can be sure of it.

Tonight I wish to speak to you about the breath and its relationship with the mind. It has been discovered by practitioners of esoteric science that there is a definite connection between breathing and thinking.

When the breath flow becomes regular and its rhythm even,
THE MIND OR CONSCIOUSNESS BECOMES CALM, DESPITE OUTSIDE INTERFERENCE.
Unnecessary, hurried thoughts and impressions disappear
... and a clear mental vision or inspiration takes place.

FURTHERMORE: Each person has their own particular type of breath-flow and this individual rhythm affects the nerves ... even the personality.

Without going into unnecessary details, it seems that the glands in the physical body react to the "motor" working of the lungs and the nerve reflexes. Western medicine is only now beginning to comprehend more fully the action of the ductless glands in particular. However ... the constant pumping of air in a uniform way (air with its generally unknown element which the Easterners call 'Prana') DOES affect the psycho-spiritual functions. [Prana may be described as the elemental psychic energy, which gives all things life.]

The point to be grasped is:

DEEP, REGULAR, EVEN OR RHYTHMIC BREATHING ... INDUCES CALMNESS …
CLEARS THE MIND ... AND STRENGTHENS THE WILL.

IT IS UP TO EACH OF YOU, INDIVIDUALLY, TO PUT THIS KNOWLEDGE TO WORK FOR YOUR PARTICULAR ADVANTAGE

When we breathe through our nose, (which is the proper way to breathe, we should not *normally* breathe through our mouth), we usually breathe more air through one nostril than the other.

Certain Adepts of the Esoteric Science teach that there is a nerve center at the point where the two nostrils are joined and this nerve center is connected to the brain. They teach that:

The RIGHT NOSTRIL takes in a POSITIVE current of air,
which invigorates the RIGHT SIDE of the body,
and sends certain currents of an electrical nature down the
RIGHT SIDE of the spine;

whereas,

The LEFT NOSTRIL takes in a NEGATIVE flow,
which affects the LEFT HAND SIDE of the spine and body.

Too much one-sided intake (negative or positive) upsets the nervous balance and is believed to affect the digestion, health in general, as well as personality.

Too much right nostril, positive breathing, induces greater heat in the body and a more emotional temperament with less capacity for calm consideration, but, on the other hand, gives more drive and energy. The character formed is determined and positive, but inclined to anger. Digestive, liver and throat ailments may appear.

Too much left nostril, or negative breathing gives a pliable nature, uncreative, inclined to defeatism and deferring to other people's wishes. Perhaps good intellect, but little capacity for independent action, as the negative current detracts from self-confidence. May be more liable to chest and nervous complaints and debility.

Psychiatrists in mental institutions have carried out experiments in the study of breathing and have agreed that, if a patient who is in a harassed, anxious state, can be induced to breathe regularly, deeply and evenly, this has a definite effect in calming the mind. This modern finding endorses the traditional teaching.

Now: In order to attract the element of PRANA, which is in the air we breathe, there are certain preparations that are necessary. Before attempting the breathing exercises that will be given (beginning with this lecture) every effort to purify the body in various ways is necessary. The first step is physical purification … this means CLEANLINESS. Not only cleanliness from bathing, clean clothes and fresh linen … but INNER CLEANLINESS.

You may ask ... what has this to do with thoughts surely what I ate for breakfast cannot affect what is going on in my mind? Strange but true --- it does! Unfortunately, we have concentrated very much on drains and sanitation for our houses, on soap and water for the outside of the body ... but most people leave the body to look after itself internally. They think they can swallow whatever they like and the body will take care of everything. Well, ... it won't.

The result of that illogic is that fortunes are being made by the purveyors of patent medicines and remedies that don't work ... have a look at the crowded hospitals and surgeries and see how this is working out.

The average person puts a heavy strain on the body by irregular and improper eating and drinking, and too much smoking … and nowadays drugs ... and not enough sleep. (And although they are not ignorant of their bad habits they still complain bitterly when attacked by sickness and distress.)

For a fair start, without undue penalties, it is necessary to follow these few simple rules of eating called the Mystic's Menu:

THE MYSTIC'S MENU

WATER. Most people do not drink enough water and get their water mostly in tea, coffee or soft drinks.

Drink a large glass of luke-warm water last thing at night and first thing on mornings ... and several times during the day.

FOOD Refined starch and refined sugar are the enemies. This is not the place to elaborate on dietetics, however, very briefly, refined sugar is a completely dead food, devoid of any enzymes, vitamins, minerals, or any food value whatsoever. It is a concentrated and purified carbohydrate that greatly taxes the system to digest and metabolize it. Refined sugar overuses pancreatic insulin, induces hypoglycemia and hyperglycemia. In the bloodstream, it increases the amount of free floating fatty acids, increasing the chances for plaques on the vessel walls and arteriosclerosis. It causes cavities and puts weight on faster than any other food.

Refined flour is aged and bleached with chemicals; it defies digestion and coats the colon walls. It has little nutritive value and clogs the intestinal tract.

Chemical food additives destroy the liver and kidneys and confuse the enzymes.

Excessive cooked animal proteins raises E-coli bacteria, raises urea level and puts stress on the liver and colon.

Coffee, tea, cola drinks, salt, chocolate, tobacco and alcohol, over stimulates the nervous system, upsets the electrolyte balance, causes cardiac and vascular stress, and over stimulates the adrenal glands.

Animal fat is also to be avoided. *Animal fat is a definite "no, no".* The Mystic's Menu for optimum health is as follows:

NO "junk" food: i.e. foods containing sugar, additives or preservatives. (For a sweetener use uncooked honey.)

NO white sugar.

NO smoking.

NO over consumption of white flour products, fats, salt, meats, coffee, tea, and alcohol.

Eat plentifully of fruits and vegetables, seeds, nuts, grains, bran, legumes, yogurt, cottage cheese, lean me at, fish, juices and herb teas.

Desserts should be made with honey.

Instead of eating white bread, substitute whole-meal bread. Make sure that you eat some green vegetables or fresh fruit daily. Avoid excesses at all times. See that your daily diet has a sufficient portion of crude fiber.

DRINK PLENTY FRESH WATER DAILY.

Fiber is hydrophilic, meaning it is attracted to water. Therefore, it swells and softens. When it passes through the digestive tract, it carries away undigested food and toxic wastes which would otherwise remain in the tract, harden, and cause constipation. So you can see why people who are addicted to a low-roughage diet of white bread and other refined foods, are also addicted to commercial laxatives. The simple dietary addition of wheat-bran, the highest known source of food fiber, washes away the source of constipation.

FOLLOWING THE MYSTIC'S MENU IS SIMPLE AND EASY. It will not only result in better health for you ... it may even save your life.

We come now to two other essentials for better bodily and mental health:

FRESH AIR A brisk 15-20 minute walk out doors, morning and evening, is recommended. Regarding this short exercise period, it is the regularity that counts.

SLEEP It is a fact that sleep requirements vary from person to person, but one thing is sure: regardless of how much sleep a person should have ... he or she usually does not get it. Sleep is the Great Restorer. SEE THAT YOU GET ENOUGH OF IT.

Now, before we approach the general breathing exercises to be given, there is one more important point to be put into place: for controlled breathing, care of the nose and throat is an obvious essential. If your nostrils tend to be clogged, or catarrh prevalent, try sniffing a little warm water up one nostril, close nostril with thumb, and gently blow through opposite nostril. Then reverse, thus clearing each nostril alternatively. This practice should be made a regular habit and can be conveniently done while bathing. Be careful to use very little water and expel gently but thoroughly. Also: gargle with a gentle antiseptic. This will restore clear breathing, which is the very first essential.

The foregoing corrections and adjustments to your diet and daily routine should be made BEFORE beginning the preparatory breathing exercises. These are the other requirements:

Adopt a comfortable position during the exercises. The requirements are: Spine must be straight and upright, chest able to expand freely. Body evenly balanced. Legs, feet and arms relaxed. Do not wear tight clothing. The room should be properly ventilated but do not practice in a draught.

Breathing through the mouth should be avoided at all times, except when specially referred to.

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Just as the breath, being absorbed constantly through right or left nostril, or both, exerts an influence through the energy contained, so does the RHYTHM adopted affect the individual. Having previously explained the properties peculiar to left and right nostril flow, the first thing is to establish

a balance ... and thereby: control. Each of you will practice the following exercises, noting the instructions for variation, until each student will discover which is best suited to him or her.

The rules are:

(a) DO NOT ATTEMPT ANY BREATHING EXERCISES IF UNWELL. Wait until the physical condition is approximately normal.

(b) NEVER STRAIN.

To commence, the following are two simple general breathing exercises.

GENERAL EXERCISES

#1 — BREATHING THROUGH ALTERNATE NOSTRILS

Close the right nostril by gently pressing the right side of the nose with the thumb.
Look straight ahead, at eye level. Fix your gaze on some object at eye level, such as a spot on the opposite wall.

Breathe in gently, and deeply, through left nostril, counting from 1 to 5. Retain the breath, counting up to 5.

Breathe out through left nostril, again counting up to five. Now reverse -

Close left nostril with right forefinger.

Breathe in ... retain breath as before ... this time through right nostril, then breathe out through right nostril ... counting at each stage up to 5.

Practice this complete cycle of breathing, alternating left & right, a total of up to 10 times. Do not go more than this, at first.

End the exercise by lying flat on your back for a few moments. Relax and breathe easily and naturally ... and without troubling how.

#2 - BREATHING THROUGH ONE NOSTRIL ONLY, SEVERAL TIMES

Close one nostril (either one).

Then breathe in, retain and breathe out through the same nostril. Repeat. Do not alternate to other nostril. Do this 7 to 10 times through the same nostril. Count 5 for breathing in, 5 retaining, and 5 exhaling, as before.

Then change to the opposite nostril and repeat. 7 - 10 times only.

Again lie relaxed for a few moments.

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These exercises will have a dramatic effect, increasing general health, the ability to think clearly, and balancing the personality. In giving you the information contained in this lecture I can only repeat what you are told over and over again: the teacher can only point the way ... the rest is up to you.

May you ever dwell in the Eternal Light of Divine Wisdom.

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The foregoing subject will be carried forward in up-coming Libers.

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R+C — LECTURE #78

Dear Companions:

In life we are continuously called upon to overcome obstacles. Not just one obstacle ... but a continuous series of them ... for obstacles or problems are nature's way of placing before us tests or examinations to be worked out and solved, to develop more and more all our inherent faculties.

Our obstacles are necessities! It is the surmounting or overcoming of our problems that makes us what we are. It builds our spiritual fiber into strength and power and enables us to cope with greater and yet greater problems.

"The greatest man is he who can and does solve the greatest number of problems."

Obstacles are not punishments, they are opportunities, but man, in his blindness, sees it not. This misunderstanding exists, because man wants to attain results and things with the least possible effort. He wants things which are easy to get or to attain. He displays this desire for ease in all that he does, even to the most minute details in his life. Why is this? Because man mistakes ease for power. So accustomed has he become to this wrong idea ... that the acme of man's ambition is to lead a life of ease.

Those who have had few or no problems or obstacles are regarded by man as fortunate and privileged. How little man understands! It is the Surmounting or overcoming of his obstacles and problems that constitutes the essence of a full, rich life and ... is concreting and developing man's future mental body.

Everything in life has a purpose and serves a definite purpose. Nothing is ever lost or wasted. Life uses every bit of energy expended, sometime.

You ask: "What's the difference?" If a life is misdirected isn't it really wasted? Not at all. Otherwise you could say the same of a life that has made many mistakes and we all know we learn through our mistakes.

Just as we learn through our mistakes we grow and develop through overcoming obstacles.

What do I mean by obstacles? Every problem, situation, responsibility, that comes into our lives, especially those things we would like to evade and avoid instead of facing, working out and surmounting ... which ever of these three attitudes is necessary. Man begins this unconscious

avoidance in childhood and as he grows older he extends this negative activity into everything that he does and thinks and feels, and then he wonders why his life is so difficult and unhappy. He has lost the habit of conquest and has come to feel that his life is full of limitations and that there is little or nothing he can do about it.

That is the pity of it ... he thinks and believes he can do nothing about it.

I do not deny that our environment and our associates have much to do with coloring our viewpoint, if we will allow them to do so, but we and we alone can control our actions.

Overcoming or surmounting obstacles develops our willpower. The more will power an Ego possesses, the greater his ability to control his problems and above all things ... himself. By will-power, I do not mean what is mistakenly considered as will power, namely stubbornness.

Will power is the motivating power or energy of the Ego, while stubbornness is of the astral body or desire.

True will power has intelligence for its guide, stubbornness has only emotion.

Will power functions through the mind; stubbornness through the emotions.

Will power has ideals; stubbornness has selfishness for its foundation, or the gratification of self.

Will power and stubbornness are two vastly different things.

Make sure you remember what the Ego is: understood from the perspective of the Rose+Croix, the Ego, spelt with a capital E, refers to the Threefold Spirit, after it has become individualized. (Refer to lecture Supernumerary 15, Liber 15, and to the diagrams accompanying that Liber).

The power to overcome obstacles depends upon the ability of the Ego to be in command of its various bodies. *The one who feels, believes and knows there is a way out and then asks for guidance and listens to the inner voice, knowing that this voice will guide him correctly, will usually find the battle half won.*

How are we to know when it is the inner voice and not just our own personal desire seeking expression? By the nature of the guidance. Is it constructive and does it include the well being of others … or is it jut for one's self? This is extremely important.

The Ego, an individualized atom of God, is Divine, and therefore is concerned with others, because God is concerned with all. The astral body, the body of desire, and man-made, is interested only in itself. Do I make this point clear?

The most important steps in overcoming obstacles or problems are basically all the same:

First: Facing the problem, not turning your back to it.
Second: The inner conviction that there is a way out and the firm intent to find the constructive way out.
Third: Asking for spiritual guidance with the inner conviction that it will be given. This is most important.
Fourth: The resolve to work through the problem, using all our faculties and abilities.
Fifth: Consider success the only outcome.

Always remember this: problems cease to exist the moment they are worked out or surmounted. Problems become gigantic mountains the more we avoid solving them or doing something about them.

And again: a problem is a problem only when it is viewed as, or is considered to be a problem.

Problems can be separated into various types:

1. Material or physical.
2. Emotional or personal.
3. Mental or temperamental.
4. Spiritual.

It is rarely that a problem or obstacle in our life applies to one type alone. It usually involves several others and many times ... all.

All problems affect the physical, regardless of the cause. Most of them affect the mental and emotional life, while the spiritual man is likewise affected by them all.

Can you not see the importance of every experience in life to the Ego?

Then why this separation, you may ask, if they are all so inter-related? Because we must simplify all we can, in order to get to the root of the trouble and heal the source.

Let us assume that you are facing a problem, condition, situation or handicap of some sort. (We all are ... every one of us.) No one is an exception. Remember that. Not even those who appear not to have them have their own problems ... it is only that we know them not. What is your attitude toward it? Do you feel helpless and incapable of changing it? Are you sure you can do nothing about it ... or are you only excusing yourself from doing something about it? It is easier to do nothing! Have you applied all your abilities and capabilities to it? Have you tried and done your best ... or have you only done what pleased you and was convenient?

Companions: do not misunderstand me. I do not mean to sound harsh but there is one thing that must be realized; that problems are not punishment nor something to avoid. Rather, they are something to be worked out.

How much would an engineer accomplish if, every time he met a difficulty or problem in his work, he folded his hands in despair and said: “It is God’s will, I can do nothing.?” The world would be filled with unfinished structures. What does he do instead? He accepts and recognizes the problem, set-back, or difficulty and then makes up his mind to find a solution and surmount it. And he usually does. It may require years of persistent effort, as was the case of the Panama Canal but ... he succeeds. De Lesseps failed. Goethals won.

Man has conquered the problems of wireless communication by persistent effort and by using all the faculties at his command, until successful. In other words ... putting the very best of himself into what he is working out or solving. It is following the Law of Evolution or growth.

A little earlier I tabulated various types of problems, labeling them: Physical, Emotional, Mental and Spiritual. I called attention to the fact that all types affected the physical. I really mean all types manifest on the physical. Therefore, realize that there is no such a thing as a purely material or physical problem.

The physical is merely manifesting, or reflecting and expressing what exists on other planes and in other bodies of man. The root of the trouble is not in the physical but elsewhere and this applies to all problems ... without exception.

This may sound strange, startling or questionable to you ... but think it over.

It is due to this truth that some cults have erroneously taught the non-existence of matter. There is a vast difference in stating that the root or cause of our physical problems is not of a material or physical origin but of the other bodies of man, either emotional, mental or spiritual ... and saying that because of this, there is no such thing as matter.

There is matter and there are physical or material problems but the cause of these is elsewhere and that is what we are interested in ... the cause. And here we come, come back to our revered sage, Sendivogius, "If that which thou seekest, thou findest not within thyself, thou wilt never find it without thee."

Have we a problem that involves personality? Are we unable to attain what we desire because of our personality or what we consider to be the hindering influence of another personality? The answer is still within ourselves. Is our problem a spiritual one? Still, the answer is within ourselves.

Early in our talk, I mentioned that problems were opportunities and you may have questioned that statement. They are opportunities for growth and development. Whether you grow, or allow the problem to encompass you, is squarely before you.

The answer to every problem should be the greatest good to th5 greatest number. When good involves yourself alone, the problem has not been solved ... you have merely gratified a desire.

The constructive solution of difficulties, problems or handicaps always helps others besides ourselves. No matter how limited the sphere of our activity, it affects others, and when we put our best effort in all our activities they are bound to affect others in a constructive way.

No matter how complex or involved our problem, the application of the three Martinist cardinal principles of Right thought, Right Feeling and Right speech applied to them will help to face them and to solve them. There is no other way. Anything else is make-shift evasion.

The Great Master, Jesus, gave us such a simple, easy philosophy to live by. He commanded us to love God and our neighbor. as ourselves. That, to him, was the key note to the situation of men's problems.

The power to solve our problems depends upon our ability to permit the Ego, the Divine within us, an opportunity of expression, through the various bodies in perfect control and harmony.

The Ego never leads us astray ... the bodies do.

Cultivate the habit of listening to your own Inner Self. Its messages will always be constructive, uplifting, encouraging. It will vitalize every atom of your being with renewed energy, vital force and the will-to-do.

The Divine within each one of us is limitless in power, strength, courage, energy, vitality, and has the ability to cope with every situation.

No Ego is ever given more than it can endure. The Lords of Destiny see to that, but if the Ego permits its bodies to be the controlling factors, problems arise to compel the Ego to take hold of its vehicles and control them.

When the Ego is in command, you can observe the activities of your various bodies or vehicles with an impersonal detachment and therefore see and understand points that are weak and that need correcting and then the Ego, because it is in command through the use of intelligence and will power, corrects the weaknesses in the various bodies, transmuting them into abilities and faculties.

Most of our problems are self-created and when we realize this our difficulties are half solved. The other half is dependent upon what we do. Action is absolutely necessary. No problem was ever solved through inaction ... unless silence was the action necessary. Many times it requires more will power to remain silent than to speak. In such cases, when silence is what is necessary, it is the action to take. In such cases it is not passivity ... but control. There is a vast difference between these.

Passivity requires no effort. Control requires tremendous effort. Have I made this point clear?

And now the big question ... You ask: what about Karma and the solving of problems. You say I speak as though all problems had a constructive solution. How does this affect Karma?

Beloved Companions ... have you the idea that Karma is something about which you can do nothing? If that is your concept
... YOU ARE WRONG.

On the contrary, Karma is something which you MUST do something about ... and until you do ... it will be there for you. As soon as you have done something about it, it no longer is your Karma; instead ... it has become part of your experience and has helped to expand your consciousness a little more.

Never regard karma as something that you cannot escape. Regard Karma as something that you must do. Do you see the difference? Karma is the result of Cause, or the effect of an action ... and only another action can correct this, polarize it, NEUTRALIZE IT. Of course the new action must always be constructive, otherwise experiences are repeated until the constructive results are attained.

The more man evolves the more he values life, not because he fears death but because he values the privilege and opportunity of expressing that part of Divine consciousness which he has been given to manifest and use.

The problems themselves, that we have in life, are not important from the higher and real standpoint. What our response is, how we approach and meet and solve them is very important.

Our attitude toward the problem is what is important.

Problems and Karma have a relationship but not all problems are Karrnic. If we avoid facing a problem and working it through, sooner or later that same problem, possibly in a different setting and involving different personalities will face us again. Then we find ourselves staring into the same situation once more.

We have been told that Man was made in the image of God. We say it, but believe it not. The reason for this is that we judge man by his vehicles and forget that the Divine Spark or Fragment is what is made in the image of God ... his vehicles are merely useful tools to work with.

He who believes and knows in his own consciousness that all things are working for good because God Himself is everywhere and in all things, will approach life and its experiences in a constructive attitude of mind, soul and body and find that former apparently insurmountable obstacles will actually dissolve and cease to be.

You say, “Well, you are demanding perfection and we are all human.” Beloved Companions, I am not demanding perfection for there is no such thing. Perfection would imply a static condition. I am inviting you to use the very best that is in you at all times, not for just a few minutes or for a given situation, but all the time!

Obstacles or problems are challenges. They can all be surmounted if we really want to do so. Here is the way out:

(1) Face the problem. (2) Pray for guidance and illumination.
(3) Put of your best into the solving of it. (4) Act for the good of the greatest number.
(5) Have implicit faith in the successful outcome or surmounting of your problem.

Putting of your best into anything involves action and persistent constructive effort.

God gave of His best.

Should we do less than give of our best?

May His Best abide with us all ... in love, guidance and protection ... always.

God bless you.

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LECTURE #79

Dear Companions:

Tonight I wish to speak to you about the Egregor. It will broaden your perspective considerably. An Egregor is a collective entity. For example: A nation, a state, society, religions and sects and their adherents ... and even minor human organizations. The structure of Egregors is similar to that of human beings ... they have physical bodies, i.e. collectively all the bodies of those who belong to the particular Egregor ... and also astral and mental ones. The Egregor is the SUM TOTAL of all these elements.

Mouni Sadhu (a Martinist) writes in his book, The Tarot: "Imagine that an intelligent and well-disposed man, who is able to concentrate, is thinking about a good idea, giving it a certain form. He may then find others, who have the same or similar ideas, and so a circle of men may come into being, who are all thinking along the same lines but in a different form. It is as if every one of them is repeating the drawing of a plan, placing a pencil again and again on the same contours. The thing grows in strength, develops an astrosome[1] and becomes an 'Egregor' or collective entity.

"Such an Egregor, like each astrosome, defends, heals and even resuscitates the physical bodies of its members, rousing them to activities and realization of the principal idea incorporated in that Egregor. So, for example, an Egregor of a benevolent society may urge its physical members to still more activities and work, and the attracting of new members. Egregors belonging to organizations and nations which are inimical to one another, are able to fight on the astral plane, while their human beings fight in the physical world.

[1] Astrosome: As used in the Qabalah, "astrosome" means the whole complex which remains when the physical body is taken out of consideration and refers to the astral and mental bodies combined.

"If on the physical plane, enemies destroy the bodies of members of a particular Egregor, their astrosomes fortify the Egregor on the Astral plane. Recall the persecution of Christians by the Jews and Pagans in the early days of the new religion. The former won the fight, because they were stronger on the astral plane. That is why the Church, at that time, said that 'the blood of the martyrs is the best seed for new Christians.'"

I will now continue by presenting a piece of architecture which was given on the subject recently, to another group:

THE EGREGOR

T ∴ T ∴ G ∴ O ∴ T ∴ S ∴ A ∴ O ∴ T ∴ W ∴

A ∴ T ∴ Y ∴ M ∴ B ∴ B ∴ I ∴ Y ∴ G ∴ G ∴ A ∴ Q ∴ Q ∴

This discourse - "The Egregor" - is taken from the complete discourse by our G ∴ M ∴ G ∴ C∴ O∴ T∴ O∴ in his book "La Kabbale Pratique" (The Practical Kabbalah), Part II, Chapter I: Theurgy, Sub-chapter III: The Energetic Forces, Section B.

Subtlety of concept being the great Yod of Occultism, I had no choice but to make you suffer some very abstruse words that I obtained in my word-for-word translation, in trying to convey as much as possible the underlying meaning which might reveal itself after meditation, and having due respect to the original text. As you know, Bro.. R. Ambelain has a special regard for what he calls "The Phonetical Kabbalah" or "The Hermetical Kabbalah". This is compounded of play of words, etymological effects and double meanings and he insists that one can employ this method of "Kabbalise" in any language. He would even claim that it is the only key to understanding ancient medieval scriptures. Of course, a translation in everyday English could have made the discourse more easily understandable. However, I felt that I had no right to give you a "cheap version" such as you could have gathered from the numerous paperbacks nowadays available. Nevertheless, I would still like to call on your indulgence over my bad pronunciation. You may be able to overcome this problem by the use of the photocopy text provided.

I will start with an extract from the introductory paragraph (The Energetic Forces) which will put us in the picture straight away.

"As we have seen, the "powers", as set in motion by the occult faculties of the kabbalist are Energetic Forces, relating to the Universe in its totality or simply to one of its parts, and the knowledge of them is a link to the study of traditional Metaphysics.

These forces subdivide as follows:

(a) Entities (from the scholastic Latin 'entitas' : being). An entity is a principle whose existence is distinct from the object which it signifies. The assembly of several Entities constitutes an Egregor.

(b) Collectives of Egregors; the assembly of Individualities producing a general or particular character common to each one of them. (from the Latin 'colligere': to assemble)."

We now proceed directly to the passage on "The Egregor":

"One gives the name Egregor to a 'Force' generated by a powerful spiritual stream, and fed subsequently at regular intervals according to the rhythm which is in harmony with the Universal Life of the Cosmos, or to an assembly of Entities united by a common character.

In the Invisible Realm, outside the physical perception of Mankind, exist artificial beings, generated by devotion, enthusiasm, fanaticism, that one calls Egregors. They are the souls of the great spiritual realm, good or bad. The Mystical Church, the Celestial Jerusalem, the Body of Christ and all synonymous terms, are titles commonly attributed to the Egregor of Catholicism. Freemasonry, Prbtestantism, Islam, Buddhism are also Egregors, as are the great political ideologies.

Integrated physically by a ritual initiation or by intellectual conviction to one of these streams, the affiliate will become one of its constituent cells. He will augment the Egregor's strength with the virtues or faults that he possesses and in exchange, the Egregor will isolate from outside forces of the physical world and strengthen, with all the accumulated collective force, that weak means of action of the man who becomes a part of it. Instinctively, popular language gives to an Egregor the name 'circle', thus expressing intuitively the idea of a circuit. Between the constituent cell and the Egregor, that is to say between the affiliate and the group, there is established thus a kind of inner psychic circulation.

This would explain why the opponents of a concept, in studying the origins, nature and life of the concept quite often end up following it, or at the very least endorsing some of its theories, unbeknown to the one to which they were primarily linked, will carry them off the course they thought they were following. If they were without any affiliation, the action will only be more brutal and more forceful.

This rule is valid for all the great streams of ideas: philosophies, religions, politics.

However, a spiritual stream can only become 'alive' in the occult sense if it is vitalized by rites. Egregores are 'vitalized concepts'. This explains why only those human associations of a ritualistic character (the Catholic Religion, Freemasonry, Martinismn, etc.) have the ability to generate an Egregor, and consequently, to endure.

The rapid destruction of an Egregor can be obtained only by the 'death by fire' of its living members, the destruction of the symbols which gave it concrete form or bind it together, and also of all the writings which it makes use of (rituals, archives etc ...).

The Egregor will be slowly destroyed if left to itself, without ritual, having no spiritual stream generated by very precise occult rules to perpetuate its existence.

The incineration of its living members and or the writings which relate to it is itself sufficient to secure the destruction of the physical body and of the double of all being or of anything else. Simple, ordinary death (without total destruction of the 'image'), if this takes away material life, in no way hinders astral life. Furthermore, death by bloodshed will only boost up the occult vitality of the Egregor, by means of the mysterious power of blood when it is liberated in a 'sacrificial' form.

This explains why the pagan persecution of Christianity did nothing but strengthen its amplitude. Equally, there is the fact that heretics and their writings have often been destroyed by fire. The Catholic Church suspects, it would appear, the secret life of Egregors.

Detachment from an Egregor is obtained by a ceremony which is analogous, though opposite in its goals from that which secured its genesis. 'Initiation' is, thereby, annihilated by 'excommunication'.

The reaction of the Egregor towards the expelled cell is sometimes quite dangerous, even though it always assumes a perfectly natural manner. This rejection quite often considerably modifies the destiny of the 'excommunicated', a destiny already modified in the first place by affiliation. When leaving an Egregor it is often wise to integrate oneself momentarily to a concept of equal strength but opposite in nature.

As much as the constituent cells of an Egregor are taken from humanity itself, when in the material plane, equally, other constituent cells of that Egregor will be extracted from the world of entities. The Egregor lives then on a physical plane (where it acts through Man) and on the superior plane (where it acts through Entities). It is then in possession of a 'body', a double and a soul.

This can be applied to the triple Church: 'militant' (terrestrial); 'suffering' (astral); 'triumphant' (celestial).

The rhythm of the Egregoric life being secured by the practice of ritual, one will easily understand that the least perturbation of this ritual will produce an equal upset in the vital rhythm of the concept[2]. Rather like a human organ which begins to function abnormally. Once established and perpetuated by usage and time, a ritual cannot be modified anymore without weakening the Egregor. This explains why secrecy should be applied, most particularly to initiation rituals.

Similarly, 'divine names', 'words of power' etc., that's to say ritual definitions consecrated by usage allow concurrently formulas, prayers, invocations (likewise consecrated by common usage) which establish a spiritual relationship between God and Man; these special, secret names, words and formulas are also used in the primal awakening and subsequent activation of an Egregor.

But though the passive life of this 'vitalized concept' is secured by the mass of followers, the active life can only be secured by certain members ... the most trustworthy and the most qualified. This of course implies a hierarchy throughout the association. Equality, if there has to be such a thing, can only be established within the 'inner circle' at the head of the Egregor.

Finally, the great cosmic laws, and most particularly those relating to time, epochs, duration, must collaborate in the life of the Egregor.

This explains how all the great ceremonial rituals, both religious and philosophical, occur at the equinoxes and solstices, or on dates which are in agreement with these four great annual divisions and flow from them.

As much as the pace of the stars may be observed, thus also the influence that may emanate from a place, an orientation, etc...

The conventional 'image' of an Egregor, its mental representation, is equivalent to a reality in the 'astral plane' or the immediate hyperphysical world. The Oligarchy[3], Mother Country, Justice, War, Famine are Egregoric images. Man, in visualizing concepts necessarily anthropomorphizes them. In the divine plan, where everything is equivalent to a numeral, to a divine number, it is the 'sign', or seal ("silillum") which concretizes the Egregor.

These are, successively, the Seal of Solomon or Hexagram; the Pentagram or Star of David; the Latin Cross; the Masonic Triangle, and the innumerable signs, seals, figurations and Entities as handed to us by Magical and Kabalistic books.

All Egregors must therefore possess a 'sign' which is characteristic of its nature, its goals and its means. Towards the affiliate, this sign is at the same time a 'protection', a 'support' and a 'point of contact'. It becomes then a veritable pentacle.[4]

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[2] Where the occult effectiveness of a certain proganation may consist only of divulgence or public display of something that should be kept hidden.
[3] Note from translator: we took the liberty to replace 'Republic' with 'Oligarchy'.
[4] The Coat of Arms of a very old family is its Pentacle, the genealogical tree its magical chains. "All descendents are but one being," said Maurice Barres.

When an Egregor has existed for a long period, it acquires, relatively, an independent life. It no longer obeys the will of the Masters of the sect as transmitted to it through the intermediary of ritual, and from a docile slave it often becomes a fiery tyrant. This explains why, quite often, a movement will deviate far from the goal to which it was assigned in the beginning. Equally, it may change hands. The conquest of an Egregor by its being evoked was one of the secrets known by the priests of Rome.

The psychic formation of Egregors are described at length in various occult works. The rules of Yoga are part of it. Also, the 'Spiritual Exercises of the Son of St. Ignatius', a work known to all Jesuit disciples.

The occult life of Egregors is secured by a process identical to those employed by Magic to give life to the forces called 'elementals'. The blood of victims (Holocausts of adoration or expiation), aromatic resins, incense, myrrh, etc... (vegetable blood), the visualization of a concretizing image, mental waves, chains of union, etc..., form part of these ritualistic ceremonies, animating and preserving the Egregor.

The material life of Egregors is secured by the number of their members, their discipline, their spiritual at-one-ment, their strict observance of the vivifying and conserving rites.

Equally, the sympathetic or antipathetic streams generated in the profane world by their action or their inclination, strongly aiding or harming the vitalization of the concepts as well as their action. Furthermore, the procedure of 'occult action' in Traditional Magic and Theurgy are powerful means for supporting or combating the Egregor, provided of course that their strength is in rapport with the aforementioned concepts. This explains why sacrilege and profanation have at all times been considered as religious crimes.

We have tried to specify the role and raison d'etre of the Masonic Chain of Union. As generator and life-giver of the Egregor of the 'Order', it has no other goal but to project into the 'spiritual regions' closed to the physical senses and their action, the force-currents which generate a 'metaphysical being' defying all anthropomorphism. Born from a human assembly, child of its will and its ideal substance, this "being" of another world will become its divine director.

Repeating the governing principle of Universal Free-Masonry which rules that 'Power is born out of the majority, and that it becomes authority only when it has been from those extracted'. It is then the "Masonic Spirit", the true Egregor of the Order.

This is the translation.

And now if any Bro ∴ would like to ask any questions or share his personal opinions, I would be but pleased.

I Have Said.

K. Bxxxxx M ∴ M ∴ (Translator)

Dear Companions:

This is my contribution for tonight, as was said by the original presenter ... if there are any questions or opinions I would be pleased if you would voice them.

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LECTURE #80

Dear Brothers & Sisters:

We are about to close our Works on Plane Two and we think it would be fitting to have a brief revision and note some of the practical benefits. We have examined the three Worlds of Martinis. and also the three bodies of man**;** also, the three levels of consciousness, and we have noted that there are correspondences:

THREE WORLDS	THREE BODIES	THREE PLANES OF CONSCIOUSNESS
The Elemental World	The Physical Body	The Instinctive or Automatic
The World of Orbs	The Plastic Envelope	The Intermediate or Emotional
The Empyrean World	The Ame	The Perfect of Christ Consciousness

We studied also the subtle forces and influences that link the three bodies of Man to the three Worlds. Mystical Anatomists have divided the physical body in 3 parts, thus:

The Head which contains the organs of the Nervous Force, of Thought and of Sensibility.
The Chest which houses the Heart, the Source of Life, Center of the Emotions.
The Abdomen which contains the organs of Material Formation.

From our principles of correspondence, we shall no doubt realize that the Head is more closely related to the AME'S activities and is under the influence of the Empyrean World; while the Chest and Heart are related to the PLASTIC ENVELOPE or Astral Body and is under the influence of the World of Orbs. The Abdomen, accordingly, is more strongly connected with the PHYSICAL BODY and submits to the influences of the Elemental World.

The Alchemists, who were deeply versed in the science of correspondence, used to say that the Head was of the nature of Sulphur; the Chest was of the nature of Mercury; and the Abdomen was of the nature of Salt.

Martinis. carries on the Triadic division on different levels of being and formation. We have also spoken of the 3 divisions of consciousness and no doubt you can fit them into the pattern we have been studying. I shall not mention here the other traditional divisions of Man according to Martinis. as their detailed study would achieve no purpose at this stage. Suffice that we note that the general divisions are subject to further subdivisions. Anatomy is a man-made science and we therefore have the right to interpret it as we see fit. It matters little if the terms and definitions we use seem old fashioned, as long as they enable us to find the unity underlying all Creation ... they will have served their purpose.

In our lectures, the two Pillars which, as they stood in the porch of King Solomon's Temple, were called Baaz and Jachin, however, they point to the basic law of creation: polarity, and they may be read about in the literature of all religions and philosophies. The seven fundamental qualities which make up the antitheses of life ... and are encountered at every turn in daily living ... are to be found represented on our Pillars. Even the number seven, which represents the sum of these oppositions, has always been thought to have a special or sacred meaning.

It has been demonstrated to you, too, that the old and the familiar may be combined to produce something wholly new and unsuspected. This should be encouraging. It is further evidence of the

surprising richness of mysticism in constantly turning old matters into something new through the subtle alchemy of illumined thought.

The ways in which the number seven have figured in history are almost infinite. There were seven days in creation, seven spirits before the Throne, seven days of the week, seven graces, seven divisions of the Lord's Prayer, seven ages in the life of man, seven wonders in the ancient world, seven days in the phases of the moon, seven bodies in alchemy. Every seventh year was sabbatical, and seven times seven made the jubilee year.

Three great Jewish feasts lasted seven days each, and a period of seven weeks elapsed between the first and the second. The Biblical purifications lasted seven days. There were seven churches in Asia, seven candlesticks, seven stars, seven trumpets, seven horns, seven eyes in the Lamb of God. Ten times seven Israelites went into Egypt. The period of exile was ten times seven, and there were an equal number of elders. In Pharaoh's dream, there were seven kine and seven ears of corn. There were seven sages, or wise men**,** of Greece and seven champions of Christendom. In fact, according to very ancient teaching, the inward holy body of man is said to be composed of seven properties under the influence of the seven planets. Those properties, or senses of the inward holy body, are: animation, feeling, speech, taste, sight, hearing and smelling.

The Hebrews, we have seen, represented the seven fundamental antitheses of life by the seven double-consonants of their language. In addition, according to the Sepher Ietzirah, there were "seven worlds, seven heavens, seven lands, seven seas, seven rivers, seven deserts, seven days a week, seven weeks from Passover to Pentecost. There is a cycle of seven years; the seventh is the release year, and after seven release years is jubilee. Hence, God loves the number seven under the whole heaven."

It is abundantly evident, therefore, that seven represents something fundamental in the life of man ... especially that part of it which applies to his inner unfoldment.

As you were told earlier, the Hebrew metaphysicians used the 22 letters of their alphabet to illustrate certain fundamental principles. The three Mother Letters represented the Holy Upper Trinity. The seven consonants, having two pronunciations, served as a model for softness and hardness, and strength and weakness ... and so they became the representatives of the antitheses of life. Further, they were analogous to the six dimensions of space: height and depth, east and west, north and south, and the Holy Temple that stands in the center.

Thus we see, from a Qabalistic point of view, these seven letters represented the world and the conflicting forces which man experiences in his progress through Life. These correspond to our Martinist World of Orbs and is illustrated in our Heptad, which is representative of the world itself.

In our work so far, the Man of Desire has been presented with a picture of the world and the forces in it which challenge his progress and to show him how these forces may be brought to focus within himself ... so that he may move forward *and progress along the line of his individual evolution.* This technique calls for walking the middle path between the extremes.

In King Solomon's Temple, the two Pillars, .Jachin and Boaz, were placed in the porch so that everyone entering came face to face with the.. They represented the positive and negative forces which make up the antitheses of life. On his right hand he saw the red column; on his left the black, and this served as a constant reminder that in his progress through life, he must equalize these forces within himself.

Before you became a member of our College you knew nothing of the inner significance of the pillars; in fact, as a surface reader of the Bible, you probably thought the. interesting features of the Temple's architecture. In several of our lectures, however, an attempt has been made to point out to

you some of the forces which make up these pillars and the challenge they make upon you as an advancing mystic.

We have not yet studied esoterically all seven of the major pairs of opposites, however, it is hoped that you have acquired sufficient insight to put what you have learned to practical use and that you have been made to feel confident of the manner of resolving them within yourself. Simple as these teachings are, they are, nonetheless, the fundamental lessons to be found in all schools of mystical teaching.

As has been said, in the Qabalah the Hebrew metaphysicians represented the world of conflict by means of the seven double—letters and pointed out the means of its resolution. In alchemy, we find the same lesson set forth. The three fundamental principles of alchemy are sulphur, salt and mercury. Their proper combination and their perfect fusion, which the alchemists tell us is the result of the process called transmutation, is the Philosopher's Stone. In that branch of alchemical study called transcendental, we find that one of these principles, representing spirit and called mercury, is denoted by the color red. Another, called soul and prefigured by sulphur, is represented by the color black. The third body is called salt. Upon the salt of the body, therefore, the elements of spirit and soul must meet and mingle. That means conflict, or the process of transmutation, the result being a perfected body called the Philosopher's Stone.

You will note that spirit is mercury and red, and soul is sulphur and black, and the body, which is salt, stands between the.. So you see that the two Pillars, known also to Martinists, were well known to the alchemists and used in the same symbolic fashion by them. That which is called the Philosopher's Stone by the alchemists, a Martinist. knows as regeneration. In both systems, the process is one in which our human conception of time does not enter. It is not possible that it should since life and the living of it is the process. Exactly when the transmutation, or regeneration, takes place ... it is not possible to say. We do know, and state with conviction, however, ... that when the resolution of the two conflicting polarities takes place and the perfect equilibrium in san is established ... the result must always be perfect regeneration, or the Philosopher's Stone.

THE LODGE MASTER WILL NOW ALLOW A SHORT INTERLUDE AT WHICH ANY MEMBER MAY EXPRESS HIMSELF.

My Brothers & Sisters, I crave your indulgence as we prepare to close our Work on this Plane.

Unknown to the great multitude, an Order of Wise Men exists whose aims are the improvement and spiritual elevation of mankind. Its active means are the destruction of error and the encouragement of all who want to acquire the faculty of knowing Truth.

This Order, the origin of which is so remote that it cannot be traced, always operates in the world, either secretly or openly, under different names and in different forms. It has promoted spiritual and social movements and has thus proved an anchor of hope and salvation in hours of danger or of evil. Always it has maintained the standard of freedom against tyranny and despotism, whatever its form: clerical, political, or social. In a word, it opposes all kinds of oppression.

Every wise and spiritually enlightened person by natural birthright belongs to this secret and sacred initiation, the members of which, though they may not know each other, are one in the unity of their views, and are guided solely by the light of Truth, which is One.

None, however, can be admitted into its bosom unless he individually possesses the strength to penetrate into it by virtue of his inner illumination. Nor can any, after entering, be excluded except by his own unfaithfulness to the principles or by forgetting the truths that his own experience has shown him**.**

A few know that there also exist outer and visible organizations of initiates who, having found the path of knowledge of self, strive to share the benefit of their experience and to serve as spiritual guides to whomsoever desires to be guided by the..

Naturally, persons capable of entering by themselves into communion with the great spiritual brotherhood, thanks to their spiritual development, receive direct teachings and will continue to be directly guided by the spirit of wisdom. Those less gifted by nature and still in need of help and guidance will find it in the outer organizations of the Society.

Of this Invisible Order, one of the Brothers says "Our community has always existed, ever since the day of creation when God issued this Divine Commandment**:** 'Let there be Light.' It will continue its existence to the end of time. It is the Society of the Children of Light, the society of those who live in Light and who have attained immortality.

"In our School, we receive the direct guidance of Divine Wisdom, the will of which is free, and its disciples are chosen amongst its devotees."

"The mysteries taught to us comprise all that is possible for men to know about God, about nature, and about man. Without such knowledge, no human being can be wise, and it is in our school that all the wise of the earth have been trained."

"Among our members are some who do not dwell in this terrestrial world but belong to other spheres of the Universe. Our disciples are scattered all over parts of the starry worlds. We study but one book: that of nature, which encloses the keys of all secrets. In our study of it, we follow but one method: that of experience. Our meeting place is the Temple of the Holy Ghost which permeates the Universe and which the elect easily discover ... whilst it remains hidden to the eyes of the profane. Our secrets cannot be bought or sold, but we give them freely and without stint to whomsoever is capable of receiving them."

With regard to the outer organizations of the Order, a rapid glance at their history will show them to have been ever the same.

Whenever these Invisible Spiritual Beings manifest their will on the outer plane and appear in this world, an association is formed in the beginning between a few enlightened and capable individuals, thus giving birth to a nucleus to which other individuals are attracted. Invariably, in proportion to the association's increase, disparate elements are attracted to it. These are people who are either incapable of understanding its principles and following them or those whose aim is to place the whole organization in the hands of an unwholesome majority controlled by them.

Thus, in view of the trouble caused by the merely selfish ends of such initiates, the enlightened minority withdraws from the activity, taking back into secrecy its beneficent work. The majority, pursuing for some time its ghostly existence, sooner or later dies, for no living form, be it man or society, can continue to live after the principle that is its life has vanished.

This is the reason why our outer organization keeps its secret and reveals neither its name nor its See to the profane.

This is also why, though it earnestly desires that the teachings be spread among the profane, it renounces public propaganda as a means of multiplying the number of its members. The Initiators and the Initiates remain unknown. If some say that this outer society will gather but few members in this way, it is easy to answer that it has a spiritual head and that those who are worthy to be admitted will be led to it by their intuition. Those who are deprived of the necessary intuition are not ready.

A comparatively small number of capable and enlightened members is always preferable to a multitude of unprepared and indifferent ones.

From the above, it is easy to draw the conclusion that the first condition to which the new disciple must submit himself is that of silence on all that concerns the Society; not because it has anything that must not be known to the virtuous or the good, but because it is at one and the same time necessary and prudent that high and sacred things not be exposed to the vulgar to be perverted or profaned by them.

Another condition is required: It is the mutual confidence between initiator and disciple, for a disciple who has no faith in his initiator cannot be taught or guided by him**.** Such things seem strange in the beginning; but when the disciple has attained a certain grade of evolution, everything becomes clear. The unfoldment which loads to the awakening of the inner sense is slow; but without patience and courage ... nothing can be achieved.

The victory of the higher self over the lower in man is a manifestation of the victory of the divine consciousness over the terrestrial and the animal. The object is always the realization of man's true nature and the acquisition of Conscious immortality.

These few preliminary remarks are sufficient to remind you of your ends in this Order.

May you ever dwell in the Eternal Light of Divine Wisdom.

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Dear Companions:

I take this opportunity to join with your Principal in congratulating you on reaching this milestone in your progress along the Path. We do, in fact, take it as an indication of your sincerity.

Our first 22 Libers have been introductory and basic and have given you a solid foundation in esoteric principles. KNOWLEDGE IS POWER ... USE IT! ... the information and techniques given you, if rightly used, will enable you to accomplish things which seem impossible or miraculous to the untaught around you. The principles work ... if you work them! Always remember that nothing ... nothing comes ... you must initiate the causes ... there will be no effect if there is no cause!

The next series of Libers will contain information and lectures which have never before been made available on this scale; also, there will be a great deal never before made available in English. We certainly hope you will appreciate what is being given to you. We also take this opportunity to thank those brethren who have given their time in painstakingly translating from the French.

There now remains but one other important matter at this point: if you have not already done so, do now choose a particular night (or day) which is to be your personal Lodge Night and try to hold your conventicle regularly and habitually at the appointed time every week. The reason for this should be quite clear after having received lecture #79 on the Egregor.

How meaningful, clear and worthwhile our lives become when we realize who and what we are!

May you ever dwell in the Eternal Light of Divine Wisdom.

S + F

Address by S: Asunta to the Brethren of Lodge Benevolence on LCSM's book Of Errors And Of Truth .. . con'd from inside cover.

THE FALL OF MAN

There is no origin which surpasses that of mankind; for he is older than any other being of nature. He existed before the birth of the lowliest seed and yet he did not enter the world until after they did. But what elevated him above all these beings is that they were subjected to being born of a father and of a mother. Moreover, their function was altogether inferior to his: that of mankind was always to fight to put an end to disorder and to bring everything back to unity ... That of these beings was to obey man.

The combats which man had to engage in could be very dangerous 10 him, so he was covered in an impenetrable armour which he could use as he wished and of which he had even to make copies equal to and exactly like their model. In addition, he was armed with a spear made of four metals so well amalgamated that, since the beginning of the world they have not been separated. This spear had the property of burning like fire itself; in addition, it was so sharp that nothing was impenetrable by it, and so active that it always struck in two places at once. All these advantages, together with an infinite number of other gifts which man had received at the same time made him really
Strong and formidable.

The land in which this man was to fight was covered by a forest made up of 7 trees, each of which had 16 roots and 490 branches. Their fruits were constantly replenished, thus providing man with most excellent food, and these same trees served as his entrenchment and made his post inaccessible.

It was in this place of delights, the abode of man's happiness and the throne of his glory that he would have been happy and invincible for ever; because, having received the order to occupy the center of it, he could, without difficulty, observe everything which was happening around him and also he had the advantage of seeing all the tactics and movements of his enemies without ever being seen by them; thus, for all the time he was defending this post, he retained his natural superiority, he enjoyed a peace and a bliss which cannot be be shown to man as he is now; but as soon as he left it, he ceased to be its master and another agent was sent to take his place; then man, after shamefully being deprived of all his rights, was thrown into the region of fathers and mothers where he has remained ever since in the pain of affliction of seeing himself mixed and confused with all the other beings of nature.

It is not possible to conceive of a more unhappy and deplorable state than that of this unfortunate man at the time of his fall; for not only did he immediately lose that formidable spear which no object could withstand, but even the armour with which he was clothed disappeared from him and was replaced, for a while, by another armour which was not impenetrable like the other had been and thus became a source of continual danger to him, such that, still having the same fight to maintain, he was infinately more exposed.

However, in thus punishing him, his father did not want to deprive him of all hope and abandon him entirely to the rage of his enemies; touched by his repentance and his shame, he promised him that he could, by his own efforts, regain his original state; but that would not be until he had succeeded in regaining possession of that spear which he had lost and which had been entrusted to the agent by which man was replaced in the very center which he had just left.

Thus, since that time, man has had to try to recover this weapon beyond compare and he must continue to do so every day because he cannot regain his rights and obtain all his rightful favors without it."

CONTINUED IN LIBER 23

THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

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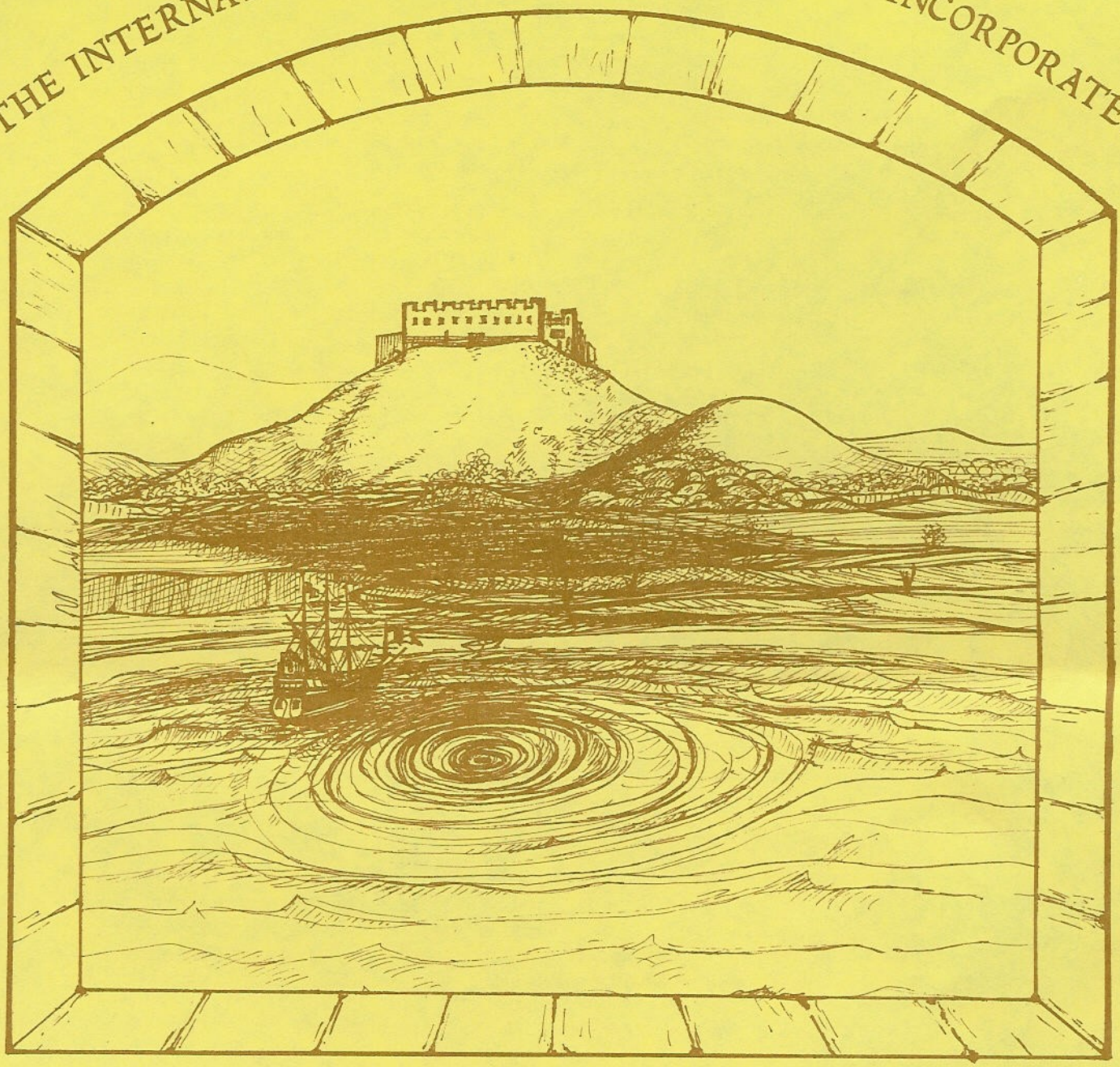

LIBER: 23

The International College of Martinists Incorporated, is a non-profit institution existing for the purpose of disseminating information on the Traditional Esoteric Arcana. The lectures/instruction contained in this Liber comprise material which was previously delivered orally to an esoteric group and has subsequently been given to the College for its use. Under these circumstances the College does not claim to be the author or originator of the contents of this Liber which is distributed in good faith. This Liber is loaned, not sold, to the receiving member as an incident of membership, for *personal* and *private* study, and its acceptance by the student is an acknowledgement that it is being held in trust for the College and is to be returned to it upon request.

THE FALL OF MAN - con't

" NOR SHOULD ONE BE SURPRISED BY THE RESOURCES LEFT TO MAN AFTER HIS CRIME; IT WAS THE HAND OF A FATHER WHICH PUNISHED HIM AND IT WAS ALSO THE TENDERNESS OF A FATHER WHICH WATCHED OVER HIM AT THE SAME TIME AS HIS JUSTICE REMOVED HIM FROM HIS PRESENCE. BECAUSE THE PLACE MAN LEFT IS SITUATED WITH SUCH WISDOM, BY RETRACING HIS STEPS ON THE SAME ROUTE ALONG WHICH HE WENT ASTRAY, THIS MAN MUST BE SURE OF REGAINING THE CENTRAL POINT IN THE FOREST WHICH IS THE ONLY PLACE HE CAN ENJOY SOME STRENGTH AND SOME REST.

IN FACT, HE WENT ASTRAY IN GOING FROM 4 to 9, AND HE CAN NEVER FIND HIMSELF AGAIN WITHOUT GOING FROM 9 to 4. AS TO THE REST, HE WOULD BE WRONG TO COMPLAIN ABOUT THIS IMPOSITION; SUCH IS THE LAW WHICH APPLIES TO ALL BEINGS LIVING IN THE REALM OF FATHERS AND MOTHERS; AND SINCE MAN DESCENDED TO IT VOLUNTARILY, HE MUST FEEL ALL ITS PAIN. THIS LAW IS TERRIBLE, I KNOW, BUT IT IS NOTHING COMPARED TO THE LAW OF THE NUMBER 56, A FEARFUL, TERRIBLE LAW TO THOSE WHO EXPOSE THEMSELVES TO IT, FOR THEY CANNOT REACH 64 WITHOUT HAVING SUFFERED IT IN ALL ITS SEVERITY."

LCSM's allegorical story of the Fall of Man ends with this enigma.

However, man can, in spite of his being condemned, appease justice itself, reconcile himself with truth and taste its sweetness from time to time as if he had never been separated from it.

It was wrong to suggest that we could be made to return to wisdom by describing to us the bodily pains to be suffered in the next life. It would have been better to describe the remorse man should feel. Better still would have been to say that the Principal we became separated from was love, and so man can only be punished by love, for once love is removed from man, nothing is left. Nothing should frighten man more than to cease to love the principle of good, for then he would be in a void.

Man's suffering begins at his physical birth, which is one of pain and suffering. If man had not been guilty, his birth would have been one of joy and peace. He has to suffer for his crime. At birth, his body suffers. Later on, his mind suffers. But he has help, and as he advances in age, and the obstacles he encounters increase, his physical envelope becomes stronger and more resistant to the attacks of his enemies until his intellectual temple has been built and this envelope becomes useless.

It is our physical body which is the instrument of all our suffering, in which we begin our trials without which we cannot regain our former relationship with the Light. Without this physical body, we would be even more vulnerable than we are.

The so-called wise men of all times had these ideas, and always tried to preserve the illusions which this body presented to them. They all knew very well that it was the way of error and lies. But experience also taught them that it is also the way by which knowledge and illuminations of the truth come to man, and materialists said this humiliating system even elevated man above the animals.

(Continued in next Liber)

Dear Companions:

This is Plane Three ... And welcome! As Sâr Saccas has observed, not everyone who set sail with you is still aboard. It is inevitable that among any group there will be some who are idly curious and faint-hearted, and when the going gets tough they draw back into their shell. You who have reached this level, however, have demonstrated your interest. Let us now settle down and give full attention to the Work that is coming up. We feel very priviliged to be able to share with you the following lectures. A great deal of what will be coming up has never appeared in English before. We know you will benefit greatly from it, we hope you will appreciate it also. *We ask that you hold these Libers as strictly confidential.*

May the Peace that passeth all human understanding, be with you.

Chancellor

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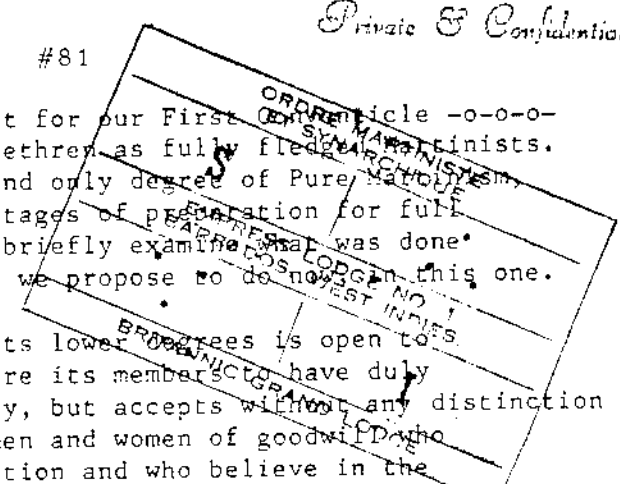
Private & Confidential

Brethren: #81

We are gathered here tonight for our First Degree -o-o-o- This is the Degree in which we greet Brethren as fully fledged Martinists. As was said to you, this is the first and only degree of Pure Martinism, the two previous degrees being simply stages of preparation for full admission into the Order. Let us then briefly examine what was done in the two preparatory degrees and what we propose to do now in this one.



As you know, our Order in its lower degrees is open to the profane, that is, it does not require its members to have duly qualified in some other Order or Society, but accepts without any distinction of social condition, sex or race, all men and women of goodwill who are aware of the necessity for regeneration and who believe in the existence of a Supreme Power from whom, or which, all creation originates. It will easily be understood that an Order such as ours wishes to protect itself against the possibility of undesirable persons, that is, lukewarm or undecided persons, being admitted into its bosom. This is partly the reason for the preparatory degrees. They constitute a true preparation in that they are devoted to promoting lofty virtues and aspirations, whilst familiarizing the neophyte with the essentials of our Symbology and the general principles of our Doctrine. They are also a testing ground designed to eliminate the lukewarm and the sensation-seekers so that the sacred heritage of Initiation is not entrusted to unworthy hands.

It is in this Degree, however, that we examine the principles that give to Martinism its main characteristics. But what, may we ask ... is Martinism? We are told that it is a system of Christian

Mysticism based on a particular conception of the origins of Man and of his place in the scheme of Creation, and aiming at achieving the regeneration of Mankind through the reintegration of the individual. Martinism is also SYNCRETIC in its general pattern. To be SYNCRETIC means that it is a doctrine that embodies certain of the most desirable elements of other doctrines and systems. A syncretic doctrine is, in a way, a system that endeavours to find and gather all that is common to the different religions, leaving out all the points which bring disharmony between the different creeds. (GO OVER THIS).

You will no doubt have realized this syncretic nature of the general Martinist teachings when turning over in your mind the principles presented to you in the two lower degrees. You will have noticed that the Martinist teachings as presented so far, has absorbed the Pythagorean theory of numbers, the Hermetic doctrine of correspondences, the Gnostic principle of duality, the Buddhist Eightfold Path and the Christian virtue of disinterested beneficience. All these principles have been slightly adjusted and it may be said they fit together and constitute a fairly coherent whole. We also briefly touched upon the teachings of Martinez Pasquales.

In this Chamber, we shall examine and study the contribution made to this general doctrine by what we could call specific Martinist thought ... literally Martinist in this case, because it originates from Martinez Pasquales and Louis-Claude de Saint-Martin.

Among other things, we shall also study systematically the history of Martinism and of the Martinist Order. This history will be fairly comprehensive and will spread over several conventicles to minimise the risk of confusion. As Martinists, it is fitting that we should know something of the circumstances of the birth and development of Martinism. Our presentation of this history will be comprehensive but not too detailed because this would take too long and would have little practical value. Those of the brethren who feel attracted to that side of Martinism may study it more systematically on their own. There are a great number of sources, mostly in French, and anyone wishing further details can speak to me about it afterwards.

From this history, we shall understand the origins of the two different systems that are usually called Martinism. These two systems have one original conception, of which they are the different applications. The Martinist Order has suffered in the past from divisions caused by the preference shown by some Martinists for one or the other system, ... differences of opinion, or rather tendencies, which have brought about some splits in the organization.

Aware of the disastrous consequences of these divisions, the main branches of Martinism have today moved towards a reconciliation and, in full agreement with the principle of Martinist Unity, we shall study in turn the two ways of Martinism and the Common Doctrine, leaving to the Brethren the responsibility of adopting, when the time comes, what they find best suited to their own tendencies and aspirations.

May you ever dwell in the Eternal Light of Divine Wisdom.

-o-o-o-o-o-o-o-

Private & Confidential #82

My Brothers & Sisters:

We said in our last Conventicle that Martinism is a distinctive system of Christian Mysticism based upon a particular conception of the Origins of Man, of his place in creation, and of the relationship that exists between him, God and the universe. The aim of Martinism is to bring about a regeneration of Mankind through the reintegration of the individual. Only when all the cells of mankind ... who are the individual men and women of the world ... have been reintegrated into Unity, can Mankind return to its status of archetypal or Celestial Man, and fulfil its destiny. This reintegration can be accomplished in two ways: One is by the interior development of Man's spirituality and the inner union with his center. This is called the Inner or Interior Way and it is the one advocated by our Venerated Master Louis-Claude de Saint-Martin. The other way is by acting directly on the forces that are keeping Man away from his First Estate, through theurgic practices. This is the Operative Way advocated and taught my Martinez Pasquales and perpetuated in the Rites of the Elus-Cohen and those that have descended therefrom. This is more accurately called Martinezism and we shall study at a later date the principles of this system. At the present time we will consider the Martinism of Saint-Martin, the one we practice in the three degrees of our Order.

Having defined Martinism, let us now look at its vehicle, the Martinist Order. We shall not study just now the history and origins of Martinism, but it should be well understood that the Martinist Order, under the name and with the structure it has today, was not founded by Saint-Martin. It would be inconceivable indeed to all who have studied the personality of Saint-Martin that he should have given his own name to an Order. In the course of your reception, a lecture claiming no historical authenticity was read to you. It alluded to the continued existence of an unnamed Initiatic Society, known at different times under different names. Historically, however, there was no MARTINIST ORDER before 1891, date of the foundation of the Order by Dr. Gerard Encausse, known as PAPUS. This person, of whom much more will be said, had received an Initiation under the form of a personal transmission, which had come directly from person to person, from Louis-Claude de Saint-Martin. This, as we have just said, was a purely personal transmission and was not held under the auspices of any actual organization such as ours. Martinez Pasquales had constituted an Order of Elus-Cohen (Elect Priests) was was recruited exclusively from the ranks of persons who were high degree Freemasons. That Order always maintained its Masonic character. Louis-Claude de Saint-Martin became a zealous Elu-Cohen and helped Martinez to direct his Order in the capacity of secretary. But, as time went by, Saint-Martin discovered that the theurgic method did not really suit him. By nature and aspirations, he felt drawn more and more towards a different path ... that of the Inner Way. He was in fact drawn into another Initiatic current which had other immediate aims than those of the Elus-Cohen or of High Masonry. He renounced all Masonic affiliations towards 1790 but stated that he wished to retain his spiritual link with his first school. Saint-Martin then began to spread among a selected few the comprehension he had acquired regarding God, Man and the Universe. To these few disciples, he became known by his nom-de-plume of the "Unknown Philosopher". The school he thus created was not an organized Order such as ours. It was more in the nature of an informal group of friends, having been directly initiated by the Unknown Philosopher himself, without the prerequisite of Masonic affiliation and without distinction of sex.

The Initiation TRANSMITTED by Saint-Martin to his disciples was not simply a ceremony consisting of the giving out of signs, words and grips. It was not even the saying of a consecrating formula with imposition or marks made by a sword or mallet. IT WAS MORE PARTICULARLY THE TRANSMISSION OF A SPIRITUAL INFLUENCE BY A WORD, A BREATH AND THE IMPOSITION OF HANDS SUCH AS THE INITIATOR HAD HIMSELF RECEIVED. *There is here a subtle difference which we hope the Initiates will Understand.*

The Initiation of Saint-Martin was sometimes a very simple ceremony but its essentials and its symbolism are found intact in the xxx xxx xxx in this Order. Saint-Martin repudiated the 3 degree system and his Initiation was transmitted completely in one grade. In its splendid simplicity, it consisted of what our Illustrious Papus has cryptically described as: "a small bequest consisting of two letters and some points" and was accompanied by an appropriate lecture.

When this tradition was organized under the name of the Martinist Order, it was found necessary and expedient to introduce degrees of probation to enable the Initiator to observe, in the works of the Lodge, the progress and worthiness of the neophyte. It is in this way that the Secret Tradition has reached us as it was received by Papus, but it was only since Louis-Claude de Saint-Martin that it was communicated to a wider public by the works of the Unknown Philosopher.

Papus, as we have said, had received the Initiation in direct line from Saint-Martin. One link of this chain of descent was difficult to prove beyond doubt. Papus therefore surrounded himself with other members who had received the Initiation from Saint-Martin through different channels, and thus the first Supreme Council of the Martinist Order was constituted.

The Order flourished and remained united under this Supreme Council until the death of Papus. Then, unfortunately, it lost its unity. One member of the Supreme Council reformed the Order, introduced a few elements of the tradition of the Elus-Cohen and imposed a Masonic prequalification on the members. This was Teder, and his Order became known as the Ordre Martiniste de Lyon. Another member, wishing to preserve the original tradition regarding the free admission of both men and women, and freedom from Masonic prerequisite then created the Order Martiniste et Synarchique. Later on, another member formed the Ordre Martiniste Traditionnel. Then war came again*. The Ordre Martiniste Traditionnel collapsed at the death of its Sovereign Grand Master and a surviving member of the Supreme Council of the O. M. T. endeavoured to form the Ordre Martiniste Rectifié, but without much success. At last the tide turned. The son of Papus, Dr. Philip Encause, renovated the Order founded by his father, and the heads of the remaining Orders, realizing the harm done to Martinism by the divisions of the Order, began working towards its re-unification.

This brief outline of the history of the Martinist Order as such, with its unfortunate divisions, should not detract from its overall value. We accept the principle that each branch of the Order was working in its own way to the common purpose of Martinism. We therefore recognize the validity of all Martinist Orders which have kept intact the Initiatic Tradition. We invite all our Brothers & Sisters to consider as their true Brothers & Sisters, all those who have REGULARLY received that "small bequest of two letters and some points."

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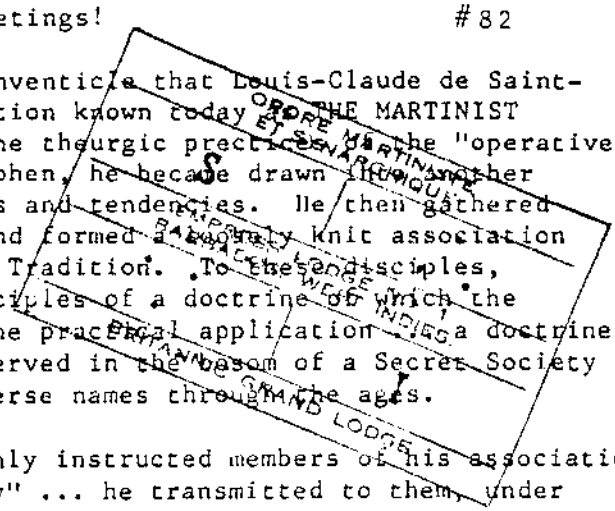
* World War II

My Brothers & Sisters: Greetings! #82

We said at our last Conventicle that Louis-Claude de Saint-Martin did not create the organization known today as THE MARTINIST ORDER but that, after abandoning the theurgic practices of the "operative way" worked in the Order of Elus-Cohen, he became drawn through another spiritual current through his gifts and tendencies. He then gathered around him friends and disciples and formed a closely knit association devoted to the study of the Secret Tradition. To these disciples, Saint-Martin taught the basic principles of a doctrine of which the Elus-Cohen, in their Works, were the practical application ... a doctrine that has always been kept and preserved in the bosom of a Secret Society manifesting in the world under diverse names through the ages.



But Saint-Martin not only instructed members of his association in the principles of the "Inner Way" ... he transmitted to them, under the appearance of a simple ritual ceremony, that mysterious viaticum which is a key even stranger than Solomon's Keys, I refer to: THE Initiation.

"INITIATION! EXTRAORDINARY POWER OF THE DIVINE AFFLATUS WHICH RADIATES FROM THE HANDS, CREATES PRIEST OR ADEPT AND COMMUNICATES THE UNDERSTANDING AND POTENTIAL POSSESSION OF THE SCIENCES! MAGICAL VIRTUE SITUATED ON THE EXTREME BORDERLINE OF THE NATURAL AND THE SUPERNATURAL! MIRACULOUS AND IMPALPABLE AGENT THAT IS GIVEN WITHOUT DIVIDING, THAT PASSES FROM PERSON TO PERSON WITHOUT LOSING ITS POTENCY AND PRESERVES INTACT ITS ACTION WHICH REMAINS INFAILLABLE, BUT WHICH DEVELOPS ITS FULL POWER ONLY IN THE MIND READY TO NURTURE IT! SUBTLE CURRENT OF A VITAL FLUID WHICH ANIMATES THE MEMBER OF THE MYSTICAL BODY!"

Saint-Martin understood the nature of Initiation which, as he said, did not follow the "the laws of corporeal or physical nature." To Willermoz he wrote: "You are right to believe that our progress depends on our personal dispositions, but you are also right to believe that the degree (or grade) ... gives a distinction to the initiate and nothing could be more true than to say that the perfect blending of these two factors has a tangible result which undoubtedly grows with time according to the instructions one receives and the individual efforts one renders."

Louis-Claude de Saint-Martin entrusted to his disciples the Initiation that it might GROW IN HIM WHO WAS WORTHY TO RECEIVE IT AND PURIFY HIM WHO WAS NOT YET THUS PREPARED. In his work The New Man, Saint-Martin writes: "If the power of Initiation does not give visible results, it nevertheless works infallibly as a preventive and prepares the shell of him who remains pure to receive salutary impressions when the spirit deems it advisable."

DISCUSSION

When you were received into the xxx xxx of our Order, you were given a title, symbolized by a signature to reveal your quality as a Martinist Initiate. You were warned however not to consider that title as "a vain sign of pride or of affectation." How then are we to regard a title that proclaims one an "Unknown Superior" ?

This title existed before Saint-Martin ... and was sometimes used in organizations where, it must be said, it was a source of pride, even of vanity. Saint-Martin, who was not much impressed by the noise

made around around this and other high sounding titles, passed it on to us restored to its original and mysterious purity.

The whole of the Martinist Doctrine rests on the premise that Man's first achievement and endeavour along the Path of Reintegration must be directed towards self-knowledge and self-realization.

The first work of the Unknown Philosopher begins with these words:

"IT IS A SAD VISION INDEED THAT WHEN WE START LOOKING AT MAN, WE SEE HIM AT THE SAME TIME TORMENTED BY THE DESIRE TO KNOW, FAILING TO FIND A REASON FOR ANYTHING, BUT DARING NEVERTHELESS TO GIVE A REASON TO EVERYTHING!"

On the long and arduous path of reintegration, Man is faced with having to make a major discovery before he may even hope to start to understand the first thing about himself and Nature, that is, HE MUST ADMIT THAT HE KNOWS NOTHING! It may take Man a very long time to realise this, but until he does so, the knowledge he imagines himself to possess ... will form an insurmountable obstacle to his progress. Man must first see himself naked, ... before he can begin to study his true self. Only then will he understand that he has everything to learn *and that the smallest detail holds an important lesson.* The more Man then learns, the more humble he will become *because he will realise the immensity of his ignorance.*

As long as Man is in the Forest of Errors, he is satisfied with his imagined knowledge. Then one he senses that he has within himself, a superior principle. He will begin to study his mode of thought, his will power, all these "intelligent and genial acts that will always give him a distinction through striking features and exclusive signs" as said Saint-Martin. Then Man will become restless and unhappy in his condition and in him will rise the aspiration to know that superior principle in himself. He will then become in truth ... a MAN OF DESIRE.

DISCUSSION

Now, how is a Martinist Initiate Superior? Simply because, through the works of the preparatory degrees, he has been made to look at himself ... and a Nature ... and, if he was sincere in his search, he has discovered that he had everything to learn. He is thus Superior in HUMILITY. Although he still has everything to learn, the Initiate KNOWS this, ... and he knows that the secret to his progress IS WITHIN HIMSELF.

"MAN IS THE ENIGMA, HE IS ALSO THE KEY TO THAT ENIGMA !"

The Initiate is thus Superior to the Man of the Stream in that he knows the vanity of the exterior intellectual acquisitions. BUT HE IS ALSO UNKNOWN ... BECAUSE TO REVEAL THIS SUPERIORITY AND MAKE IT A SOURCE OF VANITY WOULD BE TO PROVE HIMSELF STILL IN THE FOREST OF ERRORS ... AND THEREFORE NOT TRULY SUPERIOR.

It is only by remaining UNKNOWN in his superiority, that the Initiate establishes this superiority. The title of Unknown Superior is therefore indivisible, because the name "superior" would become meaningless if parted from the adjective "unknown." EVERYTIME the Initiate uses his title of Unknown Superior, he thus proves his humility

by revealing that his superiority is far from perfect. Therefore, my Brothers & Sisters: use this title sparingly. Use the signature when you sign the attendance book and in your correspondence with other Martinists because it then becomes an injunction to humility that is reciprocated. It is an admission that the writer reminds his correspondent that he, the writer, knows he has much to learn!

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Dear Companions: # 83

This is another of those times when I wish I could be speaking to you in person, for the matter is of greatest import.

I wish to say something more about self-knowledge and self-realization, which was broached in the preceding lecture. Kindly study it carefully. THE MARTINIST IS ON THE PATH OF SELF-KNOWLEDGE. Exactly what does this mean? It means it is necessary for you to analyse carefully everything you hear about, observe, believe, read about, are told, and come to know through the many channels that information comes to you.

From the great medley of information that comes your way, you must pull it apart, examine each component, and, using these parts as building blocks, proceed to construct your own model. This model you will undoubtedly modify, change, add to, subtract from and modernize as you go along, until you come closer and closer to the Ultimate. The model you build will be your own, based on your own observations, reasoning and intuition. It will be the result of your own self-realization and self-knowledge ... and it may be different from somebody else's.

This quest for self-knowledge is the complete opposite of the way followed by most others. In the "profane" world, you will find that usually, most people and bound by beliefs and that they have no real knowledge. They subscribe to these beliefs because they have been told such and such is the case ... and they have never bothered to think about them very much. (After all, why should they, is'nt the popular opinion "right"?) Can you see the danger in this? People are often nothing more than pawns in the hands of others who exploit them. There is religious exploitation, political exploitation, commercial exploitation ... there is exploitation among family and friends ... there is exploitation in every department ... and most of it is very subtle. You may easily find a hundred persons who can quote you chapter & verse, page & paragraph, and express somebody else's opinion ... but you can hardly find one who has any knowledge of their own.

This is not the way of the Martinist! The Martinist studies the Book of Nature, the Book of Man, and any valuable source, and analyzes it all. He comes to his own conclusion, is not ashamed of it, and admits it may be subject to revision, in fact he constantly strives for further light and corrects accordingly. The Martinist is not egotistical about his ideas, he is not dogmatic about them, nor does he think that only his ideas, or some particular person's, have any validity.

The Martinist is on the quest for self-knowledge! Please remember this at all times.

The real Martinist is truly an unknown superior ... superior in his humility because he knows he has everything to learn, and he establishes this superiority by allowing his humility to be unknown.

Brothers & Sisters: BE an Unknown Superior!

Sincerely yours in the Work,

Sâr Sacco

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NOTES FOR STUDENTS

The Martinist Doctrine as expressed by Louis-Claude de Saint-Martin.

GOOD AND EVIL

The attainment of light and truth is the object of the INNER WAY ... but it is also the aim of all human research; the first step on the way is therefore to identify the obstacles which hinder us. Saint-Martin observed that both Man and Nature are in a state of disorder, or as he termed it: in extralignment. We are in darkness since we seek for light, we are in delusion since we yearn for reality; but the fact that we desire both shows we were made for both ... and that in our present environment we are far away from the purpose of our being.(1)

Before everything else, then, man must accurately guage his present position; he must understand the precise nature of the disorder that is both about and within him; and he must learn, if possible, how it came about, so that he may escape from it. If light, if truth, if order are good and desirable above all things; and if darkness, falsehood and confusion are evils, we must at the outset, obtain a certain criterion of judgement as to what constitutes good & evil ... and this was the first task to which Saint-Martin applied himself. It is the incessent confusion of these ... the confusion of light and shadow, of harmony and disorder, which man perceives in the universe and in himself, that so often obscures the rays of the true light. (2)

"This universal contrast disquiets him, causing an entanglement in his ideas which it is difficult to unravel. The most signal service which can be rendered him is therefore to convince him that he can become acquainted with the source and origin of the disorder which astonishes him; it is, above all, to dissuade him from concluding, on account of it, anything opposed to that truth which he confesses, which he cannot dispense with, and cannot cease to love."(3)

Before we consider the explanation of the disorder, let us observe saint-Martin's definition of good & evil: "Good is for every being the fulfilment of his proper law, and evil is that which is opposed thereto."4 There is no doubt that man was formed to enjoy the light and and to possess the truth and we have here an unfailing criterion for distinguishing the evil from the good: *evil is all that which hinders us from the attainment of light and truth.* "Since all beings have but a single law, for all derive from a first law which is one in like manner, good, as the fulfilment of this law, must be one also, single and exclusively true, though it embraces the infinity of existence. On the contrary ... evil can have no correspondence with this law of being because it is at war with the same; it cannot, therefore, be comprised in unity since it tends to degrade it by seeking to form a rival unity. In a word it is false, since it cannot exist alone;" (that is to say it is a derangement, and a derangement supposes an order which preceded it) "and since, despite itself, the true law of beings co-exists with it, which law it can never destroy, though it can disturb it and retard its fulfilment."(5)

In accordance with the practical nature of Saint-Martin's doctrine, he does not long delay over the question of its metaphysical aspect, but hastens to account for the existence of evil* in the universe and man, according to the doctrine of the duality of principles ... which we will study shortly.

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1 Of Errors and of Truth, Part I. pp. 38-40

2 Ibid., p. 16

3 Ibid., p. 17

4 Ibid., p. 20

5 Ibid., pp. 20-21

*"The proportion of evil to good here below is numerically as 9 to 1; in intensity as 0 to 1; and in duration as 7 to 1." Tableau Naturel, Part I. p. 36.

Dear Companions: # 84

In keeping with our principle of presenting a wide variety of material in the Libers, we give you a section from the book "Sâr Hieronymus and the FUDOSI" by Serge Caillet. This book is now out of print and was published in French. The information, we know, will be welcomed by many members.

I

FROM VISCOUNT DE LAPASSE TO THE ROSE+CROIX OF TOULOUSE

In considering the European, or Universal Rose+Croix, a certain Rose+Croix, or one than considered itself as such ... which flourished first in France and then in Belgium and finally in neighbouring countries across the Atlantic during the first decades of this century ... and whose structure and philosophy we shall try to define further on, the name of "Sâr Hieronymus" must immediately be remembered. I had heard this pseudonym, shall I say hieronym? as that of a great initiate at the beginning of my 18th year, when I made my entry into initiation in a certain contemporary esoteric milieu of a Rosicrucian (or neo-Rosicrucian) nature, which I frequented from then on. Usually he was known by the initiatic title of "Imperator", a classical title; "Imperator of the Rose+Croix for Europe" to be exact. But that was most often all that anyone could tell me, not at all because the life and work of this occultist had to remain a secret, but simply because the people I spoke to knew almost nothing about this mysterious "Hieronymus", sometimes not even his true identity. Hieronymus was indeed mysterious, and remains so today, now that he has departed from this world. His secular name was Emile Dantine (1884-1969) where civil status was concerned, even though he usually spelt his patronym "Dantinne" (with an additional 'n') for a reason I was never able to discover.

But, before moving on to Emile Dantinne-Hieronymus, a certain universal Rose+Croix and the FUDOSI (Universal Federation of Orders and Initiatic Societies) which are the subject of this work, the question of another Rose+Croix, known as that of Toulouse, thought to be the predecessor of the former, must be considered.

Some people, whose sources are unclear, occasionally spoke of the constitution of a certain Rose+Croix order in Toulouse around 1850, by Viscount Louis Charles Eduard de Lapasse (1792-1867). It has been established that, already during his lifetime, he was thought to be an initiated Rosicrucian, even a "Rose+Croix", and that in Toulouse he practised spagyric medicine (which accounts for the phenomena of life and health through chemical theories - Translator's note).

In this Rose=Croix of Toulose, of which he was considered to be the organizer, and from which Josephin Peladan was later to draw his inspiration, must be seen the origin of the Rosicrucian movement mentioned earlier, a descendant of Peladan's Rose+Croix, which flourished in Belgium and its surroundings under the aegis of Sar Hieronymus and which spread from there to adjoining countries. Spencer Lewis

(1883-1939), who, in the year 1915, formed the Rosicrucian order of AMORC in the United States, also claimed affiliation to the Rose+Croix in Toulouse (was it the same Rose+Croix)? Now, Lewis worked closely with Dantinne in the FUDOSI during the thirties.

Thus everything began through this mysterious Rose+Croix Order and the enigmatic Viscount de Lapasse, presumed to have been its founder. This first chapter will therefore be devoted to them.

THE NOBLE LAPASSE FAMILY

The noble Lapasse family, of Spanish origin, became famous in more ways than one in the service of the Counts of Foix, since the last decade of the XI century, mainly in a military capacity. In his "Eulogy to the Viscount de Lapasse", delivered to the Academie des jeux floraux in 1869, Count Fernand, whose information on the secular life of the Viscount and his family appears reliable, although incomplete at times, but in any event indispensable, summarized the history of the Lapasse family as follows:

"The Lapasse family was one of the best in our regions. The renown it acquired in our southern provinces, and particularly in the court of the Counts of Foix, was eminently chivalrous. The Lapasse family, originally from Spain, had, since the year 1090, been vassals and companions to this noble Foix family, whose valour has left so many memories in our regions, and whose Court, during the Middle Ages, together with those of the Counts of Toulouse and the Viscounts of Bearn, constituted the center of all political and social movement in our South during the Middle Ages. The crusades, the War of Albigeois and the occupation of the Guienne by the English, these three aspects of our local life in the Middle Ages, as well as the war-like descents into Italy and Spain, always showed the Lapasse family in the forefront, defending the interest of their sovereign by the sword on the battle fields or with words in the councils. They were to be seen at the battles of Ravenne, Pavie, Cerisoles. They were sometimes in Aragon or Tunis, in the Holy Land or in Flanders, and everywhere they remained faithful to an unchanging tradition, and they lived and died in the service of the Foix family. And later, when the country regained the crown and when, through successive inheritances, Foix, Bearn and Navarre were incorporated into the French unity, the Lapasse family remained in their mother country and the various branches of their family showed a remarkable attachment to the province which had been their cradle."

LOUIS CHARLES EDOUARD DE LAPASSE

Louis Charles Edouard de Lapasse was born in Toulouse on 2 January 1792 of the Viscount de Lapasse and his wife, the Viscountess, nee de Cardillac. For the noble Lapasse family, times were hard, but the couple and their child were able, in spite of everything, to escape the revolutionary committee's research on the black list, on which they were high up, by hiding in the suburb of Toulouse.

After an education in which his mother played an important part, in better times, the young Edouard pursued his secondary school studies

at the Bordeaux Lycee, then he entered Law School in Toulouse. He left, probably in 1812 or 1813, with or without a diploma, I am not sure.

(There is a section missing here from the original - Translator)

Marshall Soult in the suburbs of Toulouse. His military enthusiasm was short-lived, undoubtedly the time, Resseguier would say, of a "moment of youthful effervescence when he was unaware of his true aptitudes". Perhaps also in order to be included in the chivalrous lineage of his ancestors. In any case, he very quickly left the King's Household Cavalry, aiming at a diplomatic career.

From then on, he gave himself over to the muses, as they say, and, throughout his life, he never ceased dedicating himself to literature and poetry amongst other activities, which were numerous as we shall see. Here is a critical statement from that time made by Resseguier, his colleague at the Academie des jeux floraux:

"I find amongst the numerous papers he has left, carefully kept, copied in an orderly manner and attached with a slightly faded blue ribbon, note books of poetry which prove to us the value the author attached to his compositions. However, in basis and in form, these poems are also faded. They have a flavour contemporary to the years preceding the renovation of literature under the Restoration".

Possibly from 1815, or in 1816 at the latest, Louis Charles Edouard was introduced by his mother to the Marquis d'Osmond, Ambassador to King Louis XVIII in London, who was a relative. There, he worked at the Embassy and thus gained full entry into the small diplomatic world of the Restoration. It appears that he very quickly made his mark as he went to the Congress of Aix-la-Chapelle in 1818 in the company of the Duke of Richelieu, the King's Prime Minister. Then he became charge d'affaires in Hannover, where he represented France. It was there, but I do not know when, that he married Mlle de Lagarde, "rich heiress of a deservedly esteemed family". Then, the post of Ambassador in Berne having become vacant, he was sent there. Resseguire said:

"His home soon became the refuge and center for Swiss society, for to him diplomacy was not only the assiduous study of international affairs and the protection of interests in question, but it was also the daily promotion of the French influence, which he practiced with the help of the charm of social life. His drawing room was used as much as his office, and, in the evening, he liked to continue the works of the morning with brilliant conversations or elegant meetings which he constantly instigated."

Two years after his arrival in Berne, the first tragedy occured: his young wife died while giving birth to their first child. It was a girl, Marie, who lived, and on whom I believe he bestowed all his affection. Deeply affected by the sudden departure of his wife, he received permission to leave Berne. He was called to Naples, where he gradually regained his interest in life. There, he was introduced to archaeology, for which he soon developed a passion, and above all to medicine, let us say a kind on medicine based on spagyrie. (See my earlier note - Translator).

It was in Naples in 1830 that the July revolution took him by surprise. Immediately, Louis-Phillipe, at the Tuileries, called him so that he could give his account of his mission in the service of Louis XVIII. As a result of this meeting with the King, the Viscount, at the age of 38, ended his already full diplomatic career and went in pursuit of the defence of the royalist legitimist cause. Resseguier mentioned his close work with the Renovateur and La Quotidienne and the fact that, in Paris, where he lived from then on, he frequented the drawing room of Mme the Countesse of Boigne.

VISCOUNT DE LAPASSE, SPAGYRIST

In Naples, once more according to Resseguier, the Viscount went into medicine for the first time. Here once again is his account. It is fundamental:

"The School of Salerne, having lost its splendour, was for him a permitted school. He was seen seeking famous practitioners, isolating himself, and sometimes meeting in monasteries. Asking in the dusty libraries of the Abbeys of LaCava, Mont Cassin and Montreal for the treasures contained in their charters; and, if it is to be believed, it was in these monasteries that he collected his valuable and secret medical information which was later to form the basis of the health system he created."

I believe this quest took place around 1825, at least it was before the year 1830, when Lapasse was forced to leave Naples. At the same time, no doubt, he stayed in Sicily, in or near Palermes. There, according to Simon Brugal (pseudonym of Firmin Boissin), who seems to have obtained his information from Lapasse himself, and whose company he used to keep, the Viscount met a certain Prince Balbiani. Here is the description Brugal gave of him, which could only have come from Lapasse himself:

"... an amiable, educated old man who received strangers with charming grace. This octogenarian was a companion of the famous Joseph Balsamo, better known by the name of Cagliostro, in spite of the novel dedicated to him, using his real name, by our novelist, Alexandre Dumas.

"Prince Balbiani developed a friendship towards the Viscount de Lapasse. He enjoyed conversing with him about hermeticism and he encouraged his project to get to the bottom of its mysteries. He did more: he guided the first steps of the young adept through the labyrinth of manuscripts and books on alchemy and the Qabalah, of which he had plenty. In Italy, this prince was considered to be a Rose+Croix ..."

Brugal adds that Prince Balbiani, or the so-called Prince, always carried with him a rock crystal flacon containing a mysterious transparent liquid which had been given to him by an old hermit from near Palerme. Here we are right in the spagyric tradition. Again according to Brugal, Prince Balbiani was Viscount Lapasse's initiator. But I do not know exactly to what initiation he is referring. And I do not know in what sense of the word "initiate". This whole question

of Prince Balbiani is also a mystery, as it is certain that Lapasse never made much of this "initiation" outside the friendly and fraternal circle which we believe the Toulouse Rose+Croix to have been. Finally, according to Brugal, the Viscount returned to Italy, probably in 1830, with a letter of recommendation to the Count of Ourches, owner in Paris of a very beautiful library of occult sciences. He apparently let the Viscount go there whenever he wished to.

Prince Balbiani is unknown amongst the nobility of Italy, but should this title be interpreted in the way in which it is usually used? More than one initiate has adopted a title of nobility, which has for him and his peers a completely different meaning, without having been authorized to do so in accordance with the customs of the nobility. One example, the "Count" St. Germain or the "Count" Cagliostro, whom Prince Balbiani used to frequent. Let us note also that the title of Prince is indeed used in Freemasonry to designate the degree of several orders. Thus, the 18th degree of the Ancient and Accepted Scottish Order is designated Rose-Croix Sovereign Prince. But it is also true that, according to Brugal, Prince Balbiani denied to Lapasse that he belonged to the Freemasons. He even protested against the frequent confusion between the Masonic Rose-Croix title and the meaning of this term otherwise. Brugal attributes the following words to Prince Balbiani: "Popular belief is incorrect. True Rose+Croix are not to be found in Masonic associations."

Lapasse's meeting with Prince Balbiani should be looked at with caution. Let us note that Count de Resseguier was not aware of it; at least he made no mention of it anywhere. But I do not, however, believe that there is any reason to be surprised about this, since the Viscount's occultism escaped him; even though he knew him and kept his company I doubt whether he would have confided in him about his hermetic preoccupations. Nevertheless, Resseguier mentions a second stay in Sicily by Louis Charles Edouard in about 1840 for a new campaign of medical research, where, he stated, he left sick and returned healed!

What about this Prince Balbiani? A mythical person or a real one? Anybody who, with the amount of evidence available, tries to resolve this would be foolhardy. It is impossible to refute the theory of myth, pure and simple. But it is also impossible to refute the theory of a real person under the veil of an initiatic title added to a pseudonym.

According to Resseguier, the Viscount stayed in Paris after his return from Italy in 1830 until about 1842, the time of his return to Toulouse. According to Brugal, the date of this return should be delayed by 10 years and, still according to the same person, Louis Charles Edouard, in Paris, registered for a while as a free student in the faculty of medicine at the age of 60, in about 1852. He did not return to Toulouse until after that. In the case in point, I am inclined to favour Resseguier, who states that around 1842, when he returned to the South, the Viscount fell ill, and he adds that the sick man brought out the doctor in him:

"He read everything of note that modern medical science has published and was able, if not to support an official thesis, at least to make a free attempt, upon which, when it was published, the best practitioners of the Faculty of Montpellier bestowed the most encouraging praise." The "thesis" that Resseguier mentions certainly corresponds to the following work, published in the year 1845 and certainly entitled "Considerations on the human life span and ways to prolong it", a copy of which is kept in the National Library. It is a of 200 pages which is dry to read, and which I will not elaborate upon.

After another stay in Sicily, which I mentioned earlier, according to Resseguier, Louis Charles Edourd opened a doctor's office in Toulouse where he practiced his medicine, usually free of charge. Resseguier again:

"... for, more fortunately than many recognized doctors, M. de Lapasse had patients. Some were charming young ladies whom he kept under the influence of his mysterious doctrines, and who brought to him for healing their distressing migraines, gastritis and neuralgia. No doubt, after feeling their pulse in true doctor's fashion, and helping himself to an extra pinch from his gold tobacco container, he seriously prescribed going to balls, the theatre or sweets. Others were poor forsaken people to whom he was not satisfied merely to give hope, but whom he would always support with abundant alms. I will leave you to imagine the sweet and precious fees that M. de Lapasse must have collected in this way!" For his part, Brugal reports the words of the people of Toulouse: "he is a skilful person who heals for nothing" and compares him to his "departed friend" from Nice, Dr Adrien Peladan. In fact, this comparison is not without interest, for Adrien Peladan was said to be affiliated to the Rose+Croix of Toulouse, according to his brother, Josephin, whom we will come back to later. (It is therefore possible that the two men knew each other and kept each other's company.)

In addition to the work I mentioned earlier, emphasizing that it could have been his unofficial medical thesis, Lapasse published, in 1860, an "Essay on the preservation of human life", then, in 1861, "Health practices for longevity, curing of migraines, stomach aches, painful nerves and dizziness". He took part in research done by the archeological society of the Midi of France and joined the Argricultural Society of the Haute-Garonne. In 1865, he was elected to the Conseil Municipal of Toulouse, where he spent a little time. At the end of 1866 or the beginning of 1867, a final tribute was paid to him by his admission to the Academie des jeux floraux of Toulouse, where he expressed his thanks at the meeting of 12th May 1867. As you will remember, the Viscount had lost his wife at the birth of their only child, Marie, who lived and married the Marquis de le Bourdonnay. Too soon, alas, Marie departed from this world; her father never recovered from this loss. I imagine that he then became even closer to his aged mother, whom he loved to live near and upon whom he showered much affectionate care and attention. For example, he never failed, Brugal reports, to serve her seven drops of his gold-based elixir "stomatico-nervin". When, in her turn, she departed from this world, her son, stricken yet again,

went to rest with his cousin, M. de Montesquiou, "It was there", explains Resseguier, "that within a few days he was afflicted by a cruel sickness, and died a kind-hearted man, a Christian, with courage and in faith."

THE TOULOUSE ROSE+CROIX

Did Louis Charles Edouard de Lapasse form in about 1850 a Rose+Croix order, meaning a rosicrucian, or so-called rosicrucian society in Toulouse, such as have been appearing periodically for three centuries? In spite of the rumour which was spread here and there, I do not know. For my part, I have never found the slightest convincing piece of evidence on the subject. Nothing in the Municipal Library of Toulouse, as far as it was possible to verify, seemed to relate to our subject. As for the famous Lapasse documents, which were supposed to have found their way into the National Library, and on which I had based my hopes, Monsieur Pierre Jeanin, the Librarian, and I searched for them in vain.

Concerning the Rose+Croix of Toulouse, the most important point comes from Joesphin Peladan, who accounted for his Rosicrucian lineage in this way:

"Through my brother, Dr Adrian Peladin, who, with Simon Brugal, was in the last branch of the so-called Toulouse Rose+Croix, as were the Aroux, the d'Orients and the Viscounts de Lapasse, I am from the Rosenkreutz." The Peladan collection of the Arsenal Library in Paris contains a "Commemoration to Firmin Boissin (Simon Brugal), Rose+Croix commander of the Temple, Prior of Toulouse and most senior member to the council of 14, who died in the arms of the Church", signed S.P. (Sâr Peladan). Here it is repeated in its entirety:

"To members of our Order and to all intellectuals, it is with great sorrow that we announce the passing away in God of our Commander and Prior of Toulouse, FIRMIN BOISSIN. In him, we have lost our most senior member: he was knighted as a Rose-Crucian of the last branch of the Traditional Order, that of Toulouse.

"In 1858, he received as a Rose+Cross brother Dr Adiren Peladin, and on the death of the illumined doctor, legitimately became Grand Master of this past order, which we brought back into being.

"Firmin Boissin wrote a wonderful novel on the Revolution in the Ardeche: 'Jan de la Lune', a learned study; 'Le Camp de Jales', some biographical critiques: 'Les excentriques disparus' (Departed eccentrics). For a long time, out of necessity, he edited 'Le Messenger de Toulouse'. We commend him to your prayers, to your reading and to your memory. Amen."

The two quotations we have just made indicate the existence of a chain of initiates, which would appear to date back to Christian Rosenkreutz. The last links of this chain were Firmin Boissin-Brugal, then Adrien Peladan, junior, who, in his turn, transmitted this affiliation to his brother, Josephin. We have seen elsewhere that Brugal

himself declared the existence of a rosicrucian lineage of which Lapasse was a member, and which originated from the enigmatical and possibly mythical Prince Balbiani, said to have been a disciple of Cagliostro. With reservations on the Rosicrucian character of this chain and on its true source, it remains possible that Lapasse instituted in Toulouse a circle of hermeticists claiming to be Rose+Croix. If this was indeed the case, this circle could not have had more than 20 members. For all that, there is nothing which allows us to be absolutely certain of this.

Peladan himself maintained that the Rose+Croix of Toulouse was no longer in existence, that he reactivated it and that it only survived through its Ordre de la Rose+Croix de Temple et du Graal, formed in 1890. Peladan's Order, although very small numerically, provoked much interest in Paris (this will be seen in the next chapter) through the salons of the Rose+Croix organized under its auspices.

As for the Rose+Croix in Toulouse (in case it did exist and whatever its structures and forms), is it possible that it survived independantly of Peladan? This question would establish the validity of one of the filiations of the Rosicrucian Order AMORC in Chapter IV of this work, where Spencer Lewis' stay in France, in particular in Toulouse, during the Summer of 1909, will be analysed.

But, for now, we will make way for Dantinne-Hieronymous, who will be featured throughout the following chapter.

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(We will present Chapter II in the next Liber.)

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Private & Confidential

Dear Companions: #85(S)

This is a continuation of lecture #77(S) where we learned the purpose of rhythmic breathing: it clears the mind,
induces calmness,
strengthens the will.

We have also learned the particular qualities associated with left and right nostril flow. PLEASE RE-READ LECTURE # 77(S).

Let us now waste no time and get immediately into the practical aspects of this information.

THE LAW OF ATTRACTION AND REPULSION

Axiom (1) *"Want a thing obviously and consciously and you won't get it!"*

Axiom (2) *"Want something impersonally and subconsciously, work for it, direct your efforts towards it, YET KEEP THE IDEA OF THE RESULT OUT OF YOUR CONSCIOUS MIND ... you will obtain success!!!"*

Let us use an analogy: if John writes a letter to Mary, Mary will not get it unless John gives it to the post office ...

As long as John 'holds on' to the letter it can't be delivered. The principle is: Visualize and charge the mental image as you have been taught to do ... then release it, forget it, dismiss it from your mind. A little later on you repeat the procedure ... visualize/energize ... release/forget. Remember the analogy with the letter ... unless it is given to the post office it can't be delivered.

(PAUSE AND RE-CAP. QUESTIONS/COMMENTS)

Now hear this: Each of us is somewhat dependent upon the impressions we create upon other people. Yet, so often, we overdo things. Let the other person concerned realise that we are too anxious and trying to please. Immediately we arouse hostility in those whom we are trying to impress. (Axiom (1) of the Law of Attraction and Repulsion.)

Therefore, if one enters an office ... cool, detached, yet *pleasant and receptive*, one will NOT ANTAGONISE the other individual subconsciously.

Enter the same office, filled with apprehension, tense and determined to do well ... you WILL arouse subconscious hostility.

Therefore, before an important interview, go quietly aside, sit down if possible, practise controlled breathing, alternately through each nostril. Focus your mind on any object in the room.

When you feel confident and ready ... GO AHEAD.

Train yourself to partially relax, by unflexing the muscles, and breathing evenly.

You can learn to do this anywhere ... flying, driving, in a bus, in waiting-rooms, even sitting down at a typewriter or in a dentist's chair.

Then, before meeting your new contact, take some full, deep breaths, and you will be amazed at the new strength and confidence flooding through you.

Just because you are NOT TRYING to do or say the right thing, your SUBCONSCIOUS MIND WILL TAKE CONTROL, COOLY GUIDE YOU THROUGH ... and you WILL DO, automatically, just what you should! Many modern courses of psychological training teach these very things ... the esoteric science teaches them too ... but from the angle that one's Subconscious Mind is part of the Universal Mind and can link itself with that Universal Power to obtain fresh, greater strength for an emergency.

SOLVING OF PROBLEMS

I will now give you a real "secret", a sure way of finding answers to problems, a method that really works:

The time is just before retiring for the night. Take any serious personal problem. Sit down quietly and relax. Breathe evenly ... rhythmically. Note all the things that are wrong. Write them down on a piece of paper if you wish ... also all the possible actions you could take. Think carefully about the entire problem.

Then ... WITHOUT WORRYING OR THINKING OF THE OUTCOME AT ALL ... will your subconscious mind to show you the best solution.

PUT THE WHOLE MATTER OUT OF YOUR CONSCIOUS MIND. Get up, take a short walk, or take up any distracting recreation ... drink a glass of water ... look out of the window, or whatever ... anything to divert the conscious mind.

GO TO SLEEP. "Sleep on it" as the saying goes.

Next morning, THINK OF THE PROBLEM IMMEDIATELY YOU AWAKE ... a solution WILL APPEAR!!!

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We will carry on with this special series identified by the letter (S) after the lecture number ...

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KNOWLEDGE IS POWER ... ... USE IT !

HEPTAD

OVER THE HILL TO HEAVEN

One of the self-evident things of life is that wherever we go, we find that hills loom up before us. We find them in a geographical sense, and in a sense of meeting life we find the "hills" of obstacles and difficulties. There is no such thing as a road of life that does not occasionally have its hills, and sometimes great mountains. But the important thing (and this is the thing that I believe Jesus so exemplified) is that although you find mountains before you, you have the power to rise above them. As He might say, "Go over the hill to heaven -- to overcoming, to freedom."

Paul tells us: "There hath no temptation taken you but such as is common to man. But God is faithful; He will not suffer you to be tempted above what you are able, but will, with the temptation, also make a way of escape, that you may be able to bear it." This has always been one of my favorite Bible verses because I think that it points to the truth of the unlimited potential of man. No matter what challenges or hazards life may present, there is that within every person -- within you and within me -- that is equal to them. No matter what hills or mountains loom before us, we can go over the hill to heaven and find fulfillment. The quotation above is often misapplied because of the word "temptation." The word "temptation" as used here actually refers to problems or challenges. "Trial" is perhaps a better word, and we might state it this way: "There hath no trial beset you but such as is common to man...God will not suffer you to be tried or tempted or tested beyond your ability, but will, with the trial, also provide a way of escape, so that you can be able to bear it, so that you can rise above the mountain and find new accomplishment."

A businessman tells of when he was playing guard on the football team in college and the coach needed more power from his players. So the coach took him to a room off the locker room and said: "You have not been living up to your potential. Don't you believe in yourself? I want you to stand tall, and I'm going to tell you something: You've got it in you to be the greatest guard that this college has ever had. Now get out on that field and be what you can be; be what God means you to be." This man says that he realized the coach may well have told this to every other person on the squad, but it did its work. He ran out on that field running tall, and he actually became the kind of guard that his coach said he should be. He says that today, when he gets his business associates together, he tells them: "Think tall, act tall, pray tall, believe tall, and walk tall. Then, when problems come, you stand towering above them and you simply step over them to your desired end."

Washington Irving once wrote: "Little minds are tamed and subdued by misfortune; great minds rise over it." We need to continually refire ourselves with enthusiasm and with faith, and with the determination and the will to go forward over the seeming mountains to the heaven of overcoming. It is easy to go forward when there are no obstructions, of course, but it takes character to refuse to accept the mountains and the rough places as roadblocks.

I love the thought of Tagore, the great Indian poet, who said: "I thought that my voyage had come to its end, that the path before me was closed, that provisions were exhausted, and that the time had come to take shelter in a silent obscurity. But I find that thy will knows no end in me; and when old words die out on my tongue, new melodies break forth from my heart; and where old tracks are lost, new country is revealed with its wonders."

Health problems are often mountainous obstacles to happy and normal living. How often we are blocked by some tragic physical crisis, and how many persons bow down in despair. I remember reading, some years ago, a magazine article about Senator Clinton Anderson of New Mexico, where he tells of the lowest moment of his life. At age twenty-one, he had just launched a promising career on a newspaper and he was eagerly anticipating getting married. Then all of his hopes were shattered when it was discovered that he had tuberculosis. He was sent to New Mexico where he was confined to

a bed in a sanatorium. He had nothing to look forward to, and it seemed that life was at an end for him. The doctor finally wired his father to come within five days if he wanted to see his son alive. Anderson said that he seriously contemplated taking his own life, when suddenly he noticed somebody standing beside his bed. It was an old TB patient named Joe Mars. The words Joe Mars spoke saved young Anderson's life: "Remember that what you've got will never kill you if you keep it in your chest. But if you let it get up here," he said, tapping his temple, "it's fatal. Worrying kills more patients than TB itself ever did." Well, Anderson's heart leaped. He determined to keep the thoughts of illness out of his mind, so he began writing poems and stories, and later worked on the hospital newspaper. And to each patient he passed along old Joe Mars' warning against letting a physical ailment become a mental ailment. As most of us know, Clinton Anderson not only had a complete recovery but he went on to live a happy and successful life. He became a United States Senator, and one of the very best, all because Joe Mars taught him to keep his physical ailment where it belonged: in the flesh, but not in the mind.

There is never a physical condition that is superior to the life force within you. It is only when we let ourselves bow down and worship the physical mountain that it seems to have power over us. I love that statement of Jesus: "I will say to the mountain, 'Be thou removed and cast into the midst of the sea'; and it shall be done." In a figurative sense we can always do this, if we believe that we have the power within us to go over the hill to heaven.

Channing Pollack tells of seeing a man that he will never forget. Pollack was lecturing at Brigham Young University, and after the lecture a man came up to him and said something about the talk. He turned to shake the man's hand and he found that he had no hands. He looked up to meet his eyes and found he had no eyes. The next morning, that man called Pollack on the telephone and invited him to drive with him to a scenic canyon nearby. Pollack wrote of this occasion: "The idea of seeing a canyon with a man who couldn't see intrigued me, but perhaps no one has ever seen that canyon as clearly and as appreciatively as my blind companion. He kept pointing this way and that; 'Look at that crag!' he would exclaim. I asked him, 'How long since you really saw this valley last?' He answered, 'More than thirty years, but I know every rock and tree. When I am depressed I always come here to look at them. I can't tell you what these mountains mean to me.'"

This man had been blinded and crippled in a mine explosion when he was twenty-one, but he then went on to earn money to pay for his education. After that, he gave thousands of lectures and crossed the continent unaccompanied fifty-five times. Since he couldn't read Braille, he memorized over forty-thousand words of classical literature so that he could repeat them to himself when he wanted to "read." He kept house alone in a lovely cottage, doing cooking with a wooden hand that he had made, and he went fishing, using another kind of artificial hand. Pollack described him as one of the busiest, happiest, friendliest persons that he had ever met. Certainly, this man went over the hill to heaven.

So, may we recapitulate with Paul's statement: "There hath no temptation taken you (there is no test or challenge that can come to you) but such as is common to man. But God is faithful (God is stable dynamic law, the support that is ever within you) He will not suffer you to be tempted above what you are able (He will not allow you to be tested or tried or challenged beyond your ability), but will, with the temptation (the test, the challenge, the difficulty), also make a way of escape, that you will be able to bear it."

Yes, what he says is: You have the power to go over the hill, over the mountain to a new experience, a new fulfillment. The power is in you and that is the promise. And the next step, of course, is to use it, to stir up the gift of God within you. Believe today that you have the power to rise above your challenges and begin right now to act as if you do. And you'll begin to find a whole new demonstration of good in your life.

THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

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PLANE III

LIBER 24

GRADE: *COMPANION*

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

CONTINUING THE ADDRESS BY SAR ASUNTA TO THE BRETHREN OF LODGE BENEVOLENCE ... BEING AN EXPOSE OF LCSM's BOOK: OF ERROR AND OF TRUTH.

This was the most skilful and dangerous trick which could have prevented man's progress. When confronted by a choice of two ways, he could work out the right one to choose, but if someone comes and tells him that both roads go the same way and are equally good, the position of the traveller becomes more confusing and embarassing than if he had taken advice from himself. This is the present position of man in the face of what he has been taught to believe, that the only laws that exist are those of his senses, and that they are his only guide. How is it that man could not put himself on guard in the face of these dangerous masters?

The principle of evil has taken advantage of this situation and has thrown man into this horrible state of uncertainty. But man's nature contains the means of discovering the strategy of his enemy and it will eventually lead him naturally to the truth. This power is not contained in the senses, but within man himself are the seeds of light and truth.

Man is different from other Beings, some of which are only intelligent; others are just sensory. Only man is both at the same time. Man was an intelligent being, but he also had an envelope ... the impenetrable armour in the allegory.

Since his fall, man's envelope has been destructible, and his actions, based on his senses, destroy each other. But man has not lost his intelligence. So he is at one and the same time great and small, mortal and immortal, still intellectually free ... yet tied in the physical by laws which are independant of his will. Man does not merely satisfy his physical senses. He has the ability to refuse food, even when hungry, for some other reason. Thus, man has a dual nature. His body tries to live and continue to exist, yet man can let it suffer, become exhausted ... and die.

LCSM goes on to talk about the realms of Beings.

Animals are trained through their senses ... punishment and reward; plants also have an inborn active principle which causes them to grow, bear fruit and reproduce, but they do not show signs of pain and desire like animals.

Unlike animals, Man is only temporarily linked to the Principle of the senses. LCSM goes into this discussion of the realms to help man to believe in his true nature. Man's science has no 100% sure way of classifying the 3 realms.

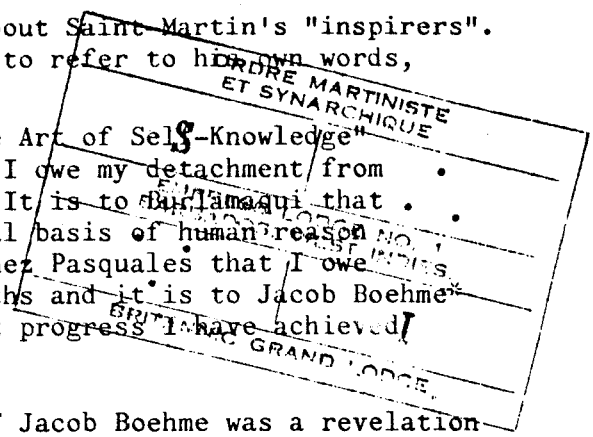
Animals have one Principle, and they do not need to belong to the earth to bring it to realization. They are sustained by the warmth of the female of their species or by the heat of the sun or any other source of heat.

(continued on page 15.)

My Brothers & Sisters: Greetings! #86

Private & Confidential

Many things have been said about Saint-Martin's "inspirers". We feel it would be best in this respect to refer to his own words, in his book "Portrait" where he wrote:



> "It is to Abbadie's work 'The Art of Self-Knowledge" (L'Art de se Connaitre) that I owe my detachment from the things of this world ... It is to Du Lamaqui that I owe my taste for the natural basis of human reason and justice. It is to Martinez Pasquales that I owe my admission to superior truths and it is to Jacob Boehme* that I owe the most important progress I have achieved in these truths."

The discovery of the works of Jacob Boehme was a revelation to Saint-Martin. He found therein the final key to the "INNER WAY." He then follows the path he had sensed but of which he had only reached the threshold. He now walks towards Unity along the road of the Heart and of the Spirit. HE NOW UNDERSTANDS THE REAL MEANING OF THE COHEN TRADITIONS. Combining his natural gifts with the teachings of Pasquales and those of Boehme ... Saint-Martin creates "Martinism".

What then is Martinism?

Martinism is, before everything else: a way of life. Its active principles, however, are related to a certain mode of thought. In the first place ... the primary principle of intelligence and of moral sense must be respected. Our existence and all our activities are controlled by essential and ineluctable TRUTHS that books can only confirm. In whatever sphere Man is moving, his behaviour results from deep, intellectual convictions that should really be called *philosophical convictions.* It is only because he knows whence he comes and where he goes ... that Man is able to orient his actions and give them a meaning. The solution to the vital problem of human destiny contains also the answers to all questions that face Man. To follow the logical character of these deductions it is essential first to know on what they are based.

What were to Saint-Martin those primitive truths? ... and how does one acquire them? We quoted last week the first words of the first work Saint-Martin wrote. Let us repeat them:

> "IT IS A SAD VISION INDEED THAT, WHEN WE START LOOKING AT MAN, WE SEE HIM AT THE SAME TIME TORMENTED BY THE DESIRE TO KNOW, FAILING TO FIND A REASON TO ANYTHING ... BUT DARING NEVERTHELESS TO GIVE A REASON TO EVERYTHING."

This is the starting point of Saint-Martin's doctrine.

Man is the sum total of all problems. He himself is a problem ... the enigma of enigmas. The question Man asks, indeed the question that his very nature presents, must be resolved. How useless would be a theory which would not have for its first object "Man's general welfare." !

This welfare can only result from the answer to the human question. The existence of this interrogation will be the first thing Man is sure of. Indeed, a first realization imposes itself: Man's condition. This condition, furthermore, is characterized by a feeling of insecurity ... of imperfection. The fact that Man may be ignorant of something, or be mistaken ... *constitutes the initial mystery which causes, logically, the obscurity of the world.*

From looking at Man's status, one reaches, inevitably, some conclusions of the "origin and destiny of Man." It is however, through the study of Man alone, by getting deeper into the problem and by reflecting repeatedly on the terms of that problem ... that one may reach a solution. This is Saint-Martin's method: one must "explain things through Man ... and not Man through things." !

In his "Tableau Naturel", Saint-Martin wrote:

> "He who knows himself will be able to know the universe and other beings. But the knowledge of self will be found only in self. It is in Man's mind that we must look for the Laws that have presided at his origin."

Man, who is the enigma, is therefore also the key to that enigma.

- - - - - DISCUSSION - - - - -

Although that last phrase can be misinterpreted in terms of intellectual casuistry, there is no question however of following a method of self-study in order to establish the superiority of the intellectual faculty, or even demonstrate the existence of that faculty. Faced with his condition (which is also his enigma) Man is naturally led to study himself. *His normal reaction must be to look within himself ... because THAT IS WHERE THE PROBLEM IS.* It is therefore "unfortunate" for Man to need proofs that are external or "foreign" to himself in order "to know himself and believe in his true nature, because in his own nature lie testimonies far more convincing than those he could find by observing material objects." (Please re-read this paragraph and study it carefully.)

Only after recognizing himself for what he really is, will Man, convinced of his divinity and of his central position, take himself as the yardstick with which to measure, or at least to explain ... external things. To state that from Man's true nature must come "knowledge of the Laws of Nature and of other beings" *is not a supposition ... IT IS A CERTAINTY, THE FINAL RESULT OF AN EXPERIENCE.*

If Martinism, then, can help us find the Key to the Universe and the Vision of God ... it is because it is rooted in the "Art of Self-Knowledge."

Saint-Martin, a Master of the Occident, meets here the Light of Asia. The Buddha, struck by the urgency of our condition, strongly condemned sterile speculations which lead us away from our real concern. In truth ... what folly it would be to start by seeking to know whether the universe is temporal or eternal, finite or infinite, or if the life principle is identifiable with the body ... or something else! Let us quote this passage from the Masshima Kikaya:

"It would be as if a man, wounded by an arrow, said to his friends, relations or neighbours who were about to call a surgeon to treat him: 'I do not want this arrow taken out before I know who shot it. Was it a prince, a citizen or a slave' or 'what was his name; to what family or tribe did he belong?' ... We may be sure that this man would die before he could learn all that"!

We have said that according to Saint-Martin, Man's own nature must be the object of his first study. The Universe should be explained through Man and not Man through the Universe. The first question that occurs to Man concerns his condition and it is to this he must find a precise answer ... all other problems are of secondary importance. Saint-Martin does not however place these secondary questions outside the field of human research ... he does not reject philosophical investigation ... he actually finds it absurd if our mind is thirsty for knowledge to prevent it from quenching this thirst ... WHAT HE DOES IS TO RELEGATE THIS DESIRE FOR KNOWLEDGE TO ITS PROPER PLACE. When Man has found the Way That Leads To Truth, he may then pause and meditate on the Mysteries of God and of the Universe, for he has found his yardstick ... BUT THE PURSUIT OF INTELLECTUAL SATISFACTIONS, EVEN OF AN ABSTRACT NATURE, MUST NOT BE GIVEN PRIORITY OVER MANAGING OUR LIFE.

It may even be said that there is no strict differentiation between these two types of pursuit but simply a matter of precedence, seeing that because of a sort of universal "conspiration" all things are bound together and that the solution of the first enigma also brings the answer to the second. As seen from our story of the man wounded by an arrow, we must first remove the arrow and tend the wound. However: when we are thus engaged in this urgent operation ... which is to save ourselves ... we realize from the nature of the wound the kind of missile that hit us. From its imprint, we recognize its nature and origin. This, however, comes to us as a by-product of attending FIRST to our salvation.

One of Saint-Martin's historians wrote: "Saint-Martin wants to believe, but he wants to believe more or less as a philosopher would believe. He is a mystic, but an intelligent mystic! Saint-Martin's theosophy is not a work of imagination. It is not a fabric woven with unverifiable assertions and mystical dreams. To climb towards the highest peaks of metaphysics and of spirituality, Saint-Martin does not set himself on a plane that is inaccessible to the person unfamiliar with abstract speculations." He starts at our level, that of Man, and he leads from there towards that divine goal that we grieve so much to find so distant. What are the stages of that journey?

First: Man becomes conscious of his condition, that is, he sees himself as mind and body ... or, if you like it ... he becomes conscious of manifestations within and without himself. These two kinds of manifestations contribute to create his "condition".

In his "New Man" (Le Nouvel Homme), Saint-Martin says:

"To those who have not realized their true nature I would only recommend looking at themselves in order to avoid all possible mistakes. In what they call Man, in what they call moral quality, in what they call science, indeed, in all that can be considered as the chaos and the battlefield of their different doctrines, they will find so many dual and opposed actions, so many forces fighting and cancelling each other, so many principles clearly active and so many clearly passive, and all this without even looking outside themselves that, without perhaps being able to say what they are made of, they will be bound to agree that all is not uniform and alike within us and that we exist only in perpetual division, being different from ourselves, from all that surrounds us and from everything we can reach and examine. It would then be enough to strengthen with scientific principles these very differences in order to see Man's true nature and to place him in his proper station."

- - - - - DISCUSSION - - - - -

We draw to members attention the fact that most of the material on which these early lectures in this Degree are based is in 18th century French. In presenting the doctrine of Saint-Martin at the present time, and then later that of Pasquales, we decided to stick as closely as possible to the original texts and to sacrifice style and fluency to accuracy. Our last quotation and the subject of this conventicle may, in the eyes of some, tend to be somewhat abstruse. I think it is essential, however, that we make a special effort to follow the development of Saint-Martin's philosophy of Man, which, after all, constitutes the very basis of Martinism as we know and practise it. In quoting such long sentances from our Master's works, we resist the temptation to shorten them and revert to more modern phraseology ... which could betray the fullness of the argument.

We realize it is not easy for our members to go back to the source, so to speak, and familiarize themselves with the works of Saint-Martin, as these are just about unobtainable in English. This is one of the reasons for the detailed way in which we are now studying the basic principles of Man's Way of Return, or Reintegration, according to Louis-Claude de Saint-Martin. We shall then examine the basic elements of the doctrine of Martinez Pasquales which inspired Saint-Martin. We shall then be well-armed for bringing the subject down to our own time and for examining modern Martinist thought. Meanwhile, let us not regret too much the lack of works of reference in English because Saint-Martin himself, perhaps not without a little humour, once declared:

"The books I have written had only one object and that was to incite my readers to forsake all books in their search ... not forgetting my own."

Let us then, in simple words, recapitulate the subject of this conventicle:

Saint-Martin invites Man to examine and study himself and to analyse carefully the elements of his own REALITY. Thus will Man discover his true place and feel the harmony of creation, according

to the famous Delphic saying: "KNOW THYSELF AND THOU SHALT KNOW THE UNIVERSE AND THE GODS." Let us therefore accept Saint-Martin's invitation and begin to study ourselves until the next conventicle. Let us do this in all sincerity, looking squarely at our faults and qualities, at all the opposites and contradictions of our make-up. Only through such a critical examination shall we begin to understand ourselves. (L.M.: GO OVER THIS LAST PARAGRAPH AND ENSURE THAT ALL PRESENT UNDERSTAND WHAT THEY ARE TO DO).

May you ever dwell in the Eternal Light of Divine Wisdom.

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* The philosophy of Jacob Boehme is set forth in the book FIVE CHRISTIAN PRINCIPALS.

Saint-Martin's last book MAN: HIS TRUE NATURE AND MINISTRY is the only one completely translated into English. In it the influence of Jacob Boehme can be discerned. Both of these books are available from our Supply Department.

* * * * * * *

"Martinism" is a word that encompasses more than one explanation. We saw one definition in lecture #81 para. 3. We have also seen a further definition in this lecture (#86), para. 5.. "Martinism" is also the works of Martinez Pasquales and the operations of the Elus-Cohen. "Pure Martinism" has been described as the ideas enshrined in the regalia and furnishings used and found in a Martinist Lodge. Papus, de Gauita, Peladan, Sedir, Amblain and others have written on Martinism ... but not all of their material is Martinism. A definition of Martinism was given as early as Liber 1, in "A Short History of Martinism and the Martinist Orders" para. 1. As we go along we shall yet find another definition.

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#87

Before begining tonight's lecture, the Lodge Master will take first any observations re self-study that the brethren have to share.

My Brothers & Sisters: Greetings!

Quoting from the book "Le Nouvel Homme", (The New Man), we saw last week that Louis-Claude de Saint-Martin considers man as existing only in a state of conscious division; a state in which we are different from ourselves, from all that surrounds us and from everything we can reach and inspect. When saying we are different from ourselves, we do not simply mean that men differ from one another ... but we mean that within each of us there exists, so to speak, different beings or identities.

We are at one and the same time an intellectual being, and a sentient being ... both housed in a corporeal or physical being. Each of these three main beings in us rules our life in its particular sphere and each has a consciousness capable of assuming, in turns, the control of our existence.

Our physical being, for instance, has a consciousness which controls all functions related to the sustained life and activity of our body. It supervises the renewal of the cells, the circulation of the blood and other functions of which we are barely aware. When it becomes urgent for an energy supply to be found in order to recharge our reserves, it takes control of the whole organism by flashing a message to our sensitive being in the shape of a feeling of hunger. Our sensitive being upon becoming conscious of that feeling of hunger will then transmit to our intellectual being a message requiring it to direct our attention to the search for food. Thus, in a hungry man, the intellectual being and the sensitive being become subjugated to the physical being and work for the fulfilment of its needs.

But, according to our individual characteristics, these three beings of ours are in turn divided into different influences which could be called tendencies for our intellectual being, propensities for our sensitive being, and urges for our physical being.

The whole structure becomes then a very delicate and complex piece of mechanism in which individual influences act in different directions, counteracting and cancelling out one another sometimes, to achieve a state of precarious balance in which even our environment plays a part.

This diversity that exists in our own person ... which we like to imagine as an integrated whole ... will explain the frequent inconstancy of our behaviour. We often resolve to act in a certain way under the influence, say, of our sensitive being (led by a desire to satisfy one of its propensities) ... but when the time comes to accomplish that action, we find that the urge has gone and we have no inclination to do so. It is simply that we may then be ruled by our intellectual being which is bent upon another pursuit ... and we find no need to do what we had previously decided. It is rather as if a man wishing to go to Mexico, was steering a boat for an hour and then handed the controls over to another man bent on going to Norway.

We are in fact a whole shipload of contradictions.

This is why it is imperative that we first learn to throw a little daylight upon our own personality ... our complete being, as it is here ... within ourselves ... that a whole field of study exists.

--- D I S C U S S I O N ---

Let us therefore, Brothers & Sisters, begin NOW a systematic study of ourselves. To have any value, such a study must be sincere; and it is a task in which we can cheat no one but ourselves. When studying our tendencies, our propensities, our urges, our desires, our aspirations, our hopes, our dislikes and every other thing that motivates or helps to motivate our actions, we may find things we do not particularly like ... or even recognize as our own. Unless we are honest enough to accept seeing ourselves as we really are ... with our sordid side as well as with our respectible and noble leanings ... then the study of self will be ENTIRELY FRUITLESS and we might as well forget all about self-knowledge and go on pretending we are something we are not.

This self-study is, you will understand, an entirely individual and personal pursuit. Nobody can do it for you. We can only help inasmuch as we may offer lines of inquiry and move systematically from one level to another. The rest is up to the individual.

In the course of this study of self, there are two general recommendations we would like to make:-

First: in trying to discover the motive of our actions and thoughts, let us not isolate ourselves too much. Some of our reactions are due to external stimuli and we would only achieve a partial realization of our being if we withdrew ourselves from contacts with people and with external influences.

Secondly: let us not rush and try to adjust too much to start with. Let us not attempt to eliminate out of hand any undesirable aspect we may find in our personality. Man, as we have said, is a delicate and complex piece of mechanism holding a precarious sort of balance in a whirl of conflicting influences.

The work of putting things in order must be accomplished slowly and carefully. It is first essential to have an overall picture of ourselves before starting haphazardly to put things right. Any careless medling before we know what we are doing ... why we wish to do it ... and what possible reaction it may have ... is quite likely to do more harm than good.

If you had a motor car in more or less running order and, knowing nothing about car mechanics, you wished to improve its performance, you would not get hold of a spanner and begin taking off every little part that seemed to protrude here and there. You would first study the repair manual, listen to the sound of the engine, try to locate the essential parts, study their function, study the basic elements of the internal combustion principle, and, once satisfied that you knew how the thing should work, YOU WOULD PROCEED, STILL WITH CAUTION, TO INTERFERE WITH IT, assuming of course, that no expert advice was available.

This week, then, let us try to distinguish the functions of our intellectual self, and of our emotive or sensitive self. When we remember ... let us analyse our actions and attempt to determine whether they stem from a purely intellectual decision (like doing a crossword puzzle) ... or whether they are motivated by an emotion, or a desire, or a need. Then: try and go to the root of the influence and see whether it has an outside motivation ... or whether it is an inborn characteristic of our being.

D I S C U S S I O N / Q U E S T I O N S

May you ever dwell in the Eternal Light of Divine Wisdom.

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PLEASE REMEMBER TO GIVE YOUR KEY NUMBER WHEN WRITING
PLEASE REMEMBER TO NOTIFY US IMMEDIATELY OF ANY CHANGE OF ADDRESS

Dear Companions:

Let us carry on from lecture #85(S). This will be the last of this special (S) series for the time being. After reading and studying this lecture, kindly go back and re-read the series: #'s 77, 85, and this one ... at one sitting.

We have seen that the Esoteric Theory embraces a Positive (Right) and Negative (Left) Breath-Flow. This idea of two opposing, or balancing, forces does not only apply to breathing of course ... but to all forms of energy ... from human and animal to the atom.

We have already noted this in our earlier study of Duality. Let us not forget that what we see as "opposite" is only the other half, or other side, of the same thing. Take an orange and cut it in half. Each half is the opposite side of the orange. Each half is not unconnected to or foreign to the other.

Notice, for example, that your own body comprises two opposites: it is divisible into two halves, each with its own polarity. Muscles, limbs, bones, organs of sight and hearing ... they all come in pairs. Even the brain has two hemispheres. While you have but one heart, it is divided into right and left sections. The same is true of other internal organs. Structurally, each has two halves, united at a central line. Everything in creation is divided into positive & negative, male & female, passive & kinetic, electric & magnetic.

For practical purposes, we can say that it is as though two electric currents are in circulation, and from this, emerges the Law of Attraction and Repulsion.

We have already seen that a PREDOMINATING flow of either nostril produces a lack of balance. Too much positive flow produces excessive heat, anger, passion, as well as energy and agressiveness.

Too much negative flow gives concentration and mildness, but leads to timidity, vacillation, and a weak will.

Now, although it is nowhere noted in the literature of Western medicine, as you have already been told: the breath does not flow equally through both nostrils, except for very brief intervals during the day. Instead, it will normally issue more from one nostril for an interval of perhaps 24 minutes or so ... then shift to the other nostril for a like period of time.

When the breath flow is equally through both nostrils, it is said that one achieves psychic powers, makes time stand still and possesses knowledge of the future ... HOWEVER ... for those who have not attained the proper development, this brief interval in which the breath flows equally from both nostrils is extremely perilous. *It is said that it is during this interim that accidents and death occur, there is a tendency for actions to become erratic, losses take place, and failure is likely.*

The ideal condition is that: NEGATIVE AND POSITIVE SHOULD BE BALANCED MOST OF THE TIME. This balancing is done through breathing alternately for similar lengths of time through each nostril ... not by breathing equally through each nostril all the time.

Notice "most of the time" is stated in preference to "always." The moral is ... as soon as we learn to control breathing, we can adjust TO SUIT OUR IMMEDIATE NEEDS.

When physical courage and energy are needed, when it is necesssary to be agressive, to keep up the body temperature (as in cold weather), if you are entering into a contest or debate of any kind, participating in sports or physical activity ... practise and generate RIGHT NOSTRIL BREATH-FLOW.

When clear thinking is called for, when the judgement must be level and far-sighted, for meditation, study, and protection against excessive climatic heat, for all activities of a calm, gentle steady nature ... practising any of the arts: painting, singing, writing, studying music, going to church, beginning a course of study ... use LEFT NOSTRIL BREATH-FLOW.

Now examine your present habit of thought: are you inclined to be pessimistic, diffident, unsure of yourself and lacking decisive power? You may find that your normal breath-flow is mainly negative. Not only that but this habit of negative thinking will attract negative conditions. Correct the condition by studiously practising Right Nostril Breath Flow.

On the other hand ... too much positive thinking ignores pitfalls, does not take a reasonable view of opposition and rushes headlong against circumstances and other people, making rash judgements. Correct by Left Nostril Breathing and you will find that the habit of thought becomes more methodical, obstacles can be seen without, however, being feared ... and you will become more capable of steady application.

THE ALL-IMPORTANT POINT TO BE STRESSED HERE IS: YOU CAN CHECK YOUR BREATHING DURING THE DAY AND FIND OUT IF YOU ARE PREDOMINATELY OR EXCESSIVELY POSITIVE OR NEGATIVE. YOU CAN CHANGE YOUR MOOD BY INSTITUTING APPROPRIATE LEFT OR RIGHT NOSTRIL BREATHING.

You can breathe through the nostril you wish to by simply blocking the other with thumb or forefinger.

It is said there are advanced Initiates who can change the breath-flow simply by an act of will. For the majority who cannot do this the following techniques will accomplish the same thing:

Lying down on the side opposite from that which you wish the breath-flow to predominate, will bring it about. Example: if you wish the breath to predominate through the right nostril, lie on your left side ... and vice versa. With minimum practice you will soon be able to perceive the exact moment when the change-over from one nostril to the other occurs. Normally, it will not take more than two or three minutes. If you have a cold or nasal congestion from some other cause, a little more time may be required.

One way of hastening the change when using this method, is to prop yourself on your elbow, supporting your head with your hand, your thumb resting firmly under the ear and the fingers pressed against the forehead.

Pressure in and around the arm-pit of the side opposite the desired flow will also initiate a change-over. To avoid attracting attention when this method is used in the presence of others, it may be effected by dropping your arm over the back of a chair.

Another means of correcting or changing the breath flow is to sit on the floor and draw the right or left knee, as desired, up to the arm-pit and lean heavily upon it.

Yet another procedure is to massage the ankle and great toe, again opposite the side through which you wish the breath to flow. Quite aside from using the great toe as a means for changing the breath flow, the science of reflexology which is becoming more and more popular says that there is a nerve which terminates in the large toe that regulates all cyclic changes and rhythms in the entire body.

A final and quite obvious way to cause the breath to flow through a given nostril is to plug the opposite one. When this is done, use a piece of clean cotton cloth rolled into a small ball.

If the breath flow is not wilfully changed, it will alternate back and forth, changing from one nostril to the other.

After a little experimenting with the techniques described, you will soon be able to control the breath flow, directing it through the right or left nostril as you desire. It is well to undertake this simple and easy exercise at once. A mastery of the breath flow (that is, of the pranic currents) constitutes an operational key in regulating your personality and mood ... even your health.

Bear in mind that all the time you think and breathe, you are sending out invisible waves which attract other people and circumstances to you. A level, clear mind, patient and firm, and not to be imposed upon, will not attract the envy and anger of others, but rather will bring you into contact with bright and successful persons.

As you continue to meditate, you will gradually become aware that places, and persons, seem to emanate vibrations which react upon you. Instinct and intuition will then surely show you what could not be perceived at once by reason. Your "first impressions" of people and places will become more accurate because it is as though the impersonal Higher Self can see into the heart of the other person. By properly utilizing the information given in this series you will add power to your normal processes.

Here now are some specific breathing exercises. These should be attempted only after you have been practising the first two general exercises for a few weeks:

FOR CONCENTRATION AND TO CALM THE MIND

The " 2 : 1 " Breath

Inhale Left, count 4 beats. Retain, count 2 beats. Exhale Left, count 4 beats. Repeat through right nostril.
Go 7 up to 14 times. Not more. Increase by easy stages. DO NOT STRAIN.

The " 1 : 2 : 1 " Breath

Inhale through either nostril counting 8 beats.
Retain 16.
Exhale 8.

TO ASSIST CONCENTRATION
The " 1 : 4 : 2 " Breath

This is much more difficult and should not be attempted until all the others are performed gradually without strain or discomfort.

Try 2 or 3 times only, initially:

Inhale through either nostril, counting 8 beats.
Retain 32 beats.
Exhale 16 beats.

MOUTH BREATHING
Aids Digestion

Place tip of tongue at back of upper teeth. Close nostrils gently with fingers. INHALE through mouth. SLOWLY EXHALE through mouth, at the same time gently contract abdomen. 5 or 6 times. Practice ocassionally not more than once per day.

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After practicing for 2 - 3 weeks, you will realize which of the rhythms in these varied exercises suits your breathing. Also, you should try to notice at odd moments during the day, whether you tend to breathe predominantly through either left or right nostril. Then you can try to vary your breathing practice.

For example: for the two general breathing exercises ... try breathing in, counting 2 only, retain 2 beats, breathe out 2 beats. Then try counting 3 each time, then 4, 5, 6 and up to 7 ONLY.

This experimenting will ascertain which suits you best. It should be quite free from strain when you retain the air, and the pulse should remain even and comfortable.

AVOID ALL STRAIN. Be content to achieve balance by slow degrees, and your mental calm will be much greater.

Then try repeating the exercises more times. For 10 times each nostril up to 14 or 15 ... NOT MORE.

The next stage is to vary the rhythm by making the inhaling longer, retain the breath a SHORTER period, but BREATHE OUT MORE SLOWLY AND EVENLY.

LONG, SLOW EXHALATIONS are good to clear the lungs, while long, slow inhalations should increase the intake of oxygen and renew the blood.

RETENTION ... HOLDING IN ... OF BREATH should be WHAT YOU CAN COMFORTABLY MANAGE. A little longer as you progress ... BUT STOP IMMEDIATELY IF YOUR PULSE IS TOO QUICK OR IF YOU FEEL TIRED.

These exercises are never meant to strain ... but only to train and control.

The thing to avoid at all times is over exertion. Keep slowly and quietly progressing ... IT IS THE REGULARITY OF THE PRACTICE WHICH MATTERS.

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FOURTH COLLEGE EXAM

Send in your answers to the following questions. Please write clearly, on one side of the paper and be sure to include your key number:

1) What is the effect of regular, rhythmic breathing?

2) Does the average person breathe equally through both nostrils, most of the time?

3) What is an Egregor?

4) On what particular premise does the Martinist Doctrine rest? (Check lecture #82).

5) What is meant by the "Inner Way"?

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Do not stand at my grave and weep,
I am not there, I do not sleep,
I am a thousand winds that blow,
I am the diamond glints on snow,
I am the sun on ripened grain,
I am the gentle autumn rain,
When you awake in the morning hush,
I am the swift uplifting rush
of quiet birds in circled flight,
I am the stars that shine at night.
Do not stand at my grave and cry,
I am not there. I did not die.

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Continuing "Sâr Hieronymus and the FUDOSI" by Serge Caillet, translated from the French by Sâr Asunta, S::: I:::.

II

EMILE DANTINNE - HIÉRONYMUS

Who was this Hiéronymus, Imperator of the Rose+Croix, whose name was mentioned in my presence as that of a venerable sage of several decades ago, but about whom, in the end, nobody could tell me anything, or very little? My awakening initiatic quest coloured with Fulcanelli's alchemy, then with contemporary rosecrucianism and Martinism, seemed in part to cover some of the loves of the person. My taste for secrets and true mysteries (in the fullest, very ancient use of the word) encouraged me to try to resolve the enigma. Thus begun my first historiographic research which a curious moment of fate was to encourage straight away in the form of a discovery:

A HAPPY DISCOVERY

It was indeed in 1982 that a chance discovery was made which was to provide the basis of my documentation and a leading thread to my still clumsy investigations: a whole pile of documents came to light about Dantine, and more generally about the occult milieu in Belgium which I like to call "the grey eminence." This pile of archives brings us face to face with an engaging character and, in spite of its shortcomings, it reveals itself to be of some importance to knowledge of the short but great history of occultism in Belgium, France and Switzerland in the years 1923 - 1943.

Thanks to this discovery, the activities of little known initiatic societies can now be clarified and the veil has been partially lifted from this European Rose+Croix which gave rise to the FUDOSI, whose venerable Imperator was Hiéronymus.

Before coming to Emile Dantinne and his hermetic companions, before painting the pictures of the initiatic Orders, the FUDOSI for example, of which they were the collective soul, and which are the subject of this work, the history of this discovery should be recorded, it should be introduced with a few words about Léon Lelarge, a prime witness in the case in point.

LELARGE THE CONFIDANT

Of the occult activities of Léon Lelarge, whose nomen was Sâr Agni, we know little, except that he played a prime role in the microcosm of Belgian occultism. This person seemed to be discreet, like Dantinne, to whom he was a faithful friend, the closest collaborater and perhaps the only confidant, and in any case the most certain, who held Hiéronymus (who was not lacking in psychology) in esteem. Lelarge, before the second world war, often acted as "a mail box" to his friend Dantinne. It was through him, in fact, that passed almost all mail and information addressed to Hiéronymus concerning his occult activities. In return he sometimes (during the occupation it was constantly at the risk of his life) sent messages from the Imperator to his subordinates, for Dantinne cherished discret-

ion to such an extent that it became for him the norm in life. Some people, even amongst his colleagues in the RoseCroix, did not even know his ordinary name and they preferred, most of the time, to contact him through Lelarge, as they knew him as well as his address. Here follows a significant extract from a letter to Lelarge from the rosicrucian Grand Master Hans Grüter, taken from the newly discovered collection:

"Already some time ago, I received a charming letter from Hiéronymus, whom I held in great esteem, knowing neither his real name nor his address. I asked our friend Mallinger how I could get a note to him. He wrote to tell me to send it to you and that you would deal with it. I therefore take this opportunity to send a plaque for our great leader who scrupulously observes his incognito."

Lelarge and Dantinne both lived in Huy-sur-Meuse, a small French-speaking Belgian town a few blocks away from each other; the passing on of mail and information was thus made easier. The role of the former during the German occupation should be highlighted: in those tragic hours of initiatic secrecy (because of the occupation), which was, on occasion connected with aid or even collaboration on the part of some brethren, with the Resistance, Lelarge served as a link between Dantinne, more secret than ever, and the Belgian brethren. Jean Mallinger (another close collaborator of Dantinne's) stated that some rituals had even taken place in Lelarge's home, in Huy, under the Nazi terror. Some initiations had occasionally been performed there by Hiéronymus himself.

Around 1943, Lelarge joined the Resistance, then the Allied Forces. It then was Dantinne's turn to offer him his collaboration by giving his knowledge, particularly of divination, to his friends' plans for the destruction of railways, as I was told by Mlle. Marie-Louise Dantinne, his eldest daugther, to whom I shall refer on several occasions further on. At the time of the liberation, Lelarge held the position of vice-president of the railways in the new Belgian government and left this world in the year 1954.

It was at Lelarge's home in Huy which Mme. Lelarge finally occupied before her death, that the papers were discovered which probably belonged to him and which will henceforth be referred to as the "Lelarge Collection." These papers were at the bottom of a trunk under a thick layer of all kinds of magazines which were evidently put there to hide them. The most recent pieces were obviously from 1943; it is possible to believe that they had been hidden there by their owner (or by somebody else) before he left Huy to join the Resistance. If this was indeed the case, these documents had thus laid out of sight for almost 4 decades when they were unearthed in 1982. The discovery was not publicized other than a few pages which circulated amongst a few of the leaders of fraternal societies. My friend Roger Maréchal informed me, at the time of the discovery and then, subsequently, with the friendly co-operation of the owner, I was the first person to whom he passed on copies of the most important pieces of the collection. May these two friends from Belgium accept my strong and fraternal gratitude; without them, this study would certainly never have been made.

How can it be explained that Lelarge never took back these documents after the war? Everybody of high rank, even every

initiate in the Belgian movement had the formal obligation to ensure that these records never came into the hands of laymen, especially in the case of the death of the owner. All the more reason still for all dignitaries who had access to many important records. The following note to the brethren of the Pythagorean Order explains it to us:

"By the order of our Sov:: GR:: M: Universal SAR HIERONYMUS:: IV, Rector of the Order M:: T::, all B:: Herm:: should, at the appropriate time, make all necessary written testaments so that in case of his death or serious illness he would urgently be visited and helped by a B:: belonging to the 4:: degree of the Order. It is he who would, in case of death have to put all Courses, Documents and Seals of the Order into a safe place."

For all that, it must be remembered that these precautions are usual practice, in the past as in the present, in initiatic societies. How, in this case, can it be explained why Lelarge should have failed in this most important duty? Or is it possible, in spite of his new governmental responsibilities, that he could have just forgotten that these documents existed? If he remembered, is it possible that he did not see the necessity to get them back for himself or to give them to whom they may concern? So many questions that, in all honesty, I am unable to resolve.

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We will continue the foregoing in our next Liber.

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Address by Sar Asunta, continued from inside front cover:- - - -

The vegetable realm consists of all Beings which have their forms* in the earth, which makes them grow and reproduce.

In the mineral realm are Beings which also have their forms* in the earth, which sustains them, but they are governed by 3 agents which are not part of them, and they do not show any signs of reproduction.

It is easy to distinguish between the animal and the vegetable. The vegetable is attached to the earth and dies when detached. Animals live on the products of the earth and are not attached to it. It is more difficult to distinguish between the vegetable and the mineral.

The Quaternary Law applies: the lower the Being, the more its powers are decreased because it is the furthest from the source. The mineral realm is the last in the progression of creation.

Man does not know any of his roots, as he lost them when he descended from his original position.

(forms* : the French word is 'receptacles' or 'containers'. We think 'forms' is the most suitable English word to use here.)

If Man could discover the true Principles of Beings, he would find that fire belongs to the animal, water to the vegetable and earth to the animal kingdoms. None of these elements can exist without the others, although one or the other is dominant in the various realms. This observation applies to everything, even mercury.

Man is distinguished from animal in that he has an intellect and a sacred Principle shared by no other Being. Man receives light through his senses, but he remains in darkness because he does not think beyond that observation. He thinks his intellect is made up of his senses, and does not recognize his dual nature, where one faculty is sensitive to the physical and the other to the intellectual. Our senses are the instrument of our thoughts ... but not their origin.

Man has many faculties and free will is the only one he had before and retained after his fall. Free will caused his fall ... and it is only through his free will that he can regain his original rights. He is responsible for the use he makes of his free will where good and evil are concerned. He can choose, but only within the limitations of what is offered to him. He suffers whenever he makes a wrong choice.

Man has to use both reason and feelings to help him decide ... reason without feelings would make him cold and insensitive; feelings without reason would lead him astray.

Man was mistaken for animal because his intellectual Being was thought to be the actions of his sensory Being, and his acts of intelligence were taken for material impulses. Man must constantly remain aware of the difference between his intellect and his senses, and the making of this distinction must be of prime importance to him. During his short stay on earth, Man's intellectual and sensory faculties are linked. Man has to constantly keep watch on his 2 natures ... he can easily mistake the sensory for the intellectual in his constant exposure to good and evil.

LCSM goes on later in the book to show the dangers attached to man's current situation, and the misconceptions that have arisen out of his negligence to distinguish between his various faculties. This subject involves:

Divine, intellectual and physical sciences; Civic and natural duties of man; Art; Legislation; Establishments and Institutions.

Man's state of ignorance and darkness are not his essence, but the natural effect of his mistake. It is his duty to try to return to the light which he left, and if this knowledge was his before he fell ... it is not lost to him ... as it emanates constantly from the inexhaustible source. He only needs to try and have courage. It would be to scorn this source if we do not do all within our power to get closer to it.

LCSM closes this section of the book by saying that the occult was much criticised in his time, which is paradoxical:

"If what is occult to the eyes is that which cannot be seen by them, and what is occult to the intelligence is that which it cannot conceive of, to this end I ask what is more occult to the eye and the intelligence than received ideas on the subjects I have just been discussing? They explain matter by matter, they explain man by his senses, they explain the Author of all things by elementary Nature."

It is no wonder that Man seeks in vain the elementary Principles he was informed of in this way. It is clear that they are false and that he has been misled, for the explanations given always have to be replaced by new explanations.

Those who are against the occult should change their path "for most certainly nothing is more occult or obscure than the path along which they would like to drag us."

THIS BRINGS TO AN END THE ADDRESS BY SAR ASUNTA WHICH BEGAN IN LIBER 19 AND CONTINUED SUBSEQUENTLY IN LIBERS 20 - 21 - 22 AND 23 ON LCSM'S BOOK OF ERROR AND OF TRUTH.

There is a wonderful story told among mountain people that I would like to relate to you: An old man wandered into a country store and saw something he had never seen before: a mirror. He picked it up, looked into it and said, "Why, that's the spitting image of my Uncle Zeke!" He bought the mirror and took it home, but because his wife's family was at the time feuding with Uncle Zeke, he hid the mirror under some hay in the barn. From time to time he stole out to the barn to take a look at "his Uncle Zeke." After some time passed, his wife became quite suspicious of the trips to the barn and she investigated. She came across the mirror, looked into it and said, "Ahah! So that's the woman he's been seeing!"

As we try to understand life, it can be compared to many things. Madeline Bridges has an interesting idea: "For life is the mirror of king and slave, / 'Tis just what we are and do; / So give to the world the best you have, / And the best will come back to you."

The world has for us what we will have of it. We experience only what we see, and what we see, we are. The Cosmic mirror of life reflects the faces we make at life. Sunny and smiling or sour and irritable, we find the world a true copy of our moods. Nature is susceptible in that she laughs with those who laugh, and she weeps with those who weep. If we rejoice and are glad, the very birds seem to sing more sweetly. But to the sad and sour, there is sudden gloom on nature's face. The sun may be smiling, but not in their hearts. The birds may be singing, but they break the heart of the sullen soul.

Nothing will be found in the world that is not first found in ourself. As Emerson says, "That only which we have within, can we see without. If we meet no gods, it is because we harbor none...We find in people the qualities that our own prevailing characteristics call forth."

It is said that in his native haunts, nothing makes an elephant quite so angry as seeing his own reflection in a pool of water. However thirsty he may be, if he sees his image he becomes angry and lashes the water furiously before he will take a drink. While the elephant may not like his looks, he does not become less ugly by attacking his reflection. And, actually, we do the same thing when something occurs in our life which brings out the ugly side of our nature.

The person who shows little or no warmth toward others will probably meet with a cold reception wherever he goes. He will produce the climate around him by what he has within him. If he is a friendly person, he will have friends; if he is a selfish person, he will be left to himself. Are there those in your life who seem to have an ugly disposition towards you? Perhaps, before condemning them, you should be sure that you are not doing as the elephant: charging at your own image. Most of us have a handy mirror, before which we check our appearance in the morning. If our hair is askew or we have not properly shaved, do we get mad at the mirror? Of course not. We simply correct what was out of place in our appearance.

Whatever we look upon and contemplate for any length of time has a transforming influence on us. It is a well-known principle that we become like that upon which we look. If, instead of trying to correct a problem, we keep looking at the imperfect image and keep resisting the imperfect conditions around us, we cause a static condition.

Ideals, desires, aspirations, are things which we embrace in idle moments, but we sternly put them from us with the thought that we must get back to the realities of life. Almost by definition, ideals are things we do not expect to come about. We see the dull routine as the real thing, even though we wish with all our heart that we could experience the ideal. An ideal is a state of being in which all things conspire to happy, satisfactory, and constructive living. Why, then, should not the ideal be the real, and the routine be the unreal? Is is not better to be a full and

complete individual than to be a miserable, unexpressed, disgruntled person who accepts compromises?

We say that the ideal is hard to grasp in the face of harsh experience. How do we do it? Well, this calls for a little imagination. We constantly use imagination anyway; in fact, imagination is what draws into our lives that which we presently think of as harsh reality. When trouble approaches, we have no trouble mustering up enough imagination to die a thousand deaths of expectancy. So, why not use imagination constructively, and through it, live a thousand joyous moments of expectancy until we finally find ourselves stepping upon the threshold of full experience?

Paul said: "For now we see in a mirror darkly, but then face to face. Now I know in part; then shall I know fully, even as also was I fully known." He speaks of the mirror concept, in which we can just as easily convert the ideal into the real as we can the thought of fear into reality in our lives. He says again: "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord."

This is the concept of the magic mirror. The "unveiled face" is the person who is free from prejudice, self-interest, and preconceived ideas: the sincere person. The origin of the word "sincere" means "without wax." This refers to honey that has been strained through a cloth until the wax is removed; the honey has been cleansed and nothing is left but pure, amber honey. No doubt this is what Jesus meant when He said, "Blessed are the pure in heart, for they shall see God." When we find the purity of heart and vision, we see as God sees; we see our God-likeness as if we were looking into a mirror, and we are transformed by that image, step by step, by the spirit of the Lord.

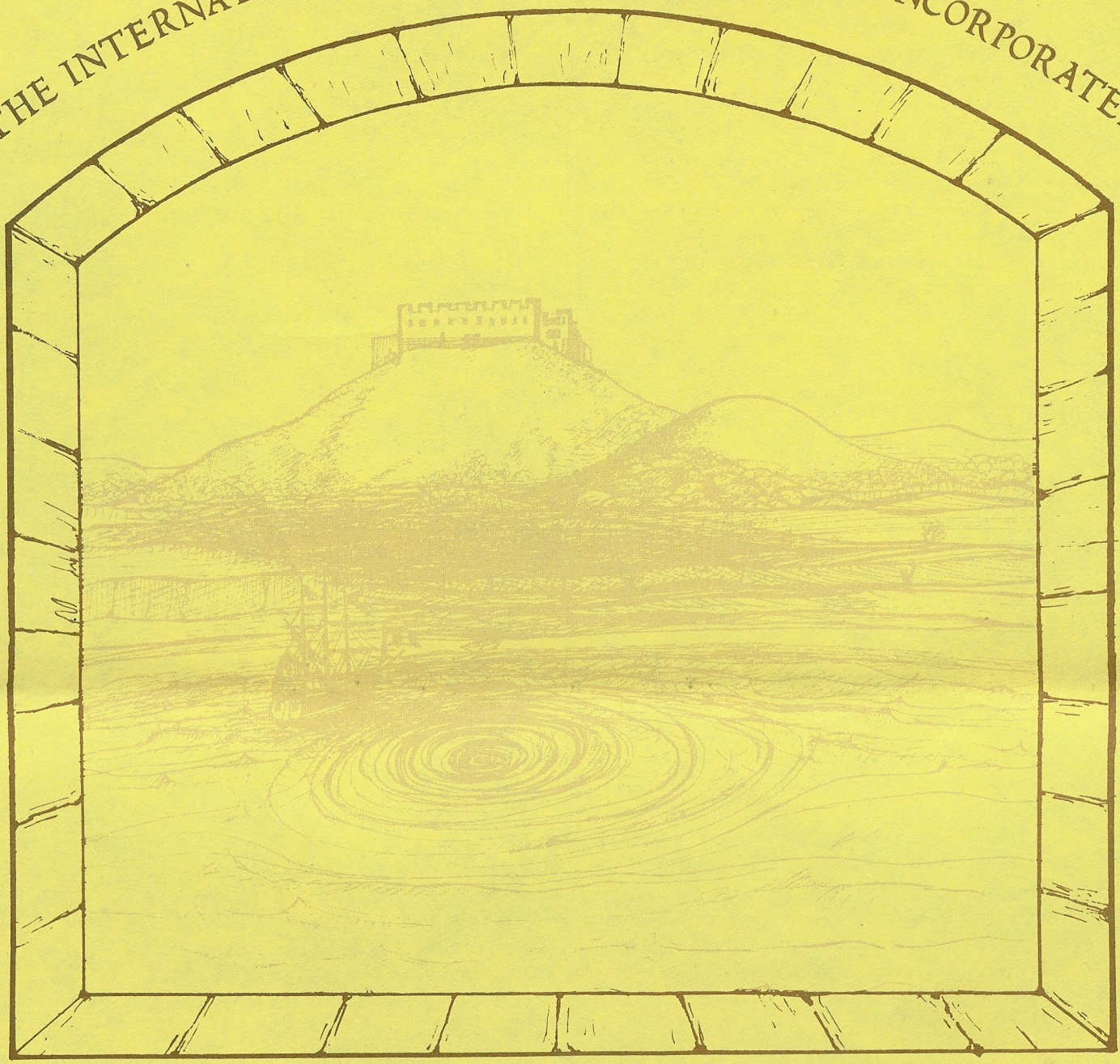
What does all this mean in practical terms? Simply this: When you survey your life from a realistic standpoint (remember, it is but the reflection of your thought), do so without resisting the appearance or the persons around you. In correcting the faulty image, ask yourself the questions: "What do I want to be? What would I want to have?" This is your ideal, so unveil your face so that you see this ideal instead of the cold reality.

Keep looking at the ideal. See things as you would like them to be, and you will find yourself gradually transformed into that same image. Milton makes this point when he says: "Till oft converse with heavenly habitants / Begins to cast a beam on the outward shape, / The unpolluted temple of the mind." Wordsworth makes the same point when describing the education of his daughter: "She shall lean her ear in many a secret place, / Where rivulets dance their wayward round, / And beauty born of murmuring sound / Shall pass into her face."

Keep looking into that magic mirror. Keep seeing yourself as you want to be, instead of as you are. Keep seeing the ideal instead of the cold reality. The only real difference between a rich man and a poor man is not in money, but in what each man sees. John Burroughs was rich because he could see and enjoy the glories all about him, while his schoolmate, Jay Gould, was a poor man even though he accumulated fifty million dollars. He was poor because he could see nothing but dollar signs and bank accounts. Michelangelo could see an angel in every rough stone. Jesus could see a child of God in every beggar. Because He looked through the magic mirror, His unveiled eyes saw the glory of God and He was transformed into that same image. It is the same principle for you and me: "Two men look out through the same bars; / One sees the mud, and the other, the stars."

THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

LIBER 25

GRADE: *COMPANION*

Private & Confidential

The International College of Martinists Incorporated, is a non-profit institution existing for the purpose of disseminating information on the Traditional Esoteric Arcana. The lectures/instruction contained in this Liber comprise material which was previously delivered orally to an esoteric group and has subsequently been given to the College for its use. Under these circumstances the College does not claim to be the author or originator of the contents of this Liber which is distributed in good faith. This Liber is loaned, not sold, to the receiving member as an incident of membership, for *personal* and *private* study, and its acceptance by the student is an acknowledgement that it is being held in trust for the College and is to be returned to it upon request.

DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

HISTORY OF ETHIOPIAN CROSSES

THE ETHIOPIAN CROSSES have their origin way back in Biblical times ... long before the Christian era. The old Coptic priests in Ethopia say the Queen of Sheba decided to visit Solomon because she had something wrong with one of her legs and she believed that he was a great healer. She took with her many gifts. It is related that Sheba and Solomon got along quite well, for they had a son and he was given the name Manelik (the first). Manelik, it is said, remained in Jerusalem until he was 19 and then returned to Ethiopia and became the first Emperor. The late Emperor Haile Selassie claims to trace his lineage to this young man. Memelik was educated in Jerusalem and Ethiopia; priests say that a type of cross called a LUMOT that was in use in Ethiopia long before the Christian era, was brought back by Manelik when he arrived from Jerusalem. It is thought the LUMOT must have been one of the symbols in the temple of Solomon. In the centurys that followed, a flattened lumot became a Christian sign. The basic shape of the LUMOT can be found in all Ethiopian crosses.

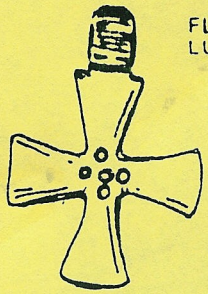
The Ethiopian crosses in their symbolic content, reflects the history of Ethiopia. Ethiopia has been described as an "ancient Christian island in a Moslem sea." Ringed by militant Islam, Ethiopia isolated herself from the outside world for nearly 1000 years ... close your eyes for a moment ... and see her long ago, when Egypt sent emissaries to the courts of her powerful kings and mediterranean travellers brought the language of Homer from the Red Sea shore ...

Ethiopia had contact with Christianity from the days of the apostles. We read in the New Testament of St. Philip explaining Isaiah to the eunuch who served the Queen of Ethiopia. Also, we know from Historia Alexandria that Egypt was the site of the ministry of St. Mark. In the 4th cent. Frumentus came to Ethiopia and his name is mentioned and revered as a powerful figure in the early Ethiopian Coptic Church. It is believed that at this time Christian symbolism such as the cross was intermingled with the existing Hebraic and so influenced the work of the silversmiths of the time. The Knights Hospitallers adopted a flattened Lumot as their sign during the crusades.

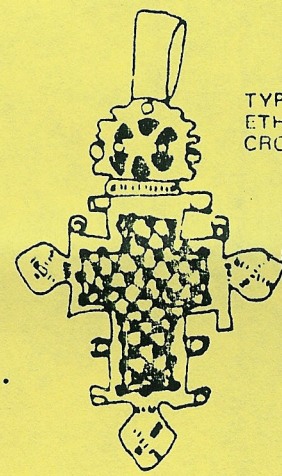
During the 12th century, in the north-central village of Laibella, artisans hewed eleven incredible churches out of solid rock. An Ethiopian legend relates that the Arc of the Covenant is hidden there. Some say the cross with four dots or circles found on many Coptic crosses is a location marker for this treasure. At the end of the 16th cent. the Mohammedans posed a real threat and the Emperor of Ethiopia appealed to the King of Portugal for help. The requested aid was sent and the son of Vasco da Gama chosen to lead this adventurous expedition. The Portugese experition was victorious, but after the war many Portugese had to remain in Ethiopia for almost a year awaiting a ship to take them back to Portugal and during their time in Ethiopia they left a record of their visit among the silversmiths ... the ornate designs being made by the Ethiopian craftsmen abruptly became more latin in shape ... but the crosses still exhibited the outline of a flattened lumot.

Ethiopia has shut herself off from the outside world during much of her existence and it is only in the latter half of this 20th cent. that some of the ancient crosses have become available. In 1942, a westerner: Angelo Di Benedetto was assigned the job of mapping a coast to coast strip of Africa; his travels took him to areas not previously visited by western man. He also traveled the coast of the Red Sea along the route probably taken by the Queen of Sheba. He made many friends among whom where the priests and bishops of the Ethiopian Orthodox Christian Church. From these, as well as from the people in areas where strangers seldom return alive ... he was able to gather a remarkable collection of crosses and other artifacts ... as well as some interesting history.

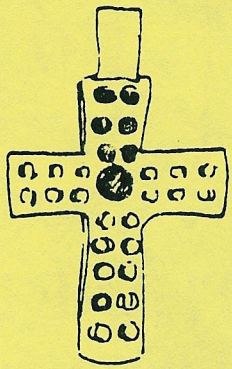
LUMOT



FLATTENED LUMOT



TYPICAL ETHIOPIAN CROSS



ETHIOPIAN CROSS SHOWING POTUGESE/LATIN INFLUENCE

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L I B E R 2 5

Dear Companions:

We begin by answering some questions: One of the problems we have is regular access to supplies. Operating from a small island where almost everything is imported from overseas means that business houses are often "out of stock". This affects us in many ways ... we can't always get the same colour paper for example! Or the same quality envelopes! Very often the high humidity dampens the stationery and this causes unclear copies or copies with "splotches" i.e.: unprinted sections. We try to watch for this and discard bad copies ... but we know some get through. We are sorry about this; we try to do our best ... if you ever receive an illegible page be sure to let us know and we will send a replacement.

May we thank the many, many Associates who shower us with so many compliments. We are always happy to learn about the various ways the ideas in these Libers are helping.

Another area of concern is "promotion". We are doing the best we can with the advertising budget but we rely more than ever on members telling their friends about the Work. Thanks again to every one who "spreads the word" and to those who send donations and other helps. It is this support ... and your prayers ... that enables us to carry on.

Let us turn now to tonights lecture:

Dear Brothers & Sisters: *Private & Confidential* #89

In a first endeavour at systematic self-analysis, I said in the last lecture that Man is made of different identities working normally towards their own individual aims and assuming, in turn, control over our whole being. This should not be difficult to understand as you have already had it explained that Man is composed of a congeries of "bodies" and it would not be unreasonable to follow that the various aspects of ourselves exert their particular influence on our total psyche. Regarding the different identities, we classified them into three main categories constituting the three main components of our being: the intellectual or mental being; the sensitive or emotive being; and the corporeal or physical being. It may be well to clarify the meaning of these terms as we understand them:

(1) By intellectual being we mean that part of us whose actions are entirely controlled by the intellect, or the mind. We could therefore also use the expression: mental being.

(2) By emotive or sensitive being, we mean the part that depends on emotions and sensations ... that part of us which FEELS (both physical sensations and emotions).

(3) By physical or corporeal being, we mean simply the body with its organs and functions on the physical level.

It will become evident that I am now expanding on a subject which we have touched on before. You will remember that in our study of the triadic pattern of creation, we said that Man was threefold.

We said he had an Âme, or Spiritual Principle; an intermediate Plastic Envelope; and a Physical Body. Each of these divisions of Man is in turn divisible into 3 sections ... each of which is more intimately related to either spiritual activities, emotional activities, or physical activities ... with one characteristic predominating.

In other words: the Âme is divisible into 3 sections, likewise the Plastic Envelope and the Physical Body. In each section the same division of spiritual, sensual and material persists. Thus ... in the Âme there is a pure spirit element which we could call 'spirit of spirit' that is predominant ... but there is also an emotive element which we could call 'sensuality of spirit' ... and a material element: the 'material manifestation' of spirit.

The Plastic Envelope is also divisible in 3 sections. (NOTE TO LODGE MASTER: ALLOW THE BRETHREN TO WORK OUT THE THREE CLASSIFICATIONS).

Likewise too, the Physical Body is divisible into 3 ... and we could identify the three qualities in each of the 3 sections of the body as follows:

In the head we find the spiritual influence is the strongest and the emotive and material are lesser.

In the chest the emotive is the strongest and the spiritual and material, which are also present ... are lesser.

In the body-regenerating organs grouped under "abdomen" the material influence is strongest and the spiritual and emotive are lesser.

You will note that although a particular quality predominates in each division, the other two are not altogether absent.

(PAUSE ... IS THE FOREGOING COMPLETELY UNDERSTOOD?)

(Note: You will recall from our previous study of duality that the Absolute condition does not exist (at least on our present level) ... there is a little light present even in the darkest night, and there is a little darkness even in the brightest day - etc. etc.).

We have spoken also of the 3 levels of consciousness. The lowest or Instinctive Consciousness is concerned with the automatic functions by which the body is kept alive and replaces the energy it uses. The Intermediate Consciousness is that through which we FEEL ... (when we are isolated in that state of consciousness, we become fully aware of being or of existing. It is a state of AWARENESS.) The Higher Consciousness, in its pure form, is that which could exist independently of our physical being ... even of Life. It is pure thought that does not depend upon impressions from our senses or emotions. It is, indeed, that segment of God that is in us. To be wholly in this state of consciousness is to know illumination.

(LODGE MASTER: GO OVER THE ABOVE PARAGRAPH AGAIN.)

I must repeat here what you have been told already concerning the 3 divisions of Man, his 3 beings and his 3 states of consciousness: namely, that these 3 divisions are to a certain extent arbitrary.

There is no discontinuity between each division ... they merge into one another and they are in fact "borderline cases". But these divisions help us in our analysis and offer a sure guide to our work as long as we remember they are not as rigid as may first appear.

We have therefore, at different times, divided Man into sections and parts in order to study better the characteristics or features of each division, isolated from neighbouring ones. This process is known as ANALYSIS ... that is: dividing the subject into its constituent parts in order to study them better. To reap the full benefit of our studies however, it is obvious that this operation must be followed by another one in which, having acquainted ourselves with the working and functioning of each part, we re-build the whole and then survey the overall picture. This second operation is known as SYNTHESIS and that is what we shall soon have to attempt.

* * * * * * * D I S C U S S I O N *******

Meanwhile, let us carry the last stages of our analysis further:

You were asked last week to try to distinguish in the course of an honest self-appraisal, those actions or reactions that can be attributed to your intellectual or mental being, from those originating in your emotive being. In other words ... were your actions in each circumstance dictated by your HEAD or by your HEART?

If you have attempted such critical self-study, you will have noticed how your mental and emotive beings are well equipped to fight between themselves for the lead. Each has its own arsenal of weapons and is apparently able to manoeuvre at will.

Let me quote a hypothetical example: A person on his way home suddenly sees a man come out from a side street in a state of apparent inebriety and, after a few staggering steps, falls against the curb of the road.

Now, according to his particular make up, the witness will feel an urge coming from his emotive being. Let us be charitable to the witness and suppose that he has a compassionate heart. His first reaction will then be to go and help the man. This is a pure movement of the heart that owes nothing to thought (mental being) or the preservation instinct (physical being).

But then in quick succession, the following thoughts will flash through his MIND:

"I wonder whether I shall get dirty picking him up" ...
"Maybe he could be violent" ...
"I would have to take him somewhere and that would delay me" ...
"There is a nice programme, my favourite, on television" ...
"He might be sick on me" ...
And so on.

Now all these are strictly egotistical thoughts. As we do not usually like to admit EVEN TO OURSELVES how selfish we really are ... we then see quite a remarkable piece of "whitewashing" on the part

of our Mental Self. Not willing to admit that he or she really does not care enough to become involved, the witness's mind or Mental Self will quickly spin a web or arguments in order to question or repress his Emotive Self, whose first move was towards direct help. The Mental Self could elaborate this type of argument: "After all, he is drunk! ... It is his own fault ... why did he have to get himself in such a state? ... This will teach him a lesson ... If I help him I shall only be encouraging him ... After all, drunks never hurt themselves ... "

After a few seconds of this, his conscience stiffled, his susceptibility quietened, the witness will delicately step over the body and proceed on his way home. The Mental Self will have (under the stimulus of an intimate egotism) triumphed over the impulse of the Emotive Self.

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Are the various "selves" that go to make up the being called Man, separate and distinct ... or do they in fact merge into one another, with no clear line of demarcation?

How should one reason? Should we listen exclusively to the Heart ... or to the Head ... or to the Instinct (body)? Should be "blend" the ideas that come from the various "parts" of ourself?

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NOTE: DO NOT PROCEED TO STUDY THIS LECTURE UNTIL YOU HAVE COGITATED FOR AT LEAST ONE WEEK ON LECTURE #89.

Dear Brothers & Sisters: *Private & Confidential* #90

Let us begin tonights conventicle by returning to our V::: M::: Louis-Claude de Saint-Martin looking at Man. He sees that the condition in which Man finds himself presents him with two co-existing features in apparent contradiction, but both of which are nevertheless the fruits of experience:

First, upon introspection and turning his thoughts deeper and deeper within himself, Man discovers within himself a "Superior Principle." He observes his thoughts, his will power, all those actions full of ingenuity and intelligence which set him apart from other creatures and endow him with distinctive features and exclusive signs.

"Why can Man follow a way which is not that of his senses?"

"Why has he will power which he can set against the 'call of the senses'?"

These are the questions Saint-Martin asks himself in his book Of Errors and of Truth. Why is Man guided by a marvelous moral sense which is infalible in its principle? Why should it be thus, were it not that Man is singled out through his Intellectual or Mental essence? Why is it that he is the only creature thus honoured on earth? (E. & T.)

Man's first assurance as to his destiny comes from his realization of self. "WHEN WE HAVE ONCE SENSED OUR SOUL, WE ARE LEFT IN NO DOUBT AS TO ITS POSSIBILITIES" says our Master. In his correspondence he adds:

"Man, let it be said, by his quality as an intellectual or mental being, has over corporeal beings the constant advantage of feeling an urge WHICH HE CANNOT UNDERSTAND."

Let us come now to the second point: Man, whilst he recognizes the transcendent character of his Spirit (or Mind), sees also the sum of all the ills and the havoc that surrounds him. When realization of his possibilities comes to him, Man immediately feels a pain at finding himself in exile. It is the nostalgia of a lost paradise.

It is true that suffering is brought home to us in a most striking way. There is no man who has not had his share of misfortune and who is without foibles. "No man of good faith could deny that his corporeal existence is a state of perpetual privation and suffering." (E. & T.)

There we have the two starting points of Saint-Martin's philosophy. Man is suddenly made to realize, after self-study, the nature of his soul ... but this realization brings with it another realization: that of the sorry state and predicament in which he suddenly finds himself. *The road is now open for the YEARNING that will turn him into a MAN OF DESIRE.*

\+ + + + + + + DISCUSSION + + + + + + +

I said that Louis-Claude de Saint-Martin found in Man two co-existing features:

(1) The realization of a "Superior Principle" within himself;

(2) A subsequent realization of a state of exile and privation.

Let us now examine these two results of experienced self-examination, together.

"True as it results from the study of Man that we find in ourselves a relationship with the first of all Principles and the traces of a glorious origin, it is no less true that it reveals also how much these things have become degraded in us." (E. & T.)

This brings us back to the dual nature of Man. Saint-Martin says: "Some Beings are exclusively intelligent ... others are wholly sentient ... Man is both and here lies the key to the riddle."

This double aspect of Man, who unites the 'intellect' or thought power of the purely Spiritual Beings to the sensitive nature or "feeling powers" of animated creatures, gives rise to a sense of contradistinction and this very often comes between his desire to know ... and the frequent failure of our attempts at doing so.

From the encounter of these two experiences ... the intellectual experience and the sentient experience ... stems the whole of Martinist dialectics, because the tragedy of our plight affords us no object of reflection *if we did'nt have a mind to realize it.*

The great sage Aristotle said: "Wonder is the beginning of philosophy." WONDER in itself can be an interesting subject of meditation. In the process of self-study, wonder is the link that unites Man, the observer ... to Man, the object of observation. The first wonders at the other.

Wonder takes us away from materialism. Everything is a subject of wonder. *The true mystic has an infinite capacity to wonder.* Wondering about ourselves will lead us inevitably to classifying beings and things in two categories and to realizing the existence of a *negative principle*, a form of evil influence that is very powerful ... although subordinate to the principle of Good.

The study of Man will also, in time, LEAD TO AN UNDERSTANDING OF THE LAWS OF NATURE AND THE LAWS OF GOD.

If the Martinist Doctrine rests chiefly on the principle of Man's duality ... must we see there the cause of Saint-Martin's originality? Indeed not. Many thinkers had followed the same lines before. Aristotle after Plato knew quite well that the essence of Man, his soul, was "something divine."

Saint-Martin does not try to innovate throughout his doctrine. On the contrary ... he rejoices to find himself in agreement with the traditional teachings and the discoveries of the philosophers. Tradition is particularly dear to him. He also finds himself often in agreement with Pascal and we recommend the reading of this author's book known as the Pensées.

------- DISCUSSION -------

(a) What are the two starting points of Saint-Martin's philosophy?

(b) What happens when the individual becomes conscious of this?

(c) Saint-Martin says "some Beings are exclusively intelligent, others are wholly sentient." He then observes something particular about Man. What did he observe?

(d) In the process of self-study what is the best procedure in initiating a line of enquiry?

- - - - - - - - - - - - - - - - - - Knowledge is Power

Brothers & Sisters: I hope you have been carrying out the self-examination suggested in our recent conventicles. You may have thought again of the example with which we illustrated our argument last week ... if this is the case, you will undoubtedly have realized that the position was oversimplified in the example and that the reactions of the witness who observed the fall of an apparently drunken person were not just a straight conflict between the heart and head, but that many other factors came into it concerning our individual background, environment, personal likes and dislikes, in short: A WEALTH

OF INBORN AND ACQUIRED EMOTIVE IMPULSES. The purpose of the example was mainly to provoke thought on your part, to make you WONDER about it ... and incite you to ask yourselves what you would do in the same or identical circumstances.

If you have sincerely delved into your own make-up, you will have had to admit that you have in yourself a host of tendencies, some good and some you would rather not boast about. These exercises are not designed to make you turn over and over your weaknesses and shortcomings ... but to cause you to come to terms with your own TRUE nature. Only then will you be in a position to choose your way. If you plan to journey from A to B by car, it is as well to know the road and the possibilities and weakness of your vehicle in order to plan accordingly; whether, for instance, to take the short route across the mountains or the long roundabout way over easier ground. In our case, we wish to attain a certain stage of evolution. It is as well to know our own nature with its human weaknesses, so that we do not proceed uncautiously.

Your self-study should have also revealed to you the presence in your being of generous and noble impulses, generally spontaneous, which often guides you or shows you the way you should, or could, have taken. You also have an innate sense of justice, (or right and wrong), in relation to your own actions. This is called our conscience. In any situation, you always know what you OUGHT to do, although you may very often fail to do it. It is your conscience that is "the judge, inflexible and severe" to whom you are responsible. Let me emphasize that your conscience is your PERSONAL judge ... interpreting what is the right path for you to follow ... IT CAN OFFER NO LEAD IN ENABLING YOU TO JUDGE OTHERS.

Let us then, Brothers & Sisters, privately pursue our own self-study. Let us be analytical, bearing in mind that we cannot be too dogmatic regarding such things as the divisions of our own beings as there are so many varying factors. However, the frame we have suggested will serve our purpose admirably if we remember that it is only a loose frame which we have to reinforce with struts out of our own workshop.

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Answers to the questions:

(a) After self-study, man comes to realize that he has a soul, he discovers within himself a "Superior Principle". This realization brings with it another realization: (2) That of the sorry state and predicament in which Man is in ... i.e. a state of exile or privation.

(b) He feels a yearning that turns him into a true Man of Desire.

(c) That man is both an intelligent and a sentient being which is the key to the riddle. This double aspect of Man gives rise to a sense of contradictinction and this very often comes between the desire to know ... and the frequent failure of our attempts at doing so.

(d) Wondering. The ability to wonder. We should develop our capacity to wonder.

Private & Confidential

We return to John Yarker's Notebook ! (Especially for our brethren who are also Freemasons.)

Knowledge is Power #91

Dear Bro Hughan. Harodim 14 January 1896

Prepare yourself for receiving a theory. Can you give me any information touching the English Harodim Ritual and Ceremony? Has anybody got one? You will see hereafter what I mean by Ritual. I would like to peruse it in order to identify some references and abstracts.

I have read all I can get hold of concerning it both mss. and print and have certain parts of the working. I am sure that you do not believe that Harodim = HRDM in one sense allowing at the same time that HRDM is a corruption of the word Harodim but that the original import is gone.

Part of the old Harodim is the Royal Order of Scotland or the Harodim of Kilwining stripped of much of its former lectures and adjusted to modern circumstances of which more hereafter. Now then for my postulates. When I use a year it matters not as to the exact date [,] when I say degree it is not in our present sense but often used for want of a better expression or as being equal to "Section" or = degree of knowledge.

We have 3 degrees in 1720. We have the mss "Constitutions and their History (!) before that date for a century or two ℞, establishing the custom of one historical (!) retrospect from say "Noah" his flood to Charlemagne as a precedent. Then follows references to various additions later on. Next we have the printed "Constitutions" and history up to say 1700.

Then we have Oliver who says he first traced the lectures (!) at 1720. It matters not if Locke's quotation King Henry VI 1425 or before is a part of Elder Lectures (!).

Then we have the Harodim working 1743 and before to which Master Masons were admitted to open the Lodge (consequently Craft Lodge) but not to the lectures. (Palatine Lodge minutes).

The lectures (all of them) up to 1513 were Christian. Lodges gave them (1813) various degrees other than the craft.

We know that Harodim lectures (!) covered the whole ground of Masonic knowledge, esoterically [,] historically (!) and emblematically with various allusions to practical Masonry as then understood.

note: these brackets [] are our interpolations. Words we are uncertain of have been inserted.

Naturally these lectures could not be given or learnt in any single night but took a long time.

Theory

In order to distinguish those who had attended the series of lectures[,] to prove their knowledge up to such a point, a catch word and perhaps a catch sign were given to mark their progress, such word being most naturally taken from the subject matter of the preceeding lectures?

From this judicious system of education or in other words from the Harodim lectures sprang three results

1., Our so called Lodges of Instruction.

2., The lectures attached to all degrees - Where they have not been forgotten, they are seldom given. 3., Our High Grades.

For in the course of a little time when the Lecture Master became an ornamental officer the section was eviscerated and the catchword etc. alone was substituted and this broke up the B.Brn into Classes Sections or degrees of knowledge. (!)

Hence the foundation of a new order with superior knowledge.

Now as soon as any one such separate body was evolved, the old Harodim lecture was crippled to that extent for the arcana of that "degree" could not be any longer given in the Harodim lectures.

In this way the children devoured their own father and thereby the Harodim became an impossibility, in fact until finally it was itself conferred as a degree 'Made free of Harodim'.

Section holders invent Passwords. Sections are called degrees. Degrees generate systems.

Different renderings by different Lecture Masters, foreign Travel and return with new clothes, revision and foreign influence, on one and the same incident create the multiplicity of Similar degrees. The first to be ordered would be the Master of the Chair with all its variations.

Then the Passage of the Bridge leading through the Arch to the Mark or vice versa, etc. etc.

Now you have my theory and being its parent I like it well; it seems to get us over a lot of difficulties and is - well -

plausible enough. I happened to be the Chief of the Harodim just now, for that dignity has been handed down to us through the old Danckerby & W. R. Wright Templars in the Royal Kent & am seized with it also separately from that branch through the Industry 45 working via Wm. R. B. Reed PM 48 Editor of the Chronicle & D. Pr. G. Mark M. and not only that but many other degrees now only worked by us which I give in the old way in lectures etymol-ogical historical and esoteric.

Please avoid the mistake of confounding the Harodim with Heredom, we conferred all along the Harodim (free of Harodim) after the S. P. R &c, Pelican & Eagle &c but before the Kadosh & the Ne Plus Ultra which with us is mixed up with the R. Arch Knights Templar Priest. I am quite sure of this & state it from documents before me. I have also a series of lectures Verse & Prose & which lead through the MM. into much of what is now the Arch including an interesting astronomical lecture.

Now please peruse my sketch with a much patience as you can command, I will not insult you by a detailed scheme, points only are indicated. Please let me have your views and oblige.
You will notice what I call ritual on the 1st page is that obligation which is now and was certainly formerly exacted as to advanced knowledge. Also the lectures. I do not desire this to be for any other perusal than your own privately.

A Sample of the old lectures enclosed which please return and oblige. T. T. Schnitger.

Slip of old lectures, very faded & cramped hand.

"E or D.P.S. in emblem of the two famous P. [Pillars?] erected near Bethlehem which supported an arch and formed a magnificent gateway, under which Solomon at his own request was anointed King of Israel

during the life of his father. It was also under this gateway that he married his 2nd wife, the daughter of Jafr(?) King of Egypt and it was on this spot that he offered a magnificent sacrifice like to that which made at Gibeon when the Ark of God's Covenant was, he reposed in this gateway all that night when the Lord appeared to him and graciously condescended to grant him whatever he might ask, which was piously and gratefully accepted by the noble choice of wisdom. It was under this gateway and between the two famous P-s, that he had his 1st interview with HRJ [Hiram King of Tyre?] and on that sacred spot HaB was first introduced to him by the noble Adoniram Prince of Jerusalem and whose sister HaB afterwards married. In that place also did K.S. receive the learned and beautiful Q. of Sheba who came to visit him and view the magnificent temple of Jerusalem."

Master Mgr. "S. Oress. 1 Ark of Cov. 2. Golden Cherubims. 4 Rod of Aaron. 3 Book of Law. Perfume of Moses." "Sardius. Topaz. Carbuncle. Emerald. Sapphire. Diamond Ligniere. Agate. Amethyst. Beryl. Onyx. Jasper."

Templar Ceremonies

It cannot be without interest for us to examine how far the inner life of the Templars in the latter part of the 13th and beginning _____ of the 14th century is reflected by our ceremonies. I do not for a moment mean the emasculated ceremonies we now work, but such as were in use a century ago and before that will be taken as our ceremonies as well as those now in use.

To begin then at the beginning, we must state that there was more than one degree in the Templar Order, and they had secret statutes, such as William of Pocklington copied by order of the Grand Master of the English Langue (du Puy, The Templars, page 525).

There was the first grade, known to every Templar, and often enough described in literature, and this although the newly admitted Knight was not a Novice but a Professed Knight (see the declaration of Wm. de Lamberton, a Scottish Knight (du Puy page 374) "quod non utuntur in ordine suo annis probationis, imo statim habetur Receptus Pro Professo".

Then there was the 2nd Degree which all did not receive, but which is admitted to have existed by many English and other Knights. In this degree they were accused, and some admitted that they denied

during the ceremony the divine nature of Christ, and some of them that indecent ceremonies took place, and the recipient was instructed to believe in a God who had not died and could not die. (X)

In the 3rd Degree which was generally given in a General Chapter a picture or and a head was shown.

The 2nd Degree then was a transient one of trial and the denial of Christ's divine nature is a common occurence amongst non-jews, from the early part of the Christian era to the present day. The principal tenet of the Mahomedan religion, as well as the Jewish and the teaching of the ancient Mysteries, is the belief in one God. The title "Servants of the Cross" or the crucified was used as an insult by the Mohamedans, who were and are willing enough to acknowledge Him as a Prophet. The highest Catholic prelates maintained that God alone was Almighty - Abdard de Trinitate at the Council of Soissons to which the Papal Legate replied that every child knows that there are 3 Almighty beings. (Crevier l'histoire de l'université de Paris, Vol 1. pg 241) Everyone indeed gave his own explanation of the Trinity and sects such as - - - - - - - Doketes, monophysites, Adoptians, & these & others blended with Gnostics & Manichaeans. The Cathari believed that Christ was Man alone, & the Albigenses denied his divine nature.

Roscelin the founder of the philosophic sect of Nomalists said that those who believed in the Trinity in Unity must believe that God himself died as well as the Holy Spirit, while his scholar Abelard Maintained said that God alone was Almighty. The Kabbalists who were deeply imbued with neo-platonic teaching gave rise to the Gnostics, and these again to the Sabaei or St. Johns Christians. The latter exist in fact now and they believe in St. John the Baptist but not in Christ.

Now if we remember that the denial of the divine nature * and if of Christ is admitted freely in all countries by the Templars tip * we admit this intermarriage, or at least intercourse with the Mohammedans - the offspring was called Turcopoli and formed a kind of foreign legion of Bastards in the Turkish army, and there by long residence

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(X) In France Wm. de Narsae admitted that a test of obedence [obedience?] had been introduced, which had been brought forward as a change [change?] of denying Christ.

brought the Knights together with many of these speculations and beliefs, it does not follow at all that we need accept the fact that they in reality denied the divine nature of Christ. I will tell you why.

In some of our old rituals the story of St. Peter and the cock and crow, the denial of Christ is rehersed, - for instance in the 1761 York Ritual, this, as part of the Ritual of the Secret Initiation would easily lead the Judges set to condemn them to twist such innocent acting into an admission of denial. Let us remember that the torture will force out many things, and that education was not what it is now. There may have been also those who were tainted by one or other of the aforementioned heresies, but as a body we must pronounce them free.

But the next accusation, namely that of idolatrous worship of a head or a picture is [illegible] grave will be your reply. Now it is first of all admitted that such actions were in existence. The accusation is a picture or head. (x)

Well I will go so far as to say that they had both a picture, a figure and a head. Then they had a girdle or ribbon which circled the picture and this was turned into magic by their accusers. I will tell you what the picture was and the girdle as well. The girdle was the ribbon at the end of which the picture of St. John the Baptist was worn. See the Ritual of the old York Sir Knights.

But then the head which was in a box. What other can that have been but the Baphomet (say you) as some of them say it was, and who can have been but Mahomet, and this is etymologically quite easy, for according to the genius of the Saracen language B & M are often exchanged and H. & Ph, also; so that we have no serious etymological difficulties at all and the head is that of Mahomet, and with that all of your other arguments fall down, because this is convincing proof of the Apostacy.

Well Sir Knights we will not go quite so fast, but we will look at an old tracing board, where we will find this fearful head,

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(x) In the ancient church of St George & St James at Harmony is a wooden platter with a [illegible] head of St. John which is said to have belonged the Templars.

just as described with black curly hair deposited in a Charger. Well this will remind us of Talitha Cumi & the Head of St. John the Baptist, and we now know at once that some of the Knights used in their secret ceremonies the head of St. John the Baptist and wore the image of him on a girdle or ribbon, - just as our old York Knights did and just as was done by us up to 1856.

Now you will say that is all very ingenious but what about the invocation of Baphomet or Mahomet: how will you get over that damning proof? Well Sir Knts I will try to give the explanation of this old Templar password.

Baphae Βαφη means immersion, properly an immersion in a colouring liquid or ticture and one which leaves a color or dye. Topically, or in the applied sense, it is used for Baptism in the Middle Ages, on account of its spiritual colouring Maetos, or Maetis, μητος-μητις, means wisdom or science. - - - - Baphaemaetous or Baphaemaetos Βαφμητος(εος), - is consequently the tincture or dye or Baptism of Wisdom, and refers clearly to the Baptism of Christ by St. John from the Spiritual point of view and this word, taken by some Knights, who did not understand the word to represent this act, this Password misunderstood by many to be a secret idol, or the name of one, appears to support my theory and conviction to an enormous extent.

I would of course require to go into many of our Arcana, to vindicate the memory of our ancient Knights publically, but to you I have fulfilled my duty, which I undertook, when I drank to the memory of all those valiant Knights who shed their blood in defence of the faith, while fighting under the banner of our Order.

XXX That the denial of Christ practised or recapitulated in the ceremony was not meant as a positive denial but as a rehersal of the St. Peter incident appears from Du Puy, 211-2- Gottfried de Gonaville (31h), the English Grand Prior tells him when he would not deny Christ - "Ego juro tibi in periculo animae meae quod nunquam praejudicabit tibi quantum ad animam, vel conscientiam," and a little further on (212/315) the same Govaville states that this denial was done in momory of St. Peter. We need only refer to the Old York Ritual to see how both these statements are correct. / That the Templars

did not consecrate the bread and wine they took at their ceremonial is another accusation (Du Puy 202). Well no more do we. Moreover all those secretly initiated were Priests, and confessed and absolved. See accusations against them.

xxxx. Turcopoli were children of Turks by christian mother. (Ducange's Lexicon)
xxxx Pullani " " of Syrians " " father. " "
xxxx We hear Sir Knight Gaucer and de Montepesato attest before the Judge: Que le superieur lui montra une idole cabue fait in figuram Baffometi (Du Puy p. 216) and Bro. Raimond Rubei (same page) says the same, "ubi erat depicta figura Baffometi. Well Sir Kuts, I trust we shall in future understand that this figure was that of St. John the Baptist, or in other words the figure of the Baptism of divine knowledge, - Theosophic Baptism and not an idol representing the arch enemy of Christendom, - Mohamed, Mahmut, Bahomet, Buhamet, 1st we thus learn the falseness of the accusation against our predecessors. - 2nd - The reason and justification for such a feeling as invented or degree of vengeance or Kadosh, 3rd, the antiquity of our old Templar Ritual, which must in their essentials have been handed down orally, as nowhere in history is any such information, as I now give you, rendered or preserved, and the compiling of our old rituals must have had oral tradition to go upon, if not copies of the old workings. That such workings and secret writings did exist in England is proved beyond contradiction of even the modern iconoclastic Masonic critic, who hears nothing, respects nothing, acknowledges no authority except his own "ipse dixit", and the passages of any writer, however tainted and false, so long as his reports agree with our critic.

XXXX In order to place at your service the sources of information I refer you to, I give the first proof that foreign Knights went to England for refuge as follows:

Stephen von Stapelbrugge examined in London 1311. (Du Puy 392), and there are others.
Du Puy, 525 - we have the secret ceremonials in England.
" " 393 - " " " " " in France.
" " 396. Himbert Blanke, Preceptor of Auvergne, examined 1310 in London.
" " 397, where these secret ceremonials were brought from France to England & came from the neighbourhood of Agenois. (p. 32)

21 Feby 1846. Returned N. N. Schmitzer's above, & sent him the St Clair Templar Paper of "Freemann's Quarterly", 1846. p. 176)

SAR HIERONYMOUS AND THE FUDOSI - continued

Private & Confidential

II

EMILE DANTINNE - HIERONYMUS

SOME FACTS ABOUT DANITNNE'S PUBLIC LIFE

Emile Danitnne was born on 19 April 1884 at Huy sur Meuse in Belgium. In this area, to which he remained attached for ever, he lived all his life, and worked in the service of the administration as well as privately. He died there on 21 May 1969. About his childhood and his adolescence I know very little. The little I do know, which follows later, was told to me by his eldest daughter, Marie-Louise, who was very attached to the memory of her dear father, and to whom I give my sincere gratitude for the willingness with which she gave me the information. So thank you, dear Marie-Louise Dantinne, for the information you passed on to me and which I am anxious to pass on (also).

Emile Dantinne was brought up in the Roman Catholic faith, to which he remained faithful to his last day. But I believe he had to adapt it on many occasions to the traditional knowledge he obtained from the best sources. To himself and his few followers, he restored Christian wisdom, of which he was a living example, and of which he believed the Rose Croix should have custody. Several times, too, he must have suffered to see his associates in occultism rise up against his fidelity to the Roman Catholic Church and try to turn him against it. But he remained steadfast, a master of the contradictions they gave him to analyse, which to him were only superficial. Thus he was at one and the same time an initiate, occultist and Roman Catholic.

After excelling at Primary School, he was a brilliant scholar at secondary school, where, in 1900, he gained the first prize for excellence in the general competitive exam. But, in the same year, he had to cut short his promising studies to help with the material needs of his family, in place of his father, who had just died. Nevertheless, or as a result of this, Emile Dantinne was a student throughout his life, not at school, but in his untiring research as an eternal seeker. When he was over eighty years old, he went to study oriental languages at the University of Liège. For he was a linguist and a brilliant oriental scholar, as we shall see.

In 1901, at the age of seventeen, he entered the administration of the telegraph and telephone company as a clerk. At the same time, he was enthusiastic about the world of writing and poetry. In the year 1900 he published his first verses. In 1903, he was a co-worker with the 'Revue Mosane' and the 'Liège Universitaire'. The following year, when he was twenty, his first collection 'Rythmes et douceurs' was published, and others followed. Between 1905 and 1907 he published various studies in 'L'Art Direct' and in 'La Verveine', then two new collections 'Ballades de la décadence' (Ballads of decadence) and 'Louange des jardins et des soirs' (In praise of gardens and of evenings). In 1906, 'L'Essor Littéraire' awarded him first prize as a critic. In the same year, he published scholarly notes on Chinese grammar.

Having learned germanic languages at secondary school, he studied latin languages by himself : Italian, Spanish, Portugese, as well as Latin and Greek. Later, during the First World War, he learned Russian.

On 21 November 1907, Dantinne married Lucie Rouffart, daughter of a farmer in his area. His first daughter, Marie-Louise, was born of their marriage on 8 April 1909, and a second daughter was born on 26 January 1911.

From 1909, he found time to take courses at Liège University in Arabic and Hebrew from the Orientalist V. Chauvin, whose works he annotated after his death in 1913. Still in 1909, he published his two first novels : 'Diekje chez les hommes' (Diekje amongst men) and 'Le roman de l'épouse' (The novel of the wife). In 1913, during a trip to Paris, he met Ch. Virollaud, director of the 'Babylionaca'. He studied numerous Sumerian tablets, which he also translated, thus becoming an expert on Assyriology.

THE LIBRARIAN OF HUY

In 1915, Emile Dantinne became a librarian in the Commune of Huy. This position, I am certain, suited him down to the ground, and he took it on with zeal on a voluntary basis for 30 years, until the Liberation. He also had the opportunity of devoting his time to the history of his town, and published regular articles and pamphlets on this subject.

In 1923, he obtained a diploma in Librarianship, followed in 1927 by the first class Civic Medal. And, while we are on the subject of honours, I will depart from strict chronological order to mention here his ensuing distinctions. In 1931, medal for the 100th Anniversary of Independance. Then, much later, in 1962, the Golden Palms of the Free Academy for Educational Merit. Finally, in 1965, he was admitted to the Order of the Crown with the title of knight.

In 1929, Dantinne worked with the Revue Mosanne, which had ceased to function, and which came back into publication from that date. From there, we move on to 1936. In that year, he published 'Les Contes de la Vallée du Hoyoux' (Tales from the Hoyoux Valley) and a French translation (the first) of traditional Tibetan tales : 'Le contes de No-rub-can' (Tales of No-rub-can). I do not know where, when or how Dantinne learned Tibetan, but it is true that, to him, it was only one more language to add to his knowledge as a self-taught genius.

Still today, (1985 - Editor) the residents of Huy remember their librarian. (My friend, Maréchal, was able to gather together some of what they had to say, and he passed it on to me for this study. I will refer to it at the appropriate time.) But certainly very few people suspected his occult qualities, which he kept secret. For, behind the appearance of a quiet, hard-working civil servant, was concealed (in order to avoid misunderstanding on the part of the people, and out of his usual modesty) the face of the 'Grey Eminence' of the European Rose Croix and its affiliated fraternities.

To be continued.

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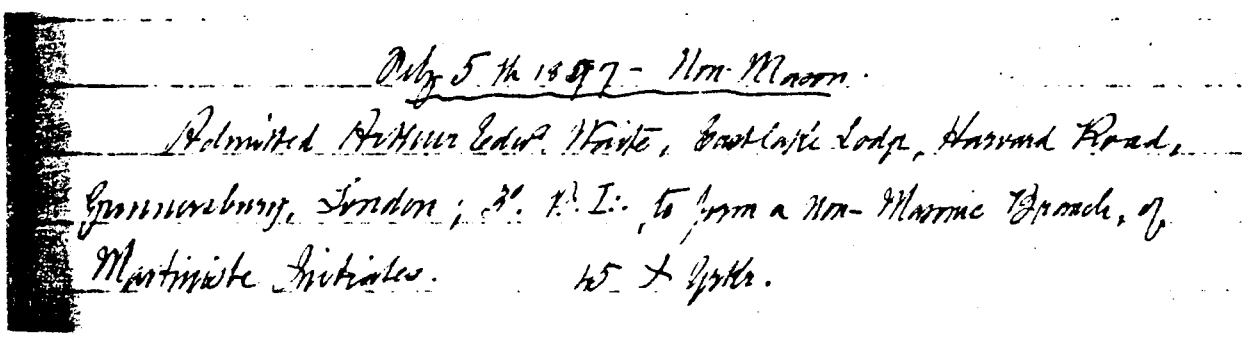
Private & Confidential

Back to John Yarker's Notebook!!! :



July 5th 1897 - Non Mason

Admitted Arthur Edward Waite, Eastlake Lodge, Harvard Road, Gumursbury, [?] London; 3° P.·.I.·., to form a non-Masonic Branch, of Martiniste Initiates. 45 X Yrkr. [Yarker]

-o-o-o-o-o-o-o-o-o-o-o-o-

"GOD IS NATURE IN MANIFESTATION. Once man accepts and becomes aware of this Divine Truth, he can understand how we can live, and move and have our being in Him."

- (from one of our members).

Supernumerary lecture #25

FACING THE NEW FRONTIER

"Man, know thyself." These simple but profound words were the first of seven wise sayings inscribed on the Temple of Apollo at Delphi. Man has always been an inquisitive being, but his inquisitiveness has pertained mostly to things rather than to himself. Man has climbed the highest mountains, crossed the plains of the wilderness, risen out of the earth's atmosphere, and explored the frontiers of electronics, philosophy, astronomy, biochemistry, and so many other areas. I sometimes wonder whether the explorers and men of research are impelled entirely by inquisitiveness, or whether there might be a certain degree of escapism in the effort. It was said of old, "The heart is ever restless until it find repose in God." Failing to conquer the world within, to a great extent man's drive across the plains has been a restless drive, a kind of attempt to find in the world what one can only find in himself.

There is a new frontier: the world within every person. How long can we put off facing this frontier: the charting of the wilderness of our own mind, the conquest of of self, the discovery of the soul, the hidden powers of the indwelling Spirit? What tremendous untapped resources lie within each one of us? What revelations lie ahead for those who truly seek to know themselves as spiritual beings?

The ancient command, "Know thyself," is an eternal call of the soul of man. It is a sad thing that most people wait until they are ancient themselves before they really take it seriously. When we recognize the importance of the frontier of the mind and the soul, we are conscious of an inner potential that is greater than that revealed by all previous experience. In J.M. Barrie's interesting play, The Admirable Crichton, we have portrayed for us a man who served as a butler and was proud of his place, as such. He had never had much or done much in the world about him, but he had pushed back the unconquered frontiers of the world within, and thus was receptive to hidden reserves of inspiration and strength. So, when thrown on a desert island, with the well-being of his master's family dependent on his ingenuity and leadership, the butler became the master of the situation and took complete charge of the group. When put to the test, those who had everything in the worldly sense had nothing in the inner sense. And he who had little of worldly worth, but had attained a consciousness of his inner depth, became the leader of all.

How easy it is to become lost in the wilderness of despair and despondency when one has not previously charted the inner resources of one's mind. Faced by tragedy, loss, hardship, or injustice, we are so easily bogged down in the mirey marshes of self-pity and helplessness. In Charles Fillmore's interesting Metaphysical Dictionary the word "wilderness" means "a multitude of undisciplined thoughts." Moses, in leading the children of Israel (man's spiritual nature) out of bondage to the intellect, into the "promised land" of spiritual consciousness, goes in circles for forty years in the wilderness, during which time all errant thoughts are being brought into captivity through a knowledge of Divine law. So, the wanderings of the children of Israel and the leadership of Moses have a metaphysical counterpart in terms of our own experience.

In the first chapter of Mark, we are told that even Jesus had this inner frontier to cross. It is said, "Jesus was led by the Spirit into the wilderness, where for forty days He was tempted." Now, we might ask, "Led by the Spirit into temptation?" No. He was led into the wilderness of mind to gain the victory.

Many are the times when we go on to outward attainment and success, while allowing a large wilderness area of undisciplined thoughts to remain within. Of course, this always spells trouble in the long run. A man of considerable means who, retired, is living in frustration and despondency, sits on the veranda on a sunny afternoon as the gentle and refreshing breezes stir the leaves. He says, "See the way the shadows chase themselves around under those trees? That is one of the few things which gives me comfort. They did it just like that under those same trees when I was a boy, and

when I had a good time living." The trouble with this man is that shadows are chasing themselves around in his mind. He has become lost in the wilderness of his own undeveloped inner life. His need is to face this frontier, to launch forth to spend his time in that wilderness and to put the satanic influence of negative thoughts in their place. To probe the depths of himself means inner prayer and meditation.

It is unfortunate, but true, that a simple acceptance of religion or the joining of a church does not necessarily launch us across the new frontier into the conquest of our inner wilderness. This is a confusion that is sometimes foisted on us by the propaganda of religious institutions. I love this thought by Manly P. Hall in his book, The Mystical Christ: "We have been given a beautiful teaching, to which the better parts of our natures instinctively aspire. As never before, we need to live and to understand the original Christian code. We must cleanse our minds of the tendency to associate Jesus' teachings with the false concepts that have circulated in His name." He then goes on to tell the story of a man who came to him seeking spiritual help, a man who was the picture of piety. He had convinced himself that he was a paragon of Christian virtue, and at the same time he was devoured by hate. He loved everyone in general and hated everyone in particular. He suffered, and retaliated by making others suffer. And yet, he would have been highly insulted if anyone had suggested that he was not a fine Christian gentleman. He is typical of the incredible inconsistency of much of our Christianity. He constantly complained about an unprincipled world and yet he was without any real principle himself.

Crossing the frontier within ourselves, one important task is to find the Divinity of our own innate person, to find the Christ in ourselves. Christianity is a vital influence in our lives, but only to the degree that we find our way through the maze of our own negative thinking to the source of our abundant living, the Divinity within us. Of course, "finding" the Christ is a redundant idea because the Christ isn't lost; the Christ is our greater self. Actually, it is we in human thought who are lost.

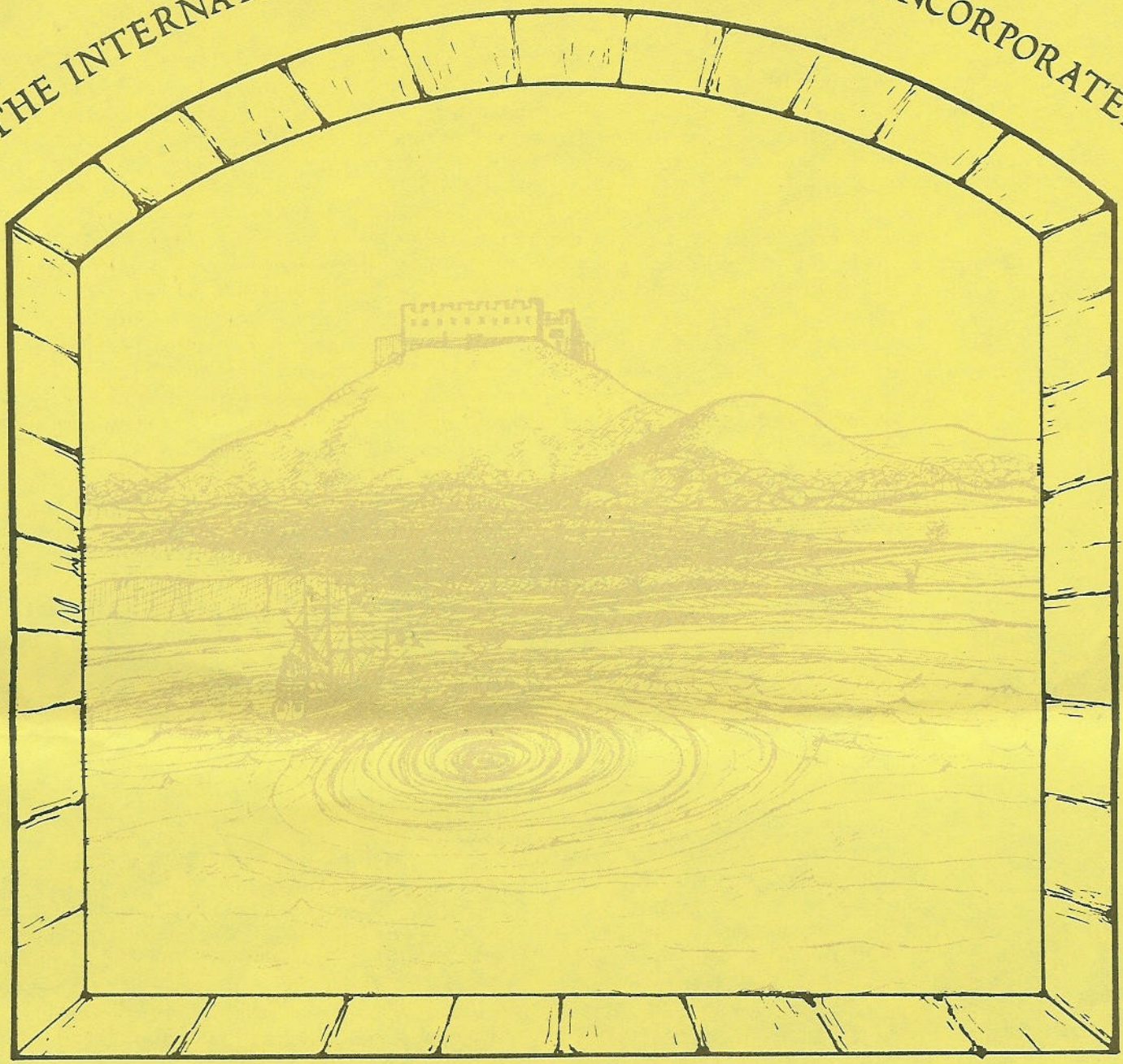
Paul tells of this inner perfection within the outer form. He refers to "the mystery which hath been hid for ages and generations; but now hath it been manifested to His saints, which is Christ in you, the hope of glory." This is probably the greatest statement in the Bible, which we need very much to understand: "Christ in you, the hope of glory." "Christ" refers to the Divine dimension of yourself. "The hope of glory" is the hope of righteousness, the hope of overcoming, the hope of finding any kind of meaning or purpose or effectiveness in life.

In II Corinthians, the thirteenth chapter, Paul says: "Examine yourself, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Now, he is using this "Jesus Christ" in a rather interesting way, because he is not speaking of Jesus as being in you, but what he calls, "the Jesus Christ consciousness," a level of awareness which he simply identifies as that being revealed by Jesus. He tells us to examine our inner selves, to cross the inner frontiers, and to see if we can't find within ourselves this Divine level, this pattern of Divine sonship. And he unequivocally states that this Christ, or Divinity, is in us, "except ye be reprobates." The word "reprobate" means, among other things, "to disapprove with strong dislike; to refuse to sanction; to reject; to abandon as helplessly wicked." In other words, as long as man disapproves of his own inner self, as long as he has a strong dislike for the depth of himself and refuses to recognize its omnipresence and guidance, then his own man-made reprobate state of mind will remain the one and only barrier that keeps the Divine level of himself in a state of inertia.

So, the challenge is to launch into this wilderness of mind, to conquer this reprobate state of consciousness, that we may come to know and to experience the inner power of the Christ.

THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

LIBER 26

GRADE: *COMPANION*

Private & Confidential

The International College of Martinists Incorporated, is a non-profit institution existing for the purpose of disseminating information on the Traditional Esoteric Arcana. The lectures/instruction contained in this Liber comprise material which was previously delivered orally to an esoteric group and has subsequently been given to the College for its use. Under these circumstances the College does not claim to be the author or originator of the contents of this Liber which is distributed in good faith. This Liber is loaned, not sold, to the receiving member as an incident of membership, for *personal* and *private* study, and its acceptance by the student is an acknowledgement that it is being held in trust for the College and is to be returned to it upon request.

DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

ANSWERS TO THIRD COLLEGE EXAM

1. "The mysteries or the Mystery, that is the question" - whether it is appropriate or not to twist Shakespeare like this, or to quote Eliphas Levi; "The greatest Mystery of infinity is the existence of He to whom alone everything is without mystery", it is a way to describe my concept of the mysteries and the Mystery in a nutshell. There are lesser mysteries, but **one** Mystery behind and beyond them all. This fundamental Mystery means all to me, for there is nothing outside of It so I am myself within It and It is within me. This Mystery knows no time and no dimensions, or, rather, all "time" and all "dimensions", for It simply **is.** Name It God, name It whatever, it changes nothing, for It is eternity, It is the cosmos, It is the reason behind all reasons man can perceive or think of, the ultimate and intangible, yet so close, so close - yea closer to my Self than am I! Therefore I can experience the realness and **presence** of this Mystery when reaching within or when looking without and sense like an extatic rapture Its light, power and depth, Its life, love and beauty. Such experience leaves me rich beyond all measure and the cup of my heart and soul is filled beyond borders, to overflow completely... and the taste of this wine, how could I describe? The veil before my eyes has become translucent and I have beheld splendours of unspeakable power and beauty, so I have certain knowledge of things that are beyond words. Still, such knowledge has hit me hard, clearly pointing out my weakness, my errors and my limitations. Therefore I know also that I have a lot of work to do, work that I am not yet ready for, but preparing for. One may come to think that one has made a good part of the distance when things opens up, then only to realize that the Path is a never ending one, a realization that may induce a feeling of despair. I have since long come to understand that every step I make along the Path is a step preparing for steps that are not even yet in sight, so against what am I to compare my progress or whith what instrument do I plot my position on the seas of eternity? Truly, I know not how far I have progressed nor the exact position of my ship, for the horizon is heaven and sea in all directions, so all I can do is follow the Sun. And meeting with strong currents and high winds I will learn to sail...

2. The purpose of occult study is to help the student towards at-one-ment by personal, individual effort. That is to say that occult study is a system of training or a step-by-step method, intended to accelerate the development of the student, to permit him to reach into the mysteries of his own nature, develop his higher faculties and to guide him making use of his faculties in his quest for Light, so he may become a **knowing** being. Through occult study, the student will, if he persevere, develop mastery of himself and his environment, bringing it all conciously under spiritual control, attaining by degrees continuous and concious union with the Higher Self. Then he will also experience attunement and union with the Divine, the profoundest mystical experience, and prepare to serve the Will of God.

(As submitted by a student-member)

#92

Dear Brothers & Sisters:

Our self-study has revealed in us the presence of some higher principles and functions which distinguish us from the animals, to whom our physical being relates us. It also reveals another distinctive character: *the fact that we are able to study, analyse and judge ourselves.* Man is thus a dual being, partaking of both the angelic and the animal..

What conclusions will Saint-Martin reach from the combination of Man's two streams of experience? With Pascal, he comes to the conclusion that the principle of the Fall of Man, or original sin, offers a better solution to our difficulties than the speculations of philosophers.

Saint-Martin uses here, in his book "Ecce Homo", a play on words to express a shade of meaning he finds important: "Through the realization of our greatness, we arrive at the conclusion that if we are not GOD-THOUGHT, we are at least 'THOUGHTS OF GOD.'"

The first expresses the idea of thought imbued with the power of God, in other words: an emanation with the power of creation. The second implies that we exist as a result of thought in the mind of God ... in other words: that we are at the receiving end of the emanation. Man, therefore, is not a creative force emanating from God *but the result of such an emanation.*

Saint-Martin says, therefore: "Through the realization of our Greatness we come to the conclusion that ... if we are not GOD-THOUGHT, we are at least THOUGHT OF GOD. Through the realization of our dreadful plight, we can form an idea of the happy state we have known previously."

Pascal has said: "Who is unhappy not to be king ... but a king deprived of his throne?" and Saint-Martin echoes the same feeling: "If Man has not anything more, it is because he had everything."

On the other hand, whether we feel it intuitively in our primordial faculty, or whether we infer it from our present poverty ... we have the certainty of our sublime origin. Yet, we have that very poverty at present. *Nothing but a doctrine based on the Fall can explain the passing from the first estate to the second.* Just as we have acquired a notion of primordial bliss and just as we cannot escape the reality of the misery in which we are now, so must we admit transition, either sudden or gradual, from one state to the other. This is the principle of the Fall of Man.

We come now to the conclusion of Saint-Martin's philosophy, the substance of which, you will remember, has been passed down from the far past in the bosom of a secret Initiatic Society ... a Society manifesting throughout the ages under different names, at different times, in different places.

Let us now examine for the last time the path of spiritual evolution that is entered ... when Man, by looking around him, but most of all **within** himself, comes to the realization of a first and sublime estate from which he has been exiled. It is the analysis of this sublime estate which made Man so great and so happy ... that constitutes the third stage of Saint-Martin's dialectic.

Let us now see our Master's last analysis:

1) Man is **a god** ! A truth !
2) How can Man, that god, that wonderful being ... languish in opprobrium and debility?
3) How can Man find himself in such a condition of ignorance, weakness and misery ... were it not for the fact that he has become separated from the very principle which is the Unique Light and sole support of all Beings.

With the principle of the Fall once accepted, it is obvious that the aim of Man ... who, says Saint-Martin, "is fixed to this earth like Prometheus to his rock" ... must be to reconquer and re-enter his First Estate.

But have we the means of finding the Lost Paradise?

We know how man was thrown out. The description of this Eden would show, says our Master, "that it is designed with such wisdom that by *retracing his steps* along the same path which led him downwards to exile ... Man can be sure of returning to the Central Point, which is the only place where he can find strength and rest." (E.& T.)

The dialectic of Martinism rests therefore on a threefold proposition which is:

THESIS - ANTITHESIS - SYNTHESIS

and which Martinists translate as

ORIGINAL FELICITY (of a First Estate) - FALL - REINTEGRATION

Man, who has been called a "Spiritual Minor" ... a term we shall find again soon ... has found his destiny (to attempt reintegration) to be by way of a logical process of analysis, which could be said to duplicate his own evolution.

Every man must therefore discover *in his own mind*, **the Eternal Saga of Man.**

DISCUSSION

Brothers & Sisters ... the aspect we have shown you represents in a way the **intellectual approach..** It must not be considered as the whole of the Martinism of Saint-Martin but it is the only part that can be studied rationally. *The purely mystical aspect of the Quest can neither be taught nor described but must be DISCOVERED in each one's own heart.*

(Please pause, reread and inwardly digest before proceeding)

The Martinism of Saint-Martin, has been called a mystical system and Saint-Martin is himself considered a mystic. This is correct, but the term 'mystic' is sometimes understood in different ways. In the sense generally considered as the oriental sense ... or Hindu conception ... 'mysticism' describes a state of union with God or the Absolute. The same word, however, is also used to describe the technique or method by which such a state of union is achieved.

These techniques, although directed to the possesion of an entirely spiritual and abstract condition may however verge on the physical, as we can see from the method known as Hatha Yoga.

"Mysticism", therefore, is taken in two ways:

1: To designate a STATE of Nirvana or Illumination, or of union with the Absolute.

2: To describe the discipline and the way to be followed, to achieve such a state.

In Martinist terminology, we call the state **"REINTEGRATION"** and the method **"THE INNER WAY."**

Unfortunately, many mystics and so-called mystics, have been so divorced from earthly realities that their work is surrounded by an impenetrable haze which has helped to discredit the adjective "mystical" in the public mind ... by associating it with anything that is irrational or weird.

The French author Balzac wrote of certain mystical writings:

"They are written without method, without eloquence, and their terminology is so baroque that we may read a thousand pages of Madame Guyon, of Swedenborg and particularly of Jacob Boehme, without understanding a single thing. Do you wish to know why? Simply because in the eyes of these believers, everything had already been proved."

We note that Balzac does not include Saint-Martin among those hazy writers. Saint-Martin was a man with strong spiritual aspirations but he always supported his principles with philosophical arguments, presented in a logical manner. In a letter to Willermoz, dated February 3, 1784, he wrote:

"As for the two doors, that of the Heart and that of the Mind, I believe the first one is by far to be prefered, particularly if one is fortunate enough to be gifted in that respect. But one should not stop there, especially when one has to talk to people who only have the door of the

Mind barely ajar and one must be very consciencious about this aspect of the Teaching until the light comes."

THE PART OF THE TEACHER ENDS THERE. The Initiate, having absorbed through the **intellectual approach** those principles which form the rational part of the Doctrine ... *is then left to open his Heart through his own will and desire.*

Those who are privileged to lead you into Martinism cannot take you any further.

That is why the spoken lecture on the Teaching can remain but a theory. THE REST OF THE WORK IS UP TO THE INDIVIDUAL ... **UP TO YOU.** You will, however, find help of a more subtle nature in the ritual work sincerely undertaken and in the exercises of meditation and contemplation already given you, and which you are always reminded to practice.

We shall conclude this brief study of the philosophy of Saint-Martin with a word of hope for those who find the goal so far away ... and apparently unattainable ... and who despair of ever reaching it.

The Way of Reintegration, like all other ways, requires a **voluntary decision** from the Man of Desire who STARTS on the Path. Such a decision, however, is already a form of realization, for it is said that the will to identify oneself with God is in itself a grace of God.

Let us take courage and inspiration then, my Brothers & Sisters, from this beautiful thought of Pascal, with which we shall close this conventicle:

"Tu ne me chercherais pas si tu ne m'avais déjà trouvé."

"THOU WOULDST NOT SEEK ME IF THOU HADST NOT ALREADY FOUND ME." !

May you ever dwell in the Eternal Light of Divine Wisdom.

-o-o-o-o-o-o-o-o-o-o-o-o-

Dear Companions;

Over the past few Libers we have been presenting that portion of the Martinism of Saint-Martin that can be studied. As was stated just now, the purely mystical aspect must be discovered by each person.

In the next Liber we will begin to examine the Martinism of Martinez Pasquales.

I am sure that you have long ago realized that "truth", "right and wrong", "good and bad", &c ...are not concepts that can be as clearly delineated and defined as many people seem to think they may be, but rather ... these are things each person must determine for themselves.

Certainly the self-study you are undertaking and the analysis of the ideas that come to you, whether they be from your "head"(mind),

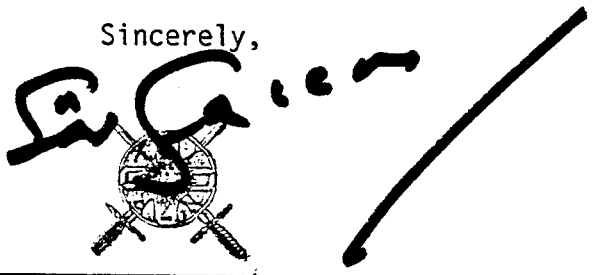
or the "heart"(emotional self) ... must be making you conscious of your behaviour and your attitude. We hope these lessons are causing you to discover things about yourself that you had not noticed before and that whether you call it reintegration, salvation, nirvana or whatever ... you know now what the goal is ... that its attainment is in your own hands ... and you are on the way to becoming a New Man.

Regarding the ritual work mentioned above: we have two useful rituals for home use. One was released by the Union of Martinist Orders and the other is a collection of prayers of the Elus-Cohen, translated from manuscripts in the Jean-Baptiste Willermoz collection at the Municipal Library, Lyon, France. They are listed in our Supply Bureau .

Companions: allow me to congratulate you on the progress you are making. Your mystical and spiritual development we cannot judge ... but your intellectual comprehension we can! Following is the first of a 3 part exam for the College's Certificate of Proficiency. We hope all Associates will participate.

May that Peace which passes all human understanding, abide with you.

Sincerely,



CERTIFICATE OF PROFICIENCY

The examination for this Certificate will be divided into three parts. The first will be to do with the ideas of Saint-Martin. The second on those of Martinez Pasqualez; and the third will be general. We will require an overall average of 90%. Associates who fail the first time will be required to do the exam over.

Please write or type clearly, give your name and key number, and write on one side of the paper only. Head the paper Proficiency Exam No. 1. (You can submit each exam paper separately, or send them all in together.)

Proficiency Exam No. 1

1: What is Martinism?
2: What is the aim of Martinism?
3: How does Martinism propose to achieve these aims?
4: What do you think of Initiation?
5: Who inspired Saint-Martin?
6: What is Man's most important endeavour?
7: Where does the secret to each person's own progress lie?
8: How can Man hope to know himself?
9: What does self-study reveal?
10: What is the most essential virtue in practising self-study?
11: What study does Saint-Martin advocate?
12: What does this reveal?

13: What are the three phases of Man's realization of Self?
14: What need arises out of the realization of the Fall of Man?
15: Explain what is meant by The Inner Way.

Good Luck !

Companions: #93

Who are the "builders of tomorrow" ... and why? These are the questions many of the more thoughtful are asking themselves these days and the answers will vary according to each questioner's individual outlook and attitude toward life. Some will give political reasons why this or that nation will be responsible for the future and its results, whereas others will advance religious, philosophic, racial, scientific or sociological answers. They will, each and all, depend *solely upon the individial view-point.* Each considers his answers, his attitude and his theory to be the "right" ones ... (otherwise he would not hold them). Yet all the answers will be different Who or which is right?

One group will assure us quite vigorously that if the totalitarian way of life triumphs ... liberty and freedom are doomed. Another group will claim that unless Christianity and all that it symbolizes is re-awakened in the heart of man the world is doomed and the future is lost in darkness. Yet another group will assure us, oh so positively, that science has the future of man in its care and that continued progress is inevitable because, as man gains in understanding of the mysteries of life, the standard of living is improved and raised to higher levels. Therefore, science is to be the sole arbiter of the future. And so on. Each group claims to have the only authentic and authorized solution to our problems and the key to our future welfare. Again: Which group is right?

Is it not a fact that all groups of people in life, generally speaking, feel that they hold the solution to all of life's problems ... if only they could get a sufficient number of people to think as they think? Does this claim not sound familiar?

Is it not true that different religious bodies believe and claim that their system is the only truth, or the only expression of truth? Is it not true that different governments claim that theirs is the only sound form of real government? Is it not true that different schools, universities and even businesses assert that "their way is the 'better way'?" Is it not true that certain races claim that theirs is the superior race? Why is this? There must be a fundamental reason for these conflicting states of mind and opinions in all creeds, races and individuals.

At the present time, groups of men, known as nations, are seeking ... forcibly ... to impose their way of life upon other groups. Why is this? Because they believe "their way" (whatsoever it may be) is better ... and should be imposed upon others. Again: Why is this?

Is it not because all men know that tomorrow will be what they make of it today ... and each group wants tomorrow to be just what each individual of the group thinks it should be? In other words: people

believe that the world will go to ruin unless what they have come to believe in, and stand for, is preserved. Again and again we ask: Why is this so? You - me - this organization - and lots of others - could give many answers ... all of them particularly true, *but the fundamental reason for this chaos of attitudes is a spiritual one.*

When we discard our physical body at so-called "death" what have we left? We have an etheric counterpart and an astral counterpart, a mental sheath and the Divine Spark, or Ego. How well we utilize these other bodies immediately after the "great change" depends upon our spiritual consciousness and development. It is just the same as on the physical plane. Some people go through life without really living ... simply drifting ... having no objective or plan to their lives. We might well call them "life drifters." *Do you believe that an entity, which in the course of its incarnation, has not taken an active interest in its surroundings and has not made it a point to participate in the important constructive work that is going on in this world ... will be any different when it passes to another world?* That lack of aliveness and interest is due to the individual himself and not to his surroundings. When he passes over to the "other side" ... to reality ... he is not going to be any more AWARE than he was on earth.

I am not now refering to physical defectives but to individuals who are endowed with all their faculties but who are spiritually lazy. These individuals can be awakened or sensitized only through discipline. This discipline takes many forms of expression but the most effective seems to be obstruction and denial. These are both negative conditions, you say. But spiritual laziness is the most negative of them all and it takes another negative condition to produce repulsion. Repulsion, though negative, is active. It produces activity and what follows upon such repulsion is very important. Just what we will do about it depends upon our soular growth. Those who have evolved to the point of having a well-controlled astral body will have developed well-controlled emotions and the seed-atoms or essence of these will be absorbed by the Ego for future use. When we fully realize that nothing in life is wasted ... that every experience is utilized ... how glorious and important every moment of life becomes!

He who says, "What does it matter?" does not realize the absurdity of that remark. All things DO matter ... but in relative importance. There would be little or no purpose in our living, whether on this planet or in any other state of existence, unless living DID matter. Not a single life is lived in vain regardless of the surroundings and circumstances attending a given individual.

How often has one said: "What a pity such people should live" when they have seen a monstrosity of some kind. Rather, their remark should have been: "Too bad that Ego has had to learn in such a difficult way." Were we permitted to trace back some of the incarnations of that individual we might be astonished to discover its identity.

Gifted with talents but using none of them ... just drifting with the tide and planning nothing. How could an Ego develop talents and then not use them? ... that, you say is unlikely ... yet: look about you everywhere, you will find unused talents wheresoever you look.

When we have a talent or faculty and use it not, what happens? It atrophies through lack of use or exercise. It corrodes, sometimes

even disintegrates. Only through USE does a talent become a part of our soular and spiritual structure. If we have developed a faculty and talent in a given incarnation and never again use that talent in subsequent times and lives ... it gradually fades away and disintegrates. Maybe you say this doesn't seem right to you but ... ponder. What creates or developes any faculty or talent? NECESSITY and USE. On the physical plane all our faculties have evolved because of necessity and they are all refined and sensitized through USE ... and nothing else.

Lets have an illustration: The co-ordination of your entire body is due to use. Stop using any part of your body and what happens? You lose co-ordinated action. No matter how skilled you may become in anything ... stop working at it for any length of time ... and you gradually lose your skill. Eventually, the faculty and ability whether it be drawing, music, sewing, craftmanship or anything else ... becomes limited or useless.

The purpose of digressing from the subject of how well we use our various vehicles or "bodies" after the "great change" is to emphasize the importance of utilizing all our faculties here and now in order to carry over with us better and more perfected tools when we reach higher planes of use and expression. We perfect our tools on the earth plane ... to use them on the spiritual plane.

The earth plane is our training school because it supplies resistance that strengthens not only our physical structure but our mental and spiritual fibre as well. It cannot be stressed too strongly, or too often ... the importance of what you acquire and develop inwardly, to the state of your future growth and well-being, not only "here" but on the inner planes of being too.

So many individuals go through physical life looking forward to the day of their physical release because they think that "over there," meaning the spiritual side of life, things will be different ... because "there" they will be everything they have wished to be and to have. How sadly disappointed these good folks will be for they will not be going to any other world than what they have created within for themselves.

Do you really believe an individual who is embittered, resentful, revengeful and unloved ... will be happy, loved, and joyous after he makes the "great change"? Companions: *We carry our world with us where'er we go!* This applies to us not only physically but emotionally and spiritually as well. Remember that when we discard our physical bodies or vehicles, we are taking with us the same etheric and astral bodies we possessed while incarnate on this side; the same mental sheath and the same Ego.

We will return now to our original subject, the importance of what we do after repulsion has set in, when we have been moved from our state of complacency or crystallization. The law of repulsion is the first wedge used in the breaking up of crystallization. What we do with that wedge is important, for we act either constructively or destructively according to our state of evolution.

When something repels you, do you run away from it, or do you stop and study it and try to discover why it repels you and then, if it

is because of something wrong ... do you try to correct the condition or thing? This is a very important question for it not only applies to us individually but to the whole of life itself.

If we but knew it, the law of repulsion is one of man's greatest blessings, for that law is an incentive and a propulsion to progress and change. Not until we are touched either by attraction or repulsion do we take action. Both can be equally constructive, equally good ... it just depends upon what we do with either one. *It is the same law manifesting in its two polarities!*

When we make the "great change" and review our life activities, this law of attraction & repulsion, or polarity, is very active, because it functions through the astral body, or Plastic Envelope. Of all our vehicles (the "bodies several" as Saint Paul calls them), the astral body is the most sensitive to the law of polarity, because our emotions respond instantly to the two extremes of attraction & repulsion. That is why many, before giving a new idea careful consideration, are instantly attracted or repelled by the new idea, sometimes simply because it is new. It is their astral body that has passed that judgement, not the mind. Frequently, the mind accepts the idea when it has had an opportunity to work upon it and "think it over." And yet ... that astral reaction was probably right ... and subsequent events often prove it to have been true. We frequently say "It was my intuition" or a "hunch." It truly was. It registered through the astral body because the astral body is quick to sense and register all "feeling" or messages the soul receives from the Ego. One translates to the other, according to its ability to receive and transmit.

When we are in the spiritual planes ... feelings, impressions and thoughts are all intermingled, just as they are on the physical plane. Only one thing is different: resistance is absent (as we ordinarily think of resistance). Then and there it is that we discover the reality of thought: *that thoughts are things* just as matter is to us while on the physical plane.

At first we are bewildered and somewhat overwhelmed by this realization for, on earth, it was so difficult to convey our thoughts accurately to others. In fact, sometimes it was impossible. On the hinterside of life we discover that our thoughts are being read as though we had actually spoken them.

Just as on earth we had to be very careful how we expressed our thoughts in words spoken or written ... on the "other side" we have to be careful, perhaps for the first time, how we think because our thoughts take form and life. Then we discover that what we feel and what we think are very important because we can see the form and life these take at once. Then it is that we are taught how to use our minds and how to direct and control our felings. We enjoy this schooling and believe we have reached the point where further experience on earth, where we can test our skills acquired ... can be taken up.

We feel sure we have acquired sufficient ability on the spiritual side, or planes, to apply what we have learned on the physical plane. So the great desire to return, test and prove our ability to correct so many things that we have learned were wrong, takes hold of us. We want to "go back" and, as you term it ... "make good." We want

to put into operation so much that we have learned while in the World of Reality. We feel certain we can do so many things better ... not only than we did them before ... *but better still than they are being done by others* who are on earth at the time when we are still in the Spirit.

With this urge we return then, but, alas, that creative virgin urge to put into active operation the valuable things we have learned ... gradually becomes weaker and distorted through our environmental resistance and the truths we acquired and thought we were so sure of ...become foggy images in our minds and distorted out of all semblance and recognition. Again, we have allowed the physical to bind us down. One thing remains, however, one spark has not been lost and that was the fact that <u>something had to be done</u>. ... So we bring back this tiny light: <u>what we think and feel is important</u> ... but in coming back into the physical world it has acquired the illusion of matter ... and therein lies our greatest test.

We have allowed our surroundings to dominate us ... instead of dominating our surroundings ... as was our intent, while in the Spirit.

We forget so much as we become more and more engrossed in our material needs and cares that our original reason for returning has become lost, or so buried that it cannot express or impel us strongly enough. The poet Robert Browning said it this way -

But friends,
Truth is within ourselves; it takes no rise
From outward things, whate're you may believe.

There is an inmost center in us all,
Where truth abides in fullness; and all around
Wall upon wall, the gross flesh hems it in
This perfect, clear perception ... which is truth.
A baffling and perverting carnal mesh
Binds it, and makes all error: and to KNOW
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without.

William Wordsworth phrased it like this -

Our birth is but a sleep and a forgetting;
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing Boy,
But he beholds the light, and whence it flows,
He sees it in his joy;
The Youth, who daily farther from the east
Must Travel, still is Nature's priest,
And by the vision splendid

Is on his way attended;
At length the Man perceives it die away,
And fade into the light of common day.

Study and meditation on these two beautiful verses will amply repay the effort.

So ... our urges do express in part, but in so doing, there is the feeling that the individual's way is the only right way, be it what it may. *What originally suggested the conviction has been buried under a veritable mountain of tradition, custom, national and racial ideas, educational misconception and personal prejudice.* How to release that spark from all this encumberance is indeed an undertaking.

We are all "bound" by the many limitations we have created for ourselves. The world as it is today, is the product of our labours. The forms of government and the economic systems are the results of our own activity. They are our brainchildren. We have been the builders of our yesterdays, our todays and we are now in the process of building our tomorrows. Those who inhabit the earth now are the builders of the future. **Think of what this means!** It means that what you - me - we - are individually doing NOW ... is the most important moment of our whole existence thus far.

Crystallization is fast being broken up, not in just one country alone, nor in one city, but around the planet. This means that a vast change is taking place upon the face of our earth, a change that will materially alter its appearance in many ways. It is a change that we, as individuals, are bringing about. We are reaching the point where the great wedge of repulsion, (war), is breaking up old forms, - but that question of what we do after repulsion sets in is very important. It faces us as a collective question. We have faced conditions as individuals, *now we must face this law as a group,* because, as a group, we have set still other laws into operation that must be worked out and utilized.

Are we going to turn our backs on what is before us ... or are we going to find out what is wrong and correct it ...**TOGETHER**?

It is easy to say that the reason for all our upheaval and chaos is due to human greed, personal ambition and thirst for power. It is easy to blame individuals and nations for the present situation. Such blaming, is part of the activity of the law of repulsion. We feel great repulsion toward those whom we consider responsible for existing conditions. That repulsion is in fact healthy if it precipitates an answer to the most vital question "What are we going to do about it?" You may say you cannot change the world ... and that this is a world condition. True. But there is one thing that each individual CAN institute and no amount of defense preparation can destroy or stop it - and that is vital, constructive thought. Thought is indestructible and before any constructive action can be taken *constructive thought*

must precede it.

What is constructive thought? If each group of people believe that theirs is the better, or only way, are they not engaged in constructive thinking, according to their individual light? And yet - their way may be detrimental to another nation. You can answer your own question: Constructive thought hurts no one but uplifts and helps everyone.

Before we can change the world we must change ourselves individually. Our thoughts must be creative, constructive and free from prejudice. A prejudiced thought is not constructive because it is not free - it is bound. It is bound to and by the prejudice. And so we return to the opening question of our theme, "Who is right?" and "Why is this?"

Any individual or group of people who have for their motive, objective or plan the subjugation of another, or of other groups of people, without thought of the well-being, progress and happiness of the people with whom they are dealing, but only of their own selfish ends ... are certainly not following constructive thought and action. What such groups and individuals do not seem to "remember", because they have become so bound to matter, is that ... the difficulties they are imposing upon others, *nations or individuals*, ... they themselves will come back to live in.

Governments now, that through a sense of injury wish to impose penalties upon other governments or individuals, will have the privilege and opportunity of coming back in subsequent incarnations to reap the product of their own previous activity. So when we think or believe that we are imposing obstacles and difficulties upon another, we are simply imposing them upon ourselves. The world we are creating for the future is the world we will inhabit in a subsequent incarnation. If we think and act unconstructively, we are not only preparing a world for our children and grandchildren to suffer in, but also to return to ourselves ...and then and there pay off the karma we will be accumulating. And "no one shall come out thence until he has paid the uttermost farthing," is how the Great Book puts it.

Perhaps this is a good thought we all might remember to our advantage: The Golden Rule can work both ways. It might well be given, "Whatsoever ye do unto men, they also shall do unto you." And this appears to be well substantiated in every day life. We must come back to whatsoever we have built and are building for the future. That future is in our own hands. So, it is in very truth that we build our futures, not only spiritually but physically as well. It is all very well to lay up treasures in the spiritual heaven but we would do far better to remember that heaven exists right here and now and it is worth our while to lay up treasure here that is equally immune to moth and rust and which no one can break into and steal. We all belong to the same wave of human evolution that is now expressing and must be perfected by suffering and experience to whatsoever it is destined to be.

Constructive thought always precedes constructive action! Remember that at all times. No general enters combat without a definite

plan of attack. No one should attempt the battle of life, - for self-improvement, welfare of those about them, self-control, balance and progress, without a definite plan of action and approach. Yet we universally make the great mistake of *going into action before going into thought*. Understanding that we don't have to look very far for the reason for our chaotic conditions. Emotions released and set into action without thought is a daily error made by many.

"How can we, as Students of Truth, stimulate constructive thought among our fellow-men?" The answer is simple: By thinking constructively ourselves. Above all, avoid hasty judgements and try to overcome prejudices, be they personal or national.

People, generally speaking, are short sighted. They do not look very far ahead. They think almost in terms of hours. Look at the present daily processes overstuffed with archaisms and obsolete formulae - in business, economics, social, intellectual and spiritual life. The New Order of the Ages now undergoing its birth-pains will cause more suffering *to those whose minds are not elastic to new ideas* than to those **who adapt themselves readily to anything that will foster expansion and growth,** both of the Nation and of the individual.

It is important to realize this: The tomorrow we are building is not merely the transient period of the balance of our individual life-expression, or our immediate generation. (If that were all, then humanity would now be in a process of total suicide.) *We are building the tomorrow that historians a thousand years hence will review as one of this planet's greatest and most momentous periods.* Science will liberate forces hitherto unknown ... and human greed will, as usual, at first work much suffering in its attempts to soborn nature to its selfishness. But then the constructive spirit will triumph and mankind will go on and into vistas of evolved mentalism, spiritual insight and applied power ... and the two worlds, seen and unseen, will draw closer together than ever before in man's history.

Some may still complain, "Well, what good will all this do for me? I won't be here to see this wonderful time or take part in it." Are you quite sure friend? Where were you before you came here, and whence came you? I ask this because I have never yet met a person who could conceive of a time when he or she was not. Plenty there are who can remember back only so far, but none who can comprehend a time of non-existence except in theory. Every one who participates constructively in the building of tomorrow will not only experience that tomorrow ... he cannot escape it even if he would. That too, is part of karma.

Never is man or cosmos the same one second after another. That is a definition of motion in one sense and, as you know, everything is in a state of continuous motion. None of us are the same from one second to another. Minute changes are undergone and tomorrow is always the newest status whether measured by minutes or milliards.

You are building this moment, while listening to this statement. You are building by the attitude of mind in which you receive it.

Keep the tremendous importance of tomorrow in mind - always-

tomorrow presents itself to us momentarily, tomorrow is always becoming tomorrow ... somewhere. *Anticipate tomorrow* by doing the best you can - today - **NOW!**

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Dear Companions: #94

I am going to talk to you about "The Brittle Aura" ...but first let me say this - It is difficult for earth-dwellers to place themselves in a position to see the position from the "other side" of life; that, however, is exactly what I am going to strive to do tonight, thus making the picture complete.

Right now the world needs these teachings as never before ... as never before in all its history. Out of the present morass of darkness and misery LIGHT will survive ... *survive because of the tireless efforts of those not only on the physical side of life, but in the Unseen as well.*

We are constantly striving to help man see the Light, but the realization must come from *within* man himself. We can help plant the seed, but the cultivation and growth is entirely personal. You, on the physical plane, must do likewise ... plant the seed and wait for its fruition. You cannot hasten the growth of another, but you can help it, through proper nourishment. You can take an emanciated body and rebuild it through proper nourishment, exercise, sunshine and fresh air. The body grows by itself, when you provide the needed elements and proper environment. In other words, you help it through intelligent living.

The same law applies to the mental and spiritual vehicles of man. *The growth is from within, but you can render powerful help through proper nourishment, exercise, sunshine and fresh air.* What are the correspondences of these in the realms of Mind and Spirit? Truth, understanding, kindliness, love ..... what a pathway of opportunity and upbuilding they offer!

You speak about these things; you write about them; but - how much of them do you live? *That is what counts!* Nothing matters except that you live of what you know and believe.

The living of a principle gives life to it, otherwise it is dead. The principles for which our Order stands will survive in ages to come only to the extent that you who are living on the earth today - NOW - make them vital, pulsating principles in your daily living.

When you pass through the veil, the ever-burning question is not "What did I say?" "What did I believe?" but - **"What did I do?" "What did I live?" "What did I do with the great opportunity given me - *life itself?"*** WHEN LIFE IS REGARDED AS AN OPPORTUNITY ... AND NOT AS A BIOLOGICAL HAPPENING ... IT WILL THEN BEGIN TO MEAN SOMETHING TO EVERY INDIVIDUAL.

Brothers and Sisters, please spread the truth that life itself

is the most glorious opportunity ever given and that every moment of it is precious, whether it be on your side of the veil, or on ours. It is all ONE.

Before one can make life worth living, one must understand one's place in it. Then, come what may, it is all lived with new light, new purpose, new vision.

Hitherto man has regarded his physical body with disdain, and in misguided religious fervour has even mutilated it to serve his God better. Poor children of earth! Why do you believe you have a body? *It is a tool to be used, improved, repaired, looked after and kept fit for the habitation of the Divine Spark!*

You would not consider entertaining guests in an unclean, disordered home. Why do less with your bodies than you would do with your house? The body is the temporary home of the Ego. It is everybody's duty to make this Temple or home worthy of the occupant. We refer not to vanity but to health, cleanliness, vitality, strength, courage, resistance to disease, co-ordination of every muscle ... . These physical qualities have mental and spiritual counterparts and correspondences. Man is forever developing one vehicle at the expense of another. Man should develop all his vehicles synchronously and neglect none. They are all-important for the proper functioning of the Ego - or Spirit.

The more man aligns himself with God, the greater his vital living on all planes becomes. Those who think they have aligned themselves with God and then live fruitless lives, wasted lives, are deceiving themselves only ... no one else. *"By their fruits ye shall know them"* is the only true guage; it is the guage of results.

Living ... to become worthwhile ... must be active, not passive. Constructive, not destructive. Vital, not stagnant. This living applies to all planes. None should be neglected at the expense of the others. All must work together. It is this lack of co-ordination of man's three vehicles that causes unbalanced living, spiritual unbalance and unhappiness.

When an Ego is in full command of the body, mind and soul, it is then on the King's Highway of Life and not until then. Previous to that it is only on the by-paths. But not on the King's Highway itself.

Full command! What is full command? ... Complete control, *command of one's self.* Not just the body, but the mind and soul. Then and only then can the Spirit of man -- his Ego, do its real work.

Realize that man's body, mind and soul are merely **tools** or vehicles for the Ego to function with and through. At present, man is permitting these tools to be the commanders instead of the servers. All this brings us to the subject, "How can man gain greater control of his vehicles?" ... By constantly living the high principles he believes in. By constantly **living** the high principles he believes in. He must **LIVE** them. No other course is open. They must be lived. Every time a principle is lived it becomes a part of you and enriches your being on

every plane. To have ideals and not live up to them is cosmic waste and cosmos abhors waste, for waste in any form ... is ignorance.

In his ignorance, man believes he has control of himself by placing a hard exterior, first to his body; then to his mind, by appearing immovable; and third, to his soul by seeming and appearing to be unemotional. He then feels pride; he is in full command of himself. Nothing can reach him! Nothing can touch him! Yes -- he is right -- nothing can touch him, nothing can reach him. He is a slave to himself. He is imprisoned within himself and knows it not. He has a brittle aura. He is a sad spectacle ... and is ignorant of the fact.

Life gives abundantly, generously, - but man, in his ignorance, sees it not. There is in each one of you the most precious treasure in the world -- a treasure of limitless supply. It is there, waiting to be tapped, waiting to be used ... and yet ye seek everywhere else for it ... and wonder why ye find it not.

Man complicates his life so unnecessarily. Simplicity of living is a sign of greatness; a sign of growth, - of soul growth. All great souls have, and do, live simply. Look about you and see.

The brittle aura! Does that name surprise you? Just as the skin on your physical body is an outer covering or casing, containing the physical organs, &c., of the physical body, and protecting them from outer friction ... so the aura, in its own way, is the skin or outer covering of the astral body of man.

Probably you have never thought of it in this light ... but the human aura is, to a large extent, the key to the soul, for through that aura one reaches or rather, reads the soul of another.

Man's protective instinct is caused and developed through fear ... fear of the unknown. The same applies to the aura. Emotional fear will cause a brittle aura. The aura is normally hardened, like a skin, but a brittle aura is one that is fragile, easily broken or wrenched apart, leaving openings through which other influences can reach in or penetrate. Normally the aura is hardened as a protector. Protector of what, did you ask? A self-created protector that is opposite to the brittleness we bring about in opening ourselves to fear and all its syndromes.

The reason why I bring up the brittle aura at this time is because it is the greatest obstacle to spiritual growth. Those having brittle auras not only have to help themselves from within, but strangely, they have to be helped from without. They have locked themselves within, but part of the key is without.

Does this seem paradoxical?

When your physical skin is very dry it becomes brittle; it cracks easily and you bleed from within; friction from without is painful for it causes further cracking or splitting of the skin. I am referring to diseased skin or infected skin. You correct this condition both internally and externally through proper regulation of diet, medical aid and the application of soothing, healing oils or salves to

the outer skin. The same law applies to the aura. The inner healing comes from within; the outer from our environment and outer experiences. But the real healing always is from within; the outer is only a help, not a cure.

Man, at present, is in the process of building three vehicles at the same time. The most perfected so far, is his physical structure. His astral body is far from perfect and far from under control.

The human aura is not only akin to the physical covering or skin of man in its functions to the astral body, but it is far more than that. *The human aura is the radiation or emanation of electronic energy as contained in each vehicle.* This radiation or emanation is either in control of the astral or it is not. Either it controls the astral, or it is controlled by the astral body, according to individual development. The human aura is both physical and spiritual ... just as electricity is both physical and spiritual.

The human aura not only indicates the vitality of the body, but the vitality of the soul as well. It is an emanation of a radioactive nature and envelopes all of man's vehicles. The human aura can, therefore, be called man's spiritual skin; it is sensitive to both inner and outer impacts. It can be translucent, opaque, thick, heavy, light, radiant, thin as tissue and impenetrable as the strongest steel at the same time. It can be porous as a sponge, brittle as glass, and soggy as mud. In colours, there is no limit to what it can produce by way of variations ... for colour is vibration and the aura feeds on vibration and produces vibration. Another paradox!

Just as your physical skin protects and receives, so the human aura protects and receives likewise. Both sympathy and antipathy are sensed through the aura. *Personal magnetism and the human aura are close companions.* As control over our vehicles increases, personal magnetism has greater facility for expression and the human aura increases its power of extension and influence.

You feel the influence of a person through the aura. The Great Master who was called the Christ had an aura that extended tremendously and could be sensed for miles.

The aura is, in reality, the radiance of the soul. Many labour in the fear of obsession and all that it implies. FEAR itself is the easiest channel for an obsessing entity to use.

Remember that love and fear cannot exist together. **Love** is the **greatest power** there is. He who truly radiates love, (not *sentimentality* or its many equivalents), but true, whole hearted **LOVE** ... fears nothing.

The brittle aura is becoming more and more common because of the increase of fear, doubt, confusion, greed, and the many human failings that man is indulging in at the present time. Fear develops brittle auras to a most confusing degree and extent, and therefore, when an Ego comes over to our side under such conditions, it is not only physically blasted but spiritually so, as well.

The person with a healthy, normal aura finds it possible to associate with all types of people. He who can associate only with a limited group has the answer in his aura. Many who have studied the human aura, pride themselves on their ability of being so sensitive that they can associate only with those who are in complete harmony with themselves. The truly evolved person is in control and is not controlled by. ... That is why the Great Master was able to associate with all sorts of people ... from social nobodys and those who had disorganized auras ... and brought order and love into their lives.

The brittle aura is the product of fear, doubt, uncertainty, greed, jealousy, hatred, malicious gossip, envy, &c.. Everytime any one indulges in these, everytime **you** indulge in these ... the aura becomes brittle, fragile, and as a result fractures, leaving gaps here and there; these are points or places of least resistance and openings where many things may enter. If these negative qualities are indulged in constantly and frequently, it becomes more and more difficult to soften the aura, and its natural state becomes so crystalized that it becomes permanently brittle. Then you have a truly self-imprisoned soul.

"How can you help such a condition?" you ask. *The answer is so simple it is often one of the most difficult things to do:*

by expressing LOVE.

Love has many by-paths: It has kindliness, compassion, sympathy, real understanding, consideration, patience, thoughtfulness ... .

Take the most brittle aura and apply these qualities from without ... and stimulate the intent and purpose to change from within ... and your brittle aura will quickly become soft, pliable and strong.

The human aura is an index to the soul.

Every world-saviour who has ever come to earth, has preached **one truth.** It has been phrased in various ways to suit humanity's intelligence and evolution, but it all can be condensed into one simple mantra: **the all inclusive power of LOVE.** And man, in his ignorance, has tried everything else instead.

We on this side can give you no greater message than this:

Radiate LOVE in all your activities.

It can be done. It should be done. It **MUST** be done.

For "As above, so below."

The human mind is in a state of mutation, from a crystalized attitude of materialism to a more fluid and plastic state of spiritual anticipation. Man has not succeeded entirely, by any manner of means, in breaking up his crystalized mental and intellectual status, but he has discovered that something "must be added to" his rigid ideas that only what he can see, feel, hear, taste or smell, can be real. He is willing to concede that all else may have a little bit of truth in it

but he also strongly believes that almost everything outside the realm of the physical senses is mostly illusion or imaginary.

So when we warn about the "brittle aura" there may be some who will wonder if it is possible that there is such a thing and, if so, how do we know anything about it?

Quite outside the field of those who have developed clairvoyant sight, the human aura can clearly be seen by anyone equipped with dicyanine cells through which to look. This is an accepted physical fact and even now the technique is being used in reputable hospitals in England for diagnostic purposes.

The point is, through using these dicyanine cells, the idea of a broken aura can be proved. From the diagnostic perspective they are of great value because wherever an organ, especially a vital one, is weak or diseased, a pronounced break, thinness or complete absence of auric emanations over the area is noticable.

This being true with the purely physical aspect of the human aura, how much more true it is of the spiritual aura ... for no one can be a student of Spiritual Science very long without having the truth borne upon them that *for every physical condition there is a pre-existing spiritual condition.*

The causes that affect the spiritual aura, as already stated, are the intensity of the human emotions and these, it is well known, can readily affect the physical well-being of a person too. (This is the area of psychosomatic medicine.) So, if the causes of breaks in our spiritual aura develop from spiritual and emotional sources, the cure must clearly come from that side as well. The obvious cure consists in changing, eliminating or modifying those inner emotional or spiritual causes

They must be transmuted from the wrong type of expresion, to the right expression. This is what I have tried to point out to you in the earlier paragraphs. There is an old saying about "loving not wisely but too well" and the result is said to be disastrous. That is, by loving with what passes for love but seldom is the real virtue. Control of our lives, our passions, and our fears ... our emotions generally ... is what will heal the broken aura and exhibit a complete, perfectly functioning auric envelope. For the aura has a special function to perform for the astral and etheric vehicles, just as the skin has for the healthy physical organism. They correlate. Let me illustrate:

Do you remember the story of the Roman Emperor who had been awarded a triumph and in whose honour some little children had been covered with gold leaf to signify the return of plenty and the Golden Age? The children died. Neither the skin nor the aura could function and being obstructed, death ensued.

It is the aura that makes people appear to you as they do. You have phrases like: "How I wish I could get under his skin." "I wish I could break through that barrier he keeps around himself and contact the real person." &c. What you mean is that you wish you could break through an unusually hard aura and reach the person's emotional nature.

Then some people have a spongy aura and when you are with them, even though you like them immensely, you feel devitalized. Such persons are almost vampires but don't know it ... the spongy or porous aura they have developed absorbs yours and you feel a sense loss. Remember what the Nazarene Master said when the woman touched the hem of his garment: "I perceive that virtue is gone out of me."

A brittle aura always indicates some obstruction in your spiritual vehicles which is bound, if not corrected, to show up in the physical body, or in your outward attitude toward your fellow-beings. That is why some people whom we know and respect are said to be "difficult" to get along with. It may be owing to some repression or inhibition due to false pride, diffidence or self-consciousness ... preventing a free, spontaneous and natural expression of the real personality and a truly good disposition previously unsuspected.

We speak of something as brittle when it breaks or crushes easily. Do you know of people in your own circle of friends and acquaintances who answer to that discription? They break easily when some serious matter arises, even though it is not nearly a crisis. Do they not seem easily crushed in spirit and temperament too? Now some of them have a sufficient resilience to rise again quickly, and they do. This is because their emotional surge passes swiftly and they return easily to a normal attitude of mind and begin, even though unconsciously, to reconstruct. Others, however, stay crushed for days, in spite of all you try to do for them. I shall have something more to say about this in my next address to you, which will be called "How to Heal a Broken Aura," for the aura can be healed, just as well as any part of the physical corpus. Unfortunately, *not many know when they have a broken aura so they do nothing about it. This always leads to trouble. Any neglected portion of the vehicles, spiritual as well as physical, requires prompt attention when the distress signal is displayed ... the signal is pain: mental or physical.*

It is a common trait among humans to neglect that which they may know ... but do not always see. Even though it is right before the eye - it is often overlooked, - "not seen." Just because you do not always, or perhaps ever, see the auras of your friends, (or even remotely suspect that you have one of your own), is no reason to ignore its existence. When you feel "out of sorts, down in the mouth, under the weather or completely let down," as these sayings go, just remember that the reason may come from the spiritual base, and while you may not be able to see your own aura even in the mirror ... set about examining your mental state, your emotions, your attitudes, angers, rages, yearnings, urges, hopes, wishes and desires. See if they are in keeping with what a normal attitude of mind should be. Sometimes you can effect a wholesome cure this way, that drenches of medicines, tonics, laxitives, &c, could never accomplish. Cures that can be brought about normally, i.e., by giving nature a chance to make the repairs, will cause no violent reactions.

Keep this thought of your aura and its health in your mind and see if you cannot come into closer consciousness of it. You have been given the methods in earlier pages and you can do much with them for yourself, if you will.

May the love of the Great Ones weave your aura into the shining seamless garment that betokens true inner vision and consciousness.

QUESTIONS ... (write your answers alongside.)

What is the human aura?

What is its function and why the need of it?

What is a 'brittle aura' and how does it become brittle?

What outstanding spiritual principle have you gained from studying this lesson?

Do you begin to understand more clearly why we recommend the introspection exercise on retiring?

Has this lesson opened your eyes more to the importance of watching what you think, feel and do?

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SEEING THE AURA

The aura is not so difficult to see if you will *look for it!*
If you are at a position to observe a person as he is walking under a bright light, especially a florescent light, you may easily see the aura around his head. The 'trick' is not to look at the aura ... look at his head, and the aura will be seen peripheraly. Also, if a person is sitting or standing against a neutral-coloured background, the aura may be seen. Again, do not look AT the aura, look at the person, the aura will be seen with your peripheral vision. As said above, the aura, in fact, is not so difficult to see if you will practice looking for it!

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NOTES FOR STUDENTS TO REMEMBER - #S1

Martinism is a way of life, or a doctrine or a system of Mystic Chivalry based on a particular teaching of the origins of Man, of his place in Creation, and on the relationship existing between God, Man and Nature. Its aim is the Reintegration of Man (mankind) with his First Estate. It proposes to achieve this aim in two ways:

1) By the regeneration of Mankind through the regeneration of the individuals.
2) By the removal of the forces that manintain Mankind in its present state of exile.

"INITIATION! Extraordinary power of the divine afflatus which radiates from the hands, creates priest or adept and communicates the understanding and potential possession of the sciences! Magical virtue situated on the extreme bordeline of the natural and supernatural!

Miraculous and impalpable agent that is given without dividing, that passes from person to person without losing its potency and preserves intact its action which remains infallible, but which develops its full power only in the mind ready to nurture it! Subtle current of a vital fluid which animates the member of the mystical body!"

Saint-Martin entrusted to his disciples The Initiation, that it may grow in him who was worthy to receive it, and purify him who was not yet thus prepared. In his work The New Man, Saint-Martin writes: "If the power of Initiation does not give visible results, it nevertheless works infallibly as a preventative, and prepares the shell of him who remains pure, to receive salutary impressions when the spirit deems it advisable."

Saint-Martin was inspired by Abbadie, Burlamaqui, Martines Pasquales and Jacob Boehme.

Man's most important endeavour is to know himself. This he discovers by observing his own behaviour, thoughts, tendencies, reactions, hopes, likes, dislikes, &c., &c..

According to Aristotle, *wondering about things* is the beginning of philosophy. Wonder takes us away from materialism. Everything is a subject of wonder! In the process of self-study, wonder is the link that unites Man, the observer ... to Man, the object of observation. The first wonders at the other. *The true mystic has an infinite capacity to wonder.*

Self-study reveals that Man is rarely an integrated being, that he is made of many "I's" functioning on different planes, and fighting for pre-eminence. **The most essential virtue in practising self-study is SINCERITY.**

Saint-Martin advocates the study of Man. Such a study reveals that Man is a dual being who can think and feel and who can thus realise that he is in a state of exile or privation.

The three phases of Man's realization of Self are:

1) Discovery in himself of a "Superior Principle."

2) Consequent realization of the misery of his present condition.

3) Logical conclusion that at one time Man lost the state of bliss that was his.

Coming to the realization of the Fall of Man and the consequent predicament in which we find ourself ... the need arises of attempting to regain our First Estate or Lost Paradise.

Of the two ways by which Reintegration may be accomplished, Louis-Claude de Saint Martin favoured the Inner Way, which is the interior development of Man's spirituality and union with his Center. Martines Pasqualez advocated The Operative Way, that is, by directly acting, through theurgic operations, on the forces that are keeping Man away from his First Estate.

The whole of the Martinist Doctrine rests on the premise that Man's first achievement and endeavour along the Path of Reintegration must be directed towards **self-knowledge and self-realization.**

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Supernumerary lecture #26

THE FIRST DAY OF THE REST OF YOUR LIFE

Have you ever realized that today is the most important time in all your life, a "red-letter day," almost like the beginning of a new year? We should be saying, "Happy New You!" What am I talking about? I'm talking about the fact that today is the first day of the rest of your life -- an exciting day, an important day. And of course, so is every day.

I love the words of Thomas Carlyle: "Every day that is born into the world comes like a burst of music and rings itself all the day through; and thou shalt make of it a dance, a dirge, or a life march, as thou wilt....The poorest day that passes over us is the conflux of two eternities, the junction of the eternal past and the eternal future." This is an imaginative way of putting it, because eternity is an indivisible unity, and time is not a passing phenomenon but the unfolding of Infinite possibility.

There's an important lesson in watching a gust of wind blow away last year's dead leaves. Each leaf epitomizes the plan of the Universe. Everything, we realize, is formed according to plan and moves in a pattern, Divine and creative. The stars, the planets, the blood in our veins, the seasons, day and night, the phases of the moon -- all are part of this Universal plan. With an instrument we can graph the musical vibrations of a symphony and see a very definite pattern. Stories and paintings, in a way, all have a design as unique as a snowflake or the contents of a drop of water. Even the rise and fall of nations and civilizations, and the fluctuations of the stock market, have rhythmical design, and this is likewise true of your life and mine. Although we may not always be able to recognize it, and indeed may not want to look for it, there is design and pattern in our lives, cause and effect, plan and purpose. We are often so close to our experiences that we cannot see this, but peering into our past, we can see how things are directing us to a certain end.

Shakespeare says, "There's a divinity that shapes our ends, rough hew them how we will." Am I referring to predestination? Isn't it strange that people may reject predestination theologically, but still say, "Well, what will be, will be; there's no use fighting fate." Actually, the Bible speaks of a form of predestination. Paul, in Romans 8:29, says: "For whom he did foreknow, he also did predestinate to be conformed to the image of his son." Now, this means that the ultimate goal of all life is set; with each of us created in God's image-likeness, it is foreordained that we will ultimately manifest it in the outer appearance. But human destiny -- the way of attainment, the path we take of achievement -- this goal is shaped by our actions, thoughts, ideals, aspirations, will, and reaction to the experiences that confront us.

No, we are not talking about predestination but rather of predisposition. Consider that each individual is predisposed toward that which is good and creative, and it is there even though he may suppress and frustrate this tendency. Much confusion experienced by individuals results from this frustration of potentiality. We might ask, "Is it not so that some people are destined to be great, to do great work?" Well, if Thomas Edison was destined to be the wizard of electricity, that would mean that he functioned under a special dispensation and that he had available certain aids not usually possessed by men. If so, then why did he have so many failures, and

why did he have to work so hard and so long? Tradition holds that Jesus was predestined to become the Messiah, but if so, then why was He tempted in the wilderness? Why the agony of Gethsamene? Like us, He was predestined to become the Christ; the way of our achievement of this is up to each one of us. Jesus asserted His self-mastery and followed the road to victory; His entire Gospel challenges us to follow. However, the difference between Jesus and you and me is that although we are all predestined to become the Christ, Jesus was predisposed toward it. He had worked for a long time preparing Himself for this end, and it created certain mental habit patterns that led Him in the right direction.

Though the choice of human experience is always with man, and though we make mistakes that bring chaos, yet we can never lose the Divine catalyst of Spirit which forever works to bring harmony out of discord. An organist may accidentally strike the wrong key, but if he is skillful he improvises and resolves the dissonances into harmony which sounds like an interesting turn in the music, and the listener assumes that is the way it was intended. There is in life that which I call the Divine law of adjustment, always turning mistakes into good. All things work together for good! Looking back, we can see how some horrible errors were resolved into something propitious. Examining a pattern from the perspective of a distance makes it appear that that was the way it had to be. In this sense, there will be a good design in everything in your life that takes place -- beginning with this, the first day of the rest of your life.

We cannot familiarize ourselves with this pattern in advance and be aware ahead of time of all this good, nor can we find any insurance against untoward circumstances other than the discipline of thought and faith. As long as we are involved in the contemporary world, with other human beings, there will be conflicts and changes. We can know, however, that regardless of what may happen around us to to us, that we will hold fast to Truth. Thus, in the ultimate, everything that happens in this lifetime, everything that starts in this, the first day of the rest of our life, is going to reveal a beneficient pattern. This indicates the importance of seeking guidance from day to day, to keep in tune with that spiritual predisposition toward good. Isaiah says: "Thine ears shall hear a word behind thee, saying, 'This is the way; walk ye in it,' when ye turn to the right hand, and when ye turn to the left."

As you go forward into this, the next part of your life that is beginning with today, you have the assurance that nothing is fixed and final except that, come what may, the Divine of you will somehow find its way, through that little spark which you cannot quite lose. As you are confronted by experiences, think of them as substance before you. Nothing is fixed. Stars or cards cannot indicate what is good or bad for you. As Shakespeare says, "There is nothing good or ill, but thinking makes it so."

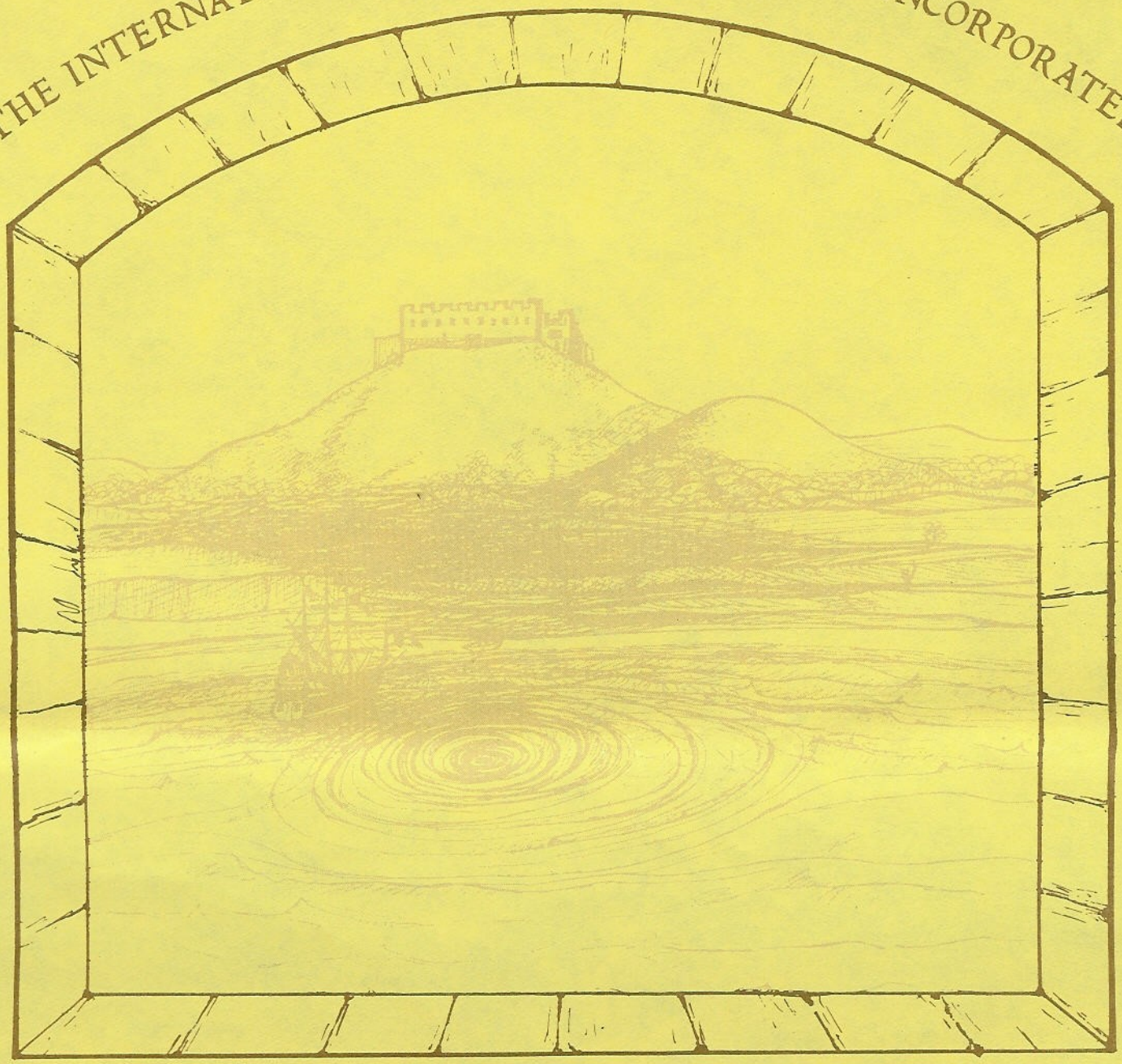
We can change ourselves. We can make of every experience what we will. We may not be able to prevent things happening, for in this, many states of consciousness are involved. But don't overlook the possibility of a consciousness of protection! You certainly can, by your attitude, determine what something will be to you, how you are going to accept it. You can call it good and know that you have something going for you; you can be predisposed toward the good. Most important of all, know that you have the courage and the power and the wisdom and the guidance to press on through every experience. As Paul says, "In all of these things, we are more than conquerors."

Yes, today is the first day of the rest of your life. In this unfolding process of life before you there will be a pattern and design of that which is good, for the Divine law is working. Press on in the upward call and thus make of the pattern of this next phase of your life one that shows a definite upturn in the demonstration of that which is good. This is the first day of the rest of your life, so we say to you, "Happy New You!"

WE WILL RETURN TO EMILE DANTINE / SÂR HIERONYMOUS AND THE FUDOSI IN OUR NEXT LIBER

THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

LIBER 27

GRADE: *COMPANION*

Private & Confidential

The International College of Martinists Incorporated, is a non-profit institution existing for the purpose of disseminating information on the Traditional Esoteric Arcana. The lectures/ instruction contained in this Liber comprise material which was previously delivered orally to an esoteric group and has subsequently been given to the College for its use. Under these circumstances the College does not claim to be the author or originator of the contents of this Liber which is distributed in good faith. This Liber is loaned, not sold, to the receiving member as an incident of membership, for *personal* and *private* study, and its acceptance by the student is an acknowledgement that it is being held in trust for the College and is to be returned to it upon request.

DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

ARE YOU LOOKING ON THE

OUTSIDE

FOR SOMETHING THAT IS ON

THE INSIDE?

L I B E R 27

Dear Companions:

With this Liber we begin to study the Martinism of Martinez Pasquales. We are sure you will find it intensely interesting. Pasqualez' monumental work **Treatise on the Reintegration of Beings** is now available in English. If you do not see it on the Supply Bureau list, please write for details should you be interested in obtaining a copy.

Let us take a brief look at what is impending. We have a beautiful series on Alchemy to bring forth, and an equally interesting one on the Qabala (in depth); also Saint-Martin's 10 lectures to the Elus-Cohen Lodge in Lyon which we will be able to bring out after the present series on Pasqualez' teaching is complete. You will have to understand Pasqualez' teachings before you will be able to follow these lectures by Saint-Martin! Then there is the History of the Martinist Order which we know many of you are eagerly awaiting ... plus more John Yarker material.

Just a few words on the John Yarker Notebook: As we said in Liber 1, John Yarker was both a Martinist and the G. M. in England of the Masonic Rite of Memphis-Mizraim. The papers in his notebook were written almost 100 years ago. Some are difficult to decipher; we have done our best with the ones presented thus far. Some of the material in the notebook is historical and the information is not readily available elsewhere today. The last paper from the notebook in Liber 25 was on the Harodim. We received a number of letters expressing appreciation for that lecture. However, because of the technical nature of some of the papers and the difficulty in reading them, we suspect some members may overlook them. We feel they are too valuable to be omitted but at the same time we believe some Companions may neglect to read them because of the difficult handwriting. The question is: what should we do about them? Well we have come up with a solution which we doubt Solomon, in all his wisdom, could have bettered!

We are going to present photocopies of the papers directly from the notebook *as additional pages in the respective Liber* so that those who have a particular interest in the topics therein can enjoy themselves unraveling them with the aid of a magnifying glass ... just as we did! ... and those who find them too tedious to plod through, can leave them alone! In the meanwhile, if any member cares to decipher them **correctly** and will be good enough to present us with a clean transcript ... we will certainly say "thank you" and include them in place of the photocopied lecture, so everyone will be able to read them easily! Now how's that for settling a thorny question amicably?

As you know, we have been trying to keep the Libers as interesting as possible by including various topics in each. We thought that especially necessary in the beginning, when some of you were still neophytes. Now that everyone has acquired a basic foundation we feel we can concentrate material in some Libers ... and maintain a varied format in others. In this Liber you will find an introduction to Pasqualez' teachings; a continuation of Hieronymous and the FUDOSI; and other material. In the next Liber will be a photocopied lecture from the Yarker notebook.

Be of good cheer brethren as we continue on our way!

Louis-Claude de Saint-Martin received his knowledge of "higher things" from Martinez Pasquales and he adopted Martinez' conception of the **Fall of Man** and of **Reintegration.** No study of Saint-Martin is possible and complete if one does not study also the bases of the distinctive philosophy he evolved. These bases were laid by the Founder of Martinism ... MARTINES PASQUALEZ.

For a long time, little was known of this very mysterious man who was to leave such a deep impression on the seekers of the day and on the Masonic Fraternity. Lately however, researches undertaken by Martinists have been successful in unearthing a few official documents which enable us to know more about the founder of Martinism. Members are welcome to make notes on the historical details given here.

From the marriage certificate recently discovered and dated August 27th, 1767, we know the full name and identity of Martinez Pasquales. This is given as: "Messire Jacques de Livron Joachim la Tour de la Case Martines Depasqually", legitimate son of the late Messire de la Tour de la Case and of Dame Suzanne Dumas de Rainau. His address was given as "Parish Sainte-Eulalie, Bordeaux." He was wedded that day to "Damoiselle Marquerite Angelique de Collas", residing in the same parish.

The mode of designation would indicate a person of low nobility but of gentle birth. In other documents, he is given the title of "Ecuyer" or Squire, like his father. This was the first grade of the gentry.

There is conflicting evidence on the question of his date of birth, a thing quite common in those days. His certificate of "Catholicism", dated April 28, 1772, gives his age as 45, according to his own declaration. He would therefore have been born in 1727, at the beginning of the reign of Louis XV.

From the description given on this document, he would be 5 foot 8 or 9 inches tall, with dark hair, wearing a wig and professing to belong to the Roman apostolic and catholic faith. On the other hand, his father's Masonic Patent dated 1738 gives Martinez's age as 28, which would place his date of birth in 1710. It is quite possible however, that this patent should have been dated 1758, in which case the discrepancy would be reduced to 3 years ... which would be fairly accurate for the times.

It is also possible that Martinez passed himself as younger than he was in his certificate of catholicism. Perhaps a third document will turn up one day and settle the question.

We think the Masonic Patent of Martinez' father is quite important from a historical point of view, so we shall give here an English version of the whole text:

> "The 4 Doors of the Temple being opened, by the Power of the Great Architect of the Universe and of Charles Stuard (sic), King of Scotland, Ireland and England, Grand Master of all

> Lodges spread over the face of the Earth, The Lodge of Stuard having right of jurisdiction over the French Province of Aix, the 20th of May, 1738, by virtue of our Power and Authority, We, Grand Master of Scottish, Irish and English Masonry, have entrusted our right and power as Grand Master of Lodge to our Respected Master Don Martinez Pasqualis, Squire, aged sixty-seven, born in the Spanish city of Alicante, so that he may direct and build in peace on any point of the Earth, a Temple to the Great Architect, having thus constituted it to this effect and constituting it by virtue of our power good and valid, Amen, Amen, Amen! We, Grand Master of the Lodge of Stuard, order our Deputy Grand-Master to direct our labours and those of his eldest son, the Powerful Master Joachim Don Martinez Pasqualis, aged 28, born in the French City of Grenoble, and this same Patent and Constitution will he remit to him in the usual way before his death or at his pleasure, so that he may in turn enjoy and exercise his rights and powers, having made public this Constitution and Patent of Grand Master of Lodge of Stuard, this 20th of May, in the Grand Lodge of the East and in 1738."

We shall see from this text that Martinez himself was born in France and that his father was born in Spain. Most works of reference that give Martinez as a Portugese Jew are therefore mistaken. Martinez was French-born, of Spanish origin. Researches undertaken in Spain would tend to show that the original spelling of his name was "PASCUALLIS" (spell out) and that his family was descended from converted Jews from Majorca.

(M.O.L. will pause here and repeat any of the above for note-taking).

Now ... what kind of a man was Martinez? Everything tends to show that he was a man of extraordinary abilities. He was however of poor education. *His works are extremely difficult to read owing to the poorness of their style.* Martinez had many faults: He was given to making irresponsible verbal statements. He was imprudent with money. He was inclined to communicate his secrets too easily ... and used to promise for a given date Rituals and Instructions which he could not prepare in time. He met with strong opposition from the great Masonic Obediences once it was clear that he was not going to participate in their actions in the normally expected way.

But in spite of all these faults ... this man was able to attach to him some of the most brilliant personalities of his time. His disciples, although ready to admit among themselves to his human foibles ... had an unshakable faith in his mission and the greatest loyalty to his person. Martinez' own faith was so powerful that he could make his disciples share it and surmount all obstacles. Let us see what has been said of him:

The Baron de Turkheim, writing to Prince Christian of Hesse-Darmstadt said: *"...This I can say of this so-called Jew of whom you speak: he was the most extraordinary man I was given to know..."*

The Abbé Fournié, writing to Franz von Bader said: *"...he was the vehicle of one of the Seven Major Spirits..."*

Our Venerated Master Papus wrote: *"Martinez belonged to those evolved people, the chosen ones, whom the encyclopedias call 'the Illuminates.'"*

What was that power that inspired with such a fire of enthusiasm, people who were not simpletons but worldly characters who had delved into sundry activities before meeting him?

The answer was quite simple: **Martinez was a DOER and not a dreamer given to vague speculations.** Martinez did not convince his disciples by the persuasion of his arguments, the impeachable quality of his logic, the awe-inspiring nature of his erudition and knowledge. **He brought them into the Temple, he placed them in the Circle, he lighted the Luminaries ... and he peopled the empty chairs before their very eyes with visitors from the Invisible Realm.** What lecture or discourse was then necessary??? Martinez brought a palpable proof of the working of his system. Once having witnessed his power ... the disciples had no doubts left.

I will end by quoting Saint-Martin, answering a letter from Willermoz who was complaining that he could not repeat the operations that Martinez had performed:

> I applaud your perseverance, Très Cher Maître, and I shall never cease to encourage you in persevering. It is not by our success that we must judge ourselves but on the state of peace, of confidence, of hope, of humility and of courage in which we find ourselves. The rest is in the hands of HIM WHO LEADS US and if we could but remember always that HE OWES US NOTHING, patience would support us ever and would put a term to the whispers...." (May 15th, 1773).

(M.L.: Repeat any part requested, however, have no discussion).

Close accordingly.

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Dear Brothers & Sisters: #96

At our last conventicle we studied briefly the personality of the Founder of Martinism as such: Martinez Pasquales. We saw that his name was slightly different from the way we spell it, but we shall go on using this name for the sake of simplicity.

We shall not delve any deeper for the time being into the history of Martinez because this will be taken care of in the conventicles which will be devoted exclusively to the history of the Order. We feel at this stage it is better to acquaint you with the personality and works of Saint-Martin (as we have done) and with the personality and work of Martinez, before undertaking any serious study of the history of Martinism and of the Martinist Order. Without some knowledge of the doctrinal background and of the different elements of Martinism, such a study would prove frustrating. By studying in detail certain aspects of the doctrine and of the activities of the Founders,

all the pieces will fall into place when we look at the general history of the movement.

You already know that Martinez founded an Order of Elus-Cohen (Elect Priests), composed exclusively of high degree Freemasons and that he taught in its Temples a particular system of philosophy based on the Re-integration of Man into his original virtues and powers. This system had two aspects: one doctrinal, and the other, practical. The first, known in the Elus-Cohen circles as the "General Doctrine", treats of God, of the Universe and of Man; of the Fall and of its consequences. The second which is called the "Particular Doctrine", concerns the theory and technique of the Theurgic practices which we call "operative Martinism."

The "general doctrine" is to be found in the work of Martinez called: "Traité de la Réintégration des Etres dans leurs premieres propriétés, vertus et puissances spiriteulles et divines". (Treatise on the Reintegration of Beings into their First Estates, Virtues and Powers, both Spiritual and Divine.) *This work existed only in manuscript form, being copied by hand by Martinez' assistants, particularly by Louis-Claude de Saint-Martin. It is now very rare. IT IS ALSO VERY OBSCURE AND DIFFICULT TO FOLLOW.*

We shall now begin our study of the "General Doctrine" of Martinez. Before we do so it is well to underline the extremely esoteric character of this doctrine, due to an extreme form of anthropomorphism ... that is **a "personification" of the forces and beings described.**

IT IS UP TO EACH STUDENT TO TRANSLATE THE TEXT INTO METAPHYSICAL TERMS.

THE GENERAL DOCTRINE

Before the present Universe was created, God emanated Spiritual Beings who prevaricated. These emanated Spirits, having their origin in the fourfold divine essence, were distinguishable by their virtues, their powers and their names. They formed four ontological classes infinitely superior and more powerful than the Cherubim, the Seraphim, the Archangels and the Angels who were created later ... because these Emanated Spirits held within themselves a part of the Divine Power.

Directly emanated from the Divinity and innate in God, like the seed of the reproduction of forms in the sundry organism that constitutes the Universe, these Spiritual Beings alone are real and imperishable. They have a personal, absolute, eternal existence and will always exist in the Circle of the Divinity.

Let me try to define here the nature of these Beings who were not Angels.

We find a parallel in the Gnosis with its "Aeons". God, having within Himself all the possibilities, knows them all. But he

leads into **being** only that which he wishes, concedes and approves by reason of His infinite wisdom. He leaves in a state of **non-being**, all that He refutes, rejects and disapproves of, by reason of the same wisdom. *He cannot however prevent his own divine nature from knowing and bearing these last ones, because God cannot limit His own knowledge.*

It so happened then ... that some of these Spiritual Entities to whom God had given, in himself, a personality, by the fact that he knew them and made them distinct from the divine emptiness ... some of these Spiritual Entities, I repeat, **rebelled.** *They abandoned the plane of non-being or non-existence, wanting to acquire an existence.* God had left them free to move as they wished but *on the plane of non-existence only* where there was no danger that they would actualize the Evil which some of them held latent in them.

Once having passed to the *plane of existence,* they exteriorized that Perversity which some of them had in their own nature.

It is this passing on to a plane that was forbidden them, or was "out of bounds", that constitutes the Initial Revolt.

The Rebel Spirits then wanted to play a more important part than the one that had been ordained for them. They wanted, in turn, *to emanate spiritual beings whom would depend on them alone.* They pretended therefore ... to give birth to third and fourth causes. **They attempted to transform themselves from second causes to first causes.**

DISCUSSION / QUESTIONS

This then, Brothers & Sisters, is Martinez' version of the First Revolt, which, you will note, is not that of the angels familiar to the student of Christian Theology ... but of Beings which were Divine, higher and anterior to the Angels.

I shall not carry our study of the General Doctrine any further tonight. Let me just say however, that the idea expressed by Martinez that the creation of our Universe was preceded by other creations, is confirmed by other traditions. Furthermore, if we refer to the first passages of Genesis, we see that:

"IN THE BEGINNING, GOD CREATED THE HEAVEN AND EARTH ..."

then immediately the text proceeds with the creation of the Earth:

"THE EARTH WAS WITHOUT FORM AND VOID ....."

It would seem that Moses had no information on the first creation .. that of Heaven.

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Dear Companions: #97

As I told you in my last discussion with you, my address tonight will be entitled: How to Heal a Broken Aura. I told you that the human aura is man's spiritual skin or spiritual covering. Now ... how do you protect your physical skin or covering from friction and breakage in the outer world? You cover it, or protect it with matter of a stronger substance than the physical body. Well: the same law applies to the other vehicles of man! The aura must be protected by a stronger mantle or covering ... and what is that? **Spiritual Fire : Light. Love.**

Spiritual Fire is the healing power of God on all planes.

You ask: "How can one consciously use this Spiritual Fire to protect one's own aura, or that of another, from becoming torn?" It is the simplicity of the operation which makes it difficult ... because somehow we seem to have gotten the idea that for anything to be worth something it has to be terribly difficult or complex.

The answer is: **Visualize** and **believe** and **FEEL** yourself completely immersed in ***Light.*** *A vital, vibrant light.* This must be taken up as a *daily practise* before starting the day. Try it and see what happens!!! *As your consciousness increases and your awareness develops you will discover that this Light is in all things (just as Jacob Boehme tried to describe it), only most people are unaware of it ... and hence they don't use it.*

As man's consciousness develops, as your consciousness develops, more and more will awareness of the tremendous forces that surround you be noticed. THEY ARE THERE FOR YOU TO USE AND SHARE WITH OTHERS.

This Light that we speak of, I just referred to as Spiritual Fire. It is, in fact, the very Essence of Fire itself ... or that radiance of our Heavenly Father. It is the Essence of Life itself, that is why it is a ray of such vital protection.

According to, or depending upon your individual mentality and degree, this may sound all too complicated or too simple. In these talks with you, I am striving to simplify many things, for, as I just said, man's tendency is to complicate and involve fundamental truths.

Just what are you doing when you mentally bathe yourself in Spiritual Light or Fire? *You are consciously and with serious intent placing yourself in a position to receive the healing rays or vibrations that surround you at all times.*

Fellow Companions: the door to most of our troubles (large or small), could well be labeled with one word - FEAR. Fear in some form or other. Think of all the vices of man ... 95% of them, if not 100% have their basis or origin in fear ... or the absence of love.

Think that over.

To heal another's aura is very difficult, in fact impossible, unless you know how to go about it the right way. Many

people who go into spiritual healing will experience failure and become frustrated because of having never learned the fundamentals. Otherwise we can only teach each one how to heal his own aura for and by himself. *(One must first surcharge one's own aura with the Spiritual Fire to such an extent that it over-flows ... and then you can heal and help all those with whom you come into contact.)*

The early Christians had easy access to this Spiritual Fire (or one phase of the Holy Spirit) because the aura of the Cosmic Christ was so potently felt by them ... as a result they carried this Spiritual Fire into all their activities and their auras alone performed many healing miracles.

I am striving to use very simple terms for what are indeed very abstract truths, so as to make as plain as possible what I am endeavoring to tell you. You could ask: "Whence comes this Spiritual or Invisible Fire when we visualize it about us?" Well ... it is there all the time! It is everywhere. Your visualization simply concentrates it and brings it into focus. (NOTE - Your previous instruction on concentration & visualization should render all this quite clear. Ed.).

The Holy Fire (or one phase of the Holy Spirit), is a fact in nature and every living soul has access to it. All that is required is the WILL and DESIRE to reach for it and to be in it and of it. *Become aware of it and its all-pervading protection from all ill.* Learn how to draw it around you like a cloak. **VISUALIZATION is the simple technique!** It requires no other magic but **consciousness of its existence** and a desire to become a part of it. It can be likened unto the man who walks in the sunlight or in the shadow. Both are there. The choice is his.

In the realms of matter, the things of the earth and out of the earth are important to sustain and repair the physical body or structure.

In the realms of Mind and Spirit, the things of the Mind and of the Spirit become the sustainers of Mind & Spirit.

Surely this is not too abstruse to comprehend?

The human aura, being an "in-between" condition, requires both Mind & Spirit, using matter as a vehicle, to repair and sustain it. Light is of the realm of Spirit. Visualizing is of the realm of the Mind. By "visualizing yourselves in Light" you are unconsciously, yet consciously co-ordinating both mental and spiritual faculties and setting them to work.

When trying to help another whose aura you have reason to believe is shattered or torn, visualize such an one completely bathed or immersed in Light. Have no fear that this can hurt anyone. Spiritual Light never hurts anyone. Darkness? --- yes. Light? --- never.

If, through your effort, you succeed in placing Light around another, the aura will instinctively absorb that Light and automatically be healed, for the spiritual cells of the aura will co-ordinate. Remember before you begin the exercise to first visualize Light all around yourself; saturate yourself with Light. Then visualize the Light all

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around and pervading the one who you are endeavouring to help. If you can have yourself or those whom you desire to help actually IN sunlight it will aid your efforts.

The glory of Light is all about you and yet: you see it not.

As was noted at the last conventicle, there are persons who have a very exhausting aura. They are really unconscious and unintentional vampires and have given rise to many legends. By exhausting, I mean that they actually do exhaust all those who are around them. They have a porus or spongy aura and they unconsciously absorb and draw vitality from those around them.

In such cases you cannot help them as easily at first ... *as you can protect your own self.* Follow the same course: visualize yourself bathed in Light and protected by this Light. If your visualization is intense enough the Light will effectually shut out your aura from all that surrounds it. This is why some teachers refer to this Light as a "Wall of Protection."

Man is only now beginning to sense and discover the invisible rays and vibrations that surround him. As his consciousness increases and his ability to use these powers constructively develops ... he will learn more and more of the wonders that surround him **at all times.** The first step in such increased consciousness is **AWARENESS** of the thing itself. The fact that one becomes aware of another's aura is an indication of the awakening of consciousness in that particular sphere. The next step is control and co-ordination or balanced activity. This same law applies to all of man's vehicles. But first he has to become aware before he can use anything.

Therefore: regard with joy the fact that you are aware of the auras of others ... but do not stop there! **Use your increased consciousness for good ... shedding Light and Love.** He who misuses any powers, not only loses the powers entrusted to him *but finds the results of his misuse returning to him like boomerangs from which there is no escape.* When man surrounds himself with **The Light**, his aura not only becomes impervious to other auric emanations, but he can associate with all types of auras without any detriment to himself while at the same time being of great help to all those whom he contacts. *Look about you and you will find living examples of what I mean.*

In time man will learn to heal through the aura when he learns the value of those things of which he is presently unaware. Let us hope that YOU are learning and putting this knowledge to good use.

Brethren: to you it is given to do much for mankind. Stretch forth your mind, expand your souls ... and permit the Light of the Holy Spirit to shine through you.

Here is the technique and prayer to use when you are about to visualize for another's healing:

THE TECHNIQUE

"The Cocoon of Light" "The Wall of Protection" "The Healing Flame"

(1) Visualize your own self completely inbued and surrounded with the Light. See it streaming forth from you.

(2) Use this prayer when you are about to visualize for yourself or for another's healing:

> "May the Spiritual Healing Light of God that
> pervades all things, surround, heal and protect
> you (give here the name of the person).
> Be full of Light and Love.
> You are full of Light and Love.
> You **are** protected by the Invisible Light of Love."

(3) Now, visualize Light completely enveloping the person (be it yourself or others). Repeat the last line of the prayer three times. **Feel** and **mean** every word of it. While saying these words visualize the Light actually shining.

What you actually accomplish by this mantram is the focussing of your own consciousness to the Reality that surrounds you. By becoming aware of the Light, you then proceed to absorb it and then to redistribute it. *The effects and results you will accomplish with this operation will seem nothing less than magical.* They will far exceed any attempts I can make to illustrate or describe them to you.

Well: you have been given the method! The rest is up to you.

Perhaps you might like to ask why, if Light is everywhere, it is necessary to visualize it surrounding anyone. Is it presumptuous on our part, if Light IS, that we should have to visualize it to help another? If everything is immersed in this Spiritual Fire, or Light ... what need is there for us to visualize something that IS? Remember the constant reference to physical analogies in the spiritual realms. In reality, the reference should be - "As above, so below; as in the Spirit, so in Matter." But to make things clearer for you, we reverse the analogy to - "As below, so above."

On the physical plane, in order to make fire visible through flame, you cause physical friction to bring into physical manifestation what is everywhere - Fire.

Likewise: in the realm of mind, Light is everywhere, but so as to have this Spiritual Fire or Light manifest, it requires friction in the mental realm produced by Thought. *Thought produces in the realm of mind, the same effect as physical activity or friction produces on the physical plane.*

Friction in matter releases fire ... thought, in the mental realm, is the catalyst of Spiritual Fire or Light. Have I made this point clear?

Remember always that thought has vibrational power. Just as man is now devoting most of his energy to physical science, he is nevertheless turning more and more attention to real mental science, for physical science is leading him deeper and deeper into the invisible causes which are aback of the physical world.

I have told you something about the healing power of the Spiritual Fire and Light. The process is called by some mystics, - - "Holding the one to be healed in the Light." The phrase is correct, but it often fails simply because those who so glibly use it do not always understand all its implications.

In our present stage of understanding, we have come to acknowledge that mental science and medical science often overlap. The symptomatology of everyday conditions is easily recognized and we seek to drench the system with medicaments, or we rush to a psychiatrist, psychologist or psychoanalyst to have the condition corrected. Such conditions cannot be permanently **CURED** by any of this latter group for the simple reason that: as the condition originates within ... the cure must also come from within ... and by one's own self. Else there is no complete merit developed. Here are some of the symptoms we have in mind:

For instance: co-relating the mental and physical reactions, we know that fear and worry seriously affect the kidneys, from our knowledge of the part that adrenalin plays in the time of great fear. Sustained and continuous worry break down the kidneys.

Emotional crises, large or small, directly affect the heart and therefore the pulse and circulation.

Desire expressed by appetite, affects the digestion and the functions of assimilation and excretion.

Great and prolonged grief affects the brain cells and nervous system.

An unyielding, inflexible and rigid attitude of mind tends to give rise to stiff joints and "arthritis".

Hate consumes ... not only the mind that indulges it but the tissues that support the vehicle through which it expresses.

On the other hand, intense love of the right kind undoubtedly gives greater will to live and a stronger hold on life, hence a quickening of the vital organs.

Anticipation and "looking forward" quickens all the nerve centers ... keeps them "on their toes" and vitalizes the whole system. (There is far greater real pleasure in anticipation ... than in realization with the resultant "let down.")

Now, in each of the "negative" cases just instanced, there is a consumption of energy and a consumption that spells waste ... for there is no adequate compensation of a constructive nature for the energy that has been expended. Where there is consumption of anything, there is fire ... not simply flame, of course, but consumption of tissues and material. It is the same fire we have been speaking about but it has been wasted and wrongly used. *We can mis-use spiritual things and spiritual power just as well as we mis-use so-called material things.* We all know full well how wasteful material flame and fire can be. It is the same with Spiritual Flame and Spiritual Fire.

So, instead of drenching the system everytime with medicines, why not stop the **causes** right at their points of origin ... the mind? Instead of taking kidney pills, why not stop worrying? Instead of taking purgatives and antacids why not curb the compulsive appetite? Stop stuffing the body with unbalanced meals. Eat properly, see that the diet has sufficient crude fiber, that refined white flour and refined sugar products are held to a minimum and that sufficient fresh fruit and vegetables are included daily.

Why not stop hating and start loving? Cherish appreciation and abandon resentments. Nurture a cordial disposition and turn away from manifesting an unpleasant attitude most of the time. *Do not fear* ... Face facts; meet them courageously and the **causes** of fear will vanish. Do not become unduly agitated over everything that occurs. Cultivate poise, balance and equilibrium. Do not revile against the world. *Make the world your friend.* **YOU CAN DO IT.**

It should be quite simple to understand now, that whenever we feel any such symptoms ... a broken aura is indicated. Others will notice the results of your broken aura, even though they may not see the aura itself, *for the feelings we are aware of are expressed to others around us.* For instance, how often do we hear it said about someone, "He is so impossible or unbearable today." "I can't do anything with her, she's in one of her moods." Now the way these statements are phrased show that the moods referred to are not the normal or permanent ones but something unusual. The unusual attracts attention. Such moods or indications are not cured with drugs or tranquilizers ... but by the mind and spirit of the individual. The fact that one feels himself to be "persona non grata" at times, when normally he is sought by all ... ought to be a sign that something is wrong.

Do we not, each and all, experience such periods? Well, why not try healing your broken aura at such times *and note the seeming miracle?* Knowing the sources from which these symptoms arise, why not try, by the strength of your mind and spirit, the abolition of **the causes:** *worry, fear, anger, hate, resentment, revenge, gross appetite, emotional extremes* .....

There is something to be said for the alleged "European culture" that teaches the control of the emotions (it is not "good form" to allow one's emotions to become too publicly known, seen or felt). **CONTROL** is what is needed ... not repression or concealment.

So, when you become aware of the need for healing, hold yourself or the one you wish to help "in the light" using the formula given earlier ... and note how quickly nature herself will repair the damage.

Whenever you feel out of sorts or on edge with the world, just remember - - it is not the world's fault - - it is your own fault - - and YOU must repair the breaches in YOUR OWN broken aura ... for breaches in any sort of wall allow free entrance to just the very things it was constructed to keep out ... and if you have a breach in your aura ... it lets in the destructive vibrations, thought-forms and ideas that radio science and astro-physics has demonstrated the atmosphere about us is surcharged with everywhere and at all times.

It is necessary to have a good knowledge of what the aura really is, so as to understand its importance and the thought you should give it. Some people, when pressed for their concepts concerning the aura, say that, to them, it is something in the nature of a "sort of gas" all around the body. Well, this idea is not bad ... but it is more than a gas! It is a compound of several things. Basically, it is composed of "emanations" not unlike those of radium in its active state. But these emanations do not all come exclusively from the physical body. They come from the physical, etheric and astral vehicles and also from the mental "stuff" or photons.

The etheric body extends only a very short distance about the physical body and is almost perfectly concentric with it. The astral body is not concentric with the physical but "overlaps" it about 12 - 16 inches and its aura therefore gives extension, although more impalpably and tenuously. The mental aura goes to a considerable distance, sometimes several feet, and this is why you feel the presence of another personality in the same room with you, although it may be dark and you cannot see the person.

If a person enters a room while you are facing in the opposite direction, you will very often "feel" them even before you turn and see them. When entering a strange room, one can often tell whether or not another is present, though unseen, simply through contact with the mental aura of the other person.

So the emanations of all these vehicles: etheric, astral, physical and mental ... are mixed in what is commonly called "the aura" and a break in the emanations of one, is apt to cause a similar gap in the others.

While in school, in science class, did you ever lay a sheet of thin paper over the poles of a horseshoe magnet and then dust fine iron filings upon the paper? ... Try it, and note how perfectly symetrically those filings arrange themselves. This is because they are conforming to the power of the magnetic field. You cannot see that magnetic field ordinarily, but this simple experiment proves it is there.

It is the same way with the auric field. If there is a gap and you could do some experiment similar to that with the magnet, you would find , whereas normally the field was harmonious and symmetrical in its lines of force and energy, the presence of a gap would prove the broken aura by the absence of lines of force in the locations affected.

Normally, the emanations described flow together harmoniously. With a broken aura, the flow is impeded. Separations amongst the emanations occur. *These express as various kinds of distress and such signs of distress should not be ignored any more than cutting, breaking or otherwise abrading your physical skin, ... for remember ... the aura is the spiritual skin.*

In this mass of auric emanations, there are vortices of energy that are embryonic sense-centers and these become more and more

definite as one develops one's spiritual powers and insight, or as one evolutionally develops the individual vehicles: etheric, astral and mental, into true bodies.

There is a continuous interchange of the sub-photonic matter of these emanations of the auric skin, with the ethers ... the chemical, life, light and reflecting ethers. It is due partly to this continuous interchange that the phenomenon of consciousness is made possible. When, under the influence of an anaethetic one loses consciousness, it is because the etheric flow is shut off from the brain and the cerebro-spinal nervous system.

These details are not cited here to make the subject of the broken aura more confusing, but in order to show that there is a very definite reason for having the aura in the first place. *The aura serves a unique and all-important purpose and anything that does that ... deserves immediate attention just as seriously as any of the more apparent portions of the physical vehicle.*

The important point to be emphasized is this: by taking care of your aura, you are helping to improve and perfect the vehicles - - visible and invisible - - and this means nothing more than improving and perfecting your HEALTH, well-being, *and all the other positive factors that go to make for superlative living.*

One must take care of their mind and keep it healthy, or they will be worse than useless to themselves and to the world ... and yet no human being has ever seen a mind. Do not therefore downplay or overlook this subject of the aura just because you may not have experienced it as yet. You have never seen your mind either ... but you would be quite indignant if someone asserted that you didn't have one.

In the not too distant future, this subject of the aura and certain other metaphysical principles, will be found to belong ... not within the realm of the mystic or occult ... but within the domain of everyday practical science.

Go to work upon yourself. Study yourself. **Wonder about yourself and your surroundings.** Great results nearly always ensue from comparatively simple origins. Most obvious of all will be your own astonishment at the attitude of the world - of your friends - toward you. It will seem to you that you yourself are the same as ever ... and that you have done nothing at all ... yet the world seems to draw closer and closer to you in the most friendly way.

And yet, Companions, it will have been **you** who have done the changing.

You have been working with subtle powers and energies, in subtle phases of matter or substance, in the subtlety of mental activity ... unseen and unknown to anyone else ... but the OUTER RESULTS will make their effect known most potently.

Let the Spiritual Fire, Light and Love do their inner work upon you, and upon your aura, using the techniques outlined. THEY NEVER FAIL. They **CANNOT** fail because they are divine and they are co-operating with the divine in you. **DIVINE POWER NEVER FAILS.**

Study this lesson and the last one on the broken aura (#94), until everything is clear. IT IS IMPORTANT. We have brought it forth at this time because so many people need it. Heal your own aura. Then heal the broken aura of others.

Even if you are not yet clairvoyant ... we have given you the signs of it and the indications that point to it. And we have given you, as well, the simple method of how to look for and perceive the aura. Do not get the idea that auras are that difficult to see! If you want to see them...LOOK FOR THEM!!!

You have the methods, now prove your ability to use this knowledge and your right to have it.

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Questions to test yourself on your comprehension:

1. What salient thought has this lesson left with you?

2. What is the human aura?

3. What is a brittle aura and how does it become brittle?

4. Do you begin to understand the importance of the "introspection exercise" given ever since Liber 1?

5. When we bathe ourselves or others in THE LIGHT what are we doing?

6. Does Spiritual Light or Fire manifest where there is no love?

7. How can one see the aura?

8. Have we more than one aura?

9. Explain the technique to be used to invoke The Light.

10. Do you have a better understanding of the importance of the command "Love thine enemies"?

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Emile Dantinne Occult Writer

It is true that Dantinne nevertheless signed several studies devoted to occultism with his patronymic (changed by adding an extra 'n'). In this way, he contributed to the Lausanne review "Inconnues" (Unknowns), edited by Pierre Genillard, which included several articles written by him about rosicrucian esotericism. He also wrote prefaces to each of the four volumes of 'La Pensée et les secrets du sâr Péladan' (Thoughts and secrets of Sâr Péladan) by his friend Edward Bertholet. With him, he published in 1952 'Les lettres inédites de Stanislas de Guaita au Sâr Joséphin Péladan' (Unpublished letters from Stanislas de Guaita to Sâr Joséphin Péladan).

However, special mention must be made of his remarkable biography of his master, published in 1948 under the title of 'L'Oeuvre et la Pensée de Péladan' (Life and thoughts of Peladan), sub-titled 'La Philosophie rosicrucienne' (The Rosicrucian Philosophy). In this way, Dantinne wished to clear the name of his initiator in a "synthesis of his philosophy, which he himself did not write down, but the true merit of which is to have given the Rose+Croix its living meaning." This is what he wrote about his own work a few years after its publication:

"When I introduced the 'Doctrine and Works of Péladan' to the general public, my aim was not only to attract the attention of the intellectual world to this great unknown personality, and to try to establish a reputation for Péladan which would be even greater than that which literary critics had achieved for Baudelaire and Rimbaud, those great visionaries of poetry; my aim was above all, to open, to minds which were enthusiastic about ideals, the door of the Rosicrucian Philosophy, which had been closed for too long. In fact, this revelation had not gone beyond the atrium of the Temple restored by Péladan."

We will return to the reports of Dantinne and Péladan as necessary at the appropriate time.

TESTIMONIES

Here now, by way of an interlude, are some testimonies about this man, from various sources, which are not without interest, and which help us to portray him. The first comes from Lydie Martin, a French Martinist, who took an active part in the affairs of the FUDOSI, and it is contained in a letter written to Lelarge, dated 3 May 1936, exactly one month after the death of the son-in-law of the correspondent whom we understand is being referred to here:

"Our good master, Sâr Hiéronymous, also sent me a whole treasure of comforting thoughts, of sublime teachings and ... his blessing, of which we have all felt the effects. I ask you, my beloved brother, to thank him on my behalf, for you would be able to express better than I could, all my affection and my infinite gratitude for the prayers he says for us to the Divine Master. He is so close to Him, and his soul is so beautiful that he must obtain much for those for whom he beseeches Him."

Again from Lydie Martin, on the same subject in different circumstances, still about Dantinne: "Grant us a little of the divine powers he brings forth."

Here now is another testimony, written in a letter dated 25 October 1938, from Jules Rochat de l'Abbaye, grand master of the French University Rose+Croix, to Lelarge and Mallinger:

"As a good egotist, I will begin with myself, as I hasten to announce the profound impression I felt immediately the first time I encountered our Grand Master. His bright look, which probes the depths of your heart, and that expression of infinite goodness, penetrate you, and you immediately feel you are in the presence of one of the disciples that God likes to send you to instruct and guide you in the accomplishment of His will for the advancement of His Kingdom."

Spencer and Ralph Lewis, successive imperators of AMORC, both wrote a few lines about Dantinne, which show their admiration. The work of the former, "The Secret Doctrines of Jesus", offers a dedication "To Sâr Hiéronymus of Belgium, whose spiritual value and purity of character lend definite charm to the magnificence of his wisdom." Here is a testimony by Ralph Lewis on his meeting with the Imperator of the Rose+Croix for Europe in 1936:

"I was facinated by one of the people. He was standing right in the middle behind the table at the end of which forms the closed part of the horse shoe (of the table). He was directly opposite me. I did not wish to appear impolite; however, as if attracted by a magnetic force, I was conscious of the fact that I had once more turned towards him and caught his eye. He would have attracted attention anywhere. He was tall, of handsome stature, neat, dressed in classic fashion. He wore a white, neatly-trimmed beard, which gave him a look of discreet distinction (...) From where I was, I could not tell the colour of his eyes. To me, they looked like sparkling precious stones, like points of light, to describe them perhaps more accurately."

"(...) He then smiled and held out his hand to me as a sign of welcome. When he smiled, his whole face lit up with a radiant brightness. Then I became conscious of what it is that master artists tried to capture on their canvasses in their effort to make their subjects - saints, mystics and great philosophers of the past - appear to radiate the esoteric light they had within them."

Finally, I would like to recount one last testimony by Jean Mallinger. The reader can make of it what he will.

"In daily life, Sâr Hiéronymous was also a perfect hypnotist and an astonishing diviner. Thus, he harmoniously combined knowledge with its practical applications.

"He also had a special gift, which his friend Léon Lelarge, and I have witnessed for ourselves more than once: he was able to stop rain completely and send the clouds to another area. That would seem improbable to some people. However, I can only say, in good faith, that I have seen it!"

TO BE CONTINUED

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MAN'S LOVE AFFAIR WITH GOD

Meditation is a subject that is both popular and greatly confused in modern times. To the Eastern mind it comes natural because the religious conditioning of people of the East is more inner-centered. Western religion has been centered in ritual and ceremony and wordy prayers. The follower of Judaism and Christianity, for instance, has had little experience in the withinness of spiritual seeking. His God has always been "out there" or "up there," and his prayers have been a reaching out and up, an attempt to relate to or communicate with a Deity who is much like an absentee landlord of the world.

So, the tendency in attempts at mediation is to try to experience inner communion with the same kind of tense reaching. As Teilhard de Chardin, the Catholic priest-paleontologist, puts it, "The presence is so universal and we are so surrounded and transfixed by it--there is no room to fall down and adore it, even within ourselves." The goal is not to reach something, even to reach for something. It is letting go of the very desire to reach. There is really nowhere to go, nothing to do. We simply get ourselves out of the way and let the transcendence of us become the living reality of us.

Plotinus had an amazingly simple and yet extremely dynamic insight. He was probably one of the very first persons to conceive of man as being at the center of a totally supportive universe. He suggests that we let the soul banish all that disturbs it and the body let go of its tensions, and then think of Spirit as streaming, pouring, rushing, and shining into us from all sides while we stand quiet. In other words, God is seeking us! This is a vital prerequisite in dealing with the meditation approach to prayer. To engage in what I call the "love affair with God," it is necessary to hold the conviction that there is a center within you and within the universe, and that at that Center of convergence with the Infinite within you, your self is the emanation or image-likeness of God, and thus totally good.

There is little point in going to a bank for a withdrawal unless you know that you have an account there with adequate deposits. There is no purpose in engaging in meditation unless you believe that God is a Presence that is present, unless you believe that there is a "point of total convergence" at the root of you where you are (not can be, or "dear Lord help me to be") created in the image-likeness of God. Meditation is not the means of painting your inner self with a gilding of divinity. It is, rather, the gentle call to "awake thou that sleepest," to realize and release the Allness of love, and to "open out a way whence the imprisoned splendor may escape."

At the very root and center of you, there is only God, which means there is a point in you where <u>you</u> are only God. "Be still," says the Psalmist,"and know that I AM god" (46:10). At the Center where there is only God, who is love, I am God and I am love. It is this knowing that God is and I AM which brings us into a consciousness of "total synthesis." This is the great love affair with God. This is pure meditation. It has no object, seeks no experience, desires no thing, works for no demonstration. It does not even try to create oneness; it is Oneness, a great fusing of light at the Center, "the same light that lighteth every man coming into the world."

Meditation is the path you cut for yourself while seeking to get beyond the limitations of human consciousness into the transcendence of spiritual unity. It is and must be a continuing adventure--and proficiency and progress in depth can only come through practice. You will blaze your own trail, create your own gospel, be your own teacher, and follow your own master, which is the God-self of you at the heart of you which is created in the image-likeness of God who is love.

How does this meditation process relate to what we have traditionally called prayer? It must be said that meditation is irrelevant to the old concept of duality, where prayer is reaching out and up to God, asking for things or for mercy. In the concept of unity in which the meditation process functions, prayer is a projection

of a consciousness which must first be experienced. Meditation is the inward experience, the in-building, the recharging, the mobilizing of the energy. Prayer is the conditioning of outer things, experiences, relationships, by speaking the word of truth. Thus prayer should not be asking or begging, but affirmation and accepting--a kind of letting.

You may have a great desire to see a cessation of war and of "man's inhumanity to man" in the world. And you may have prayed long and hard for peace through years of religious practice. Perhaps now you can see in a totally new sense that love is the answer. How do you pray for great waves of love to sweep over the earth, healing and harmonizing and protecting all people? There is a popular song that says, "Let there be peace on earth and let it begin with me."

To truly pray for peace in the world, we must find the Center of peace and love in ourselves. For what is peace except the all-pervading activity and energy of love that unites people in a way that completes and fulfills them, and joins them by what is deepest in themselves. There is a consciousness of inner peace arising out of the fullness of transcendental love. Prayer is the projection of this realization out into the world of men and experience.

However, we can project only what we have or what we are. To pray for world peace in the concern over war or in the feeling of fear and insecurity or with a sense of revulsion at widespread injustice and crime is to pray with empty vessels. In the old days a volunteer fire department was composed of individuals who responded to the fire bell by joining a bucket brigade that conveyed buckets of water to the fire from the nearest water source. How futile would have been this process if each volunteer fireman had picked up a bucket and raced to the fire to throw his bucket of nothing on the fire. In this instance the bucket was useless without the water with which to extinguish the fire. And the prayer of words, no matter how fond the hopes or sincere the wishes of the one who prays, is but a conveyance of empty buckets. Or, in the case of the person praying in a great consciousness of fear or worry, the buckets could even contain inflammable material that would heighten the fire.

Meditation is the key to the storehouse of power which prayer can effectively project. As the fireman went first to the source of water, in prayer we must go first to the depth of our inmost self, not to get the power, but to realize that "I AM the power." Thus, meditation cannot be a tense reaching for anything. It must be the immersion of ourselves in the Allness of life in which we have true being. Meditation is not trying to create oneness with God, or even to seek it as a "gift of God". To try to effect oneness is to acknowledge <u>twoness</u>. It is simply going deep within ourselves, away from the point where there appears to be duality, to the point where oneness is all there is. Then, resting in that oneness, feeling the fullness of love, which at this point is the only reality of us, we are ready to speak the word of love.

We have traditionally prayed <u>to</u> God <u>for</u> things. This is an idea that must be unlearned, a practice that must be changed. First we follow the ideal, "Be still and know that I AM God." We get the consciousness of oneness, the feeling of the Presence of Infinite Love and Life and Power which is present in us--and as us. This is meditation. And then we speak the word of truth. Praying, not to God, but from the consciousness of God. Praying, not to make things happen, but to accept them on a level beyond appearances where that which we seek is already done. Praying, not to change things or set them right, but to accept things and see them rightly.

If you would pray for peace in the world, or for harmony between men or nations, or for love in the lives of lonely or discouraged persons, turn from the condition and your great concern about it to find and feel your own point of oneness in God, your own awareness of the Allness of love. Dwell as constantly upon this as two lovers dwell in the feeling of mutual love and adoration. Celebrate the reality of you that is created in and of love. Know that you are <u>in</u> love with all God's creation and that all things and people are <u>in</u> love with you. Then, when this becomes a reality to you, your bucket is filled--you are ready to act on the fire.

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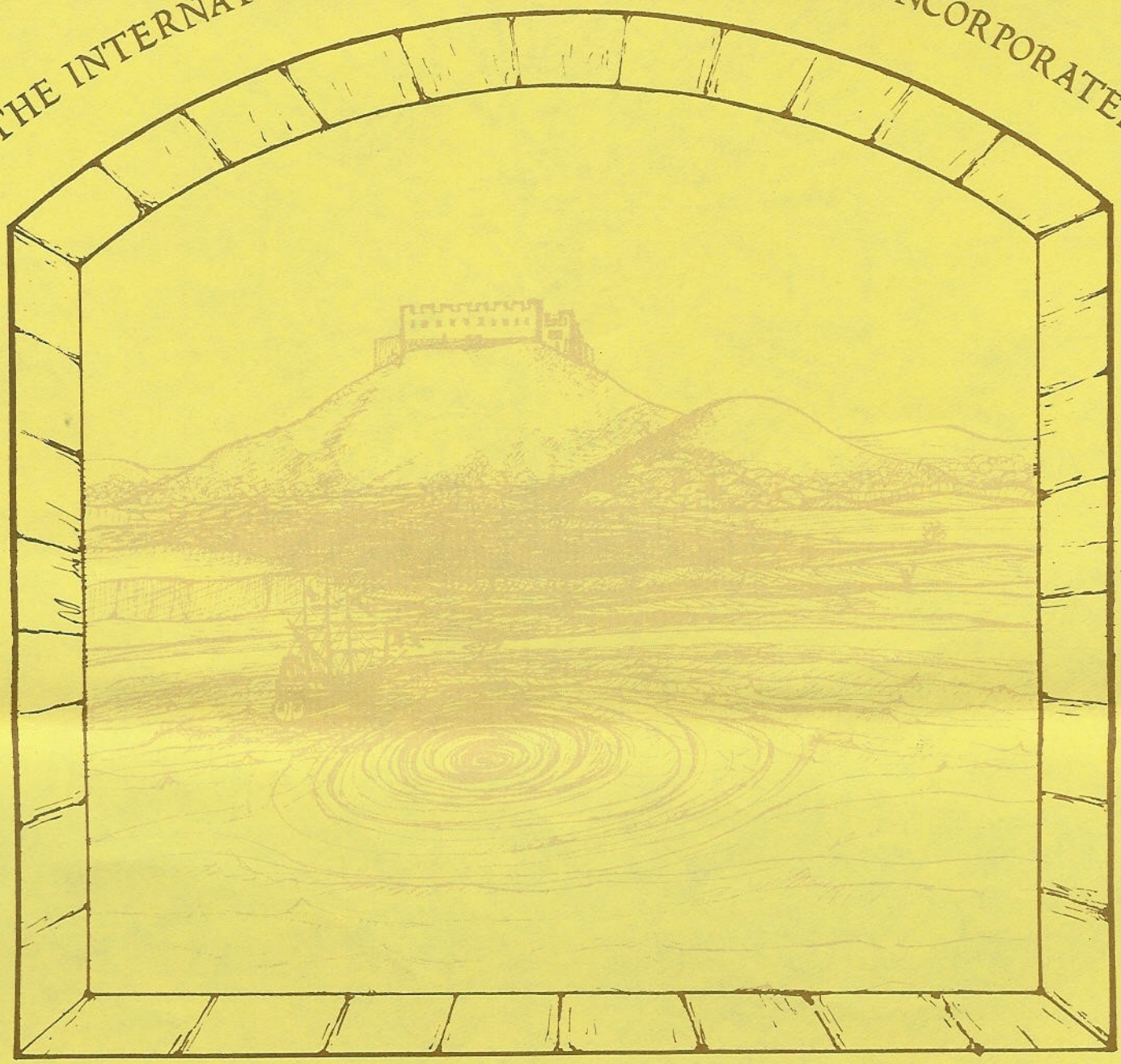

PLANE III

LIBER 28

GRADE: *COMPANION*

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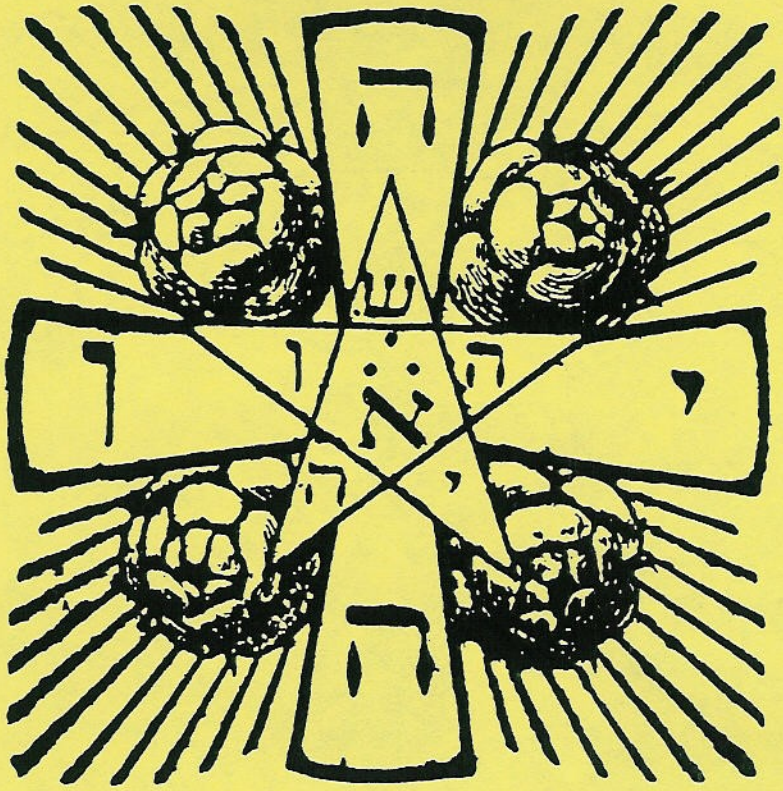

The symbol of Stanislas de Guaita's Kabalistic Order of the Rose+Croix.

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Brothers & Sisters:

You will recall in Liber 27 we expressed the feeling that the papers in John Yarker's Notebook are far too important to overlook, but we also observed we have a hard time deciphering them and we felt since we could do only an imperfect job that, perhaps, many Companions might find reading them too tedious. We therefore said we would give actual photocopies so that those interested can enjoy "fighting" with them ... and those uninterested can just leave them alone.

Well ... as promised ... we have included in this Liber a photocopy of one of the lectures. We would like to say that the original copies we have are slightly clearer than the reproductions given here and anyone who might get stuck on a word can write us, tell us exactly the page and paragraph and we will try to help as much as we can. We know these lectures will be of immense interest to our Freemasonic brethren.

Have fun!

Dear Brothers & Sisters: #99

We continue with our study of the teachings of Martinez Pasqualez. So far we have seen that Martinez' "General Doctrine" tells us that before our own Universe was created, God emanated Spiritual Beings who prevaricated. We have learned that some of these Entities existed only in the Mind of God who kept them on a plane of non-existence because of the evil potentialities He knew them to possess.

What Martinez called the "Initial Revolt" was the passing of these Entities from the plane of non-existence to that of existence, or being. Being "of God" these Entities emanated from the First Cause, and therefore, as Second Causes, had inherited some of the Divine Powers. Further, they were brought on to the plane of Existence through their own will. Once having brought themselves into being, they in turn wanted to give birth to Spiritual beings and so usurp the functions of the First Cause. They manifested on the plane of existence where they now were, the potential evil they harboured, evil which they now exteriorized.

In order to prevent the multiplication of the Absolute Evil which these Beings could spread **ad infinitum** by virtue of their powers, God created the **Material Universe** to be a limited and localized place where these Entities could act and exercise their evil impulses, isolated from communications with Himself.

In other words --- *the Material Universe was created to be the prison of evil, thus to prevent it from spreading elsewhere.*

PAUSE FOR DISCUSSION. IS EVERYTHING CLEAR SO FAR? NOTE: THIS "MATERIAL UNIVERSE" WAS ONE BOUNDED BY FORCE -- THIS WAS **NOT** THE DENSE PHYSICAL UNIVERSE WHICH WAS NOT YET IN EXISTENCE.)

We can now understand what Origen meant when he said that the object of the material Creation was not to make good things ... but to prevent the making of bad things!

The Divinity then proceeded to give to this prison a warden. It brought into being a **second emanation, the Primitive Adam.** Primitive Adam was provided with three gifts: the Thought, the Image and the Nature of his creator. Adam was perpetually opposed to the Prevaricating Spirits imprisoned in the world of force which God had created in order to contain and fight them.

So as to be adequately armed for this task, Adam was given the powers which these Spiritual Beings had received when emanated. **Although emanated after them, he was superior to them by reason of the glorious and powerful circumstances in which he had himself been emanated.**

All the spiritual creatures emanated after the Primary Spirits were therefore subordinate to Adam.

As the Fall of the First Spirits had occured BEFORE the emanation of these spiritual creatures, they were not tainted by it. Their prime function was to act on **matter** and to turn it into a world where the Perverse Beings would be imprisoned. Then they were to be Adam's assistants and help him in his duties regarding the Perverse Beings.

Now: **Primitive Adam was an individual entity but he was also a COLLECTIVITY** in that he was composed of numerous "cells" just as, for instance, one's own body is composed of milions of cells. He was what the Gnostics conceived of as the "Primordial Church", or the "Assembly of Pre-born Souls." If we may here refer to Willermoz' letter of August 18th, 1821, to the Baron de Turkeim:

> "Adam was emanated in the supercelestial immensity with an unlimited multiplicity of human intelligences, representing until then the universality of his class...."

It is at this time that occured the Temptation of Adam by the Leader of the Perverse Beings. This leader instilled in this Universal Soul called Adam, and though him, to the individual Souls (cells) of this true Angelic Choir, the criminal desire to become, in turn, a First Cause -- by creating entirely new spiritual entities that would owe him, and to him alone, their existence, **without the intervention of God.**

Let us once again refer to Willermoz, who wrote:

> "Tempted and seduced by the Demon, Adam fell and sinned gravely by his faculties of thought, of will, and of action. The unlimited multiplicity of his class became immediately aware of this and sinned in their turn as much as the possibilities permitted. Some resisted as much as they could, others participated to the full. The entire class is therefore sullied by Man's prevarication. By virtue of an unbreakable tie of solidarity, the just are bound to the guilty and all will have to pay their share of the debt by a passage of varying length, in material corporization, and by corporeal death which they will have to suffer, as well as all the other purifying trials that the Divine Mercy has in store for them....."

DISCUSSION

We have learned so far in Martinez' General Doctrine of the beginning of the divine emanations until the time of the Initial Revolt, or Fall of the Spiritual Beings, and we have seen what happened from then until the Fall of Man. Next week we shall study the consequences of this Fall.

Kindly allow me to remind members once again that the General Doctrine is expressed in anthropomorphic terms, that is: in terms that have been clothed with human likeness in order to render them more

easily intelligible (in much the same way that a great amount of Biblical teaching is cast in stories about people.) We ask each one of you to interpret the "General Doctrine" according to your own understanding.

There are in the General Doctrine, some notions which are fundamental and which have been retained in all Martinist philosophies of latter days. One is that of the Pre-existence of Souls. *All our individualities had potential existence in the collectivity of Primitive Adam before he "Fell" and was shattered* and the **final re-integration** entails therefore the reunification of all these "individual souls" (which are the individual people of the world) ... **when they have been purified by the trials of Life to the point of regaining the pristine purity of the One-Soul.**

DISCUSSION/QUESTIONS

In the Order of Elus-Cohen, Martinez' doctrine was divided into two sections. Name the two sections and describe the differences.

What was the name of the work in which Martinez' doctrine is outlined?

What constituted the "Initial Revolt?"

Having arrived at the Plane of Existence, what happened next?

Why was Primitive Adam created?

Describe Primitive Adam.

Was he adequately armed?

Tell what you know about the Primary Spirits.

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Volabulary Notes:
"Inde Omnia" - 'and from this source everything was born.'
"Immutable" - 'unchanging, invariable, unalterable.'

Greetings my Brothers & Sisters: #100

We had come last week, in our study of the General Doctrine of Martinez Pasquales, to the point where Primitive Man, tempted by the leader of the Perverse Beings, had Fallen in his turn, carrying with him all the pre-existing souls of human individuals which were held there in his collectivity.

What exactly was the sin of Primitive Adam?

Remembering that Willermoz, besides knowing the "Treatise", **had received verbal instructions from Martinez himself,** let us see again what he has to say on this point:

"Adam was privileged to create "glorious forms" for the beings of his class for whom he would ask of God temporal emancipation to serve as his assistants. On the advice of his Seducer, he went against God's intention and succeeded only in producing a mass of animated matter. Peeved at this result, he dared to summon the Creator to fulfill His promise and to animate spiritually any work of his. The Creator thus summoned, by his immutability, did animate it : inde omnia ....."

One familiar with the "Thirty-two Paths of Wisdom" and the early Gnostic writings will read between the lines of this initiatory legend, and will find again the traditional descent of souls into bodies, the successive clothing of leaves and skins spoken of in Genesis ... the embodiment of Human Souls in Matter as a consequence of the Original Fall. (Genesis 3: 7&21).

From here on, the Global Being that was Adam is no more. Like the pearls of a necklace whose string has broken, the Souls will roll here and there, from form to form, from life to life, until the time when the Repairer (as Martinez calls the Christ) comes to take them away from the grasp of the Master of the World, the Leader of the Perverse Spirits. Around this corner-stone, the reconciled souls will gather and amalgamate to form again the primitive collectivity, the Original Adam.

So: **Adam brought down with him the whole of Nature** which was penetrated by the evil principle, and precipitated the physical world. The Spirits which God had put at the service of Adam to help him rule the Material Universe, spirits which Martinez calls Ternary Spirits, were also affected by his Fall, having lost their chief, their leader and their protector. The Universal Reintegration is therefore not limited to Universal Man and to the repentance of the Perverse Spirits, but is also extended to the Planetary and Stellar Spirits.

To help with this gigantic task, it is once again to **Adam** -- that is: **to collective humanity** -- that God appeals. *Adam's duty remains unchanged. The Fall has only interrupted it.* **Reconciliation must remain the ultimate object of any man worthy of the name -- and it is of his own FREE WILL that he must enter the Path of Salvation, or Reintegration as Martinez calls it.**

Man is essentially "free will." *Thoughts and impulses, good or bad, are usually the work of distinct beings.* Pure thoughts are suggested to him by a divine Spirit and criminal thoughts by a demoniacal spirit. **Man retains his freedom of choice because, he can accept or reject the suggestions.**

It would appear that Man, surrounded by the demonaic atmosphere of this malevolent world is poorly placed to resist the pressure of evil. The Creator has however re-established a balance by detaching from his "Divine Spiritual Circle", a Major Spirit who will act as the guide, the support, the advisor and the companion of Man who, when his turn comes, leaves the primitive collectivity to descend into

the material world. (Distribute chart #MP99 at end of lecture).

Furthermore, God has given rise to Human Guides who in Martinez' terminology are known as "Elect Minors" and who are ten in number:

Abel, Enoch, Noah, Melchizedek, Joseph, Moses, David, Solomon, Zerubbabel and Jesus.

They appear when the time is ripe to remind Men of the essential Truths which, under the effect of the demoniac influence, tend to be forgotten.

Then come the temporary guides who are far lower in the Hierarchy. They are what Martinez called the "Regenerated Minors." They are the Adepts or Masters of the Spiritual Doctrine. It is a level to which some Martinist Reaux-Croix have attained.

After these come the "Reconciled Minors." They are the Initiates, inferior to the above Masters.

Lastly come the "Deprived Minors" or profanes, enmeshed in the net of the low desires without even the passing light of a flash of spirituality. These are the "Men of the Stream" of Louis-Claude de Saint-Martin.

This, then, is Martinez' doctrine of Creation. We have given only the outline in these last conventicles. Next, we shall examine a few interesting points of this General Doctrine before coming to the "Particular Doctrine" which treats of the theurgic theories and practices of the Elus-Cohen.

DISCUSSION/QUESTIONS

What exactly was the sin of Primitive Adam? He went against God's intention. He wanted to himself become a First Cause and create entirely new spiritual entities that would owe him alone their existence, without the intervention of God.)

What was the result of Adam's effort? He bungled the job! He in fact brought about the creation of the physical world, by bringing down the material world, which rose around him and trapped him.)

Why did God create the material universe? He created the material universe as a limited and localized place to prevent the multiplication of the absolute evil which the Perverse Beings could spread ad infinitum, by virtue of their powers.

What did Father Origen say about the object of the material creation? That it was not to make good things, but rather to prevent the making of bad things.

What is the most urgent task that faces Man? To get out of this physical jail and become reintegrated to the level he occupied before the Fall.

Divine World

SPIRITUAL BEINGS These are the "Mother-Ideas" which exist within the bosom of Infinity. They are the Aeons* of the Gnostics. The sphere of Ain Soph.

SUPERIOR SPIRITS also called Denary or Divine Spirits. They are the Sephiroth or Divine Numbers.

Supercelestial World

MAJOR SPIRITS These are the intermediaries between Man and God. They surround the Inferior Kingdom made of the Celestial and Terrestrial Worlds. They are the Agents of Universal Law, the Guardians of TIME or the Vital Energy of the Material World. They have no power to create material essences.

Celestial World

INFERIOR SPIRITS These assure the continued existence of matter, they are the powers of the elements, the beings of the Higher Astral Plane, the Planetary and Stellar Spirits, etc..

Terrestrial World.

MINOR SPIRITS or Spiritual Minors. They are responsible for the erection of the Material World and number among them the individual Human Souls.

These Minor Spirits are subdivided into 4 classes:

1) Elect Minors: The 10 great guides of Mankind: Abel, Enoch, Noah, Melchisedek, Joseph, Moses, David, Solomon, Zerubbabel and Jesus.
2) Regenerated Minors: These are the ADEPTS, the Masters of the Spiritual Doctrine or Science.
3) Reconciled Minors: These are the Initiates.
4) Exiled Minors: or Minors in Privation, - the profane

*Aeon - Originally "age," in the sense of a long period of time; then used of space, or the spiritual being governing a vast space either in the Pleroma above or here below. (Pleroma - the totality of the highest Aeons, the fullness of God).

Dear Brothers & Sisters: #101

In our last two Conventicles, we have outlined Martinez' conception of Creation, under the title of "General Doctrine." Let us now examine a few points of detail before reaching any conclusions on the importance of the doctrine and the particular significance it gives to our principle of Re-integration.

The first important point on which Martinez' Doctrine differs from the generally adopted Christian version of Creation is that God, the First Cause, is not directly responsible for the creation of the material universe. Between God and the material universe, we find intermediaries which we could call Agents of Creation.

God, the First Cause, emanated secondary causes which were **of God** but not **GOD.** We see here that Martinez has brought Qabalisic ideas into the Christian theogony. We saw in our short study of the Sepher Ietzirah, how, from the incomprehensible abyss of His Abstraction, God created the World and Man by intermediary agents of whom the first series is represented by 10 Numbers. As the Qabalah itself developed, we see in the Zohar and subsequent writings, that this idea of 10 Numbers issuing forth from Nothing has evolved into the doctrine of the Emanations or Sephiroth. Briefly stated, this doctrine explains how Ain Soph, the "Boundless One," emanated 10 Sephiroth through the agency of which all and everything was created. These 10 Sephiroth constitute the Tree of Life of the Qabalah and their existence is reflected in the 4 Worlds of the Zohar.

Martinez was well versed in the mysteries of the Qabalah and because he was also a fervent Christian and at the same time, by virtue of the Rose+Croix's Obligation of professing the religion of the land in which he lived, he interpreted his Qabalistically-inspired Doctrine in the light of Christian Theology. We shall see soon, when we look at the "Particular Doctrine", that he had other reasons for using Christian Terminology.

Meanwhile, let us see what foundation there is in the original Scriptures for the Martinist doctrine of Intermediary Agents of Creation.

We find in the first chapter of St. John that:

"IN THE BEGINNING WAS THE WORD AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD....." If we analyse this text, in the original version perticularly, we are struck first of all by the use of the word 'BEGINNING'. God, it is admitted, is **Eternal.** In this contest then, there is no place for the word 'beginning' if we are simply attempting to describe the Word as always existing in the bosom of God; - which meaning is the one generally attributed to this phrase. But on the contrary **the word BEGINNING describes the opening of an ERA,** at a definite point in "Eternity". (Pause and repeat). Let us then consider that 'BEGINNING' means the start of TIME as we know it. We see then, that in the Boundless Eternity of God ... **time** is born, and at

that moment also is born the Word, the Logos or Divine Word.

"...and the Word was **WITH God**..." It would be more accurate to translate this literally as: "...and the Word was NEAR God..."

We then come to this phrase: "...and the Word was **god.**" In the Greek version from which this is translated, the word "god" has no article, --- it should therefore be spelt with a small "g". This phrase then tells us that the Word was "god" or simply DIVINE. Reinterpreted in this way, the complete phrase reads:

> "In the beginning of Time, The Logos was emanated in the bosom of the Eternal, and this Logos was near God and this Logos was Divine."

In fact, the Logos was one of the Elohim or Sons of God --- "And through Him all things were made that are made!"

DISCUSSION/QUESTIONS

According to Martinez, the Logos Who created all the inferior beings by NAMING them, or calling them into existence, was Adam Kadmon, the Celestial Man (or Archetype) of the Qabalah.

We see also in Genesis 2:20 - "...and Adam gave name to all cattle, to all fowls of the air and to all beasts in the field." This is the creative power of the Word: Adam Kadmon calling the animals to life by NAMING them, by formulating his Idea of them and bringing them into being. These beasts brought into existence by Adam Kadmon were not yet the physical animals we meet on this earth. Adam is still on the Celestial Plane, performing the function for which He was emanated, --- the animals are inferior beings belonging to the Spiritual Regions. They are what other schools would call "Elementals". It is only after the Fall that Adam's creation becomes, like Him, enmeshed in matter.

We remind the Brethren for the third and last time that the terms used have been often given an anthropomorphic or human form and that they should be correctly interpreted. The Elementals for example, often clothed in the garb of gnomes or salamanders, can be considered as the forces that govern the material world in their particular sphere: e.g. gravity, cohesion, atomic forces, etc..

SECOND DISCUSSION

The subject of tonight's lecture, Adam Kadmon as the Creative Word, is very important if one wishes to understand the Martinist Doctrine. The exact role and the function of Archetypal or Celestial Man is one of the keystones of Martinism because we are mainly concerned with the study of Man, and the nature of Man as he now is -- and as he once was -- must ultimately govern our conception of re-integration. We have spoken often of Man's First Estate. The return to this First Estate is the prime objective of a Martinist and it is

imperative that we define what this First Estate was, so that we may have a clearer and more "localised" idea of our task and also of our limitations.

In the preparatory work in Libers 1 - 22, we used a form of expression that was deliberately vague when we spoke of the return to Omneity and of re-absorption into the ABSOLUTE. This remains of course the **ultimate goal,** -- but *it is a goal which is* ***beyond*** *Man's endeavour as Man!* Primitive Adam , or, as we shall call him from now on: **ARCHETYPAL MAN,** *was a Secondary Cause* and our Great Work, or Opus Magnum, is to work to the re-integration of Man from what he is now -- to the Unity that he was as an Archetype. **This is as far as Man can go.** The recall of the Secondary Cause into the bosom of the First Cause which emanated it by an act of Divine Will can only be achieved by another act of Divine Will from this First Cause. Then, at the End of Time, a reverse process to that which occured IN THE BEGINNING will take place and the WORD will cease to exist, although **GOD** will continue to **BE** in its incomprehensible Boundlessness, beyond time, throughout Eternity.

THIRD DISCUSSION

We will continue this discussion at our next conventicle.

May you ever dwell in the Eternal Light of Divine Wisdom.

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"ON THE CREATION"

This paper was presented by a Brother at a meeting of the Rose+Croix Chapter of Lodge Sol, Germany. We in turn are giving it at this point because we think it timely.

Brothers & Sisters:

All philosophers, who approach the most elevated conceptions that the human mind can embrace --- are forced to end in the Kabalah. The Treatise on the Reintegration of Beings by Martines Pasquales is largely Kabalistic.

The object of this paper is to see what evidence there is to support the idea that the creation was brought about by "intermediaries" or "Agents of Creation" and was not the work of God Himself.

A fundamental Kabalistic doctrine is that God, i.e. the "Highest" God, the Absolute, in the Kabalah: The **Ain Soph,** did not Himself create the Universe, but rather, He emanated "Agents of Creation" who proceeded with the creation. These "Agents" are in the Bible called the "Elohim." In some translations of the Bible, the word 'Elohim' is used, but in most versions Elohim is translated "God."

(The Absolute, the Ain Soph, is not mentioned at all in the Bible.)

What is there in traditional scripture that parallels or supports the idea of creation by intermediary Agents?

In Genesis 1:1 - the first seven words are: B'RAShITh BaRA ELoHIM ATh HaShaMaIM VaATh HaAReTz. This is translated in most Bibles as : "In the beginning, God created the heaven and the earth" and in so doing the Bible is made to start with an error for here the word 'God' is a mistranslation. The Hebrew word is 'Elohim' and this is a plural name, the singular form being 'Eloh' i.e. a 'god.' Furthermore 'Eloh' is a feminine singular. To this feminine singular -- Eloh -- has been added 'im', a masculine plural termination. So we have here a word which gives the sense of a male & female potency, i.e. a potentiality capable of producing an offspring.

In this connection, some scholars suggest that a more accurate translation of Gen. 1:1 would be - "In the beginning the mother and father gods ...", or "In the beginning the male and female gods...", or "In the beginning the gods and godesses...created the heaven and the earth."

Other scholars render 'Elohim" as follows:

"personifications of divine attributes or the forces at work in Nature."
"a sevenfold power of Godhead."
"the male-female Hierarchies of creative Intelligences or Potencies through which the Divine produces the manifested Universe."
"the unity of the powers, the attributes and the creative activities of the Supreme Being."

The Elohim are also conceived as a Unity in the sense that They all work together as One, expressing One Will, One purpose, One Harmony, thus, their activities are regarded as the manifestation of the Eternal One, the Absolute.

"Elohim" might be explained as "the Unity of gods", "Sons of God" -- "gods" and "Sons" to be here understood as being male and female -- just as the word "mankind" includes both men and women.

One cannot but wonder why this mistranslation of 'Elohim' has been allowed to go on uncorrected. Is it because it has been a male dominated society in which we live that the concept of God is not only singular but also masculine? I merely ask the question. Perhaps one of you might like to take up this investigation.

Returning to Genesis 1:1. Properly understood, the Bible opens with the affirmation that an intelligent, self-knowing group of Formative Agencies of male-female stature was responsible for the form-producing impulse which arose in pre-cosmic Space. *Where ever the term 'God' is used in Genesis, the word in the original text is 'Elohim', meaning not a single being, but a group of Creative Intelligences.*

A distinction must therefore be made between **Elohim** and the **ETERNAL ONE,** the **Absolute,** who is not mentioned at all in the Bible and Who, in fact, emanated the Elohim. On the Tree of Life the Absolute, the Eternal, the Ain Soph (all names for the same Thing) is represented on the Tree above or before Kether. The Elohim are at Sephirah #3, Binah.

Remember always: from the Qabalistic point of view, the "Creator" is not a single being alone. "He" should be more properly described as: a Totality in unity, the collective, natural agencies, forces and Intelligences which arise from within, and emanate from the Absolute (Ain Soph) at the dawn of each epoch of creative activity.

An "epoch of creative activity" begins with an 'out breathing' by the Absolute, when a creation comes into existence. In due time there is an 'in breathing' when the creation is withdrawn. In some Eastern religions, the period of manifestation is called Manvantara, and the period of rest or nothingness between one Manvantara and the next is called Pralaya. (This is symbolized in Genesis and in all flood legends by their deluges.)

Kindly allow me to belabour this point at the risk of being excessive, but I wish it to be clear: the term "God" as used in Genesis should be understood to refer to ELOHIM, meaning the group of Intelligent, productive Agencies (male and female), emanated from pre-cosmic space (the Ain Soph) and not to the Absolute God, which is the Ain Soph of the Kabalah and who is not mentioned at all in the Bible..

I will now sum up two explanations of creation. First Martines Pasqualez': Martines Pasquales states that before this present Universe of ours, the Absolute created other worlds which did not last and were subsequently destroyed. From these preceding creations there issued forth Beings who are sometimes refered to as "Angels". (These beings formed four ontological classes infinitely superior and more powerful than the Cherubim, the Seraphim, the Archangels and the Angels who were created later, because these Emanated Spirits held within themselves a part of the Divine Power. In other words these Beings were Divine, higher and anterior to the Angels of Christian Theology.) Pasquales states that Primitive Adam was emanated to be a warden over these Beings. Primitive Adam was an Individual made up of a collectivity of cells. After Adam succumbed to the temptation initiated by the Leader of these Perverse Beings, he Fell, became shattered, his cells forming the souls of the individual men and women of this world, which he (Adam) brought down into materialization. Primitive Adam, or Archetypal Man, was therefore, according to Pasqualez, the Creator of our world --- **and not the Absolute God.**

Now the creation story from Genesis: Here we find that it was the Elohim, the Unity of male-female Intelligences, (and NOT the Absolute God) that created the world. Genesis 1:26: "And God said: Let US make man in OUR image, after OUR likeness ..." Gen. 1:27, the verse following: "God created man in his own image." Here we see an obvious inconsistency, in verse 26 God (Elohim), is correctly translated plurally, then in the next verse, 27, He/They are translated as

singular!

If I may now turn to Genesis 2:3, we read there, "And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made." Translating literally from the Hebrew (if less clearly!) this verse would be: "And Elohim blessed the seventh day and hallowed it, because in it He returned from all His work, which He, the Elohim, had created in order to make." The word 'Sabbath' means literally 'the returning' and the 'seventh day' means 'the day of full realisation.' Genesis is here stating that the Elohim came forth from the unknown Eternal One in order to make Him manifest, knowable, through the process of creation. Having finished his creative work, Elohim returned to the divine unity, the univeral Sabbath.

Remembering from previous lectures that we have already found that the Word as mentioned in the first verses of John 1, was one of the Elohim though whom all things were made that were made, we see that the First Man, Adam Kadmon, the Archetype, the Celestial Man of the Kabalah is identified with the Word, the Spirit of God, Logos, Elohim or Sons of God who created the World.

These passages from Genesis, I submit, (there are others), do support the concept of Pasqualez and the Kabalalah of creation by intermediaries and do give "orthodox" support to the idea of creation via intermediaries. There is more to be said of course, but not wishing to make this paper too long or too tedious, I will bring it to a close at this point so we can have some discussion ... I thank you for your kind attention!

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Brothers & Sisters:

Lectures **94** and **97** in Libers 26 & 27, about the "brittle aura" contain a key to the many reasons why you may react as you do to certain situations and persons in your immediate environment. These lectures have also given you the keys as to just how you should handle them so as not to allow them to affect you adversely. They have specifically stressed the importance of LOVE.

After completing your introspection exercises upon retiring *send a thought of blessing and love to every person who may have caused you annoyance, distress or actual unhappiness during the day.* Notice whether you discover any change in yourself and report your observations to us when you write. The thought of blessing to be used may be simply: **"May God bless you with His Light, Life, and Love."** *This is a most potent formula for restoring harmony to one's innermost being, when it is sincerely felt and said.*

Very important information has been shared with you about your invisible bodies and auras, but the most important information dwelt upon, I repeat, is the requirement of **LOVE.** When you have sincerely striven to cleanse yourself of all negative feelings and thoughts, and have replaced them with constructive and vital ones, you will readily discover that the truths shared with you have become a part of yourself.

Practice actively the prayer given in lecture **97**, with the accompanying visualization of LIGHT impinging on every part of you from within and without, so that you **feel** this Light is every atom of your being. At first it may not be easy ... but gradually you will feel it growing stronger and stronger ... not because the Light is not there, but because your consciousness was not fully aware of it at the start. **You will become fully conscious of it ... if you faithfully keep up the exercise.** Write to us of your results when you have the opportunity.

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SAR HIERONYMUS AND THE FUDOSI - continued

SAR HIERONYMUS

Emile Dantinne loved secrets. And no doubt he considered it necessary to conceal the most important side of his personality which was indicated, to some people who knew, by his mystical nomen of Hiéronmus, the enigmatic, the "Great Chief" of the European Rose-Croix according to Grüter's amusing expression. Emile Dantinne a Great Chief? In fact, I believe he was in no way a chief according to the common meaning of the word, that is: a leader of people. But it is nonetheless true that he was considered by his occultist friends to be the most educated, noble and wise one amongst them. And, throughout their lives, most of them considered him to be a master and a sage. For my part, I agree with them in seeing him as a wise man and a precious guide whose erudition was only equalled by his modesty.

'Hiéronymus' is the latin for the name Jerome. It is also in a way the latinisation of the French 'hiéronyme' : sacred name. By entension, it could mean the person designated by that sacred name. Pure conjecture. To this nomen, Dantinne added the Baroque title of 'Sâr' which he had borrowed from Joséphin Péladan. The latter, we remember, had borrowed it from the Kings of Assyrian antiquity and introduced it to occultism at the end of the XIX Century when he started his Order of the Catholic Rose-Croix. At that time, the mockery of the Papus-Guaîta group made good progress with regard to the newly designated 'Sâr'. But who could have believed then, amongst the brethren of the Qabalistic Order of the Rose-Croix, rival to the Catholic Rose-Croix, that this title would be unanimously in vogue a few decades later amongst the initiates of both groups, reconciled under the auspices of the F.U.D.O.-S.I.? Since this title has become respectable today, its esoteric meaning, upon which I will not comment, requires me to refer to Jean Mallinger, who also used it himself, along with so many others, within and outside of the FUDOSI:

"... This title of Sâr, limited to certain directors of initiation, is an Egyptian prefix; in hieroglyphs, it means: son of Rê, son of the Sun God. (SA = son; R' = RA or Rê)."

DANTINNE AND PELADAN

Dantinne, as I explained, considered Péladan to be his spiritual master. However, these were two men whose character traits were not alike. The former liked secrecy, cherished discretion and simplicity; the latter, on the contrary, liked public appearances, eccentricities, even showy extravagances. But Péladan did not allow himself to be reduced to the over-schematic portrait I have just painted of him and today nobody would dream of denying that he had deep esoteric thoughts, sometimes theosophical, in addition to the literary, artistic or social extravagances which he was known to possess and which he himself recognized as such towards the end of his life. The merit of Dantinne (and later of Bertholet) was that they acted on the synthesis of the rosicrucian philosophy and thoughts of Péladan, which the latter had been unable to carry out. If one looks closely, more than one objective, more than one tendency in common finally brought the two men close to each other, beginning with their deep faith in Christian values and the teachings of Christianity, which, in their case, was the result of an unconditional fidelity towards the Roman Church. Then there was literature, where Dantinne and Péladan, who were true poets, represented, each in their own way, an important trend. Finally and above all, there was occultism, in which Hiéronymus became involved in about 1905.

Here, before coming to the meeting between Dantine and Péladan, it will be necessary to refer back to the following facts. In 1884, Stanilas de Gauïta met Péladan, who introduced him to the occult sciences and, apparently, to a friendly, informal Rosicrucian circle formed around him. In 1888, Guaïta and Péladan formed, along with other occultists of the times (Papus, Barlet, Paul Adam, who were with them on the Supreme Council), the Qabalistic Order of the "reformed" Rose-Croix (OKRC). This is divided into three degrees which can be entered by examination: bachelor, graduate and doctor of the Qabalah. In 1890, Péladan, who was still a member of the Supreme Council, formed the Catholic Rose-Croix of the Temple and of the Grail, with the position of Grand Master and the title of Sâr. For fear that the activities of their college on the Supreme Council would have repercussions on their Order, the Directors of the OKRC then asked Péladan to resign from the Supreme Council. This he did, and they set about making it known that their Order should not be confused with that of Péladan's. The quarrel intensified, which some people no doubt enjoyed prolonging, and which others liked to call the "war of the two roses", each accusing his adversary of heresy concerning the eternal ideals of the Rose-Croix. The friendship between Guaïta and Péladan was harshly put to the test, and it ended in 1891 without the two men feeling bitterness towards each other. Later, in 1899, after the death of Guaïta 2 years earlier, an attempt was instigated at a reconciliation between the two Orders, but without success. (However, this reconciliation was to occur under the auspices of the FUDOSI).

In 1891, Péladan branched out his Catholic Rose-Croix movement into an aesthetic Rose-Croix, which, in 1892, organized the first Rose-Croix exhibition to which painters and sculptors were invited and which attracted the whole of Paris. Five other exhibitions followed at the rate of one per year until 1897, when, in all, some one hundred and seventy artists exhibited their works.

The introduction of Péladan's movement into Belgium was highlighted by Dantinne and Bertholet. As a result of the third exhibition of 1894, a Rosicrucian Circle was formed in Brussels. This group of disciples of Péladan met at the Ravenstein Hotel under the leadership of the painter, Jean Delville. The Péladan collection at the Arsenal Library in Paris has kept the roughly drafted text of a talk which Péladan was to give in Brussels, where he made it clear that "from now on, the Rose-Croix will be amongst you."

In 1897, the aesthetic Rose-Croix was put to rest by its Grand Master. A seventh exhibition, planned for 1898, did not materialize. But Péladan continued to spread occultism and his esoteric version of the world through his lectures, many of which still took him to Belgium. It was at the end of one of these lectures that Dantinne mer Péladan:

"I met him at the end of one of those lectures in which his ardent eloquence was reminiscent of the mystical knowledge of those who constructed cathedrals.

"His hieratic appearance of an Assyrian wise man has an orential appeal, the magnetism of his expression, which radiated out to the audience, commanded attention. He was indeed a man of his books, the servant of a great ideal, his words making him a Prince of Letters, a magician of ideas.

"And those who, like me, had poured over the first books of the 'Amphithéâtre des Sciences Mortes' (Amphitheatre of dead sciences) applauded with youthful enthusiasm and ardent admiration, the Grand Master of the Temple.

"Only a few bourgoise affected a surprised, sceptical smile at this vehement outburst of eloquence.

"When I reached him, I greeted him by his title taken from the Preface of the salons of the R + C. I expressed to him my admiration, my desire to know more about his initiatic philosophy. As soon as I had uttered my first words, he expression suddenly became deeply affable, all the traits of his face expressed kindness. He let me speak. It was, however, not for long. I had told him my plans. I was working with La Verveine, who, one week before, had devoted a whole page to him, which was full of praise for him.

"His long hands stretched out in a friendly way towards mine: "You are worthy to become my disciple" and his gentle, serious voice, which contrasted strangely with that of the keen orator of just

now, gave me the advice of the master. But time was passing, he invited me to see him again..."

Dantinne did in fact see him again and went regularly to the Circle of the Hôtel Ravenstein. I do not know how big this fraternal group was, whose members, according to Dantinne himself, were dispersed by the Great War. In 1918, Péladan died of accidental poisoning from shellfish. The Catholic Rose-Croix group in Paris seemed to disappear, but, at the beginning of 1919, the Belgian brethren began meeting again under the leadership of Dantinne. Let us hear what he had to say:

"His adepts of the Rose-Croix, dispersed by the war, had found each other again, and less than a year after the death of the Master, Sâr Hiéronymus resuscitated the torch of the universal Rose-Croix which will never again be extinguished."

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Sâr Joséphin Péladan
1858-1918

ORDRE KABBALISTIQUE

DE LA

ROSE ✠ CROIX

DIPLÔME DE DOCTEUR EN KABBALE

Au nom de [illegible].

Nous, Frères illuminés de la Rose ✠ Croix,

Vu le rapport de la Commission d'examen et d'enquête instituée conformément aux réglements de l'Ordre; rapport attestant : — 1° que le Frère *Papus (Gérard Encausse, Docteur-Médecin, de la F∴ de Paris, Médaille des hôpitaux, Officier d'Académie)* a justifié de son initiation antérieure au grade de **Licencié en Kabbale**, par la présentation d'un diplôme régulier; — 2° qu'il a satisfait aux épreuves requises à l'effet de devenir Rose ✠ Croix du troisième degré (cercle extérieur);

Lui décernons le présent Diplôme de **Docteur en Kabbale**, lequel Diplôme lui confère en outre la dignité de **Rose ✠ Croix du troisième degré.** = ☧, I.H.

Requérons tous les Frères Rose ✠ Croix (et nommément les Chefs de Colléges) de notre obédience, — prions les membres individuels comme les Présidents de groupes des Sociétés en communion ésotérique avec notre Ordre, d'accueillir fraternellement le porteur du présent Diplôme, lui rendant les honneurs inhérents à son grade; enfin, le cas échéant, de lui prêter assistance et appui.

Donné à Paris — le 5 de Juillet 1892.—

Pour Le F∴ Archiviste : *Julien Lejay* ☧

Le F∴ Directeur : *Stanislas de Guaita* ☧

Pour Le F∴ Délégué général : *F. Ch. Barlet* ☧

Signature de l'Impétrant : *Gérard Encausse Papus*

Voir au Verso.

Par décision du 5 de Juin 1892, Papus-Encausse est nommé pour dix ans membre de la Chambre de Direction du Suprême Conseil Rose-crucien, et Délégué général de l'Ordre.

Paris ce 9 Juillet 1892

Stanislas de Guaita ☧

These reproductions courtesy of Dr. J. Allen Gilbert

DIPLOME DE L'ORDRE KABBALISTIQUE DE LA ROSE + CROIX DECERNE A PAPUS (Docteur Gérard Encausse)

Document particulier et rare (collection PAPUS) ayant trait à l'Ordre Kabbalistique de la Rose + Croix fondé en 1888 par le Marquis Stanislas de GUAITA, l'un des plus savants et fidèles compagnons de PAPUS (Ph. Encausse).

Notes from a Lecture of Bro. Schintger

"The Harodim, (Singular Harod, plural Harodim) were the Masters Assembly of Craft Lodges. . . . in the principal ruling districts . . . generally Cathedral towns.* These bodies visited from time to time to arrange differences . . . as Guild or Craft Courts of award . . . Their travelling is recorded in Minutes of Lodge 48."

("The Harodim passed thro' from Alnwick" (Sharon Bro. [illegible]) The civil law rendered their functions obsolete. Gradually the term came to be misunderstood, especially on the Continent. He derives it from the Hebrew.

Lodge 48. "Joseph Laycock was S.W. of the Swalwell Lodge in 1734 June 24. P. Gd M. 1735. In 1743 is entry June 24, chosen then John Ellethorne Master deceased, Ralph Hawdon, Master, after which follows the Wardens Stewards & Treasurer. The next entry is "The Grand Lodge Officers 24 June 1743 a visiting brother named James Caddon Rec. from this Lodge 4/6. Ken^dk Jones Pro. G. Master – Wm Hawdon, Dep. G. Master. Michl Dalton Senr Warden, Thos. Dalton, Jnr Warden. – Wm Dalton, G. Treasurer. June 23, 1744 Elected then Master for the ensuing year Thos Dalton P.G. Master – Wm Hawdon Dep. G. Master Michl Dalton Senr & Jnr Warden – Richd Hawdon, Treasurer – 1745 Ken^dk Jones is D. G. Master – 1746 Rd Hawdon P. G. Master – Michl Hawdon Master of Particular Lodge." Then comes the entry – July 1st 1746 Enacted at a Grand Lodge held that evening that no Pro. Mason shall be admitted into the Dignity of a Hyerodiam under less than a charge of 2/6 or as the Domaskin or Brim

* Anderson records about 1350 John de Spondel Master of the Giblim. He seems to copy from Ashmole, 1715, Order of the Garter where it is "Master of the Stone Cutters.

John Thompson from Gateside paid at the same night 5/- " The page sets
forth how 11 brethren of whom 3 namely Kendl Jones - Thos Dalton - John Emerson
all to pay for making in that Order only 1/6, the Next 5 to pay 2/6, and the remaining
3 are to pay 5/- each " N.B. The English Masters to pay for entering into the said
Mastership 2/6 [carried] per Majority. " English Made since - a list of 14 (1 13)
names is here given." Bro Schmitger points out that these G.M. & G.M.s
could not have been so of the Craft Lodge, as that Office was Laycocks, and
that Damaskin should be Domatic in contradistinction to Gomatic Masons.
Hence it was an entirely separate organisation from the Craft. The 1/6 men
(and 5 out of 12 refused to pay the 1/6 as Jones, & missed Thos Dalton.)
having been admitted under a former regulation. Domatic, he suggests may
be derived from Domers, attachment to a religious community, Cathedral, or Priory.
The Norin (foreign) would arise from Strangers working at a particular Domus.
The Next entry is Raised Master Dec 1771 & 1772. the Next half of the page
is English Masters to pay 1/6. (Harodim - Provosts or Prefects over the T. of Jerusalem)
Palatine Lodge 97, warranted - 14 Mch 1757. Records missing 1758 to 1761.
Sunderland
The degrees worked were - 3 Craft, Master past the Chair, The passing of the bridge,
The Harodim, the Royal Arch, Meetings - Ordinary L. - Extra L - Masters L - Harodim L -
Mark L - and Arch L. The first Harodim entry is 22 July 1773; Nine members were
required to work the degree. Masters may, in emergency, be called in to open the Lodge -
and retire for the "appropriate Lecture". In other cases "Emergent" the Candidates might be
[illegible] seems to me however that 8 first names who are not
among the 13 who pay are the Receiving members, and
[illegible] when they do not [illegible] these in a few days the 1/6 is [illegible]
[illegible] some had to have reduced back to 1/6.

Counted to make the 9 as 6 Members & 3 Cand. The "New Regulations" London 1787, divides the Lectures into Lections including the R. Arch. See also Masonic Magazine & Mirror 8 June 1861, where Mathew Cooke prints several Circulars. The Society is to consist of 5 Classes. — 1°. Masons initiated into Starodim. 2° Fellows selected from 1. 3° Masters selected from 2° — 4° Wor. Ms. from 3° — 5° R.A. from the 4th. Gateshead worked in one class what London subdivided into 5. In Sunderland the P.M. was required for the Arch, "they seem to have given the lecture in each degree, the Starodim invariably preceding the Arch. (perhaps older).

Endorsement to a book of Pamphlets formerly belonging "Von St Bede's Lodge, Morpeth" having seal of Lodge, the following degrees are given, after list of members names:—

E.A.P.	9. Red Cross.	17. Eastern Knights
2. Fellow Craft	10. Royal Arch.	18. Western "
3. Master Mason	11. do Serpented Point.	19. Northern "
4. Mark M. & Mark Master	12. do Dedicated "	20. Southern "
5. Architect	13 do Advanced "	21. Knight Templar.
6. Gt. Architect	14 do Circumscribed "	22 " of Malta.
7. Excellent Mason.	15. Royal Arch. 1 Mariner.	23. Mediterranean Pass.
8. Super Excellent.	16. Herodian order.	24. Rosicrucian.

St. B's Lodge Met at South Shields 1774-88. Morpeth 1789 & erased 1815.

He considers that the widening took place by opposing interests of Domatic & Gomatic, & 3°. The Arch of York spoken of by & assigning was probably the true Starodim.

led to separation of Points (of Harodim) into degrees. Oliver (II p 364 & 5) "the lokens of an inferior degree were the pass to Ken to a superior one".

Without Harodim only Gomatic side represented, the H. or Domatic made it comprehensive. The suppression of the Order of Templars would set free the Domatic operatives attached to that particular Domus, of the fighting Templars, where their own predecessors had no doubt perished in thousands, from Accidents, Assaults, &c. in building and repairing walls, 'houses', finding the Masters dispersed, one or other of whom, as is asserted, made his identity in the garb of an operative, and might . . . call themselves Templar Masons; that is to say operatives attached to the House of the Templars.

London Harodim 7 degrees - i.e. 1. 2 & III - VII - IX - LXXXI Nephus Ultra - That is to say there are 81 points in the System of 7 degrees, or 7 sections illustrated by 81 points.

Arch. Finch advocated 11 points or degrees in the Arch - 1 is the present Arch - another the Herodian order, a point of the Arch of Herod - These 11 points was that which was lost - 5 belonging to the Sanc. Sanc. & 6 to the Mysteries of the R.A. The first 4 of the 11 again refer to 4 periods; the 2 Esias, 2 Nehemiahs, Daniel, Zachariah &c. & events on Pisgah, Sion, Moriah &c. Another point is the events happening under Julians attempt to rebuild. Another is the Arch of Enoch. In 1765 the Enoch Chapter existed at Montrose.

The Arch degree was a fraternity of Elders & rulers of the workmen, and the Judges between them of trade disputes. Same idea as the ancient Roosts & Judges. It is the "Headship" of both the Gomatic & Domatic Sections.

The Register of R.B. Reed's grandfather exists in Gateshead Lodge conferred to 1794
It was Made free from Harodim (free from Command of a superior organisation) from his Grand. attended because members of it.
by "conferred" ceremony. Up to 1807 the Palatine Lodge conferred the old degree.

Newcastle Templar.- "We have in the Archives a Special Summons issued by Sir Charles Lorraine, Bart. M.E.C. of the Royal Kent Encampment Convening a Special Grand Conclave for Thursday 1 January 1800, Signed by Robert Thompson, D.C. — & P.R.+ for the Installation of the Rt. Honble. the Earl of Durham as M.E.C. ... we have at the same time the Proclamation issued by the Herald which is also in our Archives "Oyez - Oyez - Oyez - Be it known that the Right Honble Lord Durham, a S.I.R.+, is duly Installed Most Eminent Commander of the Royal Kent Encampment of Masonic Knight Templars - Knights of Constantine of St. John of Jerusalem - Knights of Malta and Rhodes, the Pelican and Eagle - Harodim - Rosicrucian, whom may God long preserve." "We must not fall into the error that Harodim is the Invention, as the S.I.R.+ is already mentioned the R+dP2Dm. but then it was called Sov. Prince of Rose Croix." (A similar proclamation on installation of the "Valiant Sir Thos Smale," Gateshead 1839. Henry Hotham was installed in like Manner.)

From Henry Hotham down to 1894 the right to Make "free from Harodim" was centered in the Knights Grand Cross of the H.R.D. of Jerusalem i.e. Past Commanders conferred the degree down to that time.

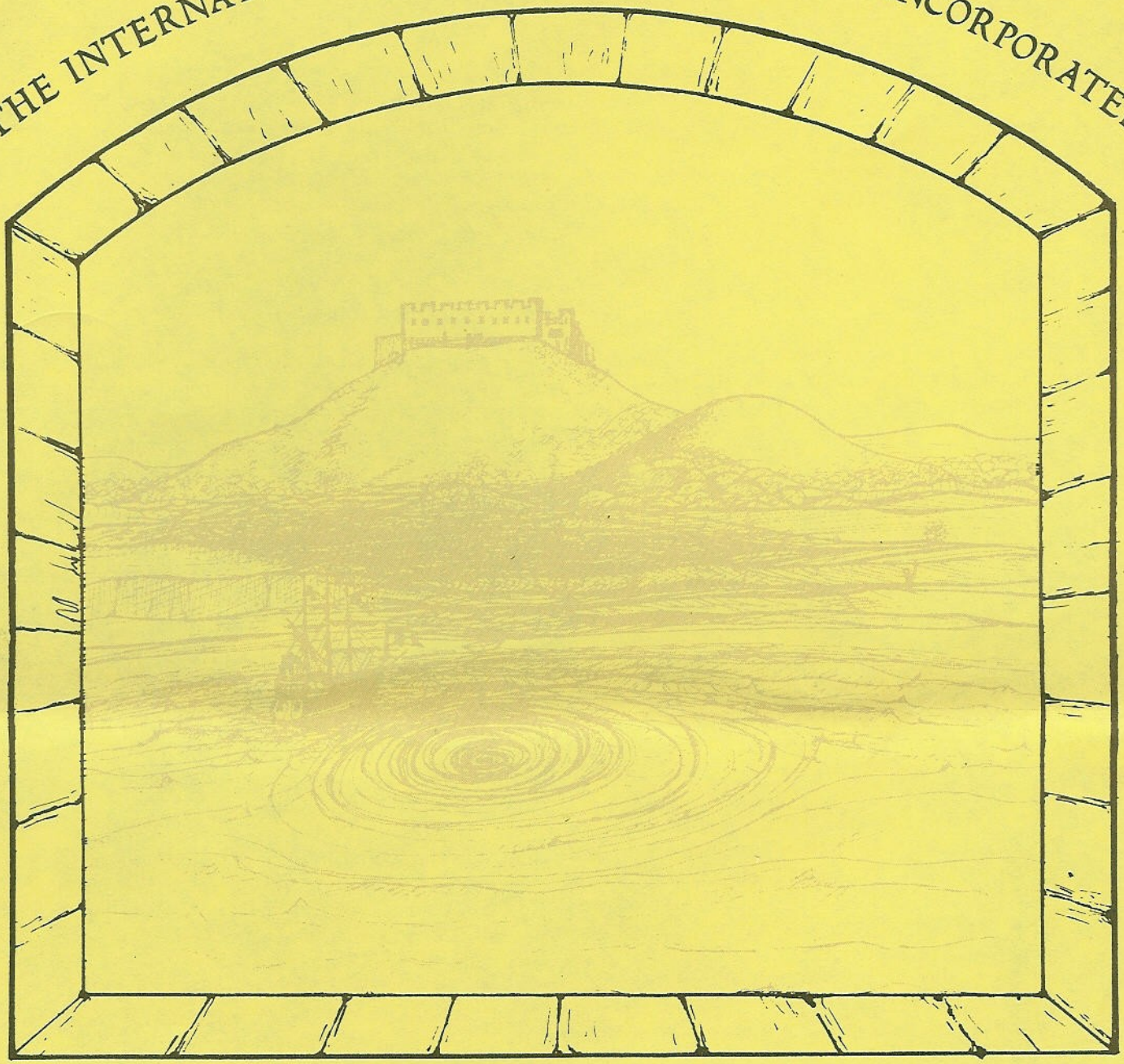
In 1894 a new organisation was formed of which Henry Hotham was the head retaining within itself supervision of the superior body; this organisation is called the Imp. Rom. Tabernacle and governs under the divine Knights Grand Cross the whole of the degrees at any time worked by the Royal Red - which are not gained by the existing Grand bodies. (Newcastle like Scotch, Claimed Central authority)

On 1 January 1897 the whole rights and privileges of this Tabernacle, but not of the Grand Cross Knights of the H.R.D. of J. were ceded by deed to the Grand Council of the Allied degrees. Previously to this act Thos. R.B. Reed as last surviving member of Lodge 48 organisation of the Harodim Rod formally transferred to me whatever rights & privileges were centered within him. The Jerusalem and Palatine chapter conferred Rose from Harodim down to 1882.

In my notes I stated, on the necessity of the opening as to ancient use of Harodim.
2.— As to Swallwell I went further in regard to the L.S. of Harodim, viz:- That it was Hebrew ancient Masters, whilst the English Masters was the 2nd degree of Craftsman. Thus Chevalier Ramsay's speech of 1737 was to the same effect viz 2° Heroic Virtues, 3° Christian Virtues. That there were two MSS of Heredom carried in Scotland - one of the Semple Lectures, the others with notes of Ceremony, the real ceremony, now lost.
3.- As to the Arch, we know pretty well what it was from circa 1750.- To Wm.— The pillars and Ceremony Signs as to the Jehovah, worked into 3 Lectures. That prior to 1740 of may have been Temple of the word Shibboleth under the Arch with a little explanation as to its meaning. That all Railway Centres were Arch Masonry and as such the Navigation circle of England. That Francis Tolmies was admitted in the Arch.
Heredom - Given to me, admitted by Bro:

THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

LIBER 29

GRADE: *COMPANION*

Private & Confidential

The International College of Martinists Incorporated, is a non-profit institution existing for the purpose of disseminating information on the Traditional Esoteric Arcana. The lectures/instruction contained in this Liber comprise material which was previously delivered orally to an esoteric group and has subsequently been given to the College for its use. Under these circumstances the College does not claim to be the author or originator of the contents of this Liber which is distributed in good faith. This Liber is loaned, not sold, to the receiving member as an incident of membership, for *personal* and *private* study, and its acceptance by the student is an acknowledgement that it is being held in trust for the College and is to be returned to it upon request.

DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

ANSWERS TO SECOND COLLEGE EXAM

1. The five pages of the Book of Nature are: Motion / Rythm and Vibration / Harmony / Man and Nature / Dreams.

2. The fourth page of the Book of Nature treats Man and Nature as dual aspects of Omneity, being controlled by Divine laws. Since Omneity expresses itself through both Man and Nature, the main lesson to draw from this page is, by observing the order in which Nature vehicles Divine expression, to learn how to become an equally ordered channel of such expression, thus forming a harmonious concord with Nature and enable oneself to participate more fully in the Light.

3. The sephiroth forming the Martinist World of Orbs are: Chokmah, Binah, Chesed, Geburah, Tiphereth, Netsach, Hod and Yesod.

4. In stating your question, you point to page 5 of the same Liber. Here I find the following: "It is only when man by his deeds disturbs the balance among the Sephiroth that the quality of Power becomes unbalanced and isolated ... and this results in the existence of evil." Truly, when the balance is disturbed by man's deeds we may experience evil, but the deeds of man are not the basic reason for evil, but an expression of evil. Thus man is an agent of evil when his acts are inspired by **ignorance.** Ignorance is the more profound reason for the appearance of evil in the life of man and society. It is only due to ignorance that man is tempted to act in such ways as to disturb the universal balance. And - underneath this ignorance, lurks reasons deeply embedded into the spiritual make-up of man; profound reasons why he is an ignorant being, reasons all escaping his own comprehensional faculties being hid in the reasons why he ever came into being. As I understand Martinism, its major effort is to cope with man's spiritual illness, heal and restore him so that he will become a knowing being and his deeds establsh balance with wisdom, strength and beauty in all fields, and finally uplift him through regeneration to reintegration.

Wonderful!

5. The word **emanation** means flowing forth or coming forth from. Through the acts of creation, the world was emanated into being in accordance with Divine Will in a manner that might be described as an outpouring or irradiation from the Divine Being itself, the material creation appearing as the result of a process compareable with condensation. Moses called the emanations Days, being steps in the unfoldment of creation. Equally St.John sees the Word as the unity from which all numbers in creation descended through emanation. "The Celestial Hierarchy", a work attributed to Dionysius the Aeropagite, calls the emanations "choirs" and divides them inti three triads: Seraphim, Cherubim and Thrones; Virtues, Dominations and Powers; Principalities, Archangels and Angels. Here is also stated that the force of the emanations decreases with the distance from the Divine source. One might say that the emanated force becomes almost as if "diluted". This is a close parallell to the Quabalistic version, connecting the emanation of the ten Divine attributes to the ten sephiroth. In conclusion Divine emanation may be defined as God projectig a virtue or power of Himself into manifestation in time and space, the final emanation being the visible and tangible creation, the point of reflexion or the Day of Return.

Nice!

Dear Zoly -
Your replies indicate a great understanding and perception. Give you full Marks!

Greetings, Brothers & Sisters! # 105

Let us return tonight to the study of **Adam Kadmon,** the **Archetypal Man,** whom Martinez Pasquales considers to be the **Word**, the Agent through whom God created the World. We saw that the first verses of St. John's Gospel could be interpreted to confirm this point of the Martinist Doctrine. Some of you will be interested to know that various "versions" of the Bible do, in fact, translate/interpret the opening verses of Saint-John's Gospel quite variously and it could be an interesting exercise to make a collection of the different translations.

Some time ago I came across an article on this subject and I share this paragraph with you since it is relavant to our subject:

> " ...In many translations John 1:1 says, "In the beginning was the Word, and the Word was with God, and the Word was God." However, conscientious translators have found it necessary to acknowledge that there is a difference between the two uses of the word "God" in this text.
>
> The New English Bible says, "What God was, the Word was." Today's English Version says "He was the same as God." An American Translation says "The Word was divine." Why do not these translations simply say that the Word "was God" ? ... Because in Greek, in which the original was written, the second use of the word "God" is **not the same as the first.** The definite article "**ho**" (the) appears before the first use of the word God --- but not before the second. So The Anchor Bible says: "To preserve in English the different nuances of **theos** [god] with and without the article, some (Moffatt) would translate 'The Word was divine' ..."

Let us now continue and turn to Genesis to see whether we can find further confirmation. We see in Gen. 1:1-3 that :

"The earth was without form and void and the Spirit of God moved upon the face of the waters."

In this text, the word "Spirit" has a capital "S" and this would seem to indicate that we are refering to an **individual Spirit,** independent of God himself, and not to 'God's spirit' -- which interpretation would be nonsensical, God being spirit.

The "earth" in the text quoted, refers to CHAOS or Primeval Matter and the "waters" over which the Spirit of God moved were the Nous, the subtle element of matter.

In Genesis 2:15, we read -

"And the Lord God took man and put him in the Garden of Eden to dress it and keep it."

We know that the word Garden in Hebrew GUINETH, is the Mystic Orchard of the Qabalah, symbol of the Divine Knowledge. The word Guineth is made of the 3 Hebrew letters: **Gimel, Nun** and **Thau,** initials of GEMATRIA, NOTARIKAN and TEMOURAH, the 3 secondary sciences which are the keys to the Qabalah.

This Primitive Man, symbolically* described in Genesis, is not a man of flesh and bone, like ourselves, but a pure **Spirit**, emanated from God, having for form what theologists call the *"the body glorious"* and animated by a spark purely divine which is the **Breath of God** Himself. The **Archetypal Man** is therefore **semi-divine**, issuing forth from Primeval Matter (the CHAOS symbolised* by the mixture of earth and water) which is his form, and issuing forth from God by the Divine breath animating him.

Primitive Adam and the Creative Word are thus identical, as Archetypal Man carries on the work initiated by the "Spirit of God" in the symbolic* Orchard of Eden.

Let us now try to recapitulate: Martinez accepts on the whole the Christian doctrine of Creation, but he uses his knowledge of the Secret Science of the Qabalah to interpret the texts in a way which makes certain aspects clearer, although it differs in some points from the generally taught version. (Let us make a note here that Martinez is not the first person to have done so and that elements of his doctrine can be found in other systems also.)

There are two main points that must be understood if you wish to penetrate the meaning of the **Theurgic Discipline** which is the basis of Martinez' "Particular Doctrine" which he taught to his disciples, the "Elus-Cohen." :

The first point is that before this Universe of ours, God created other worlds which did not last and were subsequently destroyed. From these preceding creations, there issued other Beings who are sometimes referred to as "Angels", and are **not** accounted for in the sacred texts dealing with the creation of **OUR** World, -- but are to be found in other traditions and studied in all theologies.

The second point concerns the identification of the First Man, **Adam Kadmon,** the Archetype, the Celestial Man of the Qabalah, with the **WORD**, the **Spirit of God**, Logos, Elohim or **Sons of God** who created the World. This is the corner-stone of the whole system because it sets at one and the same time, the objective and limit of Reintegration. Thus, **the First Estate of Man was not that of the generally accepted Adam — but that of Adam the demi-god, emanated by God to become the Agent of Creation.**

Archetypal Man is therefore Creator of the Universe. He is the hand of God and we, men of the Material Universe, are the fragments of the Creator.

* Note the use of the word "symbolical". The Genesis story is an allegory.

Our world is not a creation of God Himself, but a creation of Archetypal Man who directed and supervised the operations.

It is He whom Martinists and Freemasons, call the Sovereign or Great Architect of the Universe. And it is because of this that Martinism and Freemasonry and all other systems using this name of Great Architect, *do not follow a cult of Worship which would be satanic because it would be directed towards Man and not towards the Absolute.* We INVOKE the Sovereign Architect without ever WORSHIPING Him.

DISCUSSION / QUESTIONS

We have observed that this identification of Celestial Adam, the Archetypal Man, with the Creator of the World or Sovereign Architect of the Universe offered us a better idea as to the aim or objective of our re-integration and also of its limits.

Martinez's work was entitled "Treatise on the Reintegration of Beings into their virtues, qualities and powers originally held." By this thesis on the nature of Primitive Man and the conditions of his First Estate, Martinez sets the goal of our re-integration.

We know what the traditional attributes of the Creative Word are, and we know what were his powers. **These then are what Man can - and must - regain.**

All individual men and women, who are the cells of the Archetype, must, on the low scale of their own level, shake themselves free from that matter which imprisons them, so that, after their natural death, they may re-integrate finally into the "body-glorious" of the Archetype and thus escape the cycle of reincarnations.

It is only when thus re-constituted by the re-integration of all his cells, that Archetypal Man will be able to regain his original Splendour and Liberty, freed from the shakles of matter.

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On the Tree of Life, the re-integration of Archetypal Man will take place below the Abyss that separates the Upper Trinity from the Lower Seven Sephiroth. After Archetypal Man has been reconstituted, he will then have to await the will of the First Cause, (Sephiroth 1, 2 & 3, who emanated him, to re-absorb him). The Elohim are placed on the Tree at Sephirah #3.

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(sine qua non = without which, something indespensible)

Brothers & Sisters: # 106

Before concluding our study of the "General Doctrine" of Martinez Pasquales, it may be well to remind ourselves that Martinism, as presented in our Order (OM&S), is never dogmatic. We realise that to speak of Planetary Spirits and of Elemental Spirits in the second half of the 20th Century could be regarded as out of date and even naive. Let us point out, therefore, that we are not asked to believe in the **literal** interpretation of the doctrine given at the present time. This doctrine could undoubtedly be modernized, streamlined, and given a more scientific turn by altering the terminology. This however would entail the risk of depending entirely for the understanding of Martinez's work, on the understanding of the person interpreting the ancient doctrine in modern times.

As we are Martinists, it is fitting that we should be familiar with the background of the Martinist Movement and: however much is due to Saint-Martin, Papus and other modern Martinists in evolving the present-day system of Martinist Philosophy -- the fact remains that the whole system rests on the original work of Martinez.

Let us therefore keep an open mind, and study his General Doctrine as it was in his day. We are all at liberty to accept what suits our understanding -- and to leave the rest.

DISCUSSION

(During the discussion one of the brethren said that his feeling was that the first Fall resulted in the creation of a 'material world', a world of forces, which was grosser than the original higher spiritual environment, and that at the second Fall, the dense physical matter came into being. We share this insight here so that home-study brethren can reflect on it.)

We said last week that Martinez identifies Man, the Archetype, with the S.A.O.T.U., the creator of our own world. Beside this Primitive Adam, we learned that there existed other Spiritual Beings belonging to other Planes of Creation, or to Creations anterior to our own. We studied some weeks ago the principle of the Fall of the Angels, which was followed by the Fall of Man -- and we saw that our Material World was the kind of prison where Fallen Beings or Perverse Spirits were isolated.

We also said that Man must attempt to reconquer his First Estate by re-uniting his consciousness to that of the Archetype in order that, by the return of all his individual cells dispersed by the Fall, the Archetype may be reconstituted.

Man, however, is surrounded by the Material World, the abode of the Perverse Spirits, and he is therefore continually exposed to their evil influences. Because Man is thus poorly placed to resist this overpowering influence, God has re-established a balance by detaching from His divine Circle (the Supercelestial World, see diagram MP99, Liber 28), a Major Spirit who will be the companion, guide and advisor of the MINOR (the Human Soul) when this Minor emanates from the celestial immensity to descend and to become embodied in the world of matter, there to work according to the impulses of his free will. (We find here the familiar concept of the Guardian Angel of Christian Theology).

According to Martinez however, the guidance of a Major Spirit is not sufficient for the **Minor** to progress on the path of return. He requires also the **operative assistance** of an **Elect Minor**, one of the 10 great Guides of Mankind. (Again, see chart MP99). The reconciled Minor then receives a two-way assistance from the Elect Minor: he receives from him the direct instructions of God as to the Culte (i.e. Rite) to be rendered and practised, and he transmits to the Men of Desire to whom he is sent, the gifts he has received. This he does by **MARKING** them with the MYSTERIOUS SEAL without which no Exiled Minor may be reconciled.

This mysterious Ordination, this Initiation, is the "sine qua non" condition of reconciliation, because without it, the MINOR remains in privation, or in exile, that is: deprived of means of communication with GOD.

To escape from the wheel of rebirth or the cycle of re-incarnations in this world, Individual Man must free himself from everything which binds him to matter and liberate himself from material sensations.

He must also uplift himself morally. *It is against this attempt at perfection that the Fallen Entities ceaselessly fight to keep Man within the bounds of the visible world and to keep him in subjection.**

Besides the help granted him by Initiation, Man is given, through his knowledge of the Secret Science, practical means to unmask these evil influences, to fight them and reject them from his kingdom. Through the Mysterious Seal, he will be linked to the Regenerated Minors who have already reintegrated in the Archetype and who will "grant him the powerful help of their Compassion and of their Wisdom."

DISCUSSION

(* What are some of the tactics the Fallen Entities use against man?)

We have said that Man needs the effective help of a **Minor Elect**, and that they come to transmit the direct instructions of God on the practices to be followed, and to start or INITIATE a line of sincere disciples on the Path of Return. This they do by MARKING a few Men of Desire with the Mysterious Seal of Ordination or Initiation, thus

transforming them from Exiled Minors into Reconciled Minors by establishing a link or channel through which they may communicate with God's Agents.

These Reconciled Minors, having received the Seal and the instructions, are thus armed for striving at their advancement, by working jointly at the uplifting and refining of their moral qualities and at the following of the revealed practices which will enable them to contact the Major Spirit commissioned by God to guide and advise them in their efforts. Through fulfilling these parallel tasks, the Reconciled Minor works to turn himself into a Regenerated Minor, an **Adept**, a Master of the Divine Science. In receiving these privileges, the Reconciled Minor has however incurred a solemn debt; that is: to transmit in his turn to other Minors in Exile, the link of Divine Communication. In other words, he must MARK with the Mysterious Seal, the Men of Desire who cross his path.

By doing this, he opens for the Exiled Minor the door of Regeneration and offers him the means of becoming a Reconciled Minor. He does not **make** him a Reconciled Minor -- he INITIATES him -- meaning that he STARTS him on the Path by giving him a little of the Divine Breath which has been handed down to him. By giving him this SEAL, he marks him and ensures he will be recognized by the Masters Invisible who move on the Astral Plane to help the Bearers of the Seal.

MASTER INTERRUPTS THE LECTURE HERE AND ASKS THE BRETHREN WHETHER THEY WOULD LIKE ANY PART OF THE ABOVE READ AGAIN

Let us pause a minute and see whether we can find in other Traditions and in the Great Religions, this same idea of a Mysterious Seal, a Mark, without which the Man of the Stream, the Profane, is unable to begin his journey on the Path of Return.

In the Jewish religion, we find that a mark is made on the faithful and is called Circumcision. It is said that according to the Covenant, God will recognise as His, only the circumcised ones. In the Christian religion, we have the mark made with water, called Baptism, which is also said to be indispensible for salvation. In other ancient religions there were also Marks made with water, fire, oil, salt and other ingredients. In the many kinds of Primitive People, marks are actually cut into the skin and reveal the qualities of the bearer. In more evolved religions, these marks are no longer physical but symbolic and sometimes, as in the case with the Brahmins, the Initiate wears a symbol or a sign from that day on.

We can see therefore that all these customs rest upon a very ancient belief, common to most faiths. Without wishing to compare the relative values of these different practices, let us observe that the Mysterious Seal of Martinez is a symbol of a far more subtle and refined nature than most of the other Marks. The reason may well be that in many cases the original meaning of the Seal has been lost or corrupted,

importance or stress being given to the visible or physical marking. Martines did much to restore the purity of this symbolism without detracting from its effective power.

SHORT RECESS

We have seen that individual man, surrounded by evil influences, had to proceed nevertheless with the help of a Major Spirit and of a Minor Elect, to free himself from everything material in order to complete the Cycle of re-incarnations and return to the Archetype. How will he do this? He will succeed on the one hand through INITIATION which binds him to those elements of the Archetype who have also re-integrated (call them Masters or Saints as you please). On the other hand, he will succeed through knowledge (Gnosis) of the Liberating Science which teaches him the means of hastening the remainder of spiritually blinded Mankind, through his personal efforts towards final liberation.

Among the methods offered him by the Secret Science are the great Equinoxal "operations" which tend to purify the Aura of the earth through exorcisms and conjurations belonging to the rite of High Magic which the Elus-Cohen called the "Labours" or the "Cult".

Only then may the ultimate liberation of the individual lead to the great **collective** Liberation which will permit the restoration of the Archetype and its eventual re-absorption into Divinity from which it emanated. When this takes place, the Material World, left to itself by its **Animator** and no longer vivified by the Archetype or S.A.O.T.U. will dissolve.

Under the impulsion of the Fallen Entities eager to break up their prison, this deterioration will gather momentum. The Universe will cease to be -- and it will be the End of the World announced in all traditions.

The Divine Essence will then gradually **RE-OCCUPY** the regions from which it had withdrawn. The momentary illusions called creatures, beings and worlds will disappear, as **GOD** IS **ALL** and **ALL** IS IN GOD. In fact, it is only the temporary WITHDRAWAL of the Divine Essence from selected "regions" which permits the creation of Worlds, whether Angelic or Material, and also the emanation of Spiritual Beings. Then will come the Symbolic Victory of Good over Evil, of Light over Darkness, - by a simple return of everything to the Divine Unity.

Such is the development of the Universal "Opus Magnum".

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This terminates our study of Martinez's **"General Doctrine"** as such. Following is a synopsis of Martinez's work 'The Treatise'. This synopsis was being offered as a Supplementary Discourse when we first began our works but it has since been withdrawn from general

availability and placed at this point in the studies because we feel it will be most useful here. It will help clarify some areas which are still a bit shadowy and also throw new light.

Beginning in the next Liber we shall scrutinize a few individual points of the doctrine and if time permits, begin to examine Martinez's **"Particular Doctrine".** We will also begin the series on Alchemy. Stay tuned!

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Companions:

We are privileged to be able to include in this Liber, "TWENTY-TWO QUESTIONS FOR MARTINISTS AND FRIENDS" - a compilation of information concerning the Works of the O.M.&.S..

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THE "REINTEGRATION OF BEINGS" by Martinez Pasquales.

A synopsis of the Cosmology and Anthropology of Martinez Pasquales

The "Treatise of the Reintegration of Beings into their First Estate, Virtues and Powers both Spiritual and Divine" is a compendium of the Secret Doctrine taught by Pasquales and is presented in the form of a lecture given ex-cathedra. The author in addressing the reader, assumes the tone of a teacher chatting with his disciples; he foresees their objections and refutes them in advance. He anticipates the questions they might put to him and strives to dissipate their eventual doubts by affirming his good faith and exactness of his information.

This treatise was written exclusively for the members of the Order of Elus-Cohens and was their "instruction manual." All members in good standing were given a copy of it as well as the degree books and instructions. In addition there was, of course, verbal tuition. The work which was begun in February 1771 and to which Pasquales consecrated himself entirely in the beginning of 1772 ... remained unfinished. However, incomplete as the Treatise might be, it nevertheless reveals enough important points to give a good idea of the mystic system of the Society. What may console the reader finding himself reading the last page ... and facing a text suddenly interrupted ... is that the doctrines which constitute the matter of the Treatise can only be extracted at the price of very laborious effort. Pasqualez was uneducated to the rules of basic composition and the work betrays at once the author's literary inexperience. We must excuse him on this point. The reader may therefore experience some fatigue due to the primitive style and obscurity of terms.

The Treatise seems to have been thought out in a foreign language although it was written in French. This is revealed by certain expressions used and numerous errors in the language and syntax which render certain passages practically incomprehensible. The style, although puzzling and obscure, is however counter-balanced by some beautiful passages which give an idea of what Pasquales is capable of when he aspires at the sublime. Here are two passages chosen at random. Moses, in offering a sacrifice to the Lord somewhere between the Madian desert and Mount Horeb, offers the following prayer to Him:

"O Eternal, Creator of all powers!
Accept the sacrifice I am offering Thee in
all holiness and purity of the divine power
which Thou hast pleased to grant me in Thy
mercy and for Thy greatest glory!
I surrender myself wholly to Thy infinite Greatness!

"Dispose of me as Thou wilt; receive the
sacrifice I am making to Thee which comes from my soul, 247
my heart, and my body, and from all that I have
spiritually and temporally; accept it in
expiation of the sin of the father of all men
and of all his posterity.
Thus, since all comes from Thee, all returns to Thee".

Adam, in the act of contrition after his first Fall, thus expresses himself:

"O Father of charity and mercy;
Vivifying Father and of Eternal Life;
God, Father of heavens and earth;
Strong and mighty God,
God of justice, of punishment as well as reward;
God of peace and mercy, of charitable compassion ...
God of peace and reparation ...
Magnificent God of all contemplation of created beings
and of unchangeable rewards! 30-31
God, Father of boundless mercy toward his feeble creature,
grant the prayers of him who is grieving bitterly
in front of Thee the abomination of his crime."

*
* *

The Treatise on the Reintegration of Beings is a sort of summary and a secret version of the first books of the Pentateuch, in particular that of Genesis and Exodus. In it, Pasquales explains his didactics of the creation of Adam & Eve, deals with Original Sin, tells the story of the posterity of the first couple and of the descendants of Cain and Seth, describes the flood, then passes on to Noah, to Abraham and his progeny, to the generation of Isaac, narrates the Exodus from Egypt, then writes at length on the role played by Moses ... says a few words on Judges ... and suddenly breaks off.

The legislator of the Hebrews is our author's central figure. Under the pretext of explaining the teaching which Moses gave as a spokesman of Jehova to the people of Israel, Pasquales looks upon the prophet as "one who speaks with truth according to the Eternal" and thus presents as revealed by God Himself the metaphysical doctrines he taught to the Elus-Cohen. This tendency, quite evident in the second part, can be noticed in the first part as well, and serves to illustrate allegorically the mystical doctrines exposed in the Treatise. These doctrines constitute an esoteric cosmogony and anthropology; they claim to give the key to the destiny of man, past, present and future, and are justified by a biblical exegesis which borrows its methods from symbolism, arithmosophy and mystical geometry.

*
* *

The cosmology of the Treatise is essentially a pneumatologic one. "Before the beginning of time, God emanated spiritual beings." "These spiritual beings emanated from the quaternary divine essence were distinguishable among themselves by their virtues, power and names. They formed four classes, much more powerful than those of the Cherubims, Seraphims, Archangles and Angels which God created afterwards, because they had in themselves a part of the divine power." Only these "spiritual divine beings", emanated directly from God and endowed with divinity as "the seminal of the reproduction of forms" and innate in the different organisms composing the material universe ... are "real and imperishable", i.e. they have a personal existence, absolute and eternal; they will always exist "in the circle of divinity." 17 8 170-17

Now, it happened that some of "these chief spiritual divine beings prevaricated" by abusing the freedom God had given them. God had, in fact, allowed the emanated beings the freedom to act "in conformity with their particular thoughts and will, as it is not in Him to read in the secondary causes neither to hinder their action without imparing His own proper existence as Necessary Being and His divine power." "God can read the thought only after it is conceived and He cannot destroy the will of the spiritual beings." 21-22 49

The rebellious spiritual beings wanted to play a higher role than the one assigned to them. As "secondary agents" they were to act only as instruments of divinity. Driven by pride however, they too wanted to emanate spiritual beings who would depend solely on them. Thus, they infringed upon the Almighty Divine Power pretending to give birth by their own power "to third and fourth causes." 11

(This action brought about the Fall of the first spiritual beings.)

The fall of the first spiritual beings, this "simple criminal will" which is the "principle of spiritual evil", had three important consequences. First, God created the material world "to become a set place for these perverse spirits to act and exercise in privation (i.e. deprived of all communication with God) their malice ... and to be the boundary of their evil operations." In this prison, (i.e. the material world) the fallen spirits being no longer a part of divinity, who had broken all connections with them, were "emancipated", that is, free not only to will but also to act entirely independently in the domain assigned to them. 12

(The sense of the word "emancipated" is not always clearly shown. Pasquales seems to have distinguished in principle:

1. Emanation: State of spirits existing in the circle of divinity to act according to His views.
2. Emancipation: which is the state of spirits sent by the Creator to other circles where they may enjoy, at their own risk and peril, a complete freedom of action. This is how he defines (page 293) the actual man: "An emancipated being of the circle of divinity."

However, it happens also that he often uses the word "emancipated" in the sense of "emanated", as for instance on page 299 where "divine emancipation" means exactly "emanation". The problematic terminology of the Treatise contributes much to its obscurity.)

Divinity then, in order to appoint a sort of guardian to this prison brought forth a second emanation, that of the "Spiritual Minor", ... commonly called Adam or the "First Temporal Father", (but which the Initiates called "Réau" or "Roux",) ... terms signifying "Man-God", very strong in wisdom, virtue, and power. This spiritual being, endowed with three gifts: "the thought, image and resemblance of the Creator", was appointed to oppose continually the "evil demon, to restrain and combat him". In order to be equipped for this task, he was given the same power which was given to the first Spirits at the moment of their emanation and whoever emanated after them. Adam became their superior and elder because of his glorious estate and power to command conferred upon him by the Creator. 32 223 13

All Spirits were subjected to him ... the perverse Spirits because they had lost their original power as punishment for their prevarication; and also the good Spirits because the Minor had received upon his emanation the power which was originally given to the first emanated Spirits. "As the prevarication of Spirits occured before the emanation of the Minors, they could not have become defiled nor contaminated; also, as no change occured in their class this is the reason why they were depositories of the great power of divinity." The formidable quaternal power (authority over the Spirits), was conferred upon the Minors because they were "pure and unstained Spirts, emanated from the bosom of Justice and holiness to manifest the power and glory of the Creator." 19 313

The First Adam, the eponym type, and portraying the class of Spiritual Minors in the biblical history, ranked in the celestial hierarchy immediately after the Creator. He had not a particle of matter in his being. True ... he had an assumed form ... but it was a "glorious form" "to enable them to act at will upon the active and passive forms" (living organisms and inanimate bodies). 12

(eponym ... from the Greek, meaning: he who gives his name.
"glorious" ... equivalent of luminous.
Pasquales probably gave it this meaning by analogy with the Shekina, the fiery cloud through which Jehova revealed his presence in the bosom of the burning bush and on the Propitiatory in the Holy of Holies. The luminous manifestation by which divinity became perceptible to the course senses of human beings had according to the Jewish conception nothing material. This idea inspired the scene of the Transfiguration of Jesus. The Elect Cohens witnessed certain manifestations of luminosity in their theurgic ceremonies and considered they had obtained satisfactory results when they had seen it.)

This "Emanated God", to whom were subjected all the angels, was the "Emulate" (disciple) of the Creator. His power extended over the entire universe, or "universal creation", and over all its parts, that is on earth or "general creation", "that general part from which emanate all the necessary elements to substantiate the particular", and over the "particular creation," or the "ensemble" of beings existing "in the celestial as well as the terrestrial body", ... the "particular" meaning "all active and passive beings living, from the terrestrial surface and its center up to the celestial center mysteriously called (by the Initiates) the heaven of Saturn." In short, the universe, the earth, and all the inhabitants of the celestial circles ... were submitted to the First Adam. 25 13, 14, 50, 320.

Finally, because of the revolt of the first spiritual beings, "all the Spirits, even those who remained loyal, were subjected to the Minor and the inhabitants of the divine world feel the effects of the first prevarication and will do so until the end of time. They are paying for the crime of the first Spirits, just as the present Minors are paying for the crime of the first man." "As soon as the perverse spirits were banished from the presence of the Creator, the inferior Spirits and ternary Minors received the power to operate the law inherent in them to produce spiritual essences, to form the temporal world, to contain the prevaricators within the dark confines of the divine privation. In receiving this power they became immediately emancipated; their action, which was pure, spiritual, divine, changed as soon as the Spirit had prevaricated; they were now only spiritual temporal beings appointed to operate the different laws which the Creator prescribed to them for the full completion of His will. It was then that the quaternary Spiritual Minors were emanated from the bosom of divinity and occupied, in the divine immensity, the place from which the ternary Minor Spirits have just emancipated to operate temporarily." 347 312-313

"Without the prevarication of the first spiritual beings, the divine Spiritual Beings would never have been subjected to the temporal world. Without this prevarication no change would have occured within the spiritual creation; no divine boundary either supercelestial, celestial, or terrestial would have been created, neither would have there been any spiritual beings sent out to act in the different parts of the creation, as the ternary Minor Spirits would never have left their place in the divine immensity to bring about the formation of a material universe." 319-320

The universe being composed henceforth of four worlds: 331
the divine, the supercelestial, the celestial and the terrestial ... God formed four classes of Spirits: - Superior, major, inferior and minor. The superior, and the major Spirits acting in a medium where all is spirit 309
and nothing is matter ... have never had the power to produce "spiritual essences". The inferior and the minor spirits had the faculty of producing "spiritual", temporal (material) essences", but used it only at the moment of their emanation to form "the temporal world which was to serve to molest the prevaricating Spirits." (In other words, the inferior Spirits created the celestial or heavenly bodies; the minor Spirits the terrestial body, i.e. in total, the two material worlds.)

The role assigned to the supercelestial Spirits was to secure the correspondence between man and the Creator and to serve as a double boundary for the creatures who rule the celestial and material 332-334
worlds where the prevaricating Spirits are contained. As Adam's assistants, they kept watch to ensure the inviolability of the boundaries between the supercelestial world and the prisons of the evil spirits. Agents 321
of the laws of the universe, they were particularly responsible for the preservation of time, i.e. the preservation of the vital energy in the material universe. Inferior Spirits, beings of the celestial world, were entrusted especially to secure the existence of matter. The Man-God, residing in the same domain, acted as a "pure divine Spirit." 331

This order established by the Creator was not only to ensure the firmness of the prison enclosing the revolted Spirits, but especially to place the Man-God in a position and in the best possible conditions, to fulfil the duty delegated to him. Placed in the celestial world, a place very similar to the supercelestial and divine worlds where 331
the divinity also resides, Adam was assured of the latter's direct help since, on the other hand, he was in contact through the intermediary of the supercelestial Spirits with the agents of Providence. It may be said then "that all these things had been thus assigned exclusively for (the use of) man", and "as they were to serve as boundaries for the perverse Spirits, they (these things) were depending on the Minor so he could exercise upon them his power and command according to his will and the laws of order."

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SUCH WAS THE SUBLIME ESTATE OF ADAM, THE MAN-GOD, ALSO CALLED BY THE INITIATES RÉAU OR ROUX. Unfortunately for him, however, like the first emanated spirits, *he used his free will and just like them ... he abused this dangerous privilege.* His pride made him think that the power which God had given him over the universal creation was almost as great as that belonging to the Creator Himself. This sinful pride made

itself known at once to the "evil demons, i.e. to the fallen spirits.

One of the chiefs of these Spirits presented himself to Adam "under apparent form of glorious body", and persuaded him to "operate the demonacal science in preference to the divine which the Creator gave him to dominate over all the inferior beings." The tempter said 15-16
to Adam: "Adam, you have inherent within yourself the word which can create every kind ... operate (i.e. create) creatures since you are a creator. Operate before those who are outside of you; they will render all justice (tribute) to the glory which you deserve." This assertion 27
made by the "evil demon" was only partly true as he purposely ignored one important detail. Adam did have in him "the deed (power) to create posterity having a spiritual form, i.e. "glorious", he did possess "a word for bringing forth spiritual and glorious reproductions", but he could not use this power without the cooperation of the Creator. 316

"The will of the First Man having been (when the will had been) that of the Creator, thus as soon as the thought of man originated, the spiritual divine thought had likewise acted immediately bringing forth the fruit of the operation of the Minor, a being as perfect as 26
himself. Adam would indeed have created a posterity of God." "From his unconscious (impassive) form (not subject to suffering) there should have emanated glorious forms like his own to serve as vehicles for the 28
Spiritual Minors which the Creator Himself would send, "thus from the Man-God of the universal earth" would have sprung "a divine posterity and not a carnal one." 13

By yielding to the perfidious suggestions of the tempter, Adam attempted to create "spiritual beings" without the divine cooperation 17
and in the presence of "those who were outside of himself" to earn their admiration. This was a greater sin than the one to which the universe owes its origin. It is true that Adam's crime "while it sprang from his will, it had not come from his own thought" since the whole idea had been inspired to him by the perverse Spirits. However, the prevarication of Adam was even more notable than that of the first Spirits because he applied all his virtue and divine power against the Creator, by performing an act of creation, yielding (on their wish) to the demons and of his own proper will, a thing which the perverse Spirits had not had the time to do as the Creator prevented their evil will from manifesting itself." 21

The punishment was not long in coming and was doubly severe: it manifested first as a consequence of the criminal act ... and then as a change in the estate of the guilty. God "enclosed a minor being in 36
the material form created by Adam whom the unfortunate Adam confined into a frightful prison of darkness." Instead of a glorious form similar to his own, Adam produced only a "sinister form" (material) which he named, 53
after having seen the result of his rash work, "HOUWA" or "SHE-MAN", i.e. mystically speaking: "flesh of my flesh, bones of my bones, product of my operation, conceived and executed by the work of my stained hands." The Creator permitted the impure work of the Minor to subsist so that he should be disturbed from generation to generation, for an endless time, having always before his eyes the picture of his crime ... and that his own succeeding generations might not ascribe to ignorance the cause of his prevarication, but should learn that the miseries and hardships they are and shall be enduring until the end of time ... are not caused by the Creator but by our own first father, the creator of impure and passive matter." (subject to suffering).

In addition to this, Adam was banished from the celestial world and thrown "into the abysses of earth from where came the fruits of his prevarication." At the same time God transformed the glorious form of Adam into a form which was "material, passive, and subject to corruption." This second body made of earthly matter had the same apparent form, as the glorious body into which Adam was (originally) emanated. This corporeal form similar to the one which Adam had involuntarily given to HOUWA was a gross copy, a clumsy reproduction of the glorious pure and unchangeable form with which the Man-God had been originally vested. 30 28 54 28-35

Adam, a prisoner of this material form, was to live on the very same earth "over which, before his crime, he ruled as Man-God without becoming confused with it or its inhabitants." There, he was "bound to operate (to act) as a being purely spiritual temporal (having a soul and body), subject to and under pain of time" (death), to which he was not subject before. The material form he had created through his criminal pride, HOUWA, served to perpetuate the race of the fallen Minors, as "condemned to reproduce himself materially, he could use only material-spiritous essences for his reproduction." He made use of a "Word which set in action, emanated and emancipated, outside of himself the spirit essences according to the law of spiritual temporal nature", thus only "corporeal material forms" could issue forth from him. 315 315 315-316

Finally, as this was the most horrible consequence of his error, Adam found himself, henceforth, separated from God and exposed to the snares of the perverse Spirits. When he still was in his "glorious estate" he knew directly the thought of the Creator and that of the demons. He could read in the one and in the other like in an open book because, "the privilege of the pure and simple Spirit (not imprisoned in matter) is to be able to read in the Mind due to his natural spiritual correspondence". In consequence of this immediate communication with the divine thought he was a "thinking being". Nevertheless, if "nothing can escape the knowledge of the Mind, it is the opposite with the Minors who have been incorporated into a visible apparent material form", as "the body is only a chaos (prison) for the soul, i.e. for the Minor Spirit captured therein." 139 162

Likewise, as "the form became passive instead of remaining impassive, which would have been the case had Adam united his Will with that of the Creator" so also "the soul became subject to suffering through privation"; in such a way that after his fall, Adam became from a "thinking being," which he was previously when "as pure Spirit he could read the divine thoughts and operations like an open book", instead ... a "thoughtful being", ... which means that henceforward he would have only a passing and fragmentary knowledge of the divine thought through a sort of effluvium which the Initiates call "good intellect". (Pasquales seems to have given this particular and unusual sense to the adjective "pensive" by analogy with "passive" which for him, as we have already seen, means: subject to suffering.) 53 29

Moreover, unfortunately for him, he became also more open to demoniacal influences because he was now in constant and direct communication with the demonacial thought through the "evil intellect", whereas the divine thought could not penetrate into his mind without first having been cleared by the good intellect "which prepares and makes ready that particular Minor soul to receive the impression of the good Major Spirit", so that "the Minor is a thinking (being) only occasionally, through his contact with the 34-35

good Spirit." *In other words, the Minor, (Pasquales' particular terminology for "human being") who was at first in a constant communication with divine thought when he inhabited the celestial world in his luminous form, found himself after having been exiled into the terrestrial world and clothed in a body of matter ... dominated by perverse Spirits, whose prison he inhabits ... is therefore unable to resist their seduction except by the grace of God, which helps him at times to triumph over "the intellectual ideas implanted in him by the evil Spirits."* 75-76 36

Nevertheless, the part which God assigned to Adam upon his emanation, had imprinted upon him an indelible character. The power conferred upon the Man-God was "so considerable that in spite of his own prevarication he was still superior to all the other spiritual beings whether emanated or emancipated. Thus, "the Minor did not lose direct contact with the Creator and his intelligences, as was the case with the prevaricating Spirits. He preserved the original faculty and power which he had received upon his emanation into the universal body. Besides, the severe punishment imposed upon him made him repent. 314 313

Adam repented his crime and God had pity upon him. He did not put Adam within the rank of a "Minor among the demonical Minors whose subject he became." He was spiritually reconciliated with Him and thus reinstated "into the same virtues and powers which he held previously over the infidels of the divine law. It is due to this reconciliation that he (Adam) obtained, for a second time, powers for and against all created beings." However, the terrestrial Adam, degraded and plunged as he was into matter, could no longer expect to possess intact all the privileges he was enjoying in his state of innocence as Man-God. Anyhow, "the Creator gave back to him only one power that was inferior to the one he had given him before his crime." 24 50

The fall of Adam, like that of the first Spirits, had universal repercussions. The emanated Spirits who had already suffered through the revolt of their brothers, were doubly affected by the prevarication of Adam and by his subsequent pardon. "The prevarication of Adam was infinitely greater than that of the demons as the Spirits inhabiting the (divine) immensity felt then a much stronger attraction than the first time and this execrable operation of man brought about a new change in their laws of action and operation. It means that the instant Adam committed his crime the Creator brought the law to bear upon the spiritual beings of his immensity and their laws of action and operation were no longer the same as they have been not only before the prevarication of the first Spirits but since the prevarication of the First Man." "Just as the inhabitants of the divine world pay tribute to the Justice of the Creator for the expiation of the crime committed by the first Spirits, so also the spiritual inhabitants of the general terrestrial world pay tribute to the Eternal for the prevarication of the First Minor committed in the center of the temporal universe." 317 348

As the guardian placed in charge of the prison enclosing the perverse Spirits had left his post because of unworthiness, the good spirits alone remained to ensure the supervision of the two lower worlds, to prevent the perverse Spirits from leaving their place of exile. They were at the same time also bound to serve as intermediaries between God and the Minor. "Without the prevarication of man 334

the divine beings would have been subjected to the temporal only in one way (to contribute to the maintenance and fixed duration of the universe); because of man's prevarication, the inhabitants of the different classes in the immensity were required to contribute to the reconciliation and the purification of the Minors." 319

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Adam, fallen but forgiven, proved himself unworthy of the divine mercy as he committed a new error. When Adam and Houva "came out of their first place of Operation i.e. they were forced to leave the celestial world where beings made partly of matter, (what they became), could not stay ... they were ordered to reproduce forms similar to their own, but they obeyed "with such furious passion of their material senses," that the Divinity refused to cooperate in their work. Also, their first born, Cain, signifying "Son of my suffering", fell under the influence of the demoniacal powers to the utter despair of Adam. 61-62

This new punishment caused only a passing repentence by the culprit as he soon fell back again into the same error. He abandoned himself once more with Houwa in the frenzy of the senses and procreated two daughters: Cainan and Aba 1 and, after an interval of six years, four other children were born, two males and two females. However, the first-born of this second series was begotten and conceived 63-64
in conformity with the intentions of the Creator. "Adam and Houva cooperated in forming their son Abel by a short operation of matter, i.e. without any excess of their material senses." Thus, "the Creator could not refuse his approval of their operation and gave the form they had operated upon, a minor being endowed with all spiritual and divine wisdom." Adam called this child Aba IV, which means a 101
"Child of Peace", or Aba X, a "being elevated above all spiritual 67
sense," and he was "like Man-God only on earth." 65

Cain, furious at having to give up his birthright as elder to Abel, and encouraged in his rebellion by his two sisters, Cainan, and Aba 1, "conceived to operate a culte to false gods and to the prince of demons, asking them to grant him a power greater than that given by the Creator to his brother Abel," and overcome by hatred, he killed Abel while pretending to kiss him. The atoning 71
blood of the just whom the Lord endowed with His own wisdom, sealed 73
Adam's second reconciliation with God. Adam, announcing to Houwa the tragic end of his beloved son, assured her "that his crimes had just been atoned for by the victimized Abel, his Son." 74

However, the murder of Abel deprived men of a light which illuminated their gloomy path. God transferred the gifts of this Just one to another Minor. "Adam then conceived, with the approval of the Creator, a third posterity which he named Seth, meaning: Admitted to the posterity of God", and "the Creator Himself taught the blessed 118
man Seth, through his spiritual messenger Eli (Heli), the secrets of the spiritual divine powers, which contained and controlled the whole nature, both spiritual and material." 119

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From Adam's third posterity onwards, the fate of humanity had been sealed forever. The plot and the people taking part in the drama which is being played on earth right up to our days, have been set for the "duration of time". Mankind falls into two classes: the descendants of Cain, and the posterity of Seth. The first are the outcasts, the prisoners of matter, skilled in useful grossly material arts. They discover the means to build cities, to smelt metals, to exploit the mines, hunt wild beasts. The Lord, however, keeps them 90-91
wandering about in spiritual darkness. When the Flood will have have destroyed the first perverted humanity, the accursed race will be reborn with the descendents of Ham.

Those belonging to the second class learned from Seth how to practice a culte in a manner agreeable to God but these favourites of the Lord are as weak as the First Man was. In spite of divine inter- 129
diction, the posterity of Seth united itself with the "children of men", : (i.e. the concubine daughters of Cain's posterity) and "deprived itself 130
of all the divine spiritual knowledge which Seth had imparted to it." The history of the Jewish people is but a detailed account of such relapses followed by ephemeral repentance and reconciliation. The Hebrews, although enlightened at different times by a divine messenger, soon forgot the sublime truths revealed to them. Thus they lost all communication with God and entire generations fell back into darkness, until the reappearance of a new prophet, whose teachings will not have any more lasting effect.

The Bible, properly interpreted, teaches us thus the destiny of the Minor who forms part of the posterity of Seth. As a Spirit fallen from heaven, his decadence has never been definitive. "All corporeal form is always a chaos for the spiritual divine soul, because such material form cannot receive the communication from the spiritual divine intellect, being itself only an apparent being; the Minor, to the contrary, because of his emancipation is sensitive enough to receive 162
communications at any time because he is an eternal being." He can be "reintegrated", even in this world, into the same estate God had placed Adam after his second reconciliation with Him, and to enjoy the same privileges which had been given to the father of sacrificed Abel.

This reconciliation should become the supreme goal for all the efforts of the Minor and he must enter the path of Salvation himself, willingly. He is essentially a free agent. It is true that good or evil thoughts are impressed upon him by entities outside of himself. The "holy" thought is suggested to him by a divine Spirit just as the criminal thought by an "evil demon." However, he can use his free 32
will as such suggestions are not "operating wills, therefore the Minor is his own master, he can either accept of reject them." On the other 34
hand, divine prescience would not bind the human will, as God cannot force the decisions to be undertaken by the Minor nor the actions that will follow them, and though He has established absolute laws governing all that exists in the universe, He has left His creature freedom (of choice) "as prescience is proper to Him" (sic) and as He takes no part whatsoever in the second causes of this universe." 386

Finally, if man, plunged into the demonical atmosphere of this material world where he inhales at every moment the evil mind, "finds himself in a bad position to resist it, the Creator has on the other hand restored an equilibrium by detaching from His spiritual

divine circle, a Major Spirit to be the guide, support, and companion of the Minor who emanates and descends from the immensity to be incorporated in the center of the elementary matter (material world) to act in the terrestrial circle according to his free will." Thus the Minor in his fight with the perverse Spirits, can use three very strong spiritual forces against the two weaker evil influences. They are: his soul endowed with the innate knowledge of good; the suggestions made by the Major Spirit detached, but near him; and the good intellect. 290 20

However, if this victorious struggle against the demonical temptations and bonds of matter is a preliminary and necessary condition to effect the reconciliation, it is not enough to assure oneself about it. To reach his goal the Minor must receive the help of an Elect-Minor. The help which this "Reconciler" extends to him is twofold: he transmits to the Minor the instructions received directly from the Creator regarding the culte he should render the divinity through a "spiritual operation", he communicates to the "men of desire" to whom he is sent the gifts he has received, marking them with the "glyph" or "Seal" without which no Minor can be reconciled as without this mysterious ordination he remains, no matter what his personal merits may be, a "Minor in privation" (without communication with God). 129, 40-4 43 40, 42, 45, 48, 49

The supernatural beings, the Elect-Minors, "appointed by the order of the Creator to designate the minor spiritual beings who must accompany the triumph of the manifestation of divine Justice, are born and receive temporal life by sheer will and divine inspiration. Whatever be their form emanated from the posterity of Adam, the Minor who inhabits this form is a truly thinking (being) and never a thoughtful one, because the Eternal manifests to Him his own will through the vision of one of his deputies who tells him, without any mystery, exactly what he must do to act according to the divine will."

The Elect-Minors live on the borders of the human society, not to be contaminated by the contact with it. "The Eternal keeps them apart from the profane (causes them to live away from the profane) and the permanently impure (beings) of the earth, shielding them from any intellectual communications with the ordinary Minors."

Elect Minors appear as luminous meteors in the course of time: the Eternal calls them back to Himself through some unknown ways, and the subsequent generations do not know that they have even existed, as the "Creator with the passing of time allows the ordinary mortals to forget the memory of these happy beings, that being ignorant of their true abode and the way they took towards it, they may also ignore their works, actions and their spiritual temporal operations (operations through which the divine Spirit manifests itself in the material world)". Thus men whom the Eternal wanted to make "Children of God", soon forget the formulae and ceremonies of the divine culte which was taught to them by the last Elect-Minor appearing among them. They transgressed the prohibition put upon them not to enter into the union with the "Children of Men", i.e. the Minors "in privation", in such way that their posterity "was deprived of any spiritual divine knowledge" and it became necessary to send another messenger.

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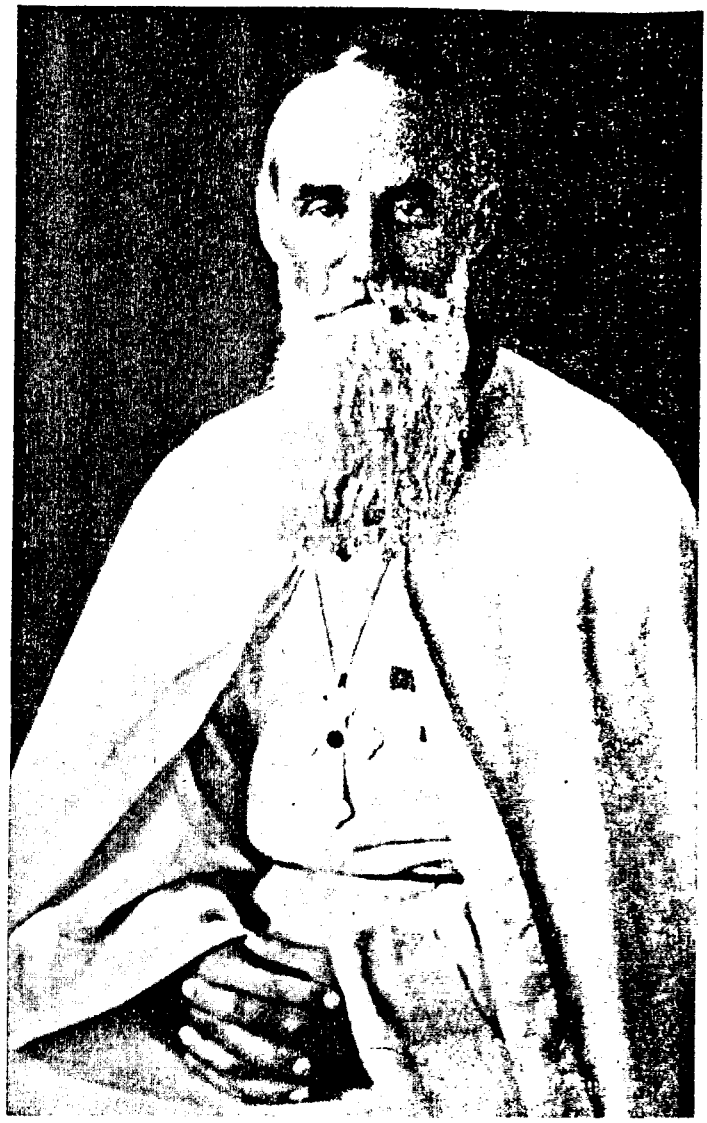

Le docteur Edouard BERTHOLET
(8 juin 1883 - 13 mars 1965)

Sâr Alkmaion

GRAND MASTER OF
L'ORDRE MARTINISTE ET SYNARCHIQUE
SWITZERLAND

MARTINIST QUESTIONS AND ANSWERS

General information about the Martinist Order.

**"Our purpose is not to establish dogmatizing Masters
but to gather together humble students
devoted to the brotherhood of eternal truth."**

(1) **What is the Martinist Order?** "The Martinist Order is an Order of Christian Knighthood, a close organization that preserves within a small body of Initiates something it has inherited from distant Adepts, a link with a few enlightened beings, and an unpretentious way of life for people who are of this world ... and who live in this world." The words of Sâr Gulion which answer the question succinctly!

(2) **What is the purpose of a Martinist Lodge?** (a) To perpetuate the Martinist Initiatic Tradition and thereby lead its members to a higher spiritual life. (b) To study the teachings of Martinez Pasquales and Louis-Claude de Saint-Martin and the Traditional Esoteric Arcana. In short: to provide a place where Martinists may come together for the purposes of Martinism!

(3) **What is Martinism?** It is, before anything else, AN ATTITUDE OF MIND which determines **a way of life**, based on certain doctrinal principals. These doctrinal principles have to do with a particular conception of the origins of Man and his place in the scheme of creation.

(4) **Very briefly, can you say something about the history of the Order?** Martinez Pasquales founded the Order of Elus-Cohen (Elect Priests) in the 1760's. L-C de Saint-Martin was a keen Elu-Cohen and the author of several books. Later, he became a member of the Order of Unknown Philosophers. The teachings of Pasquales & Saint-Martin became known as 'Martinism'. In the 1890's, Papus, GrandMaster, reconstituted the Works and gave the organization the name of 'Martinist Order' to commemorate the names of Martinez Pasquales and Saint-Martin. A few years after Papus died, the Order divided into three branches. One of these branches became known as the Ordre Martiniste et Synarchique. This Order is known in Barbados simply as 'The Martinist Order of Barbados' because English- speaking people find difficulty in pronouncing the French name. The OM&S is the only one of the Martinist Orders which has operated continuously since its inception, the Works of the others having been disrupted by World War II.

(5) **Do all branches of the Martinist Order follow the same system of operation?** While there are certain standard and traditional practices, lodges are flexible and work according to their own particular environment, thus there will be differences in curriculums, meeting schedules, etc.. The information presented here specifically concerns Lodges working under the Grand Lodge of Barbados. Lodges

working under different dispensations probably have different procedures.

(6) **Who determines how often the Lodge should meet, monthly dues, etc..?** Lodges discuss and decide on their own particular activities. Regarding Lodge dues, these are usually by voluntary donation.

(7) **How do new Lodges start?** Usually either by a Lodge dividing or as an Associate Circle. (It takes three Initiated brethren to form a Circle under Dispensation.)

(8) **What is the ideal number of persons in a Lodge?** Groups are more cohesive and effective when numbers are kept relatively small. Martinist activities are of interest only to persons who can nurture ideas of the most sublime kind. It is better to have a small number of sincere brethren, than a large number of vaguely interested. If the Lodge is working as a single unit a maximum of 22 brethren seems to be a practical number; should the membership increase it is often better to "split" the Lodge in half and form a second one, because the larger the number, the less closely knit the group becomes. Lodges working separate degrees i.e. a Lodge and two Heptads, seem most effective, again, if they keep the numbers in each of the heptad degrees under 22. The salient point is: there is no magical number! But experience shows small groups are more cohesive than large ones; it is up to each Lodge to determine its own the "best number".

(9) **Describe an ideal conventicle.** Martinist activities are very mystical and transcendental and a conventicle is a sacred experience. Brethren should pay close attention to the ritual and understand what it is intended to accomplish. Prayer, meditation, reading from the scriptures, and singing sacred songs or hymns help to create the proper atmosphere. To create this beautiful atmosphere and bathe in it, is the chief reason for the conventicle. A lecture is also given which is usually debated however: the <u>emphasis</u> is to be placed on the spiritual aspect of the conventicle. The lecture/discussion is of <u>secondary</u> importance.

(10) **Are there any 'official' or compulsory lectures?** There are some traditional and particular lectures and a copy of these is given to each new member. At regular conventicles, the Lodge Master will either prepare and give the lecture, or he will ask one of the brethren to do this.

(11) **You said the Lodge Master or some other person prepares the lecture, did'nt Lodges previously have a series of fixed lectures?** Yes, and mainly for this reason: Until a few years ago, all Martinist material was in French, simply because this was the language of our founding Past Masters. Therefore, to aid the Work in English-speaking countries, a series of lectures had to be formulated. Under the circumstances, these 'set' lectures were useful and served a valuable purpose at the time, but there was the problem of a drop in interest after members had heard them several times. With the influx of Martinist material now available in English, and the ever-growing fund on which to draw, it is no longer

necessary to have to rely on a series of 'set' lectures.

I might mention that the French Lodges never had any system of fixed lectures for the simple reason that they could go directly to source material!

(12) **From where is the English Martinist material available?** The International College of Martinist Studies is the primary source but some work is also being done by the OM&S in England and the United States.

(13) **Does one have to be a member of the I.C.O.M.S. in order to become a Martinist?** No, however we do encourage all Martinists to support the ICOMS because of the great amount of information they are making available, both on Martinism and the Traditional Esoteric Arcana, generally. Right now there is available in English:

Man, His true Nature and Ministry by LCdeSM.
Volume of Correspondence between Saint-Martin & Baron Kirshberger.
Five Christian Principals.
Several Volumes of The Martinist Tradition.
etc. etc..

(14) **I appreciate the purpose of a Martinist Lodge is to study Martinism, but can't other topics be considered as well?** Martinists are esotericists so there certainly is room for a study of the traditional Hermetica in a Martinist Lodge.

(15) **Are persons required to change their religious beliefs, or accept some new doctrine?** No! ... and to be very clear: No! THERE IS ONLY ONE TRUTH and all people, everywhere, are trying to perceive this Truth as clearly as they can. **No one**, or no organization for that matter, (whether scientific, philosophic or religious) should ever be so bigoted as to think that **their** own conceptions are Absolute ... and everyone else's is folly! A Martinist Lodge is one of the few places on earth today where people may congregate without having to surrender their individual right to freedom of thought -- and have to subscribe to a set of beliefs formulated for them by some supposed authority! In other words: **Martinism is not dogmatic**! Martinists assemble in their search for Truth, in an atmosphere of freedom, -- and freely share their insights without fear of being ostracized or laughed at. Each person is free to take what they can use -- and leave what they can't.

(16) **But is'nt it said somewhere that "the teachings of Martinism is dogmatic since original light must be transmitted in the form it had in the beginning"?** This is in reference to the Initiation and certain traditional landmarks and practices-- which we rigidly guard and protect.

(17) **Are Martinists required to be vegetarians or teetotallers?** As already pointed out, Martinism is not dogmatic and does not lay down a set of prescribed rules that members MUST follow. It might suggest, but it never enforces. Martinism is opposed to all forms of extremes, indeed, the exoteric passwords of the Order might well be:

Tolerance and Moderation. As a practical system of study, Martinism recognizes the existence of material contingencies and physical appetites. It is concerned with regulating rather than with suppressing them. It is also tolerant of other teachings and recognizes the value of certain practices for certain people. It is in this spirit that we make the following statement: Martinism does not teach or encourage any of the following practices:- vegetarianism, absolute continence, abstinence from smoking, teetotalism, asceticism Martinists may, of course, as individuals, indulge in any practices they like, but they should not mislead people into believing that these practices are part of Martinism.

(18) Is there any prerequisite for becoming a Martinist? Membership is open to any man or woman over 21, who is of good report and who professes a belief in a Supreme Being or God.

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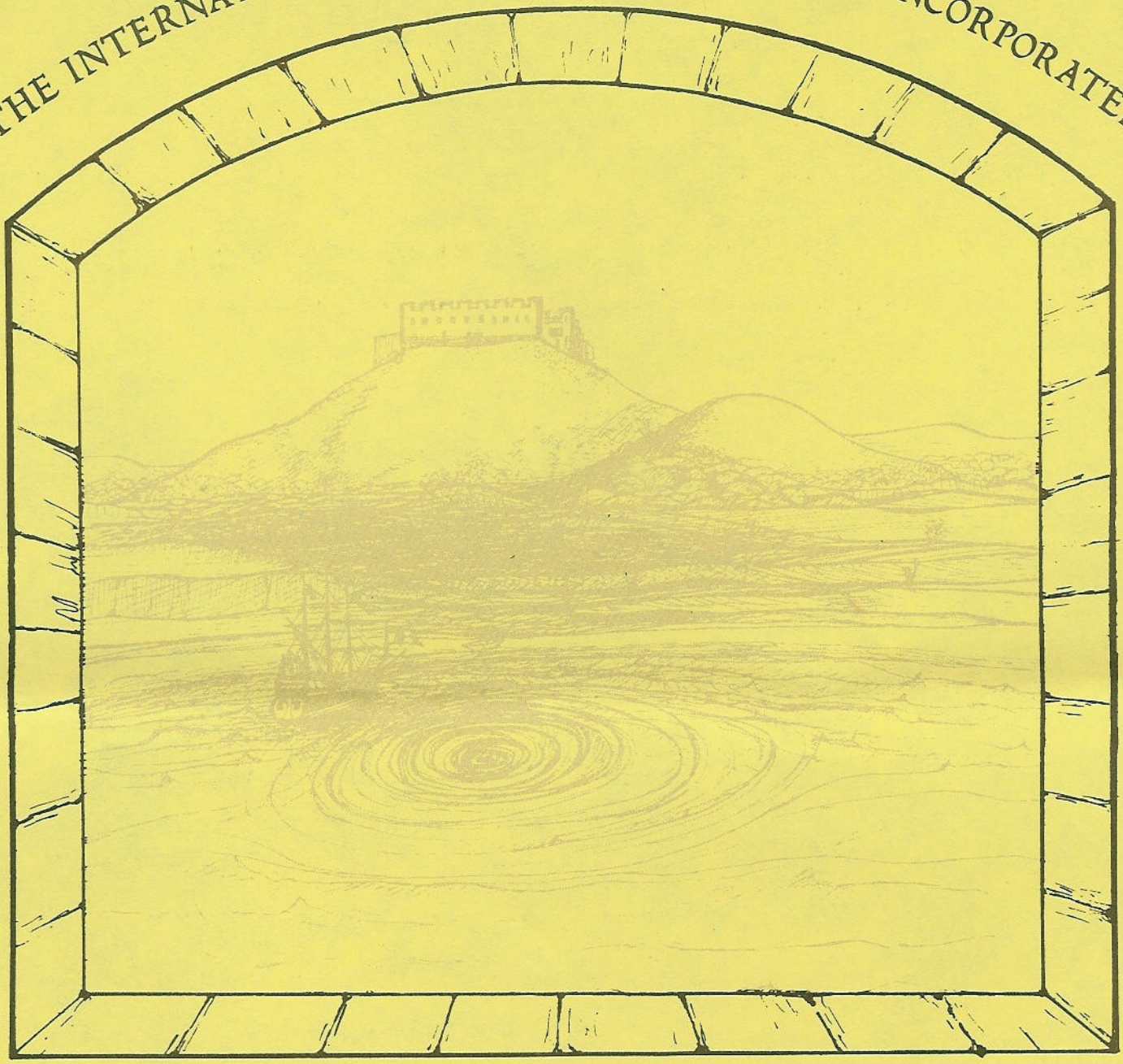
THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

LIBER 30

GRADE: *COMPANION*

Private & Confidential

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

Dear Brothers & Sisters: #108

It is not possible to divorce Martinez's **General Doctrine** from the system of Ceremonial Magic practiced by the members of his **Order of Elus-Cohen** and which is known under the name **"PARTICULAR DOCTRINE".** The General Doctrine gives a structure of creation in which Archetypal Man occupies a position which has been lost through the Fall and which must be regained by Man. The Particular Doctrine gives the *practical steps* through which Man may work at the re-integration of the individual **and** at the re-constitution of the Archetype.

Let us then examine briefly the main lines of this Particular Doctrine through which Martinez, a person of no great culture nor of high social position, was able to convince the mighty of his time of the truth of the sometimes seemingly farfetched tenets of his General Doctrine.

Here is a point that should always be kept in mind: *Why should Martinez, who certainly had no great eloquence -- but an atrocious style and uninspiring manners -- have been able to get such a following of worldly wise high-ranking military gentlemen, aristocrats and businessmen? The doctrine he taught was abstruse, sometimes even preposterous-sounding. And yet, all who became his followers remained unflinchingly faithful and loyal to him even, as was the case with Saint-Martin, when they decided that his way was not theirs.* ***No one ever turned round to say he was a fraud or a false prophet.*** *The only possible reason for this loyalty is that Martinez could offer irrefutable proofs of his authority. These proofs were to be found in the "Operations" of the Order Elus-Cohen.*

In examining the nature of these operations, it is essential first of all to place them in their proper sphere. To many superficial students, Martinez was simply a "magician" and the mystery surrounding the Works of the Elus-Cohen tended to give the impression that their Rites were somewhat tenebrous. In fact, however, they took place within the general framework of an essentially Christian and sacramental way of life. In the "Breviary of the Réaux-Croix"(1) we find Invocations directed to God the Father, to the Son, to the Holy Ghost and to the Virgin Mary. Practically all the "Operative Conjurations" ended with the formula: "In the Name of the Father Creator, the Son Redeemer, the Spirit Preserver..."

Let us mention in passing that there is nothing surprising in the Christian background of this Theurgy. Henry Cornelius Agrippa and others have stressed the potency (?) of Christian Formulas. Martinez remains thus in the great Rosicrucian Tradition of the 15th, 16th and 17th centuries.

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(1) Some of the prayers from the 'Breviary' can be found in **The Martinist Tradition, vol <u>two</u>, by Rene Cossey.** It is possible that the entire 'Breviary' may be translated and published in English.

Martinez's rituals, on the other hand, are entirely different from all previous traditions. In no other system do we find the quarter-circles, the half-circles and the multiple circumferences of the operation carpet. Martinez's comprehensive table of 2,400 names, characters and hieroglyphics has nothing in common with the Angelic Seals of the ancient Keys of Solomon. Instead, we find the classical planetary seals, the names of the Apostles, the Divine Names of the Qabalah, the names of the Angels of the Elements, of the Days, of the Hours and of the Seasons. We may say therefore that a major part of the Martinezist system of evocations is peculiar to Martinez.

But what were the "operations" of that system? They fall into two main categories:

a) EXORCISMS designed to control and impede the demoniacal action in the Cosmos, to fight its effect on men, to eliminate its power over the "operator" and his assistants, to end or limit certain plagues of Mankind and to counteract the operations of Black Magic.

b) CONJURATIONS designed to bring the Operator in contact with the Angelic World and with the Holy Assembly or Communion of Saints where he will select respectively Patrons and Guardians. As he rises in the Universal Order and receives successive Ordinations, the Elu-Cohen is able to contact higher and higher hierarchies. All these contacts must be confirmed by the phenomenon called "passes" with the apparition of certain luminous hieroglyphics or with audible communications.

c) In addition to these two main categories of operations, there are some beautiful prayers, very mystical, asking God's Grace and assistance in achieving re-integration.***

All ancient traditions point in the same direction. The Initiate rises from plane to plane, from sphere to sphere, in a world invisible to the eye. At each and every step, the Initiate must pronounce the WORD and show the Seal or Mark in order to be permitted to enter the higher sphere by the Angel who guards the Portal. The Martinezist system follows the same pattern. The words and seals are knowledge, the secrets, the mysteries that must be penetrated to accede to these spheres.

When the cells of the Archetype were separated and dispersed into matter by the Fall of Man, they were also separated from a completing element that remained on the Divine Plane. The Hebrew word for Spirit:- RAUCH, and Soul:- NEPHESH, have different genders and this gave rise to the doctrine of the Mystical Marriage between the Spirit and the Soul. It is that **mystic union** between Man's Spirit and the supplementary principle existing on the Divine Plane that constitutes the ultimate aim of the Martinezist operations.

This then was the secret of the mysterious authority of

Martinez. His Initiates were privileged to witness the Master at work and to witness the manifestations establishing and confirming the success of the communications with the invisible. What were the details of these manifestations? The outside world will never know. They were too sacred to the Initiates to be discussed with the profane - even with the members of the lesser degrees. Louis-Claude de Saint-Martin, who showed some drawings of passes observed by himself, to Baron de Gleichen, never did talk much about them. He restricted himself to affirm that in what he saw : "signs of the Repairer (Christ) were manifested."

These manifestations must have been pretty convincing for from that moment, the Initiate always showed respect and obedience to Martinez in spite of his human foibles. After this "demonstration", the disciple worked to achieve similar results by himself. If we consider that it took Willermoz nineteen years to achieve personal results, we will understand that Martinez's authority in the matter must have been quite remarkable if he could inspire a disciple to practise that length of time without any tangible form of reward.

(Before closing, enquire whether the brethren wish any part re-read.)

**** A Ritual of Exorcism has been published by Rene Cossey in **The Martinist Tradition, volume one,** for those interested.*

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Brothers & Sisters, Greetings! #109

We said last week that, apart from forms of prayers, the Theurgic Operations of Martinez fell into two main categories: exorcisms and conjurations. It is not our intention to go too deeply into the details of these operations which would require a study of Practical Magic that would be out of place in our Conventicles. The Brothers and Sisters interested in the subject should follow this study on their own. Many books are available on the subject. We can recommend those of Papus and Eliphas Levi, as well as any good treatise on the "Keys of Solomon" and the Magic of Abramelin.

Let us simply list the 10 operations of the Elus-Cohen:

1) Cult of Expiation
2) Cult of Personal Grace
3) Operative Cult against the Devils
4) Cult of Prevarication and of Conservation
5) Cult directed against war
6) Cult of Opposition to the Enemies of Divine Law
7) Cult for the Descent of the Divine Spirit
8) Cult of consolidation of Faith and of perseverance in the Divine Spiritual Virtue.
9) Cult to secure the Conciliating Spirit of God within oneself
10) Cult of Annual Dedication of all operations to the Creator.

In this list, the word cult should be understood as "Rite".

Although mainly traditional, the Magic of Martinez had a few special features. The "Magic Circles" are more in the nature of figures of a superphysical world than an object of protection as in conventional magic. They are in fact a sort of "spatial model" in which and upon which the Operator intends to work. The Luminaries are less sources of light of a decorative or symbolc nature than once again figures or models within which are condensed invisible presences, those of distant operators working in sympathy with the actual Operator or of deceased or superhuman Protectors, evoked by the Rite.

There is no sword and no metallic items used in the operations, the incense burners being replaced by an earthenware dish. The participants removing their shoes in exchange for cork-soled sandals. The protective pentacles which are usually made of gold, silver, lead or tin are replaced by a small shield of virgin parchment.

There is one more particularity in Martinez's Rites: the "Potent Names" of all traditional forms of magic, which are usually the names of Spirits from Beyond, of Angels, Genii, gods, etc.. are replaced by the names of Partriarchs, of Apostles and of Angels. This was part of Martinez's "Christianisation" of Magic. He was in a way extending the practice of the Christian Churches themselves which had gradually introduced cults of Saints in order to replace the pagan cults that had survived the spread of Christianity.

Through these Rites, the Elus-Cohen **could** and **did** enter into contact with the Invisible from which they received by means of "passes" or manifestations, and without any intermediary, answers and instruction. The identity of the Intelligence thus contacted was hidden under such names as **"la chose"** (meaning the Thing), **"l'Agent Inconnu"** (the Unknown Agent) or the Philosophe Inconnu (the Unknown Philosopher).

This Unknown Agent is said to have inspired Saint-Martin's early books and to have given numerous instructions.

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DISCUSSION
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Next week, instead of revising the work of the past several conventicles on the doctrine of Martinez and the Rites of the Elus-Cohen, we shall examine some parts of the ritual from the **Order of the Knights of Saint-John**, a theurgic Order- descended from the Elus-Cohen, and to which many of you belong. In so doing you will be able to discover whether you have acquired any new understanding of "the works of the day".

Before closing this chapter, however, let us recapitulate in our minds, all that has been said about Martinez's doctrine. We will find that the Theurgy of the Elus-Cohen, given as it did, in accordance with the doctrine of Re-integration, precedence to the superior elements of Mankind (already re-integrated with the Archetype), rather than to non-human entities abiding in the Worlds of the Beyond. Thus in full

agreement with the occidental tradition, in the mysterious "Kingdom" promised to him, Man remained that which he was conceived and emanated for by the Creator : the **KING.**

Let us emphasize once again the overwhelming spiritual and moral superiority of Martinez's Réaux-Croix over the innumerable sorcerers-apprentices and magicians of all times. **Their motives were of the purest.** They did not invoke the assistance of the Beyond for any form of material or sensual success. Their sole desire was to have a glimpse beyond the "veil" lifted for a moment, of the Gates of the Celestial Jerusalem, the fabulous "city of beatitude", the Kingdom of an eternal morning.

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DISCUSSION
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Brothers & Sisters: #110

Tonight we are going to have a look at some parts of the rituals of the three degrees of the **Order of the Knights of Saint-John:** Novice, Squire and Knight. Most of you here belong to this Order and you will be able to see whether the knowledge you have acquired about Martinez's Doctrine will enable you to understand them better.

In the opening of the degree of Novice, the Herald is requested to invoke the INVISIBLE MASTERS of the Order. The term Invisible Masters could mean many things. To you, however, it can only mean those whom Martinez calls **"Regenerated Minors"** and who are the High Initiates of the Order who have attained Adeptship and have reintegrated with the Archetype. They are now the Masters, members of the Holy Assembly who "exist" on a plane of high astrality.

"O ... of ... Past ... have ... the S... L... and have ... in ... activities ---"

We see here that the invocation is addressed specifically to the Regenerated Men, who, during their earthly existence, participated in the works of the Elus-Cohen, our spiritual ancestors. The S... L... they knew was the manifestation of the Unknown Agent in the Temples of the Elus-Cohen. These manifestations were usually of a luminous nature, in the form of "glories", and the word L... is used here both literally and symbolically to describe the manifestation and the knowledge it supplied.

You will have noted that although the luminaries, dedicated to the attributes of the Sovereign Architect, are lit early in the ritual, the other lights are not lit until the invocation is over. It is only after this invocation that these candles are lit. We shall remember that to Martinez, *the flame of candles constitutes the effigy of a higher world, a place where the Invisible Presence can condense.*

By lighting the candles after the invocation, the Preceptor gives an abode to the invisible presence of the M... invoked. Once the last candle is lit however, the B.I. invites the brethren to form the c..., symbol of a vortex carrying our raising aspirations and also model of a world above where the ascending aspiration of the participant can meet the descending astral influence of the Masters. Then, in the words of the B.I. :

"Let us raise our t..., our h... and our W... , ... the PRESENCE of ... I... M..."

The lights are lit, the abode is ready and the c... creates a vortex uniting the 2 planes. We are therefore in the PRESENCE of the I... M... . A revserse process takes place in the closing when the invoked M... are released whilst the lights are extinguished within the c... .

In the opening of the works of the degree of Squire, we hear for the first time the name of U... S... applied to the I... M... . Then comes the invocation which is extended beyond the realm of Regenerated Minors as it calls first of all on the "U... A..." which is said to be the "I... C... who manifested Itself u... o... M...". We have here again a reference to the manifestations occuring in the Temples of the Elus-Cohen. Furthermore, the M... are named:

XXX, called here the Sovereign Founder of the Order, the Knights of Saint-John being considered as a continuation of the Order of Elus-Cohen.
YYY,
ZZZ,

and all the others are grouped under the heading of Faithful Knights of Truth. In the closing of the Works of the Squire's degree, the prayer of thanks also extends beyond the realm of Regenerated Minors, the U... A... having been invoked, it is fitting that he should be thanked. The Preceptor says:

... "O REGENERATED MEN, P... evolving towards the I..."...

We know indeed that according to Martinez, the Regenerated Minor is still evolving as he has not reached the top of the hierarchy. Then, the thanks are extended more especially to the "U... M..., perpetually ... in the ..., D... and v..."

In the Knight's Degree, the Invocation begins with the I... B... and equates it with Iesous, or Jesus. "S... of the C... I..." . This underlines the predominantly Christian character of the Knights of Saint-John, without eliminating the possibility of other saviours in other religions. The invocation descends then to the level of the Regenerated Minors, the Masters, who are named in the second degree and accompanied by all the unnamed Regenerated Ones.

Other parts of the rituals reflect the masonic affinities inherited from the Elus-Cohen. The Tyling of the Temple, the question

of the H..., the T... Lights and other details are found also in masonic temples. At the present time, the Knights of Saint-John has no ties with freemasonry but it has inherited a tradition which originated in a period of the 18th century when many masonic rites were being formed and which went on evolving chiefly in France and other European countries where freemasonry has not got so rigid a structure as in Anglo-Saxon countries and where it is not always easy to know exactly where masonry ends. This subject will be more easily understood during the study of the History of Martinism, starting at our next conventicle. **(In the next Liber.)**

This history will be fairly comprehensive and in order not to clutter our minds too much with lengthy lectures, it will be spread over several weeks.

DISCUSSION

Closing.

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We are now about to begin our series on Alchemy and present hereunder the first instructions. In the immediate beginning we will have to devote a little time to understanding the Alchemical Vocabulary!

Respected Postulant: 111(A)

In various preceding lessons, especially those carrying the suffix (H), we have considered some of the essential principles on which the Hermetic Philosophy is based. Continuing our introduction, we shall begin to consider the practical operation of some of the principles of Alchemy. It will be necessary for us to establish in our minds, many important definitions.

The word "alchemy" is from Al and Chemi, fire and the god or patriarch, also from Khem, the name of Egypt, thus meaning in one sense, the "fire of Egypt" ... in a literal rendering: the essence of Nature's mysteries. Rosicrucians* of the Middle Ages like Fludd, Paracelsius, Aquinas, Von Helmont, Vaughn and others, sought for the "hidden spirit" in every form of matter. Alchemists have been accused of charlatanry, but such men as Roger Bacon, Agrippa, Khunrath, and the Arabian Geber (first to introduce into Europe the secrets of modern chemistry) can hardly be called imposters. Scientists today, who are remodelling the text books on physics on the basic of the atomic theory of Democritus, as reformulated by John Dalton and our present-day researchers, conveniently forget that Democritus of Abderea was an alchemist. Olas Borrichus states that alchemy dates from the most remote times.

Further, we may also state that as the Hermetic Art has been preserved to the generations succeeding the Ancients through the Qabalah, our study in this Art will to a large extent be a study of many parts and phases of the Qabalah itself, this latter being the ANCIENT TRADITION based on the single dogma of Magism.

One of the principal means of interpretation of the Qabalah is an understanding of the Sephiroth, which we will study in later instructions. The principle item for us to keep in mind in connection with them, as we proceed, is the doctrine that "the visible is to man, the proportional measure of the invisible."

From what we know from our Martinist studies, and from the study of Natural Philosophy or Physics, we observe that EQUILIBRIUM IS THE UNIVERSAL LAW, and is the result of the opposition of two forces ... hence the esoteric principle underlying the Sabbatical idea. God worked. He created. Then he rested. God's creative activity and the resultant activity of His creation; the opposition between ADAM Kadmon (or the Cosmos in the form of Man; i.e. the Macroposopus) and The Absolute, is GOD'S REST, THE NIGHT OF BRAHM, GOD'S SABBATH.

In God we comprehend:

a. Stability and Movement.
b. Necessity and Liberty.
c. Order Dictated by Reason, and Self Rule of Supreme Will.
d. Justice and Love.
e. Severity and Grace.
f. Mercy and Benignity.

The Equilibrium of the Divine Mind, or the Mentalism of the Absolute expressed as male in one phase and female in the other, is maintained by the Supreme Will which is also Absolute Reason, and this principle is the "foundation of all religions and sciences; the primary and immutable idea of things." It is the ultimate aspect of Mastership, to which all Masters lower in the Hierarchial scale aspire.

It is in this concept of His mentalism that God made man in his own "Image" ... that is, a "reasoning creature".

To mundane science, creation is the result of mechanical process; to the Hermetist it is the Principle of Generation in manifestation. All proceeds from the egg, cosmic or protoplasmic. All animal and human production is oviparous. Generation occurs through the interaction of the Active Principle and the Passive Principle. The nature of the former is to diffuse; of the latter to collect and make fruitful.

Creation is the habitat of the Creator..Word. In creating, the Generative Power and the Productive Capacity unite; the Binary becoming Unity by the conjunction. The WORD is the first-BEGOTTEN, not the first-created Son of God.

In proceeding further in this study we must keep in mind that we are entering the very Holy of Holies of Hermeticism and the Lesser Mysteries, and while we are told that if we seek, we shall find, and that if we knock it will be opened unto us, nevertheless we must also remember that only those who sense the holiness of Hermetic Art and Truth will understand what they find ... and to all others the mysteries of Hermetics and Qabalah will remain forever sealed. Sancta Sanctis.

It was for this reason the Alchemists concealed their knowledge under symbols and chemical nomenclature, incomprehensible except to Initiates. Ordinarily, the purpose of Hermeticism and Alchemy is understood to be the ability to change Lead, Mercury, or Silver into Gold, to gain the secret of the Universal Medicine or Elixir of Life.

This was termed the "GREAT WORK." The Magnum Opus

The secrets of the Great Work are three: Religious, Philosophical and Natural.

Thus ... the Alchemical, Philosophical or Hermetic Gold is:

a. The Absolute and Supreme Reason in Religion,
b. The Truth in Philosophy,
c. The Sun in Nature,
d. Perfect and Pure Gold in the mineral and subterranean world.

The profane believe that the Alchemist searches simply for mineral gold.

In reality, the Great Work is the search for the Absolute, the Great Central Sun of Cosmos.

But to whoso attains the knowledge of the Absolute, the Great Central Sun, or the Pure Gold of Cosmos, comes also the material results alluded to by the ignorant.

The UNIVERSAL MEDICINE is the medicine of the soul, which is the Supreme Reason and Absolute Justice (a);
(b) Mathematical and practical Truth for the Mind,
(c) The Quintessence, a combination of Light and Gold, for the Body.

Gold is also defined as "an emblem of perfection upon the terrestrial plane, as the Sun is a symbol of perfection on the superterrestrial plane."

Of the "Philosopher's Stone", or the Lapis Philosophorum as it is termed, little more may be said than what has already been given. This is the central mystery of Hermeticism and the Rose+Croix and may not be written down or even uttered but must be known and understood only by those who have earned the right to it, and in such hands it will be safe. At best it may be defined as "a MYSTERY" known only to the successful, practical occultist who has experienced its power.

The striving for the attainment and the degree of its accomplishment in regard to the principles just described, that is, the "Great Work", was known to Alchemists, and is known to modern Initiates as the "Work of the Sun".

In the furtherance of the Great Work, the Alchemists while knowing that all the Worlds composed one unit or whole, nevertheless used terms to express the dual or spiritual and physical phases, thus the terms Superius and Inferius designated the

a. Above and Below,
b. Internal and External,
c. Celestrial and Terrestrial.

Each item while appearing to be two ... is in reality ONE.

Sometimes a third phase was used, known as the intermediate, referring to the environment of the physical world, in distinction to the lower and nature phase of the same. Thus the prima materia of the Magnum Opus is,
in the (a) Superior World ... Enthusiasm and Activity,
(b) Intermediate World ... Intelligence and Industry,
(c) Lower World ... Labour. And in
(d) Science ... it is SALT, SULPHUR and MERCURY.

These three, in turn volatilized and fixed, compose the AZOTH of the Alchemists. Azoth may be further defined as the "Fire of the Salt," "The Universal Creative Principle of Life."

Salt, Sulphur and Mercury comprise what are known as the "THREE SUBSTANCES".

a. Salt, alchemically, is the Will; Wisdom. (See Matt V-13; Luke XIV:34).
b. Sulphur, alchemically, is the Principle of Love, the Invisible Fire. (See 1 John IV:8; Matt XX:34; Eph V:2; 1 John IV:13; Prov VIII:35; 1 Cor XIII:2).
c. Mercury, alchemically, is the Astral Light ... the Principle of Mind; the Spiritual Quintessence of all things.

The correspondences are as follows:

a. Salt, with the elementary form of Earth.
b. Sulphur, with the elementary form of the Fire.
c. Mercury, with the elementary form of the Air and Water.

Now, the Great Work consists of this: the creation and recreation of MAN, in and by himself, by which he gains full and perfect control of himself, his faculties, potencies and powers, enabling him to regulate and control the present, and arrange and fix his future. It gives him complete liberty of WILL, and enables him to function in the powers of Azoth, and further gives to him who triumphs, the power to weild the Universal Magical Agent.

This Universal Magical Agent has been referred to in this instruction and elsewhere in the Rosicrucian and Hermetic philosophies as Prima Materia. By the name now given, it will be known to us as the principle that determins the forms maintained by the modifiable Substance we term Cosmic Root Substance, and it is by the knowledge of this magical agent that the transmutation of metals is attained.

In the practice of transmutation, the Hermetic Art includes two operations, one of a spiritual nature; the other of a material, dependent one upon the other ... but principally the material is dependent upon the spiritual.

The Hermetic Art in its entirety was found complete in the engraving on the Smaragdine Tablet or Tablet of Emerald. In that tablet the instructed can read the following:

"Thou shalt separate the earth from the Fire, the subtile from the gross, gently, with much industry.

"It ascends from earth to Heaven, and again descends to earth, and receives the force of things above and below.

"Thou shalt by this means possess the glory of the whole world, and therefore all obscurity shall flee away from thee.

"This is the potent force of all force, for it will overcome everything subtile, and penetrate everything solid.

"So the world was created." (Students are asked to re-read the explanation of the Martinist Pentacle in Liber 3.)

As you have previously been told, the alchemists and illuminati concealed their ideas and knowledge under symbolic and figurative expressions, intended to prevent those who were not entitled from receiving the arcane and mystic science. Thus we note the following:

Gold is symbolized by the Sun ... King.
Silver is symbolized by the Moon ... Queen.
Mercury is symbolized by the Man-Woman, winged and bearded, and seated on a cube, crowned with flames.
Salt (or Matter) is symbolized by the Winged Dragon.
The Metals in ebulition are symbolized by the Lions of different colours.
The entire Hermetic Art is symbolized by the Pelican and the Pheonix.
The Hermetic Art as a Religion began with the Hierophants of Atlantis and Egypt.
The Hermetic Art as a Philosophy began with the Alexandrian and Pythagorean Schools.
The Hermetic Art as a Science began with demonstrable laboratory processes of Paracelsus, Flamel, Lulle and the notable Alchemists.

The Science of Hermeticism alone, will be unintelligible to any student. Only those who probe deeply into philosophy, by the light of the Spirit of the religious phase of the Art will understand. In alchemical parlance such a one will become a King of the Elementary World, for the great agent of the "operation of the Sun" is the force we have previously described as the Universal Magical Agent. This agent is the Spiritual, Fiery, Motive Power; known to the Hebrews and to some moderns as the OD Force, to others as the Essential Astral Light. It is the Secret Fire, living and philosophical of which all the Hermetic philosophers write with the utmost reverence and reserve. It is the Universal SEED, the secret of which was profoundly and carefully guarded, and known only under the figure of the Caduceus of Hermes.

The Sun we will always hold in mind under different aspects. "In itself it is the symbol of Wisdom, the Center of Power, or the Heart of things. The Sun is a center of energy and storehouse of power. *Each living being contains within itself a center of Life, which may develop into a sun ultimately.* In the heart of the regenerated man, the Divine Power stimulated by the Light of the Logos, GROWS INTO A SUN WHICH ILLUMINATES HIS MIND.

The Natural Sun is the center of all powers contained in our solar system.

The Spiritual Sun is the sun of grace, the Logos or Christ Principle.

Our terrestrial sun is the image or reflection of the invisible celestial sun; the latter is in the realm of Spirit, what the former is in the realm of Matter but the former receives its power from the latter.

The Alchemical SEED is the germ, element, or power, from which a being may grow. Thus, there are germs of Elementals, Minerals, Plants, Animals, Human Beings and Gods.

We have stated that the Hermetic Art is symbolized by the Pelican and the Phoenix. The Pelican is always shown feeding her young ones with her own blood, accompanied by the motto, Ut vitam Habeant. It is one of the Hermetic symbols of the Divine Child born of the Universal Seed.

The Phoenix is the fabulous bird symbolizing death and regeneration, rising from the ashes. Thus the Hermetic Art comprises the mysteries of birth, death, and regeneration of man, accomplished under the Oculus or Eye of the normal consciousness, and the Oculus Divinus or the EYE of spiritual consciousness and knowledge. This is the symbol so familiar to Initiates and Masons, although the esoteric significance is not taught to the latter and is known simply under the name of the "All Seeing Eye."

The Normal eye, and the Astral Light are both designated as the Oculis Naturae.

Now, note this particularly:

Dead Matter is the name applied by the Initiates to ALL LIVING BODIES in the NATURAL state, or as found in Nature.

Living Matter is the name applied to substances assimilated and magnetized by the science and will of the operator, and thus regenerated.

This constitutes the greatest truth in the Grand Hermetic Arcanum, indicating that to the Initiate, the Great Work is vastly more than a mere chemical operation, it is a real creation of the human word initiated into the power of THE WORD OF GOD.

* Please note that whenever we refer to the Rosicrucians or the Rose+Croix, we are speaking about the Rosicrucians of the Middle Ages and not of any modern-day organization using this name.

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SAR HIERONYMUS AND THE FUDOSI - continued.

DANTINNE, ROSICRUCIAN

In the discussion of the initiatic career of Sâr Hiéronymus, we have to leave out a testimony which I had first thought to be essential: that of his daughter, Marie-Louise, to whom I have just referred on several occasions on the subject of his secular life. Contrary to my hopes, she regretted that she was unable to tell me anything about it, not out of duty or because she liked secrets, but simply because she did not know any more than what others had told her about it, which was very little. Her father never shared his memories of occultism with her. It turned out that the little I knew myself in the beginning was already much more than she knew on the subject.

In Péladin's sphere of influence, and carrying on from there and, going by what he said, in the long line of Rose-Croix orders, or so-called Rose-Croix orders of the XVIIIth Century, Dantinne was therefore a Rosicrucian. All his life he dedicated himself to restoring and and preserving the Rosicrucian heritage in the initiatic societies in which he worked, usually unknown and which regarded him as their venerable Imperator. He was also a Martinist, as we shall see. But I do not know whether he attended Masonic Lodges, although it seems probable to me that he did, albeit under the auspices of the occult rite of Memphis Misraïm, and I believe that as far as Masonry was concerned, he did not feel attracted to it. We will come back to Hiéronymus' connections with freemasonry later on. But for now, we are concerned with rosicrucianism, or indeed with the Rose-Croix where, after Péladan, but in his own way, Hiéronymus enjoyed great success between the two wars in Belgium and its neighbouring countries. First of all in Belgium, as we have just seen, where in 1919 he took over Péladan's torch.

Since the third chapter devotes much space to this question, I will only say in a few words about it now to give a general outline of the movement. The Catholic Rose-Croix, also known as the Rose-Croix of the Temple and of the Grail, had three degrees: squire, knight, commander.

Dantinne's re-emergence remained faithful to this system as well as to the constitution of the order. But in 1923 the University Order of the Rose-Croix was formed as a stepping stone to the Catholic Rose+Croix which from then on was referred to as Universal or Inner. The University Rose-Croix, mainly reserved for students, was divided into 9 grades according to a classical system based on the former Rose-Croix d'Or. Having gone through the first nine degrees, the initiates could request admission to the inner Rose-Croix.

To Hiéronymus, "The R+C is an order of Christian Knighthood which is faithful to the Christian tradition, and which considers itself to be the guardian of the Holy Spirit." This is how he defined its entire programme, which he endeavoured to bring to fruition in undertakings which we will see further on, amongst which the FUDOSI must be included first and foremost.

DANTINNE, MARTINIST

It would have been surprising, or even impossible for Dantinne not to have belonged to the main stream of the Martinism of his time, or not to have been enthusiastic about the theosophy and Christian Knighthood offered by Martinism, for he was a wise man of God, a Knight of the Grail, the unknown silent one in the "crazy years". He was indeed a member of the Martinists, but, probably for geographical reasons, that was quite late in time. He was a member of the Ordre Martiniste et Synarchique, and it appears that his initiator was George Lagrèze in 1934. Some indications lead me to believe that, after breaking away from Blanchard in 1939 (see next chapter) he joined the Traditional Martinist Order, of which Augustin Chaboseau was the Grand Master. However, again I do not know what his position was. I venture to suggest that he was an Unknown Superior in the strictly Martinist meaning of the word.

I would also like to note that in August 1939, Dantinne became one of the directors of the Qabalistic Order of the Rose-Croix, which was complementary to Martinism at that time, and of which Augustin Chaboseau became President at the same time, replacing Victor Blanchard. Thus, once and for all, the old quarrel of the two roses came to an end, although it is true that it had already calmed down for quite some time.

Finally, on the subject of Dantinne, Martinist, a direct testimony came to us from Jean Mallinger. It was found contained in a letter written by him before the war to Léon Lelarge:

> "The Martinist Rituals, which are fervently "Christic"(1) delighted our Master, who now feels a great love for this Order through spiritual harmony."

(1) Translator's note: pertaining to Christ as opposed to Christian.

Hiéronymus' tomb (which I will refer to again later) in Huy cemetary, has engraved on it, amongst other symbols, the Martinist Pentacle.

DANTINNE, FREEMASON?

Was Dantinne a freemason, or did he at least belong to a masonic organization at some time during his life? I have very little information on this, which is fairly contradictory. In his time, Péladan had hardly any sympathy for masonic mysteries and he went so far as to write "I think nothing of freemasonry if I don't despise it." It seems that his faithful disciple did not think much better of it, except for one of its branches.

A dignitary from the Grand Orient of Belgium wrote to me:

> "Having known Dantinne personally (...) I would be very surprised if he had never been a Mason."

This brother also told me that Dantinne's name is not on the files of this organization either before or after the war. (However, it must be noted that the files of the Grand Orient of Belgium were completely destroyed by the Nazi invaders and that it has not been possible to completely reconstruct them.) If fact, I am convinced that Dantinne never went to the G. O. of Belgium, which, from the year 1871-1872, had abolished the obligation for its brethren to believe in the Grand Architect of the Universe and in his revealed will. I do not think that Dantinne belonged to either of the Scottish branches. This is not at all the case where the ancient and original ritual of the Memphis Mizraïm is concerned, which, at the time, was very much in vogue in Belgium and throughout much of Europe.

Many friends, all or almost all of whom worked with Hiéronymus within the microcosm of Belgium occultism, were members of this order, most of them as dignitaries, amongst whom Jean Mallinger and the faithful Lelarge must be included. All the officers of the FUDOSI were also members, and in particular, his two "colleagues" who were Imperators of the first triangle of the Federation: Victor Blanchard and Spencer Lewis. Let us note, finally, that the FUDOSI was constituted in the continuation of the convention of the Memphis-Misraïm of August 1934 and that two organizations drawing their inspiration from the order were represented in the Federation until 1935.

On several occasions, the correspondence in the Lelarge collection, written by Lelarge himself or by Mallinger, implied that Hiéronymus was indeed a member of the order. Several times, both of them refer to "F.˚. Dantinne". Finally, on May 28, 1933, Mallinger wrote to Lelarge, referring to Dantinne: "Does he think he is dying and does he wish to avoid a masonic funeral?"

So, was Dantinne a Freemason? I am very tempted to believe he was. But I also believe that his membership, still questionable, it is true, was very brief and that Hiéronymus did not very often attend

the Memphis Misraïm lodges of his day if he was a member.

Finally, let us mention that Dantinne was one of the organizers of the Pythagorean Order, also known as the Order of Hermes or OHTM, a kind of reconstitution of the ancient Pythagorean school, which had taken on some aspects of freemasonry, notably in the titles of its degrees. But it was strictly speaking neither a masonic order nor a masonic branch and its members willingly denied the title of masons which could sometimes incorrectly be attributed to them. (See following chapter on OHTM.)

A CURIOUS AND UNEXPLAINED DECISION

Possibly a freemason, but most certainly a Rosicrucian, Martinist, occult master and friend of God, Hiéronymus was all of these things, in depth and with all his heart and soul. That is why the decision he made one fine day in May 1933 seemed impossible to those of his friends who were occultists and who had just found out: Hiéronymus had decided to give up all esoteric activity! It was Dantinne in person who informed his close colleague, Mallinger, (in a letter which, unfortunately, I have been unable to trace), with absolutely no explanation. The little that is known of these facts is to be found in another letter from Mallinger to Lelarge, where the former admitted that he could not understand it and that he was in despair. Here, excluding the first paragraph, which has no bearing on this matter, is the text of that letter dated May 28, 1933, in which one cannot remain indifferent to the writer's emotion:

> "The letter from F. .D... (brother Dantinne) which you sent to me with a stamp (I am returning the stamp for you to give back to him) brings me the bad news that our friend has decided to stop all initiatic activity, even R+C (Rose-Croix)? Is this possible? This is a terrible blow to me, and I am replying urgently to him, through you, in an enclosed letter in which I am begging him to reverse his decision.
>
> "What could be the reason for it? Is it general lassitude? Is he tired of people? or, alas, because of the Church? I am asking him frankly. This news, coming from an initiate, who is a "sacerdos in aeternum" (an avowed priest) seems to me so staggering that I would like to believe it is a cruel test. It would be a terrible blow to the international R+C and for all the orders which are dependent on it. Do not tell him that you know of his intention but try to make him understand that his mission is not over and that we urgently need his exceptional advice and lum .. (wisdom). Or has he entered a higher order that we do not know of and which requires the sacrifice of all those he was with to gain entry? Alas, alas, what can we think or do? It is making me sick and dismayed and it has thrown me off balance... For it is he who gave me the light. Perhaps some people you know abused his kindness and he was distressed by their mercenary attitude? Perhaps he saw the

futility of all human effort and the uselessness of the fight?

"Try to fathom out the unfathomable which gives us its hand over the wall" he said. What will? Since when does a father abandon his children? Unless, when sick, he was visited by some negative religious entity or other who called on him to break off with us (...).

"For goodness' sake, explain it to me, try to find out.

"(...) Make enquiries quickly and try and find out what could have happened. Does he think he is dying and wishes to avoid a ma .. (masonic) funeral. Where is there to go and what is to be done? Tell me when he can get up and I will come straight away, but not to his home, where he is surrounded by strong believers.

"Your unfortunate

Jean"

No other document in the Lelarge collection refers to the matter, nor any document outside this collection that I know of, so that, unfortunately, we have to leave it at that. At most, we can ask ourselves whether any of the theories put forward by Mallinger in his letter corresponds to the truth of the facts? Anyone who closed the matter would be rash. There is one certainty in the matter, but it is a great certainty: Dantinne soon went back on his decision, to the great joy of his friends, and no doubt of his "children", and to ours today. And what is more, he then gave a new dimension to Belgian esotericism, which in the following year, began to spread to neighbouring countries and even across the Atlantic under the auspices of the FUDOSI.

FUDOSI ... these initials have occured repeatedly in our text from the beginning of this chapter. It would have been the time to give it proper consideration if the third chapter of this work had not been concerned with the conception and then the birth of the Federation, the area which saw it being organized as an emanation of the international or universal Rose-Croix and finally its extension today. Since Dantinne's life before the war can be merged with the history of events which will be explained later on, I will not mention that here. But a few words must be said about our subject and his hermetic companions under the terror of the Nazi occupation.

DURING THE OCCUPATION

Whereas all initiatic societies, whether masonic or not, were forbidden to be active (because the main function of any traditional organization is to liberate man from within and this internal liberation cannot help but have an effect at the social level) the FUDOSI was no exception to the rule, and was even considered by the occupying authorities to be the most dangerous initiatic order, which is understandable because of its international nature and the fraternal union it had with a number of initiatic societies under its auspices.

Now, as is well known, strength comes from unity: the occupiers saw in it another masonic plot, often believing this term to be synonymous with initiatic.

However, work continued for the FUDOSI as such, as well as for orders which were affiliated (and others, almost everywhere in Europe which were not) at the constant risk of the lives of the brethren; communication between them was practically cut off. In Belgium in particular, and especially in Huy, meetings took place, often in Lelarge's home, where Dantinne came to officiate or even confer initiations.

Jean Mallinger undertook the coordination of general work, even though he was under surveillance of the Gestapo who searched his home seven times and even arrested him during one search, and then let him go. Lelarge was the intermediary between Hiéronymus and Mallinger. Just now, I mentioned the help given by Dantinne to Lelarge in his resistance activities, whereas, as we shall soon see, he published a series or articles on the history of folklore in Huy at the request of the occupiers. Now this matter, as we shall see, was not without consequences.

My friend, Roger Maréchal, collected accounts given by Dantinne's neighbours in Huy at that time, which he passed on to me. They saw how, often hardly having eaten anything himself, he spent most of his spare time helping to feed the starving people in the town, especially within the framework of a humanitarian association, the Leopold III home.

THE LIBERATION

As a historian and librarian, Dantinne, as I just mentioned, had written a series of articles about the town of Huy for the occupying administration. They wanted to find evidence of collaboration in them. That is how some unfortunate person, when things were being settled following the well-founded euphoria of the Liberation, rushed up to him and cut off his beard, which had, it appears, been very long and well-looked after. Dantinne was seen to break down and cry, no longer even daring to go before the courts to justify his behaviour under the occupation.

Jean Mallinger, a lawyer to the court in Brussels, who was also his friend and faithful colleague, acted as his defence. A short time before he passed out of this world, he gave his testimony to Roger Maréchal in a letter which the latter passed on to me and from which, with his permission, I am reproducing the passage which interests us"

"I believe it is no longer necessary to clear our friend's name on the accusation of the lack of public-spiritedness which was brought against him. Indeed, I have pleaded in his favour before the magistrate's court in Huy and I have succeeded in having his name, which was wrongfully included on the list of anti-social people, deleted from this problematic list. I had brought forward as witness for the defence the late Léon Lelarge who was attaché to the Cabinet of Minister Rongvaux who

came to testify to the patriotism of our friend and of his devotion to the resistance."

The matter was taken care of legally by a no-case submission and a deep wound in Dantinne's heart. I do not doubt that he forgave those who had accused him, but he did not resume his office of librarian.

THE DEATH OF DANTINNE

Concerning the period between 1946 and 1969, the date of his death, I have, unfortunately, little to say due to lack of information. In 1948, "the work and thoughts of Péladan" was published and was well-received by occultists. In 1951, the FUDOSI was dissolved, whereas the Belgian Rose-Croix fell into silence, though it by ne means became dormant.

On May 21, 1969, Emile Dantinne departed from our world at the creditable age of 85 years. He died in Huy, where he had lived and given light, in silence, almost in solitude.

I do not know, although this was said, whether the funeral ritual that he himself had prescribed for the Pythagorean Order, according to the teachings of the former master, was used on his body on the night of his death. In accordance with the teachings of the Western Tradition, he was not cremated. His body now rests in the cemetry in Huy. Roger Maréchal gave me the following description of his grave:

> "At each of the four corners of the horizontal stone, a square has been carved out, which itself is made up of four smaller squares, separated naturally from each other by an equilateral cross. On the upper part of the stone there is a fully opened rose and in its center an equilateral cross is marked out in the rose. And below is the Martinist Pentacle."

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Dear Companions: #112

How often, in moments of stress and frustration, have you exclaimed - "Oh, if I could only **be** myself!" What have you really meant by that remark? If you are not yourself, then pray, who are you? ! Or is it that you have been acting a part and are tired of the performance of it? Just when do you make such an exclamation? Never when joyous and happy! You always make such a remark when you are discouraged, unhappy, hampered by circumstances -- and especially when you believe you are being misunderstood by those around you. Is this not true?

We believe, mistakenly, when under the circumstances mentioned, that existing conditions are preventing us from "being ourselves." But in reality, the opposite is just what is taking place! When we are not "ourselves" things begin to go wrong and become confusing and irritating and discouraging conditions arise and develop.

The occultist knows that matter is crystalized spirit. To say it another way: all matter has a spiritual source. Matter is a result, not a cause. Confusion, discouragement, discord and inharmony are likewise **results** -- not **causes.**

If you were to ask a group of persons what they regard "being oneself" means, the majority would answer along these lines: "Freedom to express myself without any restrictions." "The ability to do just what one pleases without regard to conventions or the pleasure of others." "To have people accept me just as I am, with all my faults and habits." And so on. How many, do you think, would say: "Being able to express my finer self at all times and under all circumstances." ?

We have become so accustomed to our habits and mannerisms that we regard **them** as ourself! Our habits change many times during a lifetime, showing how ephemeral they really are -- and yet how deeply we resent anyone criticizing our habits as though they were challenging the finest and best in us! Habits are paths of action developed and used by our vehicles. Some of these paths are constructive, others are definately destructive. We call them good or bad habits. The good habits increase our ability to express the Divine Spirit within, while the so-called bad habits actually hamper the Divine within from expressing freely.

Because we have three definately formed vehicles we have habits that affect each of them. We have physical habits, mental habits and emotional habits that affect us physically, mentally and emotionally. All affect each other -- and eventually, all either **hinder or help** the Ego. Habits, therefore, are very important in our lives, especially so because they are so difficult to change when once firmly established and yet: they **CAN** be changed.

The general impression seems to be that habits formed early in life are those which remain with us throughout life. Also, most habits are formed early in life. This is true of young souls but progressive and advanced souls are acquiring new habits almost daily, as the need arises. But why am I stressing habits so much -- when the real subject is "ourself" you may wonder. **Because our habits are the outer expression of our inner selves.** When we change within, our outer habits change also. **IT NEVER FAILS.** Then, according to this, do we carry some of our habits from one incarnation to another? Ponder and think. What is a habit? It is doing, feeling and thinking something in the same way so many times **that it becomes automatic and therefore gradually a part of us.**

Take any habit you may have, analyze it carefully and you will find just what I mean. If you have regular sleeping habits you will find yourself awakening daily at precisely the same time, almost to the minute. If you have kept a diary of your daily activities you will be amazed to discover how closely they repeat themselves each year following, to a degree of exactness that is really outstanding and yet -- at the time -- you felt that each day was different from the previous one.

Habit functions through the rhythm of cycle and that is why habits are difficult to break. It is because they have entered into a cycle of expression in every vehicle we possess. Mundane science claims that habits form grooves in the brain processes, but that is only the physical structure. What mundane science does not deal with as yet, and therefore does not consider, is that there are counterparts in the etheric body and the astral body. That is why, when people "pass over" to the other side of life and have relinquished their physical bodies **they still have the same habits they possessed while incarnate.** The physical brain and its grooves are gone ... but the individual still has the same habits. Does this begin to clarify something for you? Are you beginning to appreciate the importance of habits? Do you realize the part they play in your life? Can you allow a so-called habit to control you ... and not feel that it is important to correct it, if it brings you pain? If you do not correct that habit **here** you will have to correct it on the **other side** of life, if you wish to progress on the inner planes. That is how important a habit becomes.

Take the habit called drinking. That habit not only causes great distress on the physical plane but when the individual makes the "great change" the distress is even greater on the inner planes. In cases like these we have all been told repeatedly about the astral body's thirst for liquor and of the inability to satisfy that thirst because of the absence of a physical body which is the instrument necessary to fully gratify that thirst. Did you know that a habit does not become such until the astral and etheric bodies respond to the same path of action? We then say that it is the "subconsious" that is doing the work. All our "involuntary" activities are definately controlled by our other vehicles.

Habits should have for their purpose **facility for expression** -- and not, as is more frequently the case -- **hinderance of expression.** When your habit, whatever it is, is helping and facilitating the expression of the finest that is you on every plane of being and is causing no one distress, that habit is worth cultivating and encouraging, for eventually that habit will develop into a talent and, if continued to its ultimate capacity: a faculty.

Most people are not aware that habits are the channels used for the easiest expression of what we are. For this reason, what we really and truly are is ever seeking expression, and this constant inner urge is forming paths of action for the inner vehicles before they finally find expression on the physical plane.

Take the infant who insists on using his left hand in place of his right. Where did it acquire that habit? Surely not upon the earth plane for it has not lived long enough to acquire that habit. It was born that way. It brought the habit with it. Had we been able to follow the experience of that Ego we would find that in the previous incarnation use of the left hand had been greatly developed, perhaps by necessity of some kind, possibly through even having lost the use of the right hand by amputation or some accident that compelled the constant use of the left hand. This would not be heredity. It means that the vehicles became schooled to the use of the left hand and, as a result, many habits were modified to fit the needs. The habit did not become automatic until the etheric and astral bodies were responding synchronously. When the final change came, the path of action or habit had become transferred to the left side. This was incorporated and carried over with the

seed-atoms of these vehicles and when they returned to physical expression the left side still had greater facility of expression.

The reason why habits are easier to nurture in children than in adults is that in a child the etheric and astral bodies, as well as the physical, are in the process of formation and even though the seed-atom is acting as the matrix or pattern for these, nevertheless their substance is pliable and plastic and more easily subject to change than later, when crystallization of the physical body has taken place. Habits we possess at the time our various vehicles attain their maturity are more difficult to overcome or change because they have crystallized into all the vehicles. Therefore, any change must affect all the vehicles and not just one. With a child, the habit is usually only in the physical and has not yet taken hold in the other vehicles.

Take the habit of biting one's finger nails. Nearly all children have had it and, if allowed to go uncorrected, they are miserable later on trying to overcome it. Now this habit may seem trivial and unimportant and not worth mentioning but it has caused untold misery to all possessors of the habit to the extent of affecting them emotionally and mentally.

The reason for this result is that they feel, subconsciously, that they are doing something that is looked down upon by others. From childhood they have been told of all kinds of dire things about biting finger nails. Parents, with good intentions, have inculcated the most fearful thoughts into these little nail-biting offenders until, every time the child bites its nails, it develops a sense of guilt about the act itself ... but as it has not received the proper handling for correction of the habit, the habit has continued with fear added to it. This has produced a peculiar condition between the astral, the etheric and physical bodies. There is not a complete and harmonious blending between these and, as a result, emotional unbalance is created. Such people will be found to be very high-strung and excitable, and if undue pressure is placed upon them or in their lives, they are apt to break under it and among such persons we frequently find nervous break-downs. It is often found that those who have had the nail- biting habit at some time in their lives have had a so-called nervous break-down.

Now all this may seem adrift from our original subject which is "being ourself" but, strangely enough, our habits and being ourself are very closely related. Our habits are not ourselves but our habits reveal us. To illustrate: a fine, sensitive soul, regardless of background and environment, will acquire and develop refined and sensitive habits -- quiet ones. They constantly surprise us with their instinctive gentleness and kindness, while others, who have been brought up in surroundings of culture and refinement may show coarse, uncouth habits and their habits may be contrary to their childhood surroundings and up-bringing. This shows that habits are not just the product of environment but of something far deeper than that and are most important in the expression of ourselves.

Whenever we are compelled by life or our associates to change a habit we have formed, whether it be on the physical, emotional or mental planes, we cry out: "Oh, how I wish I could just be myself." In other words, we resent charting a new path of action. The habits we form on the planes just mentioned determine whether we are leading full, happy lives, -- or lives of restriction, repression and unhappiness.

Companions: the repetition of a given action, feeling or thought becomes a habit. Through repetition it forms a pathway or cycle on all the planes of consciousness and functioning and that is why it facilitates or hinders action. When we are truly happy, we

are being ourselves, because it means that our vehicles are co-ordinating and working together in harmony to give easier expression to the Divine within us.

When the Divine within feels free and unhampered by the vehicles and the habits these have acquired, the soul is free to feed or nourish the Ego and the Ego is free to commune with the soul of us. It is an exchange that uplifts and vitalizes our entire being to such an extent that those who have the vision will look upon these individuals and see so much light around them that they seem almost to be on fire. The Divine Fire within us reflecting through all the vehicles and **transforming them into one unit of light and power.**

Being ourselves is a wonderful experience. It is not giving in to all our habits and whims and weaknessess which limit -- but allowing all our strength and beauty and fineness full and free expression, controlling all the factors that otherwise limit and inhibit the expression of our best. It was said earlier that a habit can become a talent and later, even a faculty. By the same analogy a habit can become a fault and, eventually, a deformity.

You wonder about this last statement? If a wrong habit affects the etheric and astral bodies, can't you see where it is affecting the matrix of the next physical body? Frequently people acquire so-called bad habits through carelessness and indifference and their disinterest in correcting it shows an inner lack that is bound to express outwardly in a subsequent incarnation or manifestation. Let us get this point perfectly clear: **our bodily imperfections are not the fault of our parents.***** If that were so it would be unjust to us. Yet they are frequently and popularly believed to be so. **Bodily imperfections are the fault of our own carelessness, the carelessness of the incarnating Ego.**

This does not mean necessarily that it is a young soul; frequently it is a very old soul who incarnates in an imperfect body. In previous lives it has concentrated all its thoughts and habits in mental things so that the physical vehicle has been neglected through careless lack of interest in it. This is not **BALANCE** and therefore the seed-atoms of the physical and etheric bodies, not receiving the proper care and nourishment, have suffered a lack that must be duplicated or repeated until corrected. They have not accumulated a sufficient reserve stock for future use. It is very difficult to convey this thought, in all that it implies, I know.

Remember that cells have an intelligence of their own. They have feelings of their own and physical manifestation of their own. We hold, within our bodies, a universe as marvelous and intricate as the universe without us. When we acquire habits, we are harnessing these cells into a definite path of action and so long as our habits are constructive -- the cells will respond to the constructive effort. But if there is carelessness and slackness as one or more of your habits -- disorganization takes place and the inability to form a new perfect body is the result. Well, these are the facts.

Accordingly, the soul of an incarnating Ego may be that of a mental giant, one tremendously talented, but through too profound concentration in previous lives has lost the art of physically constructive habits and so, for the time, has lost the art of guiding to a perfect conclusion the building of a perfect body. Strangely enough, the carrying of an imperfect body through one or even two incarnations will make such a deep impression upon that soul that it will quickly overcome its deficiencies and through the law of polarity learn to build a beautiful physical instrument or body in the next. Mankind is moving onward, forward and up, and the beauty and perfection will come on all levels. And it will be by the effort of Man himself, that this will come.

***** Brethren interested in this study should read Papus' REINCARNATION.**

Nothing in nature is wasted; everything is utilized. The next time you see one who is born physically imperfect remember that such a one is learning many valuable lessons and growing faster, possibly, than he who is pitying him.

Deformity is not a karmic punishment but the result of one's own inability to produce a well-formed body, due to habits in the previous incarnation. This is **not** punishment in the sense of the word as it is generally understood. It is simply a **RESULT.**

Now what about the loss of a faculty due to an accident. Will this affect the vehicles in a subsequent incarnation? It all depends on the cause of the accident. If the accident was due to one's personal carelessness, unless such a one ceases to be careless he/she is likely to have other accidents, **until they learn to be careful and thoughtful.** If the accident was caused by the carelessness, (or seeming carelessness) of another, the 'victim' may be paying off some karma, but is most likely acquiring some new and valuable habits and gaining in spiritual strength.

It is though our habits that we retain some degree of our previous personality from incarnation to incarnation. Study your habits and I believe you will begin to understand. Habits are a very important part of our outer being because they are revealers of what is within. Watch your habits and transmute them all. It can be done! It MUST be done ere you can progress. Whether we know it or not every habit we possess reveals our personality and personality is the expression of our real self, - our Ego.

SKILLFUL WORKERS HAVE ACQUIRED CONSTRUCTIVE WORKING HABITS.

CLUMSY WORKERS HAVE ACQUIRED HINDERING HABITS.

If you are not making a success of your life, **EXAMINE YOUR HABITS.** Remember: Habits eventually take form. If you possess a bad habit that you do not wish to see take form, **change it now**, before it is too late and becomes a deformity. Transmute it into a talent and rejoice in an added opportunity of being yourself.

Are you distressed, discouraged and unhappy? Why? Analyze your habits of living, your habits of feeling and your habits of thinking. In one of these three groups you will discover the reason and the answer or solution. Dear Companion: constructive thinking can become a habit just as destructive thinking can. Which do you prefer to acquire?

Habit is such a subtle thing that, at times, it is difficult to know where habit begins and our true self ends. However, if you penetrate sufficiently deep, you will always find that a habit, no matter how trivial, has a spiritual, mental or emotional foundation or cause. Take, for example, the simple habit of eye-blinking, and coughing. These are two natural habits nature has developed. One to help spread moisture over our pupils and also as a protection against outer particles. Yet the persons who have an inner fear of some kind, of which even they themselves may be unconscious, will find themselves blinking with great frequency until it becomes such an unconscious habit they are not even aware of it. The same applies to coughing. It is nature's way of clearing our throats of impurities. But frequently persons who have been distressed by certain things or embarrassement and have wished to speak out but for some reasons of tact, fear or resentment have remained silent, acquire a dry, nervous cough which eventually becomes a true deformity and they cannot stop. Doctors call it hysteria. The seat of the trouble is in the astral body - the emotions.

The inability to sleep is a habit which has mental and emotional sources with fear as its basis. An individual who is emotionally and mentally undisturbed, usually sleeps very deeply. The inability to sleep is caused by the inability of the etheric body to separate readily from the physical. Of course, purely physical conditions can cause this and the most frequent is irregularity of the blood stream or, as you term it, blood preassure. Do not forget that the blood is the home of the Ego and therefore anything that affects the blood causes an instant effect upon the Ego and the vehicles through which it functions. The blood can affect these quicker than anything else in our bodies.

This is why fresh air is so vital and important to our health. Fresh air is our greatest blood-purifier, yet how sadly we abuse and deprive ourselves in this respect. Sitting in a smoke filled room is one of the poisionous things we can do without! Yet it occurs everywhere and seems to be regarded as smart and proper. Man's folly truly knows no bounds.

Companions: try to cultivate and acquire the habits of health and well-being that will improve and increase your usefulness, your power for good; increase your ability to serve your family, your immediate fellowmen and your country and -- above all -- our heavenly Father, the very Source of our being. The Mystics Menu and the breathing exercises given earlier are a reasonable guide which will pay great dividends. Take care that you do not neglect to follow the suggestions.

"Being ourselves" is expressing the Divine qualities and attributes we all possess. When we feel uplifted, inspired, strong and in harmony with those about us, we never feel or say, "Oh, if I could only be myself." And why? Because in those flashing moments of upliftment and happiness we are really being ourselves, strange as it may seem.

Oh, why not give the Divine within you the greatest opportunity for expression instead of hampering it at every step? Do not jealously guard your habits as though they were your real self, in the notion that without them you would lose your personality or identity! Man has built his worldly conventions which are nothing more than **social habits**, some of which have been carried to senseless extremes. These will all the replaced by others as man increases in his ability to choose the real from the false.

Habits can become great blessings, talents, faculties and avenues of beauty. They can also become just the reverse. The choice is always your own! We all know when we are "being ourselves". A feeling of well-being fills the heart and mind, and we have a glowing feeling of friendliness for every living thing. Some of us have these feelings only fleetingly, while others are able to hold them for a long period. The longer we are able to sustain this condition, the easier it becomes and the longer it will remain the next time. **TRY!** You will be forming the practice of "being yourself".

Your Ego, the Divine Fragment within, knows that being yourself produces joy, health, happiness and well-being not only in yourself, but in others as well. Know this! When you feel "out of sorts," resentful against life or people, when you are discouraged or unhappy, **you are not yourself**, and that is why you cry out "Oh, if I could only be myself"!

Leading an upright, constructive life can become just as much of a habit as breathing is. Think that over! Yes, breathing is itself a habit, just as is the beat of your heart and your digestive processes. All are responses to habit.

Habit is the means we can use to gradually change and transmute ourselves.

Before we can transmute a fault into a blessing we must alter the habit that produced it. Were alteration impossible, there would be no such things as growth and progress in this wonderful world of ours.

Right now, the world is undergoing tremendous changes in its living habits, emotional habits and thinking habits. Think what that means! It is an opportunity for breaking up the old crystalized patterns on a gigantic scale and replacing the old habits with better ones, for only better habits will survive what is coming.

The world is going through a period of spiritual regeneration and all obsolete and insufficient habits must give way to new paths of action. The world is in a condition similar to that which faces the individual who has developed a deformity because of his personal carelessness and indifference. The world has been careless and indifferent to the national needs of its humanity, just as the individual became careless of the needs of his physical body and the result is, the world has developed its own deformity and the present world-chaos is the result. This world-chaos must and will be corrected by man himself through the development and establishment of right habits.

Just as we are, individually, beginning to appreciate the importance and necessity of avoiding personal neglect, whether it be physical, emotional or mental, we are also sensing the necessity of avoiding world neglect. Isolationism is becoming a thing of the past and the future holds an increased sense of not only personal but world responsibility.

As esoteric students, let us, individually, reconstruct our lives from the bottom up and revitalize our entire being by eschewing the habits that hinder us, and cultivating the habits that produce healthy and constructive living on every plane of being.

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CERTIFICATE OF PROFICIENCY

This is Part Two of the three part examination for the College's Certificate. Please write clearly, give your name and key number and write on one side of the paper only. You can submit the three parts of the exam separately or send them all in together.

Proficiency exam No. 2

Write a brief essay, not exceeding 500 words, explaining Pasqualez' General Doctrine.

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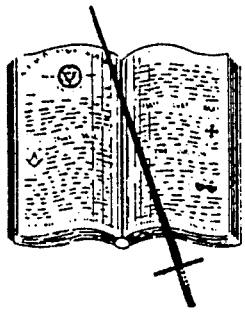
THE INTERNATIONAL COLLEGE OF MARTINIST STUDIES



Dear John:

We were certainly glad to hear from you and thank you for your nice letter and observations.

There is no person, or no organization on earth that knows Absolute Truth although a lot of them, (perhaps most of them), would like their members to think that they do! We, as an organization, have no doctrines or opinions on anything! But of course all of our "staff" have their own individual ideas -- and so does yours truly! We are simply a re-distribution center, relaying the traditional teachings of the Martinists, Rose+Croix, Kabalists, Alchemists, Gnostics and Hermeticists. We despatch this information to students who are free to take what they can use and leave the rest.

You may just find, as you go along, that many views you hold now will change, and many things you reject now, you may begin to consider later on! This is as it should be for there can be no advancement if there is no movement! Do yourself a favor and keep a flexible mind --- take what seems to vibrate with you best and dont worry about the rest!

We follow the world reports on television and when there is unusual activity -- tornados - hurricanes - earthquakes - bad weather - etc. - our prayers go out very particularly for brethren there. Just this morning we were hearing of the unusually large "hail stones" that fell in your area! Hope you were safely indoors!

Please accept our best wishes in your personal endeavours and progress on the Path.

Sincerely,
INTERNATIONAL COLLEGE OF MARTINIST STUDIES

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Incorporated 1986 as a Non-Profit Educational Institution dedicated to the promulgation of the Traditional Esoteric Arcana.

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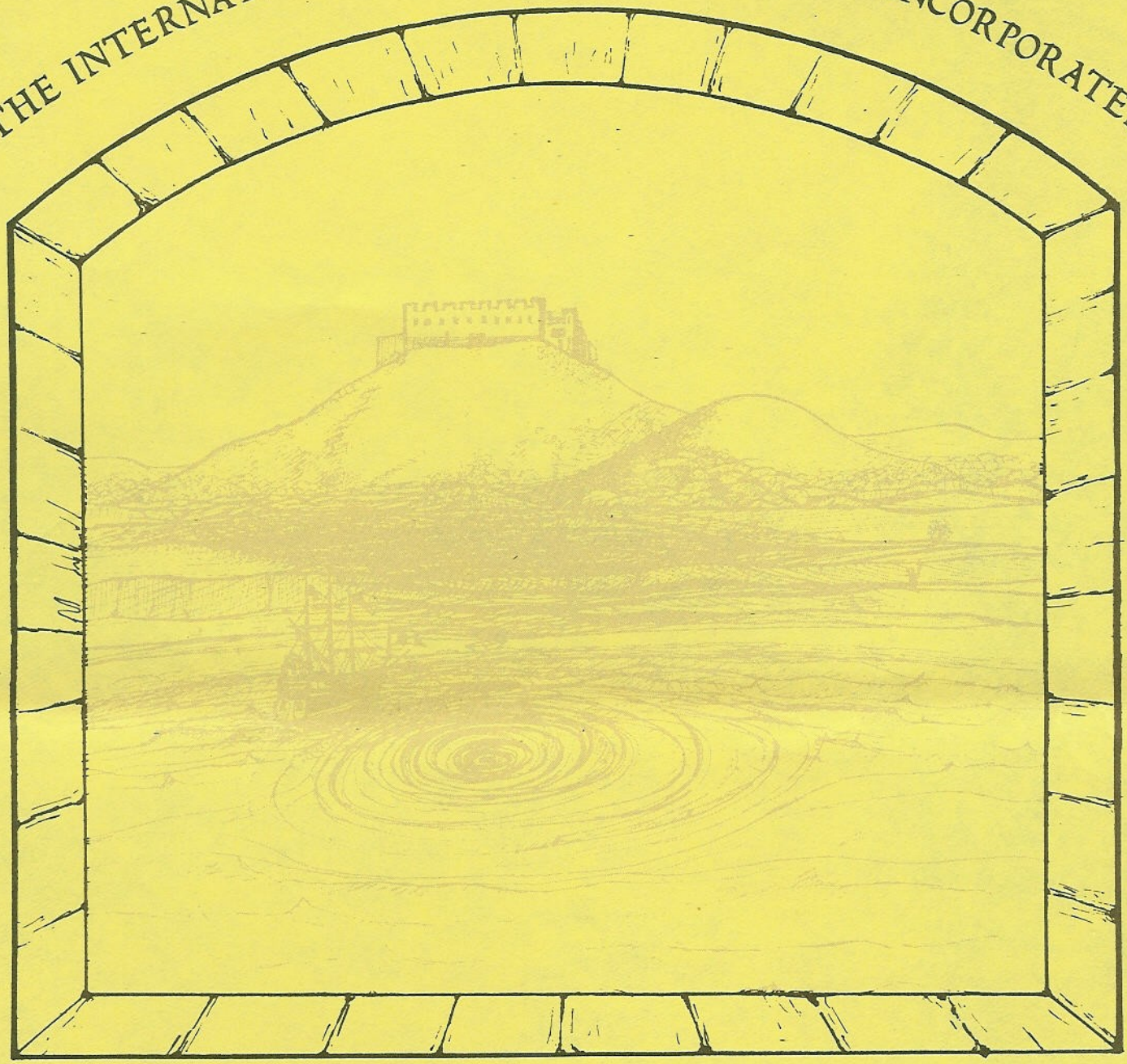

PLANE III

LIBER 31

GRADE: *COMPANION*

Private & Confidential

The International College of Martinists Incorporated, is a non-profit institution existing for the purpose of disseminating information on the Traditional Esoteric Arcana. The lectures/instruction contained in this Liber comprise material which was previously delivered orally to an esoteric group and has subsequently been given to the College for its use. Under these circumstances the College does not claim to be the author or originator of the contents of this Liber which is distributed in good faith. This Liber is loaned, not sold, to the receiving member as an incident of membership, for *personal* and *private* study, and its acceptance by the student is an acknowledgement that it is being held in trust for the College and is to be returned to it upon request.

DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

THE GREATEST REALIZATION OF ALL

IS THAT WHICH COMES FROM

WITHIN YOUR OWN SELF.

LIBER 31

Dear Companions:

Greetings and welcome to Liber 31! Over the past several months we have been considering, among other things, the Martinist Doctrine as it was espoused by Saint-Martin and Martines Pasqualez. This has prepared and placed us in the required position whereby we can now receive the series of 10 lectures given by Saint-Martin to the Elus-Cohen Lodge in Lyons. Because the work of the past months has been quite heavy, however, we think it would be a good idea to have a little change of pace before presenting the lectures, and so we will give the first of Saint-Martin's lectures in Liber 33.

Among the material that has been passed on to us is a series comprising five lectures which were given by Dr. Julia Seton, M.D.. The series was/is entitled **FIVE VICTORY KEYS.** Needless to say these are five excellent lectures and we will give the first two or three in this Liber and the remaining in Liber 32. We are also beginning in this Liber, the history of the Martinist Order! (Wow, I can hear the applause!) This history, along with **Sâr Hieronymus and the FUDOSI** which we are currently carrying, will complement each other and comprises information making its debut in English. Along with all this will be the second Alchemic lecture taking us a step past the introduction given in Liber 30.

We thank all Companions for their encouraging letters.

Sincerely yours in the Work,

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#113

THE FIRST VICTORY KEY

RELEASING THE LAW OF ABUNDANCE AND SUPPLY

(Editor's Note)

Dear Fellow Student:

You have in your hands the First Victory Key Releasing the Law of Abundance and Supply. This is the very heart of the message of the New Civilization which Doctor Seton has proclaimed from hundreds of platforms and to multitudes during the past thirty years. (We do not know the date when these lectures were given - Saccas).

We are introduced to the finer forces controlling all life. We meet with the Law of Spirit, which, cooperated with, brings Wealth, - Health, and the satisfactions of the Good Life.

"Health, wealth, freedom and happiness, are our birthright -

we claim all - possess all - distribute all - in our divine almightyness ..... We are the guests of God - we are kept by the love of good - we walk in happiness, prosperity and worship ..... Peace - Peace - Peace - Peace."

The student will gain most who prepares his mind for the reception of this great message.

If possible, be alone as you take up these lessons. If this is not possible, consciously shut out any awareness of the presence of others - of all outside noises or interferences.

Be still.

Forget your likes, dislikes, - even your wishes.

Just - BE STILL.

When quite composed, we will take up the

FIRST VICTORY KEY
or the
"CONSCIOUSNESS OF THE DIVINE UNION"

. 0 .

THE PASS KEY

to the understanding of the inexorable, invariable and never-changing Law of Abundance and Supply is found in the words of Jesus, The Christ, **"For unto everyone that hath** (The Positive Pole of the magnet of life) **- shall be given, - but to him that hath not,** (The Negative Pole of the magnet of life) **shall be taken away even that which he hath."**

THE NEW CIVILIZATION

finds Five Keys of Victory, opening hitherto shut doors, which, when once opened, no man, (other than yourself) can shut.

These Five Keys are:

First: Consciousness of Divine Union.

Second: Consciousness of the Abundance of Universal Supply.

Third: Conscious USING of the Power of Infinite Opulence.

Fourth: Conscious DOMINION over all forces of the Finite World.

Fifth: Complete Realization of our identity with the Life of God here and now.

. . . <u>THE FIRST KEY</u> . . .

The inscription on the Arch of the New Civilization is

GOD IS ALL

We know there is but ONE universal substance. That ONE Universal Substance is in all things great and all things small.

It IS all things.

Everything which IS, is Universal Substance in some form. Substance is composed of atoms. These atoms form localized centers attracting other atoms. These atoms so attracted classify as forms.

. . .

MAN is the highest form of localized atoms. MAN is an attracting center. MAN'S THOUGHTS are the power with which he calls together the atoms from out of formless Universal substance. By the sheer power of THOUGHT he calls together the atoms out of the formless universal substance, lifting them aloft into objective form. It is thus that MAN and his ENVIRONMENT become the expression of his thought world.

Life in all its differentiations is only a "becoming" until the plane of consciousness is reached, then it passes into "being."

Most of humanity at the present point of unfoldment, recognizes only consciousness and self-consciousness. Unconsciousness is the condition of the mineral, the vegetable, the animal, and reaches into the infant life on the human plane.

Self-consciousness is faintly begun in the mineral, when the molecules arrange themselves into geometrical forms in answer to enforced vibration. It is again hinted at in the vegetable kingdom, in the walking trees of Australia, in the sensitive plants, the morning glories, four o'clocks and night-blooming Cereus of our own gardens.

On the human plane it begins in infancy, varying according to the race, country and individual, and reaches its fullest expression in the adolescent period of each life.

Self consciousness is the first knowledge which the soul has of its separate existence. It is the beginning of the pole of being. Consciousness commences at any point in the cycle where the soul makes union, and brings itself back into harmony with the Universal.

When we go into the parks of the City we see examples of unconscious and self-conscious life. On one hand we see the beauty of the trees, the flowers, the shrubs, the water of the lakes, and all the glory of the natural world.

On the other hand the crowd of human beings are living, hoping and walking amid all this unconscious grandeur. These express the same life force. One is the harmony of the unconsciousness, the other is the inharmony of self-consciousness. Within both there rests the germ of a yet higher unfoldment. All of life is on its Godward journey, and out from unconsciousness, through self-consciousness it passes into Divine consciousness where it stands face to face with its own "I AM."

Those who have learned the power of Soul at-one-ment, need no longer compete or strive.

Each day they draw nearer their desires. They have entered that divine atmosphere where achievement is made easy, because accomplished through their own creative power in the field of conscious creation.

The life that drinks from THIS fountain of Immortality becomes the master of every negative condition on earth, - for that life, limitation has ceased, - that life has been set free from the law and has become the Son of God or Good.

In every age men have searched for God. No other search compares with it in interest. In its facinating grip men have ever found themselves searching for that FIRST GREAT CAUSE, whether they consciously willed it or not.

When the eye of man first became aware of the facts and beauties of life surrounding him, when his reason told him that he lived in the midst of an orderly and systematic universe, he began his search for the FIRST GREAT CAUSE.

Different peoples have given this FIRST GREAT CAUSE different names. The Anglo Saxons called it God. All are in agreement that there must be a great Original Source from which everything proceeds. With the early Greek philosophers we believe that "God is One," that God is all there is; that God is the Great Universal Intelligence, manifesting in all things seen and unseen. There is only one thing in existence, - GOD - "As it was in the beginning, is now and ever shall be."

God manifests as consciousness, force and substance - or intelligence, action and form. Form is God consciousness expressed, differentiated, diversified. The formless is God consciousness in form so high that it does not appear as form to human intelligence.

There is but One Life in all and through all, and this One Life manifests in its own way from atom to man, - and on up to higher expressions.

The OLD CIVILIZATION said, "There is no life or intelligence in matter."

The NEW CIVILIZATION says there is nothing in this or any other world but intelligence in some form, and that the material - the things we sense - are but the grosser forms of Divine expression.

All matter is alive with Cosmic intelligence. It is radiantly alive in mineral, vegetable, animal and human life. Every grain of sand, every leaf, every tree, plant, flower, bird or beast stands forth a resplendent point of intelligent expression of Divine Consciousness.

31

From the very rim of matter, to the very center of Cosmic Life, each atom links with every other forming a body of intelligence which links all kingdoms, worlds and dominions into one vast undivided whole.

This is the Truth Spinoza tried to teach to his blinded age. It is the Truth of the glory and greatness and majesty in the world, which is projected from himself. But the world of Spinoza's day, as multitudes today, interpreted God to fit their own unfoldment, and lost the centralized point of consciousness and followed the diversified expressions of intelligence and form.

The New Civilization is calling the race mind back to the center. While it still maintains cosmic consciousness in the atom, linking these with the center, the infinity and diversity becoming one.

The Sun of this planet is the center of the atomic intelligence and through the sun man connects with the centralized currents of Cosmic intelligence, which is in kingdoms, worlds and dominions. We have here an intelligence so high that man is incapable, at his present point of unfoldment, of entirely transmitting it into terms of consciousness, so he calls it <u>light</u> and <u>heat</u>.

The whole universe has become to the man of the New Civilization, simply God consciousness, and he contacts God at every turn of his path. God has only one thing out of which to make the universe and man, and that is Himself, so all that is seen or unseen is God. With this knowledge man reaches out to the atomic mind of his material universe and speaks to God, touches Him, - knowing that "in Him we live and move and have our being."

Then, turning to the center of his own mind he contacts the transcendent lines of communication between him and his source, and he is consciously face to face with his own "Father."

In the New Civilization men worship God face to face. They have immediate and direct inspiration. There is nothing between God and man, - neither priest, king, prophet nor seers. Man has risen to the Christ conscious plane where Christ stood in conscious at-one-ment.

With the new idea of God, we take a new position with regard to all of life. The New Civilization knows but ONE substance, ONE action, and ONE intelligence, the several manifestations or grades of life as different degrees of God consciousness expressing in their own way and plan, so that the "works of God may be fulfilled."

With this fundamental concept established, there is nothing in this world of which men need fear.

With this new idea of God, we become free, whole and perfected individuals. God is love. Man, therefore, is love. As God is justice, so man is justice.

Man lives in a realizing sense of Life's eternal laws. As the days pass he expresses more and more fully the privileges and perfections which come to him in his unity with the divine.

So the Son of Man becomes the Son of God.

He walks each human pathway in his true God consciousness, with God as his constant companion, friend and guide. God is not lost in diversity, or swallowed up in infinity. God is real and tangible, a never changing entity. Man has an abiding sense of the indwelling over-shadowing presence - he is always and ever ONE with his source.

- The End of Lesson One -

NEXT WEEK: "Consciousness of the ABUNDANCE of Universal Supply."

. O . SILENCE . O .

The student is asked to read and reread this Lesson until its text is well understood. Then proceed to a self examination. Do not send your answers in. Preserve them for personal reference. If there is some problem personal to you, which you do not understand, put your questions into simple language and mail it to headquarters. If Dr. Seton is in the City she will answer directly. If not, one of her helpers will answer.

QUESTIONS

1. What is the inscription on the Arch of the New Civilization?
2. Is there more than One Universal Substance?
3. What is the first knowledge the Soul has of its separate existence?
4. What theory does the New Civilization accept concerning life?
5. How does God manifest?
6. What is matter?
7. To what point is the New Civilization calling man?
8. How does the New Civilization worship God?
9. What effect upon us has the new idea of God?
10. What are the Five Keys Releasing the Law of Abundance?

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Private & Confidential

Dear Companions: #114(A)

In this lecture we will study **The Three Principles and the Four Elements.** As we go along you will be introduced to the exact verbiage of Alchemy. *Keep it firmly in mind that you are dealing with spiritual qualities and principles --- otherwise the entire significance of the Instruction will be lost.* The reason for this will be found embodied in the Instruction itself. The exegesis of the Magnum Opus will be developed to a further conclusion, and the nature and characteristics, as well as the activities of the Four Elements and Three Principles of Alchemy, will be given. (You will remember that early in the Works we

already touched this topic.) This instruction requires your closest attention and deepest concentration; for to those who skim lightly over it, it will be meaningless. But to those who seek earnestly and sincerely *to see beneath the surface,* a new Light will be given. "He that hath an ear, let him hear what the Spirit saith. ... To him that overcometh will I give to eat of the Hidden Manna, and will give him a White Stone, and in the Stone a new name written, which no man knoweth saving he that receiveth it." Rev. II-17

In our first lecture (#111A), we observed that although the **Great Work** is not alone a mere chemical operation, it is, nevertheless, a search for the knowledge of the power to transmute baser metals into Gold.

And Gold was defined as "an emblem of perfection upon the terrestrial plane, as the Sun is a symbol of perfection upon the celestial plane."

"To make Gold," said the celebrated Alchemist Raymond Lully, "one must HAVE Gold and Mercury, and to make Silver, one must HAVE Silver and Mercury. I mean by Mercury that mineral spirit so fine and pure that it guilds even the seed of Gold, and silvers that of Silver," meaning by this either electricity or OD, the astral Light.

Referring to the previous instruction, Mercury it will be remembered, is the most important principle in the magical process. There Mercury was defined as the Astral Light, the Principle of Mind, the Spiritual Quintessence of all things. Alchemically we are instructed in the transmutative process to prepare our Mercury by the aid of Salt and Sulphur. Salt being Will and Wisdom, and Sulphur being the Principle of Love, the Invisible Fire, we find then that our process consists in the utilization of the Astral Light, the tremendous power of the Spiritual Quintessence of all things, with strength of Will, Wisdom to apply, actuated by the Principle of Love, energised by the Invisible Fire.

In modern renditions of ancient truths, we are taught to seek and find God or Good in all things; that God is Good, all things are in God, therefore all things must be Good. This is a confused expression of an Alchemical Principle that "there is Light in Gold, Gold in Light, and Light in All things." Therefore, the Hermetic Process is essentially magical and of the highest order since it has to do directly with the essence of the Absolute itself.

In the old Dispensation, by paradox, the Ancients used to worship and adore the Sun under the symbol of a Black Stone, named Elagabalus, or Heliogabalus. In the new Dispensation we are told by John the Seer, in Revelation, that to those who overcome, will be given a White Stone. (Rev. 2:17).

This is the **Philosophical Stone** sought by the Alchemists since the passing of the ancient dynasties and the renaissance of the Hidden Wisdom Religion of Hermeticism in modern Alchemy.

This Philosophical Stone is the **TRUE** Salt of the Philosophers, and forms one-third of the composition of Azoth, the Universal Creative Principle of Life. It was represented under the symbol of a CUBICAL STONE.

The Philosophical Stone, therefore, as one-third of the Creative Principle of Life, is the basis of Absolutism, the science of supreme and unalterable Reason. This Supreme Reason is the touchstone of Truth. Albert Pike, the Masonic Sage, has well said: "A man who is the slave of prejudice will never become a King of Nature and a Master of Transmutations."

How shall we attain this Supreme Reason? From the Smaragdine Tablet we learn that we must "Separate the subtile from the fixed, with great care and extreme caution (attention)." In other words we should separate carefully but certainly, and with extreme caution, attention or concentration, our certainties from our beliefs, and it has been very finely stated that "Science rests on Reason and Experience *and Faith rests on Reason and Sentiment.*"

Let us consider some of the known properties of the Philosophical Stone.

1st. Its stability is derived from the Sun and Moon, or Gold and Silver. The sun is the symbol to man, of Truth, because it is to him the Source of Light. The Stone itself, especially the Rough Ashlar of Masonry, is the symbol of Stability. Thus, our medieval Brethren taught that the Philosophical Stone was the first necessity in the production of Philosophical Gold, meaning thereby, the transmutation of the vital powers of man, six in number, figured or symbolized by the six alchemical metals, into Sun; in other words into Truth and Light. This was called the **first operation.**

Whoever is able to accomplish the philosophical, spiritual and living Gold can by application of the analogies of Nature, discover also the natural and palpable Gold.

Whoever discovers the Philosophical Stone will also find the Absolute, the immutable; that which is without error; is Fixed, not Volatile, is the Necessity of Being; in which all Being IS; is Reason and Truth; IS ALL THAT IS.

This is the real **Magnum Opus**, to find the Absolute in the Infinite; in the Indefinite, and in the Finite. This is the work called by Hermes, - the "Work of the Sun."

THE HERMETIC SECRET IN ITS ENTIRETY IS THE DISCOVERY OF THE IMMUTABLE AND UNALTERABLE BASE OF RELIGIOUS FAITH: OF PHILOSOPHICAL TRUTH, AND OF METALLIC TRANSMUTATION.

2nd. Our Stone must express Unity in Diversity. Thus it may be decomposed by Analysis, and re-composed by Synthesis. In **Analysis** it is

a **Powder; the powder of Projection.** In **Synthesis** it is a **Stone.**

3rd. It must not be exposed to the knowledge of the curious or the profane, nor to the atmosphere. It must be kept under lock and key in strictest privacy at all times, the medieval Brethren insisting often that it be preserved in a leaden box.

4th. The work of the Philosophical Stone consists entirely in projection; the motif is Attraction, the Law of the Magnet, as given by Paracelsus, and the signal and single operation of importance is sublimation, which, according to Geber, is described as the elevation of dry matter by means of FIRE, with adhesion to its proper vessel.

Sublimation, alchemically speaking, means the rising of a lower state into a higher: thus vices may become sublimated into virtues. Take the example of lightning:

"Lightning, at first only a dry and earthly exhalation, united to the moist vapor, by self-exhalation, takes on a fiery nature, acts on the humidity inherent in it, which it attracts to itself and transmutes in its nature; after which it precipitates itself rapidly towards the earth, whither it is attracted by a fixed nature like unto its own."

Alchemically this again defines Azoth. Put in alchemical verbiage it would read, MERCURY fecundated by SULPHUR becomes the Master and Regenerator of the SALT, and is the Azoth, the Universal Magnetic Force, the Astral Light of Life, fecundated by the Mental force, the Intellectual Energy.

Now in the light of previous definitions of both terms, note the following further definition: SALT IS ABSOLUTE MATTER. All matter is the precipitation or manifestation of Absolute Will and Wisdom. All matter is Salt. Therefore Salt is Absolute Matter. And all Salt or Matter may be transmuted into pure Gold by the assistance of Sulphur and Mercury, through the necessary operation.

The length of time required depends upon the operator.

There are in Nature two essential laws, which by opposition maintain equilibrium. These are **FIXEDNESS** and **MOVEMENT.**

Alchemists denote as FIXED everything ponderable and the nature of which tends to repose and immobility.

They denote as VOLATILE everything that obeys readily the laws of movement.

Thus, in the process of forming our Stone, we must form it first by analysis, which is **the volatilization of the fixed,** and then by synthesis, which is **the fixation of the volatile.**

This is accomplished by applying the Sulphurated Mercury to the Fixed, or Salt, the sulphurated Mercury or light of Life being directed, energised and made almost omnipotent by the power of Sovereign Will.

Thus, even the vilest Matter, or the vilest Character may be changed into pure Gold, for each contains the original Salt Principle symbolized by the Cubic Stone.

To extract from Matter the PURE Salt that may be contained therein is a more difficult process. Our Stone being a Saline Stone, this is accomplished by the action of OD Force or Universal Light (astral). Dissolved by this Force and analyzed, it is known as the UNIVERSAL SUBLIMATE, AND WHEN CONSIDERING THIS STATEMENT, REMEMBER THE DEFINITION GIVEN HEREIN OF SUBLIMATION.

Pure Salt found by Synthesis is what was termed by the ancients the Panacea.

In the secret knowledge of the combination and transmutation of substances it is stated that "All matter and all material substances are composed of combinations of Three Several Substances, extracted from the Four Elements, which Three Substances in combination are SALT, SULPHUR, and MERCURY.

Salt produces SOLIDITY.

Sulphur produces SOFTNESS.

Mercury produces Spiritual, Vaporous particles, or SPIRITUALITY.

"These thee compound substances work potently together; and therein consists the true process for the transmutation of metals."

God Creates, Nature produces, Art multiplies. God created Chaos and out of it brought Order. Nature produces Forms. Nature and Art multiply and perfect those forms. Nature and art are symbolized alchemically by two figures surmounted by a cross, signifying the marriage of the White Woman with the Red Servitor from which marriage will come a MOST POTENT KING. This last forms an excellent subject for meditation for every student of the Hermetic Tradition.

Chaos is Universal Matter, formless, but containing potentialities of all form. Form is the supernal Light enclosed in the seeds of species, its home being in universal spirit.

It must not be assumed for one moment that the nomenclature of Hermeticism is meaningless. The terms employed are, as stated in the first lecture in this series (#111A), for the purpose of misleading those who are not by right entitled to receive them. ***And in this class,*** *they will be meaningless to those who seek to interpret them literally, and in any other manner than the spiritual.*

31

Therefore, in continuation of the preceding paragraph on Chaos we are instructed by the Masters of the Art, that to work on Universal Matter we must use the Internal and External Fire. Hermetically, the Four Elements will result, namely, Fire, Air, Water and Earth; the Principia Principorum and Immediata.

These Four Elements have Four Qualities; -- the Warm and Dry, and the Cold and Moist. We have come into contact with these qualities in our readings of the Divine Pymander. They apply as follows:

To the Fire. . . . . Warm and Dry
To the Air . . . . . Moist and Warm
To the Water . . . . . Cold and Moist
To the Earth . . . . . Dry and Cold

From these we see that Fire connects with Earth all the Elements, as stated by Hermes, in Circles.

From the compounding of these Four Elements and their Four Qualities result the Three Principles or Substances, Mercury, Sulphur and Salt -- Philosophically.

"From these three Principles result the Four Elements duplicated, or the Grand Elements -- Mercury, Sulphur, Salt, and GLASS."

Two of these Elements are Volatile -- Mercury; (Water); Sulphur, (Oil). For all substances liquid in their nature avoid Fire which takes the one (water) and burns the other (oil).

The other two are dry and solid, to wit -- Salt, wherein Fire is contained, and the Pure Earth, which is the Glass, on both of which the Fire has no other action than to melt and refine them, unless one makes use of the liquid alkali; for, just as each element consists of two qualities, so these great duplicated Elements partake, each of two of the simple Elements, or, more properly speaking, of all the Four, according to the greater or less degree of each, -- the Mercury partaking more of the Water, to which it is assigned; the Oil or Sulphur, more of the Air; the Salt, of the Fire, and the Glass of the Earth; which is found pure and clear, in the center of all the elementary composites, and is the last to disengage itself from the others.

These Four Elements and Three Principles reside in all the Compounds, Animal, Vegetable, and Mineral, but more potently in some, than in others.

Fire gives them Movement; Air, Sensation; Water, Nutriment; and Earth, Substance. * * * * * * * * * * * * * * *

(All of this may seem rather recondite at the moment but will clarify soon... Principal.)

- - - - - - - - - - - - - - -

SELF-EXAMINING QUESTIONS

1. In what does the process of preparing "our Mercury" consist?
2. What is the Philosophical Stone?
3. What is the complete or real Magnum Opus?
4. What may be given as the "entirety" of the Hermetic Secret?
5. What are the "Grand Elements"?
6. What does Fire give? Air? Water? Earth?

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#115

EDITOR'S NOTE

Dear Fellow Student:

We have now in our hands the Second Victory Key Releasing the Law of Abundance and Supply.

We are conscious of the Divine Union.

Our next Key is the Consciousness of the Abundance of the Universal Supply.

. . .

Let us again, BE STILL.

When quite composed we will take up and examine

THE SECOND VICTORY KEY

or the

"CONSCIOUSNESS OF THE UNIVERSAL SUPPLY"

. o .

"Where God is, there is no need".

As we make conscious and continuous contact with the universal energy it manifests for us all along the way of life's expression.

When we touch the universal energy, the work is done. We lift formless universal substance aloft in our life in any form in which we may desire to express it. We can demand that it shall be health, wealth or any other attribute of our environment.

Opulence is the natural physical expression of life. Everything in nature bears witness to this self-evident Truth.

There is nothing in the natural life, of which we can conceive, that does not overwhelm us with its profusion. The billions upon billions of blades of grass, - the seeds, the trees, the shrubs, the flowers, the weeds, - everything is prodigal to the very last degree.

There are millions of seeds and eggs scattered every day, - to ONE that is employed in the scheme of production.

ABUNDANCE - OPULENCE - is the natural law of the infinite Life. Man alone recognizes economy, and man alone is conscious and capable of personal creation.

Reason as we will, we are brought back to see that because of this same personal power, man has made his own laws, and in so doing has departed from universal opulence.

There are three laws under which humanity works.

One of these laws is the law under which Supply is always unequal to the demand.

Another of these laws is the Law of Equality between Supply and Demand.

The third is the Law of Over Supply, to the Demand. THIS is the Law of Abundance and the natural Law of Universal Life.

. . .

We all know multitudes of lives working under the first law. It finds expression in **ignorance** and **under-development.** Such often never have enough of material things for their actual needs. They seem shut away from supply. They seem never to learn the truth of Attainment. They seem never to understand, or to make the proper effort to bring themselves into union with the natural Law of Universal Life.

"The poor ye have with ye always", seems to be the mosaic of life. As soon as one is lifted above the plane of want, there are dozens ready to slip into his place. They pass on as they become fit and make way for the evolving mass beneath them.

Then come those who are living just within the Law of Supply for limited demands. They learn to have exactly enough to get on with, but they see a limit of what they consider necessary. They pinch down in their money spending. They are afraid of their desires. They never learn to look a big want in the face, feeling they dare ask for it with the expectation of receiving.

You hear them saying, "I know I shall never want. I shall always have what I really need." But they deceive themselves. The truth is, they are hourly living with wants they dare not name, and much less dare to boldly declare for.

Life for such is a long, long trail of economy, and trimming down to fit what they believe to be their supply.

This is NOT real life.

This is NOT the Law of Abundance.

. . .

ABUNDANCE is the everlasting birthright of every child of Life.

We no longer make the mistake that Abundance means the same to everyone. Give a beggar of pennies ten dollars and he is affluent. To

you it may be a pittance.

ABUNDANCE rings true to its name ONLY when it gives us what we need and want and some LEFT OVER.

It is a waste of time to talk of spiritual unfoldment to one who cannot pay his rent. It is a waste of time to tell him to "Seek first the kingdom of God" and all good things will be added. The essential fact IS true ... but it is only words and idle talk *until he understands the Law of his own POWER of Attraction and is taught how to open his Soul to a real union with the Law of Universal Life.*

It is entirely senseless to tell anybody about our own spiritual unfoldment, and our sense of Divine Union, and then go among our friends borrowing money with which to pay our actual living expenses.

"Where God is - there is NO NEED".

. . .

Poverty is not a companion to true Spiritual Union. It is a sign-board declaring separation, personally and intellectually, from the Law of Universal Life and Supply.

This sign board tells all who read that that life has not yet made union with the Divine Attraction.

AT THE CROSSROADS

Whether you are eight or eighty -- irrespective of your environment -- you may change the operation of these negative laws.

Get this -

THERE IS NO LAW BUT THE ONE WE MAKE THAT HOLDS US RELATED TO POVERTY AND LACK.

No matter where you are - when you awake to this truth, you then and there begin building new causes, the effects of which will connect you with the condition you desire.

Have you lost money?

Are you loaded down with debts?

Have you met with what the world calls failure?

Are you, with it all, getting on in years?

Recall this: There is NO LOSS in the Universe of God.

There is no lack in the Kingdom of God.

That which manifests loss and lack on the physical plane is there only because of your mistaken efforts.

Our job is to stand firm in the knowledge that the I AM within us wants us to have whatever we want and will help us to get it.

Then, sensing the Truth of Divine Abundance, take your desires into our Soul and walk each day in the knowledge they WILL BE REALIZED.

. . .

Begin right where you are to build new conditions. Place them in the cosmic energy. SEE the perfected picture of the new conditions fully realized. That is what imagination is for. Finish this picture in your mind to the very last detail. Water these thoughts with your constant conviction: Then Opulence and Abundance will slowly begin to manifest for you. And this new Opulence and Abundance will be yours forevermeore unless you again separate yourself from it in your own ignorance.

There is no use in giving up and laying down in despair. There is no sense in accepting the law of undersupply, when our birthright calls for the Law of Abundance.

Time has no meaning but to the human mind. If we do not know how to build it into conscious union with the Law of Universal Life all in a day, then take the needed time to do it. Don't hurry. Don't blame the law because others have plenty and we have nothing.

There is never anything wrong with the Law of Supply. There may be much that is wrong with our application of the law in our lives.

. . .

We all live under the same laws.

The starving -- and the bloated aristoctats with folly and millions -- all live together under their own law.

There is no difference in the universal supply. It is for all. THE LAW IS NO RESPECTER OF PERSONS.

We can all break into the field of Universal Abundance the moment we understand it, and our lives and circumstances will react to this divine union.

"All that I have is thine", saith the Father.

Satisfy yourself as to the truth of infinite abundance and the fact of universal supply.

Shut out all the old thoughts which relate you to the world of lack. Begin your new building in the direction of the Law of Abundance. Connect yourself with the Divine Opulence. Put your faith into works in your everyday business life. Wherever you are, whatever you are doing, **BELIEVE**, and the thing you think will come unto you.

THEN - whether you are under the first or the second law of demand and supply, we may pass in one conscious leap from all limitations and stand free in Divine Abundance!

NOW - let us turn to the Silence - that we may listen ... to the voice ... ever ready to direct ... out of all chaos and limitation ... into the open spaces of Divine Opulence.

. O .

SO IS IT.

. O .

(End of Lesson Two)

(NEXT WEEK: "Conscious Using of the Power of Infinite Opulence.")

COMMENT TO STUDENT

The Student is asked to read and reread this Lesson until its text is well understood. Then proceed to self examination. Do not send your answers in. Preserve them for personal reference. If there is some problem personal to you, which you do not understand, put your questions into simple language and mail it to headquarters. If Dr. Seton is in the city, she will answer directly; if not one of her helpers will answer.

QUESTIONS

1. Can we make conscious contact with universal energy without corresponding expression in life?

2. Where may we find the law of profuse supply expressed? Illustrate.

3. Who, alone, recognizes "economy"?

4. Under what three laws does humanity work?

5. Do you know persons illustrating the operation of these laws? Decribe.

6. Do the "poor" always have to remain "poor".

7. What is the birthright of every child of life?

8. If you could not pay your rent are you a subject for spiritual unfoldment? In other words - are poverty and the truly spiritual ever companions?

9. What law has held us in poverty and lack?

10. Is there anything wrong with the Law of Supply?

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MARTINIST HISTORY *

INTRODUCTION

We shall now start with the History of Martinism and of the Martinist Order. We make this distinction because Martinism as a great spiritual movement is much older than any organization of that name. The early organizations connected with Martinism had other names and we must emphasize that neither Martinez Pasquales nor Louis-Claude de Saint-Martin intended to create Orders called after them.

We should be sufficiently conversant by now with the difference existing between the system of Martinez and the philosophy of Saint-Martin not to confuse them anymore. We shall therefore revert for the purpose of this study to the use of the word ***Martinism*** to designate the whole movement, leaving the members to make the necessary distinction in their own mind.

Martinism began with Martinez Pasquales and with his Order of Elus Cohen or Elect Priesthood. It evolved in different directions to come down to us in a modernized form that owes much to Papus and his associates. We shall follow the historic evolution of each branch of the movement and we shall also study the question of the doctrinal and initiatic origins of Martinism. All this should be of great interest to everyone but especially to those of us who are members of the Martinist Order, who are the links in the Initiatic Chain which ensures the transmission of the Light.

MARTINES PASQUALEZ AND THE ELUS COHEN

We may say that no Masonic movement has exerted more influence in 18th century France than that initiated by Martinez Pasquales which became loosely known as Martinism. We saw earlier that Martinez' full name was Jacques de Livron Joachim de la Tour de la Case Martines de Pasqually, and that he was born in Grenoble, France, presumably in 1727. His father was born in Alicante, Spain, and held a Masonic patent delivered by Charles Stuart, "King of Scotland, Ireland and England", dated 20th May 1738 and granting him as Deputy Grand Master the power to erect Temples to the Glory of the Grand Architect. This patent and the powers it confered were transmissible at death to his son, "the powerful Master Jochim Don Martinez Pasqualis aged 28". We see therefore that at 28, Martinez was a Master Mason.

Martinez spent all his life working at the creation of a great spiritualist movement within the ranks of Freemasonry. When he eventually organized this movement as an Order, not strictly speaking masonic but composed exclusively of Masons, he gave it the name of

"Ordre des Chevaliers Macons Elus-Cohen de l'Univers"
(Order of Knights Mason, Elect Priests of the Universe)

(*KINDLY NOTE THIS IS THE AUTHENTIC AND OFFICIAL HISTORY)

Martinez' spiritual mission began probably around 1758 but there is no doubt that prior to that period, he had worked actively at the promotion of the Freemasonic Order as such. This was the time when the so-called High Degrees were being introduced into Freemasonry, to complement the three basic degress of Symbolic or Blue Lodge Masonry: Apprentice -- Fellow-Craft -- and Master Mason.

The introduction of further degrees (the "High Degrees") was often resented and disapproved of by the Masonic Authorities controlling the Symbolic Degrees. Martinez himself was not actively engaged in creating **Masonic grades** as such ... but worked at forming a kind of "side" organization which would have a more spiritual character than Freemasonry itself. To this organization however, he would only admit Master Masons who had taken the additional degree of "Elect". *(Although this seems to be the general position in the early days, in the book Martinist Tradition Vol. 1, among the letters of correspondence given, there is one dated October 12, 1773 which speaks of special instructions for the reception of women into the Order).*

We said that before setting up the Order of Elus-Cohen, Martinez had worked in the vineyards of Freemasonry. Thus, in 1754, he had founded in Montpellier the masonic chapter "Les Juges Ecossais" (The Scottish Judges).

Between 1755 and 1760, we find Martinez travelling extensively through France, recruiting followers for his own system. In 1760, he is in Toulouse where he is received in the United Lodges of St. John. (Loges de St. Jean Réunies). Later the same year, he is received in Loge "Josué" (Joshuah) of Foix where he initiates several Masons and forms a chapter called "Le Temple Cohen".

In 1761, Martinez is in Bordeaux where, on the strength of his Stuart Patent and with the recommendation of the Comte de Maillial d'Alzac, of the Marquis de Lescourt and of the brothers d'Auberton, he is received in Lodge "La Française".

It is here that he opens his "Particular Temple" under the name of "La Perfection Elue Ecossaise". The founder-members are: Comte M. D'Alzac, Marquis de Lescourt, the two brothers d'Auberton, de Oasen, de Bobié, Jules Tafar (ex Major Grenadiers Guards), Morrie and Lecombard. On May 26th 1763, Martinez forwards his Stuart Patent to the Grand Lodge of France and informs them that he has "erected in Bordeaux, to the Glory of the Grand Architect, a Temple housing 5 Degrees of Perfection of which I am the Trustee under the Constitution of Charles Stuart, King of Scotland, England and Ireland, Grand Master of all Lodges spread over the face of the Earth". The name of this lodge is then changed to "La Française Elue Ecossaise".

On February 1st, 1765, the Grand Lodge of France approves and charters this Lodge.

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31

#117 EDITOR"S NOTE

Dear Fellow Student:

We now come into possession of the THIRD VICTORY KEY releasing the law of Abundance and Supply.

We have established our consciousness of the Divine Union.

We are conscious of the ABUNDANCE of the Divine Supply.

We are ready to USE the Third Victory Key enabling us to consciously avail ourselves of this Power and supply of the Infinite Opulence.

. . . . . .

Listen! It is Dr. Seton speaking.

"Where do we go when we go into the Silence?

"We go into the transcendental part of our consciousness.

"There is a place within each one of us ... where ... our localized spiritual consciousness LINKS us with the Universal Consciousness.

"THAT is our SOURCE.

"THAT is the 'Secret Place of the Most High.'

"THAT is the indwelling Presence of the Spirit of God within us.

"THAT is the CHRIST in us - 'Our hope of glory.'

. . . . .

"Close your eyes ... have the sense of a great stillness ... and a White Light ... If you can see a Great White Light, dissolve yourself into it.

"HERE is a plane of consciousness higher than thinking. Here is something the physical life cannot give ... the Divine Exaltation!

. . . . .

"Be still.

"Breathe deeply.

"AFFIRM that the DIVINE SUPPLY is yours to use - **NOW.**"

. . . . .

31

We now take up

THE THIRD VICTORY KEY

or the

"CONSCIOUS USE OF THE POWER OF INFINITE OPULENCE"

How am I to gain the consciousness of anything? This is the first question of the growing soul as it seeks to use the Power of Infinite Opulence. *It all depends upon your position towards the things you do not recognize through the senses.*

We first accept as fact our consciousness. Next, we accept as fact our power of mental application. This application may be forced at first, but very presently it becomes natural and constant.

We can get what we want and keep what we want in life only by becoming conscious of and living consciously the Abundance which we seek. Any other kind of possession is not real. We may secure something today and lose it tomorrow. After we have attained conscious living, things no longer "happen" for us. They ARE, and they continue to be, because we will that they should be. We do not attain consciousness by spasmodic application. We do not allow our minds to accept or think negative conditions, even for a moment.

We think, believe and LIVE just WHAT we desire, until through this thought activity we BECOME the thing itself.

When we desire Wealth, Health, Peace, Love * ANYTHING * everything * we must **think of these things.** When we lack the goods of life and want supply and abundance, we keep every thought of our minds upon Supply and Abundance and the possibility of possessing it.

We must fill ourselves with Abundant Thoughts and hold ourselves to those thoughts until they permeate our whole being and are felt even in our environment.

Go back again and again to the fullness of life we discussed in our last lesson. Become conscious of the ABUNDANCE of Infinite Supply and its availability to your USE - **NOW.**

Over and over again you will say, "All that my Father hath is mine." No matter how evident the lack may be to mortal eye, refuse to recognize it <u>inwardly</u>. We thus train our thoughts to abide in the fullness of Universal Opulence.

Of this be sure: There is no condition of lack that long can continue when the consciousness of the richness and fullness of the omnipresent Life enfolds us.

There is always a case to study when life becomes a drudgery or a burden, and its manifestation is disease and poverty. It is a signal of a soul astray from conscious living.

Power, plenty, a calm serene life, and the true inheritance and possesion of the soul that has come in touch with this consciousness. It HAS Abundance, for it has passed into the Infinity of Abundance.

"Out of the deeps of ultimate being proceeds the achieving life. The energy behind all evolution, the progressive consciousness, is GOD or GOOD. It touches the tiniest atom and makes it psychic. It breathes upon the air and sets it in rhythmic motion. It draws force to force. It gives birth to activity. It moves upon the formless and LIFTS IT ALOFT INTO FORM.

"All change, all growth, is primarily due to this quickening. Beginning with the very lowest form upward through every phase of activity which the universe knows, all things exist in order and degree, due to this action of divinity upon the individual life of man."

Tomorrow, today, - **even this very moment,** may be the dawn of our real consciousness. When we train our minds, day after day, to fill our vital centers with the fullness of "life abundant," and then harmonize our daily thinking and existence, so that we are poised in a beautiful creative thought vibration, we will soon become the perfect expression of the Abundance and Supply we are seeking. We will soon live, move and have our being in that great thought world of peace, power, plenty, Abundance and Supply. The spoken word will clothe itself in living manifestation, not only for ourselves, but for all toward whom we direct it.

When we have reached this plane of perpetual illumination, we not only heal our own lack but we can speak the word of power, healing and plenty to others.

We will be blind, deaf and dumb to the absence of ample supply and abundance. At the sound of our voice "life might come gladly back along the veins of our dead (environment) or death stand still and wait an hour upon our will."

Do we want money?

Hold fast to the thought of abundant supply of wealth, until every atom of our being is made over into the image and likeness of the God we worship.

We must not divide our forces. If we charge our atoms with thoughts of money today and poverty tomorrow, both will manifest in the degree we have vitalized them.

Let us look with the all-seeing eyes of our soul upon the boundless ocean of Infinite Supply, THEN, with faith and courage, cast ourselves upon it, letting the fullness of ABSOLUTE ABUNDANCE permeate every atom of our being.

NOW, as we drink from this immortal fountain which our souls know, and to which our lives bear witness, we may turn to the earth life

about us and the "lack" with which we are hampered and see it slowly dissolve before us.

"Barren walls will stretch away into stately halls," and we will live henceforth in a world where everything will clothe itself in the forms of Abundance and Supply.

This does not mean that we can sit down without effort and have Abundance poured over us.

It does not mean this at all.

It does mean that from our own point of contact with supply, we open our lines of transference, and whatever our work may be, it brings us the results we desire.

. . . . .

No matter how barren our lives may appear today, they may be made glorious tomorrow. The very fullness of existence encompasses us. We have but one single need, - and that is to know how to reach out and grasp it. This is the purpose of these instructions.

Our point of contact with the Universal Substance is our immortal birthright. Nothing and no one can take it from us. Wealth, Power, Happiness, Love, Everything the human heart can hope for, is held for our keeping. To know this is to have grasped the secret of securing it.

. . . . .

Dear Student, KNOW this great truth beyond all doubting. Know it with every breath you breathe, - Not alone in the things great in your life, but in the little things will be found this Infinite Substance. We call out, and from the Absolute we get expression in form. Utterly rest in this knowledge, and to you will come Peace, Power and Plenty.

Union first, - then REALIZATION.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with ehom is no variableness, neither shadow of turning."

. . . . .

SO IT IS

. . . . .

(The end of Lesson Three)

NEXT WEEK: "Consciousness of the Abundance of Universal Supply."

SILENCE

31

(Dr. Seton speaking:)

"Let us again go into the Silence.

"Be still.

"Here in the Silence the Great Universal Forces flow through us as the current flows in the electric wire. Here we step down Infinite Power to our different levels of consciousness.

"Do not think of anything.

"There is no 'you' just now.

"There is nothing at all but God - or Universal Light ... Light ... Light.

"Have a sense of Great Stillness.

"Take long easy breaths, as if you were a child asleep.

"Breathe through your nostrils.

"Be still!

"Breathe!

"Infinite Peace!

"So be it.

. . . . O . . . .

(Comment to student)

The Student is asked to read and reread this Lesson until its text is well understood. Then proceed to a self examination. Do not send your answers in. Preserve them for personal reference. If there is some problem personal to you, which you do not understand, put your questions into simple language and mail it to Headquarters. If Dr. Seton is in the City she will answer directly. If not, one of her helpers will answer.

QUESTIONS

1 How are we to gain essential consciousness?
2 What must we do to gain Wealth and Abundance?
3 What is the meaning of a life of drudgery?
4 What energy is behind all evolution?
5 When do we stand on the threshold of a new lifetime?
6 What may our spoken word someday do?

31

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MARTINIST HISTORY

Martinez Pasquales and the Elus Cohen - continued

We followed last week the masonic activities of Martinez in the furtherance of his plan to create a spiritual Order: The Elus Cohen. We followed him in Bordeaux where he founded his "Temple Particulier" under the name of "La Perfection Elue Ecossaise", name altered later to "La Française Elue Ecossaise". This Lodge is recognized by the Grand Lodge of France on February 1st 1765.

In 1765, Martinez leaves for Paris where he stays with the Augustinian Friars, on the "Quai de la Seine". He meets there the Bros. Bacon de la Chevalerie, de Lusignan, de Loos, de Grainville, J. B. Willermoz, Fauger d'Ignéacourt, etc. to whom he delivers his first instructions. He founds with them on March 21st 1767 (Spring Equinox), the Sovereign Tribunal of the Elus Cohen with Bacon de la Chevalerie as his Deputy.

By 1770, the Rite of Elus Cohen has Temples in numerous cities: Bordeaux, Montpellier, Avignon, Foix, Libourne, La Rochelle, Versailles, Paris and Metz. A Temple is opened in Lyons and thanks to the enthusiasm of Jean Baptiste Willermoz, this town will become for many years the spiritual capital of the Order.

Meanwhile, in Bordeaux, in March 1766, Lodge "La Française Elue Ecossaise" closes down. We note that Martinez's secretary up to that date was Father Bullet, padre to the Regiment of Foix, who bore the title of S. I..

In May 1772, Martinez sails for San Domingo on the "Duc de Duras" after having applied for a certificate of catholicism. He undertakes this journey in order to take up a legacy. On Tuesday September 20th 1774, Martinez dies in Port-au-Prince, Haiti. He leaves a son then at the Lescar College, near Pau. This son will disappear during the French Revolution, 20 years later. He was baptised on June 24, 1768.

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According to which set of documents one studies, the Order of Elus Cohen seems to have nine, ten or eleven degrees. This has caused some confusion. We think that like in other Orders, a certain amount of development occured in the course of the existence of the Order and that the degrees were modified, with certain additions authorised by Martinez, as his members progressed, between the early days and a latter period. We give here the more reliable constitution. The Order was divided into three main classes followed by a Secret Grade.

THE FIRST CLASS contained the normal 3 degrees of Saint John or Symbolic Masonry: i.e. the Craft degrees of Freemasonry: 1. Apprentice, 2. Fellow Craft, 3. Master. This class of normal masonry was separated from the following class by a complementary degree, that of 4. : Grand Elect or Particular Master.

THE SECOND CLASS contained the Porch Degrees, three in number: Cohen-Apprentice, Fellow- Cohen and Master-Cohen.

THE THIRD CLASS contained the Temple Degrees, also three in number: a) Grand-Master Elect Cohen; b) Grand-Architect or Chevalier d'Orient (Knight of the East); c) Commandeur d'Orient (Commander of the East) or Grand Elu de Zorobabel.

THE SECRET GRADE or Order contained the degree of Réau-Croix. **(This should NEVER be confused with Rose+Croix!)** We see therefore that there are altogether 11 degrees but that if we consider the 3 symbolic degrees of Craft Masonry and the qualifying degree of Grand Elect as belonging to the Outer Order, the Order of Elus-Cohen itself contains 7 degrees. This we feel is in line with Tradition.

References in correspondence between Saint-Martin, then secretary to Martinez, and Willermoz, Chief of the Elus-Cohen of Lyons, to the degree of "G.R." has led some scholars to believe that, above the "known" secret grade of Réau-Croix, there was an "unknown" secret grade of "Grand-Réau" which may never have been conferred. No further information on this point has ever been found.

(To be continued in Liber 32)

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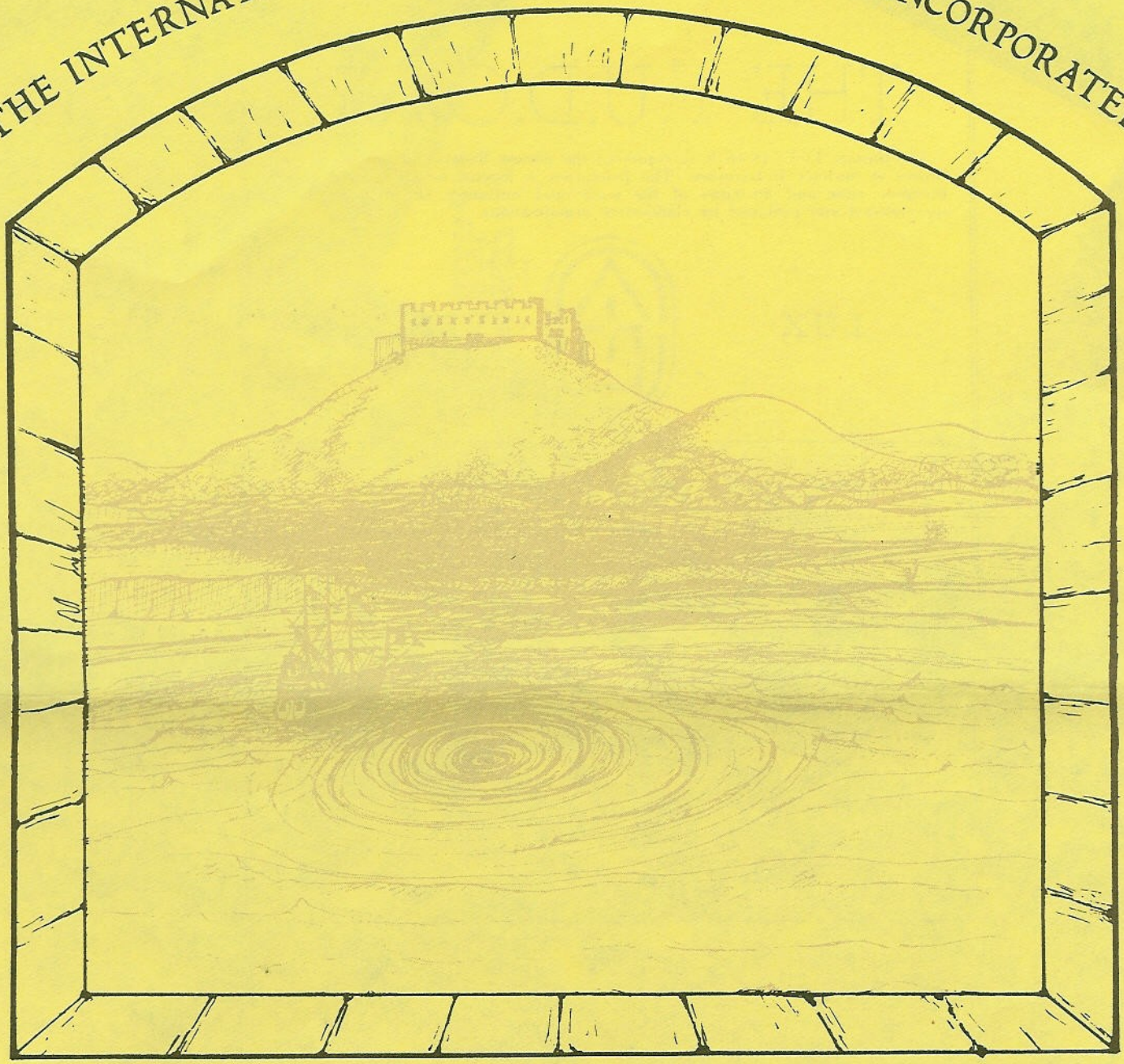
THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

LIBER 32

GRADE: *COMPANION*

Private & Confidential

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

THE F.U.D.O.S.I.

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LUX VERITAS

VOL. I. NO. 1 NOVEMBER, 1946

FUDOSI World Conclave 2
Minutes of the Conclave 5
Sar Hieronymus' Opening Address 6
The Eternal Symbol 8
The Technique of Clairvoyance 11
The Mania of Prognostication 12
Introduction to Cosmosophy 14
Un Cónclave Mundial de F.U.D.O.S.I. 15
Minuta de la Convención 17
Un Conclave Mondial de la F.U.D.O.S 18
Comptes-rendues de la Convention 20

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L I B E R 32

119

Dear Companions:

This is the second of the two Libers we said we would field before taking up the first of Louis-Claude de Saint-Martin's series of 10 Lectures which he gave to the members of the Elus-Cohen at the Lyons Lodge.

We begin by presenting #4 in the series 'Five Victory Keys' by Julia Seton, M.D.:

THE FOURTH VICTORY KEY
Releasing the Law of Abundance and Supply

"CONSCIOUS DOMINION OVER ALL FORCES OF THE FINITE WORLD"

. . . . .

Again, let us be STILL.

Listen to Dr. Seton speaking!

"There are no errors in the Great Spiritual Plan ..... The Tabernacle of God ..... Good ..... is with men, - The Kingdom of Life ..... Love and God are one, - we are anchored in this consciousness.

"The Universal Spirit wants us to have whatever we want and will help us to get it. We are always ONE with Divine consent. There are no obstuctions in Spirit. No one gives to us but ourselves. We are judged by the Law of our own being.

"It shall be unto us even as we think. We are the divine Thinker of our own thoughts.

We think the perfect thoughts. We see the perfect vision. We speak the perfect language. We know only the ALL GOOD.

"Be still.

SILENCE

When an individual doubts the power to attract Substance and Supply, his atoms take on the form of lack. He manifests lack.

If his mind is capable of taking up the thoughts of Abundance and Supply, his will power projects these things through his being, then his atoms begin to arrange themselves accordingly. This is the method of controlling conditions. This is the way we proceed when we want to change conditions, by which an interior correlation of forces may be made to manifest corresponding conditions.

. . . . .

Our THOUGHTS are our creators.

They create exactly what we direct them to create. When these thoughts of ours have finished their creation, it is not their fault, if WE do not like our production.

When once we get this truth into our consciousness, we will train our minds to hold only such thoughts as will build for us the things we desire.

We are all mental statements of our conditions. Whatever we have or do not have is a true picture of just what we believed we could obtain.

No one limits us but ourselves. This is the LAW and there is no appeal from it. When we wonder why we do not have what we want, and why our desires are never realized, let us remember this.

The answer to all "lack" is perfectly plain. We do not believe we can manifest our desires. We are halting in our beliefs and demands. There is not one thing of which we can think that does not overwhelm us with its profusion. Yet we stand destitute. We want for clothes, shoes, hats, books, food, houses, land, stocks, bonds, money, love, everything, - yet there is just NO END to the supply. The Law of Abundance and Supply is so simple that it seems everyone must know it, and that NO life should go destitute in this world of overflowing plenty.

GOD (the Law) is no respecter of persons. All are equal under the law. If we have lack while another has plenty, there must be something wrong with us and not with the philosophy of Supply. Even God is powerless to help us unless we know how to help ourselves.

The whole secret of "lack" lies within ourselves. Have we become hopeless and helpless? It is because in our ignorance we have charged our atoms with thoughts of limitation. We have taught them to recognize and build for poverty. We have deliberately detached our lives from the fullness of "being."

. . . . .

Every thought, -spoken or written - makes its impression upon the atoms. These thoughts of ours run like water in a channel. Each channel carries the same stream, so, if we think Abundance and Supply thoughts one hour, and poverty thoughts another hour, we are sowing mixed seeds of creation, and the outcome will be a mixed manifestation. We cannot afford to fill our thought currents with conflicting creations, for, if we do, it will mar the perfected form.

The vast majority of mankind go through life little suspecting the Great Abundance that is so near to them, that it only awaits their awakening demand. It takes but a touch of higher consciousness to connect us with this limitless ocean of supply. As we develop our recognition of it, we find that every step leads us into higher and grander attainment, and gives us an abundance which no one but ourselves can stint or hold back.

When we look at the world of hungry and poverty striken, we cannot help wanting to go out among them, and tell them that they will not need to suffer from lack when they learn the great truth about themselves. We long to point them to that great ocean of ABUNDANCE and SUPPLY, which is indeed all about them, and in which they may bathe and be made whole.

Looking out over a poverty striken world, we now know that all this inharmony is an inevitable expression of growth. We can only express that which we know. When we do not know Opulence, Abundance and Supply, we must express the absence of it.

When we have reached the plane of thought where we come into consciousness of the Abundance of Supply, we will leave every old poverty-striken condition behind us and pass into the Abundance of Life. The Soul that knows the Law is free from want, for when it knows the Law, it knows GOOD, and knows itself and takes its true position toward Divine Opulence.

. . . . .

Jesus, the Christ did not differentiate between the things in form and the things in the formless. He said: "Whatsoever ye ask believing, ye shall receive."

He knew that God, his Father, was All and that God had but one thing out of which to build the world, and that was Himself. He knew that all things were God's and that the race was in a God-world of God-substance; that whatever the race wanted or needed it had only to ask and receive, to seek and to find.

He stirred the higher etheric vibrations of spiritual substance and the water turned to wine. He touched the higher law of the unmanifested substance down through the etheric waves. He fed the multitude. He projected silver from the mouth of the fish for their supply. From the invisible realm of spiritualized consciousness he brought forth visible form, and at his touch Spirit became matter and passed into tangible use.

. . . . .

With the matchless picture of the Christ message, the Student of the New Civilization is awakened to a higher idea of Abundance and Supply, and money; and the goods we desire and need are only a picture of the form of Supply you have projected for yourself from the abundance.

All material phenomena is spiritual arrangement within the consciousness of man. Everything the world calls "matter" is but an emanation from the ONE Substance. The finite is but a Symbol of the Infinite.

The **power** back of the projection into form is DESIRE. The desire in thought lifts it out into expression. Desire is the prophesy of fulfillment, - "as a man thinketh in his heart, so is he."

Money is only a symbol of race consciousness and a medium of exchange which is used to give each life the fullest expression objectively of its subjective self.

As the race evolution went on, there came about between individuals and peoples a legitimate exchange of those possessions in form. One gave to the other something he had for something he had not, but needed, and it soon came to be seen that the one who had the most desires had the most things, or **symbols of desire;** and that having the most things, they could make the largest number of changes.

. . . . .

So, it came to pass that barter and trade and competition came into the world. If one tribe had a large number of sheep, and another had no sheep, but owned a vast number of cattle, then, if they desired exchange they could express their desires in trade. If two cattle were of more value to the one desiring them than four sheep, he then paid the equivalent of his desire and possessed the cattle.

As human desire grew more and more in its intensity, and peoples learned finer and finer methods of expressing those desires, there came about a new race consciousness of those who knew naught but the desire to amass things in form. Many desired only material possessions and material good. They forgot there were many forms of desire within the soul which had at some time to be expressed as they went on into perfect unfoldment. This is the state of consciousness which the rich man in the New Testament lived, who said: "I will pull down my barns and build greater, and there will I bestow all my fruits and my goods, and I will say to my Soul, 'Soul, thou hast much goods laid up for many years; take thine ease: eat, drink and be merry.'"

But God said unto him, "Thou fool, this night thy soul shall be required of thee; then whose shall these things be which thou hast provided?"

"So is he that layeth up treasure for himself, and is not rich toward God."

. . . . .

The centuries have come and gone. Our days in this life-experience swiftly pass, but the race mind has gone on in finer and finer concentration of its desires, and discovered finer methods of expressing them, until today the symbol by which we manifest our desires for material expression of supply has taken finer centralization. We no longer barter in cattle, gems, slaves and servants, but every human desire is summed up and symbolized by gold, silver, and other mediums we call **MONEY.** This money stands as a line of transference between the man invisible and the man visible. With it he brings around him and works out in form all the desires of himself.

. . . . .

Money is the connecting link between spirit mind and spirit form. It is a divine substance used by man. It is of itself neither good, bad or indifferent. It is neither high or low. It simply IS.

. . . . .

So, as we seek "conscious dominion over all forces in the finite world", we seek to understand them. Once **UNDERSTOOD,** the mystery of dominion greatly lessens, and finally disappears.

. . . . .

Let us again enter into the Silence.

Let these Great Truths of reality sink into our inner consciousness. (End of Lesson Four).

(NEXT WEEK: "Complete Realization of our Identity with the Life of God Here and Now.")

Be still.

We are conscious of the indwelling spirit of God. In the consciousness of this Union, we are too close for prayer or supplication. Our hearts are filled with gratitude.

We are no longer supplicants. We are Divine Realizationists. We claim all, distribute all in our new found understanding and authority. We walk as walk the angels, - free and unlimited! A new conscious dominion over all the forces of the finite world comes to us!

The peace that passeth all understanding fills our hearts!
Peace, Peace, Peace.

COMMENT TO STUDENT

Read and reread this lesson and follow previous instructions. Do not send your answers in, rather, preserve them for personal reference.

QUESTIONS

1. What happens when a persons doubts the power to attract abundance?
2. State in your own language the Science of controlling conditions.
3. What may we expect our thoughts to create?
4. Who limits us?
5. When we do not believe we can manifest our desires, what happens?
6. How do you explain why some have lack, while others have plenty?
7. Wherein is the real secret of "lack"?
8. What is the effect of written or spoken thoughts?
9. Do many suspect the nearness of vast abundance?
10. What is the real explanation of poverty?
11. What is money?
12. What is desire?

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Dear Companions: At this time we are carrying two historical series:

(1) Sâr Hieronymus and the Fudosi;

(2) History of the Martinist Order.

When following from Liber to Liber, please notice which series you are studying! Sâr Hieronymus and the F.U.D.O.S.I. is from a French book written by Serge Caillet; the History of the Martinist Order is the **official history** of that Order. We continue with the latter:

Martines Pasquales and the Elus Cohen

We saw in our last lecture (Liber 31, p. 24) that whereas the General Doctrine of the Elus-Cohen was "ne varietur", the constitutions and operations in some lodges did vary and the structure of the Order appears differently in successive documents. However, we did give the general structure of the degrees divided into three main classes.

At this time, the Grand Lodge of France did not recognize the "High Degrees". Visiting Masons were therefore received in Blue Lodge form in the Temples of the Elus-Cohen. (The term 'Blue Lodge' in Contenental Masonry [and in the U.S.A. today as far as this writer knows] refers to the three first or Symbolic Degrees, usually known as the 'Craft Degrees' in Anglo-Saxon countries, and constituting the first class of the Elus-Cohen under the name of St. John's Masonry - Editor).

The second class, that of the Porch Degrees, was still externally masonic but contained hints of an underlying secret doctrine.

The third class, formed by the Temple Degrees, constituted the High Degrees of the Order. It used Masonic regalia and symbolism but the catechism was based on Martinez' General Doctrine. In the degree of Grand Architect, identical with that of Chevalier d'Orient (Knight of the East), the member undertook a physical purification by diet under which he abstained from certain types of meat and from certain organs of the authorized animals, of fats, etc.. This diet which was highly selective and not to be confused with straight vegetarianism, was similar to the Levites' diet described in the Old Testament. The "Grand Architect" performs "operations" designed to expel the Powers of Darkness which have invaded the Earth's Aura. He also collaborates in spirit with the special operations undertaken by the Grand Master, Martinez. This degree of Grand Architect constitutes in practice that of Apprentice Réau-Croix.

The highest Temple Degree, that of Commander d'Orient or Grand Elu de Zorobabel, is a passive degree in which the member undertakes no operation. It is a period of rest before ordination to the Secret Order of the **Réaux-Croix**. The teaching is based on the legend of Zorobabel (or Zerubbabel) and there is a mention of the mysterious Bridge that must be crossed by the candidate to the Mysteries on his way from Eleusis. (Please always remember that the word 'Réau-Croix' must never be confused with 'Rose-Croix' and has nothing to do with "rosicrucian".)

In the secret degree of Réau-Croix, the Initiate is put in touch with the Worlds Beyond (the spheres of Celestial Powers) through High Magic. He draws the Celestial Powers into the Earth's Aura. Auditory and Visual manifestations enables the Réau-Croix to evaluate his own evolution (and that of other "evocators") and to see whether he or they have been re-integrated into their original powers.

The "unknown" secret degree of Grand-Réau is supposed to have stood for the Supreme Test of the Order, the never-achieved

ultimate "operation" which was the evocation of "Christ Glorious", the Repairer, Adam Kadmon Re-integrated.

We note that the Porch Degrees were separated from the Symbolic Degrees by the grade of Grand-Elu (Grand Elect) or Particular Master. This was probably what is known as a "vengeance degree" in which the vows of secrecy are renewed in a ceremony held to have the magical power of bringing retribution to whoever forsakes his obligation.

We shall close this chapter of the History by observing that Martinez conferred the title of Sovereign Judges and Superieurs Inconnus of the Order on 5 Réaux-Croix dignitaries: B. de la Chevalerie, J. B. Willermoz, de Serre, du Roy d'Hauterive and de Lusignan.

-o-o-o-o-o-o-o-o-o-o-o-o- To be continued

121(A)

Dear Companions:

The Alchemical Seven Canons of the Metals.

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4:6

We continue with our Alchemical instruction. This lecture has to do with the "Coelum Philosophorum". This instruction is of the greatest importance to the student of the Mysteries, for as you extend your reading you will encounter almost continual reference to the various metals as applied to Man; also equally, continuous references to planetary qualities, attributes and characteristics in correspondence to and with both the metals and Man. Obviously, there must be a reason for this; furthermore, there must be an equally good reason why metals, planetary influences, qualities, natures, characteristics and attributes are used to indicate, describe or explain ethical qualities such as love, truth, justice or even their opposites.

The object of this lecture is to present the reasons intimated above, in such a manner as to afford an easy approach to a correct understanding, **yet leaving you to accomplish original work and original thought in arriving at an *individual* conclusion.** Let it be understood that in all study of the kind now before you, it is the **INDIVIDUAL mentalism performed that counts**, not merely the absorption of definitions prepared by others.

The Seven Alchemical Metals are: Gold, Silver, Lead, Mercury, Tin, Iron and Copper. They are symbolized by the Planets as follows:

1. Gold, by the Sun or Sol.
2. Silver, by the Moon, Luna.
3. Lead, by Saturn.
4. Mercury, by Mercury.
5. Tin, by Jupiter.
6. Iron, by Mars.
7. Copper by Venus.

These alchemical metals explain, occultly, the composition of Man, and his transition and passage from a state of Nature to a state of Grace under the figure of their transmutation. Here is an explanation of their natures and properties.

GOLD (Aurum, Au.)

Gold has been explained previously as "the emblem of perfection upon the terrestrial plane, as the Sun is a symbol of perfection upon the celestial plane." Also we learned that "to **make** Gold, one must **have** Gold and Mercury." It was further defined Alchemically, Hermetically and Philosophically, as:

a. The Absolute and Supreme Reason in Religion
b. The Truth in Philosophy
c. The Sun in Nature
d. The Perfect and Pure Gold in the Mineral and Subterranean World.

In gender it is known as the King. In this lesson we shall add another application -- in Man, it is the EGO, purified, sublimated, -- KNOWING ITSELF.

SILVER (Argentum, Ag.)

This has been defined as an emblem of Intelligence, symbolized by the Moon; amalgamated with Mercury (the Mind) and penetrated by the Fire of Divine Love, it becomes transformed into the Gold of Wisdom. In gender it is designated as the Queen. In its nature, it offers resistance to Fire, yet it can be fashioned, molded and wrought into the purity of whiteness. In Man it is the Intelligence quality known as the Soul or Soular Body. Further properties will be mentioned later.

LEAD (Plumbum, Pb.)

Lead is the densest of the Metals, the emblem of Matter as such; it is symbolized by Saturn; it is the Element of Earth. Saturn is the symbol of the Universal Principle of Matter, the Producer and Destroyer of Forms. While the heaviest, it is also the softest of the Metals, the most malleable; adaptable to any form or shape, over any mold or matrix. In Man it is the Physical Body, which is moulded over the Form or Matrix of the Etheric Body; the lowest of Man's vehicles; adaptable to any intent of the Ego or Soular Intelligence. It is symbolized by Saturn. "Common or vulgar Saturn" therefore means common or vulgar Man. Higher Saturn, Higher Man.

MERCURY (Hydrargyrum, Hg.)

Mercury has previously been defined as a Water and a Spirit, corresponding to the Elementary forms of Water and Spirit; dual (with Quicksilver) in its Nature, symbolized by the planet Mercury. In Man, it corresponds to the lower, or conscious mind as Mercury. As **Quicksilver** to the higher or super-conscious mind. Its product is Spirituality, and Spiritual, vaporous, particles of Matter.

QUICKSILVER

As Quicksilver, Mercury is described by the Alchemists as a Fire yet not a Fire, but Sulphur; and not Sulphur only, but drawn from Sol and Luna by our Water; that is, the spiritual extraction and liber-

ation of the Higher Mercury or Mind from the lower, from the Ego and Soular Intelligence. Quicksilver is also known Hermetically and Alchemically as the Water of Hollandus, and the Antimonial Vinegar of Artephius, i.e., Conscience in the Light and sight of God. This is an aspect of its "Moist Nature". Alchemically a "Projection upon Quicksilver" means the improvement of Man through his Spiritual Nature. Yet Mercury must not be considered as Quicksilver nor vice versa, for though one is said to be the higher aspect of the other they are dissimilar in that Mercury per se is said alchemically to be dead, while Quicksilver is Living; in other words a more forceful presentation of the essential meaning and purpose of each expression. (De Hydropisi.)

Mercury is said to be that from which Quicksilver is generated; that is, it is alluded to as the Mercurial Prime Principle from which Quicksilver is generated. It is not ductile, and is opposed to ductility. Although of all metals it is chiefly assimilated to Mercury, it differs in this, that it has not received ductility from the Archeus (the great invisible storehouse of Nature, wherein the characters of all things are stored and preserved, in one sense the Astral Light; in another Primordial Matter) through the weakness occasioned by its small quantity of Salt and Sulphur. It can however by the Spagyric process of addition, become a ductile metal, as is demonstrated by the philosophy of transmutation, which shows that it is capable of transformation or conversion into any metal. (De Elemento Aquae. Tract. 111, c.7).

TIN (Stannum, Sn.)

Tin is the metal symbolized by Jupiter. While one of the least regarded of the metals as commonly considered among men, yet it is the appropriate symbol of the mightiest and most considered planet, and the greatest benefit in its nature. Naturally, it is of the colour of Silver, lacking its purity. Brought near to either gold or silver it takes on more "goldness" or more "silveriness" than under normal conditions. Yet it is also equally capable of reflecting the redness of Mercurial conditions, the red hues of Copper, the colour of Iron and the lustre of Quicksilver. In other words, it will appear to be just what its environment and surrounding circumstances make it. Alchemically, Tin is said to be pure Mercury coagulated with a small quantity of Salt, but combined with a larger portion of White Sulphur. It derives its colours from Mercury, white, yellow or red. Its sublimation is also by Mercury and its resolution by Salt, and it is sublimed and resolved by these. (De Elemento Aquae. Tract. 111, C.6). In Man therefore, Tin corresponds to the Soul or Soular Body.

COPPER (Cuprum, Cu.)

Copper is the metal symbolized by Venus. Alchemically, Venus is said to be the first generated by the Archeus of Nature from the Three Prime Principles after the Marcasites (a metallic, bronze-yellow, brittle iron, crystallization in the orthorhombic system) and cachimiae (dross of metals and undigested metallic matter) have been separated from these. It is formed of the gross redness of the purgings of the primal Sulphur; of the light red expelled in the same manner from the Mercury and of the deep yellow separated in the purification of the prime Salt by this same Archeus. In other words, alchemically, copper is the precipitation and crystallization of the higher metaphysical attributes and as such corresponds in Man to the Astral Body, in which

the colours, forms, etc. of the higher vehicles are crystallized in the process of perfection -- colours which in themselves are not real but the reflections of the real, and the action of which originates the stimuli to action through desire which in itself is illusion.

IRON (Ferrum, Fe.)

Iron is symbolized by the planet Mars and represents the Mars element and Nature in Man -- just as Venus represents in Man the Nature that finds its affinity in the love and appreciation of beauty, the esthetic and the cultural. Mars: the stern, unyielding, resistant, warlike Nature that acts as the basis of our ability to combat the problems and vicissitudes of life. Mars: the mold upon which we base our actions, etc.. Through the Mars element in Man the Etheric Body acts as the mould upon which the Physical Body is based and by which it is crystallized into expression. As the Mars or Iron element is necessary to the blood, (which is the particular vehicle of the Ego), as a powerful and absolutely necessary source of strength -- so the Etheric Body is the Martian Force in Man that builds his physical vehicle up, when it is depleted in strength, each night during sleep and at every rest opportunity. The Etheric Body maintains and upholds the weakened physical vehicle at all times. So alchemically, it is the Mars/Iron property of Man's Nature that enables him to accomplish the transmutation and process of perfection of his lower vehicle for the use of the higher, and his lower natures to the use and purpose of the higher. Alchemically stated, in the generation of Iron there is a larger proportion of Salt and Mercury, while the Sulphur from which Copper proceeds is present in a smaller quantity. It contains also a cuprine salt (a copper crystallization in isometric form) but not in equal proportions with Mercury. Its constituents are its own body, which preponderates; then comes Salt, afterwards Mercury and lastly Sulphur. When there is no more Salt than the composition of Sulphur requires, the metal can in no wise be made, for it depends upon an equal weight of each. For flexibility proceeds from Mercury and coagulation from Salt. Accordingly, if there be too much Salt, it becomes too hard.
(De Elemento Aquae. Lib. IV, Tract 111, c.4)

Having given the nature, properties and characteristics, as well as the application of them to Man, I will now tabulate the metals as to names and correspondences:

Metal	Planet	Nature	Human Correspondences
7 GOLD	Sun, Sol	Perfection, Primal Fire	EGO
6 SILVER	Moon, Luna	Higher Intelligence	Spiritual Body
5 LEAD	Saturn	Density, Malleability	Physical Body
4 Copper	Venus	Reflectibility	Astral Body
3 Iron	Mars	Stability, Strength	Etheric Body
2 Tin	Jupiter	Essential qualities of Higher	Soular Body
1 MERCURY (Quicksilver)	Mercury		(Lower Mind (Higher Mind

In the Coelum Philosophorum the order of the metals is given as: 1. Mercury, 2. Tin, 3. Iron, 4. Copper, 5. Lead, 6. Silver, 7. Gold. Of the metals as listed, four, namely - Lead, Tin, Copper and Iron are known as **Cold Metals.**

The EARTH is decribed by the Alchemists as ANTIMONY -- Man.

In connection with Earth, it is to be noted that the ancients and the alchemists designated Earth as EVA, or Eve, feminine, the Principal of the R+C doctrine of the Immaculate Conception. As Eve the female or generative power in Nature, Earth, is the eternal mother of us all, an ever immaculate virgin; because she has no connection with any external God, but contains the fructifying principle, the spiritual Holy Ghost within her own self.

Eve is considered under two aspects; the **Terrestrial**, or Nature in her material aspects, as the womb or matrix out of which forms are continually evolved, and into which they are continually reabsorbed.

Spiritually, Primordial Man was a bi-sexual being. The separation of sex took place in consequence of the differentiation of Spirit in Matter. Man is still to a certain extent bi-sexual because each human male contains some female elements, and each human female some male elements. Sex is merely the attribute of the external form. The spiritual man who inhabits the outer form has no particular sex. (Hartmann, Secret Symbols of the Rosicrucians, p3; Genesis 2:8 & 1:27; Heb. 7:3; Luke 20:35).

The term "metals" is also frequently used to designate Man in his entirety. Thus, good men are often referred to as Gold and Superior Metals; likewise inferior men are referred to as Inferior Metals. Suspicious, sensitive folk, and those in error, are referred to alchemically as **Arsenic, Vitriol, Vipers,** etc..

Man is also known alchemically as a **Magnet.** The Ego in its descent to rebirth attracts to itself the necessary matter for the formation of the requisite vehicles ... and it does not lose this power of attraction after incarnation. It continues to draw to itself those conditions which are necessary for its functioning in a given environment. The exemplification of this power is shown in the saving that is written of the man Jesus: "and I, if I be lifted up, will DRAW all MEN unto me." (John 12:32).

In respect to his eartly Nature, Man is designated frequently as **Antimony** in the sense of a mineral participating of Saturnine parts. As Saturn symbolizes Lead and corresponds to Man's lowest vehicle (the physical body), even though the best organized at the present time, Saturn also symbolizes **humility** and this is why the alchemists so often stated that "**Gold** cannot so easily be made of anything as of Saturn (Lead)," meaning that from Man in a state of true humility great things can be confidently expected, and we also recall in the Beatitudes (Matt.5:5) the saying "Blessed are the meek (humble) for they shall inherit the Earth". Then, in the same chapter at verse 13 it is also significantly written in alchemical language, "Ye are the SALT of the Earth, but if the salt has lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under the foot of man." Also "Ye are the Light of the World." The Bible in the Old and New Testaments teems with the alchemistic verbiage and it would be well for you to hold this in mind as we progress in the study of the Divine Art.

The Sage Pythagoras said, "all things and all secrets are hid in Saturn" (or Lead). In other words: all things in Heaven and Earth are contained in the Microcosm Man and by the process of transmutation of his leaden nature and attributes into the higher vibrations, man can unfold and show forth the powers of the supernal grades.

As we continue these alchemic lectures the emphasis will gradually shift more and more to practical methods. In the next alchemical lecture we shall consider the real goal of the Alchemists, sought under the perplexing and distracting verbiage of their formularies, which have so carefully and successfully concealed their discoveries for ages.

QUESTIONS FOR YOUR OWN SELF-EXAMINATION

1. To what constituents of man do Gold, Silver and Lead apply?
2. What is meant by "Vulgar Saturn"?
3. What is the peculiar property of Tin?
4. To what constituent of Man does Copper apply?
5. What does the Mars element represent in Man?
6. What is the Alchemical idea of the "Immaculate Conception"?
7. How is Man sometimes designated?
8. What is the sex of spiritual Man?

A S S I G N M E N T

Present your personal interpretations of the use of the terms "Salt" and "Light" in the Biblical passages cited in the last paragraph of the previous page, from the standpoint of the definitions of those terms already given in the Alchemical Instructions (which can be identified by the letter 'A' following the lecture number). ALSO: Give your concept of the true interpretation of the changing of Lot's wife into a Pillar of Salt as recorded in Genesis 19:26. What do you consider the real meaning of that story to be? Write on one side of the paper only and give clearly your name, full mailing address and key number.

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122

MARTINIST HISTORY - continued

Martinez Pasquales and the Elus-Cohen

Before his death, Martinez Pasquales had appointed as his successor his cousin Armand Cagnet de Lestère, General Secretary of the Navy in Port-au-Prince, Haiti. This Brother had very little time to give to the Order and could just manage to look after the Cohen Temples of Port-au-Prince and of Léogane in Haiti. Divisions occured between the Temples in Europe. A. C. de Lèstere died in 1778 after transmitting his powers to the V.P.M. Sebastian de Las Casae. This new Grand Master did not attempt to reconcile the different branches of the Elus-Cohen nor to unify the Rite. Little by little, the Elus-Cohen Temples fall into dormancy.

The Doctrine continues nevertheless to be transmitted from

person to person or within Qabalistic Areopagoi composed of 9 members. In 1806, concerted "operations" were still taking place on the dates of the equinoxes. One of the last known direct representatives of the Elus-Cohen was the Ven. Master Destigny who died in 1868.

Many of Martinez's disciples distinguished themselves, such as the Baron d'Holbach, who wrote "The System of Nature", the Hebrew scholar and qabalist Duchanteau who is the author of the "Magic Calendar"; Jacques Cazotte, famous author of "Devil in Love"; Bacon de la Chevalerie; Jean-Baptiste Willermoz who was to play an important part in Freemasonry; and the celebrated "Unknown Philosopher" Louis-Claude de Saint-Martin.

We have come to what looks like the end of the original line of the Elus-Cohen. Fortunately, Martinism did not die with that first Order founded by Martinez. Long before the Order lost its vitality, two eminent Elus-Cohen were to preserve the original doctrine : the first, Jean-Baptiste WILLERMOZ, by integrating it with some Rites of Freemasonry; the other, Louis-Claude de SAINT-MARTIN, by incorporating it in a modified system of philosophy perpetuated by **personal** Initiations.

Jean-Baptiste Willermoz and the Knights Beneficient

Jean-Baptiste Willermoz was born at Lyons, France, on July 10th 1730. His father, Claude Cathrin Willermoz was a haberdasher. J.B. Willermoz was educated at the Trinity School of Lyons. He opened his own silk business in 1754.

From 1750, when he was twenty, Willermoz had been a Freemason. In 1752, he was appointed Worshipful Master of his Lodge. In 1753 he founds the Lodge "La Parfaite Amitié" of which he is elected Master on St. John's Day, June 24, 1753. In 1756, this Lodge joins the Mother-Lodge of Lyons. Its charter of regularization by Grand Lodge of France is dated November 21st 1756.

On May 4, 1760, the Worshipful Masters of the Lodge "L'Amitié" (20 members), "La Parfaite Amitié" (30 members) and "Les Vrais Amis" (12 members) set up, with the approval of the Grand Lodge of France, a Provincial Mother-Lodge called "Grande Loge des Maîtres Réguliers de Lyon" (Grand Lodge of the regular Masters of Lyons). Willermoz is the Provincial Grand-Master from 1762 to 1763 and becomes after that Keeper of the Seals and Archivist. In 1763, he founds the "Souverain Chapitre des Chevaliers de L'Aigle Noir - Rose+Croix" (Sovereign Chapter of the Knights of the Black Eagle - Rose+Croix). We see that up to this point Willermoz has been a very active Mason.

In May 1767, Willermoz undertakes a journey to Paris where he meets Bacon de la Chevalerie, Deputy Grand-Master of the Elus-Cohen. He is initiated by Martinez himself in Versailles. In 1772, Willermoz learns of the existence of a German Masonic Order called "Strict Templar Observance". On December 14, 1772, Willermoz applies by letter for affiliation. He receives an answer dated March 18, 1773 from Count Weiler. The Duke of Brunswick replaces Von Hund at the head of the "Strict Observance." From August 11 to 13, 1772 Count Weiler is in Lyons where he has come to found personally the Strict Observance Lodge which is called "Loge Ecossaise Rectifiée 'La Bienfaisance'".

To be continued

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Willermoz and the Knights Beneficent. - continued

We saw last week that Willermoz had been a very active Freemason and that he became an Elu-Cohen in 1767. While directing the Cohen Temple of Lyons, he became interested in Templar Masonry and affiliated with the Order of Strict Templar Observance.

In December 1777, three years after the death of Martinez, Rodolphe Salzmann, "Master of the Novices of the Directoire of Strasbourg" arrives in Lyon where he is received as Elu-Cohen. We know that at that time, the Order of Elus-Cohen was sufering from internal dissentions and from a lack of leadership. Like many other sincere members, Willermoz can see that the Order was doomed and he is anxious to preserve all that can be saved. With the help of Salzmann and with the approval of Bacon de la Chevalerie, Willermoz conceives the project of implanting the secret doctrine of the Elus-Cohen in the Rite of Strict Observance. This he planned to do by adding to the first classes of the Strict Observance, a higher class called the "Profession" (because the members would be 'professed', meaning that they would have taken vows) containing two degrees : Knight and "Profès", in which the **doctrine** of the Elus-Cohen would be transmitted, thus alleviating the disparition of the Réaux-Croix. It was not the intention to implant the "operations" of the Elus-Cohen in the Strict Observance.

A general meeting called the Convent of Gaul was held from November 25th to December 10th 1778 in Lyons, at the instigation of Willermoz. *It was decided to reform the Auvergne Province of the Strict Observance and the French Templars took the name of* ***"Chevaliers Bienfaisants de la Cité Sainte"*** *(Knights Beneficent of the Holy City, or: C.B.C.S.) This is the Scottish Rectified Rite of today.* The degrees were: 1° Apprentice, 2° Fellowcraft, 3° Master, 4° Maître Ecossais (Scottish Master), 5° Ecuyer Novice (Squire), 6° C.B.C.S. (Knight) to which was to be added the "Profession" class of 2 degrees: 7° Chevalier-Profès (Professed Knight) and 8° Grand-Profès (Professed Grand-Knight).

After this reformation, Willermoz decided that it would be right to carry this action into the bosom of the mother branch, the German Strict Observance. It was with this in mind that he went to the Convent of Wilhemsbad in 1782. He found supporters of his plan in the Princes Ferdinand of Brunswick and Charles of Hesse but found stiff opposition on the part of the Illuminati of Bavaria (Weishaupt's Order) and met the hostility of Francois de Chefdebien de Saint-Amand, representative of the Philalethes, and of Savalette de lange. After heated arguments, Willermoz and his supporters won the day and succeeded in having the title of Knights Beneficent (C.B.C.S.) adopted by all the members of the inner Order. A committee was formed under Willermoz to prepare the High Degree Rituals and those of the secret degrees of the "Profession". This work was well advanced when the French Revolution interrupted Willermoz's task. The "Rectified" Temples of the C.B.C.S. and the Elus-Cohen Temples still active had to close down. The Brethren were dispersed by the events in France.

After the Revolution, in 1806, the C.B.C.S. became active again in France and they soon joined the Grand Orient with which the Strict Observance had friendly relations. We have seen that the Elus- Cohen had not officially resumed their work. Their last Grand-Master, Sebastian de las Casas, had the archives of the Order handed over to the Philalethes. In 1806 however, Bacon de la Chevalerie "Deputy Grand-Master for the Northern Hemisphere", sat in this capacity in the Grand College of Rites of the Grand Orient of France. He tried to obtain the authorization to re-organize the Order of Elus-Cohen within the Grand-Orient but it was refused.

The Rite of Knights Beneficent passes into Switzerland when the Directoire of Burgundy transmits its powers to the Directoire of Helvetia. It is from this Swiss Jurisdiction, now headed by the Great Priory of Helvetia, that the C.B.C.S. will be re-activated in France after successive wars and particularly the Second World War. On May 5, 1824, Jean-Baptiste Willermoz died in Lyons.

Louis-Claude de Saint-Martin and the Supérieurs Inconnus.

Louis-Claude de Saint-Martin was born in Amboise, in the the French province of Touraine, on January 18th, 1743. As we have already studied in some detail the life of Saint-Martin, we shall only review rapidly here those points that have historical importance. We know that he was a barrister at Tours and that, tired of the petty intrigues of that life, he entered the Regiment of Foix on the recommendation of Choiseul and took a commission. It was whilst in the army that he met de Grainville who was Elus-Cohen.

Saint-Martin was initiated into the Elus-Cohen in October 1768. For more than 6 years, he will practise the Works of the Order. He gradually feels uneasy about the theurgic "operations". Towards the end of 1770, Saint-Martin leaves the army and becomes secretary to Martinez. In the course of his new duties he frequently visits Lyons which has become the center of Martinism. It is during these visits that he drafts his first book "Des Erreurs et de la Vérité" which is published in 1775.

Saint-Martin continues to evolve away from the "practical" side of the works of the Elus-Cohen, i.e. the practise of theurgic operations, prefering the "Inner Way". In 1777, he stays in Versailles. Martinez has been dead for three years. Saint-Martin tries to bring the Elus-Cohen 'round to his ideas and to pure "speculative" mysticism. He fails to convert them and they remain faithful to the operations that Martinez has taught them. Saint-Martin is an entirely disinterested agent in this work of reforming Martinism and, having failed within the Temples of the Elus-Cohen, he carries on his action in the Hermetic circles and esoteric aeropagoi of the time. He publishes further works and, insensibly, assumes the role of a teacher, or Master. While in Strasbourg, he meets Rodolphe Salzmann who is then known for his translations and commentaries on the works of Jacob Boehme. Saint-Martin becomes connected with the **Order of Unknown Philosophers**. Saint-Martin carries on with his personal mission, forming followers and disciples and travelling extensively. From January to July 1787, he is in London. In September 1787, we find him in Italy. He establishes numerous contacts in all countries.

By 1790, Saint-Martin has become entirely divorced from his earlier work. On July 4th, he resigns from Freemasonry, asking that his name be removed from all Masonic records. This forces him also to resign from the Elus-Cohen. Saint-Martin then undertakes a journey to Russia. Prince Galitzin, who becomes a disciple of the Unknown Philosopher, spreads the mystical teachings of Saint-Martin within the Russian Order of Strict Templar Observance.

It has sometimes been denied that Saint-Martin created an organization of any kind. This argument rests on Saint-Martin's well-known aversion for societies organized on the Masonic pattern and for the elaborate ceremonies as well as on the lack of positive evidence. With regard to this last point, however, one should not forget the essential difference between secret societies of the Masonic type which are officially known about and registered and which would be more accurately described as "discreet" or "private" societies -- and the really secret societies whose very existence is generally unknown. Furthermore, the evidence, if slight, is not altogether lacking. It is generally found in private correspondence and we see there references to the existence of what is sometimes referred to as the "Société des Initiés" (Society of the Initiates) and at other times as the "Société des intimes" (Society of Intimate Friends). You will no doubt note the fact that in both cases this society hides its name behind the initials "**S.I.**" In fact, all these names only serve to indicate that the organization in question was constituted by people bearing the title of "**Supérieurs Inconnus**".

To be continued

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We are currently running the series Sâr Hieronymus and the FUDOSI. The series has begun by giving Sâr Hieronymus' background but will soon get into the circumstances of the FUDOSI. This organization published a magazine, the cover of which is reproduced herein.
The following article is from that magazine:

INTRODUCTION TO COSMOSOPHY

(From the archives of the Hermetic Teachings)
Taken from THE F.U.D.O.S.I. Vol I, No. I, November 1946

Through the medium of his senses, man has a provisional representation of the universe sufficient to give him some elementary knowledge of it, although it is incomplete, limited and necessarily relative.

Now, there exists, besides the material realities perceived by the senses, a whole group of primary truths which may enable those who possess them to have an approximate knowledge of all that which does not fall into the sensorial realm though it, too, may have an objective reality.

We find these truths in Cosmosophy which is the integral knowledge of the universe and of man himself, that is, of the Macrocosme and of the Microcosme.

The same as the body must be nourished in order to maintain animal heat and life, likewise the mind must be given a spiritual nurture so that the intellectual faculties do not become atrophied. We must realize that "the brain has also its way of breathing" and when it is soaring unto the plane of ideas it is then functioning in the midst of the realities of this plane, emitting and receiving waves of thought. Man does not live only on the material bread he eats; he requires something else so as to preserve the natural balance of his being; this is why he must have a knowledge as extensive as possible of the whole universal reality. Cosmosophical research is therefore indispensable for the initiate.

The profane is not under the same obligation. In his self conceit he pursues but selfish and limited aims, that is, working in his special line of business and drawing from it the greatest possible material profit and enjoying but social and worldly pleasures; all the rest is uninteresting to, and has no meaning for, him; he is just like an animal, leading an aimless life and he does not even think that there are stars in the heavens.

The initiate, on the other hand, acquires new knowledge each day. He knows that the Cosmic revelation is inscribed in the great Book of Nature and he also knows that from it he may derive a great number of primary truths, through the mere observation of natural laws. Reading in this Book of Nature is one of the purposes of true initiation.

What are the teachings of this wonderful, living book?

First, a revelation that there exist natural frontiers to our spontaneous activities - for example, eating and drinking are natural and necessary activities; however, all and any excess in such functions tends to break the natural balance and equilibrium in the physical body and to cause illness. There is therefore a natural barrier limiting human activities to that which is strictly indispensable for the maintenance of life. Likewise all overexertion in the intellectual realm is liable to bring cerebral anemia or brain exhaustion.

Second, there is the revelation of occult barriers to moral or psychical activities; we can observe in Nature an automatic equilibrium in the seasons, in the motion of the heavenly bodies, etc., and no human will is capable of opposing it. This automatism has material effects on humankind such as the alternation of day and night, of light and shadow, and so forth; but likewise there are moral manifestations for no man may enjoy permanent good fortune or suffer constant trials; and the same alternation is acting in what refers to joys and sorrows, happiness and misfortune, and man has no right to interfere in other people's fate as it is fixed by occult barriers, independently of his will. This natural law was expressed by ancient wisdom which taught the forgiveness of offences and renunciation of revenge. The ancients knew that man will automatically bring upon himself the punishment of the evil he is doing, and that he must compensate for all his actions. We find this law rightly established in the Holy Scriptures: "He that leadeth into captivity shall go into captivity; he that killeth with the sword will be killed with the sword."

Therefore we have but to let Nature respond automatically; it sets things in order and re-establishes the harmony of all things without our cooperation, and there are moral and ethical barriers which alone the initiate can perceive and detect, and this is why he knows that it is useless to take revenge upon an enemy.

We also read, however, in the great Book of Nature the revelation of some laws which are beyond our understanding; for example, any sensible man is meeting daily with facts that are hurtful and which seem to run counter to our most rational and respectable moral conceptions: what is the reason of this abominable law of struggle for life which requires that each and every animal species must feed on murder and destruction of lower species? Why this same ferocious struggle between members of the same species? Why do war and competition exist? The very murder of a fly or of a spider seems to be a challenge to Divine Mercy: each murder of a human being is like unto an insufferable scandal.

And yet Nature seems to remain indifferent and to tolerate impassively this struggle and extermination of animals and men. Is it only because we cannot grasp the whole scheme of nature? Is it possible that alone a thorough knowledge of all the elements of the Cosmic and human problem might lead us to the understanding that that which seems to be evil is actually for the best and that the victims are not to be pitied. . . .

The ancients considered death as a liberation, a mere change of condition and they thought that those who died while they were still young were those the gods loved best.

There is, in this, one of the greatest mysteries of Nature: what is the actual nature of physical death? Again, we see in the Book of Nature the revelation of realities and of symbols of the deepest meaning: one of the most wonderful and common mysteries of manifested nature is that of the change of the caterpillar to the pupa and then the transformation from pupa to butterfly. Therefore such changes of condition, or state, of outer appearance are possible and we may admit that in the moment of transition, or death, man may pass through such a modification of state, the corpse being but the shell from which the new form springs out towards another plane of life.

Furthermore, in our study of the Book of Nature we also find the revelation of Powers that are beyond our ken and understanding, for

man must realize that he is not the acme of perfection and the ultimate expression of Nature in its way of evolution. He is still heavy, earth-bound, ensnared in his physical form and subject to low desires and vulgar instincts. If there exists a more evolved condition than his own, there must be beings who are more spiritually inclined than he is, less material, who do not need any more a visible, physical vehicle and whose possibilities of intellectual and mental radiation are more powerful and extensive. Such beings must transcend man and his understanding, for there is between them and man a barrier as high as that which exists between a tree and a stone, or an animal and a tree, or a man and an animal. Through reasoning and intuition man may surmise the existence of more evolved entities; he cannot perceive them through direct vision, except on extremely rare occasions, when, to be able to approach them, he must physically die and project his spiritual principle in order to attune with these transcendental beings, on their own plane, and thus receive an osmotic revelation of a higher reality.

Such ecstatic proceedings were taught in ancient time to some neophytes who, when coming back into their physical bodies, were able to state truthfully that "they had seen Gods." (Cf. Apuleius, the Rhetor Aristides, the apostle St. Paul, etc.) The whole scheme of the universe has been built up according to a superhuman scale; men cannot control, create or govern the heavenly bodies or their revolutions; this higher plane is therefore altogether beyond our understanding; we are limited to a perception of its harmony, which no human event can oppose or stop, and we must abide with such humble limitations and realize that we are not the leaders of the Universe; with regard to the higher realities we are hardly more than ants compared to men and according to some writers man is of very little use or interest on the higher planes; no doubt through his self-conceit, his follies and crimes, man has forfeited there his Divine birthright.

We must read the great and wonderful Book of Nature; it will lead us to initiation and wisdom and attune us with the universal harmony of life.

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The following article is taken from, L'Initiation, No. 3, 1987 and was translated by Sâr Asunta.

From Saint-Martin to Jacob Boehme

"JEHOVA"

The following short note by Louis-Claude de Saint-Martin, hitherto unpublished and kept in the L. A. collection at the head of the handwritten collection "H. 1773", has to do with the name of the Eternal and its pronunciation, in other words, its use; the great Name.

It concerns the Tetragramme יהוה , IHVH, and the various ways of pronouncing it. This name, which the Eternal himself gave as his own to Moses on Mount Horeb and which means that He is and that He lives, any pronounciation, or rather the only possible pronounciation, because it is the only correct one, was reserved for it from the 2nd century before

our era, and thought to have been lost since the fall of the Third Temple in 70. (Some denominations today believe that the Tetragramme must be pronounced and that they know how it should be pronounced.)

This name, then, is referred to by Saint-Martin, for convenience - and apparently for no other reason - as "Jehovah". This form is entirely artificial; the Jews, the ancient Christian Occident and oriental christianity do not know it. It corresponds approximately to the vocalisation by the Masorets of the four ineffable consonants according to the pattern of the symbolic name of God: "Adonai" (Lord) which the rabbis substituted for the unpronouncable name in their reading. The vocalization in question (in which the first letter is usually given a short e instead of a long a) can only draw attention to this confusion; if its oral use was common in the Renaissance, particularly among the protestant authors, it dates back not to 1520, contrary to belief, but to the middle ages.

Saint-Martin, as we shall see, researched well into the various hypotheses concerning his subject and once more shows the attention he paid to the Bible, to the Hebrew language and its virtues.

Jacob Boehme received, researched into and advocated the version "Jehova" (which Swedenborg also favours for his own reasons) and he drew from it many a theosophical consideration. From the beginning to the end, "the holy Name of God", that is Jehovah, reveals the Holy Trinity: **Je** is the Father; **O**, the Son; **Vah** the Holy Spirit.

The note in question probably predates Saint-Martin's meeting of Jacob Boehme. Now, Boehme attached great importance to the sensitive pronounciation of the divine Name in the form that he favoured. But, even though Kirchenberger pointed it out, in 1795, to his correspondent, the Unknown Philosopher, the latter tried to establish that Boehme did not contradict him at all in his firm stand (the times of ceremonial theurgy had passed and the demands of the ritual did not carry on into his private religious devotion): never to use the great Name for ourselves, but to wait until it generates itself, is formed and spoken, of itself, within us. Grammar and exegisis are not to serve magic, for magic is nothing - for the best and for the great concern. Thus, the rôle which the "doctor of doctors", the "most belovèd B." attributes to the substantivating imagination cannot be mistaken for the deification, full of imagery, of the man of desire, no matter whether Saint-Martin, who has such a high opinion of Boehme, wishes or believes it to be.

To me, this note for thought offers an excuse for two subjects of meditation in the full sphere of influence of the author.

First, let us admire the infinity of the treasures contained in the Tetragramme. But, for want of the right to choose, let us hear an observer, who is searching gropingly, and who is perceptive without knowing it: Edmond Jabès. "The identity is the name. Four letters sufficed for God to be God. For man, five were needed, one of which was duplicated. What does this mean? Well, it simply means that language deprives us of identity by giving us one which is only a collection of letters which belong to him alone and which we find dispersed almost everywhere. (...) The absence of dots in the traditional great Jewish

writings continues to demand special attention on the part of the reader who must, of himself, recreate the word, which implies more than a profound understanding of the text, true intuition about it. It is at this stage that the reader joins the creator for, as he penetrates the scripture, he gains intuition about the book" ("From the desert to the book", P. Belfond, 1980, p. 18 and p.118). All this must be understood from at least two levels; from which may be found the Kabbala upstream and Saint-Martin himself downstream; and Boehme follows the course.

Yet how can it be concealed - and this is the second theme of meditation - that this great Name, the pronunciation of which, according to Saint-Martin, originates not from some disguised, even partial self knowledge, but from theosophy in its strictest sense; that, when Christ came, he made the pronunciation of this great Name more central or more internal than under the ancient law? In fact, the Tetragramme expressed the quaternary explosion, the sign of all life; Jesus Christ, by bringing down from above the Shin of the Hebrews, or our letter s, joined the holy ternary itself to the quaternary name, of which three is the principle.

The great Name, the Name of God, is thus from now on, according to Saint-Martin, the perfected Tetragramme: it is the name of Jesus. Once more, Saint-Martin joins the tradition of Christian Mystagogy: Saint Paul and the first Judeo-christianity, the Christian Kabbala and the mysticism of the Eastern Church. (Without prejudice to similar problems, in this case, relative to the pronunciation and even to the spelling of the name of Jesus: יהושע or ישוה .)

Robert AMADOU

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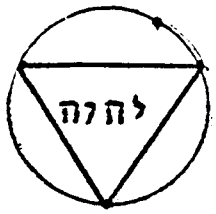
NAMES OF GOD, JEHOVAH

by THE UNKNOWN PHILOSOPHER



Je ho va, or the letters Ie-Ho-Va-H, is the name which befits only God, because it expresses not only attributes, but his being and his substance.

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It is made up of four Hebrew letters, the first of which, reading from right to left, is (י) **Jod**, (ה) **He**, (ו) **Vau**, (ה) **He.**

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The Greeks called it the Tetragrammaton (Τετραγράμματον), which means "name with four letters", nomen quatuor litterarum.

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It is not commonly known how this ineffable and mysterious name, which comes from the word (הָיָה) **haïah**, and which means **The one who is**, should be pronounced.

- Sanchoniaton writes **Jevo**;
- Diodorus of Sicily, Macrobe, Clement of Alexandria, Saint Jerome and Origen pronounce it **Jao**;
- Saint Epiphany, Theodoret and the Samaritans, **Javé**;
- Louis Capel, **Javo**;
- Drusius, **Javéh**;
- Mercerus, **Jehevah**;
- Nottinger, **Jehva**;
- others write **Jehvah, Javu, Jaho**;
- the Latins, **Jovis**;
- the Greeks, **Zeus**.

The true pronunciation of this incommunicable proper name of the Lord has always been known by few persons.

The divine laws of the Jews, contained in the Scriptures, emphatically forbid it to be pronounced at the wrong time, and institute the death penalty against those who use it in vain.

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The chief Priest pronounced it in the Temple once a year, in his invocation on the day of atonement. He was then surrounded by a small number of chosen disciples who could hear it pronounced in the correct way, without the people hearing it; noise was even made on purpose.

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The Jews were convinced of the power of these sacred letters, and that, when spoken with their basic pronunciation, they could bring about the greatest things.

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This name of the essence of Being is from the Original Revelation, God used it to make himself known to his chosen 'Minors'.

+ + +

God did not by any means reveal it to everyone. I appeared, he said (in Exodus VI,3) unto Abraham, unto Isaac by the name of God Schaddai (שדי), Almighty, sufficient unto himself, but by my name **Jehovah** (יהוה), **The one who is**, was I not known to them.

The seventy, out of respect for this holy name, avoided writing it in their translation, and they expressed it with the Greek word **Kirios, Lord**; in this respect they were copied by our translators. Jews read the name **Adonai** in the passages where they find **Jehovah.**

N A M E S O F G O D

All these precautions did not prevent laymen from trying to abuse it. Origen (Adversus Celsum) tells us that the pagans of his time used it in some of their exorcisms; Clement of Alexandria (Stromat. 5) reports that initiated Egyptians, who were able to enter the temple of the Sun, carried on them the name of **Javu.**

Trallien brings magic verses with the name **Jas**, or **Jaath.**

In the Golden Verses of Pythagoras, we have an oath to The one who has the four letters (**Tetragrammaton**).

The name of God **Jehovah** contains all things. Anyone who utters it shakes the heavens and the earth. This name has a sovereign authority, its power rules the universe. He who knows all the mysteries of this

divine name knows all the ways of divine justice and providence.

The (י) Jod signifies the essence par excellence which must exist because of its nature. The other three letters, (ה ו ה) Ho, Va, Ho, being joined to the Jod, denote the essential Being, accompanied by its three powers and faculties. So that this name is the only one which perfectly expresses the Divinity.

The other names only express attributes:

(אל) **El**, denotes the Source of light, which lights up with its rays; (אלהים), **Elohim**, the plural of (אלה) **Elah**, which the Arabs and the Mohammedans pronounce **Allah** in their invocations, expresses the union or the unity of the three divine faculties. Even though it is always used in the plural in the Scripture, when it is referring to God, it is constructed in the singular, that is that the verb or pronoun refering to it is in the singular, as if one were saying: Dii fecit coelum et terram (The gods has made heaven and earth). On the other hand, when false gods are referred to, the word **Elohim** is used with the plural.

(שדי) **Schaddai** means **Almighty**, He who is sufficient unto himself.

(אדני), **Adonai**, plural of **Adoni**, is only used in the plural when speaking of God. It means God who judges, who rules.

The name of **Jehovah** is therefore the only one which expresses completely the basic existence, the force, the power and the action of the Divinity; the thought, the will, the act, and the existence which is the basis of these faculties.

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Because of the "space situation" the Fifth Victory

Key will appear in the next Liber.

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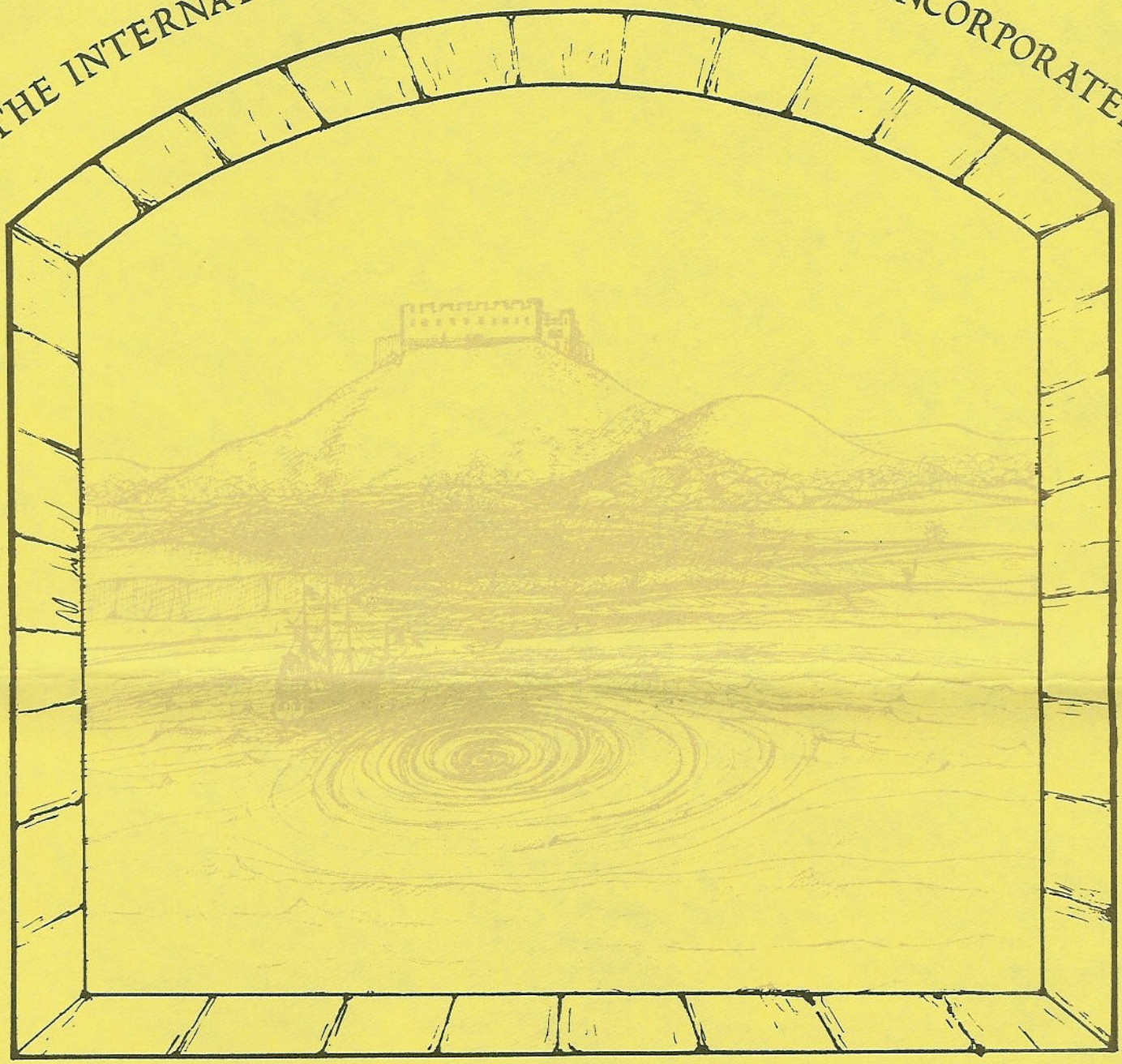
THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

LIBER 33

GRADE: *COMPANION*

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

DALLAS,TX 75208

March 19,

Sar Saccas
I.C.O.M.S.
Worthing W31
Barbados, West Indies

Dear Sar Saccas,

I must write to you and let you know how estatic I am to receive Liber 31 and the lectures by Dr. Julia Seton. A profound full circle is making itself apparent.

My journey along the path began many years ago -- long before joining or) -- it began with the personal instruction by a woman who was in her nineties at the time. She had not taught for more than 20 years but to my inquiries she answered and said that she would come out of "retirement" to teach me.

Her name was Dr. Juno Jordan, the daughter of Julia Seton. It is an honor to be the last student of her chain.

The further I go along this path seeking the light the more I am taught to accept the long and patient workings of that light. Are we not indeed all guided by the Grand Architect of the Universe to fulfill His plans.

Bound in Service, I am your humble servant.

L 33 I.C.

L I B E R 33

125

T H E F I F T H V I C T O R Y K E Y

EDITOR'S NOTE

Dear Fellow Student:

Into your hands has been placed four Keys enabling you to enter chambers of consciousness in preparation for the "Complete Realization of our Identity with the Life of God here and now," which is that high estate wherein we, with utter naturalness, come under complete dominion of the Law of Abundance and Supply.

. . . . . .

The Student who gains most from these lessons is the one taking up a second lesson **ONLY** after the first has been mastered. To "glance over" them superficially is wrong. It does a wrong to yourself and to your teacher. The student, who, "in the silence" prepares his or her mind for the reception of these great lessons, will find one day such release and exaltation that they may well wonder why all the world does not know these truths of incalculable value.

Let us now enter

THE SILENCE

Dr. Seton is speaking.

"Let go.
"Rest.
"Have a sense of Great Stillness.
"Forget your likes and dislikes. Utterly forget the world about you.
"Just - BE STILL."

We now take up the

FIFTH VICTORY KEY
or the
COMPLETE REALIZATION OF OUR IDENTITY
WITH THE LIFE OF GOD HERE AND NOW

The unlocking of any doors offering resistance or holding us back from a full realization of the operation of the Law of Abundance and Supply is so simple that the least of the earth's children may confidently use these Keys with absolute assurance of success.

Now, take your Key.
First, RECOGNIZE the existence of the Abundance of Supply.
Second, CHARGE your whole mind with it.
Third, HOLD it so that your atoms CREATE in this belief.
Fourth, POISE your life in this current until you become mentally opulent.
Fifth, ABIDE in this consciousness.

When we want wealth we see to it that our atoms are charged with the thoughts of wealth.

Wanting Abundance and Supply, we create thoughts of Abundance and Supply.

Wanting money, we hold thought fast to the idea of the Universal Supply of Wealth *until every atom of our being is made over* into the image of the God of Abundance whom we worship and "in whom we live and move and have our being."

We will not divide our forces. To charge our atoms with thoughts of money today and poverty tomorrow, means that both will manifest for us in the degree with which we have vitalized them.

We are to constantly look with the all-seeing eye of our soul into the boundless ocean of Infinite Supply, and then with faith, hope and courage cast ourselves upon it, letting the fullness of absolute Abundance permeate every atom of our being.

When we place ourselves as a normal scientific link between the Universal Supply and our finite lack, plenty of whatever we want will come from out of the Infinite and group itself around us, obeying our conscious call.

No matter how barren our lives may appear today, they may be made glorious tomorrow. The very fullness of existence encompasses us. We only need to know how to reach out and grasp it. Our point of contact with the Universal Substance is our immortal birthright, and it comes directly through the channels of our own consciousness. No one can take it from us. Abundance and Supply, and everything the human heart can hope for is held for our keeping. To know this is to have grasped the secret of securing it.

When we know these things *past all doubting*, know them with every breath we breathe -- not only in the trifling things in our lives, but also in that which we conceive to be the greatest, it will be found in this Infinite Substance. We will find it -- and our call will bring it out from the Absolute to our expression of it.

This knowledge will give a new hope, and around us will come peace, power and plenty. Union first, then loving supplication, and realization must follow.

Now, at this point, let me make one thing clear: The base of the Law of Abundance and Supply lies in a condition of being in which one's own life becomes ONE with what it desires, - or attraction.

When one continues in this condition, he naturally accumulates. This is the logical result of a continuous ONENESS with what one desires.

There are two stages of the Law of Attraction and Accumulation. One is under the laws operating on the plane of competition. The other is under the laws operating on the plane of

D I V I N E T R A N S F E R E N C E

The power to attract and accumulate is an immortal birthright. We should come into life correctly poised between them -- but few of us do. We come into this life in an imperfect union of these qualities

because we are born into families which represent the line of thought with which we have connected ourselves in our previous lives. It is of supreme importance to each one of us that we understand the truth, and to so arrange our lives here and now, as to set new causes into action and thus make both of these forces manifest for us in equality and power.

There are so many lives that never seem to get anything they want. Everything passes them and goes to some more important individual. They are always losing out. For them life seems a failure, while they are always assisting others to success. Such persons have neither attraction nor accumulation - are outside these laws.

Then there is another class. We know many persons in whom the power of attraction and possession is spasmodic. They seem to get the things they desire, but lose them again. They lose their business. They lose their positions. They lose their friends. They lose their money. Now and again they succeed. But more often they lose. You meet them today with money, friends, peace, power and plenty. Again and they are "down on their luck."

Then we have the other type. These persons get what they go after. Their lives are particularly free from loss or lack. Negative and depolarized people always refer to them as "lucky". Their whole lives express the truth of the Bible truth, "To him that hath shall be given," (and he shall have an abundance), "but from him that hath not shall be taken away even that which he hath."

It in on the plane of competition that the majority of mankind are working out their life experience. They are under the "get" and "take" laws. It is still an "eye for an eye" although the great Teacher of the Law of Divine Transference brought us the message of the dawn of a new day of non-resistance and cessation of effort. It was the Great Master also who said: "If a man smite thee on one cheek, turn to him the other also; and if he ask you for your coat, give him also your cloak."

*Mankind has to work with **things** on this objective plane in order to live. God gave us a brain with which to direct our affairs. At the same time he gave us a soul through which to receive revelations, so that we might rise superior to the condition into which we were born.*

Everything comes to us from the Infinite. The very atmosphere in which we live is cosmic intelligence from which we can attract supply.

The cosmic energy which makes for Abundance of Supply, exists always, and is capable of being attracted into our environment by special development. We attract it by filling our minds with thoughts of it. *Then it is ours to ABIDE in a continual universal recognition of it.*

What happens when we abide in a continual atmosphere of union with these things? Simply this: every physical cell in our body takes on the consciousness of Abundance of Supply. We THINK it. We

FEEL it. We RADIATE it. It breathes from our very presence and we become so vital and so magnetic with this cosmic energy that we become like a walking magnet and attract to us the things we desire. As long as we remain magnetized with this consciousness of union we have complete possession of the Law of Abundance and Supply.

If we have a business, it will increase along its line of connection. Do we want a position? We are so full of the knowledge of union with what we desire and the Abundance of Supply that when we ask for it, we get it, and half a dozen other things come to us because of the attracting energy that has been built into our very atmosphere.

Externals - whether environment or supply, are only the expression of our thoughts. The external world is ever the slave of the inner world of thought.

Conscious creation through the power of thought builds us into union with the high spiritual laws, and the higher laws are the POSITIVE laws, and are always the master of the negative condition.

Our business, our position, soon comes to be what we want it to be. We build for ourselves far above the plane where it can be touched by change.

We now are free from the law of lack, loss or fear, and are working with new laws and reaping the beneficent harvest of our new understanding.

The one true way to secure Abundance and Supply is by the interior unfoldment, the process of interior Divine union. We must leave forever the plane of "get" and "take" and "an eye for an eye and a tooth for a tooth." Two thousand years ago Jesus the Great Teacher brought us the message of non-resistance and cessation of effort.

Under the higher law of transference, lines never become mixed. Everything is in its right place. Everything finds its own. It comes to us on a plane of consciousness so high that we have undisputed possession of it forever.

. . . . . .

And it can be instantaneous. We need not wait long. The Divine Union may be yours in this very moment as you read and absorb these words.

At first you become as a magnet, attracting all things to you. But soon every sense of separatness passes away and you are really IT. We pass from "becoming" into "being."

We are poised forever in the full expression of the plane of Divine Abundance and Supply.

Beloved: Let no obstruction or "problem" slow your progress. Make a definite PLAN **today** to reach your dream of fulfillment. SEE your plan in all its finished detail. VISUALIZE it in COMPLETED OPERATION. **WRITE it all down** - then study for improvement. Then - KNOW it shall be unto you even as you THINK.

(CONCLUSION)

Let us be STILL.

In the white light of our Inner Self we now find union with God. We are face to face with that Great Light which lights every man that cometh into the world. Our light becomes brighter, warmer, whiter, all in all.

So be it.

EDITOR'S FINAL NOTE

The application of these great lessons lies with you. The truths herein enunciated by Dr. Seton are timeless and universal. A hurried superficial reading renders these studies worthless.* May they to you, dear Student, become as "pearls of great price."

Read and reread each lesson until the text is well understood. Proceed to a self-examination. Do not send your answers in. Preserve them for personal reference.

QUESTIONS

1. When we want wealth what do we do?
2. Are we in using the Key to abandon all effort?
3. Can anyone really take from us?
4. Upon what plane does the Law of Attraction operate?
5. Why do many never get what they want?
6. Can this condition be changed and how?
7. Do you really want the Law of Divine Transference to operate in your life?
8. What may enable us to rise superior to the conditions of our birth?
9. Where do all things come from?
10. What do all externals express?

*We endorse this observation heartily. Not only does it apply to the Five Victory Keys -- but to every lecture we send you. - Principal.

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Because the topic fits right in with the theme set by the series FIVE VICTORY KEYS, of which the last one has been given above, we bring at this time the following piece of Architecture given at Lodge Star of the East by Sister Miriam, S.I..

126

Dear Brothers & Sisters:

I will entitle this piece of Architecture:
HOW TO INCREASE YOUR MIND POWER
and hope you will benefit from the ideas. In the Libers we are being given many wonderful insights about the creative use of the mind and in this talk I hope to reinforce what has been given so far.

Scientists think we use only ten percent of our mental potential. If this is true, did Einstein, Beehoven and Edison make their phenomenal contributions using only the same 10 percent we use -- or did they instinctively know how to use more of their mental abilities?

Just what is our "mind" anyway and how does it work? Even the difference between "brain" and "mind" is a subject of argument! As generally understood -- and to put it in simplest terms -- our brain is the equivalent of a living computer --- only far more sophisticated than any man will ever invent. The brain contains over 20 billion neurons, with each one of them functioning to absorb and store infinite amounts of information --- and one of its wonders is that it functions without a conscious effort on our part!

The 'mind' on the other hand, as it seems to be understood in the scientific community, is that conscious part of our being that evaluates each bit of information we see, hear, feel, taste and smell, and makes judgements about its value, and decisions regarding its use.

Progressing one step further --- there is more to our mind than just the consciousness of which we are aware. It is generally agreed that the mind operates on two levels: the conscious and the subconscious, -- with the conscious, reasoning mind responsible for only 10 percent of our mental activity.

It is the function of the conscious mind to judge information, make decisions, set goals, etc. The subconscious mind is responsible only for carrying out the commands of the conscious mind. **The subconscious mind is not able to judge or decide -- Only to create -- and WHAT it creates is based on the information fed to it by the conscious mind.**

We all make use of subconscious mind power every day, BUT FEW PEOPLE ARE AWARE OF IT! Let me give you a few examples:

Have you ever spent hours wrestling with a problem and no matter how hard you tried to find the solution **nothing** seemed to work? By the end of the day you dropped into bed in a state of exhaustion, or perhaps you just gave up on the problem altogether, deciding the situation was hopeless. Then , upon awakening in the morning, or in the middle of your favourite television programme, the solution suddenly popped into your conscious mind -- often something so obvious you wondered why on earth you never saw it before?

Have you ever worked and planned and sacrificed in order to achieve a goal, but that goal was always just out of reach? Finally, you gave up, abandoned it altogether and moved on to do something else. Then out of the blue, your goal or the means to achieve it suddenly materialized with no effort at all on your part?

What happened in these instances? When you slept, watched television, or "gave up" on your goal you turned your conscious thoughts to something else. Then, your subconscious was finally able to do what it does best -- **create the results you asked for on a conscious level.**

Why did it take so long? Because all that time, your conscious mind was in the way -- fussing and fuming, trying this and that, worrying about the apparent lack of a solution (negative imput). When you turned your attention to other things, your conscious mind no longer blocked the path to your subconscious solution.

A more basic example of desired results brought by your subconscious mind is in the area of physical skills -- typing, driving and dancing. At first you had to make a concerted **conscious** effort to direct each physical movement. On a conscious level you stated your goal: to learn a skill. Your **subconscious** mind accepted that goal as a result it would eventually manifest in your life, and with each practice period (positive reinforcement) that goal was strengthened. In a short time, that physical activity became second nature. (And herein you can also see how habits, character traits, etc. are formed and operate.)

Does it sound easy? Like most new skills it requires **practice** to achieve positive results. The subconscious mind is programmed throughout our lifetimes and responds according to the information our conscious minds have fed into it. Thus, we often set up our own stumbling blocks with regard to our health, happiness and well-being.

Consider the programming you received as a child and how it manifests on a physical level today. I remember my grandmother always telling me, "Bundle up. You catch cold very easily." As I got older I recognized a number of those childhood "colds" for what they really were -- hay fever -- but in the meantime I probably set a new world record for recurrences of colds, flu and related respiratory illnesses. Once I recognized the programming that had been at work in this area of my life I realized I didn't **have to have a cold** all the time and I'm pleased to note that I haven't had more than two minor cases of sniffles in the last twenty years! Could I suggest that in performing the introspection exercise given in Liber One you take a look at yourself, your habits, your goals, the way you are, and so on - and see if you can discover WHY you are what you are, maybe even why you are who you are - and *why you THINK the way you do.* You can then set about changing any patterns you don't like by consciously planting the appropriate seed.

Learning to use our subconscious mental abilities is a double-edged sword, however. In order to better use this potential we must acknowledge that *we do have control over the* ***results*** *in our life.* Once we acknowledge that we do have this control, we must also **accept the responsibility** for the way our life and health are going -- whether it's positive or negative. We can't continue to blame our lack of a Ph.D. on a high schol teacher who implied that we were stupid. And that's the hard part: accepting that responsibility.

Another and often equally difficult, block to overcome is accepting our good fortune. For instance: many of us have been 'programmed' to believe that "If you **work hard** you'll get ahead." Thus, we often have trouble **accepting** our good fortune because we feel we did'nt "work hard" enough to deserve it. So it helps to begin practicing the acceptance of your good fortune at a very basic level. For example, when someone says, "That's a lovely dress you're wearing," how often do you respond, "What, this old rag?" or "I got it on sale for $9.95." ?

Remember, that person didn't ask you how long you had the dress or how much it cost. She simply commented that it was attractive on you! So, accept your good -- the compliment -- and simply say, "Thank you!" This may seem an insignificant way to begin, but you must learn to walk before you can run.

Let's look at a more extreme example to demonstrate the point. Have you ever wished for $1 million? Who hasn't? The catch is when you're earning $4.00 an hour and have much more month than money, it's hard to conceive of an amount as vast as $1 million. It then follows that if you can't conceive of it, you can't believe that it can happen to you, therefore it won't. Again, the same theory applies to your physical health. If you grew up believing you were "sickly" it's hard to accept a major cure until you have learned to accept smaller ones first.

Programming your subconscious mind is very much like planting a garden. You purchase the seeds for the flowers you want **(setting goals on a conscious level.)** Then you spread the seeds in the yard where you want the results - flowers, to grow. You cover them with soil **(letting the goal be absorbed on a subconscious level)** then you water and fertilize your garden **(positive reinforcement).** Even though you can't see what's happening underground, you trust the laws of nature to bring forth the flowers **(getting your conscious doubts out of the way)** and at the perfect time your flowers grow and bloom **(realization of your goals).**

When you allow your thoughts to dwell on negative aspects or doubt ("Will this really work?") it has the same effect as going to your garden every day and digging up the seeds to see if they were growing yet. **Nothing** would result except maybe weeds **(old negative thought patterns and their attendant results).** That's why it's so important to programme your subconscious clearly and positively.

May I deviate slightly and ask you whether you have ever considered how prayer works and exactly how prayers are answered? Is it that some external agent influences the result? Or is it that the one who prays brings about their own results through subconscious response? I do not propose an answer, I simply ask the question.

The next time a burst of negativity tries to sneak up on you, stop and ask yourself "Is this really what I want?" Remember: *Your subconscious mind does not have the ability to say, "Surely you jest!" It can only create according to your conscious instructions.*

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M A R T I N I S T H I S T O R Y

127 **Continued**

Saint-Martin and the Unknown Superiors

We saw that Saint-Martin, after moving away from the

practices of the Elus-Cohen and of Freemasonry, spent the rest of his life spreading the **Martinist Doctrine** in a modified form, purely spiritual and speculative and devoid of theurgic or magical practices.

Saint-Martin acquired numerous followers in many countries. These followers, secretly known as **"Supérieurs Inconnus"**, were grouped in a very loosely knit organization called the "Society of Initiates", later to become known as the Society of Saint-Martin. In fact, this Society was not created by Saint-Martin but simply animated by him on the basis of an older secret society known as the **Order of Unknown Philosophers**. We shall come back to this point when studying the origins of Martinism.

The Society of Initiates of Saint-Martin was based on *INITIATION*. This was nearly always a *personal and private* ritualistic transmission of initmate character, confering the quality of "Unknown Superior" or S. I. .

We know from records and from signs used after his signature that Saint-Martin was a Réau-Croix of the Elus-Cohen. We also know from a letter from Joseph Pont, successor of Willermoz, to J. F. Mayer, senator from Metz, a letter dated from the year 1829, that Saint-Martin had transmitted a high degree of the Elus-Cohen to his friend Gilbert. We note, furthermore, that before he left for Haiti in the West Indies, Martinez had designated Bacon de la Chevalerie as his successor at the Head of the Elus-Cohen of France and five "SS.II." to assist him: Saint-Martin, Willermoz, de Serre, Duroy d'Hauterive and de Lusignan. This information comes from Prince Christian of Hesse, Knight Beneficient of the Holy City (C.B.C.S.) and member of the "Society of Saint-Martin" of Strasbourg. It is obvious, therefore, that Saint-Martin was entitled to transmit the Elus-Cohen degrees. We doubt, however, that the "S.I." grade transmitted by Saint-Martin within the "Société des Initiés" was the S. I. grade he had held in the Elus-Cohen and which corresponded probably to the rank of "Souverain Juge", an administrative degree. The Initiation transmitted by Saint-Martin constituted nevertheless a link with the Elus-Cohen, owing to his position in this Order. It is doubtful whether we shall ever know exactly how much the Elu-Cohen influence penetrated the Rite of Saint-Martin's Initiation. It would seem reasonable to accept the principle that the "essence" of the Initiation, that which is "passed on" at the most intimate moment of the ceremony, comes directly from the Order of Unknown Philosophers, and that it has been "clothed" with a ritual inspired partly from the Rites of the Elus-Cohen. The Society of Unknown Philosophers is known to have existed at least 75 years before the Freemasonic Grand Lodge of England. The personal transmission owes nothing to Freemasonry.

Saint-Martin died in 1803 leaving many disciples in several European countries. After his death, his disciples carry on with the transmission of the Initiation and with the diffusion of the doctrine of the Unknown Philosopher. They are particularly active in France, in Germany, in Denmark and in Russia. In 1821, Initiations from person-to-person are known to take place. From that year to the 1880's, groups of Initiators carry the transmission everywhere and particularly in Italy and in Germany.

Papus and the Ordre Martiniste

After the death of Saint-Martin, in 1803, the S. I. Initiation continued to be transmitted from person to person within the framework of a very loosely knit organization. During the 19th century, the occult teaching of Martinez Pasquales had therefore been transmitted:

a) In the bosom of Qabalistic Areopagoi composed each of 9 Elus Cohen who refused to conform with the decision to close the Order and remit the archives to the Philalethes of Savalette de Lange.

b) By some Freemasons of the Scottish Rectified Rite who had received the secret instructions from Willermoz and from the Knights Beneficient of the Holy City.

c) By the SS.II. of Louis-Claude de Saint-Martin.

In this last category, let us now follow two distinct lines of succession: Saint-Martin had initiated, among others, the Abbé de Lanoüe and Chaptal, Comte de Chanteloup. The first one then initiated J. A. Hennequin who in turn initiated Henri de la Touche, who initiated A. Desbarolles, Comte d'Hautercourt who initiated Amélie de Boisse-Mortemart. This Sister initiated P. Augustin Chaboseau. Whilst we are here, it is interesting to note that it is the Abbé de Lanoüe who had initiated André Chénier, the French poet who was to die by the guillotine during the French Revolution. Chaptel, Comte de Chanteloup, had initiated a Brother whose identity has never been discovered but who initiated in his turn Henri Delaage. When on his death-bed, Henri Delaage initiated Dr. Gérard Encausse, better known as Papus. This was in 1880.

In those days, Dr. Encausse, Augustin Chaboseau and several other young intellectuals were in the habit of lunching together whilst discussing matters of interest. It was thus that Papus and Chaboseau discovered that they had both received the S. I. Initiation. This coincidence, Papus took as a sign of Heaven and he began the work of creating an organization that would gather in its fold all those who had received the "mysterious legacy" and which would serve as a center of study of the Martinist Doctrine and as a means to propagate the movement. In 1884 was drafted the constitution of this organization which was given the name of "Ordre Martiniste" or **MARTINIST ORDER.** In 1890, it was decided to place the Order under a Supreme Council of 12 members with Papus as President and Grand-Master. The 12 original members of the first Supreme Council were:

Papus; Augustin Chaboseau; Stanislas de Guaïta; Chamuel; Sédir, (Yvon Leloup); Paul Adam; Maurice Barrès; Jules Lejay; Montière; Charles Barlet; Jacques Burget and Joséphin Péladan. Very soon two of these resigned: Barrès and Péladen, and were replaced by Dr. Marc Haven (Lalande) and Victor-Emile Michelet.

In 1893, the Martinists of Lyons were handed the archives and records of Willermoz and of the Cohen Temple of Lyons which the widow of J. Pont, successor of Willermoz, had left to Brother Cavarnier.

It would appear that when Papus created the Martinist Order, there were still in existence, unknown to him, direct representatives of the Elus-Cohen and of the Early Martinists, in Lyons and outside France. Names given in this respect are those of the Brothers Bergeron and Bréban-Salomon in Lyons; of Karl Michelson in Denmark and also of Dr. Edward Blitz in the U. S. A.. This last one contacted Papus and became Head of the Martinist Order in the U. S. A.. Dr. Blitz was associated with Freemasonry and he tried to give a Masonic outlook to the Ordre Martiniste and, in this matter, he had followers in France: Dr. Fugairon and Charles Détré (better known as Teder). Dr. Blitz unfortunately went too far in his interference with the spirit of the Martinist Order and his charter was recalled. He was replaced by Mrs. Margaret B. Peeke who became "Inspectrice Générale" for the U. S. A.. She died in 1908.

To be continued

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128

Dear Companions:

This address is on the subject of "giving advice" -- especially "unsought advice". Have you ever <u>given</u> unsought advice? Have you ever <u>received</u> unsought advice? Yes you have! and I might ask "Who has not?" This giving and receiving of unsought advice has caused untold misunderstanding and unhappiness -- and yet the motives have almost always been good and for the purpose of helping another in some way. Let us examine this paradox together.

How can someone stand silently by and see another, possibly innocently or ignorantly, walk into a situation that is likely to produce unhappiness or distress in the life of that person, if unchecked by proper warning through advice, even though it may not be sought? How far are we justified in the attitude of "minding our own business"?

How may we become helpful with constructive suggestions and yet not offend or antagonize another when we think we have something valuable to say? *These may sound like simple questions to which simple answers might be expected, but they really involve the most delicate fabric of our human relations, ranging from the cradle to the grave, in every phase of human experience and environment.*

You have undoubtedly found yourself in the position of seeing someone for whom you cared a great deal, doing or planning something that you, from your own experience, well knew would produce only a negative or unfortunate result. Yet, at the same time, you felt to advise him would awaken antagonism and produce or create an unfavourable situation. So, while feeling morally certain that it was your duty to do something about it, or "say a word in time", under the circumstances, the inner conflict as to whether you even had the <u>right</u> to say anything, especially when your advice had not been sought, confronted you. But in spite of everything , you said your bit and experienced a sense of relief. <u>Relief from what</u>? Relief because you felt your advice would be followed? and the pain or unpleasantness you had experienced under similar circumstances in the past would be avoided by the person(s)? -- Or was it relief because you had discharged what

you regarded as a duty? If the first, your motive was sincere. If the second, "self" was involved.

Have you ever given some advice and then thought: "I've given my advice and if those concerned wish to follow it, all right, and if not, well -- I've done my part." ? My friends, advice given in this state of mind is really valueless, **because the element of true spiritual understanding is completely absent.**

Giving advice is a serious responsibility and one not to be undertaken or assumed lightly, and that is just where much of the misunderstanding arises. Unfortunately, however, the great number of those who, on all occasions, rush forward with advice vigorously proffered, *are the least qualified to give it.* Then trouble starts.

Advice should be given only when one is capable of giving it from positive personal knowledge, **and then very carefully.** Think! Every time an individual comes to you and says "I'd like your advice" he is asking you to share a responsibility with him. If you have unloaded your advice without being asked for it, you have assumed a share of responsibility with the one to whom you have given it.

When a person asks you directly and outrightly for advice, it is a tacit admission that he needs help and is showing his trust and confidence in you that you can render such help. Some individuals take the attitude that they will not advise anyone, no matter what the circumstances. They will offer suggestions and express "opinions" but leave the decision to the individual seeking the advice. Well, decisions **should** be left to the enquirer for decisions are personal matters which we are in mortal life to learn to make. No decision made for us by another is of our own volition.

People who take the attitude that they will not give advice, mistakenly believe, or profess to believe, that because they did not use the words "You ought (or ought not) to do this or that," they have escaped responsibility; or that what they "suggested" was not really giving advice. Well my friends, that is all advice ever is: *suggestion,* for **real** advice *leaves the **decision** to the one to whom it is given and gives him the inalienable right to accept it and act on it or not, as he chooses.* Too many people **force** their advice upon their friends and then exhibit marked displeasure if it is not taken. That would not be accepting the advice, it would simply be obeying the advisor **and there is a vast difference.**

But what is "giving advice?" It is imparting information, whether by counsel or suggestion. Real advice is not requesting or demanding that the person do thus or so, but suggesting and counselling him, and **the most powerful advice in the world is personal example** and encouragement.

The mere fact that someone turns to us for guidance or advice is an indication that he is, in some way, bewildered. Do we have the right to turn a deaf ear when asked for help? It matters not if we may think the problem absurd, simple or self-caused; the fact remains -- someone has turned to us for help and something has to be done. Evasion

is not the answer. "Then, what is" you ask?

First of all let us consider advice under two separate groupings, namely: (a) Sought advice; and, (b) Unsought or unsolicited advice.

Some people may think that sought and unsought advice is the same but it is not. Sought or solicited advice is where or when an individual approaches someone **and asks** for help and advice. This indicates confidence and a faith in the person approached *the person approached has been given a spiritual responsibility they cannot escape.* We may not **wish** the particular responsibility and we may resent its being imposed upon us. But we cannot escape the responsibility of living and this is part of it.

It is true we cannot live another's life anymore than we can eat food for another or breathe for him -- but let us not forget that when someone is in low spirits, confused or bewildered and in need of good, wholesome advice -- to withhold it is uncharitable.

But the manner of giving advice makes all the difference in the world. Many people simply need a sympathetic or sound-minded person with whom they can talk things over; someone willing to be attentive and allow the speaker to think out aloud without continuous and frustrating interruptions. Frequently, in just talking about the problem to someone else, the troubled one already realises what he should do -- before the listener can even say a word; just "talking it out" has helped him to actually "see" and understand his own problem. **It is often only necessary to OBJECTIFY one's problem in order to understand and see through it.**

I said earlier that we could not evade the responsibility of giving advice, once it is asked of us, if we are capable and qualified to do so. Maybe you have wondered what is meant by that. Well, life is a matter of sharing, whether you want to accept that truth or not. It actually seems to be cosmic law. We ALL share the elements of life: the air we breathe, the light of the sun, the earth upon which we walk ..... everything upon which life subsists is shared by all mankind alike. *This same analogy has it correspondences on the mental and spiritual planes as well.* Just as the air you just expelled from your lungs may now be in some other person's --- so too your thoughts are in the mind of and are affecting those about you (any of whom you may not ever know). This, of course, is entirely unconscious on your part, but is occuring just the same. For this you cannot be held intentionally responsible because you have not consciously and with purpose directed your thoughts towards anybody. *But when an individual approaches you personally for advice or help, a spiritual chain or bond is established that must not be swept aside with the inane remark "I never give advice."*

So then, what should one do, especially if the advice sought is on a subject that one knows nothing about? Well, why is it that one ever seeks advice of another? Is it not because we have somehow lost our way and do not know the right thing to do?

The best advice we can ever give another is to encourage him to see his problem from the angle of **"What is the right thing to do?"** *If one's purpose is to adhere to the constructive way or principle, the problem will solve itself as soon as it is approached from that angle.*

The trouble, almost always, is what we want and what is right, are not always in agreement, and that is where the inner conflict sets in. That is why, in giving advice to another, our own motives must be clean and fine, and not arise from a mere desire to appear important, all-wise and ubiquitous, but from a real and deep-seated desire to be of silent, unostentatious, solid help. *Otherwise, we assume a personal karma that cannot be escaped and cannot be lightly compensated for and balanced.*

When being asked for advice, therefore, your first endeavor is to permit the seeker to speak fully without interruption, and then when he has completed the giving of his confidence, ask a few leading questions, *designed to steer the seeker to resolution,* such as:

What purpose do you wish to accomplish?
Do you believe you have the right attitude?
What would you like to do about it?
What are you willing to do about it?
How do you propose to do it?

In other words, try to guide the seeker's thought processes into constructive channels, for when we are upset and bewildered, we have simply strayed away from clear thinking, especially if the problem is of an emotional nature for then we have a tug from the heart to deal with as well. So -- ask leading questions which causes the seeker to think constructively. By stimulating him to look his problem squarely in the face and helping him to think through it, the seeker will come to his own conclusion, which produces the most lasting and permanent help - self help - and you in the meantime will have done your part and performed a great service

If you merely give advice without the other being able to benefit from the constructive principle of personal realization and conviction, you simply encourage him to become a "leaner." Do you see the difference?

Now the problem of giving **unsought** advice is far more complicated, for it involves not only the stimulation of constructive thinking but the fact that the individual is unaware that he needs help. When we are asked for advice our path is clear and the responsibility obvious, but when advice is unsought yet obviously needed -- how can we help? Do we have the "right to interfere?" Well, it all depends upon the issue at stake, whether the individual is breaking a principle through ignorance, viciousness, carelessness, indifference or a thousand other negative motives.

If we see an individual begin to fall, we instinctively reach out to help and support him. It never dawns upon us then that it is not our business whether he stands or falls. In fact, we feel that if he had fallen and broken any part of his body because of our failure

to reach out a hand to break the fall, that we would be partly responsible for his fracture. Yet, when that same analogy is carried into the mental and spiritual planes our attitude changes. Why is that?

It is because *man's sense of responsibility is a **spiritual faculty** which is not yet fully developed* but which he is gradually developing as he progresses on the scale of evolution. "Am I my brother's keeper?" is beginning to take a new meaning in the world.

Time was, when man was so irresponsive to responsibility that he could have witnessed another's fall with total indiference, and not lifted a finger to have prevented the acident.

Man first **misuses** a faculty before he learns to **use it** and the impulse and desire to give unsolicited advice *more frequently causes trouble and offense rather than help* -- mainly because the recipient of the advice is not ready to receive it (not having sought it), also too, because those who rush in with unsought advice are the least qualified to give it, the least capable of giving it, and the least aware of **how** to give it.

Ignorance is never better seen at its worse, than in the indiscriminate giving of unsought and unsolicited advice by ubiquitous individuals who have not yet made a success of their own lives, in the direction of the advice they so vigorously give.

Yet, just as we may be saved from an accident by another grasping our arm and pulling us to safety, so may we also be saved from mental and spiritual danger by the grasp of a friendly hand extended with the sincere purpose of helping us and not meddling with us. Here is the great diference. *When our motive is right there is spiritual understanding which involves the capacity and ability to be inspired with the correct approach for the individual need.*

ANY ONE WHO BELIEVES HE CAN GIVE UNSOLICITED ADVICE WITHOUT FIRST ASKING FOR SPIRITUAL GUIDANCE IS CARRIED AWAY BY EGOTISM AND LACKS THE PRIME SPIRITUAL ESSENTIAL — *UNDERSTANDING* — AND IS THEREFORE MERELY INTERFERING IN THE LIFE OF ANOTHER.

Sometimes it is necessary for a given person to go through specific experiences, no matter how distressing, in order to learn particular lessons, and if this is the case, *all the advice in the world will be of no avail, because only the experience itself will teach the required lesson.*

All that any one can ever hope to accomplish in giving another advice is to direct the recipient's thought and attention to constructive attitudes of outlook and purpose, knowing that if this is accomplished the final results are bound to be constructive too.

The giving of unsolicited advice is a duty that cannot be ignored -- yet it is one of the most difficult tasks. It is a duty which must be undertaken with great care and prayerful thought. We are all prone to indulge in this matter and do so without even realizing it -- hardly a day passes that we do not witness our dereliction in this

important issue. We cause unhappiness, distress and the breaking up of otherwise long and seemingly fine friendships. It is simply that **we do not stop to think** and WE RUSH IN where it is said that even angels fear to tread.

None of us resent being saved from a physical fall. In fact we are grateful to our benefactor. But the moment that act is translated into terms of the mental and spiritual plane -- we set up a resistance and resent the intended help, unless we have asked for it ourselves. Again: "Why is this" you ask. Because we do not believe we are in need of any advice and are well able to take care of our own personal affairs. We resent any intrusion and feel quite strongly that the advice-dispenser should very well mind his own business (and we even hope he has some business to mind). In other words, our consciousness is not aware of any amiss in our life and we feel everything we are doing is quite justifiable and right -- no matter how wrong anyone else may think it to be. Our mind is therefore completely closed to any suggestion and any suggestion is viewed as "interference".

Here is a very common occurence: Someone rises in life to so-called success and it "turns their head," so that they become impossible to deal with. You can't tell them anything because they know everything there is to be known -- and yet, right and left they are offending old friends by their manner and attitude and losing the respect of those about them. They cannot see themselves and attribute the change of others toward them to the fact that their friends are jealous or envious of their success. In reality, all the friends are missing is their former friendly, natural unaffectedness. The friends feel no envy or jealousy only deep regret that success has turned the perspective and values of a former associate. They wish to help their success-blinded friend, yet can do nothing. To attempt to give advice under these circumstances is folly because it falls on spiritually deaf ears.

Then we can turn to the opposite polarity and see the man or woman who has lost a grip on themselves but doesn't know it. The loser attempts to place the blame for all their difficulties on everybody else and never on themself. How to help such people is even more difficult than the previous instance because, as conditions become more strenuous and adverse, bitterness and resentment toward all life is added to the picture. They do not realize that their negative attitude is what is keeping them from the success they so keenly desire and miss. Do you know any of these people? Do you believe that such people would accept advice? If you attempt to give any, the immediate reaction is: "You don't understand the situation." It is curious that when one becomes so blinded to the facts and others can even hear the blinkers clinking, that person remains absolutely convinced that he/she is the only one who understands.

What should you do in a case like that? First of all, restore the other person's self-esteem and self-confidence. Likewise his self-respect. All three of these are important. This restoration cannot be effected by mere advice but by encouraging and stimulating them into activity wherein they can become enthusiastic. Enthusiasm is the greatest stimulator toward constructive thinking. Whether you

realize it or not, **life is a constant exchange of SILENT ADVICE.** We are constantly advising and influencing each other, often unconsciously, THROUGH THE WAY WE ACT and the ATTITUDES we take toward life and things. *The most potent unsought or unsolicited advice should always be **SILENT.*** It should be given through **PERSONAL EXAMPLE** AND **PERSONAL STIMULATION.**

If you want to help a friend in distress, do not plague him with advice but refresh and stimulate him with confidence and a sense of well-being through your own friendliness, affection, understanding and cheerfulness. These are far more potent and lasting that all the words in the world.

If a friend is sick and in distress and has become such through foolish mistakes and behavior, do not take that occasion to admonish him as to how he could have avoided such problems. Take care of him instead, cheer him up and make him as comfortable as possible, not only physically but mentally and spiritually as well, by being so cheerful and confident yourself that, through **induction** he partakes of your constructive attitude. Thus, silently, you become a living tonic and stimulator.

Do not labor under the misconception that the only way of "giving advice" is through "talking to". Again I tell you: **the most potent advice is SILENT, exemplified or lived.** If you feel inclined to question that -- look around you and see who it is that you respect and try to emulate. Have any of them asked you to do anything? No. They "just are" and you want to be like them.

We have a Great Examplar in the Master Nazarene, in this matter of giving silent advice. He did not condemn, he comforted and prepared those to be helped by placing them in **the attitude** to receive by the things he was and did. Before he helped an individual he did not require them to make a long or humiliating confession of all their errors and mistakes. He simply was friendly and understanding and he exuded and radiated these qualities so potently that everyone felt his benevolence (even miles away). His personality was such that those who came in contact with him responded to his vibrations by wanting to do what was right. They were responding to SILENT ADVICE.

In our present world of confusion it is not the promises made by the heads of different governments to each other that will bear lasting fruits, but the way in which WE, individually, behave and act towards each other, that will win the day. Of what avail will it be for us to advise the conquered nations what to do, or what not to do, if they see the conquering nations in conflict and difficulty with themselves? BASICALLY, ADVICE IS FRUITLESS UNLESS THE ONE GIVING IT PERSONALLY EXEMPLIFIES WHAT HE IS ADVISING OTHERS TO DO. **We resent a judge.** ***We welcome a friendly hand.***

All humanity is alike. Human beings respond to symphathetic friendliness and understanding and are quick to sense insincerity and idle curiosity and inner criticism. We can sense unspoken criticism. Sometimes it stands right out in the face although not a word is spoken. Although some people have "poker faces" or "dead pan" features and can conceal their feelings easily, the majority can't. Our unspoken crit-

icisms are often quickly sensed and if our attitude is critical while trying to help, instead of sympathetic and understanding, nothing of real constructive value will come forth from that particular circumstance, because the constructive attitude is lacking within ourselves.

If your motive is pure and wholesome and you are not simply being "nosey" or meddlesome, **you will ask Heaven to use you as a channel for help in the specific situation; you will ask for inspiration and guidance as to how best to approach the specific situation without producing resentment or antagonism.**

If you have ever extended what you term "the friendly hand of advice" to another and it has been resented, closer and honest investigation will reveal to you that, somewhere, you have harboured **unspoken criticism** in your heart and the person has sensed it. You, yourself, may not have sensed it -- but it was there nevertheless.

Astrally, criticism is a dart that pierces the astral body of the other and it matters not whether it has been spoken or not. The dart is there, the person feels it, and it does its work.

In giving advice then, it is most important for you **to examine your own motives first.** Make sure ALL PERSONAL MOTIVES ARE ABSENT and only a sincere desire to be helpful is present. Otherwise, you are permitting yourself to be presumptuous and meddling in what truly does not concern you.

You may ask: "are we interfering in a person's karma when we strive to save him from making a mistake?" The answer is: "No." **Not so long as we leave him with the CHOICE of rejection or acceptance.** Advice that **forces** an attitude is wrong, in fact -- it is not advice, it is an ill-concealed command. We are here in mortal life to help each other and it may indeed be the other person's karma to receive a help he has asked for -- it may be that YOU are in the scene because YOU are the person who can help. No, you will not be interfering in the person's karma, you will be fulfilling your own.

Let me draw this lecture to a conclusing by restating certain essential points. The **manner** of giving advice, assuming you are qualified to do so, is acutely important. Advice ceases to be advice if it is given in a way that makes the recipient feel obligated to adopt it. May sure you do nothing to make the recipient feel that if he does'nt take your advice that you will feel hurt. Do not give advice merely to have your own way in a matter. Advice must leave the recipient totally free to make his/her final decisions and with no hard feelings in the advisor or advisee. Advice should never be given as though you were scolding or in a mandatory manner. Counsel the person, help them to see the problem from different and constructive angles.

No two people ever see the same set of facts in the same way, otherwise we would all be more or less identical and we know that variation is almost endless in the human species. The old saying "two heads are better than one" is often true because the same thing is looked at from at least two different known angles, even though many

other angles may remain unknown in the secrecy of each mind.

Let there be no thought of reward or compensation for advice truly given. Otherwise it ceases to be advice and becomes an investment. Above all, try to conquer the seemingly universal banality that goes like this: "my friend, if I were you I would do thus and so." **You would do nothing of the sort.** If you were the other person you would be doing exactly what he is doing and how much would that help? The seeker is not interested in what **you** think **you** would be doing under suppositious circumstances. He wants to know what **HE** should be doing in **his** existing situation.

Don't try to impose your own ideas. Give the seeker his freedom and remember that 'advice' comes from the Latin ad - to, and video - see. To give advice is to help another to see and not to try to make it anything else or more. Then you have done your duty.

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Q U E S T I O N S

1. What is the most important advice we can give?
2. When should we give personal advice?
3. How should we give personal advice?
4. Why should we give personal advice?
5. What should our attitude be in giving advice?
6. What is advice?

EXERCISE FOR THE MONTH

In this era of freedom of expression, when everyone is eager to air their views, it is rare to find those who are willing to "listen", for they are so busy doing the contrary.

As a spiritual discipline, for a period of one month starting from **NOW**, endeavour to become a good "listener". This does not mean that you are to remain totally silent, but use "listening" as a therapeutic activity. People need to share their troubles with others. Train yourself to **listen** with interest and sympathy. Let the other person do most of the talking. Notice how greatly you will help him by just being a sympathetic listener. While he is reciting his problems and troubles, *silently pray that God may guide and help him to solve his problems correctly, and should you be **asked** for your advice, give it as outlined in the lesson -- with love in your heart and understanding in your mind. Pray that God guide **you** and inspire **you** to be of help to that individual in whatever advice you may be able to give him and may God help you with His Light.*

With kindest thoughts and best wishes for your continued progress on the Path,

Sincerely and fraternally,

Sacca

Principal

Dear Companions:

Those of you who are in the front line will realize that it is way past the 15th of the month and you have not received your mailing for this month as yet. The reason for this delay is because we have been awaiting the arrival of the translation of the first of the L Y O N S L E C T U R E S given by Saint-Martin and are experiencing a delay. We said in our last Liber that we would bring the first of these lectures in this Liber and we do not like to make a promise and then not keep it. However: we are already receiving calls from members enquiring if their material may have been lost in the mail! So circumstances are forcing us to take a "rain check" on the presentation of that first lecture in this Liber. We ask for your patience and understanding and will have to defer the first presentation until next time. We will complete this Liber with a continuation of Martinist History which we know is being very well received by you all.

M A R T I N I S T H I S T O R Y

continued

Papus and the Ordre Martiniste - con'd # 129

We saw last week that Papus and eleven other Brothers had formed in 1890 the first Supreme Council of the Martinist Order. It may be interesting to note at this point the other esoteric interests of some of the members of this Supreme Council as it would explain the various tendencies that were to develop as time went by. Stanislas de Guaïta was GrandMaster of the Kabbalistic Order of the Rose+Croix to which Papus and others belonged. Péladan, who, as we know, soon left the Supreme Council, was to create at a later date the Ordre de la Rose+Croix, du Temple et du Graal. Some of the Brothers were Freemasons. Whilst on this point, let us mention that the main Masonic Obediences of France, particularly the Grand Orient, were at that time predominently materialistic and composed of free-thinkers. On the fringe of the Masonic movement, there existed smaller Obediences of a more spiritual character. Most Martinists were connected with one or the other of these. In particular, as we shall see, the Ancient and Primitive Rite of Masonry comprising 33 degrees had amalgamated with the Oriental Rites of Memphis and Mizraïm, composed of 90 and 96 degrees, to form an organization with which many Martinists were to become connected. Furthermore, the **Universal Gnostic Church** and other organizations were represented among the members of the Supreme Council.

The Martinist Order had a period of flourishing activity in France and in other countries. Papus was an indefatigable worker and he introduced the Order even in the Russian Court where Martinism had been known for over a century. The Tzar, Nicolas II, was Master of a Lodge held within the Royal Palace, it is said.

In 1908, Papus and Teder organized in Paris a Congress of Spiritual Masonic Rites with a view to connecting the Martinist Order with the High Degrees of Masonry. In 1911, the Supreme Council issued a decree recognizing the **Universal Gnostic Church** as the official Church of Martinism. In 1914, Papus and Teder came to an agreement with Dr. de Ribeaucourt, GrandMaster of the Scottish Rectified Rite (the old Knights Beneficient) to create a Martinist Grand Chapter which would be composed exclusively of High Degree Masons and which would act as a "bridge" between the Martinist Order and Scottish Freemasonry. Unfortunately, (or fortunately, depending on how you look at it) for this project, the First World War broke out before it was carried out. The death of Papus in 1916 and the change of GrandMastership of the Scottish Rectified Rite brought an end to this project.

We have just said that Papus died in 1916. He died of tuberculosis contracted whilst doing his duty as a physician with the French Army. He had played a vital part in furthering Martinism, creating an Order of that name and keeping it united while he was alive. With his death, the Martinist Order was to loose its unity and to become divided.

Papus was succeeded by Teder whose real name was Charles Détré. The war

was still on and the activity of the Order was curtailed. Teder was assisted by Victor Blanchard who acted as his Deputy. Teder died in 1918 and was succeeded by Jean (or Johanny) Bricaud. Bricaud then decided that the Martinist Order would gain by being established on the firm basis of Symbolic Masonry. He decreed therefore, that the Martinist Order would only admit Masons of the 3rd Degree (Master Mason) of any Rite. The headquarters of the Order was transfered to Lyons. This is why this Branch of the Martinist Order was to become known as the "Ordre Martiniste de Lyon".

This "masonizing" of the Martinist Order did not please all Martinists and many refused to recognize the new régime which was imposing restrictions on certain classes of members and particularly the Sisters. They decided to uphold the principle of Free Initiations, inherent in the degree of Initiateur Libre -- and so pursued their activities independently of Bricaud's Order.

The Martinist Orders after Papus

We saw last week that Teder (Charles Détré) succeeded Papus as GrandMaster of the Martinist Order in 1916 and that at his own death, in 1918, Jean Bricaud was elected his successor. Bricaud thought that the Martinist Order would gain in structure by being established on the basis of Symbolic Masonry and he restricted admission to the Order to Freemasons of the 3rd degree. This decision did not please all Martinists and many members upheld the principle of Free Initiations and pursued their activities outside Bricaud's Order. Among these Brothers desiring to preserve the original character of the Martinist Order was Victor Blanchard, who had been Deputy-GrandMaster to Teder. (Blanchard was also a Bishop in the Gnostic Church). The Martinists who disapproved of the Masonic character and the restrictions imposed in the Martinist Order headed by Jean Bricaud and known henceforth as the "Ordre Martiniste de Lyon" because its Supreme Council met in that town, remained for a long time unorganized, albeit carrying on with the Works according to the original constitution of the Order and accepting both Masons and non-masons, men & women. It would be wrong to consider the position at that time as the result of a "split". There was only one Martinist Order but not all the Brothers recognized the legality of the restrictions imposed by Jean Bricaud and acted accordingly. Victor Blanchard was already forming a nucleus of those who chose to maintain the system of Free Initiations. Nevertheless, Jean Bricaud died on February 21st, 1934 leaving his succession to Victor Blanchard. This Brother felt he could not accept the GrandMastership of the Ordre Martiniste de Lyon because he disapproved of its structure and its Masonic nature. Constantin Chevillon was elected GrandMaster and the Ordre Martiniste de Lyon maintained and even stiffened its Masonic structure. It had an outer circle of diffusion in the "Collège d'Occultisme" at 17, rue Washington, Paris, and as an anti-chamber to the Order, the 2 Lodges of Memphis-Misraïm "La Jerusalem Egyptienne" and "L'Age Nouveau" provided the Masonic qualifications required for membership. These members progressed simultaneously in the two organizations having to qualify as Master Masons in Memphis-Misraïm before being admitted as Associates, then having to obtain other degrees in Memphis-Mizraïm before being admitted to the degrees of Initiates and SSII. Between 1936 and 1939, the Ordre Martiniste de Lyon kept its Lodge "Papus" open in Paris.

After refusing the Jean Bricaud succession, Victor Blanchard gathered the free Brothers and formed a branch of the Martinist Order which adhered to the original constitution of the Order and disapproved of the masonic requirements of the Ordre Martiniste de Lyon.

In 1934, in Brussels, Belgium, in connection with a Congress of non-Masonic Spiritual Orders, there was held an International Convention of Martinists. On the 9th of August, Victor Blanchard was unanimously elected Sovereign Universal GrandMaster of the Order by representatives from France, Belgium, Austria, Switzerland, North & South America, Denmark, etc.. The Supreme Council of the Order was reconstituted and it was decided to add the adjective "SYNARCHIQUE" to the name of the Order to distinguish it from from

the Ordre Martiniste whose headquarters were in Lyons. The masonic qualifications for membership was abolished. Thus was born officially the Order Martiniste et Synarchique, the Order which marked a return to the original tradition with the constitution laid down by the Supreme Council of 1890. On the same occasion, the Congress of non-Masonic Spiritual Orders organized itself in a federation known as the FUDOSI (Fédération Universelle des Ordres et Sociétés Initiatique) and Brother Victor Blanchard, as Sovereign Grand Master of the Ordre Martiniste et Synarchique, became one of the first three "Imperators" of this federation.

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HAVING ARRIVED AT THIS POINT IN THE MARTINIST HISTORY, WE SHALL RETURN TO SAR HIERONYMOUS AND THE FUDOSI IN OUR NEXT LIBER, AND CONTINUE BOTH OF THESE HISTORICAL SKETCHES, TOGETHER.

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130

We saw in our last lecture that the **UNIVERSAL GNOSTIC CHURCH** was recognized as the official Church of Martinism in 1911. We think it appropriate to give here some information on the connection between the **Gnostic Church** and **the Martinist Order.** We will also give a summary of the Gnostic Doctrine. The summary which follows later, and which we have a photocopy of the actual handwriten document, was written down, we understand, by Jules Doinel.

Jules Doinel (Tau Valentine II) founded the Gnostic Apostolic Church (another name for the Universal Gnostic Church) in 1891 on a succession coming through the Order of the Temple of France, and going back to the Bishops of Lyons in the 5th & 6th centuries. Doniel died suddenly in 1892.

There became, however, several Gnostic Churches deriving from different streams. John Bricaud, whose ecclesiastical name was TAU JOHN II, was consecrated by Louis Francois Giraud (FRANCOIS) on May 5th, 1918 in the Gnostic Apostolic Church and Bricaud later became **Patriarch** of this Church. Giraud held several different successions deriving from different lines (one of his consecrators was Julien Houssaye (JULIO) of the Villate succession who consecrated him on January 21, 1913). Giraud again consecrated Bricaud on that same day: January 21st, 1913. -- Giraud then again consecrated Bricaud on the 21st July 1913 in the Gallicane Church. Bricaud, in turn, consecrated Victor Blanchard (TARGELIUS), on May 5th, 1918. Victor Blanchard, as you now know was the founder of **The Martinist Order and Synarchique.** We do have in our possession a photocopy of the original missal for the celebration of the Mass, handwritten by Jean Bricaud.

Just as a matter of interest, Giraud also consecrated Papus, Chamuel and Sédir. (Chamuel and Sédir, you will remember, were two of the twelve members of the first Supreme Council of the Martinist Order, under Papus, so it can be seen that there was a close association between the Gnostic Church and the Martinist Order from the very beginning.) Here is the Summary of the Gnostic Doctrine:

continued

SUMMARY OF THE GNOSTIC DOCTRINE

1

BEING, the universal substance, is first of all the power to be, and the tendency to be, to pass from the power to the act and to do so in two states: the state of a perfect being and the state of imperfect, individual beings or monads. The perfect Being is called God; the group of imperfect beings is called the universe.

2

God manifests Himself in the universe in various aspects or theophonies, various determinations, various rôles or personalities, which are called Aeons, but all these Aeons are one and the same God.

3

The divine Aeons form three groups of three. Each of these groups, then, bears the name of Eridyname. There are three major Eridynames which are: the Father, the Son - Christ - and the Holy Spirit.

The Father is the power of will, giver of life to all beings out of Nothingness, attractor of all beings.

The Son is intelligence, universal logos (science) and the archetype. The logos resounds throughout the universe, and causes the ether, (light and heat or fire) to vibrate. And, just as the sacred fire of the altar, which is his image, is annointed, we call this universal fire the Christ, (the annointed one).

The Holy Spirit is love, life, the law of organization or gathering of beings. It travels the universe, while forming currents in the ether. The Son and the Holy Spirit proceed parallelly from the Father. The totality of divine Aeons form the Divine Pleroma.

4

In the original state, all beings are formed by a monad or absolute individuality (absolutely indivisible). Each monad is capable of endless development. The totality of monads constitute the Ether.

5

While developing psychically, the monads group themselves, the lower ones around the higher ones, and these groupings of diverse complexities constitute the etheric or subtle beings which we call Spirits.

6

All the spirits are organized in a hierarchy and form an immense organism which, with the ether, constitutes the universe proper, or the ordinary universe. Each degree (level) of the hierarchy fills a portion of the vast space which we call Aeon, but they must not be confused with the Divine Aeons. - Three great chains or classes are distinguished amongst the spirits and consequently three major groups of Aeons: the Aeons of the elementals, the Aeons of men or children of God, and the Aeons of the angels. The elementals are characterized by their predominance of will and power; men by the predominance of intelligence; the angels by the predominance of sentiment. The angels and men form two divergent series. Moreover, men form androgynous beings having conjointly, a masculine and a feminine nature.

7

The world of bodies or hylic world, is not a normal part of the universe. It comes from an accident which occured in the passage of time within the world of spirits; thus, it has not always been in existence and it is destined to pass away. The world of bodies forms only a small part of the universe.

8

The world of bodies is the result of a revolt of some of the angels, of a great confusion which occured at a particular time in the universe of spirits. The perpetrators of the disorder were driven out of the Aeons and banished from the confines of the world of spirits into the outer darkness. (The world of spirits is the realm of light). In their Fall, they took with them all the elementals, and it is through them that they organized themselves into a hylic world made up of stars. (Suns, Moons, Planets, Heavenly

Bodies, etc..)

9

The beings which make up the hylic world were thus brought into being from nothingness by the Father, like all other beings were, and they had to be formed under the laws of the divine logos, but they organized for themselves a universe according to their own ideas, erroneous ideas for the most part, and from which emanated hylic evil and the imperfection of the hylic world. The chief of the fallen angels is in fact the Demiurge of this world and creator of the hylic world and is not the true God.

10

There was in the world of spirits or spiritual pleroma a remarkable man. (The intelligence of his masculine nature had been strongly developed by the use of his will and was more assimilated into the divine logos. His feminine nature was always aspiring to higher levels. That is what incited the jealousy and hatred of the chiefs of the angels who had rebelled.) The male part took on the task of reorganizing the pleroma and, with the unanimous agreement of the spirits, was elected head, prince or king of the Pleroma; the female part became the princess, queen of the Pleroma. The former is given the name of Saviour and the latter the name of Wisdom (Sophia). The royal being forms the Star of the Pleroma. This Being directs in second place the universal Christic movement. - The Saviour is the Son of God par excellence and this Son of God must not be confused with the Son of God who constitutes the second Eridyname, even though they are inwardly linked with each other.

11

The Demiurge and the chiefs of the fallen angels or Archons tried to seduce the spirits of the Pleroma. The terrestrial Archon was able to lure them with hylic forms which facinated some of the spirits of the human series and these spirits descended to earth and took on an anthropomorphic animal body and soul. That is how earthly man was formed.

12

Man differs from animals mainly through his spirit endowed with reason, which makes the human being capable of knowledge and progress. The presence of the Spirit made the first men shine in the darkness, agile, without sickness and putrid death, facinator of animals. His powerful will controlled all the appetites of his body; he had retained the holiness that he had in the pleroma; finally, he remembered what he had learned in his previous estate.

13

In coming down to earth and in becoming united with the anthropomorphic animal, the heavenly spirits had believed that they could perfect the soul of the animal and took it with them to the pleroma. But, seduced by the pleasure which their animal soul brought them, far from remaining masters over them, they became enslaved. Man degenerated and lost his original qualities and this Fall was carried on to us through heredity. Moreover, as a result of his Fall, man became the slave of the Demiurge and of his terrestrial archon.

14

One of the most serious consequences of the Fall was the loss of the personality after the death of the body, which constitutes the true death, and the reincorporation (reincarnation) on earth of another form of the personality. This reincarnation does not occur by chance, but according to the law of Karma, the law of consequence.

15

But in the midst of degenerated humanity, a core of the original, undegenerate race was preserved in the center, a community which, remembering its celestial origin, referred to itself as sons of heaven. It was these sons of heaven who instituted argricultural techniques and the implements of stone men used, the use of fire, and who put into rhythmic language the memories of their celestial origin, passing them on to the memory of their descendents. It was these memories which constitute the original religious knowledge or gnosis, also called the oral religious tradition.

16

It was also the sons of heaven who constructed the first city and who organized the

first civilized society. The king or God, who held the title of sun, chose outside of the celestial city a very intelligent man to whom he gave the task of giving laws to other men, and of civilizing them by teaching them to domesticate animals and cultivate the soil. Hatred of the kingdom of heaven, which was very prosperous, began to grow and it was not long before this man fell victim to the jealousy and hatred of the savage people whom he was charged to civilize. The Man that was sent was seized through trickery, and was cut into pieces and eaten by these cannibals, his fellow men.

17

The descendents of the gods or sons of heaven, who were later banished from their city, took refuge in Egypt and it was in that country that the original religious tradition or gnosis was preserved, all the secrets were taught only to a few initiated people previously subjected to the harshest tests and to purification rites. Amongst other things taught were the expectation of a future, the coming a new man who would reestablish the kingdom of heaven on earth and who would give to humanity the means of freeing themselves from the earthly archon and from death and to be reintegrated into the spiritual pleroma.

18

In the 15th year of the Empire of Tiberius Caesar, there appeared in Palestine a man whose name was Saviour (Ieshu), who claimed to be the long-awaited of the nations, the one who was to reestablish the kingdom of heaven. He also claimed to be the prince or the head of the pleroma who had come down from heaven to earth, in possession of the Christ, the expression of the divine logos, or of the true light which lights all men coming into this world. He did not manifest that light fully until the time he received from a certain Joannes the baptism of water, until the time of his arrest by the Jews to be crucified. All civilized nations have acknowledged the mission of Ieshu.

-o-o-o-o-o-o-o-o-o-o-o-

We now utilize the remaining space and continue with the **History of the Martinist Order.**

131

The Martinist Orders after Papus - continued.

We saw last week that after refusing the succession of Jean Bricaud at the head of the Ordre Martiniste de Lyon, Victor Blanchard was elected Universal GrandMaster by all the Martinists who did not approve of the masonic character of that Order and who gathered in Brussels, Belgium, on August 9th, 1934. The Order then took the name of Ordre Martiniste et Synarchique. As its Universal Grand Master, Brother Blanchard was one of the three original "Imperators" of the federation of secret societies known as the FUDOSI. He held this high office at the International conventions of 1934 and 1936 of this federation.

We now come to a bewildering period of Martinism. It is not our purpose to pass judgement on any of the well-intentioned Brothers who were responsible for a further division of the Order nor do we wish to take a biased view of the subject. We feel that the time has come for objectivity, without which no attempt at reconciliation could ever be possible. To many outsiders, the dissensions which occured in the

Martinist Order appear distasteful and incomprehensible. It is important that our members should have an objective knowledge of the facts as, whether we like it or not, they are part of the history of Martinism and because the general ignorance of these facts has been exploited to circulate preposterous claims.

First of all, one must understand that the sudden birth of numerous Martinist Orders does not imply in every case the setting up of new organizations starting with entirely new members. The best way to see the position in the right perspective is to imagine a large number of Brothers & Sisters, all regularly initiated, forming a flexible kind of body called the Martinist Order. The Order had not always been strictly organized and if there were 160 active Lodges registered in 1916, these Lodges were often semi-independent bodies and there were many Martinists who did not belong to any one Lodge. The divisions must then be regarded as authorities setting themselves up to defend or organize a certain aspect or tendency of Martinism. The great mass of the Lodges and members would then recognize one of these higher authorities and, indeed, it has been known for members to recognize more than one and to adhere to two different branches of the Order. There was always a certain amount of interchange and shift of loyalties from one to the other. These disputes may seem often very "unbrotherly" but where is the family in which the brothers never quarrel?

We therefore had two Orders: one with its headquarters at Lyons, headed by Brother Chevillon, the other, with its headquarters in Paris, headed by Brother Blanchard.

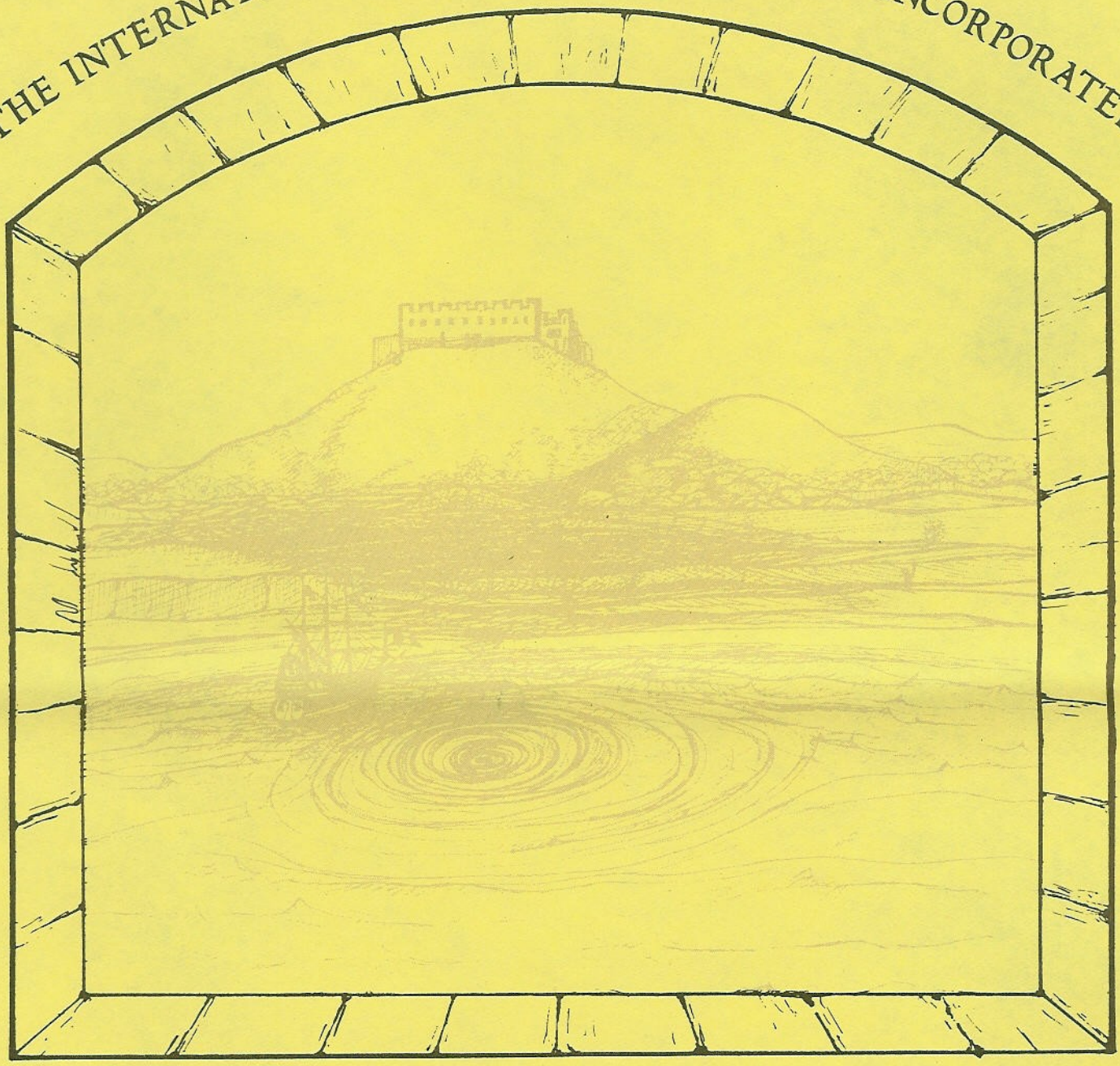
Now, not all the Martinists at large who disapproved of the Masonic organization of Bro. Chevillon were willing to accept the authority of Bro. Blanchard. One of these was Bro. Augustin Chaboseau who had been with Papus from the start. From private correspondence it would appear that Bro. Chaboseau felt that as one of the originators of the Order, he could not admit the authority of Bro. Blanchard who was his junior in the Order. With some other Brothers, Augustin Chaboseau founded a third Martinist Order which he called "Ordre Martiniste Traditionnel" and whose first GrandMaster, Bro. V. E. Michelet, was soon succeeded by A. Chaboseau himself. Owing to the prestige of Chaboseau's name and to the many qualities of this Brother, this Order, well organized, developed very rapidly in France, whilst the Ordre Martiniste et Synarchique remained dominant in other countries, particularly in Switzerland and Belgium.

By 1939, the Ordre Martiniste Traditionnel was by far the bigger of the non-masonic Martinist Orders. Meanwhile, some undesirable tendencies towards commercialism had developed in one of the big organizations affiliated with the FUDOSI, and Brother Blanchard felt he could no longer associate himself with this federation as one of its three heads. - - - He resigned and was replaced as "Imperator" by Brother Augustin Chaboseau. In 1946, Augustin Chaboseau died. He left his succession to his son, Jean Chaboseau. According to the constitution of this Order however, this succession had to be confirmed by the Supreme Council. Jean Chaboseau did not receive the required support and was not confirmed in his GrandMastership. The split threatened to destroy the Order and Jean Chaboseau renounced his claim in 1947 and resigned from the Order which he dissolved. Several members of the Supreme Council also resigned.

As Augustin Chaboseau had also been an "Imperator" in the FUDOSI where he represented Martinism, this function became vacant and was filled by an interim-Imperator until such time as the situation of the OMT was clarified. An interim committee known as the Council of Regency was formed to try to hold the Order together while efforts were made to try to find a GrandMaster who could obtain the required support. Meanwhile, the majority of the societies belonging to the FUDOSI had become increasingly uneasy about the propaganda methods and doctrinal deviations of one of its most important member-societies. A general meeting was called and as the arraigned member-society was unwilling to mend its ways, the FUDOSI dissolved itself in 1951. With it disappeared the Regency Committee of the Ordre Martiniste Traditionnel and the remnants of this organization were also dissolved. The Ordre Martiniste Traditionnel disappeared from the scene, leaving an American branch which was kept alive by its associated rosicrucian body and which soon resorted to such corrupt and invalid methods as "postal initiations" which banned it from recognition by Martinists everywhere. **To be continued.**

THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

LIBER 34

GRADE: *COMPANION*

Private & Confidential

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

L I B E R 3 4

Dear Companions:

Without further delay, we begin the series we will call "THE LYONS LECTURES" which many of you have been anxiously awaiting. These will comprise the 10 lectures given by Louis-Claude de Saint-Martin to the Elus-Cohen Lodge at Lyons, in the days when he was an active Elu-Cohen.

May we say that the translation of these lectures has been a major undertaking and we are indebted beyond measure to the several brethren, who have really **toiled and laboured** to make them available in English, FOR YOU. It has **NOT** been an easy task.

Saint-Martin was a most unusual man; he possessed tremendous insights, but he seems to have concerned himself more with WHAT he was saying, rather than with HOW he was saying it; and to complicate matters even more, Saint-Martin spoke and wrote in old style French which is very difficult to translate; it is entirely possible, for example, to come up with phrases which are totally meaningless, so that these translations call for someone well versed in the philosophy, who can **interpret** what otherwise would be meaningless verbiage.

We have all been blessed with good fortune in having as a final adjudicator, a scholar eminently qualified to put the finishing touches to the translations. He says: "I suspect he (Saint-Martin) wrote these lectures simply to serve as basis for an oral exposition, and that he gave a lot of explanatory comments as he advanced with his lecture, thus filling in." He concludes: "Regarding an approach to the right interpratation and understanding, I feel that I have succeeded far better than I dared hope at the outset ... It is a true pleasure to be of service to the College and to Martinism in this way. I reap the reward of a greater understanding through the work itself. Therefore, I wish to express my gratitude in thanking you for having chosen me to assist in the translations." (We see here, Brothers & Sisters, the spirit of a true Initiate.)

Before we turn to the first lecture, let us have a little humour and a comment. Here are a few more words from our adjudicator: "My secretary truly wonders what she's been writing!! Absolutely incomprehensible to the uninitiated it seems to be - I hope though, that the two additional footnotes will help whoever is going to be the confused reader! I'm sorry that I could'nt do anything with the last drawing. The copy I can't read."

Companions will be acutely aware that without the preliminary foundation laid in Libers past, they would be in the same boat as the goodly secretary!!! Everyone will now have a practical guage to measure the progress they have made since first placing their feet on the Path a few moons ago, and see the reason why these lectures could not have come earlier.

Brothers & Sisters, all of us at the College are happy and proud to be able to make the material in these Libers available to you. We hope our humble efforts are helping you to more and more understand this paradox called "LIFE". Praise be to God for His benevolence.

Saccas

THE LYONS LECTURES

LOUIS CLAUDE DE SAINT-MARTIN

Instructions to men of desire

FIRST LESSON

Joy, peace, salvation to him who hears me

My brothers,

With the help of the Eternal I will try to explain to you the principles forming the fundamental basis of our Order and which, united in one body, could make up a course of temporal, passive physics and eternal, spiritual physics.(1)

In the science we cultivate, the first principle is desire. No craftsman has ever succeeded at any temporal art without application, work and continuous effort to grasp the different aspects of the art he has chosen to take up. It would thus be pointless to think that one can achieve wisdom without desire, because the fundamental basis of this wisdom is nothing but the very desire to know it, surmounting all obstacles that close the way to it, and to be surprised that desire is necessary, for it is certainly thoughts contrary to this desire that have led astray all those who seek the way to wisdom.

Now, in order to return to wisdom, you must make your path according to the distance of your position. He who thinks he has reached it still has far to go, and he who thinks he has a long way to go has only one step left to make; thus we can see that the first step to be taken must be on the path of humility, patience and charity. These virtues are so necessary in our Order that we cannot make any progress other than to the extent that we advance in their application. But one may ask what connection these virtues have with the sciences? This lesson intends to demonstrate the necessity of that connection.

x
x x

From out of Its divine immensity, Being, necessarily existing only by Itself, the Eternal Creator and Guardian of all beings, emanated, before time, free beings for Its greatest glory. He gave them a law, a precept, a commandment on which their emanation was based. These spirits were free and they cannot be considered otherwise without destroying their distinct personality.

They began to transgress divine law. What was their transgression? Without entering into all the details, I would reply that the first crime was disobedience. Being free, they conceived, in their complete and utter freedom, a thought contrary to the law, the precept and commandment of the Eternal. To give a better idea of this disobedience, I imagine a sentry who has been put on guard duty and who has been told to observe various points of his duty: The sentry is free, he needs noone to come and whisper to him to stay or not to stay. Of his own free will, he leaves his post and disobeys all aspects of his duty, he is caught and taken to task. This gives an idea of the transgression of the first

spirits. Their sin was to have disobeyed the law, precept and commandment they had been given from the time of their creation, and to have conceived an idea contrary to that of the Eternal.

From then on, their communication with the Eternal was broken; God created space and cast them into it. But whom did He make serve Him to drive them from His divine court? He used spirits of the same nature, having been created at the same time as they were, and who also conceived their evil thought because they were tainted by it, but made different use of their free will, remaining inviolably attached to the law, precept and commandment of the Eternal. What proves demonstrably that the first spirits conceived their thought of transgression of their own free will, is the fidelity of the latter spirits, who, being neither more nor less gifted than the transgressors, made good use of their free will by rejecting the bad thought that was exposed to them by the transgressors, and then served as instruments of the justice that God cast upon the transgressors from the moment of their transgression. That is the war the Scriptures speak of when they say that Michael and his angels fought against the demons and their angels, and that, victorious, Michael cast them out of the divine court into the space that had just been created.

Time, which is simply the succession or revolution of the different bodies, did not yet exist. There was no subtle or base matter, only pure and simple spirits; good spirits in the divine court and evil spirits in space. From then, God in His thoughtful imagination conceived the creation of the universe in a visible, passive form, to serve as a limit and barrier to the evil acts of the demons. To this end, He freed the compound spirits from the central fire axis and they came to close the circle of space wherein the perverted spirits were contained, and in His divine thoughtful imagination, he conceived the creation of the main body of the head of this universe, equally divine and temporal, spiritual and passive, in the form of the equilateral triangle. This equilateral triangle, considered by all the peoples of the earth to contain the visible image that the Eternal had conceived in his imagination for the creation of the head of the universe; this triangle, I may say, is still represented to us in our Churches by four ineffable characters that I will go on to explain.

God manifested His thought of creation to the spirits of the central fire axis through this same equilateral triangle, in the centre of which was contained his threefold word of creation as shown in this diagram:

From the principle of their emanation, these spirits had the innate ability to extract from within themselves the three spiritual essences. From out of themselves they drew forth these three essences to carry out the word of the Eternal. One may ask what was this Word? I would say that the word contained the plan, the execution and the workings of the universe. Consequently, the spirits of the axis began to execute it by bringing forth their 3 innate essences from within. These three essences were, in their principle, matter in its neutral state, since they had not yet been shaped by these same spirits and no distinction could be made between them. Thus according to the language of the Scriptures, they were without form, or in their neutral state and void, and passive life could not enter into forms, for they were not yet. This void must be understood to be the lack of the principle of movement necessary to all bodies in the universe.

x

x x

Before going any further, I must speak of the basic principle of all emanation, of all creation, which is the number. All wise men of all times recognized that one can have no sure knowledge of either the divine, spiritual part nor of the general universal, earthly part, nor of individuals, without the science of numbers, since it is through numbers that the Eternal makes all plans of emanation and creation. The number, being co-eternal with Divinity since, for all eternity, God is the number which has been within Him forever, for God has His number. If God had been able to create the number, it would seem as if He could have created Himself, which is impossible, for nothing subsists without its number. God, the indispensable Being, existing by Himself, has therefore contained all numbers throughout all eternity. He has endowed all spirits with numbers according to His infinite wisdom and His eternal action. None of His creations have left His hands without being marked with its seal; from the emanated spirits to the creation of the universe, everything has its number. Now, it follows manifestly that knowledge of all the works of God is contained in the knowledge of numbers. Thus, my brothers, we must seek to admire the works of the Eternal, not with the senses of our apparent passive form, but with the senses of our divine eternal and spiritual understanding.

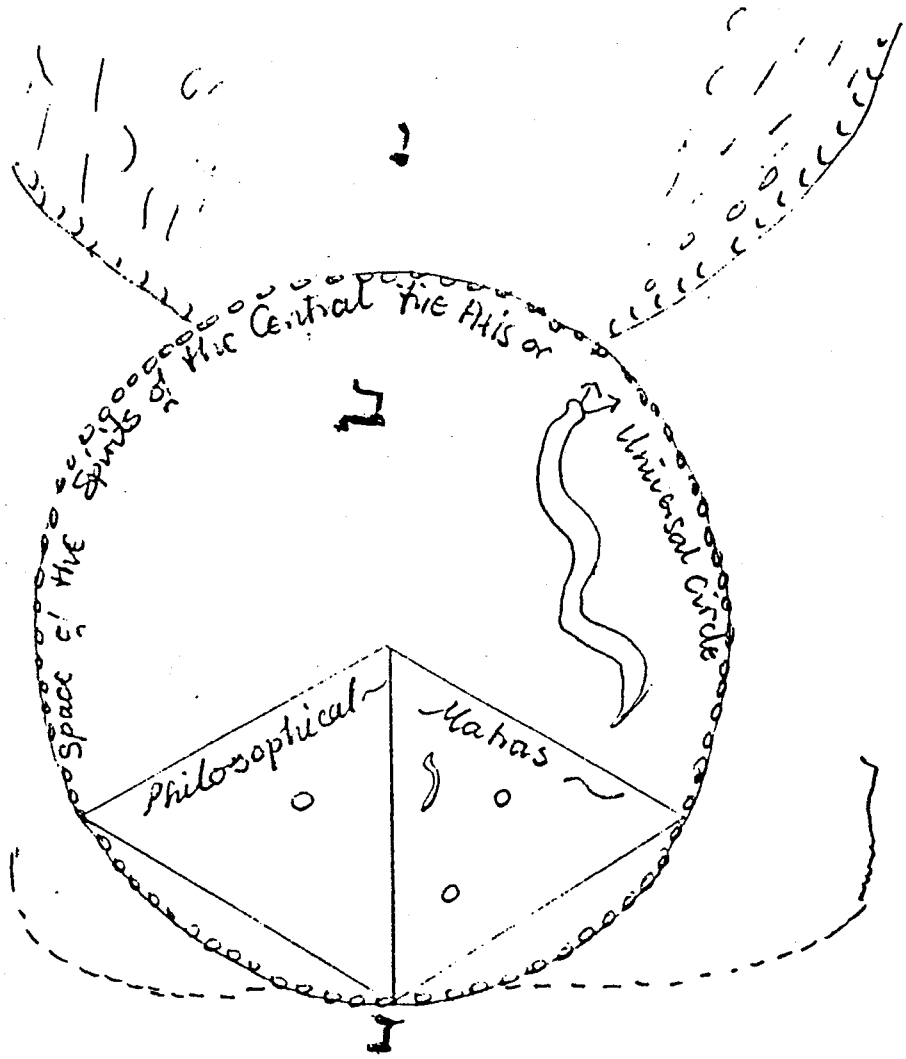
In all eternity, God has been One, or Ⓘ. The unity reveals the Divinity to us because it is the principle of all creation; and the circle enclosing it, contains the unity, contains everything issued from it. The first spirits which came forth therefore had their number: the superior ones 10, the major ones 8, the lesser ones 7, and the minor ones 4. Their number before their corruption was higher than those we usually give to the cherubim, seraphim, archangels and angels who had not yet come into being.

I will stop a while to consider the state of the universe of the spirits before their corruption. The whole court of the Divinity enjoyed the most perfect peace, no trace of evil existed since the possibility of evil never existed in the Divinity. Each being was made pure, holy with no stain in its breast. Then where did evil come from? Evil only took its principle from the thought which the leader of the demons, who was free, conceived by himself, opposing the law, precept and commandment of the Eternal; not that the demon was evil itself, but because, if he were to change his evil thought from today, his action would also change, and from that moment, there would no longer be any evil in the whole universe. Evil, I repeat, was only born from the demon's thought as opposed to that of the Divinity, a thought which he conceived of his own free will and through which he separated himself from the Divinity, giving rise to the number two, or confusion, through a wish to exist independently of the Divinity or almighty Creator.

God demonstrated His justice towards this perverted spirit by casting him with his followers from the divine court into the sphere of the universe, the space that was created after their transgression and enclosed by the spirits of the central fire axis(2), being freed at the same time. This is what the psalm means when it says: Non accedet ad te malum -- Evil will not come to you -- through the barrier formed by the spirits of the central fire axis against the evil actions of the demons. As soon as the spirits of the central fire axis received the word from the Eternal, they brought forth from within the three spiritual essences, which were innate, from the moment they were liberated, and they changed matter in its neutral state by making a distinction between the essences so that they could retain impressions. The work of the spirits of the axis caused a distinction between the three essences being in their first principle formless. As soon as differentiation occurred in the essences, everything took form and the various

bodies were created, and, as soon as they received their shape, the spirits of the axis placed into each of them a vehicle for their spiritual fire, being the principle of life in all bodies.

One might ask me where all this matter was before the confusion commonly called chaos, and which we call matter in its neutral state. I would answer that this matter, void and without form in its neutral state, resided in the philosophical matras(3) as the following figure shows:



The work of all the different spirits of the axis was led by the wisdom of the Eternal, represented to us by the Holy Scriptures as moving on the waters. Now, nothing better represents matter in its neutral state than water with no course and movement. It was on this principle of the essences that the doubly strong Spirit of the Eternal led, directed and defined the limits of all the different beings of the universe, and led all the various activities of the work of the spirits, agents, operators or makers of the central fire axis, or uncreated fire. It is this wisdom, that went before the Eternal and approved with holy transports each divine thought that the Eternal manifested for the creation of the universe saying "I am in you and in your works, almighty Creator, as you are in me and in mine. The one who comes after us will instruct your creation concerning the worship by which you must be served". This work of the different spirits of the axis is still being operated on this plane, and will continue to be operated for ever, just as they operated it in the principle of the creation of all the bodies of the universe, as I will go on to demonstrate clearly.

For the time being, I shall content myself with giving the explanation of the figure א representing the Divinity. This Hebrew letter represents an ineffable name of the Divinity. That is why the Jews, in respect for this name, have never pronounced the letter aleph. The pronounciation they gave to it, is not the true pronounciation. ב beth, the second character, represents the direct action of the Divinity; ג gimel represents the holy spirit directing the action of the spirits of the axis; and ד daleth represents the threefold word of the Eternal, by which He manifests His vast thought for the creation of the universe to the spirits of the axis.

The three dots in the philosophical matras represent the principle of the essences, or matter in its neutral state. Although mercury is considered to be the principle of the three essences, it is nonetheless not given absolute unity, since this only belongs to the Divinity, or to the superior 10 spirits, and not to any essence. Thus, the unity given to mercury is threefold and represents the three essences in their neutral state as aspects of one another, without movement, without form, because they had not yet been wrought, modified and operated by the immensity of the spirit agents, factors or operators of the central fire axis. They are called the central fire axis because they are the centre of all movement, and they are called uncreated because they are members of the court of the Divinity and are eternal.

Perhaps one might ask me why God, having foreseen the evil thought of the demons, did not contain them within their prescribed limits? To this objection I would reply that God is unchanging in His decrees, whether he approves or disapproves of His creation or not, and He does not take any part in secondary causes, having founded all beings on invariable laws, and the first of these laws is freedom. God cannot destroy thought in any spirit without destroying its freedom; if He destroyed its freedom, He would destroy the law He gave this spirit when it was emanated into being. Since the immutability of God is irrevocable, He can in no way know what use all free spirits will make of their free will, for, if Divinty had known this, it would appear as if He had planned for evil, which is impossible. God, necessarily being good, can only create beings like himself, but with their own distinct personalities and free. Now, God could not destroy thought in these spirits, even though He was aware of it, without destroying the attributes and the manifestation of his favour and of his justice; of his favour towards the faithful spirits and his justice to the perverted spirits.

Let us then be well convinced, my brothers, that the Eternal never foresees what does not actually exist in the thoughts of a free spirit. For if he could foresee the use it would make of its free will, this spirit would, from that moment, cease to be free, but what Divinity perfectly conceives of is the use any Spirit makes of his free will. From the moment a spirit conceives his thought, whether good or evil, it is read and judged by Divinity. This gives him the name of a vengeful and rewarding God; vengeful of the insult made to his law, and rewarding of the good use made of his law to his greatest glory.

Thus, my brothers, we clearly see that the principle or the origin of evil came from pride. Then it follows that the principle of all good should be humility, patience and charity; patience through the obligations we are under to endure the fatigues of a difficult journey, and charity through the absolute necessity of putting up with the faults of our fellow men and of trying to correct them by making them good. This virtue is so necessary that a group of scoundrels would not last 24 hours if it were entirely without this virtue. This virtue, in its perfection, unites all others because it is the one closest to Divinity. Thus, my brothers, it is through constant practice of these virtues that our union will be lasting and that it will produce uncountable fruits of intelligence, knowledge and wisdom. By establishing more sustained relationships between members, the personal knowledge of each individual may be shared, thus producing unity, which is the basis of the Order.

I am very pleased, my brothers and sisters, that the Eternal has granted me the favour of speaking to you. Please be assured of my zeal, attachment and sincere desire for the general good of this lodge. The favour I ask of you is for each of you to contribute the same zeal and God will help further our plans.

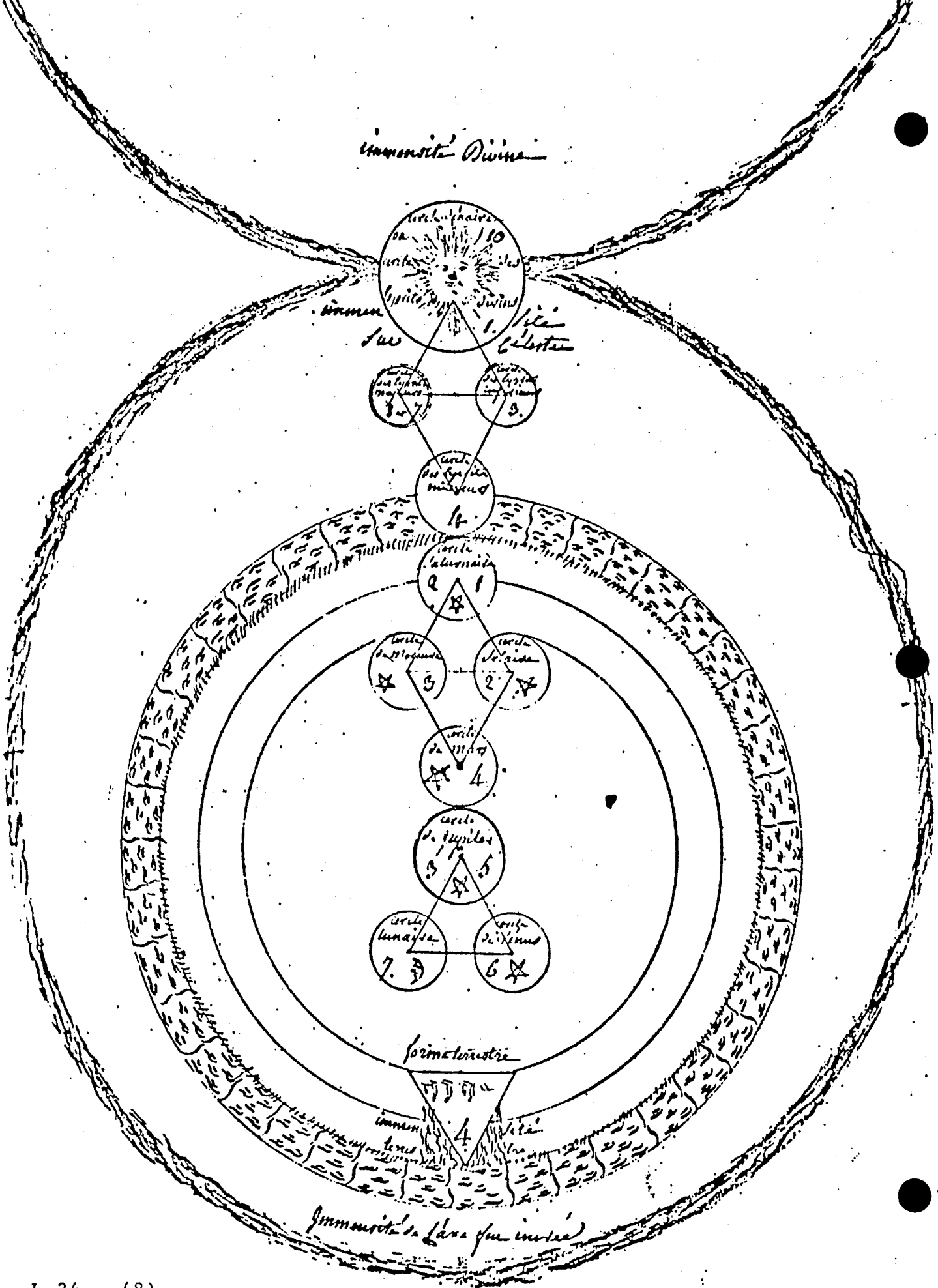
NOTES

(1) Spiritual in the sense active as opposed to passive; passive in the sense material as opposed to spiritual. Remember that the word physics in the days of Saint-Martin had a somewhat different meaning than today.

(2) The spirits of the central fire axis are emanations or entities of the pure, fiery spirit of God, residing outside of creation proper, being the cause of all movement or vibration, such as we may perceive it from the atom and up.

(3) The philosophical matras represents the same as does the vase or vessel of alchemy (from arabic matara, vase), i.e. the Divine retort, the alembic of God.

Le Philosophe inconnu
(1743-1803)


immensité Divine
forme terrestre
Immensité de l'axe feu inusée

We now take up again Sâr Hiéronymous and the FUDOSI and continue from **Liber 30**, page **18.**

THE INTERNATIONAL ROSE+CROIX AND THE F.U.D.O.S.I.

133

Thanks to the papers in the Lelarge collection, it is now possible to define the structure of the universal Rose-Croix, which was active under the aegis of Hiéronymus. He had, as we remember, restored strength and vigour to Péladan's Rose-Croix and, after the Great War and the death of the Sâr, gathered together some Belgian Initiates from the Order. This resurgence took place in 1919 according to Dantinne's own statement made in confidence. From the time of Péladan, the Order consisted of three degrees: Squire, Knight, Commander. Hiéronymus introduced a fourth degree which was higher than the three preceding degrees, that of Imperator, but I do not know whether it was created in 1919 or later. This degree seems to have only been conferred on a small number of Initiates, and certainly on all the dignitaries of the Order.

It remains to specify the numerical size of the Order, but let us say, it was certainly never very big.

THE UNIVERSAL ROSE-CROIX

In 1923, Hiéronymus organized in Louvain, the University Order of the Rose-Croix, the "Archons of the Sciences and the Arts", which was mainly restricted to universities and students. From that time on, the University Rose-Croix constituted a stepping stone to the Catholic Rose-Croix, usually referred to as Universal, which then became the inner Rose-Croix.

The University Rose-Croix was made up of nine degrees, the names of which are standard in Rosicrucianism:
1st **Zelator**, 2nd **Theoreticus**, 3rd **Practicus**, 4th **Philosophus**, 5th **Adeptus Minor**, 6th **Adeptus Major**, 7th **Adeptus Exemptus**, 8th **Magister Templi**, 9th **Magus**. (This information is obtained from an undated letter from Jean Mallinger to Léon Lelarge, in the Lelarge collection.) At the moment we do not have any of the rituals of these degrees which would enable us to define and appreciate their esoteric value. However, a vital document has come into our hands: a plan, which, unfortunately, bears no date, of the programme of teachings of the University Rose-Croix, made out by Jean Mallinger and corrected by Dantinne. (Lelarge collection.) Thus, we know what the subjects of study were for each degree of the Order.

The first degree was devoted to man, comparative religious philosophies, Christianity and prayer.

In the second degree, occult powers were studied.

In the third degree, the life of the great mystics, physio-chemical alchemy and the works of Kunrath.

In the fourth degree, the celestial hierarchies were studied.

The fifth degree was devoted to the study of the theory and then the practice of theurgy.

The sixth degree was entirely devoted to the Christian mysteries.

From the seventh degree onwards, the mystical training of the initiate began, and it continued into the following degree.

Finally, in the ninth degree, the occult rôle of the Rose-Croix was apprehended.

For further details, the reader may refer to the section on "documents" of this work, where there is a fac-simile reproduction of this programme of study. From this document, the Rose-Croix appears to be a new embodiment of the hermetic rosicrucian movement of the XVIII and XIX centuries. This is an additional reason for hoping that the rituals for initiations and operations will be found.

The history of the Belgian movement between the two wars may be summarized, mainly for the period between 1923-1927 which is covered by a typed list of activities apparently written by Hiéronymus (Lelarge collection). On July 30, 1923, in the "Vale" of Brussels, Hiéronymus admitted to the University Rose-Croix, which was constituted at the same time, the lay persons Jean Mallinger, Georges van Steenbeek, both students of the Louvain Catholic University, and Jean Pastel, student in Brussels. On August 15, Hiéronymus authorized the University Rose-Croix to hold their first conventicle for the 25th. On December 31, 1925, Hiéronymus opened a "R+C center" in Brussels under the leadership of brother François Soeteway. Jean Mallinger was appointed Secretary.

On February 12, 1926, Hiéronymus appointed the dignitaries of the University Rose-Croix as follows: Sâr Sucus (François Soeteway) was appointed Imperator-coadjutor. Sâr Essenius (?) was appointed Secretary. Sâr Ignifer (?) was appointed Archon of Sciences and Arts. Sâr a Mare (?) was appointed Almoner. I do not know who were in charge of the Order from 1923 until that date, apart from Dantinne and possibly Soetewey. On a date which I am unable to specify, Jean Mallinger replaced Sâr Essenius as secretary.

BIRTH OF THE PYTHAGOREAN ORDER

On May 9, 1927, Hiéronymus gave the University Rose-Croix the task of forming hermetic centers in Belgium under the leadership of its Imperator, François Soetewey. (List of activities, Lelarge collection). Thus the Pythagorean Order, also known as the Ordre Hermétiste Tétramégiste et Mystique (O.H.T.M.), or simply the Ordre d'Hermès, which was intended as a "resurgence" of the ancient Pythagorean school. Here is an extract from a text, probably written by Mallinger, planning this resurgence, dated "the first day of the Era of Rectified (Revised?) Hermetism":

"The restoration of the Pythagorean Order under the form of a rectified hermetic Mas:: superior to all the usual symbolic Orders of the modern Mas:: can only be realized by a thorough modification of the Scope and Rituals of the Order.

"The greatest stringency should govern the recruitment of members of the Order. For, just as the R+C, although in a different domain and with different means, the Hermétists should be the Masons' guides.

"THE SQUARE OF PERFECTION, made up of 4 members, the Sublime Grand Master of the Order and his 3 secretaries or Unknown Superiors, should be the only executive, legislative and judiciary and administrative organ of the Order.

"The 4 grades may be called:
1) PYTHAGOREAN LODGE or First Degree.
2) SOVEREIGN OCCULT CHAPTER or Second Degree.
3) GRAND HERMETIC AREOPAGUS (Learned Assembly) or Third Degree.
4) SUBLIME LUMINOUS CONSISTORY or Fourth and final Degree.
These are ritual titles and their names originate from Ancient Traditions.

"Each of these Degrees will be unknown to the others. Their locations will be separated. The Masters to be studied in each of these Degrees will be designated by the Imperator or G::M:: of the Order". (Lelarge collection).

The restoration of the Pythagorean school took shape in the form of an Order made up of a preparatory degree followed by four degrees of initiation: Apprentice of Hermès, Companion of Hermes, possibly Master of Hermes. I do not know the name of the fourth degree. The Order was mixed, as was the case with rosicrucian Orders for which it constituted the antechamber. All candidates for rosicrucian initiation had to have the fourth degree of the OHTM. At the head of the Order was the universal unknown grand master, who was none other than Hiéronymus. The OHTM was divided up into national jurisdictions: The Perfect Squares, which were equivalent to a Masonic Grand Lodge. Each perfect square had a grand master at its head, usually assisted by four Archons: the Archon of the Order, the Archon of the Sciences and the Arts, the Archon of external relations, the Archon Almoner, as well as by a general clerk. From 1927 to 1938, François Soetewey took on the responsibility of Grand Master of the Perfect Square of Belgium, aided by Jean Mallinger in the position of Archon of the Order.

The motto of the OHTM was "Liberty - Equality - Fraternity - Wisdom". Its teachings seem to be based on those of the Pythagorean school. Let us note here that Jean Mallinger published two works on this subject which must be recommended: "The esoteric secrets of the Pythagoreans", 1946, and "Pythagorus and the mysteries", 1944 (re-edited today by the printery F. Planquart, Lille.), dedicated respectfully to Luis Fitau and François Soetewey.

THE INNER ROSE-CROIX

After having passed through the four degrees of the Hermetic Order, then the nine degrees of the University Rose-Croix, the initiate, having undergone the test of time, could be admitted to the inner Rose-Croix. The latter Order was made up of four other degrees which were very exclusive, the first three (Squire, Knight, Commander) having come from Joséphin Péladan's system. The fourth degree (Imperator) was only for a very select few. The latin motto of the Order was: **"Ad rosam per crucem; ad crucem per rosam. In hoc signo gemmatus confidenter resurgam"** and its symbol was a cross contained in a wide open rose. The general meetings were held according to the ritual of the degree of

Squire. Finally, beyond the grade of Imperator, a final circle made its appearance: the Celestial Rose-Croix, made up of a single degree with that name. Since the meetings of the very rare members of this degree implied a high personal realisation, they could only ever have been informal. (In fact, one could never clarify the term Celestial Rose-Croix without debasing the idea it conveys. The studious reader will of himself grasp the meaning only for himself, the symbol and the great esoteric significance. With the Celestial Rose-Croix, the "terrestrial" ritual initiation must be surpassed to leave room for the internal initiation on which Louis-Claude de Saint-Martin insisted so much, the only valid initiation and the only true one.)

PROLOGUE TO THE FUDOSI

On a date which I have been unable to pinpoint exactly but which can be said to be around 1930, Hiéronymus planned to extend his activities outside Belgium and meet representatives of the initiation abroad, claiming to go back to a rosicrucian tradition, as was the case with Spencer Lewis, in the United States in particular. I will say a few words about the latter and his Order: Lewis was in touch with some occult groups in Europe. In 1926, he went to France for the second time and perhaps he even met Frédéric Jollivet-Castelot there. During that journey he may also have been to Switzerland and met occultists of that time who were connected with the rosicrucian tradition.

In 1930, Lewis associated with the German occultist Heinrich Traenker (1880-1956), known as "Recnartus", who considered himself to be the successor of Théodor Reuss and had formed the **Collegium Pansophiae.** At the same time, AMORC was introduced into France under the leadership of Dr. Hans Grueter who thus became the first Grand Master of the French jurisdiction.

Around 1932, Dantinne began to correspond with Lewis. Even though one would like to believe otherwise, I do not know that there was any relationship between the two men and, therefore, between the movements they were respectively in charge of, before the thirties. And Dantinne certainly was not the supposed initiator of Lewis, which would have enabled him to found AMORC. (Since the file is open, I would nonetheless like to specify early on that Spencer Lewis could have been in contact with rosicrucian groups in France and Switzerland before meeting Dantinne and before he gave him the responsibility in 1934 of representing the Rose-Croix on the American continent.)

Lewis responded to Dantinne's fraternal call. Close cooperation between them ensued. In 1933, Lewis received the honorary grade of Doctor in Psychological and Hermetic Sciences of the University Rose-Croix of Belgium and was thus entitled to have the title of Sâr. A copy of this diploma is kept in the Municipal Library in Lyon. Here is the text:

"SOVEREIGN ORDER OF THE OCCULTIST GOLDEN ROSE + CROIX, UNIVERSITY R + C OF BELGIUM. FREE FACULTY OF INITIATIC PHILOSOPHY. SALUTE TO ALL THE POINTS OF THE TRIANGLE AND RESPECT TO THE ORDER. A... F... A... E... R... C... B... D... D... N... Q... D... N... S.

"We, the Director and Professors of the Free Faculty of Initiatic Philosophy of the University Rose + Croix of Belgium, after deliberation, seeing that F... Spencer Lewis F.R.C., domiciled in the Vale of San José, has shown, in the interest of humanity, his perfect knowledge of the Initiatic Philosophy of Antiquity and particularly of Egyptian Hermeticism, of the Occult and Kabbalistic Science and of ritual Magic. Declare that F. Lewis, F.R.C. has received, on an honorary basis, the grade of Doctor in Psychological and Hermetic Sciences, and is thus entitled to bear the title of "Sâr" or Dr. of Initiatic Philosophy. This diploma having been issued and registered and signed on March 12 in the year of our Lord 1933, March 12 of the year 555 of CHR... R... K... our V... M... in the Vale of Brussels".

This certificate, registered under the number 21 in the official book of the University Rose-Croix, was signed by the archivist, Lucien François; the Director of the Faculty, Sâr Sapiens; by the Grand Archon and Secretary, Jean Mallinger and the Imperator for Europe, Dantinne. In addition, a letter from Jean Mallinger to Spencer Lewis concerning this was published by AMORC.

In the same year, Dantinne came into contact with Victor Blanchard, the Grand Master of the Ordre Martiniste et Synarchique, who had collaborated with Papus to establish an initiatic federation resulting from the Spiritualist Congress of 1908. Dantinne, Lewis and Blanchard prepared the international convent of August 1934, out of which the FUDOSI was to come into being.

AT THE AUGUST 1934 CONVENT

On August 8th, 1934, Hiéronymus opened the international convent of Initiatic Orders and Fraternities with a rosicrucian meeting to which only the rosicrucian Orders of the convent had been called. The opening speech by the Imperator Hiéronymus on the Rose-Croix has been partially reproduced in an article signed "Fra Amertis", entitled "What we are and what we want", published in 1935 in the magazine, The Rose + Croix, by Jollivet-Castelot, which was the organ of the Alchemical Society of France and of the Ancient and Mystical Order of the Rose-Croix. "Amertis" was the nomen of August Reichel, high leader of the Brotherhood of the Illuminated Brethren of the Rose-Croix, Grand Master of the Order of Unknown Samaritans and faithful disciple of Jollivet-Castelot. This article by Reichel followed an earlier study published in the previous issue of the same magazine under the evocative title of **"Fama Fraternitatis".** It would benefit the reader to refer to these two texts in which the programme and the intentions of the Swiss and French jurisdictions of the AMORC at that time were laid out as nowhere else.

At the convent of August 1934, a number of rosicrucian societies were represented, some of them from August 8, and others from the following days:
The Order of the Inner (or Universal) Rose-Croix by its Imperator Hiéronymus; The Order of the University Rose-Croix by Hiéronymus and Jean Mallinger, Imperator and Grand Secretary, respectively; the AMORC of America by its Imperator Spencer Lewis; the AMORC of France by its Grand Master Hans Grueter and its Grand Secretary, Jeanne Guesdon; the

AMORC of Austria by its Grand Secretary, Many Cihlar; the **Milicia Crucifera Evangelica** by the Imperator Spencer Lewis; the Kabbalistic Order of the Rose-Croix by Victor Blanchard, delegate of the Grand Master Lucien Mauchel (known as Chamuel); the AMORC of Switzerland by August Reichel, delegate of the Grand Master Eduard Bertholet; the Brotherhood of the Illumined Brethren of the Rose-Croix by August Reichel, also the delegate of the French Alchemical Society representing the President Jollivet-Castelot.

The Convent had many positive consequences for the International Rose-Croix. Spencer Lewis received the mandate from the Imperator Hiéronymus to represent the Rose-Croix on the American Continent and AMORC was recognized as the only Order authorized to represent them over the Atlantic. Was this mandate, given by Hiéronymus, accompanied by a ritual investiture, conferred at the time of the Convent or later? We will return to this in the following chapter which more particularly concerns Spencer Lewis and AMORC. It appears that Spencer Lewis was initiated into the 13th degree of Dantinne's Inner Rose-Croix, but I do not know whether this individual initiation (degree of Imperator) should be classed as an investiture.

In Europe, the Convent of 1934 enabled hitherto practically non-existent links to be sealed between the various rosicrucian Orders which gladly went under the patronage of Sâr Hiéronymus, as was the case with the French and Swiss jurisdictions of AMORC. As the University Rose-Croix in Switzerland, AMORC became, in France and in Switzerland, a way of entry into the Inner Rose-Croix. According to August Reichel, the Grand Masters of the two latter rosicrucian jurisdictions were regularly consecrated, probably by Hiéronymus, in 1934. I do not know whether it was at the time of the August Convent.

In October of the same year, the introduction of a section of the University Rose-Croix into Switzerland was planned, of which Reichel and Bertholet were to be the leaders. I do not know what became of that plan.

On August 9, a Pythagorean meeting took place at which it was decided to extend the activities of the Ordre Hermétiste Tétramégiste et Mystique (OHTM) or Pythagorean Order, in France and Switzerland. Dantinne, as the Universal Grand Master of the Order, entrusted this task to Georges Bogé de Lagrèze with the title of Grand Master of the Perfect Square (the equivalent of the Grand Lodge) of France and Switzerland. In December 1934 or January 1935, France and Switzerland separated to form two distinct jurisdictions. Lagrèze became Grand Master of the Perfect Square of France and August Reichel the Grand Master of the Perfect Square of Switzerland. From the latter, a letter dated March 4, 1935 stated that two Swiss Pythagorean Orders were working under his leadership and gave the list of the members (10 brothers and 5 sisters) complete with the degree attained by each of them: eight members of the first degree, five members of the second (amongst which Dr. Eduard Bertholet is seen), one member of the third and one member of the fourth degree (who was none other than Frédéric Jollivet-Castelot, who was living in Clairac in France at that time).

Luis Fitau, the Chilean consul in Brussels, was also

authorized by Dantinne to introduce the OHTM into his country with the title of Grand Master. He took on this task until his death in October 1939.

THE MEMPHIS-MISRAIM CONVENT

On August 10, on the demand of the "sublime grand world hierophant", brother Guerino Troilo, a lawyer in Rosario de Santa Fé in Argentina, opened the Convent of the Supreme International Council of the Oriental Masonic Order of Memphis-Misraïm. Troilo was absent, but on June 12, 1934, he authorized brother Jean Mallinger to represent him; he was also representing José-Rafael Canedo, Grand Master of the Rite for Bolivia. Present at the opening of the Convent were brothers Georges Lagrèze, representing Jean-Henri Probst-Biraben; Gattegno, delegate for Uraguay; Victor Blanchard; Hans Grueter; August Reichel, who were joined a few days later by brothers Spencer Lewis, Maurice De Seck, Many Cihlar and Luis Fitau.

After verifying the charters and powers of the delegates who were there, the Convent was solemnly opened by Georges Lagrèz, in the 97th degree of the rite. At subsequent meetings, some brothers who had only received charters without the corresponding ceremonial investiture received the necessary initiations. Thus, Georges Lagrèze, Jean Malliger and Maurice De Seck, 33rd 97th, initiated in accordance with the regular liturgy, Many Cihlar into the 18th degree, Spencer Lewis into the 66th (non-occult), 87th, 88th, 89th, and 90th degrees; Grueter, Fructus, Blanchard, Fitau, Reichel and Gattegno, into the 66th (occult), 87th, 88th, 89th and 90th degrees.

At the same time as the Convent of the rite known as "strict observance" (strictly male), a Convent of the mixed rite of the Memphis-Misraïm was held on August 11th.. For the two Orders of the rite, an International Supreme Council was formed, headed by the Grand Invisible Hierophant, Armand Rombauts, who was only to be known by the *nomen* of Or-Zam.

The works of the Memphis-Misraïm Convent were closed on August 14..

MARTINISM

Under the high presidency of the Grand Master Victor Blanchard, a Martinist group also held its sittings at the general Convent. Blanchard was also representing the Holy Synod of the Universal Gnostic Church, Lucien Mauchel (usually referred to as Chamuel) whose patriarchal *nomen* was T Bardesanes. Note that Blanchard was also representing Chamuel, President of the Supreme Council of the Kabbalistic Order of the Rose-Croix, which was complementary to Martinism.

The presence of the Martinist stream at the Convent, embodied by Blanchard's Ordre Martiniste et Synarchique, resulted in the reintroduction of Martinism into Belgium. At the time of the Convent, Emil Dantinne was received into the OMS, probably by Georges Lagrèze. It seems that that was also the case for other officers of the Convent,

notably Spencer Lewis.

BIRTH OF THE FUDOSI

On August 14, 1934, fourteen spiritualist or initiatic fraternities were assembled in Brussels, the actual list of which is as follows:

Ordre de la Rose Croix universalle (ou intérieure)
Order of the Universal (or inner) Rose-Croix

Ordre de la Rose-Croix universitaire
Order of the Universtity Rose-Croix

Order kabbalistique de le Rose-Croix
Kabbalistic Order of the Rose-Croix

Confrérie des frères illuminés de la Rose+Croix
Brotherhood of the Illumined Brethren of the Rose-Croix

A.M.O.R.C. d'Amérique et son cercle de chevaliers de la *Milicia crucifera evangelica*
A.M.O.R.C. of America and its circle of Knights of the *Milicia crucifera evangelica*

Ordre ancien at mystique de la Rose-Croix (Suisse)
Ancient and Mystical Order of the Rose-Croix (Switzerland)

Société alchimique de France
Alchemical Society of France

Ordre des samaritains inconnus
Order of Unknown Samaritans

Ordre hermétiste tétramégiste et mystique (ou Ordre pythagoricien)
Tetramegist and Mystical Hermetic Order (or Pythagorean Order)

Ordre martiniste et synarchique
Martinist Order and Synarchique

Fraternité des Polaires **(Polish Fraternity?)**

Ordre maçonnique oriental de Memphis-Misraïm (dit de "stricte observance")
Oriental Masonic Order of Memphis-Misraïm (said to be of "strict observance)

Ordre maçonnique mixte de Memphis-Misaraïm
Mixed Masonic Order of Memphis-Misraïm.

At the time of the general Convent, the delegates of the fourteen societies represented unaminously decided to form the Initiatic Federation planned by Hiéronymus since 1930, which was in fact only the outcome of the plan launched by Papus at the time of the Spiritualist Congress in 1908 in Paris. Papus had had the idea of forming a federation of certain spiritualist organizations of his time which he was often thought to be in charge of. Under his leadership, and thanks to the collaboration of Victor Blanchard, the spiritualist Congress of June 1908 was held in Paris. The Martinist Order, the Kabbalistic Order of the Rose-Croix, the Order of the Illumined of Bavaria, various Masonic rites, such as the Memphis-Mizraïm rite, were represented. A short-lived Federation was created with its headquarters in Paris. Papus, having been mobilized in the Great War as a military doctor, then having died suddenly in 1916, the project had no immediate sequel.

The new Federation willingly became the successor to the former one and it adopted the name of **Federatio universalis dirigens ordines societatesque initiationis** (Universal Federation of Initiatic Orders and Societies) and the initials F.U.D.O.E.S.I. then **F.U.D.O.S.I.**.

To be continued

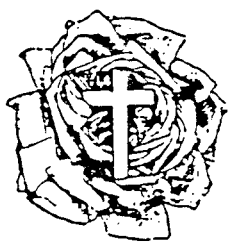
Sár Hieronymus ⊕
Imperator

Jean Mallinger
(Sâr Elgim)

Le Sâr Péladan en chevalier du Temple et du Graal

We regret the
poor quality
reproductions.
It's the best we can
do with what we've got.

Non nobis, Domine,
non nobis, sed nomini tui
gloriæ sola.
Amen



Ad Rosam per Crucem,
ad Crucem per Rosam;
in ea, in eis, genuflatus
resurgam.

TEMPLE DE LA ROSE-CROIX

Dear Companions: # 134

We now carry on with our Alchemical study. This lecture has to do with the goal of the alchemists and will complete most of the introductory work. From the Instructions already given, you will have noted one predominant feature: the obvious emphasis placed upon Salt, Sulphur, and Mercury, which are referred to as "substances" alchemically, and "principles" philosophically.

These Three Principles or Substances are said to be compounded of the Four Elements and their Qualities, which we list as follows:

1. Fire . . . . . Warm and Dry
2. Air . . . . . Moist and Warm
3. Water. . . . . Cold and Moist
4. Earth. . . . . Dry and Cold

Let us amplify these and note first, that:

FIRE and WATER are opposite, and EARTH and AIR are opposite

EARTH and WATER and Heavy, (Passive or suffering) and
AIR and FIRE are Light, (Active).

These classifications are according to Cornelius Agrippa, giving to each Element **two** specific properties, the first of each group being the exclusive property of the Element itself; the other being "like unto a medium connecting the Element with another Element."

According to Plato, each Element has also Three Qualities:

FIRE Sharpness, Thinness, Movability.
EARTH Darkness, Thickness, Rest or Quiet.

According to this designation, Fire and Earth assume opposite polarities so far as the qualities listed are concerned, and the other Elements borrow their qualities from these two:

AIR has with Fire, the Thinness and Movability, but takes of the Earth the Darkness.
WATER takes two qualities from the Earth: Darkness and Denseness (Thickness) and one quality from Fire: Moveability.

FIRE is 2 times as thin, 3 times as movable, 4 times as sharp as AIR.
AIR is 2 times as sharp, 3 times as thin, 4 times as movable as WATER
WATER is 2 times as sharp, 3 times as thin, 4 times as movable as EARTH

Now, as FIRE is in proportion to AIR, so AIR is to WATER, and WATER to EARTH, and vice versa.

Again, referring to alchemcial lecture 114(A), we note that in the process of extracting the Three Principles from the Four Elements, we find in Mercury **a Water and a Spirit;** in Sulphur **a Fire and a Soul;** and in Salt, **an Earth and a Body;** the whole process being completed in the bosom of the AIR.

This recapitulation has been made so as to make clear the relation of the Elements and the Principles to the ultimate goal of the Alchemists, which is the subject of this lecture.

The Great Central Point around which all our study revolves is the Sun, which has already been described both terrestrially and celestially, as well as philosophically.

The Sun is our immediate Author and Source of Being. From it result the Four Elements, which are the Sun in manifestation under the name of Nature. From the Four Elements or Nature, we extract the Three Principles and Substances, philosophical and alchemical.

The Four Elements and the Three Principles and Substances in their ultimate manifestation as known to us, compose Man, Physically, Mentally and Spiritually.

We are taught in the R+C that the subject of the Art is Man. The **Object** of the Art is the Perfection and Improvement of Man -- his transformation FROM A STATE OF NATURE TO A STATE OF GRACE.

This means the amplification and expansion of Man's human and mortal consciousness into the Cosmic Consciousness, which is the knowledge of and at-one-ment with GOD.

In other words: the attainment of the Supreme Wisdom.

Let us see how this is borne out by the teachings of Scripture and the Traditions of the Sages, after we first make a brief observation.

The Scriptures of all ages and races are absolutely at one upon this point, so we are justified in appealing to those most familiar to us for ready reference. In translations, as we have already observed, it is often necessary for the translator to be an interpreter, for he gets confronted with semantics, the exact meaning of words, and just what the original author is really trying to say. In all esoteric study of scripture, the word "fear" when rendered as "know", will be found to amplify and clarify the particular passages. Instead of "**fear**" God then, we have "**know**" God.

"Fear **(know)** God, and keep his commandments, for this is the whole duty of man. Eccles. 12:13.

"The fear **(knowledge)** of the Lord is the beginning of Wisdom; a good understanding have all they that do his commandments."
Psalm 111:10.

It will be noted that the first citation "fear (or know) God and keep his commandments" is commonly ascribed to Solomon to whom is accredited the superlative wisdom, and this sage informs us that to KNOW God is the whole duty of man. Then in the next citation, we are told that to KNOW GOD is the BEGINNING OF WISDOM.

Now, the very name Solomon is impressive and commands our attention at the start, inasmuch as it is simply the name or word expressing Deity in three different languages; Sol, Om and On collectively, and in alchemical usage signifies the Sun of Wisdom. And co-incidently, we

find the name Solomon ascribed in Hebraic history to be the human being who is alleged to have been the **wisest man** who ever lived.

The fact therefore that the name of the so-called wisest man is that of the Sun of Wisdom,and that the imperative statement of the "Sun of Wisdom" as represented by the threefold names of Deity is to "know God", and that to "know God" "is the beginning of wisdom", leads us at once to connect the process of the attainment of the goal of the Alchemist with a specific Divine Fiat.

The three greatest fiats ever known in connection with this planet and its evolution are: "Let there be Light." (Light is also wisdom). "Let us make man in our own image," (i.e. a reasoning creature). "Man, KNOW THYSELF."

As Man progresses through his incarnations and evolutionary waves, each human unit comes sooner or later to the realization of its divine sonship, and still later to its own inherent divinity in latency, and this realization when fully awakened means at-one-ment with God.

Therefore, when Man knows himself, he knows himself **to be God in manifestation**, because IN God and PART OF God, and INSEPARABLE from God at any moment of time, in eternity past or future.

And when Man knows himself to **BE** a God in latency, he becomes at-one-with God and KNOWS God, because in the consciousness of God's immanence, and when the process of Man's development and unfoldment has reached THIS stage, that of KNOWING God, then Wisdom just begins; for we are told that the KNOWLEDGE of the Lord (God), is the BEGINNING OF WISDOM.

So, going back to our starting point, the Sun, which is dual in its nature, i.e. a physical body for the inner spiritual Sun or God of our Solar System, we find resulting therefrom the Four Elements, the Three Principles or Substances, and finally in obedience to the primal fiat: Man.

The process and progress of the Art is therefore Man's unfoldment and his transformation from a state of Nature OR THE FOUR ELEMENTS -- to a state of GRACE -- by the proper application of the Three Principles and the Three Substances; the "state of Nature" being a state of ignorance and blind obedience to the guidance of Nature principles, and the "State of Grace" being the attainment of the state of Wisdom by the proper understanding of the Three Principles compounded of the Nature Principles or Four Elements.

The ultimate goal therefore, of the Alchemists, was the supreme or divine wisdom, and back of all the apparently incoherent jargon of allegorical, symbolical, and scientific nomenclature and formulae, **Wisdom** will be seen to be their goal, plainly and indisputably to the initiate; their processes, operations, coagulations, subliminations, etcetera, being symbolical of the processes, trials, tests and victories of the seeker and pilgrim along the Path of Attainment.

Therefore the term:

Putrefactio, means the gradual putrefaction and decomposition of the accretions of the Astral and Physical Bodies; desires and lusts.

Purefactio, The purification of the lower vehicles of Man for the greater facility of use by the Ego.

Regeneratio, The act of being reborn in the Spirit. The penetration of the Soul and Body by the Divine heat of love, and the light of intelligence, emanating from the divine fire within the heart. The awakening and development of **spiritual self-consciousness** and self-KNOWLEDGE.

Resurrectio, means the resurrection or initiation into a higher state of existence. It refers to the new life into which the perfected elements of a being enter after the imperfect ones with which they have been amalgamated have been destroyed.

(Note to student: Kindly remember these lectures were originally given orally and on those occasions the Biblical quotations were articulated at the time. So as to save space we are omitting to write out the following quotes, but would ask you to pause and read them for yourself in your Bible so as to follow exactly. Thank you.)

The Solomonic advice is reiterated many times. In Proverbs I:7 " ... ". Again, Proverbs 9:10 " ... ".

And you are urgently requested to study carefully the 7th, 8th and 9th chapters of Proverbs covering the whole of Solomon's teachings on the subject of wisdom.

It will be seen immediately, in the light of the Solomonic teachings and our present knowledge of the Hermetic Arts, that the only true goal of the Alchemists could only have been: *the perfection and improvement of Man to the attainment of Wisdom, his transformation from a state of natural ignorance, to a state of grace or intelligence, which is wisdom; and finally, the attainment of the alchemical gold or Sol, which is the Sun of Wisdom through processes analogous to the transmutation of metals.*

We are told that with the philosophical Stone we can accomplish great power.

Hear what Wisdom sayeth of herself:

Proverbs 8:10-36 "Receive my instruction, AND NOT SILVER; and KNOWLEDGE, rather than choice GOLD. ....." (Please be sure you read this quotation completely).

Proverbs 4:7 "....
Romans 11:33 "....
1 Cor. 3:18-19 "....

Companions: If WISDOM is the PRINCIPLE THING, if wisdom of

this world is foolishness with God, if Wisdom was the one thing chosen in place of all else, by the personage who has been called the wisest among men, can we doubt that Wisdom in the esoteric or highest, inner sense, was the one thing sought by our ancient and medieval brethren?

The complicated processes of their art are the sure methods of success and ultimate attainment for us to follow if we would attain the sublime heights they undoubtedly attained ... for these methods were based upon principles of proven scientific accuracy.

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135

THE IMAGE OF GOD IN YOU

The quest for Truth is really a search for the Self. Of course we know a little about the "self" as we express preferences for certain foods, clothes, music, or even preachers. But do we know the person who makes these choices?

Often we say, when we have done something wrong, "I just wasn't myself today." But who is this self? This implies that, of all the various levels of consciousness on which you function, one of them is really you, and the rest are something (or someone) else.

Some years ago, a leading magazine published a series of striking articles entitled, "The Girl With The Hundred Selves." The writer portrayed the different and often contradictory selves that from time to time assumed ascendancy in the girl's life. This was an exaggerated case, but in a very real sense, it is typical of human nature. We are, all of us, men and women of "a hundred selves".

We are so accustomed to revealing these selves like a chameleon in the face of different experiences that we often predict which self will express: "Oh, you know me, I will probably freeze up as soon as I face that audience." Yes, I know me, but do I know "I"? Do I really know my true self? Or do I simply have a self-image of limitation? Actually, you can tell what you think you are by the way you see yourself acting. The man with the positive self-image acts as if he were capable and confident. The man with the poor self-image acts, and sees himself acting, as weak and worthless.

So often we say, after some disappointing performance, "What's wrong with me?" But, that doesn't help at all. It is much better to turn the question around and ask, "What's right with me?" We already have reflected in our self-image the shortcomings, but what is wrong simply hides what is right. Our weaknesses obscure our strengths, and our failures frustrate our success potential.

We must remember, "God created man in his own image." This means that you were created with Divine potentials and the power to fulfill them. Know this and you will discover how harmful it is to be self-effacing. To downgrade yourself is to demean God. To be created in the image of God means that you have in you all the attributes of God--love, goodness, truth, and beauty.

If it were possible to remove all of these positive attributes from every living person on earth, and recombine them into one entity or one unity, what would happen? I think that without a moment's hesitation, the whole world would turn to that unity and worship it and call it God. And this is right. For to worship God we must be able to find Him in the qualities of man. Jesus said, "He that hath seen Me hath seen the Father."

The greatest need in the world is for the expression in man of the qualities of his innate Divinity. The world hungers for persons who have a self-image based on their insight of their divine image.

We see the perfect image of God in the life of Jesus: His love for children, His devotion to the common people, His concern for the sick, His desire to reveal to others the nature of the Kingdom. And we see glimpses of God in others, too: Lincoln's pardoning the soldier who "couldn't be blamed if his legs were cowardly," in Schweitzer's ministering to the natives of Africa, in Churchill's rallying of men to the cause of freedom while London burned. And God expresses in everyday life--in the smile of a baby, the voice of a devoted loved one, and in any act of kindness. Goodness is God breaking through into human life.

At his best, man does not create a glorified self-image--he creates an image of God. The image may be partial and incomplete; but to the degree that a man expresses the highest and the best, he is expressing God. The more goodness a man expresses, the more God-like his image becomes. Being created in God's image means that man can "think God's thoughts after Him." He is endowed with the ability to understand the Universe and the atom and the whole of things of which he is a part.

You have the potential for total goodness within, and the ability to rejoice in that which is pure and good and wholesome despite the appearances of that which is evil. Goethe puts it this way, "If the eye were not of a sunny nature, how could it see the sun? If God's own power did not exist within us, how could the God-like delight us?"

There is much talk these days about improving our self-image through psychological means. But we are directed to pick what "other" image we want, to replace the one we have. Often this leads to picking someone else's image and trying to make it our own.

You are a unique creature with the image of God stamped upon you. You may not be expressing it, but there is no-one on earth quite like you. Your job is to fulfill this uniqueness and to let God be God in you, and as you. As E.E. Cummings wrote, "To be nobody but myself, in a world which is doing its best, night and day, to make you everybody else, means to fight the hardest battle which any human being can fight, and never stop fighting."

It is your privilege to uncover your uniqueness and to fulfill it. Rather than trying to get a self-image that conforms to outer accomplishments that you yearn for, the great need is to know that your divine image is seeking expression in creative and wonderful ways. Take time in meditation to get acquainted with yourself, and thus experience the inspiration of creative mind. Knowledge is ours for the asking, we only need plug into it.

It is vital that we realize that revelation is progressive. It is not a special dispensation of God, but a quality of Divine Mind and a faculty of the mind of man. What God revealed to the prophets in the Bible may be less important than what he is revealing to you today. What He said to them addressed the needs of their time and their culture, and most of the truths that were revealed are still relevant today. But, as life is lived and time unfolds, new understanding is needed.

God still speaks to man. He speaks to you. You must listen and not hesitate to proclaim to your age what you hear. And the way to do that is to build this inspiration and new-found image into your life and affairs.

This is the way to form a good self-image based on Divine Image. As Emerson says, "Intuition is the continuation of the divine effort that made the man."

Let your intuitive forces lead you to know and express the God-qualities within you. Let the inspiration of the Almighty lift your thoughts of self-limitation to the realization of your Divinity.

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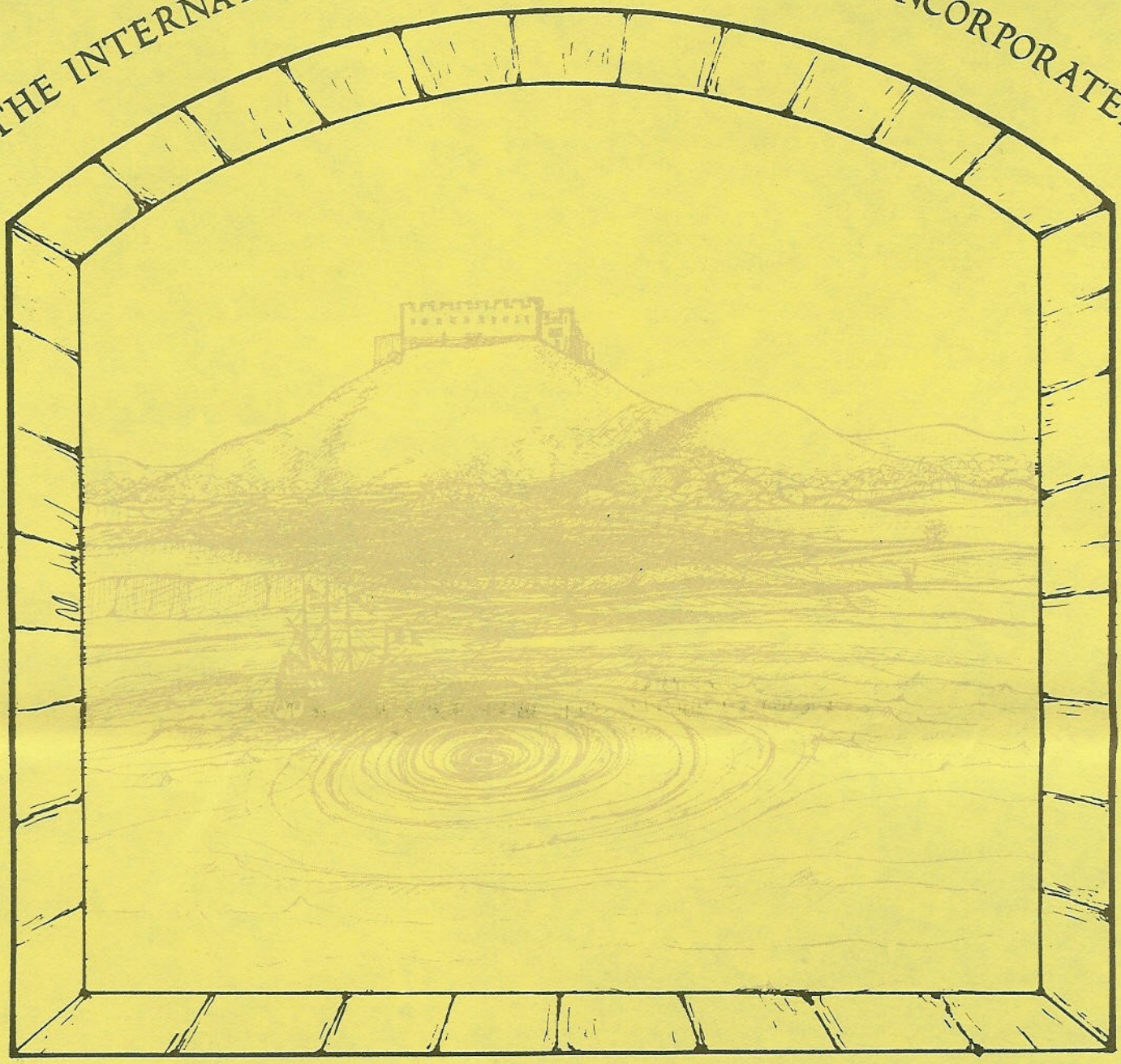

PLANE III

LIBER 35

GRADE: *COMPANION*

Private & Confidential

The International College of Martinists Incorporated, is a non-profit institution existing for the purpose of disseminating information on the Traditional Esoteric Arcana. The lectures/instruction contained in this Liber comprise material which was previously delivered orally to an esoteric group and has subsequently been given to the College for its use. Under these circumstances the College does not claim to be the author or originator of the contents of this Liber which is distributed in good faith. This Liber is loaned, not sold, to the receiving member as an incident of membership, for *personal* and *private* study, and its acceptance by the student is an acknowledgement that it is being held in trust for the College and is to be returned to it upon request.

DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

ANSWERS TO FOURTH COLLEGE EXAM

1. Regular rythmic breathing induces calmness to the mind, so that it becomes clear. Outside disturbances does not interfere, so concentration becomes easier, facilitating the expression of the will, permitting it to gain in strength, as it will flow forth with less resistance.

2. The average person does not breathe through both nostrils at the same time, but alternates breathing through the right and left nostril in a slow rythm varying individually from less than an hour to more than three hours. This changing of nostrils causes a change in the intake of positive and negative Prana. The pranic respiration corresponds completely with the physical respiration, but takes place in the eteric body and is received in the pranic organ whereas the physical respiration enters the lungs. The pranic organ is made up of two channels or nadis, Ida and Pingala, beginning in the nostrils, left and right, respectively, and ending at the lower end of the spinal column along which a third channel is running. The air we breathe vitalizes the blood and cleans it through the activity taking place in the lungs, but there are other qualities in the air that is subtly taken up by the various glands in the head, the throat and the chest being close to the air passages, and regulates their various functions. The prana is very similar to these subtle qualities in that it is polarized, almost electrical in character. The changing of nostril in respiration causes periods of negative or positive domination, of lunar and solar activity, in the subtle and in the physical nervous system. Breathing through the left nostril gives a negative predominance and a peroid of dominance to the right half of the brain, thus to feeling and intuition and artistic expression, whilst breathing through the right nostril gives a positive pranic predominance and a period of dominance to the left half of the brain, thus to reason and logic and scientific expression. This alternation is important in that it gives the opportunity for a fuller experience of the opposite aspects of life, but it is **vital** to man's health and sanity. Mastering physical respiration is also mastering the pranic respiration, and is one key to releasing the fiery snakes of the so-called Kundalini-power, being coiled up at the root of the spine, but then it is important to realize the dangers involved in waking such beasts abruptly!

3. An Egregor is a collective entity. It may be a human organization or a nation, but its structure reaches beyond the merely visible or physical, since it is analoguous to the human being. The egregor is the **complete** collective entity having its astral and mental "bodies". An egregor is thus a spiritual force created and accumulated by the individuals making up its organization, and may therefore be a good or an evil force. Like the human being, an egregor dies not when its vehicle, i.e. the individuals parttaking in it, is destroyed or dies. Instead, its energies are freed from its physical weight and may find a new vehicle for its expression, reincarnating, so to say, in a new group, organization or nation. An egregor working in harmony with the Divine, receives strength and guidance from the divine plane in working out its mission, and every member of the egregor will benefit from it. That is an important fact to keep in mind!

4/5. The whole of the Martinist doctrine rests on the premise that Man's first achievement and endeavour along the Path of Reintegration must be directed towards self-knowledge and self-realization. The meaning of this is that the first, and every step thence, that man takes towards Reintegration needs must be through himself to realize that all he **really** is, is also God. There is only one beacon pointing towards Reintegration, and it points through the Self. Achieving truer self-knowledge is actually achieving greater God-knowledge, for as man comes to know himself, he will also know that he is, has always been and will ever be one with God. Reintegration is entering into this one-ness again. This also describes "The Inner Way", the way through self-realization and self-knowledge to full realization of divine unity and certainty of God.

(As submitted by a student-member)

LIBER 35

136

Dear Companions:

Let us talk about ***intuition*** ... What it is, and so on. Intuition is a relatively new word, although the faculty itself is as old as man himself. It is not mentioned in the Bible as such, though its result — prophecy — is mentioned constantly and you may wonder why. The reason is because propecy was regarded in ancient times as a divine faculty, which God bestowed upon a chosen few, instead of being seen as a faculty all men have, and will develop eventually, as a result of definite spiritual development and perception during their evolutional journey.

Well, are intuition and foresight the same thing, you might ask? Yes and no. Intuition is a word which is being used very freely among many groups and people these days. They have "feelings about this and that," when in reality they have only had a keen sense of observation and good common sense -- and subconsciously put the two together and arrived at the so-called "hunch". But intuition, real intuition, is something far greater than that. Usually, intuition manifests at unexpected moments, and from an absolutely clear sky. In other words, from "no-where", because intuition is a **faculty of the soul,** not of the mind. Intuition is the intelligence of the soul, its perceptive awareness.

That is why intuition always manifests as "feeling" more than thought, because it is "spiritual sensing" which comes to those who have a sensitive soular constitution. What do I mean by a sensitive soular constitution? ***Spiritual refinement.***

Intuition is a faculty we can and do develop as our feelings become more sensitive and refined. An unfeeling individual is rarely intuitional, and the purely intellectual, almost not at all. That is why the coldly scientific individual is unable to feel any intuition (or rarely so) and as a result his work lacks vital essence. Look at individuals who have had great intuition, in them you will discover persons who have done much for the well-being of mankind. Biographies are replete with intuitional experiences of the great. Many of the world's greatest achievements have been accomplished through the direct operation of real intuition.

But just what is intuition? Some may say "spiritual sight," "spiritual consciousness," "supersensory perception;" others: "spiritualized common sense." **Intuition is not only a faculty of the soul, but a product of the Ego.** It is the result of spiritual perception. It is the Ego speaking through the soul to the outer man. That is why intuition comes in "flashes" and not as a constant flow -- because with the majority of humanity, there is not a sufficiently continuous balance between the vehicles. When this balance is attained, intuition is the result. Observe the flashes of intuition that came to you - they usually come at moments of relaxation, seldom under tenseness. When you are upset or tense your intuition fails you, or so you think. It is there but is unable to express itself, so long as you are distressed. Disturbed emotions prevent the operation of real intuition, because your emotions are part of your soular constitution, and your mental distress is also causing confusion, because your soul is also a product of your thinking. We cannot ever escape the close relationship between our emotions and our thoughts, because it is

these that make us what we are.

Then what about our intuitional warnings of danger, when one is truly upset and in a difficult situation, where intuitively one senses danger and averts disaster almost by a hair's breadth? At such times, though one is truly keyed up, the predominating thought, feeling and action is one of self-preservation and we must remember that self-preservation is the most keenly developed instinct in man, for otherwise he would not have survived in aeons past.

Are instinct and intuition two different faculties, then? They are different to the extent that they manifest on different planes of consciousness. Instinct pertains to the self entirely; intuition is born when man begins to sense spiritually and perceives truth instantly. Intuition requires a soul through which to express. The materialist, devoid of spiritual awareness, is still guided by instinct. Many persons have had instinctive flashes of self-preservation and have interpreted it as intuition. Animals have instinct developed to a wonderful degree, yet we do not refer to it as intuition, but instinct. Study all nature and you will marvel at her intelligence and wisdom. Yet we are informed that animals do not reason but are guided by instinct.

Salmon have been known to swim various oceans to return to the river of their birth for spawning. The life of the bee is so wonderfully organized that even man has not been able fully to live up to it. Follow the living habits of all species of animals and you will find intelligence and wisdom manifesting, while the instinct of self-preservation seems to be the most keenly developed. Animals sense danger even before it manifests outwardly, yet at no time do we refer to that sense as intuition, -- yet we translate that sense to man ... and erroneously call it intuition.

The instinct animals follow are the group intelligence of their species, which is under the direction of a Group Spirit. If we truly realized and understood what a Group Spirit is, we would appreciate more fully this instinct of the animal kingdom. Obeying their so-called instinct is the closest to the Divine the animal kingdom is capable of expressing at this stage of their evolutional career. For the instinct expressed by animals is under the direction and guidance of the Group Spirit of each particular species.

Although this lecture is not on Group Spirits it might be well to get a better understanding of the tremendous work conducted by these little understood, marvelous spiritual beings. If any of you have thought of Group Spirits as beings of low intelligence and spiritual evolution, you should immediately alter your ideas. Group Spirits are beings of high evolutional and spiritual development who have terminated earthly incarnations and have chosen as their work the guidance and protection of their younger brothers.

Have you ever met a person, intelligent, capable and fine, who so dearly loved animals they practically devoted their life to their care and well-being? Carry this same love and care for the animal kingdom to a much higher degree and you begin to understand the love and intelligence of what we call a Group Spirit. It requires many incarnations to prepare for this task, and only when one has been found capable and worthy is one

allowed to take part in this wonderous work.

Just as in everything else, there are many grades and degrees of capability and understanding among these helpers who work in groups and not alone. The term Group Spirit is truly meant in a plural sense, for it is not the intelligence and effort of one being -- but of thousands of beings devoted to the cultivation and improvement of our younger brethren. Is it any wonder that under the guidance of such intelligent, wise and loving care, our younger brothers display the engineering, architectural and artistic genius that they do?

Could anything be more beautiful, symmetrical and well planned than the wing of a bird, or butterfly? Consider the eye of a fly, and the bee, the latter "which has 6,000 to 7,000 facets to its lateral eyes and a triple cyclopean eye on its brow." Or look to the Sea Gull -- it can see a fish at an unbelievable height with those tiny eyes of his, requiring no telescope to find his prey.

Take any ordinary city anywhere and meditate upon all the various activities taking place at one time to make that city possible: you will begin to understand what it must signify on the inner planes to have all of creation functioning in order and in rhythm. The mayor of the city may be its nominal head, but the activities of the city are the result of the work of individuals who comprise that city.

Likewise, on the inner planes of consciousness we are constantly striving to improve, build and create better conditions, not only of our surroundings but of those immediately under our care. As we become thoroughly trained in one field we are transferred to others when ready and willing, for nothing is compulsory, but comes from within us, for unless we wish to do something, we cannot and will not do it well.

Perhaps it may be difficult for you to accept the fact that the tiniest forms of life are under the guidance of highly evolved beings, but realize this: only very highly evolved beings would be interested in the tiniest of creation. The younger the soul ... the more it craves for importance and size, whether in numbers or dimensions. A being who has attained real spiritual illumination knows that everything in cosmos has value and importance and all creation is serving a Great Purpose.

The instinct displayed by animals is their response to the collective intelligence and guidance of the group spirit. As animals progress in their own evolution, their capacity to respond increases, and as the capacity increases, their evolutional growth advances likewise.

Now, what has all this to do with intuition? A great deal. At least by analogy. Exactly what is meant by the animal kingdom being under the guidance of the Group Spirit? Let us regard our younger brothers as forms of evolving life. In their limited development they are as yet unable to respond directly to the tremendous spiritual vibrations of God, or to partake of the benefits from Universal Mind and that is why individual thought or reasoning is impossible -- but they are evolving toward it. The Group Spirits gradually expose them to the amount of intelligence they can absorb in diluted form, through the process of induction and developing their instincts through their senses. It is a long and

laborious process, but in eternity time does not exist: it is only results that matter. To achieve a given result in the evolution and development of a given faculty, it may require thousands upon thousands of years, as we calculate in so called time, but to those on the spiritual side of life that does not seem important. What is important is the development of the particular faculty or vehicle that is being encouraged to be formed as part of the Creative Plan.

Man's intuition is a faculty he is now beginning to develop or awaken, because he has not had the equipment necessary with which to express it before. Intuition is the instant perception of truth or reality. It is a divine or spiritual faculty which is unfolding or growing, as man evolves and grows spiritually. Just as instinct is a preliminary step to intuition, likewise the development of intuition is a pre-requisite to the attainment of spiritual illumination and cosmic consciousness. If a person's intuition increases as he grows older, it is an indication that the person is growing spiritually, while if the contrary is the case, it is an indication he has allowed physical conditions to become more important for the time being.

Man's intuition is his spiritual periscope. Real intuition never leads one astray, because it is an expression of the divine. Many earnest and sincere persons are misguided because they think they are following intuitional guidance when all they are following is the cry of the astral body. Our intuition will never guide us to harm ourselves or another, regardless of the circumstances. That, you can take as an infallible rule. If at any time you receive a so-called "hunch" and it did not work out -- it was not an intuitional flash.

Did you ever experience a "feeling" of not liking someone for any reason? Is that your intuition warning you? What does it signify? It is not your intuition! Many people experience these feelings who are not in the least way intuitional, but have very strong likes and dislikes. This feeling again is a matter of the astral body. Repulsion and attraction are functions arising from the astral body -- they are not intuition. It is a matter of astral chemistry, or the blending or clashing of auras, which is extremely important in our relationships with others ... attraction and repulsion are, however, not characteristics of the intuition.

How many individuals there are who have not liked each other upon first acquaintance and later have become staunch friends -- and how many who were desperately in love "at first sight" (they just "felt" they belonged to each other) -- and have since separated or have been divorced. The astral body and its sensorium was again in operation here. Astral attractions and repulsions are not always based on truth, but on temporary reactions based upon many different factors, some deep seated but most of them superficial and transient in nature, in other words changeable and fleeting -- (and that, by the way, is why the predictions of many so-called "psychics" who pick up impressions from the astral level, are as often wrong as they are right.)

Now you ask: "if intuition is the intelligence and perceptive quality of the soul, how is it that it expresses through the "feelings" instead of through our intellect and minds? Is this a contradiction?"

Only until one understands the function of the soul.

Remember the soul is three-fold in nature. It is conscious, emotional and intellectual. The function of the soul is to extract from our present life expression, the essence of experience from each vehicle, for final absorption by the Ego. It is a living essence upon which the Divine Spark feeds and grows. The soul therefore acts as a channel between the outer and the inner man. Although man builds, as it were, a new soul in each life, he does bring over the essence of the previous ones, not only in the seed atoms, but in the Ego itself. That is why we speak of "old souls." During man's involutionary career, he was governed largely by instinct, just as the animal kingdom is today, but as soon as he became a self conscious being, began to use his free will, commenced to think, developed his feelings and carried out plans, -- he began to develop a soul.

The reason that intuition expresses mainly as feeling instead of thought is because man's astral body is more perfected than his mental sheath. Eventually, intuition will operate through the mind, as the mental body becomes more evolved and co-ordinated. It is not that intuition, to be intuition, must function only through the feelings. It is rather that man is not ready to respond in any other way at the present time. Remember this always: **man's ultimate destiny is to spiritualize all his faculties.** Eventually the mental body will respond to all that at present requires the etheric and astral to effect. Through ignorance, many disparage the mind and intellect. Eventually the mental will supercede all ... but not until the mental body has acquired the ability to express all the **spiritual qualities** necessary, without the aid and assistance of the other vehicles which at present are necessary.

You may wonder how this can be accomplished and not lose something thereby. Here is an illustration which may help to clarify: When man first appeared on earth his one means of transportation was his feet. Then, as he domesticated animals, he used those. Then as he began to develop imagination he developed or discovered the use of the wheel ... and the wheel has finally taken him to the sky!

Has man's travelling been impeded because he flies instead of walks? By no means, just the reverse. It has increased his usefullness. So with the mental body. When man fully develops this vehicle, he will not miss a single one of his present ones, because they will all be included, as far as functions are concerned, in that body. **Man will then think and feel SYNCHRONOUSLY.** The conflicts between his emotions and mind or reason, will be under control, because they will both be working together,- instead of independently. This is something difficult to describe because it involves the understanding of consciousness.

Right now, **strive to seek balance and equal use and control of the emotions and the mind & intellect.** The more man uses his mind and controls his emotions or feelings, the greater will be his spiritual progress and this is the lesson for YOU to learn, at this time.

Perhaps you may wonder how intuition actually operates and through which plane of consciousness. It operates through the reflecting ether, and the intuitional principle is centered in the Pineal Gland.

As you know, the reflecting ether contains, just as its name implies, a reflection of all that exists -- or reality, therefore when our soular being is sensitive or refined it can in flashes pick up the truth, as reflected in the ethers. As I said earlier: Intuition is the intelligence of the soul ... its perceptive awareness. It is the intelligence of your inner senses. It is your intuitional faculty that **knows** there is a God. It is something so deeply rooted in man, that it cannot be swerved nor changed by outer conditions. That is why when an individual has intuitional perception, no amount of argument will change him. It is not that he is stubborn, he KNOWS, ... but through an **inner** conviction of the truth, which no words can alter. It is a precious gift, which man should cultivate, treasure and follow, for it is the divine in him seeking natural expression.

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What is intuition?

When do you begin to experience intuition?

What is the difference between instinct and intuition?

How does intuition reveal itself?

Can intuition be developed, and if so, how?

How can you know when you are being intuitive and not just experiencing a fancy of the imagination?

Is intuition a product of spiritual development?

Is psychic development and spiritual development the same?

What is the difference between a "psychic impression" and an "intuitive flash"?

EXERCISE FOR THE MONTH

Intuition, being "inner knowing", can be possessed only through the slow and natural way of developing spiritually our inner faculties -- through the exercise of **RIGHT THOUGHT**, **RIGHT FEELING**, **and RIGHT ACTION**.

The Divine in us is ever there -- but how rarely do we allow it to express in its fullness and beauty? Intuition does not depend on "getting" ... but in giving forth or **flowing uninhibitedly** from the Divine in us. This "knowing" depends only on our *Inner Divine Self;* it gains a glimpse of "what is". Therefore, our intuition being a function of the spirit, this activity *can only find a channel of expression when we are ready instruments or vehicles.* Observe that intuitive persons usually are sensitive to the needs of others, considerate and out-going. It could'nt be otherwise, when you understand that intuition is a spiritual faculty.

It is in moments of quiet meditation and prayer that our intuition is given the proper atmosphere or climate to grow more fully - though flashes of it do come through on other occasions.

Meditate this month on "I and my Father are one" and let your intuition flow! When you succeed in feeling a unity with your Divine Source, you will experience something akin to spiritual freedom. The inhibiting conditions between your various vehicles will dissolve, and the Divine in you will flow through to your outer consciousness. All these lessons have been preparing you for **the light to SHINE THROUGH.** Realize the Divine **in** you is eager to express through the vehicles you possess. The cleaner they are, the clearer the channel becomes. **TRY!** **AND KEEP ON TRYING!** Do not allow discouragement to stop you.

With kindest good wishes and loving thoughts for your progress always.

Sincerely yours in the Work

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#137

Dear Companions:

This lecture is entitled Technique of the Inner Way.

Did you know, like Hinduism, that Eastern Christianity has its yoga ... a mystical technique to achieve union with the Divine Logos? **The method is through uninterrupted prayer,** just like breathing or the beating of the heart. We call this yoga **the *"Prayer of the Heart"*** and it is the true "way of the heart" of the Christian tradition.

This technique is not a playing on the sensibilities of the faithful and the devoted; on the contrary: ***it demands self-mastery,*** **a method of prayer, a whole spiritual science to which certain monks of old consecrated themselves entirely.** This method of uninterrupted prayer is found in the ascetic tradition of the Eastern Church and has been traced far back into antiquity.

This technique of the "inner way" was transmitted from master to disciple, following the same method applied in the eastern schools. Regarding historical notations: it was first written down at the beginning of the 11th century in a treatise by Saint Simon. Later, in the 12th century, it became the central theme to which the monk Necephores dedicated his essays. Saint Gregory of Sinai re-established this technique in the 14th century among the monks of mount Athos. We find references to this practice with Saint John Climacus in the 7th century and with Saint Hysechius of Sinai in the 8th century, also with the great mystics of the 3rd and 4th centuries in some texts, where certain attributes of Christ were linked to the theory of Divine Names (or names of power) of the Kabala.

Saint John Chrysostomos tells us that: "For the name of our Lord Jesus Christ to descend into the depths of your heart, and for him to vanquish the dragon that devastates your surroundings and for him to save your soul and vivify it, you have to attach yourself constantly to the name of the Lord Jesus, so that your heart takes in the Lord and the Lord your heart, this way you both become one."

GENERAL RULES OF THE TECHNIQUE

In order to practice this technique of the "Inner Way", you must begin at sun down. (Usually between the hours of six and nine p.m., depending on where you are). Your Oratory should be dimly lighted and you should sit comfortably on a chair, with the spine erect. You should be facing the eastern wall of the room, upon which a Greek cross should be drawn (at eye level while sitting). You should burn some incense which has previously be exorcised.

While sitting as comfortably as you can and looking at the cross, pronounce the following mantra inwardly:

KYRIE IESSOU CHRISTE IE THEOU
ELEISON IMAS AMARTANON

[Lord Jesus Christ, Son of God, have pity on me, sinner that I am]

It is interesting to observe how much this litany resembles the Tibetan mantra "OM MANI PADME UM ... OM MANI PADME UM ..." which is the mantra for the Buddha of Mercy, Avalokitesvara. The Eastern and Latin liturgies also use this formula "Kyrie Eleison" and the bija, or sound vibrations, are close to one another in the Tibetan formula, as well as in the Christian Eastern formula.

Before beginning this technique, meditate on yourself and your life;
go over your past, your present and the outcome of your future.

Meditate on how this cycle will end
and how it will be replaced by the next Eon.

Next,
meditate on the reward which is but the fixation of the fire principle.
Acknowledge your weaknesses and your sins, as well as your contribution to the present state of the world.

From this interior climate must result feelings of remorse and repentance.
This state of transmutation of the interior being,
analogous to the alchemical "putrefaction"
(which we will soon learn more about in the alchemical series)
must be attained and maintained until this climate is no longer felt.
If you see that this state has no effect on you,
you should pray for the grace to feel it.

Also, keep in mind that this exercise is not geared to turn you into a pessimist. On the contrary, the rule of this technique states that you must live a joyous life, have a good sense of humor and feel happy that you are treading the right path. But this "putrid" state must be attained before you continue with the exercise.

It is recommended that you use a rosary of 72 beads for this exercise.
You use them as markers while repeating the mantra on each bead.
(You can make a rosary by tying 72 knots in a piece of cord.)

Breathing should be regular and made rhythmic with the formula which is said only inhaling (through the nose). Remember: the pronounciation of this mantra is said inwardly, never verbally.

Be warned that this technique is concomitant with great temptations, even infestations, hauntings and demoniacal apparitions. This is why the air must be purified by censing with exorcised incense prior to commencing.

Just as the true yogi rejects the siddhis (psychic powers) as means used by inferior paths in order to lead him astray while trying to tread the spiritual path, so the **"way of the heart"** of Eastern Christianity rejects all desire and prominence. In this regard, Saint Nil of Sinai tells us:

"If you want to behold the celestial Father,
do not try to discern any image or figure while praying.
Reject any desire to see the Angels, Powers,
or the Christ in any physical form.
To persist in doing so is to risk loosing your sanity,
to mistake the way for the shepherd
and to adore demons instead of God....
the road to error, is in the desire of the mind
to attempt to grasp divinity in an image or figure."

This technique, by its very nature, has a tendency to awaken the kundalini. On the awakening of that force, which is a sort of psychic energy of an innate nature, of which the writings on it always warns of the dangers of trying to control it if you are not guided by a master, the Judeo-Christian Scriptures also refer to it in Deut. 4:24; Jeremiah 23:29; Isaiah 2:2; and Hekhaloth, Rebbati 3:4.

This fire has two aspects. We know that the Temple of Solomon, which was a replica of the Tabernacle, was built by Solomon according to the plans he received from his father David, from the hands of the prophet who was the keeper of Israel's esoteric tradition of that time.

We know that the Temple was built according to the image of God, Man and the Universe and that to study the Temple ... was to study the others also. In the Temple, there were two altars upon which were burnt two different fires. One was the altar of incense and the other was the altar of sacrifice. The first altar corresponds to the heart and the second to the mind, where we have to sacrifice our passions.

Each one of the five sacred objects: the Arc of the Covenant, The Menorah, the altar of incense, the altar of sacrifice and the sea of brass ... corresponds to one of the psychic centers which are essential to our interior temple. The Rosicrucian, Robert Fludd, reminds us of this when he writes: "When the temple will be consecrate, its dead bricks will become alive once again. The impure metals will be transmuted into fine gold and Man will once again regain his first estate."

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EXERCISE REPORT: We would wish to have reports on the experiences of those Companions who elect to use this technique.

Dear Companions:

You have certainly heard the word "chakra" before ... it is a Sanskrit word. In Western language a chakra is called a "psychic center". In this lecture (and in ones to come) I will use these words interchangeably. You will remember in an earlier lecture the point was made that in matters transcendental, the English language lacks a vocabulary which adequately covers the area of metaphysics. The problem with the "Eastern" vocabulary is that the names and words are quite foreign to Westerners and they often have difficulty in remembering and pronouncing them. As usual, however, we will try to keep things as simple as possible.

For centuries, anatomists have been studying the human body, and by observation and disection and with the aid of instruments that have become more and more perfect, they now have an extremely detailed knowledge of its physical structure. But for all that they are still very far from the intimate understanding of man's subtle anatomy which Initiates have gained through clairvoyance and spiritual experience.

One of the most striking aspects of this is the discovery made by Indian Initiates concerning the Chakra System of man. For thousands of years they have taught that beyond the limits of the physical body, in his etheric and astral bodies, man has a series of subtle force-centers lying particularly along the axis of the spine.

The chakras are subtle force centers *situated in the etheric body*, that vitalize and control the physical body. This word means "wheel", indicating that these force centers are wheels of energies.

The etheric body is sometimes called the "vital body" and is composed of the four ethers. Although of a tenuous nature, it is the framework or foundation underlying every part of the denser physical body; it vitalizes or energises the physical cells; it is the clearing-house for all the forces coming to the physical from higher dimensions, transmitting them through the nervous, endocrine and blood systems; it is the transmitter and receiver of telepathic impulses of an intuitive, mental or emotional nature and it provides the channel for the physically focused consciousness to register the subtler worlds.

The etheric body is below the threshold of consciousness and is generally recognized only in terms of vitality. It has been described as "a body composed entirely of lines of force, ... and of points where these lines of force cross each other." In crossing each other, these lines of force form centers of energy. In Sanscrit, these lines of force are called nadis, and the centers of energy formed are called chakras. The nadis constitute an extensive intangible network of energies and it is said that the physical nervous system is an externalization of the nadis.

Where only a few lines of force intersect, a **minor chakra** is formed, but where great streams of energy meet and cross, as they do in the head and along the spine, then a **major chakra** is formed.

Understanding this, you can see there will be a number of these crossings of force in the body, and some of the 'centers' formed

will obviously be more significant than others. Of these centers, SEVEN are considered as **major** and the others **minor.**

You will remember that in Liber 19, a chart was given which included the names and location of the seven major chakras. Let us recall them now, in ascending order, noting also the Eastern names: (Please refer to the chart in Liber 19 at this time, and to the ones included.)

At the base of the spine: Muladhara. (1) Position on the Tree of Life: Malkuth.

Immediately above the sexual organs: Svadhishthana. (2) On the Tree: Yesod.

In the region of the navel and solar plexus: Manipura. (3) On the Tree: At the intersection of Paths 25 & 27.

Over the heart: Anahata.(4) Position on the Tree: Tiphareth.

At the nape of the neck: Visuddha. (5) On the Tree: the invisible Sephirah Daath.

Between the eyebrows: Ajna. (6) On the Tree: At the intersection of Paths 13 & 14.

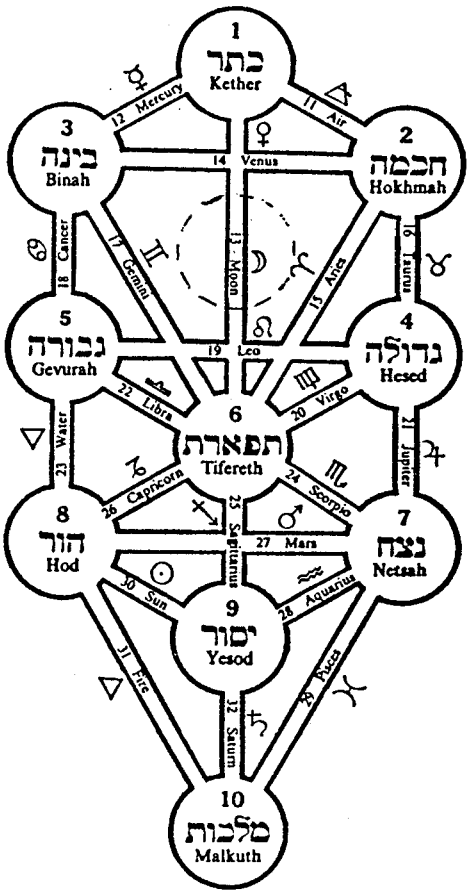
On the top of the head: Sahasrara.(7) On the Tree: Kether.

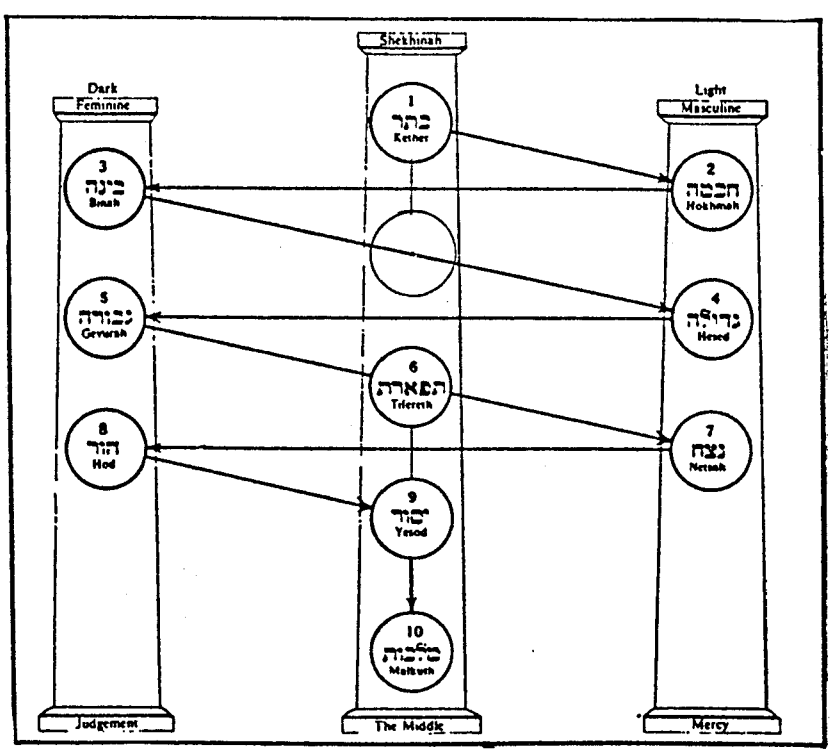
(There is also another important center: The Throat Center. This is associated, in the body: with the thyroid gland ... on the Tree with the Sephira Daath, which associates it also with the center at the nape of the neck (medula oblongata.)

Of the <u>minor</u> centers, these include:

Two, in front of the ears, close to where the jaw bones are connected.
Two, just above the two breasts.
One, where the breast bone connects, close to the thyroid gland. This, with the two breast centers, makes a triangle of force.
Two, one each in the palms of the hands.
Two, one each in the soles of the feet.
Two, just behind the eyes.
Two, connected with the gonads.
One, close to the liver.
Two, one at the back of each knee.
Two, connected with the spleen. These form one center in reality, but such a center is formed by the two being superimposed one on the other.
One. There is one powerful center which is closely connected with the vagus nerve. This is most potent and is regarded by some schools of occultism as a major center; it is not in the spine, but it is no great distance from the thymus gland.

There are no visible signs of these psychic centers in the physical body because they are situated in the etheric body. But the organs of the physical body are influenced by them.





(7) Pituitary Gland, Sahasrara or "Third Eye" chakra. Kether on the Tree.

(6) Pineal Gland, Ajna or "Crown" chakra, between the eyebrows. On the Tree, intersection of paths between Kether & Tiphereth, and Binah & Chokmah.

(5) Medulla Oblongata, at nape of neck. Visuddha chakra. On the Tree: the invisible Sephirah Daath, mid-way between Kether & Tiphereth.

(4) Anahata or heart chakra, situated over the heart. Cardiac ganglion. Tiphereth on the Tree.

(3) Solar Plexus; region of the navel. Manipura chakra. On the Tree: Intersection of paths between Tiphareth & Yesod, and Hod & Netzach.

(2) Svadhishthana chakra, the prostatic ganglion. Yesod on the Tree.

(1) Muladhara or Sacral Plexus at the base of the spine. Root or Kundalini chakra. Malkuth on the Tree.

In the vast majority of human beings, these subtle centers are inactive. In order to stir them into activity the initiate has to awaken the "Kundalini force" lying dormant at the base of the spine and direct it upwards so that it passes through the chakras, liberating the potentialities of each one as it goes. Kundalini is represented as a serpent coiled three times on itself inside a triangular form at the heart of the Muladhara chakra. When it is awakened it is like a flame, a fire leaping up in a spiral movement along the spine, stimulating each chakra on its way. Tradition says that the Serpent Kundalini uses its tongue to weld together the different elements of each chakra so that it starts to spin.

A chakra is an extremely fragile system of very fine wheels and, it is said, only the Serpent Kundalini has the power to set these wheels in motion, and it is only then, when the chakra begins to spin, that its latent powers and faculties can begin to manifest themselves.

The chakras all differ from each other in colour and the number of their "petals", which means that the frequency and intensity of their vibrations are different, the divinities which dwell in them are different, and above all: on awakening ... each bestows different powers and virtues on a human being. Muladhara bestows life force; Svadhishthana: creative powers; Manipura: collective consciousness; Anahata: universal love; Vishudda: wisdom; Ajna: clairvoyance; and Sahasrara: omnipotence and total freedom.

When Kundalini has completed her ascent through the chakras, she has reached her goal and is united with Shiva, the masculine principle. As the union of the masculine & feminine principles, ... the head and tail of the serpent ... is consummated, it produces a blinding light and henceforth the initiate has reached the summit, he is totally free.

Now let me digress for a moment. Have you ever wondered where the tradition of giving Angels wings comes from? If you see a painting or sculpture of a winged being you don't need to be told to know that it represents an Angel. But why do we give them wings and what do the "wings" mean? Do Angels really have wings? No, of course not, but the tradition stems from the very ancient science of man and his subtle centers.

The great initiates of old knew that human beings have two very powerful centers in the back, at shoulder level. These centers, situated in the etheric and astral bodies, when correctly developed, create a kind of a "whirlwind" which gives the person the freedom to move through space at will. On the other hand, the tradition of ancient Greece represented the god Hermes with wings also ... but his were on his heels. Well this is because there is also a powerful center in the heel which too is related to the ability to move through space.

There are, as we have seen, a number of these centers in our body. When you contemplate the rising sun on mornings, for instance, you absorb sunlight through a center which lies just over the spleen. The sun sends us energy in the form of minute luminous spheres and the spleen chakra absorbs the white light of the sun and breaks it up into the seven colours of the prism, then the different colours are sent to

the different parts of the body: red and orange to the sexual organs; yellow to the heart and lungs; green to the stomach, liver, intestines and kidneys; blue to the throat and nose; and purple to the head. Red can also be used to strengthen the nervous system. (If someone is suffering from "nervous deficiency" their health would be improved by concentrating on this colour.)

The physiological function of the spleen is, as you know, to manufacture red blood cells. It is not surprising, therefore, that the etheric organ of vitality lies over the equivalent physical organ. If you want to absorb these tiny globules of vitality sent by the sun, remember to concentrate on this chakra in the mornings, at sunrise, and in that way it will be more receptive and capable of assimilating even more sunlight and you will find that your health will improve and you will have more energy.

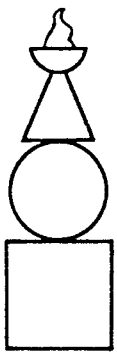
It is my intention to give you some specific methods for stimulating and developing the chakras but I think I will confine this talk with you to a general overview, and leave those particulars for subsequent lectures.

The secret science of Kundalini is to be found in different forms in the various spiritual traditions. For instance, the age-old custom of burning incense or other sweet smelling substances in churches and temples goes back thousands of years. The smoke spiralling up from the censer symbolizes Kundalini force as it spirals up through the chakras. The perfume burner, or censer, containing the glowing coal, represents the basal chakra, Muladhara, while the smoke represents the fiery serpent, Kundalini. The symbolism of the perfume burner points to the necessity of feeding the fire with fuel so that the Kundalini force can begin to rise. In spite of having lost the knowledge of its original significance, Christianity has always maintained the tradition of burning incense in church, thereby preserving the rite inherited from the far-distant past.

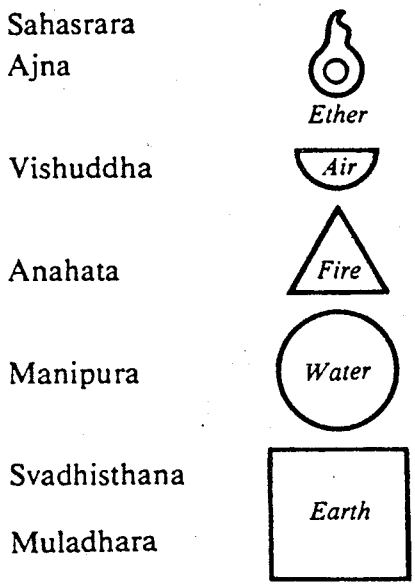
In the traditions of ancient Greece, it can be seen in the form of the Caduceus of Hermes with its two serpents twined about a central rod. The two serpents represent Ida and Pingala, the two currents surrounding the spinal channel Sushumna which are triggered into activity by the breathing exercises designed to awaken Kundalini.

In the Qabalistic tradition, too, we find this science in the Sephirotic Tree with the central Pillar of Equilibrium flanked on either side by the Pillar of Severity (which is positive) and the Pillar of Mercy (which is negative). Two currents flow from the Sephirah Kether, one through Chokmah and the other through Binah. They cross over in Daath, pass through Chesed and Geburah, cross back again in Tiphereth, pass through Netzach and Hod and cross once more in Yesod which symbolizes the genital organs.

If you go to Tibet you will see that Tibetan architects have concealed this science of Kundalini and the chakras in the form they give to the sacred structures they call stupas. Wherever you go, in the courtyards of shrines and monasteries and along the roads, you will see



these structures which are all on the same pattern: a base in the form of a cube; on this cube is a spherical form surmounted by a cone. On top of the cone is a concave form like a bowl or crescent moon, and finally, surmounting the bowl, is a form resembling a flame, a raised thumb or the Hebrew letter Yod.



All the secret science of man and of the universe is concealed in the shape of these structures. The five geometrical shapes correspond, in Tibetan tradition, to the five elements: The cube represents the earth; the sphere represents water; the cone, fire; the semi-circular bowl, air; and the flame, ether. These five forms and five elements correspond, in man, to five chakras, for the Tibetan system twice combines two chakras into one. This means the cube represents both Muladhara and Svadhishthana which are both connected with earth, the densest form of matter. Above these is the umbilical chakra, Manipura, represented by the spherical form; then comes Anahatta, the heart chakra, represented by the cone or triangle. Above this again is Vishuddha, represented by the crescent moon, and crowning the whole is the flame which represents both Ajna and Sahasrara.

Is'nt it interesting to note that Vishuddha, the center at the nape of the neck, (medulla oblongata), which you concentrate on (exercise "D") to stimulate dreaming and psychic insight ... is represented by the moon?

So there you have a brief description of the way in which the Tibetans, who have received the same teaching about the chakras as the Hindus, express their teaching in their sacred structures whose forms reflect the structure not only of human beings but of the whole universe.

Brothers & Sisters: ... I salute you!

History of the Martinist Order

Present day Martinist Orders

We continue the History of the Martinist Order, taking up from where we left off at lecture #131.

We saw that after the War 1939-1945, the three Martinist Orders had resumed their activities. We also said that after the death of Augustin Chaboseau, his successor Jean Chabosseau could not receive the support of the Supreme Council of the Ordre Martiniste Traditionnel, that he abdicated and pronounced the dissolution of the Order, that some members with the help of of the FUDOSI tried to keep the Order together until the dissolution of the FUDOSI in 1951, when the Ordre Martiniste Traditionnel disintegrated.

After Jean Chaboseau's abdication and the dissolution of the Order, a member of the Supreme Council of the O.M.T., Bro. Jules Boucher, of Paris, attempted to gather the members of the Ordre Martiniste Traditionnel into a new Order which he founded in 1948 and which he called "Ordre Martiniste Rectifié. His success seems to have been limited and Bro. Jules Boucher died in 1955. He was not replaced at the Head of the Ordre Martiniste Rectifié.

After the dissolution of the Ordre Martiniste Traditionnel, there were, mostly in France, a large number of Martinists left without an organization of their own. A few found their way into the Ordre Martiniste Rectifié of Bro. Jules Boucher. It is then that the son of PAPUS, Dr. Philippe Encausse, whose very name was a powerful magnet to Martinists, drew together a large number of unattached Martinists and decided, with their help, to re-activate the original "Ordre Martiniste" according to the constitution drafted by Papus. This Order was given a Supreme Council, whose See was in Paris, France, and it became officially active in 1951. The "Ordre Martiniste" (de Papus) developed rapidly and in 1960 was the Martinist Order with the largest membership.

Soon after the war 1939-45, a few Brothers holding the C.B.C.S. grades of Scottish Rectified Masonry (Knights Beneficient of the Holy City) decided to revive the Willermoz kind of Martinism. Thus was born the "Ordre Martiniste des Elus-Cohen" which operates the three normal degrees of Martinism and which is the antechamber of the "operative" Order re-activated under the name of "Ordre des Chevaliers-Maçons Elus-Cohen de l'Univers" as in the time of Martinez Pasquales. It was headed by Brother "Aurifer", (Robert Ambelain).

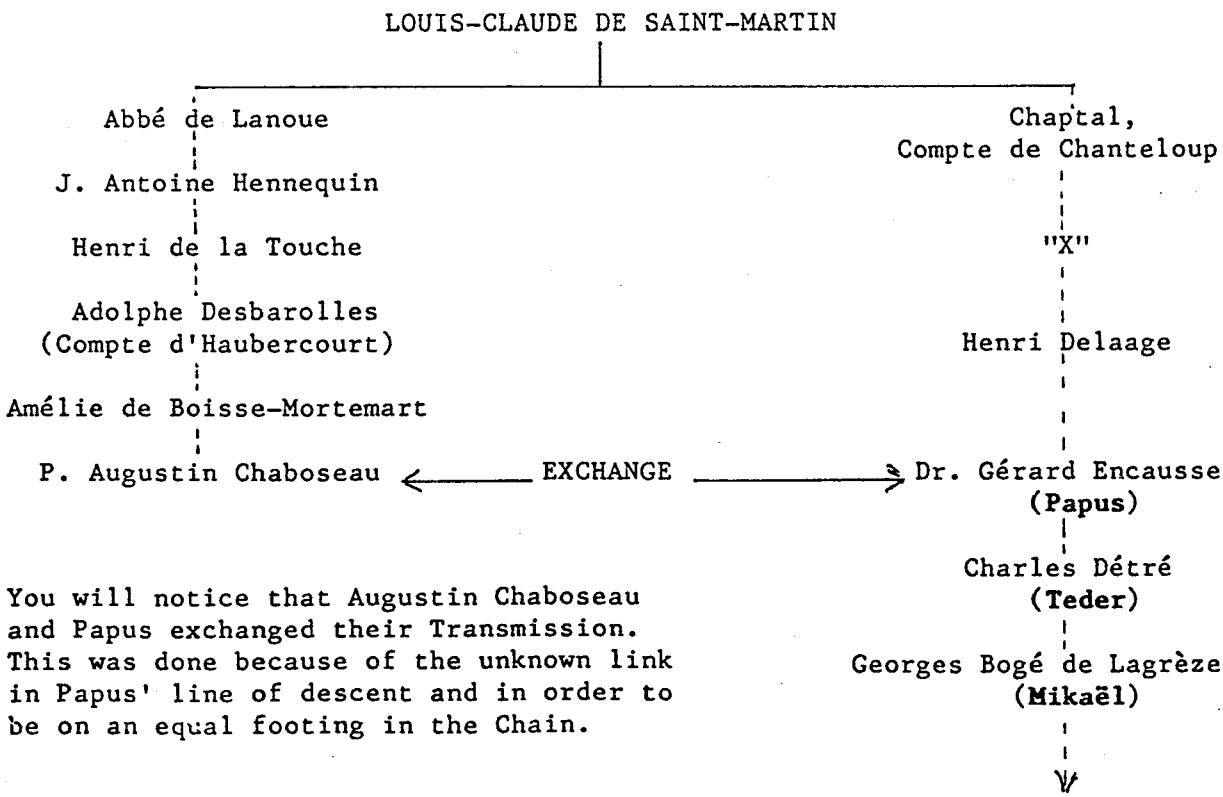
On March 14th, 1955, Brother Victor Blanchard, Sovereign Universal Grand Master of the Ordre Martiniste et Synarchique, died in Paris, aged 75. Under the name of **Paul Yésir**, he had directed for many years the "Eglise Gnostique Universelle" (Universal Gnostic Church) of which he was the last representative. He was a Christian Mystic, a man with high ideals.

The senior Grand-Master in the Ordre Martiniste et Synarchique was recognized as Sovereign Grand-Master upon the death of Brother Victor Blanchard. This was Sâr ALKMAION, (Dr. Edward Bertholet), of Switzerland. It was from Sâr Alkmaion, Sovereign Grand Master of the Order that the Grand Master of the Britannic Grand Lodge received his Charter as Sovereign Delegate General for Great Britain and the British Commonwealth. The Britannic Grand Lodge is ruled by an inner committee known as the Sovereign Tribunal of which the Grand Master, Sâr Gulion, is the Chairman. He is assisted by two officers: the Principal and Grand Inspectors. It is traditional in the OM&S to designate Officers and members by their mystic names, during their lifetime.

The OM&S, under Sâr Gulion, has chartered National Grand Lodges and Districts in Barbados, Canada, France and Nigeria. The Grand Master of the OM&S of Barbados is Sâr Savitar, his Principal Inspector is Sâr Septimus and his Grand Inspector, Sâr Asunta. Sâr Savitar is also Patriarch of the Gnostic Apostolic Church of Barbados.

Every Martinist Initiate is entitled to know the path taken by the Initiation to reach him from the time of the Unknown Philosopher. Historically, we do not carry the genealogy beyond Louis-Claude de Saint-Martin because of a lack of factual confirmation due to the highly secret character of the Orders through which the transmission was channelled.

We are giving here the diagram of the "Chain of Light" such as it affects members of the British Jurisdiction of the Ordre Martinist et Synarchique. In this diagram, the identity of Martinists still alive will be hidden under their Mystic Names:



You will notice that Augustin Chaboseau and Papus exchanged their Transmission. This was done because of the unknown link in Papus' line of descent and in order to be on an equal footing in the Chain.

con'd

Auguste Reichel
(Amertis)

V. Churchill
(Vernita)

(GULION)
(Grand Master of Great Britain)

(SAVITAR)
(Grand Master of Barbados)

Next week we shall recapitulate briefly the evolution and give the present position of the different Martinist Orders.

to be continued

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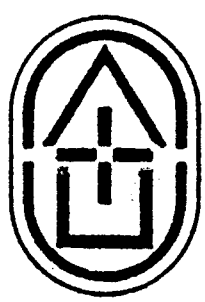
We continue lecture #133 dealing with "The birth of the FUDOSI".

An advisory Supreme Council with 12 members was formed, with delegates from the Orders present, and it went on to elect three Imperators, forming the Supreme Triangle of the Federation. Emile Dantinne (Sâr Hiéronymus) was elected Imperator for Europe, Spencer Lewis (Sâr Alden) Imperator for the American continent and Victor Blanchard (Sar Yésir) Imperator for the Orient. Finally a Grand Chancellery was organized to provide permanent links between all the fraternities, headed by Marc Lanval (Sar Hélios) who held the position of secretary.



The Symbol suggested by Spencer Lewis for the Federation was adopted. This emblem was made up of a triangle, an incomplete square and a cross incorporated in an egg, representing all the traditions of the Federation, thus symbolizing spiritual unity. Let us say, by way of an anecdote, that at the FUDOSI Convent in Paris in 1937, Hans Grueter (Sâr Iohannes) told the participants at the congress that, on placing this symbol on a record turntable, and turning it, a time comes when, before the eyes of the observer, it turns into a swastika.

Soon after the convent of August 1934, serious incidents occurred within the two persuasions of Memphis-Misaraïm, which led to unending rivalry between various people in charge. This rivalry resulted in the two Masonic persuasions being excluded from the FUDOSI, through a decision made by the three Imperators Dantinne, Lewis and Blanchard, on August 1st, 1935. At the same time, Marc Lanval was replaced at the Chancellery of the FUDOSI by Jean Mallinger, as Grand Chancellor.

That same year of 1935 saw the break-up between the FUDOSI and August Reichel, who had in vain sought an agreement between the groups of

Constant Chevillon in Lyon and the Orders of the Federation. In the final analysis, with the Memphis-Misraïm crisis, Reichel went under the authority of Chevillon, who, in rivalry with the FUDOSI, had organized another initiatic Federation of Orders and Fraternities of Initiates (FUDOSFI) in collaboration with R. Swinburne Clymer, who was in charge of the **Fraternitas Rosae Crucis** of Quakertown and an enemy of Spencer Lewis.

A new convent of the FUDOSI was organized in September 1936 in Brussels, under the authority of the three Imperators who had been elected two years before. A third convent was held in Paris in August 1937, which lasted two days and began with a meeting of the Martinist Supreme Council of the Federation and the Martinist initiation of delegates from Poland. This convent ended with an organized tour of the Initiatic monuments of Paris.

The fourth convent of the FUDOSI was held in Brussels from September 4 - 7, 1939, opened by Imperator Hiéronymus. The succession of Imperators Victor Blanchard and Spencer Lewis within the Supreme Triangle of the Federation, among other matters, was on the agenda. As the events transpired Victor Blanchard resigned and he was replaced as third Imperator of the FUDOSI by Augustin Chaboseau, who from then on became the representative of Martinism in the Federation, into which the Ordre Martiniste Traditionnel made its entry to replace Blanchard's OM&S. Some of the officers of the latter then went over to Chaboseau's OMT, such as Jeanne Guesdon and Georges Lagrèze with the respective positions of Grand Chancellor and Principal Inspector. Lagrèze also became General Inspector of the FUDOSI.

Spencer Lewis, who died on August 2, 1939, had, in his will, designated his son, Ralph, as Supreme Secretary of AMORC, to succeed him as Imperator of this Order. On August 12, 1939, the Supreme Council of AMORC confirmed this designation by vote, and in the September convent, Ralph Lewis, representing AMORC, was elected Imperator of the FUDOSI to replace his father. The new Supreme Triangle of the Federation was thus made up of the Imperators Emile Dantinne, Augustin Chaboseau and Ralph Lewis.

Following Blanchard's resignation, he was replaced by Augustin Chaboseau at the head of the Ordre Kabbalistique de la Rose-Croix, who was elected President by the Board of Directors of the Order. The Fraternité des Polaires, of which Blanchard was Grand Master, separated from the FUDOSI, whereas the Ordre du Lys et de l'Aigle and the Union Synarchique de Pologne were admitted.

Following the fourth convent of the FUDOSI, Ralph Lewis made a request to the Ordre Martiniste Traditionnel to obtain permission to set up a Martinist General Delegation and a Grand Council in the United States. The Belgian brethren being favourable, and following a report by Jeanne Guesdon and Georges Lagrèze, Augustin Chaboseau appointed Ralph Lewis as "Sovereign Delegate and regional Grand Master of the TMO for the United States".

THE POST-WAR YEARS

After the second World War, the works of the fifth convent of the FUDOSI were opened in Brussels on July 21, 1946 with a solemn speech by

the Imperator Hiéronymus and closed the very next day. After the funeral oration in praise of the brethren who had died, followed by a ritual prayer in memory of them, the succession of numerous officers, both in the FUDOSI and in the affiliated fraternities, had to be considered. Augustin Chaboseau, who was elected Imperator of the Federation in 1939, had left this world on January 2, 1946, followed shortly afterwards, in April, by his faithful assistant Georges Lagrèze. It was decided to leave the third position of Imperator, held by Chaboseau, vacant until the nomination of his successor to the Grand Mastership of the Ordre Martiniste Traditionnel ... and Father Cordonnier (Sâr Gregorius) was elected deputy Imperator. While waiting for the election of a new Grand Master of the OMT, a Regency Council was set up, made up of a President (Sâr Leukos) (?), a Secretary: Jeanne Guesdon (Sâr Puritia) and a Treasurer (Sâr Renatus) (?).

At this 1946 convent, Victor Blanchard, as Grand Master of the OM&S, having reconciled with the FUDOSI, represented the Ordre Martiniste et Synarchique, but did not take up his former position Imperator. The minutes of the convent gives the following list of societies represented:

Ordre de la Rose-Croix Universelle
Ordre de la Rose-Croix Universitaire
Ordre Pythagoricien
Ordre Martiniste et Synarchique
A.M.O.R.C.
Ordre Martiniste Traditionnel
Eglise Gnostique Universelle
Société d'Etudes et de Recherches Templières
Ordre Kabbalistique de la Rose-Croix
Société d'Etudes Martinistes
Union Synarchique de Pologne
Ordre de la Milicia Crucifera Evangelica

The Ordre du Lys et de L'Aigle and the Société Alchimique de France were invited to elect their representatives at the Federation to replace their deceased officers. At the suggestion of Ralph Lewis, the FUDOSI decided to publish a journal prepared by the latter and financed by AMORC. Only the first issue of this journal called **The F.U.D.O.S.I., an international journal of the ancient and honorable esoteric orders,** published in November 1946 by the Supreme Grand Lodge of AMORC, seems to have seen the light of day.

to be continued

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KNIGHTS OF SAINT JOHN OF JERUSALEM

THE ART OF SLEEPING

Did you sleep well last night? You know for many folks sleeping is a problem all of the time, as it is with some of us some of the time. Shakespeare spoke of sleep as "the realm of hurt minds, great nature's second course, chief nourisher of life's feasts." Yes, sleep is all of that, but for many who are burdened and tense it can be a very scarce commodity. We are told that each night millions of pills are required by Americans to put them to sleep. "Why," we ask. There is no easy answer, but man's physical and emotional life certainly doesn't follow any logical pattern.

Keeping up with the fast and furious pace of contemporary living, sometimes we become pretty well wound up by the end of the day. Many a person who thinks he is run down is really wound up from too much stress. A most interesting discussion came up at a businessmen's luncheon; the subject was sleep and the problem of getting to sleep. The men were complaining about their insomnia and discussing their favorite methods of inducing sleep--counting sheep, deep breathing, taking various medications, and so forth. One man was quiet throughout most of the discussion, and then he ventured that he never had any trouble getting to sleep because he always took a mountain for a pillow. Upon retiring for the night, he always turned his thoughts away from his tense and burdensome life and took a mental walk up into the mountains where he stretched out beside a rippling stream beneath whispering pine trees and the overarching canopy of twinkling stars. A mountain for a pillow is an interesting thought, isn't it? Anyone who finds himself tossing and turning at night might reflect upon this. If you have trouble sleeping, then you might first check what you are thinking about. In other words, what are you using for a pillow? Worries, the complications of your life, your concern about what is going on in the world, the national economy or shortages, your job, your business? Or, are you resting your head on feelings of peace and quiet calm?

One teacher relates that during the Second World War, he spent many a fitful night trying to sleep on his luggage. Certainly, a suitcase is not a comfortable pillow. Perhaps one major cause of our insomnia is our attempt in a figurative sense to sleep on our luggage. We climb into our bed at night with our minds teeming with all that we are carrying through life, all the material things and conditions that represent our outward security, and such as these, I can tell you, make mighty unsatisfactory pillows. How many businessmen sleep on their briefcases, figuratively? There are times when it is imperative that work be brought home to be tackled after dinner at one's leisure, but there is no reason ever why it should be taken to bed. The work can figuratively be left on the desk instead of under the pillow. "Let's sleep on it" is a frequently heard expression, especially among business people. The original intention of this was to put the thing out of mind until the principles in the matter had had a night's rest, but so often it is taken literally, and we do indeed sleep on the problem or the situation. The following morning we are exhausted and certainly far less likely to be able to make a proper decision. Many of us sleep on grudges, resentments, pet peeves and a variety of hurts. One of the cardinal rules for happy marriages is never to go to sleep at night holding a grudge or bearing within oneself hurt feelings against one's spouse. Slept on, such feelings surely become bones of contention.

In ancient times, sleeplessness was called the malady of Kings. The opening chapter of the Book of Esther states, "On that night could not the King sleep..." In those days, the Monarch carried the burden of all of his people who no doubt could sleep peacefully and securely because the king was taking care of them. They were ignorant of any impending crisis. But, in modern times the malady has become a contagion, infecting high and low, rich and poor. A tailor gave what I found to be interesting advice. He said, "Keep your clothes in good condition by emptying your pockets every night." That's pretty good advice figuratively and literally. While preparing for sleep, always remember to empty your mind of fear and worry, bitterness

and resentment, just like you clean out your pockets. Make a practice of discarding mentally all the little things that are no longer of use, even those matters that may require further attention on the morrow. They can be laid aside at night, just as surely as you lay aside your street clothes. With a little practice and a lot of imagination anyone can develop real skill in this technique.

In the 7th Chapter of John there is an interesting statement, "And they went every man into his own house, and Jesus went unto the Mount of Olives." At first I read this verse with a deep sense of pity; it struck me as very callous of all the disciples to go to the comfort of their homes with the company of their families and leave Jesus alone out of doors. Remember, we read, "The Son of Man knew not where to lay his head..." I thought that was a terrible thing--poor fellow, all alone out there, nowhere to go. But, now I can see through the appearance to the reality. Little men toss and turn in their beds with wakefulness; for many there is no comfort, no peace, no restful sleep because unaware of their inward resources, they devote their waking hours to laying up treasures on earth. Thus, they are doomed to spend many an uncomfortable night sleeping on their luggage. But, Jesus, his head resting on a mountain, sleeps the sleep of pure refreshment. Without the concerns of script or purse to mar the softness of his pillow, he's relaxed and free. So, while every man goes into his own house, Jesus goes apart and finds the peace of prayer and meditation and his oneness with God.

We are told, "Except the Lord build the house, they are in vain that build it. Except the Lord build the city, the watchman waketh, but in vain." Now, this is a clear statement of the futility of worry and anxiety. It is sometimes said that if someone doesn't worry about the nation, the economy, the family life or whatever, then who is going to worry about it? With the power, guidance and strength of the infinite process, we can do all things. Without that spiritual resource, we can do little or nothing. Empty your pockets of concern while getting ready for bed at night. Relax and let go! Know that as you approach sleep, you get into the flow and the rhythm of life for as we are told, "Underneath are the everlasting arms." Know that God is with you and part of your business, home, family life, your job, your relationship with the community, and know that there is a flow of guidance and direction. If you are in tune with it, you will be lead always in right and wise ways. When we are not working, God continues to work. When we stop stewing about a particular problem, the divine process, "the Father in us," as Jesus refers to it, who knows our needs and whose pleasure it is to give us the Kingdom, moves to resolve the problem, filling the need. This is precisely what is meant by taking a mountain for a pillow.

However, the pillow is not only useful for sleep, but the pillow brings comfort to the heart during the rough places of life. When tempers flare and you become tense, angry or anxious, concerned about any number of situations or conditions or people, just get still for a moment and take a mountain for a pillow. Get some hilltop thoughts, some lofty ideas into your consciousness. Take a moment quietly to meditate on your oneness, to get into the flow of the creative process. A coffee break is a good time to take a mountain for a pillow, to give thanks for a few moments, to find peace and renewal of spirit. Taking the long view is taking the mountain for a pillow. Quite often one peers at his life through the magnifying glass of worry--how terrible this or that is. Whenever you are so tempted, how important it is if you will just turn the spiritual telescope toward God. Remember, the Psalmist says, "He who sitteth in the high heavens shall laugh." You can sit in the high heavens, and you will find laughter and relaxation that counts for rest. Find a mountain for a pillow, and you will find that sleep and rest come easily.

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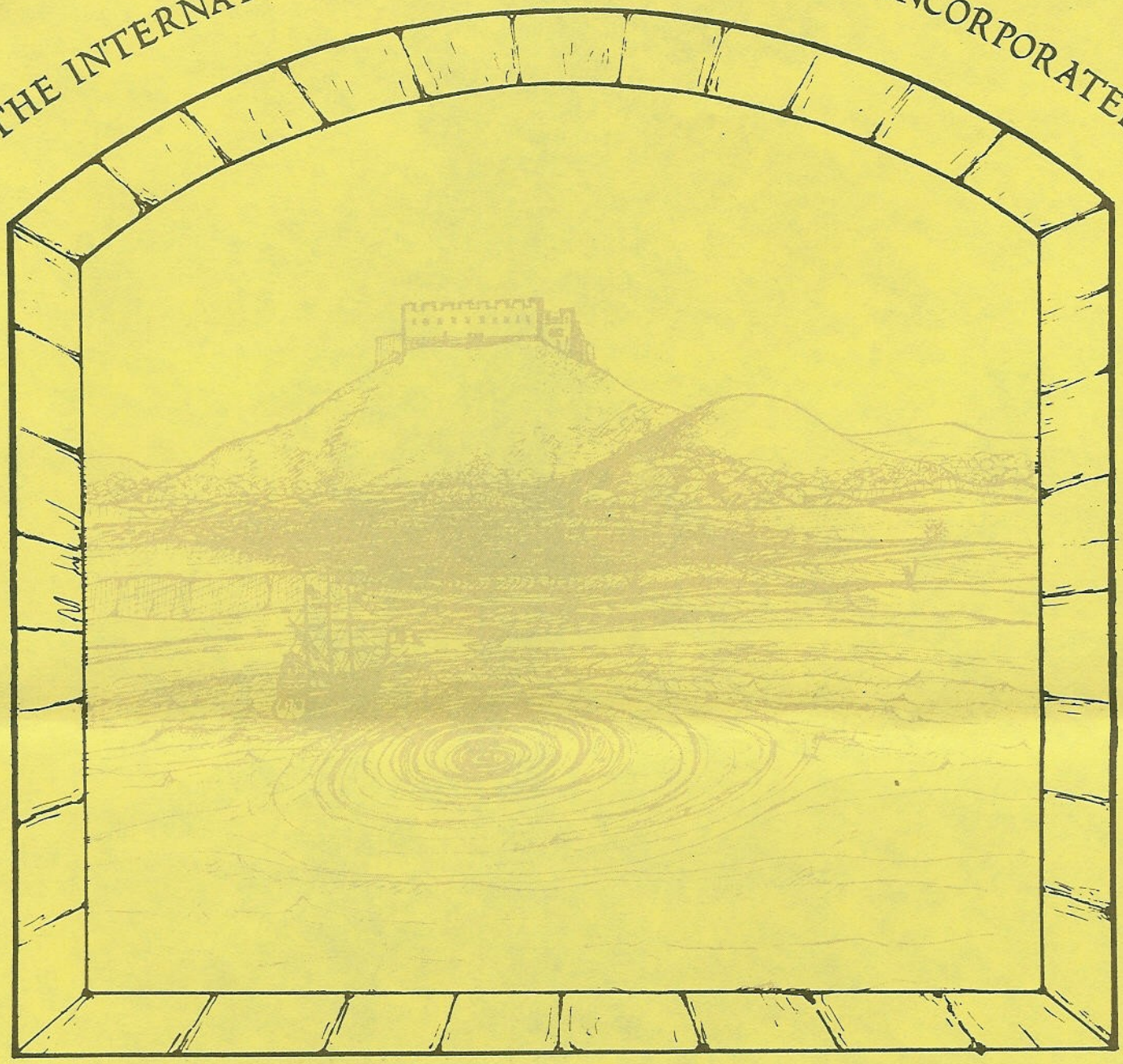

PLANE III

LIBER 36

GRADE: *COMPANION*

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

Dear Companions:

What we all want is a key to the meaning of life. Can we find answers in the concept of a life that begins with birth and ends with death? The materialist has always averred that this is all there is...enjoy yourself, "Eat, drink and be merry, for tomorrow you may die, and when you die you will be a long time dead." But, this is no answer to any person of faith. From the beginning of time man has intuitively felt life to be greater than death, and thus he has entertained all sorts of possibilities: Happy Hunting Grounds, Elysian Fields, Heaven. The Christian doctrine has held that birth is the beginning of life, but that death is but a step into an eternal experience of Heaven or hell in which there is atonement for life on earth. But, this has been unpalatable to the clear-thinking person. It is absurd to say that souls are created in a point in time and then survive the death of the body and go on living forever. It is illogical and unscientific to say that we survive the body, but that we did not pre-exist it, that we have a beginning but no end.

Then we are faced with the problem of the inequity of life. Consider these hypothetical and contrasting lives. Betty Smith is born into a prosperous home, surrounded by every opportunity. She is given an ideal education; she falls in love with a man and is married and is kept in a kind of environment she is acustomed to. She has a half a dozen happy, healthy children, and she lives a happy and full life. Jane Jones, on the other hand, is born blind or deaf or crippled into a poverty-stricken home where an alcoholic father makes life a hell for everyone. Jane can never escape, can never have a home of her own, can never be given the things that Betty enjoys. Some will say that things will be squared up in Heaven, and what do we mean by this? Is Betty to suffer in Heaven because she is happy on earth? What is the justice in that? Would Betty's future suffering do Jane any good? Is Jane to be rewarded or compensated in a later Heaven for her present suffering? But what kind of compensation makes up for half a century of earthly misery? Is human distress just a matter of luck then? If so, how unjust is life! Is it God's will? Then how unlike any human father God must be. Jesus said, "Be ye perfect as your Father in Heaven is perfect." This was a clear command telling us of the ultimate goal. But, how can we all be expected to reach the same end when we start at different levels? Isn't it possible that Jesus' command "Be ye perfect..." is given as the ultimate toward which we all must inescapably move? And, perhaps even as in the visible world, life evolves and develops, so in the invisible world a spiritual evolution takes place by continuous rebirths, whereby we may work out our salvation and achieve our goal.

What of the amazing feats of child prodigies? Is there any other explanation than reincarnation for Mozart who played a concert on the harpsicord at age five and toured Europe at age six? Is it an accidental grouping of genes that makes a little child of six a musicaian far in advance of grown men and women who have slaved for years in the field? If so, life seems surely to be whimsical and unjust. Or, is it that they have been here before and bring with them a development of past lives? A person no less than Plato believed wholeheartedly in reincarnation. In his famous Theory of Reminiscence he said, "Knowledge easily acquired is that which the enduring self had in an earlier life so that it flows back easily." What of the strange phenomenon such as that told in the life of Shelley who was walking with friends in a part of the country which he had never before visited, and he suddenly said to a companion "Over that hill there is a windmill." As they crested the hill and saw the windmill, Shelley fainted with emotion. Of course, these strange phenomena can be brushed aside as hallucinations or evidences of ESP and clairvoyance. But, there is a great deal more evidence to consider.

The Christian asks, "This wild idea of reincarnation, is it Christian? Is it Biblical? Why didn't Jesus say something about it if it is true?" Well, it is true that Jesus never taught the idea of reincarnation directly, though it was taught by the Essenes, a prominent sect of his day which many believe Jesus was associated

with. However, he does refer to it as though it were part of the accepted ideas of the day. He never repudiated it or denied it, and he was outspoken about those things that prevailed that he thought were wrong. So, it may be more significant that he said nothing against the idea of reincarnation than that he didn't actually speak in favor of it. In the 16th chapter of Matthew, we read that Jesus asked his disciples, "Who do men say that the Son of man is? Some say John the Baptist, some Elijah, others Jeremiah or one of the prophets." Obviously, he was suggesting that people thought that he was a reincarnation of these people. The idea of reincarnation was common, and though Jesus did not accept or reject the information it is noteworthy that he did not rebuke the disciples for talking nonsense. An interesting passage for study is found in the 9th chapter of John where we read that a man born blind was brought to Jesus with the question, "Master, who did sin, this man or his parents, that he was born blind?" Now, here again, you see the prevalence of the idea of reincarnation. If it were contemplated that a man born blind was being punished by blindness for a sin committed, then the sin committed must have been done in an earlier life before he was born into this world. In answer Jesus said, "Neither did this man sin, nor his parents, but that the works of God should be made manifest in him." Jesus indicated that both theories were reasonable because he didn't reject or ridicule them. He simply said that they did not apply in this case, that the affliction was simply a process of growth for the individual.

What of the intelligent seekers after Truth in the fields of science and philosophy? What do they believe? Well, we find people like Cicero, Seneca, Pythagoras, Plotinus and Plato of early days; Maeterlinck, Ibsen, Lavater, Schopenhauer, Hume, Goethe and the poets Walt Whitman, Longfellow, Tennyson, Browning, Swindburne, W.E. Henley, Morris, Kipling...all these people enthusiastically supported the concept of reincarnation. Now, you may ask, "But, if I have lived before, why don't I remember my past lives?" The answer is, you probably do. Character is memory; it is the cumulative distilled essence of your previous experience. Genius is memory, cumulative memory. You might say, "But, if I don't remember past incarnations, what is the point?" The point is, life is progress and growth and unfoldment. As Jesus said, "Be ye perfect as your Father in Heaven is perfect," and we are on an endless round of achieving that perfection. We don't complete it in one lifetime. The goal is to let the "kingdom come on earth as it is in Heaven." It is as when at the close of the day we have arrived at a point short of the goal; we go to sleep to awaken again at morning to begin again the quest. But, we are forever saved from taking a road we have taken if we have gained a blessing from it.

There are a lot of questions other questions and thoughts that puzzle. For instance, a person asks, "I count on meeting my dear ones again after death, and if we all go on into new lives what hope is there?" Well, it is hard for us in human consciousness to entertain the idea of spiritual unfoldment in its eternal sense. We are insecure, and we hold on to people and to things and to places. These give us a sense of security. Perhaps, we must come to know that the only true and changeless relationship that man has is with God, his indwelling Father. All else comes and goes to bless and enrich us. As the poet puts it, "We must go out into the darkness and put our hand into the hand of God, which shall be to us better than life and safer than the known way."

The important thing, of course, is that man was born to live and not to die, so we want to think in terms of life. Reincarnation is not God's final plan for man. It is a token of God's love for us, whereby if through some limitation or missing the mark of perfection, we lose the body, we may be reclothed with another so that we may try again to complete the great work that the Father has given us to do. Not what you have been, but what you now are--that is the important issue. As Paul says, "Forgetting that which is behind and stretching forward to that which is before, I press on."

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Dear Companions:

Do many of your friends talk about death? About what they think happens on that occasion which is in store for **EVERYONE?** If so, what do they say? You may have already noticed it is a topic quite a lot of people would rather not talk about; some are afraid to even think about it; some have no ideas at all; some say it's oblivion, ... others have strong religious beliefs about it, etc. etc.

So to you, at this time, I ask: After death - what? Perhaps the question would be more properly put if I asked: After **life** - what? This subject would fill a whole book -- but for **YOU,** the answer you all know or should know already, that answer is: **more life,** but on a different plane of consciousness.

To us here, on this side, all life is one, manifesting, or rather expressing on various planes of being or consciousness. What, on your side, you call "death", we call transition or birth from one state of life or consciousness to another. *So-called death or transition is not confined to the PHYSICAL PLANE only!* It operates on **all planes of being** and I will explain further on just what this means.

Remember: **death is birth,** in reality. We are born into another phase of life and leave behind what is no longer necessary. Again and again you have had the ancient mantram stressed: "As above, so below." Many, however, repeat this mantram only partially conscious of all it implies, overlooking the fact that it applies to every phase of life, for it is not only a mantram -- it is a statement of cosmic law -- something from which no one can escape.

Every experience on the physical plane is duplicated in the spiritual planes. On the physical plane your birth or expected arrival occurs nine months prior to the visible event, and preparations are made in advance for your arrival and well-being. Even in the most difficult situations this condition prevails. Exactly the same law applies on the inner planes: the passing of every Ego from the physical plane is known in advance by us and preparations are made also for its arrival. No Ego ever makes the passing over alone; always he is helped, only he does not know it any more than an infant is aware of the attendants at his physical birth.

It takes a child a certain time to become aware of his physical surroundings and his relationship to them. Exactly the same law applies to the spiritual. It depends on your *spiritual awareness or consciousness* just how long it will take you to become aware of your surroundings and your relationships to them over here. It is a period of adjustment. Everything is the same and yet everything is different. A paradox, you say? Yes, indeed, -- a paradox. Your consciousness is the same but your environment is different.

Life is for the purpose of experience. Does this mean, that so long as all life is continuous that we are gaining experience all the time, no matter on what plane of being we may be at the time? The answer is: yes. But with this difference: there is a time for gathering experience and a time for assimilating it. Just as the physical food you eat must be

digested and assimilated before more food can be consumed, so with experience, it must become a part of your inner consciousness before you can take on more. This assimilation takes place on all the planes of being that you can function in, and if the assimilation does not take place on a specific plane, that particular experience, be it what it may, will have to be lived or undergone again. There is no escape.

You do not have to go very far in the physical world to see yourself undergoing the same experience over and over again, until you learn the particular ***essence*** *that experience has in store for you.* Just as man comes back to earth over and over again (not only to gain experience, but also to learn how to use constructively all that the physical has to offer,) so has he to come back to the various inner planes over and over again to learn how to use constructively the phases of consciousness on those given planes. **It is only in this way that all the vehicles of man are gradually perfected.** The more he acquires on the spiritual planes the more he can accomplish on the physical plane upon his return. The more he accomplishes on the physical plane, the more he can carry over to the spiritual.

Man is a most complex being -- yet in his complexity he is simplicity itself. I mentioned that, on the inner planes, we know when some one is soon to leave your plane of being. It is indicated by an **increased luminosity** of the astral body, that occurs only when the physical metabolism of life itself is preparing for the change. This light of which I speak, is evident even in cases where a sudden accident will be the cause of the transition. There is nothing on your side to which I can compare this, excepting possibly that you can determine by the ***light in a person's eye*** **when they love.** Every one can see it. It is evident to all.

Now, just as on earth there are those who specialize in caring for the arrival of infants, so on this side, caring for those about to arrive from the physical is in the care of especially prepared Egos who devote themselves to this noble and important work. The Lords of Destiny have many, many helpers. It is part of their task, to observe the condition of the Ego arriving. Just as the attendants at mortal births observe whether one's physical faculties are functioning, so too on the spiritual planes those in charge of this specific work observe the condition of one's spiritual faculties.

Most Egos are unaware of what has happened. Others come over here with **sick souls** that require healing and restoration to the normalcy of their particular state of evolution. On your side of life, your scientists would refer to these cases as psychopathic. In truth, the psyche, or soul **is ill** and in need of proper treatment, for remember: the soul is the nourishment of the Ego and when this is out of focus or ill - the Ego suffers. It all depends upon the "age" of the Ego how long this adjustment period takes place.

Some Egos are so bound up or imprisoned within themselves that it requires much patience and continuous effort to break through their self-created shell of crystallization. On earth you have hospitals to take care of your sick. We likewise, have centers or havens of rest and healing. These centers have for their specific work the restoration of balance between the vehicles of man. Although man may have discarded his physical

body -- he is still bound by the limitations of that body. Release, in most cases, does not occur all at once. Remember those who have lost a limb: they still feel sensation in a limb they do not have. Likewise, the discarnate still feels through his etheric vehicle. And strangely enough, what holds him back the most from releasing these limitations are his prejudices, his resentments, and his hatreds. He cannot be released from physical limitations until his soul is purged of his negative emotions.

On our side of life, man's emotions are very important. It is his emotions which we must heal and not his mind. This, earth's physicians ought to know. There is no such thing as a disordered mind for the mind is cosmic -- therefore, relatively perfect. Man's emotions are self-created, therefore, imperfect -- and it would be more correct to speak of disordered emotions rather than a disordered mind. Man cannot disorder or disarrange the cosmic. It is his physical apparatus ... the brain ... that needs the attention, not his mind.

Man's physical body functions on the physical plane, and all his physical activities take place on that plane; however, the Source of **Power** of that activity comes to him from and through his etheric body, which is like a generator to the physical. It is the etheric body that replenishes the energy or power acquired by the physical. The etheric body receives its impulses to action from the astral body, which supplies the motivating power or desire to do. The mental sheath is feeding the astral body with Will-Power, for Will-Power is a mental attribute. It depends on the receptivity of each vehicle as to which vehicle will be ill or out of harmony, for that is all that disease (dis-ease) really is: dis-harmony. On your plane of being, at present you heal only the physical and etheric bodies. You are only just beginning to touch upon the astral and mental.

Many believe that as soon as they "pass over" all their troubles and ailments will be over. That is a great fallacy. It all depends upon what is causing the physical ailment. If the cause is emotional or mental, so-called "death" does not stop it. If it is purely physiological at so-called death, then there is release.

If you regard the earth as a place of great activity and change -- then be well aware that the spiritual planes are much more active and progressive. There is nothing static in Nature.

Through a desire to escape responsibiliies, man has created for himself an after-death condition which he calls "rest" and "peace", but in reality, he usually regards it as inactivity, having nothing specifically to do but what he personally wants. The spiritual planes, regardless of whether they are high or low, are planes of consciousness of intense activity. Everyone is busy! We have no drones. Those who are inclined to be drones are ill and are treated accordingly. Laziness or inactivity on any plane of being is not normal --- and indicates illness or lack of development of some particular vehicle. Those showing this tendency are taken by kindly hands and placed where, through experience, they will develop the desire to do, if the desire or astral body is what needs nourishment and care.

And again: just as you have schools of all types on your side, covering all subjects, we too have schools to teach man many things,

especially how to function on the spiritual.

When a child is born on the physical plane he goes through many years of preparation before he can take care of himself. Likewise, on our side of life, when an Ego first comes over, he must go through exactly the same processes, even to learning how to accomplish the equivalent of walking, for here gravity is not the same as on earth. He must learn how to propel himself on the spiritual planes. Every experience on the physical plane has its counterpart in the spiritual. "As above, so below" -- also the concerve: "As below, so above."

Another thing that must be learned is communication of thoughts with other beings -- what you call "talking". You may think this is very simple because you probably believe all one has to do is just think and have some one receive your thoughts. You've tried it -- and found out it's not easy! Those arriving here have to learn to propel their thoughts and not every one will receive or understand them -- only those who are functioning on their own plane of consciousness. Just as on earth you could speak English to a Portugese and he would'nt understand what you were saying. Always remember that **consciousness is awareness of the soul.**

This subject is so vast that it is impossible to cover it in a short talk like this. All that I can give you is a glimpse into the immensity of life and its purpose. No act, no matter how trivial it may seem to you on your plane, is unimportant. Try to remember that. Some day you will find out how vitally important and far reaching in the lives of others, was that kindly word spoken to a stranger; that sudden smile given to one whom you never saw before.

Now you ask: "When does the panoramic review of life actually take place, in view of the fact that so many are unaware that they have passed over"? The "panoramic review" has nothing to do with man's consciousness of what is happening. On first thought this may impress you as being somewhat strange, but a man, for example, when drowning, is not thinking of death --- he is thinking of saving himself and is frantically trying to do so, yet in the midst of all this turmoil and conflict a panorama of his life passes before him. It is one of those cosmic mysteries where events of a lifetime are crowded into seconds and yet most complete. It proves how incompetent are man's inventions of time. It is Nature's way of preserving the experiences in the etheric and astral consciousness. At the moment when the panoramic review is taking place, a negative plate, as it were, is being etched in one's consciousness and preserves the features **for future use.**

You ask: "Why does one have to undergo this panoramic review many times"? For the same reason one incarnates many times! It is not possible to shorten the number of them, rather the number is apt to be increased by individual necessity. One cannot crowd into any incarnation the experience that only several can give. Let me illustrate:

Suppose you say - "I am in perfect health. I cannot be inconvenienced by eating so often. I will eat a large meal now and that will be sufficient". You would pay a penalty of pain, distress, suffering. Even then you would not accomplish your purpose. Nature orders that you eat in rhythmic intervals, according to your needs and your capacities for

assimilation and digestion.

Suppose you are ill. Does the doctor give you one dose of medicine that cures you all at once? No, he cannot do so. He prescribes dosages at regular rhythmic intervals or time and according to meals. That is the Law -- the Law of Rhythm that you have studied in the Hermetic lessons. Apply it here! Incarnation is the rhythm of experience in Matter. It is taken at rhythmic intervals, according to mortal capacity. So our panoramas review only what relates to the immediate past incarnation, with a pre-view of the next, later.

Although man does go through a period of purgatorial experience or purging, right after his transition -- the purging, which is the cleansing of the dross or useless and the assimilation of the essence of the useful experience gained while in physical manifestation, takes place **all the time** as new understanding and new consciousness are acquired. It is a matter of gradual unfoldment and revealment.

One could not possibly digest and assimilate the experiences of a mortal lifetime in just a few days or months, as you consider time. It requires a slow process of assimilation through new personal experience and revealment. Remember the Hermetic Law "As above, so below" -- and do you not say "Give me time to think it over"? **It is the same over here.**

On this side of life we are permitted to see the outcome of every act and word of ours while incarnate. It is not taken up as a morbid subject but as an illustration of a given lesson. I mentioned before that we have schools on our side of life just as you have schools on yours. All life here, as well as on your side, is a school or center of learning, only you forget this fact while on earth.

On your side of life, learning in your schools is often compulsory, but here it is natural and eagerly sought. No one can attend a school here unless he is eager and has a strong desire to do so. Therefore, all those who attend our schools are those who wish to learn and are in a receptive state to do so. They remain in one state of consciousness until they desire to go to the next and prepare for it. No one can hold you back but yourself. When ready to go forward the way is opened for your spiritual advancement.

On the physical plane, as soon as man can take care of himself, he begins to look about and see what there is for him to do, to be useful to himself and to others. So too, on this side, the same law abides and man begins to look about and see what he can do to help others. Here all social barriers of every kind, which are man-created, cease to exist and **THE ONLY BARRIER**, strangely enough, is still man-created: *it is his own individual consciousness, his own limitation of awareness -- which is all that keeps him from anything on the spiritual planes. He soon learns, after his arrival here, that all his progress, or the lack of it, is entirely due to himself, and so he prepares to strengthen his vehicles as never before.*

During all this time he gains understanding, little by little, of the effect of his activities while incarnate and why the experiences he underwent were necessary. Gradually, through this process of digestion,

assimilation and new experience, he relinquishes old prejudices, old hatreds, old resentments ... and is free to go ahead.

Just as on your earth there are those who are limited in their field of activity to just one form of work, - so on our side, those same Egos, when arriving here, are limited in their activity, until they learn the great lesson that **they themselves are their only limitation,** to many things and causes. Here they try the same reasoning -- but gradually, through examples on the part of others, and understanding, a new light begins to dawn for them and the **real cause** of their problems and limitations while on earth takes on new significance.

On our plane of being, colour, light, music -- which is all vibration in different states of manifestations -- are used extensively for the healing of the sick and distressed. In time to come, all your healing on earth will undergo great changes. In time, surgical operations will be unnecessary. Rays of light of different types, which you are now beginning to use, will restore dead tissue to life and will destroy unnecessary or surplus tissue as well. Colour and music will be used more and more, even as we use them on our plane of being, to restore balance between the vehicles that have become mal-adjusted, or out of harmony.

The poet calls music the language of the soul. **It is more than that, it is one of the FOODS of the soul.**

You ask: "What about rest? You have described to us a place of great activity on your side, but when do Egos rest and how? On the physical side we sleep, what do you do on the spiritual plane"? Remember, Companions, that what rests on the physical plane is your physical body! But your real self never rests; it does not need it. While "resting", your thoughts, as you say, and your consciousness, are elsewhere and very active. While resting, you may, in your mind, be planning new things to accomplish and do. When then is the rest you so earnestly ask us about? Real rest consists in giving another vehicle an opportunity of expression. That that over.

The one who is tied to a desk and mental work finds physical exercise a relaxation and rest. The one who engages in physical labour and has no other life expression, finds rest only in one way: oblivion. He has no other means of expressing himself. When this last type arrives on our side of life, he goes through the various planes of consciousness in exactly the same state of oblivion he did while on earth. He has nothing in himself and therefore cannot become aware of what surrounds him.

You ask: "How can one tell how evolved or awake an Ego is"? Those who have eyes to see -- can see. Every Ego has a **light** he carries with him. It is the light of the Ego itself. Some Egos are brilliant and illuminating; others are dull. You ask how this can be when the Ego is the Divine Spark. Should not all Egos be alike? Companions, an Ego is the Divine Spark in man, but in different states of expression or manifestation. Some are "older" than others and have, shall we say, acquired more polish. The polish is experience. It is like the diamond. ALL Egos **are diamonds**, but the more friction (life) a diamond (Ego) has been exposed to, the greater its light or luminosity.

There are beings on our side of life whose light is so powerful and strong that only those who are ready, can look at them without suffering actual blindness -- this can be illustrated by using the example of the sun -- you cannot cannot look at it steadily without blinding effect. This light, or aura, is the spiritual power generated by these entities, just as naturally as you generate your own physical and magnetic energy. The aura of these beings is healing, vitalizing and energising. They are vortices of spiritual life and light. These are the beings who are referred to as the "Bearers of Light" or, "The Enlightened". Their very presence radiates spiritual light and love, just as on earth, there are those who radiate cheerfulness, vitality and enthusiasm. **It is a state of being.** This quality is possessed in varying degrees of intensity by those who have travelled the road of Life many times, or "old Egos". It is to these Egos that we look, and upon whom we depend for our "Invisible Helpers". It is they who are devoting their energies to helping man, both on the finer and on the denser planes of being.

There are those who devote their attention to humanity on the spiritual planes and there are those who devote their efforts to helping humanity while incarnate in physical bodies. The extent to which they can help mortals on earth depends upon the awareness or consciousness of the individuals and the receptivity of their vehicles. I do not mean by receptivity: negativity -- but sensitivity. To be **sensitive** to something one must be **aware** of something. There are those on earth who deny the existence of things on earth -- simply because they have not experienced those things themselves; much more so is this the case on the higher planes of consciousness.

Many deny that it is possible to receive or obtain spiritual guidance simply because they themselves have not placed themselves in the position to receive it. It is simply a particular Ego's limitations. As his consciousness and awareness is developed, he soon alters this attitude and finds himself receiving more and more inspiration in his daily tasks. It is not that man shall become a puppet, but that as he tries to help his fellow-man with suggestions and ideas, so on our side -- we likewise try to help man with suggestions and ideas. It is an interchange between two worlds, and a communion of experience.

There are times when we are not able to help because an individual Ego must learn to stand on his own feet. When he has exhausted all the means at his command, then we step in. It is like helping a child: if you help too much when learning to walk, it becomes backward in learning to walk alone. Only when man has used all his faculties and means at his command, do we, on this side, lend our aid. This is to prevent spiritual cripples. But remember: **the aid is always there when asked for,** when all possible effort has been made to help one's self.

DOES THIS BEGIN TO REVEAL ANYTHING TO YOU?

Companions: in your darkest hours of discouragement and blindness, remember that you truly do not walk alone. When you feel alone it is because there is a decision or condition you must face yourself -- and although there are those on our side who are eager to help you and will do so -- the decision must be made **by you** and **ONLY by you,** in order that it may become a part of your individual experience and consciousness. It must

come of your own free will. Those on our side will supply you with courage and strength, -- if you will ask for these, but the decision itself must be made by you individually.

That is where the Invisible Helpers can help, - to give strength and courage, ***but they cannot interfere with your free will.*** If they could, it would defeat the purpose of life - individual experience.

Invisible help is always at hand when you have done your part.

Have you not received the help you asked for? Then, ask yourself -- have you done all that you can? The answer is usually right there.

We have often said that what separates the Seen from the Unseen is only a thread. It is the thread of consciousness and nothing more. Become more aware of life on your side of life and strangely enough, you will become more aware of ours. ALL IS ONE. Always remember: "As above, so below."

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1. Did you have a fear of "death"? Has this lesson helped to banish that fear?

2. Has it increased your understanding for the need of rebirth or re-incarnation?

3. Has it stimulated a desire in you to lead a more constructive life?

4. Do you now understand why no worthy effort is ever wasted, even when results may not appear immediately?

5. What is the purpose of life?

6. Do you understand better the meaning of Eternal Life?

E X E R C I S E

Meditate on the affirmation:

"Life is continuous, without beginning and without ending, evolutional in a constantly ascending scale of progression"

See if it produces any effect on your thinking, feeling and above all - LIVING. ***Unless these meditations — and the knowledge imparted in these Libers — affect your daily living, YOU ARE SIMPLY ENGAGING IN SPECULATION AND INTELLECTUALISM.*** The "proving ground" is life itself, and all divine truths and principles must **be lived** in order to permit them to become a part of your eternal self. Ponder on this and let us know of your progress.

May God aid you in your worthy efforts and with kindest thoughts and good wishes for your progress, we remain

Sincerely yours in the Work
INTERNATIONAL COLLEGE OF MARTINIST STUDIES

Sacer

Dear Companions:

In our last Liber we considered **The Technique of the Inner Way** of Eastern Christianity (lecture #137) and I thought if I shared some ideas on the concept of -- Initiation -- as it is understood in the Christian and Magical Traditions -- it would tie in nicely at this time.

We find, in the religious rites of all nations, from time immemorial, certain ceremonies of admission into the tribal membership, or the religious life of the nation. These initiations have certain common elements and Sir James Frazer, in his Golden Bough, has brought together many examples of initiatory rites from all over the world. By studying them, one can observe the common elements, whether it be in the induction of a boy into the tribe by Australian aborigines, the reception of a postulant into the Catholic Church, or the present-day forms of initiation in fraternal Orders.

The word "initiation", deriving from a root signifying "a beginning or first step", is, of course, just what initiation is: the first step in a new life, -- whether that life be the tribal life of the clan, the religious life of the monk, or the ethical and benevolent life of the Martinist or modern Freemason. All these have their initiatory rites, through which the neophyte is introduced to, and linked up with, a new life. We may here add to the list: the baptisimal rites of the Church, the ceremonies of knighthood and the coronation of the British Monarchy.

It is obvious that all initiations will not have the same power -- that some will affect the candidate at entirely different levels to others -- but, (and this is the point to be stressed), *even the most innocuous and naive of initiatory ceremonies may, if built upon true foundations and worked by men of knowledge, be the means whereby radical and far-reaching changes of consciousness in the postulant may be brought about.*

It is a remarkable fact that practically all organized societies sooner or later develop some form of initiatory ceremony, and although this may be considered as due to the natural desire to make a clean break between the old life and the new, it has yet to be explained why the basis of all such initiations seems to be the same.

Associated with the rites we find the "laying on of hands" or some similar act, and it would appear from anthropological research that where such rites commenced without the laying on of hands, the process was nevertheless introduced at an early date.

It will be seen therefore, that there are two essential components of a true initiatory rite. First: the severance from the old life dramatised in certain symbolic forms, and secondly: the transmission of power to the neophyte, by his initiator. The former is built upon the departure from blind wanderings in the darkened and chaotic conditions of ignorance -- into the realms of light and order -- the "coming forth by day" of the Egyptian Book of the Dead; the "entrance into the clear light" of the Thibetan Bardo Thödol; the "Royal Transmutation" of the Alchemists; the "new birth" of the Christian mystics, etc.. But each in its degree.

For obviously the masonic initiation has rarely such thaumaturgic effect. Neither have many of the formal initiations of East or West.

Yet **some** effect **is** produced, and some power conferred, but 'under the veil of earthly things', for these formal initiations, valid and valuable though they may be, *are the earthly shadows of the true initiations which are conferred in the timeless and spaceless eternities.* In the words of the Kabalah, they are 'reflections into Malkuth', i.e., the representation in earth terms of supersensible realities. Thus, we are not made adepts by the ceremonial initiations in a lodge (though certain powers, as we shall see **DO** acrue to us as a result of the ceremony), -- WE BECOME **INITIATED** WHEN WE HAVE OURSELVES VOLUNTARILY CHANGED OUR HABITUAL CONSCIOUSNESS AND *BEGUN TO LOOK AT THINGS FROM A DIFFERENT POINT OF VIEW.* The word which is translated in the Authorised Version of the Bible as "conversion", is a word which can best be described as meaning "the turning of the mind around and the regarding of things from another point of view." This is, of course, just what initiation ... and conversion ... really is.

Here we come to one of the points at issue between the Catholic and Non-conformist. The Church teaches that infant baptism is efficaceous and sufficient; the Non-conformists look for conscious change of heart, taking place in youth or adult life, which brings the person concerned into the true fold. From the occult point of view, both sides are right in what they affirm and wrong in what they deny.

Baptisimal regeneration and conversion are both valid and efficaceous and should be complimentary to each other. The magical tradition gives a clear explanation of this, and it is reinforced by the findings of the pyscho-analysts. In order to understand the magical tradition it will be necessary to study what is known in psychology as "the group mind".

When a number of people associate themselves together in pursuit of a common object, their minds link up together and form -- for the purpose they have in mind -- a composite or group mind. The more emotional the object of their combined thought, the stronger and more clearly built becomes the group mind. The permanence of the group-mind depends on many factors; for instance, some group-minds formed by the impassioned oratory of some demagogue may last only a few minutes or hours. Others, formed by united thought over a period of years may have a life of many centuries. Even though they may seem to cease to exist, they will again recur when conditions are suitable, for quite apart from the original mental impulses, the combined mental action of the group builds a "form" in the inner worlds. (See lecture #79 on the Egregor). Each age sows in the inner worlds the seeds that, even if they do not take objective being, will ultimately come to germination and fruition in a later age. **And**, the esoteric teaching avers, -- those who originally started the group-form will find themselves back in reincarnate life at the period when the results of their former group-thinking are becoming objectivised on the physical plane, and they will have to work and possibly suffer under the conditions they themselves originated in the past.

There are four types of emotion which may energise such group-minds: Power, Sex, Herd and Religious emotions. Most of these are interblended in varying proportions in every group-mind, but one is pre-

dominant. Now the great religions of the world, with their more or less stereotyped rituals, their common emotion and their long life -- have built up very definite group-minds, as have the systems of government which have stood for many centuries, as, for example, the British Monarchy. Chivalric Orders, and initiatic fraternities such as the Masons, the Martinists and many others, all have built up very definite and very powerful group-minds in the inner worlds.

The strongest religious group in the Western world is the Christian Church and here we have a closely knit and vitally charged group-mind going back for nearly two thousand years. But in the case of Christianity we have to deal with much more than the sum total of the mental and emotional activity and aspiration of its members. It may help if we consider our physical body: it consists of myriads of cells, constantly growing, reproducing and disintegrating, but retaining a common relationship, the result of which we term our physical body. But each cell has its own psychic life, and the combined cell-life forms the NEPHESCH or Animal Soul of the Kabalists. Moreover, the co-ordinate psychic lives of the many cells form a receptacal or vehicle by means of which the Ego or self may come into contact with the material Plane.

So the common group-thought, emotion and idealism of all the members of the Christian Church forms a vehicle or body through which, and by means of which, the head of the Christian religion may come into close contact with all the material world. In theological terms, the Church is the extension of the Incarnation. Just as the psychic health of each cell in the body depends upon its co-ordination with all the others, and just as certain groups of cells are specialized within the general group for special duties, e.g.: organs, skin, teeth, nerves ... so in the body which is the Church, we find a similar specialization and functionalism. Entrance into the corporate cell-life of the body is possible by an identification of the psychic life of the individual substance ingested into the system with the common life, and herein, incidentally, is the key to the varying problems of bodily nutrition.

In exactly the same way, the individual becomes part of the group by a similar identification of his psychic self with the common life of the group, and this mental and psychic process is almost invariably accomplished by some rite of admission, such as baptism. Possibly the only exceptions to this are the Society of Friends or Quakers, as they are commonly known, and the Salvation Army.

Now in the baptismal service, the individual is linked mentally with the group-mind of the whole Church, and this link is made thorough the agency of one who is a member of that group and acts by its authority. Even in cases where baptism is performed in emergency by a layman or even a non-Christian, their mental "intention" to link up the newcomer with the group is sufficient. But, it may be objected, in the rite of infant baptism, the child cannot consciously identify itself with the Church. Consciously, no; but man is greater than his conscious mind, and the child links itself subconsciously through the officiating minister, with the life of the whole. The god-parents should also provide extra links between the child and the Church -- though it is doubtful whether many do, (or even realize they can!)

Now what is the result of this piece of initiatory magic? The child is put into the circulation of the Life of the Divine Head of the Church, and the conditions are provided whereby he or she may begin the journey from the chaos of the past, which is built into the subconsciousness, and becomes **in posse** what they have always been **in esse**, -- a child of God. So the Anglican Catechism says that baptism is "a death unto sin and a new birth unto righteousness", and this is the formula of all true initiations. Water is used as a symbol of cleansing lustrations and the waters of baptism are the Christian counterpart of the lustrations of the Mysteries.

Although the child has been initiated into the Christian community, and has begun to partake in the spiritual life thereof, this baptisimal initiation is but the earthly shadow of the true Christian initiation of New Birth. The **true initiation** takes place when the personal self is for a moment caught up to and united with its Greater Self of which it is the earthly representation, and through that Greater Self with the Logos in whom it lives and moves and has its being.

The experience of "conversion" is an unregulated form of this Christian initiation, hence its importance from the Non-conformist point of view.

To return to the general question of initiatory rites, all true ceremonies link up the neophyte with the life of the group-mind and also implant within him the seeds of power which it is hoped will at a future time bring him to the conscious "realization" of his true nature.

A friend possessing psychic vision made the following report upon an initiatory rite which was worked in his presence:-

"When the minor Officers in the Lodge made their ceremonial contact with the candidate, his aura became luminous, each portion of the aura corresponding to the particular Office shone brilliantly. Observation of the new member at a later date showed that the effect is relatively permanent - at least in this case.

"When, however, the magus of the lodge made his contact, it appeared as if a minute portion of his subtle body was detached from the region of the heart center; a brilliant minute seed of golden white light seemed to pass down through the aura of the candidate until it came to rest in the region of the solar plexus. Later observation suggests that this is a permanent effect."

A similar, though far more intense phenomena has been recorded by other clairvoyants studying the ordination of a priest in those sections of the Church which have retained the "Apostolic Succession". Perhaps after all, it may fall to the lot of the despised magician to confirm the claims of the Church concerning its priesthood!

Now, you ask, -- "what is the validity of those "mail-order initiations" peddled by some correspondence-schools, which are to be performed by the members in their bed-rooms"? Such organizations, many of whom claim linkage with traditional and historical Orders, try to put over the idea to their affiliates that they can take an object such as a

piece of stick, pretend it to be a sword, mumble a few words, tap themselves on the head, and then proclaim themselves to be duly initiated members. One can find many otherwise clear-thinking people who have allowed themselves to become so gullible, that they are hood-winked by that spoof ... and believe through a "postal initiation" and subsequent self-conferred "degrees" they are now high-ranking and bona fide members of this or that Order ... and they even produce a membership card to proove it! This is lamentable.

The question regarding the validity of such practices can easily be resolved by asking if any of them would, (for example) obtain a Roman Catholic liturgy for the ordination of priests, read it through, put their own hands on their heads, proclaim themselves ordained, and then turn up at a Roman Catholic church to say the Mass? I think not. One must be careful not to mistake eggs for bacon.

In this lecture I have used Christian baptism as an illustration, but the principles involved are not peculiar to Christianity. The Mystery religions of the Mediterranean basin in the classical period used the same symbolism and very similar rites. In the Mithraic rites the "washing in the Blood of the Lamb (or Bull)" was realistically performed in the "kriobolium" or "taurobolium" where the initiate, robed in white, stood under a grating upon which a lamb or bull was slain, and was thus literally washed in the sacrificial blood. Some of the parallels with Christian symbolism are very close, so much so, in fact, that some of the Christian Fathers explained them by saying that the Devil, knowing what Christianity would be, had guided the heathen to copy what would later be revealed! Others, not Christian apologists, have said that this similarity proves that Christianity borrowed its sacramental system from the preceding religions.

The magical tradition avers that the Christian religion, founded on certain principles, expressed itself in similar forms to those of the pagan world around, but redeemed them from the corruption into which they had fallen. It also suggests that the Christian Church had no need to borrow its rites and forms, since it had its roots in the secret tradition of the Hebrews, and what is infinitely more, it was founded and directed by the Supreme Master of all the Mysteries. The "Mysteries of Jesus" of the early Church could hold their own against any of the surrounding Mystery religions. In any case, a religion manifests its vitality in just this assimilation of the best elements of other systems. The Church, like the wise householder of the parable, brings forth from her treasure store things both old and new.

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What constitutes an initiation?

What effect does an initiation ceremony, properly worked, produce?

When is a person initiated?

Is there any validity in a "mail-order initiation"?

Is there any value is being linked into a "group-mind"? Explain.

Dear Companions:

In Liber 34 we presented the first in the series of the "**Lyons Lectures**" given by Saint-Martin. (There are 10 in the series). We will present the lectures in alternate Libers and as such, #2 should appear in this Liber; however: we have received an article prepared by the Martinist Study and Research Group entitled **The Arithmasophy of Martines de Pasqually** and feel it would serve a valuable purpose to present this article now, for your careful study, because the information will serve as further foundation and assist your comprehension of the ideas to be put forward by Saint-Martin in the "Lyons Lectures". Bear in mind that Saint-Martin was an active Elu-Cohen at the time he gave those lectures, so the more you understand Pasqualez' conceptions ... the better you will understand the "Lyons Lectures".

The article has to do with the occult philosophy of numbers according to Martinez Pasquales. The mystical doctrine of numbers, termed ARITHMO-SOPHY, is an indispensible element of the Cosmogony of the Martinist Doctrine of the Reintegration of Beings, and particularly to the **ceremonial operations** of the Elus Cohens.

This treatise is a translation of Chapter II, "THE REINTEGRATION", Typology, Arithmosophy and Mystic Geometry, written and compiled by R. Forester in his authoritative work called in English, The Occult Freemasonry of the 16th Century and the Order of the Elus Cohens.

The author, in explaining the doctrine of numbers, cites many selections from the **REINTEGRATION OF BEINGS** of M. Pasquales and these extracts are to be found in quotation marks.

THE ARITHMOSOPHY OF MARTINES DE PASQUALLY

The light brought about by the knowledge of symbols and classes of beings is completed by the information given by the secret science of numbers. This science, of course, has nothing to do with ordinary arithmetic. Numbers, which are for the profane, an external and superficial expression of relationship, are for the initiate both symbols and definite types (denoting definite characters). Having an absolute transcendental value and substantial reality, they are both the essence and the justification of things.

> "All laws of temporal creation and all divine acts are founded upon diferent numbers...., all numbers are co-eternal with the Creator, and it is through these different numbers that the Creator makes all his forms appear, and all his covenants with His Creatures."

Numbers are "the secret divine spiritual resorts which contain and govern the whole nature", they represent "the immutable laws of the Eternal". "It is the virtue of numbers which made the sages of all ages say that no man can become learned (in things) divine, spiritual, celestial

or particular (stars, earth and living beings) without the knowledge of numbers. Knowledge of the laws regarding the spiritual nature is one thing and of the laws of order and of the covenants of material men - another. The laws of men vary, like shadows, but spiritual laws are immutable - everything being innate in them from their first emanation."

Arithmosophy became known to man only through divine revelation. "The Creator Himself taught the blessèd Seth the science of numbers through His spiritual messenger, HELI", and Pasqually having exposed at length the mystical values of the numbers 10, 7, 6, and 4, assures us that he has thus reproduced faithfully "the sublime spiritual instructions which Seth had received from the Creator through His deputy Heli."

It is thus in Arithmosophy that Pasqually finds justification and develops from it his cosmology and mystical anthropology.

* * * *

UNITY is the first principle of all being, spiritual as well as temporal" and appertains to the Creator (Himself).

TWO is "the number of confusion". It is a number which "controls the association of the will of man with the demoniacal suggestion". It is this combination of the two that caused the first fall of Adam and effected "the operation of confusion" which brought forth HOUVA; thus "the number of confusion appertains to woman (feminine aspect).

THREE or the TERNARY marks the character of matter. It represents the three fundamental substances: sulphur, salt and mercury, "emanated from the imagination and intention of the Creator". The different combinations of them have produced the elements which constitute the terrestrial and celestial bodies as well as the living organisms. However infinite may be the multitude of the "spirituous principles" and their manifestations, in the final analysis they always bring us back to the three primary substances. "The Ternary number teaches us to know the ternary unity of the spirituous essences used by the Creator for the creation of the different apparent material (visible) forms."

It is in this way that Bezaleel and his two assistants in building the Ark "make a true allusion to the ternary number which constitutes the powerful faculty of the inferior spirits - producers of the three spirituous essences from which all corporeal forms originate."

The threefold combination is found again in the body of man and in what constitutes the existence of the Minor. In fact, "the whole carcass of a human form" is divided into three parts: Head, trunk and iliac bones. Each part has its own proper characteristics and faculties and "these different faculties make a perfect allusion to the three kingdoms we know in Nature: animal, vegetable and mineral". The body of man has likewise three kinds of life: life of matter, of instinct or passive life which animates pretty well the animals deprived of reason as well as those endowed with it; the "demoniacal spiritual" which can incorporate itself into the passive life, and the "divine spiritual" life which presides over the other two.

The part played by the ternary is not only to enable us to know the

composition of matter but it indicates the origins of the three spirituous essences constituting all forms - the direct (result of the) action of the inferior Spirits since it was they who emanated mercury, sulphur and salt for the structure of the universe", it is not only a specific sign of the class of these Spirits called "ternaries" but it is also the Word, as it is the reason for "the creation of all and any form, by the conjunction of the Intention with Will and the Word which begets divine action".

FOUR or the QUATERNARY is "the divine spiritual number which the Creator utilized for the spiritual emanation of all living beings." The "fourfold divine power" is the number of the Superior, Major and Minor classes of Spirits - states of being of the manifestation of Divinity. It is this number of creative energy which the Eternal utilized in order to emanate and emancipate the spiritual Minor.

"Man finds in himself a repetition of that quaternary number, thus making him conformable to his Creator: (1) the body (which is) the organ of the soul (2); the soul - the organ of the Major Spirit (Celestial Spirit) (3); the Major Spirit - the organ of Divinity (4)".

"All emanated and emancipated beings (contained in the four classes of Spirits, i.e. Superior, Major, Inferior and Minor) as well as their laws and their powers, derive from the same quaternary number or the fourfold essence of Divinity which encloses all."

"The Eternal has clothed man with all divine spiritual power since he was the act (the manifestation, the product) of the fourfold essence of Divinity". "The Minor, emanated from the fourfold essence, must contain the number of his owm emanation distinguishing him from all (other) emanations which had taken place before him and placed him above all other emanated spiritual beings."

"Out of the quaternary proceed all temporal things and all spiritual actions".

It is also the number of "the central axis fire" which condensed, modeled and combined "the spirituous principles brought forth in a state of indifference" (inert by nature), to give birth to "all corporeal forms, as well as by its action it maintains them during the course of their temporal duration as fixed by the will of the Creator". Because, "there cannot exist a body not having within itself a vehicle of the central fire, upon which vehicle the inhabitants of this axis continually act as if being originated from themselves".

Note: The above sentance, rendered practically unintelligible by Pasqualles' inability to express himself clearly, means really that life cannot exist in any organism without that particle of the central fire (animal heat) with which the Inferior Spirits presiding over this axis animate the bodies.

"The central fire continually directs its action upon all corporeal forms of the apparent matter, consolidated by that same operation, to impart to them motion - the faculty to act and to react.

"This central axis is the general, particular and universal agent (which

means: acting upon the earth, the living beings and the whole universe) adhering to the supercelestial circles, and the organ of the Inferior Spirits dwelling there and operating in it upon the principle of the apparent corporeal matter".

The body of man contains "a vehicle of that fire which is the principle of material life". It "carries the quaternary number - namely: first, the central axis; 2nd, the organ of the Inferior Spirits; 3rd, the organ of the Major Spirits (meaning that the Inferior Spirits are the organ of the Major Spirits); 4th, the Major Spirits - the organs of Divinity.

The number four, as the number of the central axis fire, "contributes to the perfection of form taken on by the indifferent matter, because, being the principle number from which everything proceeds, it gives motion and action to the form because it presides over all created beings".

The quaternary is moreover the sign of the spiritual corespondence existing between the human soul and the fourfold divine essence through the intermediary of the good Major Spirit. This relationship includes in effect four terms: minor soul, divine intellect, good Major Spirit and Divinity. To add, the body of man is the organ of the soul which, in its turn, is the organ of the good intellect (intelligence) which is an organ of the Major Spirit, which is in its turn, an organ of the divine Creator, a scale equally expressed by the number four. Finally, the quaternary is the number indicating to the Minor from whence he comes and what his power was originally. Adam originally had the quaternary in his possession, however, he was deprived of it due to his fall. He shall be able to recover it by adding together the four characteristics he is composed of and which designate the different faculties given to him by the Creator. Only then will he be able to know "all the numbers of the spiritual power which are innate in him".

FIVE or the QUINARY is the number of the demoniacal Spirits. The Quinary has been formed by the demons when they wanted to add to the quinary the number of their own emanation, an arbitrary unity, i.e. when the will to create without consent and cooperation of Divinity has pretended to join the divine creative energy. This prevarication of the perverse Spirits "distorted their spiritual power and transformed it into a limited and purely material power under the guidance of a chief chosen amongst themselves".

SIX or the SENARY, called by initiates "the number of the daily operations", is the number of creation because "it is through the Senary that the Creator released from His thought all the species of images of apparent corporeal forms which subsist within the universal circle". This is the explanation of the six days duration of creation according to Genesis. The symbolical picture used by the Bible means that the Creator "a pure Spirit, superior to time and successive duration" has "operated six divine thoughts for universal creation". "Each of these days, or thousands of years, should be considered only as the duration of the operation of the six divine thoughts". These six days express the duration and limits of the existence of matter "which shall last six thousand years in all its perfection."

SEVEN or the SEPTENARY is "a number more than perfect which the

Creator used to emanate all Spirit out of his divine immensity". Its evident value is manifested by our impossibility to divide it into two equal parts "without destroying or distorting it". Its indivisibility by number 2, the number of confusion, is the mark of its perfection. It is the sign of the Superior Spirits "which should serve as first agents and a definite cause contributing to the operation of all species of motion in the forms created within the universal circle". Because "the particle of the ex-central uncreated fire (see note) would never produce anything within the corporeal forms if it (the particle) was not reacted upon by a principal and superior cause which is nothing else but the divine septenary agents which preside as chiefs over the diferent actions and different motions of all bodies upon which they make their own thoughts and will operate according to how they have received it."

Note: This expression probably designates the vital energy emanated from the divine center. Now, is the "central axis fire" mentioned above a material manifestation of it? Such as the ordinary mercury was a gross form of the "mercury of the philosophers" for the alchemists? The supposition seems to be logical, but in fact, Pasqually uses these two expressions indifferently, without trying to establish any difference between them.

Similarly, as the soul of a Minor has a body (the human corporeal form) as its organ, so also the Septenary Spirits have corporeal beings as their organ. The Eternal, after having "operated six divine thoughts for the universal creation", gave on the seventh day "seven spiritual gifts" and "he appointed seven principal Spirits to his whole creation to sustain it in all its temporal operations, in accordance with the septenary duration he had set for it." "The cooperation of the seven principal Spirits is shown in the physical world by the action of the seven planets, influencing the temperature, seasons, and maintaining the universe."

Note In other words, the vital energy which has organized and which animates matter, acts only on the organism due to the influence of the planets which regulate the rhythm of the universal life, and a Major Spirit presides over each of the seven planets serving as an intermediary between the First Cause and material creation.

"The septenary number is philosophically (mystically) reckoned by seven thousand years as far as the temporal and duration are concerned. However, when the Scriptures say that on the seventh day God dedicated his own proper work to Himself by blessing the universal creation, one must conceive by this benediction, the uniting of the seven principal Spirits, which the Creator re-united with all the creatures included or contained in His whole universal creation".

"The "correspondence" between the seven Major Spirits which the Creator "appointed to His universe to instruct the inferior and minor creatures of His will, and among which is the Holy Spirit, is taught to us by the Scriptures when it mentions the seven Angels, seven Archangels, seven Seraphim, seven Cherubim, seven Dominations, seven Powers, seven Judges of Israel, seven principal chiefs under Moses and Aaron, seventy years of

Captivity, seven weeks of Daniel, seven days of the week and the seven branched Chandelier, placed in the temple of Solomon which is still displayed in the Church of St. Peter in Rome.

However, the Septenary "which has given perfection to all created being, is the same which shall destroy and abolish all things". When the Senary will have exhausted its power, i.e.: when the purpose of the six divine thoughts will be accomplished, "the seventh period shall come, the seventh millenium, during which matter will fall into a terrible decay lasting until its total dissolution". "The central axis fire shall dissipate the apparent forms as swiftly as it had shaped them". Because, just "as elementary fire has power to reduce into ashes whatever it embraces, likewise the central axis has the faculty to devour and dissipate totally all what had been reintegrated into it, without even leaving a trace or some suitable substance for a Spirit to inhabit it." At that moment "the Creator will withdraw the matter into Himself with as much swiftness and ease as with which He had (originally) conceived it for the creation of His work. Thus, just as everything will have subsisted in a succession of degrees by a divine order, likewise everything will gradually approach its end and return to its first principle."

"The universe, having been conceived in its entire perfection by the Septenary number, will also become reintegrated by this same number into the imagination of Him who conceived it." "There shall not remain any trace of creation after it is reintegrated into its principle of emanation."

EIGHT or the OCTONARY, is the number of "the double divine power which had been entrusted to the first Minor (Adam) to triumph over the prevaricating spirits." The Creator assigned it to the Spiritual Elect, or Elect Minors, "whom He wanted to favour and place in charge of the manifestation of His glory." The Octonary also belongs to the Spirits of the supercelestial world, who "act not only upon the celestial and material worlds but also upon the circle of the universal axis". Thus, they fulfill a double duty, and moreover, "by their rank and mission, they enjoy the action of double power" since they "serve as a double rampart against the atrocity of demoniacal operations".

NINE or the NONARY, is demoniacal because it is the number of matter multiplied by itself. The (esoteric) Scriptures give us several proofs of this diabolical character of Nine. Here are some examples: "Cain and his two sisters, penetrated by a demoniacal intelligence, had but one thought, one intention and one action. Their three spirituous principles and first essences, their three virtues (faculties) and their three powers all add up to make nine."

The proof that number nine is radically evil is that the sum of all digits which make any multiple of nine is always NINE. Thus, when Cain joined his two sisters to surrender himself to a demoniacal operation, the accursed operators, by adding their three demoniacal numbers nine formed number 27. This total is also obtained by adding eight times number three to itself making thus 27 or two plus seven, i.e. nine; and again 27 multiplied by 9 makes 243 which, when added up: 2+4+3 makes 9.

TEN or the DENARY, is the "divine number". Initiates represent it by the number one inscribed in a circle. The denary is "the origin of all major, inferior and minor spiritual beings, and of all laws of action whether they be spiritual or spirituous", since it "contains the first nine numbers which stand for them".

"No minor being can become a sage without a perfect knowledge of that great denary number of the Eternal and of its content of emancipation and creation". The Spirits of the first class are called superior or denary Spirits. There are ten Patriarchs and ten Elect Minors. These groups of privileged beings "form a complete spiritual divine denary number".

ELEVEN is apposed (imprinted, the original text reads 'opposed' which must be a printing error as it makes the sentence unintelligible) on all species having a complete corporeal form analogous to the terrestrial bodies, and on all forms deriving from it".

TWELVE "has been the principle of the division of time".

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Arithmosophy not only teaches a mystical value of the first twelve numbers but it also shows us how they beget each other. It assigns absolute value and reality to numbers by which they express themselves. We find confirmation of the principles just exposed by separating the numbers into their constituent digits, by arriving at their sums or products or adding up their values to obtain new numbers.

The proof that manifestation of divine power is identical with the very power itself, follows the fact that the Quaternary contains in itself the Divine Denary since the addition of the four numbers which are in the power of the Quaternary makes TEN, i.e.: 1+2+3+4 = 10. "Add its numbers from 1 to 4 and you will see clearly that everything derives from and exists through that famous divine number which is the denary number". Moreover, the first four numerals are the elements out of which the four numbers of the divine powers are composed, i. e. : 10 "the first and great divine power"; 7 (3+4) "the second power of the Creator"; 6 (1+2+3) "the third power of the Creator; 4 "the quaternary number which terminates and concludes the four divine powers of the Creator contained in His coeternal denary number".

The first four number can also be grouped as follows:

1+2 = 3	The number of matter.
1+2+3 = 6	The number of creation.
1+2+3+4 = 10	The number of divine power.

On the other hand, the quaternary has been made up of "ONE" (number of divine unity) and "THREE" (number of matter). Thus it is the number of the Minor who originated from an emanation of the divine Unity enclosed within matter as the punishment for the first fall of Adam. The property of the Quaternary as explained above is that it constitutes the Denary by the addition of the numbers it contains. This proves that the Minor is superior to both the major and inferior worlds, since to be able to form the perfect Denary of the Creator they must necessarily add themselves together 7 3.

The Quinary, "the number used by the demons to operate counteraction (reaction) against the spiritual divine action" is made up of TWO (the number of confusion, or of carnal procreation) plus THREE (the number of matter).

The Senary, "the number of the divine thought which had operated the universal temporal creation" can be decomposed in three different ways:

by 1+2+3 = 6
by 2+4 = 6
by 3+3 = 6 (number of matter added to itself).

This means that the following formula applied in the creation of the universe:

Divine Unity plus material procreation plus matter, or
material procreation plus emanation, or
matter combining itself with matter.

The Septenary is the sum of FOUR plus THREE, in such a way that **SEVEN** is "the number constituting the power of action of the major Spirit, which (power) is double, i.e. - that it acts upon the forms through the number THREE and upon the spirit of the Minor though the number FOUR".

The passive (vegetable) soul is in possession of the Ternary and the impassive (spiritual) soul of the Quaternary. However, these two lives, inferior and minor, passive and impassive, come from a pure Spirit and are intimately linked together which is proved by the addition of the Ternary to the Quaternary, the sum of which is the Septenary, the number of the major Spirit from which they have emanated.

The Octonary, "the number of double divine power" is made up with ONE plus THREE plus FOUR and the "Unity joins the Ternary only to form with the Quaternary the number of the double power".

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#145

MARTINIST HISTORY ... **Recapituation**

Historically, Martinism originates in the Order of Elus-Cohen, founded in 1767 (March 21st) by Martinez Pasquales. This Order sinks into inactivity shortly before the French Revolution although individual members carry on privately with the "work" for many years. The **original** Order may be considered as totally extinct.

Prior to the closing down of the Order of E-C, Brother Jean-Baptiste Willermoz, chief of the E-C of Lyons, introduces the basic elements of the secret doctrine into French Templar Masonry and is instrumental in the creation of the "Order of Knights Beneficient of the Holy City" (C.B.C.S.) to which he adds the two secret degrees based on the Martinist doctrine. (The lectures given in these two secret degrees may be found in the Martinist Tradition vol. 4).

The "Knights Beneficient" are still in existence today in the Masonic Obediences of Switzerland (Great Priory of Hevetia) and of France (Grand Prieuré des Gaules. Régime Ecossais Rectifié). The title is confered honorarily in other Masonic Jurisdictions. The two secret degrees introduced by Willermoz have disappeared from present day workings.

One of the early Elus-Cohen, Louis-Claude de Saint-Martin, secretary to Martinez Pasquales, deviates from the practices of the E-C and evolves a different system, fundamentally based on Martinez's doctrine, but influenced by other traditions. Saint-Martin is affiliated to the Order of Unknown Philosophers and becomes a great admirer of Jacob Böehme's philosophy. He develops into a teacher, publishes books under the name of "The Unknown Philosopher" and trains personal adepts to which he transmits an Initiation. These adepts are loosely gathered into an organization known indifferently as "Société des Initiés" or "Société des Intimes". They are in secret known as the "Supérieurs Inconnus" (Unknown Superiors). After the death of Saint-Martin, these Unknown Superiors continue privately with the personal transmission of the Initiation.

Two of these Unknown Superiors, having met by chance in Paris, they decide to gather all the admirers of Saint-Martin's philosophy into an organization known as the **Martinist Order.** Papus is the instigator of this movement and he is assisted by Augustin Chaboseau.

The Supreme Council of the MARTINIST ORDER is formed in 1890. This Order grows rapidly until the death of Papus in 1916. Thereafter it acquires a Masonic leaning which leads to internal divisions. As the constitutions were changed after the death of Teder (and partly during his lifetime) one may consider that the **original** ORDRE MARTINISTE of Papus ceased to exist towards 1918. [Teder, you will remember, was Papus' successor]. The Order, now headed by Jean Bricaud, successor to Teder, becomes known as Ordre Martiniste de Lyons, its headquarters having been transfered to the city of Lyons. The Ordre Martiniste de Lyons stiffens its Masonic stance and will only allow persons who are Freemasons of at least the third degree to become members; this causes a problem and many Martinists upholding the principle of Free Initiations refuse to adhere to the directions of Bricaud. Jean Bricaud is succeeded by Constantin Chevillon and this last by Brother Henri Dupont. At this point the Order, as well as all other fraternal Orders and Societies, are at a low ebb, World War II having devastated almost everything. Brother Dupont leaves his succession to Papus' son, Brother Philippe ENCAUSSE.

In the meanwhile, in 1920, the **ORDRE MARTINISTE ET SYNARCHIQUE** is created by Bro. Victor Blanchard, also known as Paul Yésir, who was appointed successor to Teder. Bro. Blanchard refused his succession as Grand Master of the Ordre Martiniste de Lyons because he did not approve of the Masonic tendencies that had developed in that Order. His aim is to

draw together all the Martinists faithful to the original constitutions into a liberal Order. He represents Martinism in the FUDOSI as one of the three original Imperators of that federation. After his death in 1955, he is succeeded as Sovereign Grand Master by Dr. Edward Bertholet (Sâr Alkmaion), Grand Master of the Swiss Jurisdiction. *Of the original Martinist Orders, the Ordre Martiniste et Synarchique is the only one which has operated continuously.*

The Ordre Martiniste Traditionnel was created by Martinists who did not accept the Masonic restrictions imposed by Bricaud and who did not want to join Brother Victor Blanchard. Its first Grand Master, V. E. Michelet was quickly replaced by Augustin Chaboseau. Upon the death of Augustin Chaboseau, his appointed successor and son Jean Chaboseau could not obtain the necessary support from the Supreme Council of that organization so he pronounces the dissolution of the Order and abdicated. His declaration is ignored by some members who attempted to keep the Order together but it finally collapsed entirely with the dissolution of the FUDOSI in 1951. The American branch called Traditional Martinist Order, is kept alive by its parent organization -- a Californian rosicrucian correspondence school -- but is soon shut out by the regular Orders because it turns* the symbol of the Martinist Order upside down, resorts to "postal initiations" and other outrageous and untraditional practices.

At the collapse of the Ordre Martiniste Traditionnel, Bro. Jules Boucher attempts to gather its members in a new Order which he founds under the name Ordre Martiniste Rectifié. Success is limited and he was not succeeded as Grand Master after his death in 1955.

In the meanwhile Brother Philippe Encausse, assisted by ex-members of the O. M. Traditionnel, around 1950/51, forms a new Order to be known as the Ordre Martiniste de Papus, on the basis of the original constitutions of his father, Papus, and having no Masonic prerequisite. Then, Brother Henri Dupont, head of the Ordre Martinist de Lyons dies and leaves the succession of this Order to Brother Encausse. Brother Encausse thus becomes the head of two Orders which he fuses (i.e. the Ordre Martiniste de Papus which he founded and the Ordre Martiniste de Lyons which he inherited from Brother Dupont).

Amidst this activity, Brother Robert Amblain, known as "Aurifer", assisted by other Martinists in possession of the Masonic grades of Knights Beneficient (C.B.C.S.) founds the Ordre Martiniste des Elus-Cohen which serves as an antichamber to the Ordre des Chevaliers Macons Elus-Cohen de l'Univers (modern version) which perpetuates the Martinism of Willermoz.

Let us now come to 1988 and review the situation as it exists at this date. (The writer has recently returned from a visit to Paris and is in a position to give the following accurate information):

1. ORDRE MARTINISTE. The original Order was founded in 1890. After the death of Papus the constitutions are changed and Masonic tendencies introduced. The original Order is thus "replaced" by an organization of a somewhat different character which becomes known as The Ordre Martiniste de Lyons. It eventually becomes inactive. Its Grand Master, Henri Dupont hands over to Brother Philippe Encausse who merges

*It has now turned the Pentacle right way up again - but still continues the "postal initiations"!

it with the Order he created called Ordre Martiniste de Papus. Brother Philippe Encausse hands over to Brother Irenée Séruget and then at a later date takes the Order over again from Séruget. Brother Encausse hands over to Brother Sitael on May 20, 1978 who is now President. (The present organization prefers their head to be called 'President' rather than 'Grand Master'). Brother Sitael is ably assisted by his wife, sister Sephora. Both Sitael and Sephora were born in Barcelona, Spain. They were both Initiated into Martinism by Sephora's father, Josep de Via, in 1957. Coincidentally, Sephora's father died on the very same day that Sitael was proclaimed President of the Order by Brother Philippe Encausse. There is no Masonic pre-requsite in the present Order.

2. There has been the creation of several new Orders which are splinter groups of the O.M.. A sister, C. B., decided to start an Order called Ordre Martiniste Initiatique. She asked Brother Robert Amblain to lend his name and support. Later, Brother Amblain 'excommunicated' the said sister and her husband and claimed a Russian affiliation.

   Another is the Martinist Order of Lebanon which meets in Paris. This was started by an Arab brother who decided that the rituals of the O.M. could be improved.

   Another is the Ordre Martiniste Libre.

   Then there is the National Martinist Order of Belgium which has a loose affiliation with the O.M. of France. etc. etc. etc. .....

   RUSSIAN MARTINISTS. There are several stories about these. One is that at the time of the French Revolution many people fled and some went to Russia, where, those who were Martinists started Lodges operating independently, i.e. not under the aegis of a particular Grand Lodge. Then at the time of the Russian Revolution in 1917, many fled to various parts of Europe where, again, they formed lodges. It is said that there is one such lodge in Paris at this time, operating very secretly, and open only to Russians or to persons who can speak Russian.

3. ORDRE MARTINISTE TRADITIONNEL. This Order has been reintroduced into France by its American affiliate and is presently working. Contrary to what was said in an earlier Liber, this Order is **NOT** recognized by the regular Martinist Orders in France. The American T.M.O. continues to perpetuate the practice of "postal initiations" and continues to be banned by Martinists everywhere.

4. ORDRE MARTINISTE ET SYNARCHIQUE. This Order is the only one which has maintained an unbroken tradition since its inception. It is presently operating in the British Isles, Nigeria, Canada, Barbados, the U.S.A. and in Paris.

What is the position today with Martinism, generally? Whether the divisions that have occured in the Order, due to circumstances outlined, are "good" or "bad" ... is left to the judgement and opinion of each interested person to determine for him or her self. Of the traditional esoteric Orders transmitting an authentic Initiation, the Martinist Order

remains unchallenged. Today, the Order is operating in many parts of the world and is getting stronger with each passing day. There are friendly and fraternal relationships between the Ordre Martiniste et Synarchique and the Ordre Martiniste and, hopefully, all the various Orders will sooner or latter reconcile their differences. Martinism has as its aim the unification and reintegration of Mankind, it is the ego and the personality that keeps everybody at a distance, but, as people standing on the perimeter of a circle come closer together as they walk towards the center, so will all divisions be removed in due time.

In the next Liber we will begin to look at the traditional origins of Martinism. Again, we thank all those who write us such encouraging letters. Let us all pray for Peace in the world.

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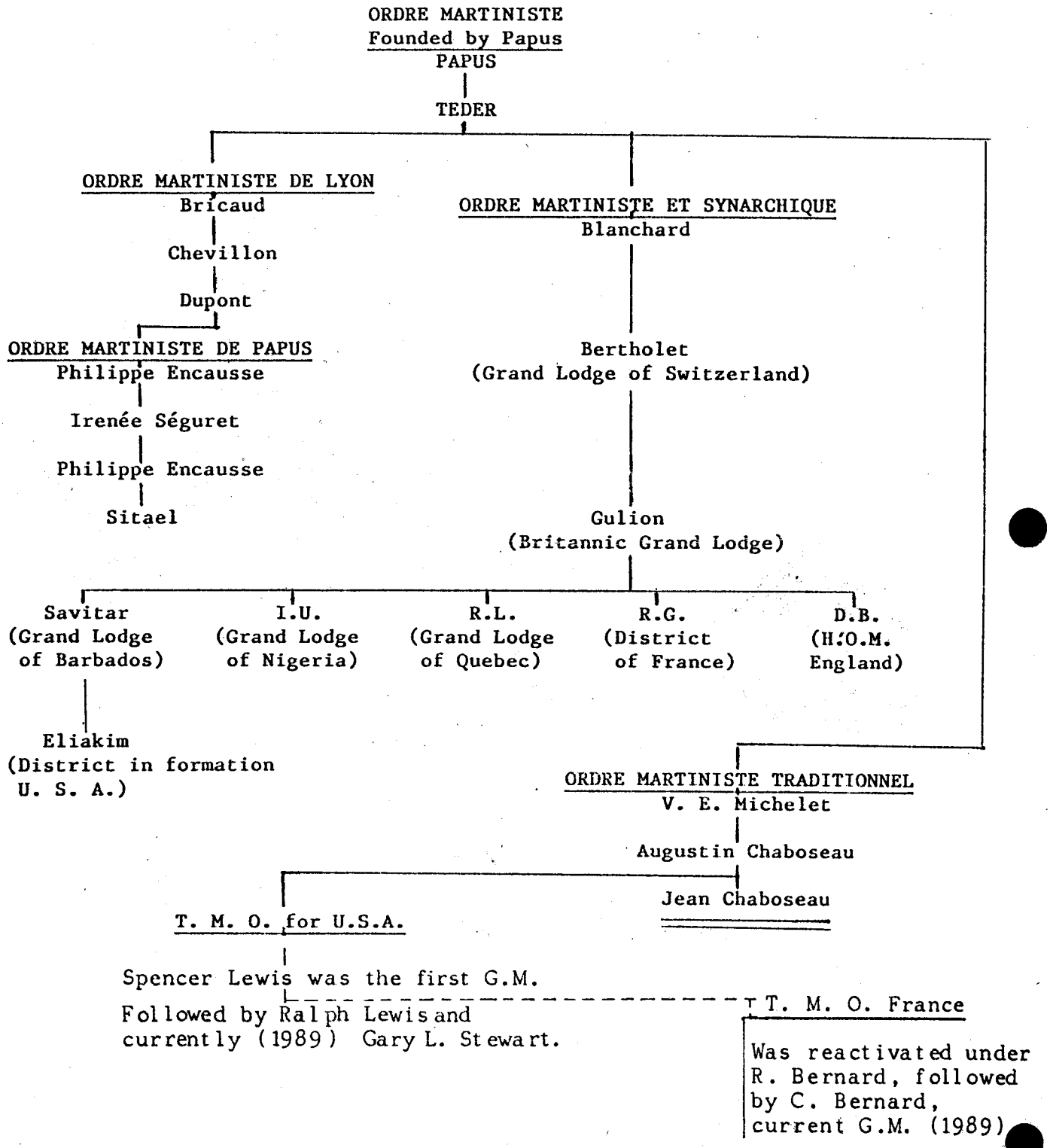
VICTOR BLANCHARD
Sâr Yésir

Schematic of the three original Martinist Orders



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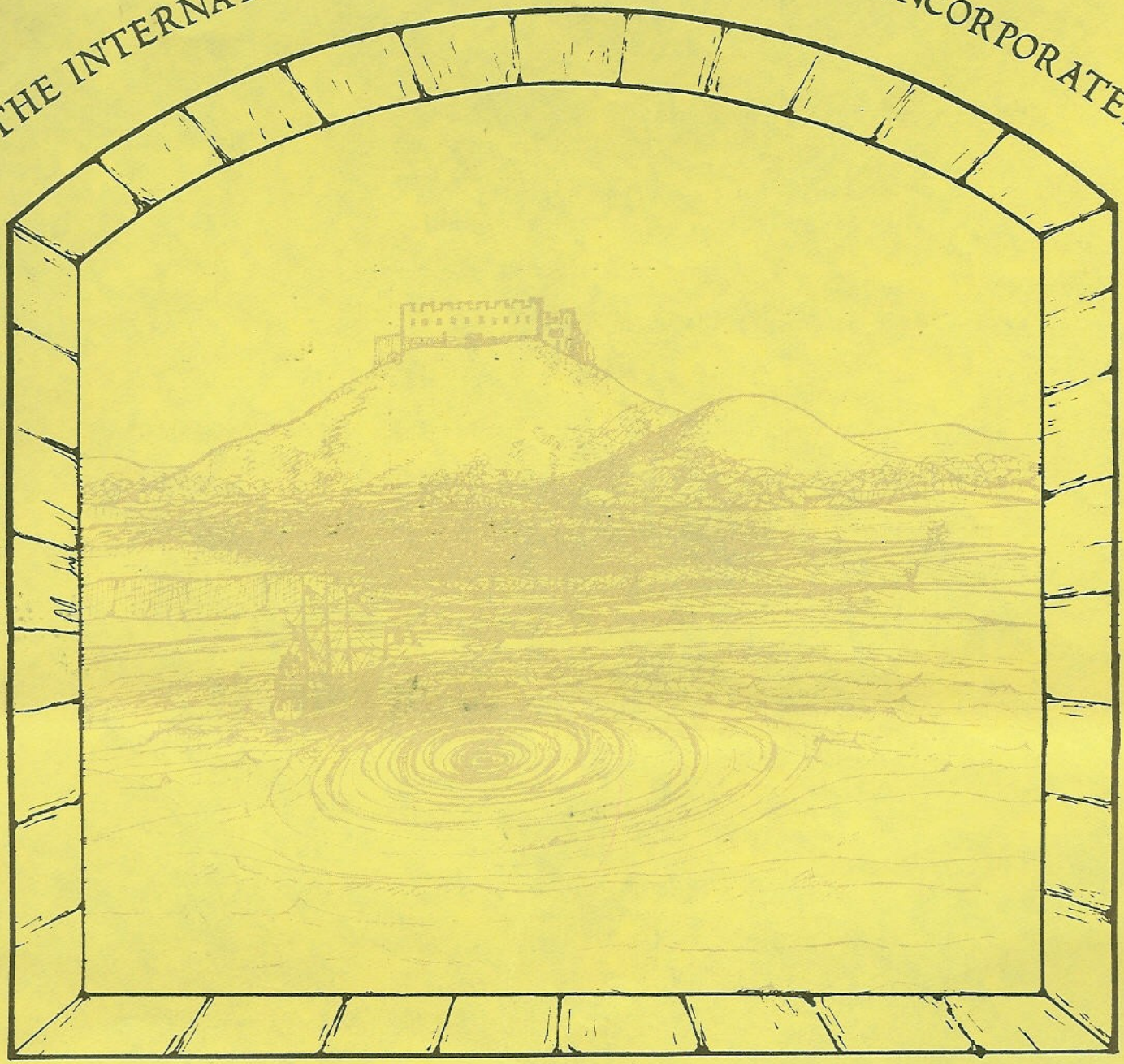

PLANE III

LIBER 37

GRADE: *COMPANION*

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The International College of Martinists Incorporated, is a non-profit institution existing for the purpose of disseminating information on the Traditional Esoteric Arcana. The lectures/instruction contained in this Liber comprise material which was previously delivered orally to an esoteric group and has subsequently been given to the College for its use. Under these circumstances the College does not claim to be the author or originator of the contents of this Liber which is distributed in good faith. This Liber is loaned, not sold, to the receiving member as an incident of membership, for *personal* and *private* study, and its acceptance by the student is an acknowledgement that it is being held in trust for the College and is to be returned to it upon request.

DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

This Liber contains a very clear explanation
of the meaning of the word "Christ".

We give below a concurrent definition which was written
by **Luc** in November, 1887.

"Christ, the true esoteric Saviour, *is no man*, but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit *crucified in him by his own terrestrial passions*, and buried deep in the "sepulchre" of his sinful flesh; he who has the strength to roll back the stone of matter from the door of his own *inner* sanctuary, he *has the risen Christ* in him."

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LIBER 37

Dear Companions: #146

Having passed through a rather tedious period of alchemical introduction, we have succeeded in preparing a foundation upon which we can begin to build on some alchemical principles. This lecture will be on the subject of **RE-GENERATIO**, and it will be my intention to correct some of the mistaken concepts entertained in regard to this important truth of and to show as clearly as possible just what Regeneration really **IS**.

As a scriptural text, I will quote John 3:3 - "Verily, verily, I say unto you, except a man be born again, he cannot see the Kingdom of God". If you will observe carefully, you will find that academic and spiritual interpretations both agree in all fundamental essentials connected with the subject.

Regeneration is defined academically as "the process or act of regenerating anew, reproducing or changing; renewing spiritually by the power of the Holy Ghost; improving greatly and reforming as to character and morals". It is the radical and permanent change of morals wrought in the spiritual nature of Man by the Holy Spirit through knowledge and participation in the fullness of spiritual power, consequent upon recognition of personal error, sincere repentance for the same, a strong persevering intent to reform and make restitution for the effects of one's errors upon innocent associates.

Above all: it is the gracious, divine impartation of spiritual force and new life.

DOCTRINALLY, it is held in the Roman, Greek, Eastern and Anglican Churches as the *beginning of the new spiritual life,* called the Sacrament of Baptism. By other religious organizations it is regarded as a change in the governing purposes of one's life, or as the reformation of one's habits; or again, as the creation and continuation of a new series of holy acts by the Holy Spirit or Spiritus Sancti.

BIOLOGICALLY, it is the renewal or reproduction of cells, tissues etc., in the ordinary vital processes; a process in which, by various devices, **HEAT IS SAVED and RE-UTILIZED.**

Facultative regeneration is the reproduction of an entire organism, from a portion of a complete individual, or polygenesis.

In HERMETIC ALCHEMY, Regeneration, termed **REGENERATIO**, is the act of being **reborn in the spirit.** It is the penetration of the soul and body by the divine HEAT of love, and the Light of intelligence, emanating from the divine FIRE within the heart. IT IS THE AWAKENING AND DEVELOPMENT OF **SELF-CONSCIOUSNESS** AND **SELF-KNOWLEDGE.**

Recapitulating, -- we find the whole morale of Regeneration synthetically resolves itself into five "R's":

1/Recognition 2/Repentance 3/Reform 4/Restitution 5/Regeneration

The literature of occultism teems with treatises on Regeneration and many processes are described, nearly 90% of which depend upon unnatural sexual practices or observances for their efficiency -- if such is the right word to use. Occult literature is replete with both recommendations and injunctions regarding sex usages and even the most moderate treatises occupy much otherwise valuable space with lengthy disquisitions regarding alleged "unused sex currents", etc. It is a notable fact that these lengthy disquisitions are usually the real feature of the book.

This is undeniably an age of sex, in which forces long held in leash by custom, convention, ethical codes, varying states of evolving modesty, physiological ignorance, and social & ecclesiastical inhibitions are now being rapidly released. We may confidently expect that for many long years to come, these unfettered and dangerous forces fast becoming actively unrestrained in community and national life, will give ample evidence of the power of the destructive forces and elements in Nature ... (the disease "AIDS" being just one). They will in due time, however, give place to a saner, **equilibrated** status.

The Brotherhood of the R+C never has been, nor is it now, a vehicle for the exploitation of sex subjects -- and it is for this purpose that the present instruction touches upon the subject -- to clear away any apprehension on the part of its members regarding such a possibility.

Sex perversions, and the subject of sex as a general topic for the prurient minded, are now -- and always have been -- the results of distinctly materialistic ages. There is no perversion in Nature. Nature **equilibrates** and balances her forces perfectly and the homo or man, in harmony with Nature, will not need the discussion, injunctions or pledges of secret or other societies to regulate such activities.

This is just where the true understanding of real Regeneration becomes of greatest value to the student. REGENERATION IS A PURELY **SPIRITUAL** PROCESS. IT HAS NOTHING TO DO WITH SEX CONSERVATION, REGULATION, OR SPECIAL PROHIBITIVE PRACTICES.

The reason for this vigorous statement lies in the truth, that REGENERATION ONCE ACCOMPLISHED, WILL AUTOMATICALLY ADJUST ALL SUCH MATTERS WITHOUT NECESSARILY DRAWING THE CONSCIOUS FACULTIES THERETO, OR FOCUSSING ATTENTION UNDULY UPON THEM.

Let us now see how many ideas have been legitimately misinterpreted and have thus given rise to ideas based primarily on sex matters.

It is well know to students who have reached the Hermetic Grades, that ALL the vehicles of man are not born at one time. The Physical, Etheric and Astral Bodies, as explained in earlier instruction, each have their own definite times of birth and maturity.

This is necessarily true of the mental sheath and faculties as well, and is therefore true OF THE SOUL AND TRULY SPIRITUAL POWERS.

Soul, as you have previously learned, is an essence extracted as pabulum, from the Threefold Body by the Threefold Spirit. This

extraction cannot be made until the mental faculties are matured. Therefore, Soul, **born of the SPIRIT**, that is: brought forth, delivered, or brought into being by the Threefold Spirit, is NOT born into the world co-incident with the birth of the Physical Body, and therefore it may be truly said, "ye MUST be born again", and "unless a man be born of Water, and the Spirit he cannot see the Kingdom of God".

That which is flesh (the Physical Body), is flesh (the Physical Body), and no physical organism can enter the Spiritual Worlds, or Kingdom of God. That which is born of Spirit IS Spirit, (the Threefold Soul, born of the Threefold Spirit from the Threefold Body). This Soul CAN enter the Kingdom of Heaven, IF it awakens actively to its proper functions. It cannot be destroyed, but it may require more than one incarnation to bring it to the requisite degree of awakening.

This birth of Soul is the "second birth", or birth of Spirit, and CAN enter the Kingdom of God whenever it awakens to the Self-Consciousness and Self-knowledge previously described.

The Soul itself is Threefold, like the other divisions of Man. It is Conscious, Emotional and Intellectual. The last two states may be awakened and active, yet they may not entitle the Threefold Soul to enter the true Kingdom.

The Heavens, as will be remembered, are in varying grades. The first occupies the three higher sub-regions of the Astral World. The 2nd Heaven occupies the first four sub-regions of the Thought World, or the Division of Concrete Thought; the 3rd heaven occupies the three higher sub-regions of the Thought World, or the Division of Abstract Thought. This is the highest Heaven, or Kingdom of God, to which the present wave of humanity attains, and the greater part of humanity pass THROUGH THIS THIRD HEAVEN UNCONSCIOUSLY.

The CONSCIOUS ASPECT of the Threefold Soul must be awakened and fully functioning before the Soul with the Ego can pass through this 3rd Heaven CONSCIOUSLY, and that is why it is so necessary for the man to be "born again", "reborn", or "regenerated" -- recreated, reproduced, that he may be fully SELF-Conscious, and SELF-Knowing, in order that he may experience the happiness of entering and passing consciously through the 3rd Heaven.

This is true spiritual birth. It is born of water, because water Hermetically is the great universal menstruum, and the birth of soul from the physical body is effected by the same great universal fluid or menstruum, the WATER OF UNIVERSAL SPIRIT or **MERCURY**, the subtle cosmic medium by virtue of which the *visible* form of Water is but the crystalized manifestation in one of its elemental forms.

When the soul is **truly born** into active functioning and self-consciousness, REGENERATION HAS TAKEN PLACE and then it is that the *outward visible change in morals and character is apparent*.

Like the governor of an engine, when soul begins actively to function, it assumes control over the faculties of man to such an extent, that all his energies are disposed to the most completely equilibrated and

balanced efforts and usages, and all questions regarding sex conditions come especially under its dominance.

The truly spiritual man or woman whose soul is in active control of the vehicular functions, can no more become a sex maniac or faddist, than he could become a drunkard, or a gambler, yet he does not require special prohibitive injunctions to prevent him from engaging in the last two, nor does he need the same to prevent him from the former.

Regeneration pertains solely to the Spiritual processes, and after awakening, co-ordinates the physical processes to an equal degree of regeneration, automatically correcting physical abuses.

This birth of the soul is the real BIRTH OF THE CHRIST within. *"The Christ within" means not the incorporation of a spiritual personality, but the awakening into life and light of the Spiritual Consciousness.* It is the Divine element in all humanity, which, if it manifests actively in the individual, becomes the **personal Christ** within that individual. ***"Christ" means therefore, an internal spiritual, living, and conscious power or principle, identical in its Nature with the Logos (or WORD of God made flesh) with which the highest spiritual attributes of each human being becomes ultimately united, if that human being has developed any such Christlike attitudes.*** *Christ, then, is one's own inner Light, the revelation and presence of the divine in humanity and, as the Gnostic Apostle Paul says, our "hope of glory". This principle is Threefold in its Nature, but, as Hartmann says, "it is almost useless to speculate about its attributes, as they will be comprehensible only to him who realizes its presence within himself".*

Psychology teaches us that the process and sensation of thought in the neural centers is accompanied by the liberation of HEAT. It is also apparent to all that heated discussions, dialogues, arguments, etc., often bring a rapid train of thought almost approaching inspiration. HEAT therefore, is shown to be a most active agent in establishing correspondences and communications between the inner and the outer, the physical and the spiritual; the seen and the unseen worlds and realms.

This incident of Heat is one of more than passing interest to the occult student. The fact that heated conversations develop rapidity of thought, indicates that the activities of spiritual processes and acts are also accompanied by the liberation of heat, for thought phenomena relate directly to the spiritual worlds, and the spiritual vehicles of its transmission to the Ego. The presence of heat is therefore extremely significant, as it indicates a closer approximate to the actual cognizance of the greatest and most central of all the teachings of the R+C, the **SPIRITUAL FIRE.**

True Fire is as invisible as true steam. Flame is merely the physical body or envelop of Fire. Fire is Hermetically defined as "an internal activity whose external manifestations are heat and light." This activity differs in character according to the plane on which it manifests itself. ***FIRE,*** *ON THE SPIRITUAL PLANE, REPRESENTS LOVE or HATE; on the Astral Plane it represents Desire and Passion; on the Physical Plane it represents Combustion. IT IS THE PURIFYING ELEMENT, AND IN A CERTAIN ASPECT IS IDENTICAL WITH LIFE.*

On the mundane plane, Fire is the polarity opposite to water among the Elements. *Spiritually, however, the True Fire will be found actively potent in Water because it is the vivifying principle in all things.* Just as there is visible substance and invisible substance, so there is a **tangible physical water** and an **intangible spiritual water,** and the purifying potencies of the Hidden Fire in the Spiritual Water make possible the cleansing and purifying of the homo or human who truly seeks by the "Five Steps" (the five R's) to attain complete and genuine Regeneration.

Then again: Water, Hermetically defined, when referring to the realm of Spirit and particularily SOUL, is the connecting link between Spirit and Matter. IT ALSO REPRESENTS THOUGHT. Therefore when SOUL is born from Matter, (the Physical Body) we see at once that Regeneration is even more distinctly a TRUE MENTAL PROCESS; in fact it is the personal application of the Martinist principle of Right Thinking, to one's own personal experience.

Also, you will note that the process of Regeneration is the spiritual birth resulting from the marriage or union of the Divine and Mortal Elements in Man, or the Union of Physical and Spiritual Bodies, each threefold in their natures.

Regeneratio therefore, reacts on both the physical and spiritual vehicles in awakening and renewing the Soul powers. Thus by stimulating to Right Speaking, Right Acting and Right Thinking, it renews the cells and tissues of the physical body, **raising them to higher planes and states of vibration,** and thus helping them to co-ordinate their functions more agreeably with the spiritual vehicles.

Continuing to summarize from the opening premises, Regeneratio does actually reproduce, renew and regenerate an entirely NEW organism from a portion of a complete individual, when we consider that it is the process of renewing , recreating and reproducing latent soul powers into new life, activity and functions, from a part of a complete individual (the physical body) by the action of another part, (the spiritual vehicles or principles of Man).

The **complete** Man is said to be Body, Mind and Spirit.

Regeneratio reproduces from a portion of each, through Mind, the awakened SELF-CONSCIOUS SOUL.

Regeneratio is the rebirth IN THE SPIRIT, i.e. of the Spiritual Essence or Soul in the Spiritual World (not the outer or exoteric world) for Soul functions only within, never without.

The process of Regeneratio includes the penetration of the entire structure of Man -- spiritual and physical -- by the Divine Heat of Love, and the Light of Intelligence. No Regeneratio can be attained in fullness without the action and vivifying touch of **True Love,** for Love is creative in the individual homo or human, as well as in the Divine. Love born of the new consciousness of participation in the Divine Nature and attributes, brings about the putting away of the "OLD ADAM", and putting on of the "**New Man**" which is the SELF-CONSCIOUS Man.

As Love is creative and recreative in its action, so the Light of Intelligence is the QUICKSILVER which illuminates the new Man or recreated, reborn Man.

This is the "New Creation" referred to in Gal. 6:15.

The words, "for his seed remaineth in him" from 1 John 3:9, refer to the SEED ATOM OF THE SOUL BODY. SEED is one of the greatest of the R+C and Hermetic principles. Hermetically, Seed is termed a "germ, element, or power from which a being may grow". There are germs or seeds of Elementals, Minerals, Plants, Animals and Humans. The Seed Atoms of the Physical, Etheric and Astral Bodies of Man are already familiar to students of the Rose+Croix, but heretofore no mention has been made of the Soul Body Seed Atom.* And while Soul is an essence extracted from the Physical or threefold body by the threefold spirit -- yet the seed of soul must have been previously implanted in the threefold body by the Ego when incarnating. (*In Liber 38 we will give a talk on the subject of "Seed Atoms").

Now -- the Physical Body results from seed sent forth from a Physical Body. Such seed remaineth not in Man. But the new birth, the birth of awakened Soul or Self-Conscious Soul, comes from the Seed that remaineth **IN** man -- the Seed of the Soul, or Soul Seed Atom. Regeneratio is the spiritual rebirth that comes from the seed remaining IN each human being; the Seed of Right Thought, Right Acts and Right Feeling; NOT Physical seed, but Spiritual Seed, the offspring of the true marriage of the Threefold Spirit and the Threefold Body, not simply the association of the two threefold principles.

Male and female as Body, Mind and Spirit, marry their exoteric or exterior vehicles for the close association of the higher vehicles, but the regenerated soul, the purely spiritual offspring of the true marriage of the Spirit and Body IN a single individual, exists only spiritually, and needs not therefore, to associate with the lower vehicles, and therefore NEITHER MARRIES NOR IS GIVEN IN MARRIAGE.

Ignorance of the **spiritual nature** of the process of Regeneratio has been largely responsible for the perversion of its correct interpretation. It does not relate to the physical body so far as the results of regeneratio react upon the same, and tend to raise its vibrations to a higher plane.

Regeneratio is therefore neither an **AB**normal nor a **SUB**normal sexual practice, principle, or theory -- but at all times a purely spiritual process.

*The process of regeneratio, alchemically, is accomplished by the process of **Sublimatio**, which is the raising of a lower state into a higher one. (Vices may become sublimated into virtues).*

When the newly awakened or reborn soul rises into conscious activity as the result of sublimation, the lower or denser material or matter of the unawakened soul is known as Tartarus; residium, substance which has been deposited by a fluid, (the Water or Mercury of Regeneration) or crystalized out of the latter. The gross elements of the soul. The process of Regeneratio is effected by the Venus principle of love acting

within a Man.

All things work only in their proper environment or worlds. Air is a perfectly natural element to birds, but not a natural element to fish. St, too, the spiritual realms are perfectly natural to spiritual beings and the spiritual nature of man -- but not to physical man. Therefore, regeneratio should go hand in hand with the striving for At-one-ment (which we will study in our next Liber) and which will outline the steps by which At-one-ment may be attained. It is essential for **you** to understand very very clearly right now: *no gross soul can enter into at-one-ment with the Divine, and regeneratio or spiritual rebirth MUST BE ACCOMPLISHED AS A PREREQUISITE OR CONCOMITANT WITH THE DESIRE FOR AT-ONE- MENT.* Thus shall the aspirant enter the Kingdom, and entering, he shall have rest.

Until we meet again, read and reread this lecture numerous times, understand it, and make every effort at sublimatio, using exercise #1 as a powerful tool. You will thus place yourself in the proper position to receive my instruction on At-one-ment.

May the Almighty, along with all His angelic hosts encourage you, brood over you and keep you steadfast.

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Dear Companions: Greetings!

The foregoing lecture has no doubt opened your eyes to a great deal of new light. The lecture was from our alchemical affiliation.

We have said many times that ours is a school for the mature and serious student and in saying this we not only refer to the quality and depth of the instruction, but also to the fact that **we are not dogmatic.** We do NOT try to enforce or require our members to accept or subscribe to any particular teaching or practice. Our job is to present information from the many different and time-honoured traditional streams -- for study by our students -- and allow them to draw from the material whatever substance and nourishment they find palatable and can use.

On this occasion then, because we have some material on hand from a different stream, which has to do with a similar topic -- regeneration -- we thought we would bring it at this point and throw more fuel on the fire!

Let us turn to the archives of our French heritage and refer to the Martinist Doctrine which we studied in some detail earlier on -- and consider the following two papers on the subject.

The first is a **summary** of the Doctrine by Alice Jolly, which will serve as a refresher and an introduction; the second is an **opinion** by Robert Amblain, based on his interpretation of The Doctrine.

At the conclusion of the second paper, we will have some questions.

TREATISE OF THE REINTEGRATION OF BEINGS

The doctrine of Martinez de Pasqually

SUMMARIZED BY ALICE JOLLY

The Treatise of The Reintegration of Beings is the principal written work of Martinez de Pasqually. It contains all of his doctrine and is presented as a commentary of the first books of the Bible. Pasqually did not finish it -- but his discussion of the biblical personalities such as Adam, Noah, Abraham, and Moses, are enough to convey what Don Martinez was teaching about the nature of God, the world and the Fall and Redemption of humanity.

To briefly summarize the contents of the Treatise... let us just say that the original Fall of Man was general. The revolt of the spiritual beings preceded that of man. God had created these beings for his glory, but having emanated them from Himself, He made them distinct and free and placed them in a first circle "where they read clearly and with precision that which we happening in the Divinity".

Many of these spirits were not satisfied in this state of contemplation and of playing the role of a secondary cause in which "powers, virtues and operations" were assigned to them. Some wanted to be like unto God, ... and used their criminal will. As punishment, God created the material universe to imprison them, "a fixed place where these perverse spirits were to act out, and exercise their malice, while in privation."

The universe being thus created, God emanated Man who was to guard and keep watch over this universe inhabited by the perverse beings. Although he came after these first spirits, man was their superior by virtue of the divine will who emanated him as "God-man" and true **Réau-Croix.** He was the master of the whole universe and its three parts: the universe, the earth and the particular. The Particular was the sum total of all the terrestrial and celestial spirits. Man, in his Original Estate, was the master of all spirits, good and bad. In this state, man was totally free and became intoxicated with his own power. Instead of following the divine plan, he made an improper choice, and was impelled to enter the demoniacal realm. His spirit engendered evil: he wanted to equal God. In other words he repeated the sin of the first spiritual beings (which was: they wanted themselves to create other entities which would be dependent on them - Ed.) The result of his criminal operation was a physical body which poorly reflected his glorious form and which was subject to corruption. Through his pride, Adam "operated the creation of his prison". His punishment was immediate.

God transmuted him in this impure envelop which he created and man, instead of having a spiritual posterity, by joining his will to that of his creator, he had a posterity of impure and passive men. He was thus thrown out of paradise onto the earth of which he was formerly the master, to live just like the animals.

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THE TREATISE ...
as *INTERPRETED* by Robert Amblain

The time has come for us to continue our study of the Martinist Doctrine.

The Martinist Doctrine comes from Pasqually's Treatise... It is taken from the Judeo-Christian and is commented upon with the help of the "Sepher-ha-Zohar" and the keys of the Jewish Kabalah.

To begin our study; let us take a look at primitive cults and their worship of the phallus. In these primitive cults, the sexual organ was a sacred thing. We also find this worship with the ancient Greeks in the Elusian Mysteries. Sexual esotericism is one of the keys to finding the truth which lies hidden behind the veil.

To reiterate: Man (in his fallen state) is a creation of the universe. He is the spiritual reflection of God and the material reflection of the Cosmos.

As Man is the Microcosm to the Cosmic Macrocosm; so the phallus is the microcosm to the macrocosm which is man. It is an organ which is almost independent from the will of man. That is, it depends more on the sub-conscious than on the objective consciousness. In the thoughts of primitive men, there was a more or less direct association between Archetypal Man and this natural organ. We can then understand why the Fall is associated with an attempt of an act of creation.

For these primitive people, the phallus eventually became the living symbol of the divine power manifested in man by Man. What teachings can we extract from the activities of the phallus? The same exact ones that the mythologists of Genesis have extracted.

I It is with his desire to create that the Absolute created the Logos, His reflection, His intermediary. The second comes from the first.

II Adam Kadmon was to create by thought and by his word, on a purely spiritual plane. Man must conserve his sexual energy to the benefit of his intellectuality. The waste of this energy for purely sensual (pleasurable) means, marks spiritual decadence.

III Adam emanated in turn Heva, (Eve) "the flesh of his flesh", according to Genesis, he then penetrated this inferior nature in order to give it life, in his turn, a new cosmos. By doing that, he only trapped himself and became subject to death.
Man, like Adam Kadmon, penetrate woman, "flesh of his flesh" in order to give life and to create a being like him, as God did. The phallus is thus his natural intermediary.
But like Adam Kadmon is spiritually dead for having covered himself with inferior matter -- the same way the phallus "dies" after having exteriorized the life it carries.

IV It is under the telepathic suggestion of the fallen entities that Adam wanted to create. And it is by the impulse of impure thoughts, of mental cliches, sometimes obscene and always momentarily separated from spirituality, that the man of flesh remembers the generative act.

V It is by fighting these impure thoughts that the man of flesh can liberate himself from sexual enslavement (which lowers him to the state of the animal sometimes), and spiritualize himself. It is by fighting these fallen entities that Adam Kadmon could have conserved the glory he had in his First Estate. It is by ridding himself from their domination that he will master them anew.

VI In the time that he is fighting these entities, Adam Kadmon necessarily conserves his own personality. While the man of flesh is fighting his own desires, the phallus manifests itself physiologically and becomes erect.

VII When Adam Kadmon overcomes these fallen entities, when they have reintegrated into the Absolute, or he has dissolved them, his role will then have come to an end and he will disappear in the bosom of the Absolute.
When the man of flesh totally overcomes the enslavement of the senses and of desire, he no longer will have to fight them, and indifference will replace repression ... then all physiological sexual activity disappears and the phallus no longer manifests itself.

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Q U E S T I O N S

1. Are the authors of lectures #146 and 148 talking about the same thing, or the same process? Is there a conflict in the ideas expressed?

2. What thoughts do YOU have about regeneration ... and exactly how do you think it can be attained?

There is a great deal more to these two lectures than is apparent at first reading. STUDY them over and over again before reaching even a preliminary conclusion.

Write your answers on a single sheet of paper and send them in.
Kindly remember to include both your Key Number AND your name & address.

We should be interested in having your views on the above.

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#149

Traditional Origins of Martinism

We have dealt in some detail with the **factual** history of the Martinist movement. The history presented has been based on verifiable events and dates. In order to keep within reasonable limits however, the causes and results of some events, and the circumstances surrounding them, had perforce to be omitted. The complete and detailed history of the movement is of course readily available in numerous books, in French, but even as we write, more and more material is being translated and is finding its way in English publications. Quite a lot is now available on the shelves of many comprehensive bookstores.

We now come to examine the **doctrinal** and **traditional** origins of Martinism. This is a delicate subject as it rests mostly on transmitted oral indications, although there emerge here and there verifiable landmarks.

We know that Martinez Pasquales had lived on Timor Island, in the Malay Archipelago, and it is possible he also travelled to China. However there seem to be no influence from the Far-East in his doctrine. The most likely influences can be traced to Hebrew, Greek and Alexandrine sources with a strong Christian Gnostic undercurrent. There are numerous works available on the Gnostic movement and we recommend Brethren to familiarise themselves with the Gnostic doctrine and to form their own opinions on its resemblance to the doctrine of Martinez. The Cathars, who succeeded the Gnostics and were cruelly persecuted are also worthy of investigation.

It is interesting to note that Martinez used after his signature certain signs in which a symbol looking like number 4 was predominant. (See diagrams at end of lecture). It is significant that this sign or glyph is found as a symbol of the "AGLA" Society which originated as a kind of Guild of Printers and which grouped under that front many philosophers, hermetists and Qabalists who were concerned with the publication of occult works and treatises. The French King Francois I is said to have belonged to this Society. The members adhered to a liberal interpretation of Christianism that was strongly reminiscent of the Cathars and used as personal insignia the basic figure 4 supplemented by other symbols indicating their main interests and personal tendencies.

In the beginning of the 16th century, Henri Cornelius Agrippa founded a secret society known as the "Community of the Magi" which gathered together the masters of the occult sciences of Alchemy and Magic. In 1510, Agrippa founded in London an English branch of the French society. This branch developed and spread to other countries where it set up "chapters" for the study of the forbidden sciences. From a manuscript by Michael Maier kept in the Leipzig Library, the "Community of Magi" gave birth in Germany, around 1570, to a secret fraternity called "The Brothers of the Golden Rosycross".

About the same time in 1598, Simon Studion organized in Nuremberg, Germany, a society known as the "Militia Crucifera Evangelica". About 1605, this Militia adopted as its symbol the Rose & Cross. A century later, the Militia Crucifera Evangelica merged with the Fraternity of the Rose+Croix. In 1614-1615, the publication of two pamphlets called in short Fama Fraternitatis and Confessio Fraternitatis Rosae Crucis, (Ratisbonn 1614) revealed publicly the existence of the secret society.

In 1616, Michael Maier --personal physician to the Emperor Rudolph II, protector of the Hermetists -- went to London and met Robert Fludd. Fludd organized the English adepts on the pattern of the Rose+ Croix. In France the first manifestations of the activities of the Rose+ Croix take place around 1623.

Eventually, owing mostly to the problems of the time, two different tendencies manifest within the rank of the Rose+Croix and lead to a split in the movement. The members attracted by mysticism, the Qabalah, Christian Theosophy, ancient Gnosticism and, more generally, the Inner Life, gather into the AUREAE CRUCIS,(Brothers of the Golden Cross) and from them will stem the initiator of Jacob Böehme and his followers. The members attracted by the practical researches and investigation of natural phenomenon gather into the ROSAE CRUCIS (Francis Bacon, Thomas Vaughan) and from them will be born the "Invisible College" later to become the "Royal Society of London for Improving Natural Knowledge" (generally known as the "Royal Society") which receives a charter of recognition from King Charles II.

Around 1645, Elias Ashmole, Robert Moray, Thomas Warton, George Warton, William Oughtred, John Hewitt, John Pearson, William Relly and others form a society whose avowed object is the study of Nature but which transmits a secret teaching. In order better to hide its existence and its action on the occult and mystical plane, they decide to integrate in a medium which would provide it with a cloak.

At the time, all London citizens who had a craft had to affiliate with a Guild. Elias Ashmole entered the Fraternity of Builder Masons which, since the Middle Ages was placed under the protection of St. John. He then requested that the Society of the Rose+Croix be allowed to meet in the headquarters of that guild, Mason's Hall, Mason's Alley, Basing-Hall Street, London.

In 1717, the mysterious Order takes a leading role in the Fraternity of Free Masons. In 1723, the operative degrees of this Fraternity are modified and a third degree called the Master degree is introduced. Its ritual is based on a Death & Resurrection Rite of rosi-crucian inspiration.

Thus can be traced the development of a secret and esoteric tradition within the Freemasonic movement. Martinez Pasquales, as we know, worked inside that movement and there can be little doubt that he brought with him in the Freemasonic Order a fresh intake of influence from the rosicrucian society of which he was a member and of which very little is known historically.

We saw that Louis-Claude de Saint-Martin inherited from Martinez Pasquales in the Order of Elus-Cohen the principles derived from

the mysterious rosicrucian society working within the framework of Freemasonry. But Saint-Martin himself came under another influence -- that of the Order of Unknown Philosophers.

In a lecture with which many of you are familiar, allusion is made to a mysterious and secret society that has existed for a very long time, remaining itself nameless but manifesting at different periods under different names. This was given as a "legend" which the hearers are asked to accept or reject as they see fit. It is not our purpose to enlarge on this point in the historical study of the origins of Martinism, but we ask the Brethren to keep it in mind and to interpret the History in the light of that legend. Thus they may come to realize the True Origin of Martinism and of the Initiation transmitted under the Cloak of Martinism.

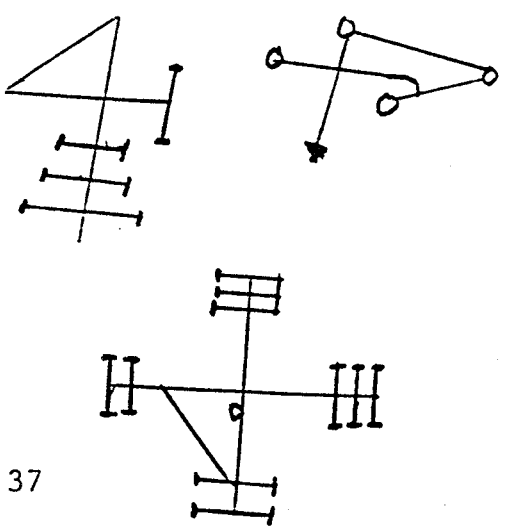
The Order of Unknown Philosophers dates from around 1643. It was a mystical fraternity of a secret nature composed of the adepts of a rosicrucian school which was mostly evangelical and Protestant character. Heinrich Khunrath, Alexander Sethon the "Cosmopolite", his disciple Sendivogius (the Polish Alchemist), and Jacob Böehme, are among those whom the tradition gives as having preceded Rudolph Salzmann in the Order of Unknown Philosophers. One fact is certain, that is: the historical existence of the Order of Unknown Philosophers whose statutes were published in 1784 in the review "L'Etoile Flamboyante" by the Baron Tschoudy.

The Order of Unknown Philosophers is said to be descended from "Les Frères d'Orient", an Initiatic Order created in 1090 in Constantinople under the patronage of the Emperor Alexis Comnès.

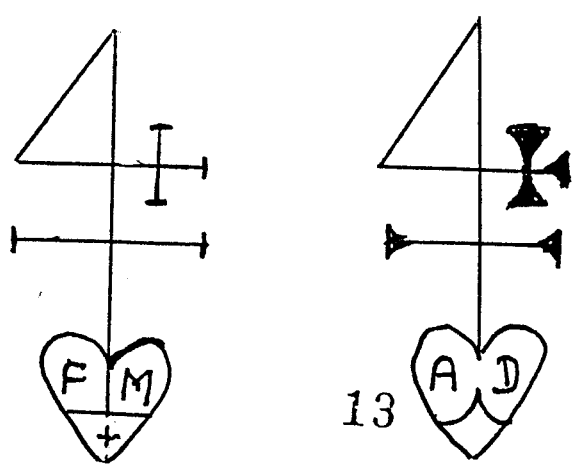
We leave here the historical antecedents of Martinism. We have given a fairly comprehensive picture and the Brethren who feel particularly attracted by this side of our Tradition will find more details in a list of works, a copy of which I will hand out after the meeting. We remind everyone that there are certain aspects of Martinism which will not be found in published works and we also advise you to use a certain discernment about the bias that exists in these works, particularly when they are written by members of other organizations, like Freemasonry, who are trying to prove something in favour of their particular movement.

EXHIBITS OF GLYPHS & SIGNS

A. Martinez' glyphs:



B. AGLA members signs:



Dear Companions:

We present on the next pages, the second of the ten lecture series given by Saint- Martin to the Lyons Lodge. Then follows a paper entitled "I dare you!" which rounds off this very important and deep Liber.

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PERSONAL NOTES & THOUGHTS

LOUIS CLAUDE DE SAINT-MARTIN

Instructions to men of desire

SECOND LESSON

Brethren,

In the last discourse, we looked at the theme of the creation of the universe or of time, which should only be taken to mean the successive duration of the various bodies of which it is composed, and whose interrelated courses form equal intervals commonly called time, (I will go on to demonstrate later how the âme is subject to time while it is in its prison, or in man's body). For it should not be thought that the Divinity could be restricted by any limitations: His vastness being infinite, no creation could contain nor define Him. On the contrary, the Divinity contains all kinds of emanations of spirit and creation of visible forms. This is so true that a pure and simple spirit could not be subject to time, since, having no material body, no body made of visible matter could limit it. Because its law is above that of forms, it penetrates through all the different laws which shapes their appearance and it commands them and orders them according to the will of the Eternal. This is why no part of creation can exist except through the actions of these same spirits, as I will explain better later, when I go on to speak about planetary bodies. Let us continue with the creation.

Matter resided in the philosophical matras in a state of neutrality, as explained in the previous diagram. Nothing had shape. The spirit essences, being motionless, were in the state of what is commonly called chaos. What broke this state of indifference and caused the original formation of the various bodies? It was an act of the spirits of the central fire axis, or uncreated fire, which had sent forth these same essences from within themselves. What was their act? Their act was to modify the essences in such a way as to be able to mantain impressions, and to create a distinction between these essences. This distinction gave the rudiments to the forms by adapting the different divisions and subdivisions of the ternary number to the changes which the spirits of the axis had made to the essences, i.e. their act made the essence of mercury more solid than those of sulphur and salt, that of sulphur more mobile than those of mercury and salt, and that of salt more fluid than those of mercury and sulphur (1).

This first distinction initially gave rise to the senary number, 6, since, in the first neutral state of matter, the ternary mixture, being in a neutral state in the philosophical matras, formed no visible body, nor was it capable of retaining an impression. Thus, it was the spirits of the central fire axis who, through their action, in accordance with the thought of the Eternal, that had been conveyed to them by his ternary word, gave rise to the senary number, by distinguishing between the essences: mercury 1; sulphur, being the second distinction, 2; and salt being the third, 3. Now, by mystical addition, 1 and 2 are 3, and three make 6. This is the manifestation of the six thoughts of the Eternal, and not the 6 days that the Scriptures symbolically attribute to the Eternal, for, as I said earlier, the Eternal being infinite in His immensity cannot have any limits of duration since time is only the changing succession or relationship of bodies with

each other. But the Eternal manifests thoughts which the different spirits carry out according to the plan given to them. Thus we see that the senary number came from the ternary number, because the ternary word of the Eternal, being forever with Him, cannot have a beginning since it emanated from the Eternal, while the senary number was created by the act of the spirits of the axis. Thus I demonstrably have proven that this universe must have an end since its beginning was brought about through the act of the spirits of the axis, and since the act of all spirits is finite, it can only last as long as the Infinite Being commands it to; this refutes the objection of the eternity of matter, because it is impossible for that which has a beginning to last for ever, as it must necessarily also have an end. Thus we see the birth of the senary number regarding forms. Numbers must not be confused with bodies. The number, as I have already said, is co-eternal, since the number has always been with God. But as the bodies are purely apparent, and only exist through the operation of the spirits, they can only be considered as passive. As soon as the operation of the different spirits is finished, they will cease and there will be no more universe than there was before it was formed. I call the separation of the essences - mercury $\underline{1}$, sulphur $\underline{2}$, and salt $\underline{3}$ - the birth of the senary number since it is the act of the spirits $\overline{\text{of}}$ the axis $\overline{\text{which}}$ caused it to come into being. The origin of all bodies, then, was the ternary number; the formation of these same bodies was the senary number, which completed the six thoughts God had for the creation of the universe, as they were manifested to the spirit agents, builders or makers of the central fire axis. As soon as the senary number was completed, forms were born; and to demonstrate this more clearly, one only has to look at what follows the three numbers, 3, 6, 9. The number nine is the subdivision of the essences in all bodies. The principle of mercury is a threefold mixture which contains sulphur and salt, 3; sulphur contains salt and mercury, 3; salt contains mercury and sulphur,3.

The subdivision makes 9; for unity proper cannot belong to the body, but only to the Divinity. The unity attributed to mercury in simple division is only considered realtive to the mixture of mercury, which is the basis of the other two. The number 9 is therefore the sub-division of the 3 essences, or of the different bodies as follows: 3 for mercury, 3 for sulphur, 3 for salt makes 9. Thus, 3 for the essences considered individually, 6 for the division, 9 for the sub-division: 6,3,6, 9/18/9. That is the origin of matter.

It remains to consider the triangle and that we are going to do in what follows. At this stage, I will only consider it in terms of its number, , 1 to the West, 1 to the South, 1 to the North, gives us the number 3, or the 3,6,9/18/9,3/12/3. We have the product 3, by which we can clearly see that the complement of the act of the spirits of the axis gives us the number 3 after the process of division and subdivision, which still fulfills the law that the Eternal had manifested to the spirits of the axis. The word of the Eternal was threefold, as is the operation of the spirits of the axis. Add the word 3 to the act of the spirits of the axis, and we obtain the number 6. Now the 3-fold word, having come from God, must return to him, but the threefold product of the spirits of the axis having had a beginning, is passive or must end. Thus it is only the thought of the Eternal that formulates the law of the universe, and supports all creation. The laws of the appearance of these different bodies can only last as long as this law exists, because it supports this very operation. The man of desire who follows the laws of the eternal will thus no longer suffer deprivation since, by unifying himself closely with the eternal law, the passive law of forms could not be a restriction to him.

Thus, my brothers, you see the necessity that we all must follow the holy laws, for as we get nearer to the Eternal, the light comes closer to us. If we separate ourselves from it, darkness takes over. In the following explanation I will give the different dimensions of the triangle. For the moment, I will continue to talk about the creation of the different bodies.

Perhaps you will ask how the spirits of the axis could emanate from within the three essences, and how, through them, they were able to form all the bodies of the universe without any matter whatsoever? I will reply that, from the origin of their emanation, the three essences were innate in these beings, which should only be considered as a product of their act. Thus it is from this act alone, in accordance with the thought of the Eternal, that all forms came into being. Now, I would say that the physical proof that this act of the various spirits is the only thing which brings these forms into being, is that the spirits commanding the various bodies of the universe could not be limited by these same bodies, just as one can see that there are men who, in the body of a man see the circulation of the blood, others who, in the body of the earth see the circulation of water, others who, from a great height or distance see bodies which other men cannot perceive. The particular virtues of these men show us that the laws of privation are not the same for all men, since the majority of men are deprived of seeing the things I have just spoken about. If matter were real, all people would see it in the same way, there would be only one law for them all, thus one may convince oneself through thought, which is the same for every man like similar eternal things, such as number. The triangle △ known to all men in the universe, gives rise to distinct thoughts of the number three, since one angle is not the other, even though the properties of this figure are vast, but, whenever any man looks at it, the resulting thought where numbers are concerned is always the same.

Thus, the superiority of men comes from the greater or lesser degree of purity which allows them to observe a greater number of characteristics. Now the distinctive characteristic of each man where spirit is concerned comes from thought, which has more or less varied properties relative to the act of these same spirits. Matter is therefore only apparent, and only exists through the work that the various spirits do to make it appear to us as it does. None of the spirits which operate it are infinitely superior to it, because, their operation being limited, and they themselves being eternal, they order all their works, existing only through the law of the Eternal, and will only end when this law has been fulfilled. Thus, brethren, it is from the number 3 that the making of forms took place as follows: 1 to the Divinity, 2 to the demon, and 3 to the shapes which came to contain these same demons (2).

The spirits of the central fire axis carry within themselves all kinds of faculties for the production, maintenance and reintegration of the different bodies. Thus it is not surprising that their act produced this universe, created in order to contain the acts, which will never prevail against the unchangeable laws that the Eternal has assigned to each part of the universe. The ternary number, as we have seen, is the operation of the various spirits in order to contain confusion. Thus, all the efforts of these spirits will never destroy any kind nor any species of the bodies which make up this creation, nor will they change its duration, for the supports of these same bodies are the spirits which are superior to all of their antagonists, and they have God at their head; whereas the evil spirits are constantly limited in their works of destruction, for the power of destruction is limited by the disunity which results from it, and so it is forced into an indissoluble union with the component parts of the whole, operating for the

support of nature, as can be seen when one looks at the reproduction of vegetation. If the sower who plants a field planted wheat or other seed, and half of the crop produced was good and half spoiled, we would never be able to reap wheat from the earth, for if the spoilage is equal to the good vegetation, it would give rise to an uneven mixture, which would never yield flour. Now it is seen that from the different seeds sown on the general body of the earth, more good grain is taken than bad grain, because all beings with visible forms on earth feed on it. This deduction may lead us to notice that the same is true of the different bodies which are constantly attacked and are all subject to sickness. However, since the beginning of the universe, none of the various bodies have been destroyed. This should convince us of the superiority of the acts of the spirits working for good over those working for evil: the one is benign, pure, holy and lasting, and the other is impure and passive, because as soon as the universe becomes reintegrated, the working of the evil spirits against it will end, or the works of all good spirits which contributed to its production, maintenance and reintegration would begin a new type of act following the very holy laws which the Eternal would draw up for them. This, brethren, concludes the number three. In the following discourse, we will speak of the different properties of the triangle and of the emanation of man.

I wish you all an eternal, indissoluble union which nothing can change. Your constancy in becoming unified will be the seal to your happiness. Join with me in prayer to the Eternal that He may give us all the grace to progress forward into light. The Order you have joined is the repository of the flame which should lead you there. Your precision, your zeal and your perseverance in following it will be richly rewarded, and while everything is conspiring to remove man from his principle, you will be the repositories of the way which should lead man there, never again to leave it. May charity remain with us all eternally. Amen

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NOTES

(1) Mercury, Sulphur and Salt are the Alchemical equivalents of spirit, soul and body. To work transmutation or reintegration the Salt of the body must become the workingplace of spirit and soul. On the level treated here, Mercury, Sulphur and Salt are the three aspects of the basic matter of all Being, conciousness. They are the most sublime emanations of Divinity brought to work upon one another as represented in the upper trinity of the Quabalah.

(2) Demons in this sense is to be understood as the fallen spirits dividing from Divine unity through their own free will, the corrupt spirits.

#151

I DARE YOU!

According to a fable said to come from Denmark, there was once a spider who slid down a filament of his web from the lofty rafters of a barn to establish himself on a lower level. There he spun a new web, caught flies, grew sleek and prospered. One day, wandering about his premises, he saw the old thread which stretched into the unseen above. Wondering what it was for, he unthinkingly snapped it, whereupon his whole new web collapsed.

This is a great parable for all of us. Whenever man forgets the route by which he came, the thread of life is lost. All troubles may be said to have their genesis in this loss of insight. We become preoccupied with things material and temporal until it seems that all that is really important is acquiring new cars or better jobs. We may occasionally launch ourselves into periods of prayer and study, but we never really enter and close the door.

There is constant exhortation in the teachings of Jesus to let go of human desires and put God first. He said, "Seek ye first the Kingdom of God, and all these things shall be added." Jesus taught no pollyanna philosophy; He was forever challenging those who gathered around Him. He said, "I came not to send peace, but a sword" [In other words, "I dare you to put God first in your life, to walk by faith instead of by sight, to make your dreams come true."] Jesus first came to Peter, James and John when they were fishing. He called to them to launch their boat out into the deep and to let down their nets for a draft; thereupon they caught a record haul of fish. Though their friends may have called this chance, the experience caused them to lay down their nets and follow Him.

It is sometimes said that religion has its place, but that people shouldn't get fanatical about it. But, in the sense of the root word from Latin that means, "inspired by Divinity," perhaps more of us should be fanatics. Unless we are willing to launch out into the deeps of spirit, there is little hope for us.

Much of what passes for religious experience is in the shallows, in the comfortable confines of a church or in the security of ceremonial worship or in the utterance of crystallized creeds. In a certain contemporary drama, the question is asked of one of the characters, "Have you ever reached the heights?" He answers, "No, but I saw them once, and they are there, all right." The tragedy of life is not that the heights are not there, but that so few see them or strive to reach them. I dare you today to lift up your eyes unto the hills and realize that your help always comes from the allness of God. Knowing this will open new doors of limitlessness to you.

Walter Russell, an expert on music, finance, and architecture as well as a war correspondent, novelist, horse fancier, sculptor and nuclear physicist, tells of his method of keeping wide open to the inner source: "Entering my studio, I do not say that I am a sculptor or that I ought to be able to do that thing. Instead, I say that I am an interpreter who can think that thing within me which is worthy of being done. When I get that feeling, that rhythm, that meter, that measure coming to me as inspiration, then I know that I can produce it, and nobody can tell me that I cannot * * * If you are alone enough to get thoroughly acquainted with yourself, you will hear whisperings from the universal source of all consciousness which will inspire you, actual messages, revelations, showing you the way; you will find things you never knew before. Knowledge will be yours for the asking; you will have only to plug into it."

Dare to feel that innate presence yourself. Accept its inspiration and launch out into faith that you are supported. Step out and believe in the thread that unites you with the creativity of Spirit. Up to this day you may have been misjudged and you may have limited yourself, but the moment you dare to believe in this God-potential within you, that moment you are plugged in, and you begin to do even

the greater things which were promised by Jesus.

A.J. Cronin, an outstanding contemporary fiction writer, started adulthood as a doctor of medicine. The urge to write was so strong within him that he gave up the practice of medicine and made a highly successful career in writing...but only after a substantial overcoming in his early years of practice.

In medical school, he had assisted one of the most brilliant surgeons in London, who was unfortunately given to nervousness and impatience. At one time he remarked to the young Cronin with contempt, "You will never make a surgeon, you are too inept and too clumsy." Although Cronin had graduated well up in his class, that negative statement was remembered by him and it eventually grew into a complex.

He went off into the western Highlands of Scotland to practice his profession; but whenever a patient needed even the simplest surgery, Cronin sent him to Perth or Edinburgh. Cronin would prescribe pills, but was afraid to do what he was trained to do--perform surgery.

One day, in the heavy snows of winter, a frightened boy came to him. The son of a minister had been crushed by a falling tree and was home, unconscious. Cronin walked the three miles to the cottage, examined the boy, and found that his legs were paralyzed because four vertebrae had been crushed. He knew that this called for one of the most delicate operations known to his profession, and he attempted to call for assistance--but all the lines were down and the roads were blocked. Since no other surgeon could be reached, it was left to him to perform the necessary surgery. Yet he heard his old teacher telling him that he could never do it, and told the boy's family that he couldn't help them.

The country preacher said to him, "Doctor, under these circumstances, you will have to operate, and God will help you." When Cronin insisted that he couldn't, the father insisted, "You must do it, I dare you to do it. God will help you."

Dr. Cronin sent the family from the room, and with the help of a Scottish nurse, swabbed the area with antiseptic, took the scalpel in his trembling hand, and found that the sneering face of his former teacher was replaced by the kindly visage of the preacher who said, "I dare you. God will help you." In that moment, something happened. His hands grew steadier, his mind grew cool, and he felt renewed confidence. He worked for an hour, putting together the crushed vertebrae, knowing that he had the boy's life in his hands. When the operation was over, he saw the boy's lower limbs move feebly. Sitting by the bed, he knew that he had succeeded for the boy and that he himself had become free. It was good to rejoin the family and with Scotch understatement say to them, "I think he'll do."

There is a thread in you and in me by which inspiration and strength flows to us in every time of need. We so easily forget it, and we forsake it, but it is always there. I dare you to make an effort during the days of this week to really know this truth from the Old Testament: "Prove me now herewith if I will not open you the windows of heaven and pour out a blessing that there shall not be room enough to receive it." I dare you.

Most of us who call ourselves students of Truth are over-read and under-done. We have shelves full of books on Truth; but it would seem that many of us would fit Shakespeare's description in Troilus and Cressida: "All lovers swear more performance than they are able, and yet reserve an ability that they never perform, vowing more than the perfection of ten and discharging less than the tenth part of one." In other words, we need to challenge ourselves to really do something about the ideas of Truth that interest and inspire us. I dare you! I dare you to commence right now. I dare you for once to enter into a time of study and prayer, without any particular demonstration in mind. Let these next few days be simply days of spiritual unfoldment, a time of strengthening of faith, of broadening of vision, of a deepening of consciousness. Yes, my friend, I dare you.

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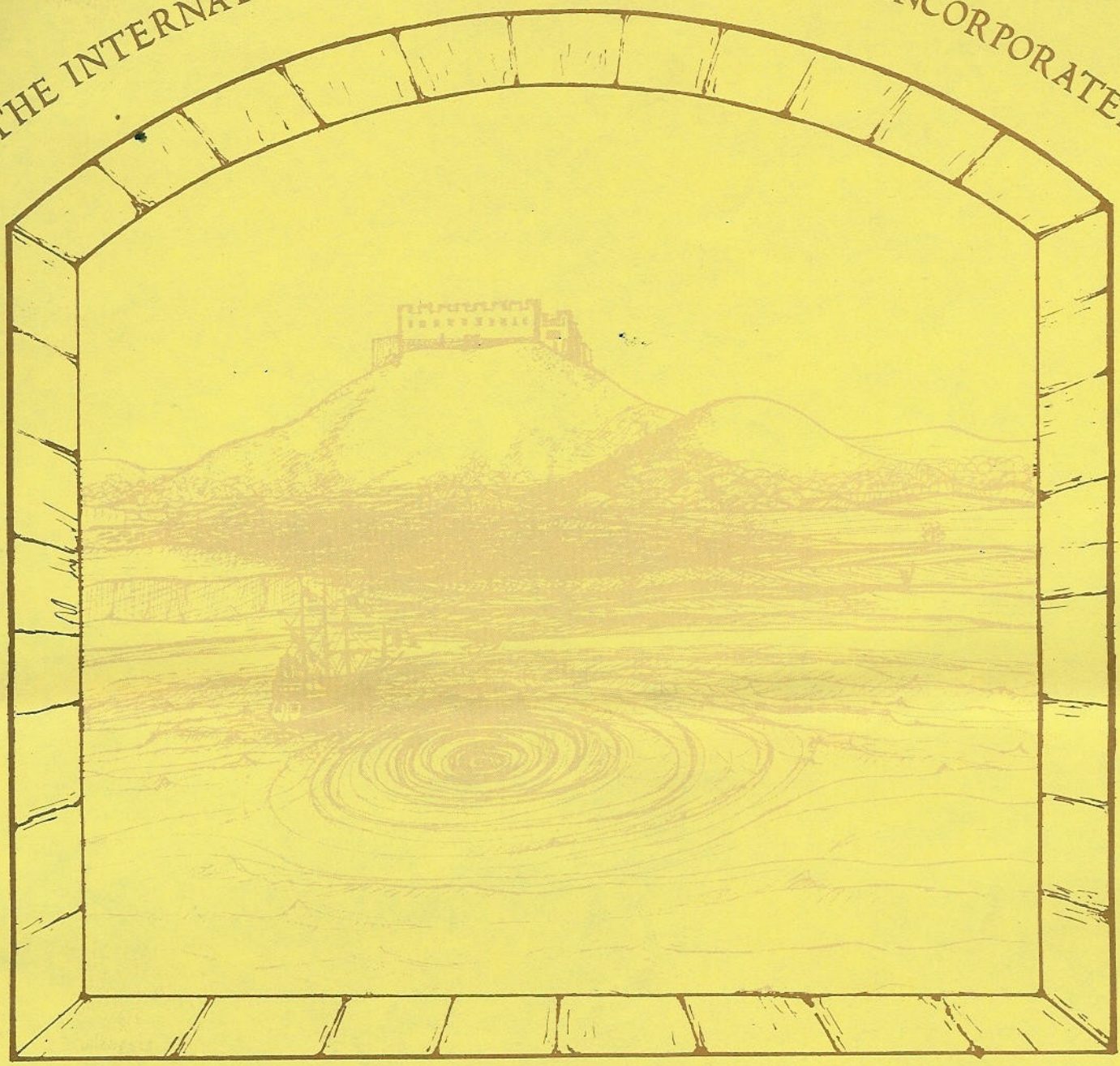

PLANE III

LIBER [38]

GRADE: *COMPANION*

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

KNIGHTS OF SAINT JOHN OF JERUSALEM

#152

LIBER 38

Dear Companions:

In our last Liber, I said I would say a few words about "Seed Atoms" so we will begin with this. Just what **are** "seed atoms" and what is the need for them? Any one who has made even a superficial study of biology has discovered that everything in nature has its birth from seed of some kind. It may be an organic cell -- or it may be the nucleus of energy in an atom. No matter how minute or gigantic a creation, it originates in a seed of some kind. Even man, a reflection of the divine Mind, originates in a seed, the form of which only a high-powered microscope will reveal.

Now, just what is a seed? Humble as it appears, a tiny seed contains the complete structure and blue print of what it is to be when and if placed in the ground, in proper soil. That seed will not be anything you want it to be. *It will only be what it is already* and you cannot alter that fact. The negative or blue-print of the tree-to-be is in that seed and even its species is predetermined. This points to one salient fact: the order and plan in nature.

I will endeavor now to define in simplest terms the other half of the word "atom". While making great strides, science as yet knows comparatively little about the true nature and purpose for the atom and its sub-atomic structures that hold the secrets of life -- because it is a **carrier** of life -- but not life itself. Science is finding out that an atom is almost a little universe or world in itself, so minute in fact that it cannot be seen even with the most high-powered optics. So how does science know all that it has learned about these marvelous structures? Simply by observing what they do -- just as we mortals are judged by what we do.

Everything in nature is made up of these infinitesimally tiny particles. The Inestimable ocean of ether or space is composed of countless particles of etheric substance and so from the most rarefied phase of matter to the grossest plane that we analyze with dynamite -- **all is one,** everything has the same organic or inorganic base, and in every instance: the same identical seeds of building and growth. While things may differ in **manifestation,** their foundation blocks are identical. And this is true throughout the cosmos.

In moments of humility we sometimes feel that, compared with the vast creation about us, we are so microscopic, constructed as we are of comparatively few cells, that we must be of little real importance and that surely God cannot be particularly interested in us as individuals. God cannot be other than interested in man simply because, right or wrong, good or bad, man is the species reproducing the image of its Creator. Each human being is a temple of God by itself. Each of us is a Divine Cell in the Cosmos and is one of the building blocks of the intelligent part of the Cosmos.

Until recently, the atom was regarded as the smallest particle of matter; indivisible and final. Now, thanks to the electron microscope and other modern instruments, it is known of course, that atoms **are** divisible, capable of being analyzed and their constituents broken down into

still more mysterious units of energy.

An atom is an etheric particle of the Body of God. It is through the atom that energy is transmitted to physical or visible life, from an etheric or superphysical plane of being and consciousness. The atom holds tremendous power because it is a carrier of life, just as our bodies are carriers of the Divine Spark or Fragment. The least modicum of life has powers beyond man's ability to duplicate by himself. Let nature show you great trees growing straight up through immense boulders, an operation man could not duplicate. The atom displays wonderful intelligence, an intelligence that is almost supernatural but which is merely unquestioning obedience to nature's laws. This is because, as a carrier to life, it must render strict obedience to the Source of Life and therefore of its own existence. So by induction, it takes on the nature of the Divine attributes of that which it carries. All atomic energy responds instantly to etheric vibration or frequency and is, therefore, most sensitive to all etheric currents.

When we consider the atom, we are in a world of light and motion. It is the motion that produces the light. Try to visualise this picture if you can. Everything that has existence, anywhere, develops a frequency all its own. There is nothing in cosmos that does not do this. This radiation and frequency varies in every element. All wood (for example) does not show the same vibratory frequencies. But were you able to count their vibrations you would discover that while one species differed from another, all plants of the same species would have the same basic frequency. A trained biologist could tell by the vibratory frequency of a given piece of plant structure, to just what species it belonged, its nature and habitat.

Why is vibration necessary at all? Vibration is necessary to life and growth because it is the primary activity of life in manifestation even though it be a rate too low or too high to be perceived by man. Vibration is a phase of growth; the act of expansion we call growth is a slow vibratory process. No organism merely lengthens out in a single movement. Growth is a series of exceeding fine "short-wave" processes, each overlapping the other like waves, hence the use of the term. In its highest aspect, vibration is the Breath of God, or the Logos in manifestation, i.e., his creative manifestation. Vibration makes it possible for motion, growth and life not only to manifest, but to register their manifestations in relative permanency. Without vibration there would be no manifestation of life. Without frequency we should not be able to see those manifestations, for it is the status of vibration under certain limited frequencies that gradually effects the development of the faculty of sight. So, without vibration & frequency, creation would not manifest but would remain merely the image in the Divine Mind of the Absolute, the Unmanifest.

Vibration is a **result** -- not a **cause** -- yet it is a result that produces further results. Frequency is the status of the astral constituent of cosmos. It is what determines growth, motion and other activity in cosmos.

Even stones have their life and the guidance of the Group Spirits of the Mineral Kingdom through frequency. We have been told that

the original natal cell of an elephant, a chicken or a man are practically identical. Were we able to examine the atomic structure of either of these cells closely enough, we would discover the difference to lie in the rate of frequency of the atomic orbits and the resultant vibratory status of a given cell, somewhat like those of plant species. Thus far, man has not been able to do this; eventually he will. When the cells in our body step out on their frequency, there is **disorder** or **disease.**

It is the atoms in our system that are the propelling influences, physically, because the cells are our physical structure, whereas the atoms are etheric and act as the carriers from the spiritual to the physical world. It is through our atomic structure that we express on the other planes of being. Why then, you might ask, do not the other forms of life which have atomic structure show as much intelligence as man? Simply because their vibratory rate or frequency is lower. The higher the vibration, the more light or intelligence.

Now what has all this to do with what we call "seed-atoms"? Just this: man's physical, etheric, & astral bodies, and mental sheath -- each vibrate at different rates of frequency. A man may have very well developed physical and etheric bodies yet his astral may be quite defic-ient. Or he may have a very well developed astral body yet his physical body may not be strong and healthy. This definitely shows that these bodies have had an unequal development. One has progressed faster than the others. This has been due, of course, to progress made in a given field during an incarnation. Some persons are very careful of themselves physically but when it comes to their emotions and thoughts, they are careless and negative; drifting with the tide. Result: an undeveloped astral body.

If all the rest of nature is preserved through a seed, including man, is it difficult to understand that his spiritual vehicles are likewise preserved through the same means, -- seed? A seed does not have to be *visible* in order to be a seed! Chemically we have discovered this to be so.

Let us fix some thoughts in mind.

1. All organic life, except those protean organisms that reproduce by fission, grow from their own seed.

2. Alchemists, in fact all esotericists, agree that everything from metals to man, inclusive, grows from its own seed.

3. It is obvious that seed is merely the body or sustaining vehicle for something far more important, far more potent. Seed in solid form is an aggregate of chemical matter containing in latency certain properties. Seed, as viewed in the cells of organic structure, is predominantly protoplasm; semi-liquid matter. Neither the genes nor chromosomes are seed. They are the active principles through which seed works.

4. No one has ever seen a true seed -- any more than one has seen an atom, for TRUE SEED IS A MATTER OF ATOMIC STRUCTURE, its results being determined by established atomic valencies, which produce specific

types and species under the condition of systematic, identical processes; the only variants being those developed by climate, geographical locale, food supplies and safety.

5. True seed, therefore, is always invisible.

You do not deny the existence of your physical body. You concede it grows from seed. But neither the ovum nor the spermatozoon are seed. It is the *active principle within them,* always invisible, that is the true seed. It is atomic in its nature and properties and the valences established by a long line of evolutional developments ensure that this particular atomic frequency will always produce a human organism. That is all this particular atom and its inherent properties will do. It is the seed-atom of the body and it will produce only a physical body. Blood, bone, tissue, cannot think; they cannot feel, they only furnish organs or instruments for thinking and feeling.

So then, how do we feel and think? Obviously with something other than the physical body. There must be some sort of organism that is purely mental in its own nature that can contact the physical and produce the phenomenon of consciousness. Let us call it our mental sheath, or mental-body-in-the-making.

Let us call the factors that enable us to function consciously in the directions we have mentioned, "bodies". No matter if you have not seen them. You know you have a physical body. But you know it has no consciousness of its own. It is your other bodies that enable you to function in the different phases of consciousness.

Just as everything must grow from its own seed, and just as the seed of the physical body is invisible, so it is with the invisible bodies. Their seeds are what we call "seed-atoms" and each according to its atomic attainments, produces the same sort of vehicle each time it is planted.

The human embryo grows from the seed-atom of the physical body, planted in the prospective parents at the time of insemination. That seed-atom finds its habitat in the embryonic heart. But that is not birth. Real birth occurs, like all things of transcendent importance, in the spiritual world. When the Ego desires new birth expression, it emerges from the 3rd Heaven or the Region of Abstract Thought on the Mental Plane. That emergence, from the 3rd back to the 2nd heaven or Region of Concrete Thought on the Mental Plane, is the moment of real birth, turning back to earth and expression in matter. In the Region of Abstract Thought the Ego rests, inert, assimilating and digesting the spiritual stimulus it has received in these realms, and then with the equally inert but latent seed-atoms of its bodies-to-be, it emerges, as stated, into the Region of Concrete Thought where it awakens and invigorates the seed-atom of the Mental-Sheath-to-be and attracts to it the matter for its mental nourishment and substance. The desire for rebirth is here made permanent. This descent back into Matter is effected by the Law of Attraction, here set into operation by the constructive effects of the Astral World into which the Ego and Awakened Mental Seed Atom now emerge. In due time, in this Astral World, the seed atom of the Astral Body-to-be is planted in the Astral Matter.

At this time, the Ego, with its germinating seed atoms of the Mind and Astral Body, is close to the mundane world, namely: the three divisions constituting the Etheric World where the seed-atom of the Etheric Body-to-be is planted and receives the germs of soul-power -- revived memory through the Reflecting Ether, sense perception through the Light Ether, and desire and power for procreation through the Life Ether. Finally, by chemical assimilation, made possible by the Chemical Ethers, the group is brought, by the Lords of Destiny, to the parents to be, where the Etheric Body is moulded to "fit" the womb of the prospective mother, and the seed-atom of the new Physical Body is enshrined in a spermatozoon of the father.

All this time, birth has been going on, and at the end of nine months the physical body emerges into the light of day. This makes us realize the truth of what the Gnostic Apostle, Paul, wrote to the Church in Corinth (Cor. 4:38) "And to every seed (atom) his own body". Man's bodies are built in the invisible spiritual world to function in the visible world of matter.

Birth in the spiritual worlds is a series of progressive steps. "As above, so below". Birth on earth is likewise a series of progressive steps. Each spiritual step was the planting of a seed-atom. Each step on earth is the blossoming and fruitage of that seed-atom.

At about 7 years, the Etheric Body is matured. It is the period of formation of permanent physical characteristics and a tense struggle for existence.

At 14 or thereabouts, the Astral Body is matured. This is the age of adolescence.

At 21, the Mental faculties are supposed to mature and the law of the country steps in and proclaims the new individual personally responsible and morally accountable for his or her subsequent activities.

From 21 to 28 constitutes what may be called the settling age when one is expected to know what the purpose of life is to be and is well on his/her way to it.

From 28 to 35 is the beginning of the prime of life, when endurance is put to the test in the battle of life.

From 35 to 42 is the turning point, from which time on the change of life may be expected at any time and the journey back to the tomb begun. Yet it is also in most noted instances, the period of greatest and best productivity. From 42 to 49, all other things being equal, man's resourcefulness is at its best.

Now, WHAT ARE THE SEED-ATOMS OF MAN? They are the essence or soul of the atomic constituents of each vehicle or body, that we carry over with us as the Biblical "Treasure in Heaven" and which hold, in their established valencies, that which expressed in physical life as principles, emotions, attributes, on the physical, mental and spiritual planes. They are substantive but impalpable beyond any sub-atomic potencies known to present day science, although science is getting close upon their track and

has already partly run them down under other names.

In the completed and developed human organism, the seed-atoms inhere as follows: the seed-atom of the physical body in the heart; the seed-atom of the astral body in the liver, and the seed-atom of the etheric body in the spleen.

What are valencies? Valence is that property of an atom by virtue of which it has powers of combining with or replacing other atoms in definite, constant and established proportion. This makes possible the phenomena and usefulness of chemistry. The degree of this property is expressed by the number of monad elements, represented by hydrogen, with which the atom can combine or replace. Thus valance is a unit of combining capacity and nowhere is this combining capacity better shown than in the human organism with its complex vehicles operating synchronously. Just as the physical vehicle alone, gaseous, (breath and breathing apparatus), liqueous, (blood and body fluids), and the solid or bony structure shows the harmonious mutual interdependence.

In the valence of the seed-atoms, in their capacity for combining or replacing, we see the blue print or working plan of the plant, animal or man-to-be. In those possible combinations and replacements are enshrined the essence of our past thoughts, and our karmic record, also part of our cosmic memory faculties. Yet the seed-atom is invisible. Not only that -- it is not even the whole of an ordinary atom. It is the essence or soul of a single dense atom. Do you wonder that the possibilities of a whole human incarnation can be so confined and wrapped up? If so, just see what happens on the ordinary chemical plane. One micro particle of certain poisons taken on the tongue causes instant death. Potency is revealed in infinitesimals my friends!

I said that seed even predetermines the species. How does this apply to man? Man **usually** incarnates in his recurrent births in the same race but not necessarily in the same nationality. Race in the human kingdom is comparable to species. Each race has a "race consciousness" of its own, or a race frequency and it is this frequency that predetermines the race through which we shall express in a given incarnation.

Therefore, the way we follow is determined by what we are. We carry our consciousness and our accumulated experience in the various seed-atoms we possess. Our etheric seed-atom contains, at death, the essence of all our etheric experience up to that time. It is the seed of what we are so far as our etheric body is concerned. It is the seed of what we are so far as our etheric body is concerned. The seed-atom of our astral body contains the essence of all the experience of our emotional life thus far. The mental sheath has as yet no true seed-atom, although it has the germ of one because it is not yet a fully developed body. Therefore, the major part of our consciousness is, as yet, carried over in the astral seed-atom. You may wonder just where and why these seed-atoms are so necessary, even in view of the explanations already given. It is because all nature preserves and conserves all that she has ever produced. Nothing is wasted, even over many aeons. All man's experiences are etched into his consciousness from times even before he functioned consciously. How else, do you think, could man derive the ability to even conceive of such things as eternity past and to come, or of any state of consciousness above or beyond

that required by his daily needs? Yet he does possess such a consciousness or ability.

This permanent etching into man's consciousness has to have manifestation or expression somewhere, at some time, so it must also have preservation for future use, and nature wisely provides for this in seed. This ensures the preservation of our personality and individuality. By personality, in this instance, I refer to those peculiar traits that are regarded as part of us and of no one else.

For example: the energetic and ambitious person, who is often bombastic and arrogant, will carry these traits with him in the seed-atom of his astral body, until these qualities are transmuted and corrected. We may +++ and often do +++ blame some so-called ancestor for our temper, etc., but were we to actually follow our previous life-expression we would find that the causes inhered solely within ourselves and no one else. This so-called apparent inheritance of temperament is only **apparent.** *The truth is, that vibrationally we were attracted to where the spiritual valance was appropriate to, and attuned to our attainment and our need.* We cannot get any more than we have earned. Each time we go on from where we left off, and the choice of the work laid before us is **largely**, though not completely, in the charge of the entities called the Lords of Destiny, one of the Scriptural groups of "Thrones, Powers and Principalities."

Remember that all permanent character changes we effect upon ourselves during a life-expression are carried over by the seed-atoms for our future use. Therefore, any self-improvement is not wasted but is utilized to the very limit and to such an extent that a person having a complete reversal of thought and feeling just prior to death, can transmute and help the evolution of its seed-atoms even at that late moment, for, if the transmutation is genuine, just as chemically we can make great changes in an instant of time; alchemically we can transmute ourselves so that the seed-atoms carried over will be different from what they would have been had death overtaken us sooner, and before the instant reformation had occurred. Evidently, this was the lesson intended to be inculcated by the example of the penitent thief on his cross at Golgotha, where the Nazarene Master met his fate.

It may seem to some of you like a contradiction, that a life-expression of so-called "sin" or error can be wiped out by an act of instantaneous remorse or understanding. But it appears less of a contradiction when you understand that the error has not been wiped out and that karma will exact payment for it. *It means that our **consciousness** has become aware of the futility of that error, the lesson has been learned and consciousness has been awakened to that which is real.* So we carry over the consciousness of truth and reality instead of the consciousness of unreality, and when one has learned his lesson, one does not merit the severity of punishment that comes through ignorance.

The purpose of life is to learn, *not to punish and when we have learned we have fulfilled the purpose for existence.* This learning may require years or an instant in time. The thing that matters is: **whether we know.** Not how long it takes us to know. When we pass on from the physical world all that we leave behind us is the physical body, but the seed-atom of that physical body is carried over with the etheric body by the Ego for

its future use. At so-called "death" the etheric body plays a greater part than it ever has done before. It has in its keeping for nourishment and rehabilitation the seed-atom of the physical body. During physical life expression its duty was to preserve and maintain the flow of life through the physical channel; on the etheric plane it has a similar function and duty -- only here it uses the seed-atom.

If the physical body has had an ailment it is because the contact with the etheric body, its source of supply, has broken down somewhere. The real cause for the disease is still there in the etheric body and has to be corrected. When someone who has been ailing for a long time passes on to the other side, that one is cared for as carefully over there, until the etheric body has been restored to complete harmony and strength as in the prime of life. By this process, the seed-atom of the physical body, by the same induction the etheric body possessed over the physical body, is able to restore that seed-atom to a healthy, normal condition. Its ability to do this work well will determine whether a healthy physical body will be developed during the next incarnation. Some Egos are careless, being too anxious to go forward in the spiritual realms without adequately providing for their future needs.

After the etheric body has thoroughly rehabilitated itself to the extent of its own capacity, then the so-called second death takes place, in the etheric realm. By this is meant that the physical seed-atom as well as the etheric seed-atom, are both ready to be released from etheric contact and can be carried over by the astral body to the astral plane.

During the "rehabilitation period" the Ego has been going through an "educational period" or "experience". During this experience the Ego has been reviewing its recently terminated journey through mortality and is etching the memory consciousness of that journey upon the seed-atoms of its vehicles. This etching process is most important for it is the essence of our earth experience. In its turn it nourishes the Ego and determines what we have become up to date -- and what we therefore ARE.

It is the seed-atoms that carry the vibrational frequencies of each vehicle. If an individual vibrates on a low plane of consciousness while on earth he most certainly is not going to vibrate any differently on the other side -- at least not until he earns the ability to do so. Likewise, the individual who has led a constructive, useful life here and lived in harmony with his fellow human beings will find the same conditions wherever he goes for he is the personification of these qualities. Not until we begin to fully realize that we create our own situations by our attitudes toward them, will we begin to make the decided progress we seek. Man is prone to blame everything that occurs to him, to others -- rather than to the reality of himself.

Knowing then, that all you do, feel and think is truly important to your growth and happiness -- *can you (if you do) continue to take life indifferently?* Can you not see that our station in life or social position is of no real value **and that what truly matters is what WE are OURSELVES?**

Those who are forever dwelling on the other side of life in

their speech and thought and neglecting the opportunity to be useful while right here ARE GOING TO EXPERIENCE A SAD AWAKENING WHEN THEY PASS ON. Responsibility and its acceptance are indications of spiritual growth. Those who shirk responsibility are avoiding the opportunity to learn, to acquire strength and spiritual power. Let us regard our individual life, regardless of age, position, nationality or race -- as a period of divine opportunity -- and use it accordingly, wisely, happily and constructively.

Q U E S T I O N S

Can an atom think? Do atoms have free will?

Is vibration necessary? If "yes" -- why?

What is a seed-atom? And what is its purpose?

How is the experience of this incarnation carried forward to the next?

What important part does the Etheric Body play, after the demise of the physical body?

What happens to the Ego when the physical body "dies"?

Who in the Bible are known to the Rose+Croix as the "Lords of Destiny"?

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Dear Companions: #153

Continuing with my promise in Liber 37, I will now share some ideas on the subject of At-One-Ment in this alchemical lecture.

"I and my Father are One", said Jesus. (John 10:30)

You will recall that in previous alchemical lectures, the subject of WISDOM was brought up and discussed most thoroughly. Now, in this lecture, we will give our attention to the method by which we can make Divine and Cosmic Wisdom our very own, by personal participation. That method is the attainment and accomplishment of what has so often been referred to in the R+C as AT-ONE-MENT.

"That all may be ONE; as thou, Father, art in me and I in Thee, that they also may be ONE in us; I in them, and Thou in Me, that they may be made perfect in ONE". (John 17:21-23)

The struggle <u>for</u> AT-One-Ment brings to mind almost immediately, our origin <u>from</u> the one Universal Source, as expressed in the motto "Omnia ab Uno". (All from One). This motto "expresses the idea that ALL has been evolved from ONE; or in other words that God or Deity is one and indivisible, and that the multifarious activities of Life which we see in the Universe are merely various forms of manifestations of God; or to express it more correctly: of the <u>Creative Power</u>, <u>The Light and Substance of Life</u>, which emanated from the eternal Cause of all Existence in the beginning of our Day of Creation, and which has been called the <u>Logos, Verbum, Word, or</u>

the Christ."

Franz Hartmann says, "As the Universal ONE manifested itself, it assumed various aspects, and it therefore appears as a great variety of Powers, and as innumerable forms of various substances, although all powers and substances are essentially and fundamentally one."

The various terms used in occult science are consequently not intended to describe powers and principles radically different from each other, but merely the various aspects of the One Universal Principle; and as the aspect of things changes according to the point of view from which they are considered, so a name applied to a power, if considered from one point of view, may not be applicable if the same principle is considered from another point of view.

The four sides of a Pyramid originate in One Point and end in one, each side **appearing** to have a distinct individuality of its own. But the higher we rise toward the summit, the more does this differentiation disappear, and the more does the Unity of all things and their identity with each other become apparent, until all difference is absorbed in the ultimate ONE.

"He who knows the ONE, knows ALL; he who believes to know many things, knows nothing". The ONE is the starting point for all Occult Science and all Spiritual aspiration and progress.

This illustration of the Pyramid gives us the direct clue to the true process of the attainment of At-One-Ment; the process of aspiring or rising to the higher consciousness or realization of one's unity with one's Divine Source.

Returning therefore to our alchemical exegesis, we may say this process is the manifestation and expression of the activity of the Jupiter principle within the aspirant, termed by the sages, the Aquila, or Eagle, the symbol of the Spiritual Soul.

The motif by which the Spiritual Soul energizes the aspirant toward this high ideal is two-fold: the Pure Spiritual Love of spiritual things and the sincere desire to discern them; and secondly, the fiery substance of the spiritual soul itself, which vivifies and animates each human Ego.

This pure spiritual Love and Fiery Substance of the Spiritual Soul was termed by the Alchemists, the Gluten of the White Eagle. It is called Gluten from the power of adhesion it gives to the aspirant regarding the ideal cherished and the attainment of which is sought persistently.

The word At-One-Ment has been distorted by theological formularies into meaning something quite foreign to its original intent. There is a vast difference between the meaning of At-One-Ment and atonement. With the orthodox concept of atonement, we, as spiritual scientists have nought to do, for the inexorable Laws of Karma and Compensation will ensure atonement in the shape of restitution on the part of each individual, for every transgression against the Laws of Nature and the Divine Will. But Atonement in the shape or sense of restitution made by **one** man for **all** men

is unthinkable, impossible, illogical and unscientific, and nowhere will it be found to be insisted upon by the generic principles of any of the recognized world religions.

At-One-Ment means first and last: **unification.** It is the art or process of uniting into One. Unification with the eternal One is the only aim and object of all true religion. All things were originally one; they are all states of one Universal Divine Consciousness; they merely appear to be different from each other on account of the Illusion of Form.

Differentiation and Separation exist merely at the surface of the perifery of the All. The Center is ONE. To become reunited with the **Center** is to enter the **REAL**, and to become Divine and Immortal. After a man has become united with his own higher self, he may become united with Christ, the Christos, or Sun Principle.

The Sun Initiate is well known to Initiates of the R+C. But the use of the word "Sun" requires our deeper consideration. As explained previously, it is the Symbol of Wisdom, the Center of Power, or HEART of things. The Sun is a center of energy and a storehouse of Power. Each living being contains **within itself, A SUN, or center of life which may grow or be developed into a sun.** In the heart of the regenerated man, the Divine Power stimulated by the Light of the Logos GROWS INTO A SUN WHICH ILLUMINATES THE MIND. This Logos or **CHRIST** is the Spiritual Sun of Grace, and as the Natural Sun is the center of all powers contained in our Solar System, so the Spiritual Sun or Christ is the center of all the spiritual powers inherent in each human individual.

The terrestrial Sun is the image or reflection of the invisible celestial Sun; the latter is in the realm of Spirit, what the former is in the realm of Matter, but the former receives its power from the latter.

The process of regeneration and unification is taught in all the religions of the East, but -- although the whole Christian religion is based upon this truth -- it is nevertheless universally **misunderstood** by modern Christians, who expect to obtain salvation through the merit of another, rather than by their own exertions. To understand the process of regeneration and unification requires an understanding of the real nature of man and his relations to Nature; a science which in our modern times is nowhere taught in schools because our theologians and scientists are themselves ignorant of the true nature of man, and because *mankind finds it **EASIER** to **accept a belief** than to **acquire knowledge.***

The attainment of At-One-Ment or complete unification is the application of the principles of *right living; right thinking; right speaking and right acting to the individual life.* Such application reacts upon the three cardinal principles of man: Soul, Body and Spirit -- all three of which in their crude, unawakened state are termed by the alchemists The Dragons, and are described as of various colors according to the status of each; thus the Red Dragon, Green Dragon, etc., and are often confused with the Red Lion, Green Lion, etc., which as previously explained are the metals in a state of ebulition.

These dragons in terms of various colors are, of course, not to be taken literally but describe the Human Principles in what the alchemists

called "Tinctures" or "Tinctura". A Tincture may be defined as an ethereal or spiritual substance which, by impregnating another substance endows or tinctures it with its own properties. Thus, if a gross principle is penetrated by a higher one, the former is said to be tinctured (or colored) by the latter.

Such terms as the above are used in accord with the generalised practice and usage of the alchemists in keeping with their concept of man as an alembic, retort, cucurbite, in which the allegorical processes of fermentation, distillation, extraction of essences and spirits, the preparation of salts, is supposed to take place. The head of man was termed the PHILOSOPHER'S EGG.

Alchemically, the attainment of At-One-Ment is to be reached first by transmuting Dead Matter or Caput Morticum, which as you learned earlier was the name applied by Initiates to all living bodies in a State of Nature, into Corpus Solis or the Matter or Body of the Sun or Gold, a process raising the vibrations of the lower vehicles or Dragons by the intense desire to discern and understand the higher consciousness. This desire must be born from the Philosophical Egg, which must be, as Swedenborg says, in the Highest Heaven, or the philosopher will see nothing. It is the raising of the Terra Mortua, or dead earth, sometimes called by alchemical writers Terra Dammata, and by the Gnostic St. Paul, the "body of sin".

The Philosophical Egg is the head of the philosopher and *it is from the action of the spiritual centers of the highest intelligence, not from mere religious emotionalism that the* ***desire*** *for the higher consciousness or At-One-Ment must be born.* This is shown in the words of the Apostle, in fine alchemical language, when he writes (I Peter 2:2-4) "As newborn babes desire the sincere Milk of the Word, that ye may grow thereby. If so be that ye have tasted that the Lord is gracious. TO WHOM COMING AS UNTO A LIVING STONE, DISALLOWED INDEED OF MEN, BUT CHOSEN OF GOD AND PRECIOUS".

In the language of the alchemists, the "Sincere Milk of the Word", the Virgin's Milk, the mercurial Water or May Dew -- all mean the Waters of Everlasting Life, -- on which, if a man lay hold, he shall not perish but have life abundantly. Hence, as the initial motif and desire for the At-One-Ment of the regenerated man with the Universal Source or One must come from the **Higher intelligence** of man, or the greatest, best, and truest product of his awakened cerebral faculties and intellection, so we are not surprised to find the alchemists referring to his spiritual activity as the Volatile spirit of the Human Skull.

A most active factor in the stimulus of such high desire is the direct result of the activity of **conscience**, called by the alchemists, the White Woman, Vinegar, Oil, Honey, Wormwood, etc., according to the state of the individual and the action of conscience in approving, warning, condemning, admonishing or chastising.

Under the urge of conscience the activity of the supernatural or elemental fire takes on renewed vigor, purging the dross and gross matter, conquering the Dragons and effecting a new mental and spiritual Creation or Universe, in which "all the old things (concepts) are passed away, and behold, all things are become new."

Hence Bacon says, "Just as a supernatural or elemental fire is that which disintegrates and fuses the elements of the whole world, and as the new creation will be born from the mortal, molten elements, and will be an equal Creation; even so has the Holy Trinity in the Celestial Stone also revealed unto us a supernatural fire. My son, philosophers in their books have concealed this Fire, describing it in parables and by countless names; in particular they call it Mary's Bath, Horse Dung, Menstruum, Urine, Milk, Blood, Aqua Vitae, etc. (Virgin and blessed Water, Heaven, Celestial Water, Heavenly Rain, Water of Paradise, Aqua Regis, Corrosive Aqua Fortis, a Sharp Vinegar and Brandy, a Quintessence of Wine, White Arsenic, Silver, a Moon, an Humour of the Moon, a Woman and a Woman's Seed and many other names).

By the action of **conscience** and the purging of the invisible Fire, is produced the Panacea, one great essence, composed of the Lion, and the Lamb, or the union of Meekness and Strength.

The Panacea individually applied as a curative of the Soul and a stimulus to the higher plane of consciousness results in five definite steps of progress in the spiritual life of the aspirant. They are:

1... Conviction
2... Contrition
3... Confession
4... Consecration
5... Communion

Reducing all alchemical formulae to the vernacular, these five steps are the grades and the path by and through which the aspirant may attain At-One-Ment with the Universal Source or Principle and enter consciously into the amplified, expanded consciousness and realization of his Divine Parentage.

C O N V I C T I O N

Conviction brings home to the aspirant, with compelling force, the knowledge and realization of his misdirected energies, dissipated powers for constructive accomplishment and their consequent destructive and disturbing effects upon his own environment and necessarily upon that of so many others, known and unknown. No one while clothed with the garment of flesh can see the ultimate results of even his most unconscious or inconsequential acts, but by meditation and the arrest of his attention, he may be convinced of their potentialities and thus know that results far beyond his physical ken must necessarily have ensued.

C O N T R I T I O N

Contrition brings to the aspirant the truest and most poignant sorrow and regret at lost or neglected opportunities, wasted energies, destructive results and effects upon others as well as upon himself, and above all: the consciousness of the invisible disaster he may have caused in etheric and astral realms of being directly traceable to his ignorance, carelessness, selfishness and thoughtfulness. Such contrition lead invariably to a desire for restitution which prompts -

C O N F E S S I O N

Confession. This comes easily to the true aspirant, for nothing in this world is so effective to clear the oppressed mind and spirit as complete confession of so-called wrong doing. It is for this very reason that we are advised, nay commanded in Holy Writ to confess our errors one to another, in the words "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much". (James 5:16) And again "For with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation". (Romans 10:10)

Above all, the value of confession to the spiritual scientist is that he knows that by utterance of his thoughts he concretes them, and thus his desire for restitution which finds its manifestation in the confession of his faults, when spoken aloud become concreted, and fixated in the astral worlds; a permanent testimonial to his sincerity and a constant, ever-present stimulus to right action, right thought and right speaking in the future.

C O N S E C R A T I O N

After confession, the aspirant is then in a position to seek **consecration.** That which is weighed down by the burden of error, and guilt is not in a position to receive spiritual consecration, no matter if it is given with all the pomp and authority of imposing ecclesiastical ceremonial. Consecration comes only from within, and outward ceremonial is but the symbol of the inward grace which comes only from the Divine Source of all grace. When, after freeing one's mind from the weight and burden of error, so that one can truly join in the great sursum corda (lift up your hearts) and really lift up his heart unashamed, then the outpouring of Divine Power will be felt and cognized as never before and the aspirant will realize the truth embodied in the words of the seer who wrote that he was lifted up into the third heaven and there saw unutterable things of which it was not lawful for him to write.

C O M M U N I O N

After consecration comes the greatest of all, **communion,** the goal of all aspirants whether alchemists, illuminati, R+C, Magians, or any others. Communion means reapprochment, mental & spiritual union, mutual understanding, complete harmony of purpose and thought. At rare intervals we approach this lofty state in the mundane world among proven friends, yet rarely indeed. When thought responds eloquently to thought through the unbroken silence; when an illumination that is not of this world pervades the mind of the aspirant; when things undreamed of in his individual philosophy come freely to his mind, showing him those things which have been, are now and must shortly come to pass -- it is **AT-ONE-MENT**, conscious unity with the Over-Soul.

Even though at first it be with the lowest of the celestial hierarchies, nevertheless it must be remembered that such is the beginning of the chain of correspondences that lead directly to God and through him to the very Throne and Being of the Absolute Itself -- not far off in

space, **but here, wherever we may be, WITHIN OURSELVES.** *If you look elsewhere for the Kingdom of God you shall be doomed to intense disappointment.*

It makes no difference what system or school the aspirant may elect to study in, *nor does it make that much difference what method be employed or recommended.* If he succeeds in attaining At-One-Ment, he will have passed successively through all these steps. He may not at the time be conscious of the exact line of demarcation between each, but each nevertheless will have been accomplished. **There is no other way, nor can anyone hope to approach the higher life without the preparatory steps leading thereto.** Call them by which names you will, each of these steps will have been traversed by the aspirant if he ultimately attains his goal. If knowing them in advance, you approach them intentionally and consciously, with the intent purpose of making each step as thoroughly efficacious as possible, you shall save time, energy and strength that may be profitably devoted to the assistance of others whom you shall undoubtedly encounter on the same path.

These five steps to At-One-Ment constitute the "more excellent" way referred to in previous instruction. We have been taught that the object of the work of the Rose+Croix is the Perfection and improvement of man. This reaches its culmination and epitome in the At-One-Ment process which is the subject and purpose of this instruction. It means the **Unity of the Human Nature with the Divine Nature.**

For this, the greatest sacrifice in the world was made, the LIVING sacrifice -- note, NOT A DEAD SACRIFICE, was made by the Star of the Pleroma, at which time was enacted the greatest of all alchemical transmutations, whereby the Human Initiate Jesus rose to the sublime height of offering his corpus, that of the Sun Initiate or Christos might perform its mission; that Great Initiate who by vouchsafing to become a partaker of our humanity, raised us to become partakers of His Divinity.

-o-o-o-o-o-o-o-o-o-o-o-o-

Companions:

Simply put, the quality of the instruction and teachings being given you in our Libers is most excellent and unsurpassable. In Libers to come, you may expect to find continuing material of the highest quality and import.

But it is my fervent hope that you are putting the principles to active and practical use. It would be a dark day indeed, if the rays of this light are being shut out. "Unto him whom much is given -- much is expected." I could speak on this at great length but I believe my injunction is clear.

Sincerely yours in the Work

Sacca

LE MARTINISME

« C'est dans la région de la vie et de la lumière que réside le soutien et le restaurateur des humains... Il faut être ressuscité comme lui, d'entre les morts pour le connaître, et ne vouloir plus s'en séparer. »

(Louis Claude de Saint-Martin, *L'homme de désir*, 56)

L 38

FRATERNITAS ROSÆ CRUCIS

Rome London
& New York

№ 3

BLOOD

THE young man or woman just entering upon the study of elementary physiology in the common school grades, is instructed to nearly fill a glass bottle with water and then fill the bottle with red beads of as small a size as possible. Then he is told to view this arrangement from a reasonable distance and the bottle will appear to be filled with red liquid and this, he is assured, is an excellent illustration of the general nature and appearance of blood.

This *was* a good illustration twenty years ago, when much less was known by the medical fraternity regarding human blood, than now. At the present time we can agree most sympathetically with Mephistopheles, when he remarkt, "blood is a most peculiar essence." It has been called the "River of Life," and while this title is usually applied in the exoteric and common sense of being a body builder and sustainer, nevertheless, on examination, blood will be found to be a true River of Life in the highest esoteric and spiritual sense as well.

We will give as briefly as possible a simple scientific statement regarding the composition of blood. This fluid is red in all vertebrates except the *amphioxus* and is usually colorless in all invertebrates. It consists of a transparent, colorless fluid or "Plasma" in which are suspended the Corpuscles.

In mammals, the red corpuscles are bi-concave, non-nucleated disks that give the blood its characteristic color, and show a wonderful affinity for free oxygen. The white corpuscles or "leucocytes" are less in number and so far seem to be "masses of free formative protoplasm," assuming various shapes and having the power of locomotion. It is estimated that in a cubic millimeter of human blood, there are at least 5,000,000 red corpuscles and from 5,000 to 7,000 white corpuscles. Blood is bright red or scarlet in the arteries and bluish-red or purple in the veins.

The first constituent of blood that engages our attention is the Haemoglobin; (Gr. *Haima*—blood) an amorphous compound that forms the solid coloring matter of red corpuscles. "It carries oxygen from the lungs and is a mixture of hematin and globulin. Arterial blood contains oxyhaemoglobin and venous blood haemoglobin. From its mission, message and burden to the bodily economy, we will note that it has a markt analogy to the chlorophyll we have previously studied in connection with the vegetable kingdom.

The next constituent that engages us, is the substance in the blood that becomes and produces the Hormones, or secretions of glands that have excitatory properties.

Third, the Opsonins, regarding which the medical fraternity is not unanimous in its agreement, but which are the substances present in the blood, having a specific effect upon the ingestion of pathogenic bacteria by phagocytes.

Fourth, there are the haematoblasts or minute, colorless disks,, smaller than either the red or white corpuscles, which, with the haemaleucin or fibrin and the haematoidin or crystalline substance, play most important parts in the process of haemapoiesis or the formation of blood.

The blood has its living tenants, too, in the Haemameba or *ameboid* parasites, corpuscular in their characteristics.

Two more features are to be noted,—the haemoconion or small granules found in the blood and thought by pathologists to be the detritus of white corpuscles; and the process of haematosis, or the conversion of chyle and venous blood into arterial.

Now let us for a moment review the properties of the four ethers; The Chemical Ether is both positive and negative in its polarities. The forces of assimilation work along its positive pole and the forces of excretion work along the negative. In the Life Ether the forces work along the positive pole in the female, manifesting in the creative and gestative forces, while the impregnative forces work along the negative pole in the male. The Light Ether is also both positive and negative, the forces that generate blood heat work along the positive pole and the forces by which our senses become active work along its negative pole. In the Reflecting Ether a medium is found thru which the forces operative in the Thought World manifest in the homo.

It is obvious to all, that the blood, a nourishing, vitalizing, sanitary and constructive factor that must contact every conceivable portion of the human economy, must and does contain within itself all the elements and conditions that will make possible the operation of the forces thru these four ethers, for tho we may be surrounded or immerst in these very ethers, unless they have some avenue and vehicle of contact and application their mission and functions would be futile.

And while their activity began aeons ago in the development of nascent man or man-in-the-making, it is equally obvious that, in that process, the development of blood as the vehicle thru which they could function as the organism became more and more complex, was also in progress.

We have also learned as Rosicrucian students that the Ego, while occupying a specific position known to the Alchemical students, also extends itself thruout the entire circulatory system, the blood forming the express vehicle thru which it exercises control of and directs the bodily development and attains the requisite experience for which it incarnated.

Blood is indeed "a most peculiar ESSENCE," for it contains not only the EGO, but, that Ego being a Spark of the Absolute or Infinite, it is, residentially, of the very Nature of the Divine, while of purely human organic origin and formation.

This is why the Blood is such an important part of the Sublime Mystery of the Holy Eucharist. For in the Blood of the Master Jesus was essentially incorporated the Personality of the Divine Initiate, the Christos, and in the corpus of the Master were thus co-mingled the Divine and Human Elements. Thru the mystic power of the Blood, the human took on the Divine, and the Divine condescended to be come human.

The Mystery of Golgotha includes the great Sacrifice whereby the Earth Regent discontinued his guidance of the planet from without and INDREW into the same, the entrance being effected by the outpouring of the Blood at the Crucifixion and its absorption into the Earth, forming by this process the avenue thru which the Great Entrance into His Kingdom could be made. Prior to this entrance and while the guidance was from without, the process of crystallization had attained its greatest extent in the earth, an extent which was noticeably prominent in the Humanity on its surface.

Had this crystallization been permitted to proceed uncheckt, Humanity would have become so clogged by the impurities of materialism that it would have been doomed to remain an organism of the purely mortal status in endless incarnation without approaching nearer to that at-one-ment which is the union with God.

But this tendency toward abnormal crystallization and the consequent destruction or thwarting of the Divine Plan was checkt by the Great Sacrifice of the Earth Regent. This Sacrifice was not the mere surrender of his life or rather of the life of the Master Jesus, for as we now know, Jesus did not lose his life on the Cross, nor was it possible to blot out the life of the Christos who had triumft over physical death long ages before. Many men have since been sacrificed, even crucified, but such deaths while sublime on the pages of history have not possest the same merit as the Tragedy of Golgotha. The real Sacrifice at that time was the Sacrifice of his estate of freedom and his resigned acceptance of immurement in what was thenceforth to be his kingdom until the mission of that kingdom was completed; the entering into and remaining within, the Earth itself, so that the Real Presence of Divinity amongst Humanity objectively, should thenceforth be an accomplisht FACT.

And the same sacrifice is repeated microcosmically in every human birth, when the Ego, hovering around the womb of the mother, INDRAWS into what is to be its future kingdom until that kingdom or microcosmic earth has served its purpose of incarnation. It is furthermore to be observed, that this indrawing takes place only when the foetal circulation is so well establisht that the Ego can begin to occupy it and from that position of occupancy, direct the further formation of its future habitat, building along the lines for which it prepared the archetype while in the heaven world.

The Ego as we know, functions thru four specific vehicles, the physical, etheric and astral bodies and the sheath of Mind Stuff which is not yet, but will sometime be, likewise a true body. We have also learned that each of these four vehicles functions consonantly with the four ethers.

It is the teaching of the Brothers of the Rosy Cross, that just as the Ego functions in the four vehicles thru the blood, so the four ethers carry on the functions of those vehicles thru the blood also.

The Chemical Ether works thru the haemoglobin in the process of construction and destruction, assimilation and excretion;

The Life Ether works thru the haematoblasts in crystallizing the creative powers, and in the dissolution of the crystals releases the life force which vitalizes the organic structure;

The Light Ether works thru the opsonins, in the production and release of the necessary heat for the bodily organisms and the vivification of the sensoria;

The Reflecting Ether works thru the Hormones, transmitting thru them the impulses from the Thought World.

The Chemical Ether and the haemoglobin make possible the functions of the physical body.

The Life Ether and the haematoblasts make possible the operations of the etheric body.

The Light Ether and the opsonins make possible the functions of the Mind and sensoria.

The Reflecting Ether and the Hormones stimulate by impulse the Astral body.

All work together in the process of haemapoiesis or blood formation to produce the "River of Life," the haemaleucin holding the entire constituent mass in perfect suspension so that each is free to discharge its own individual function and purpose.

Thus, in the blood of the human organism we have the key that locks in complete union the visible and the invisible worlds in the microcosm Man.

In the blood of the human Master Jesus, the Personalities of the Human Initiate and the Divine Initiate met and mingled. Jesus while "occupied" by the Christos, did not lose or surrender his consciousness or individual personality. It was, so to speak, a condition of conscious trance. This is our great example of a demonstration against ordinary mediumship. The Master proved that he could become an instrument of the highest spiritual forces, while still preserving his own personality and consciousness and this he was able to do by virtue of the blood as the vehicle. His blood, while holding his individual personality, was by his perfected incarnations brot to a vibratory status that enabled the Christos to invest it temporarily with Divine attributes and powers, yet Jesus informed his Disciples and followers that greater things than they had seen him do, should they do also after he had departed from their ordinary vision. Later Biblical records bear witness that this was literally true and that the Apostles raised even the dead.

Now we have the promise of a great Initiate that all these things are possible to him who becomes a true follower; a promise which, in the vernacular, we may say has been "made good." And the fact that it is true and a possibility within reach of all is demonstrated in the appearance from time to time of men living exemplary lives, who possess the powers of healing to a remarkable degree and of spiritual insight to a very high extent. And it is a criticism on our times that the reason we see so few of such men is because the race has so far departed from the simplicity and purity of life originally intended by Nature, acting as the instrument of Divine Creative Wisdom.

The main point we wish to emphasize in this lecture is, however, that it is chiefly thru the blood that such attainment is possible. The Christos is ready and waiting for instruments today, as he was 19 centuries ago, and sometimes is able to partially utilize advanst Egos. All systems of development that are constructive and desirable will be found to have the effect of cleansing, purifying and raising the vibratory status of the blood of the aspirant, just as the blood shed on Golgotha had the spiritual power of cleansing from too great crystallization the earth and its evolving humanity. And this, in passing was the real mystery of what is or has been called, "the cleansing blood."

The truth that the blood is the most important factor involved in genuine attainment is shown by the fact that it responds to the dictates of the Ego. Students of schools of occult science which work principally along physical lines assert and with truth, that the persevering student or neophyte can, by act of will alone, raise or lower the vibratory status and pressure of his blood. This is true but it is not necessary to engage in Yoga to accomplish it. You may increase

your blood pressure by walking upstairs, and the rate of increase will depend upon the rate of speed with which you make the ascent. Having demonstrated this to your satisfaction, you will find by experiment that you can also raise the blood pressure merely by thought. 20 millimeters rise has often accompanied a sudden unpleasant thought, even 30 millimeters in the case of a young woman on learning of her mother's death. Voluntary holding of the breath will raise the pressure; voluntary relaxation will lower it. Dr. Dearborn cites a case of a physician whose normal pressure was 135 and who lowered it in fifteen minutes to 111 by relaxing his body and mind, and raised it in 2½ minutes of breath holding to 230. Raising the blood pressure naturally and logically increases the vibratory rate. What then does this prove?

First, we must remember that man is a microcosm, a fact emphasized thruout all mystical study. If he is a microcosm he must contain and reflect the powers and attributes of the Macrocosm in a microcosmic degree. The notable basic attributes of the Macrocosm are Will, Wisdom and Activity, and these, it will be noted are essentially the attributes of the microcosm, Man. Thru the Activity of God, under the impulsion of the Divine Will, guided by Divine Wisdom, Man was started on his long involuntary and evolutionary journey. Thru his microcosmic inherence in the Divine Nature, Man thru activity under the impulsion of the trained will, guided by developing wisdom will effect his return journey to God.

The blood is the key interlocking both the seen and the unseen, thru which this complete cycle is made possible. Man cannot, by any act of will or wisdom known to him at present add to or decrease his stature nor can he grow new bone or delete the old. He CAN, as shown merely by an act of thought, produce definite changes in his blood. He CAN by act of will, control his nerves which depend absolutely upon the blood most closely for their very life. If, by ordinary, untrained thoughts, Man can effect such remarkable changes in his blood pressure, reflect what he could do by the exercise of thought constructively applied. In our blood lie all the possibilities we can desire. The morbid, unsocial, hermit type of being will be found to have thick, sluggish, partially vitalized blood. The optimistic, carefree, even over-social type will be found to have normal, healthy, vital blood, even to such an extent that it is a common phrase in the vernacular to speak of the ultra gay type busily engaged in sowing a splendid crop of wild oats, as "gay young bloods," and the blood inherited in families having a long line of ancestors noted for attainment will be found in markt contrast from the great mass of humanity that has not succeeded in rising from the more ordinary conditions of life. The man or woman of so-called "good blood" has every reason in the world to be proud of it, but to such come great responsibilities toward their fellow men; responsibilities which, alas, are not always recognized or assumed.

That the blood is the essential habitat of the Ego and personality is shown by the action of the thymus gland itself. In infancy this gland supplies most of the corpuscles. As the child grows, the gland decreases. At the age of fourteen the child is making his own blood and begins to think as "I". During periods of loss of control, in anger, or passion, we hear the expression, "it made my blood boil" etc., demonstrating the actual state of intense heat present. Abnormal states or conditions of the blood have the power of actually driving the Ego therefrom, and this also is evidenst in ordinary usage when we speak of a person who has totally lost control of himself, as "being beside himself." The Ego cannot work in the blood when it is too hot or too cold. Therefore, it is the full-blooded person of normal temperature who is most active, while the anemic person is dull, list-listless and sleepy.

Ordinarily, the bodily processes are directed unconsciously to the normal senses by the Ego within, who accomplishes its purpose by its power of directing the blood. Thus for digestion, the Ego sends the blood to the stomach, and during the initial stages of that process it is difficult to engage in intellectual labor. When it is desired to engage the mental faculties, the Ego sends the blood to the brain, and then the digestive processes slow down. When sexual activities are called for, the blood is sent to those particular organs, and during such times both digestive and mental faculties are in abeyance, and it is for this very reason, that the sex powers so often seem to act without reason, beyond its guidance and with sorrowful results, for once aroused as in processes of seduction, reason flees and only the strongest minded can hold their balance. In the state of Fear, the Ego draws the blood to the bodily center, as a barrier protecting the vital organs; therefore, the exterior presentiment of the person appears pale and bloodless.

In this connection, the great secret of the selective power exercised by the various organs of the body in choosing out from the nourishment provided, just what each requires for individual needs, will be found to be due to the state of Ego consciousness and personality inherent in the blood, which, the moment it contacts the food taken into the mouth sends to the stomach the indications for the exact digestive fluids required. During sleep, the blood leaves the brain where it is no longer required in the phenomena of waking consciousness and is centered in the region of the organs which are the physical counterparts of the psychical centers.

Further evidence of the fact that the blood is the habitat of the directive powers of the human economy is given in Leviticus, the 17th chapter and the 14th verse. Therein we find:—"For it (the blood) is the life of *ALL* flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whoso eateth it shall be cut off." In the Hebrew the word "life" is not found for the corresponding word is *"neschamah"* meaning "soul". Thus we see that among the ancients it was recognized that the blood was the habitat of the group spirit of the lower kingdom, as in the human it is that of the Ego. And it was in the blood that the consciousness

of ancestors of the race was perpetuated, giving rise to the idea of advanst ages so often met with in Scripture.

Warm red blood is an essential to the human kingdom, for it is thru the heat of the blood that the Ego works. When the blood of a higher kingdom is transferd to an organism of the lower kingdom, the spirit of the higher imposes itself dominantly upon the spirit of the lower and destroys the form resident in the blood of the lower. When the blood of the lower kingdom is transfused to an organism of the higher kingdom, the spirit of the lower is ejected and the spirit of the higher assimilates the blood thus furnisht, for its constructive purposes. And the blood insures the integrity of the higher kingdom or species, for it will not permit the propagation of hybrids. By ejecting the spirit of the lower it prevents the power of propagating from becoming operative.

This truth of the personality residing in the blood has further corroboration in an interesting demonstration made by a patient, Mrs. A. B. in the St. James Hospital, Newark, N. J., within the past few years. In this case transfusion of blood became necessary and a quantity was supplied by her husband. After a month she underwent a complete mental change, losing or abandoning her own former mental attributes and acquiring all the mental attributes, peculiarities and states of her husband. This was true even to change of voice. The lady had suffered from a tumor which had made such progress that the surgeons feared to operate unless a fresh supply of blood could be had. A pint of her husband's blood was injected through a silver tube into the wife's wrist. Quoting from the record:—"Until then Mrs. B. had been a morose, despondent woman, who saw little cheer in the world. She was of a quiet disposition and did not care for the gayieties of life. She seldom laughed. She did not care for amusements. Also, she was partial to dark purple and a dead slate, or a dark brown as colors. She abhorred bright colors, and especially was her antipathy to green. Her husband was of a gay disposition. He liked amusements. He was of a jolly disposition and very strong was his taste for green as a color.

The doctor paid little attention to Mrs. B. for three weeks following the transfusion of blood. Then, a week ago, when they found her strong enuf to undergo the difficult operation for the removal of the tumor, they were surprised to note the great change which had come over her mind. She was happy—almost gay—and she laughed as she assured the doctors she was ready for the knife. And, strangely enuf, after the operation, she rallied quickly, and when her husband askt her what he could do she askt him to bring her some green plants, some ferns—plants with plenty of green foliage. She had hated green before.

And since then she has been planning to have two green dresses made when she leaves the hospital, and she has spoken about the places of amusement to which she desires to go, and seems to have acquired her husband's happy, almost joyous disposition. She cannot

stand the sight of sombre purple now. Her mind seems to have undergone a complete revolution since her husband's blood was transfused into her veins, and she seems to have lost her own former mental characteristics and to have assumed those of her husband.

Leading physicians and scientists now propose to debate the question if a person's mental attributes may not be completely changed by transfusing blood from a person of a different temperament.

Such change is undoubtedly possible, but it is to be noted that it was the imposition of the stronger, more positive temperament over a weaker, and to mystics, the karmic commingling involved will present a serious problem, for it is really the subjugation of a weaker personality and a type of obsession in part, by a stronger. Nevertheless, the incident is interesting as a demonstration of the truth that the blood is the home of the Ego and personality, a fact that was so well known among ancients and aborigines, who used it as a ceremonial custom in establishing what was known as blood brotherhoods, where the blood of individuals was mingled.

The blood is the crystallized solar essence, the liquid fire of the body, the active factor of the Four Elements operative in Man. It cleansed the Earth at the entrance of the Regent, the Christos, by raising the earth vibrations, and under examination microscopically by a competent psychic of independent development, will reveal the life history of a given individual, from the cradle to the grave, as has been on many occasions experimentally demonstrated by the writer. In the condition of haemolysis, or abnormal change of the blood involving destruction of the haemoglobin and blood corpuscles, the effect is obvious in the individual physiologically, psychologically, and spiritually. The blood is the vehicle for the functions of the Mars elements—IRON—particularly, blood deficient of this element being notably weak and ineffectual, producing pale, weak, anemic people. Strongly fortified by the Mars elements, in association with the Vitamines containing the requisite proportion of both water and fat solubles, a strong, healthy, vital organism is assured.

The supply of blood to the brain is regulated by the Pineal and Pituitary bodies, just as the adrenals similarly act for the kidneys, and it is noticeable that hyperaemia or anaemia both seem to be favorable conditions for the morbid visions, as often observed in the dying, when the circulation is altered.

Among the horrors invented by the Germans in the recent war. was a form of bomb which exploded laterally. It was called liquid fire but did not openly flame. A man struck on the arm, was not immediately disabled, and on the second day thought lightly of his burn, but on the third, or at latest fourth day, he died. It was found that this invention produced clotting and congealing of the blood, with consequent death. Mystically, it lowered the vibration so that the Ego could no longer tenant it.

This wonderful serum, the human blood, is a universe in itself. Like the drop of water that journeys from the clouds to the ocean and becomes merged therein, the ocean of human blood unites in perfect harmony countless millions of tiny cells thruout the human organism, and with which it must necessarily be in the most intimate contact. Each cell has its own individual consciousness. All together constitute the Human Lodge. When the Ego as Worshipful Master steps out at death all the activities of the bodily Lodge continue, but, lacking the guidance of the Master Mind they do not co-ordinate and their activity soon results in the disintegration and destruction of the form. Confusion in the Craft has occurred. But so long as the mystic River of Life remains pure and undefiled, the Master is in the East and the microcosm works along the plans laid down on the Macrocosmic Trestle Board in perfect harmony and Hermetic Unity—Hermetic because securely sealed from the intrusion of cowans and eavesdroppers of the outer world.

N O M E N C L A T U R E

THE ROSE+CROIX	CHRISTIAN	MARTINIST
1. Divine Spirit **(E)**)		
2. Life Spirit **(G)**)	Spirit	Ame
3. Human Spirit **(O)**)		
4. Mental Sheath)		
5. Astral Body)	Soul	Plastic Envelope
6. Etheric Body)		
7. Physical Body)	Body	Body

The "Ego" (spelled with a capital "E") in the terminology of the R+C, is the Divine Spark in Man. Please review lecture Supernumerary #15, about this and study again the diagrams on the inside cover of Liber 15.

Ego spelled with a capital E is not to be confused with ego spelled with a small "e", which refers to a person's selfish pride and everything connected with the words egoist, egotist, egotistical, etc..

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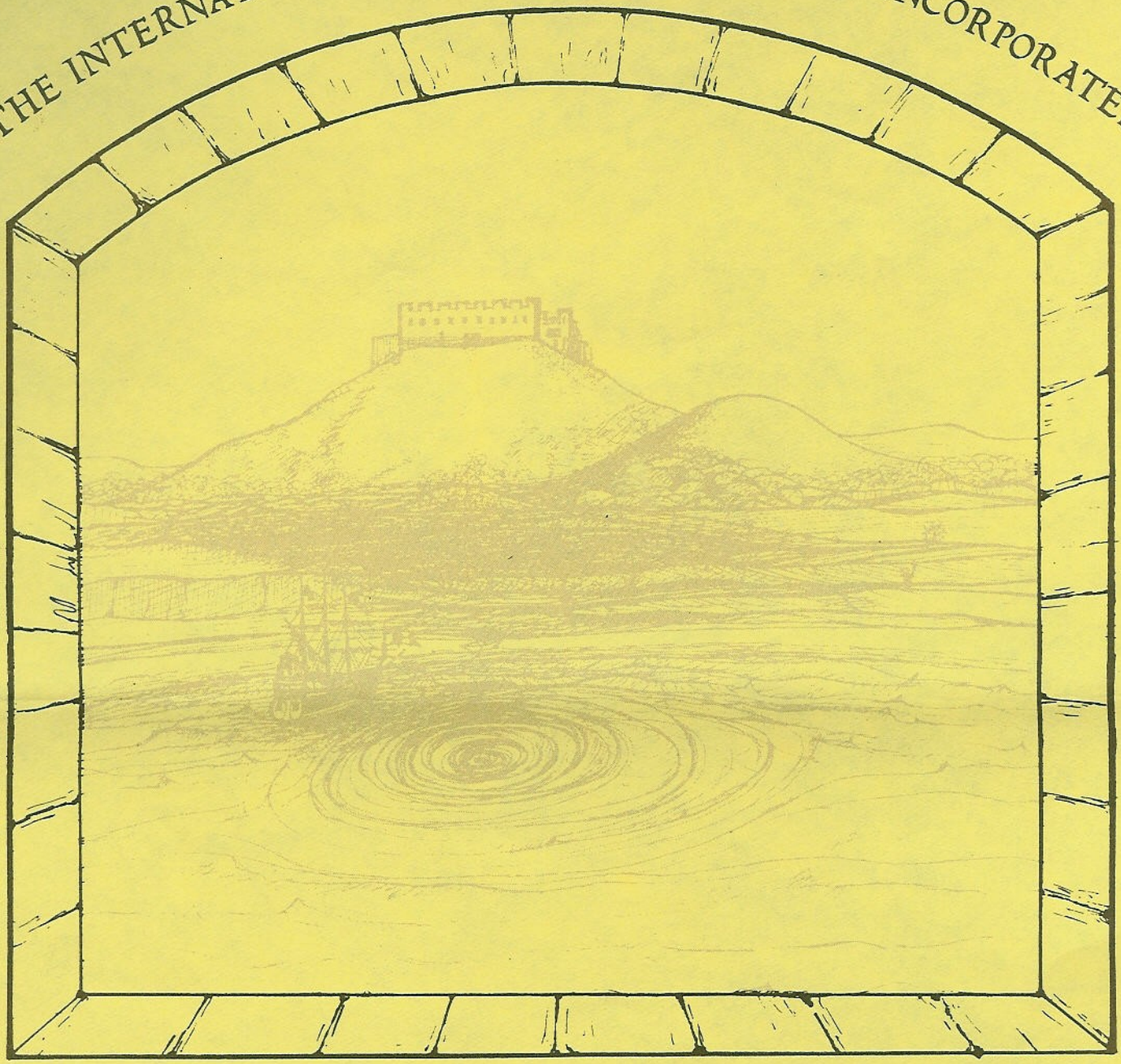

PLANE III

LIBER 39

GRADE: *COMPANION*

Private & Confidential

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

LIBER 39

Dear Companions:

Greetings and Salutations as we continue up the rocky road! Scrutinizing the messages and communications from your group, I find the majority of Companions to be in favour of the advanced teachings being given at this time.

Two Companions in particular expressed their appreciation of the brighter Light they were seeing and felt it was a real privilege to be on Plane III.

From our side, we who are working here at heaquarters, striving to share with other souls some of the treasure we have inherited in our archives, feel equally appreciative in being able to give these teachings and instructions to those who ask to receive them. It is our sincere hope, however, that you who receive these principles are putting them to good use, *for the Law says that to whom much is given -- much is expected.*

In this Liber we will have Saint-Martin's Third lecture to the Elus-Cohen of Lyons; also a lecture by Sâr Agni. WHO WAS SAR AGNI ? (See Liber 24, lecture #89) ! ! !

Now, brethren, we have received a very interesting paper on the significance of the Eggregore, from a Brother in England; and I have chosen it to begin this Liber because it will serve as a good introduction to the lecture to follow by Sâr Agni:

#153

"In the Astral, outside the physical perception of man, there exist artificial entities generated by thoughts of devotion, enthusiasm, or fanaticism of human beings. I emphasize that they are artificial beings because such thought forms are completely irrational - i.e. incapable of thinking for themselves. Because of this, they are not true spiritual beings.

"At their birth these individual metaphysical entities are very feeble and may dissolve if left alone. However, if several human beings unite their thought they can form a group or collection of entities of considerable strength. The Eggregore is then this collection of psychic entities, and as such it is the soul of all fraternal and religious movements whether it be " Catholicism, Buddhism, Islamism, Rosicrucianism, Freemasonry, or Martinism. Even political ideologies have individual Eggregores: i.e. Democracy, Fascism, and etc.

"While Eggregores are normally generated through the collective thought forms of groups of human beings, an Occult Master may, himself directly originate his own particular Eggregore, i.e. - Martinez de Pasqually and Martinism. It then receives further strength from the concentrated thought received by participation of the Master's chain of Initiates and in its turn the Eggregore offers a subtle force to the Initiates of the chain. Thus we find that a movement may commence only with the

founder, later to be comprised of thousands of followers. The Eggregore has indeed become an Occult power.

"Let us take a look at Martinist Initiation. During the Initiation the candidate is placed within the influences of the Martinist Eggregore for the first time and the candidate becomes, in effect, a cell of the Eggregore. Then follows a sort of an interior psychic circulation between the cell and the whole. A subtle psychic flow takes place between the new member and the well established Martinist Eggregore with the new member drawing a certain sustenance and stimulation from it. If the new member responds to his complementing power of thought, even though feeble at first, or if he may initiate others into Martinism at a later date, he thus further strengthens the Martinist Eggregore thought form.

"During all "Chains of Union", as conducted in Lodge ceremonies of esoteric and fraternal Orders, we find that it is here that the physical, emotional and mental union of the participants take place, and it is here also that a strong interchange of Eggregore force on three planes also comes into play.

"Each Eggregore has its own sign on the material plane which particularly characterizes its nature and objectives. The Martinist Pentacle is the sign of the Martinist Eggregore, other such signs are the Masonic Square & Compasses; the Pentagram; the Seal of Solomon; the latin cross; the Rose Cross of the Rose+Croix, etc. etc...."

-o-o-o-o-o-o-o-o-o-

Graces

The following informative (and interesting) interpretation of Initiation is the syllabus of a discourse delivered to members of the Rose+Croix of Paris, circa the mid 1930's.

T R A D I T I O N A L I N I T I A T I O N

Sâr Agni

#154

Initiation is derived from the Latin word "initium" (beginning); it is therefore the beginning of (a) a <u>new state</u> or condition, (b) in a <u>new path</u>, or way.

a. The profane is fettered, blinded, is a prisoner of darkness and of errors; he is a wanderer; and through the initiation, which really and truly places him in a new condition, he becomes enlightened, free from the bias and prejudices of the mundane world, and he is therefore stronger and more powerful.

b. A new path is opened to him, and the Cosmic Truth is revealed to him by means of <u>symbolism</u> which is the <u>key</u> given to the new initiate to unravel the Mysteries which are hidden to the profane world.

c. The consequence of it is: a <u>possibility</u>, and also a <u>duty</u> to utilize

his newly given light on behalf of humanity; he must become himself a focus of radiations and free himself from all selfishness, all self-centered interests. And this emission of light will be at one and the same time: warmth, energy, and power.

The nature of this power:- It is the result of a mental induction, running from the Initiator to the Initiate, and creating a new mental condition in the initiate.

He is upheld by a magnetical polarization, born from the action of the Initiator, and which tends to create a more perfect equilibrium in all the actions of the initiate. For there is no doubt that a current is established between the giver and the receiver - that is, the Initiator and the Initiate - which is creator of Harmony, and once awakened, the new power becomes permanent: "tu es sacerdos in aeternum" and that which has been done can not be undone, even though the new initiate should become unworthy. The Initiator is a father for the Initiate, and when a son has been born unto his father, nothing can undo it.

Transmission of this power:- This power has been transmitted from man to man, through the uninterrupted chain of Initiates, through the ages; the Initiates being the human vehicles of Light and Power and this is called "APOSTOLICISM".

It is transmitted with the help of a special Ritual, which unlocks a current of celestial help, and causes the intervention of spiritual forces that are omnipresent and act as catalyzer: the burning up of the dross in the initiate is coming into effect and a new being is being born unto him.

The responsibility of holding such a power:- Man is at one and the same time beneficiary and vehicle for this power, and he is under the obligation to radiate it. This obliges him to choose for himself a disciple who will become his substitute and his successor so as to ensure the permanency of the uninterrupted initiatique chain. He has received the flambeau and he must pass it on and not let its flame be extinguished or be choked by the ashes of neglect and unworthiness.

And so also it entails an ineluctable punishment for him who uses this power for material or self-interested ends, like it is done in certain practices of magia, or through simony, as in the case of trading with initiations, or selling charts for money.

The purpose of this Initiation:- It is, individually, an inestimable source of elevation and salvation. Evolutionally, it is a means to understand, and to outrun and uphold the march of humanity toward the destiny that has been assigned to it by the Supreme Power. The Initiate climbs up the direct path leading to the final goal and helps men to leave the long and tedious paths of ignorance and evil. The Initiation makes of man a conscious, active and happy particle of the great cosmic and spiritual current, source of the life of the world.

The Individual Initiation:- There exists, however, an exception to the rule of Traditional Initiation, that is the acquisition: (a) of the Light; (b) Of the Initiatique Power, without intervention from a human Master. It is produced through a pure spiritual Osmose. It is, however, exceed-

ingly rare, and is the case only with saints and the great Initiates who have become leaders of men or founders of Secret Orders; amongst them we may cite Moses, Pythagoras, Raymond Lulle, Martinez de Pasquallis, Louis-Claude de Saint-Martin.

Its validity is proved: (a) through certain signs representing certain cosmic secrets which are found in the oral transmissions at the summit of the hierarchy of the traditional Initiation; these signs, in the initiatique parlance, are called locks; (b) certain powers which are the consequence thereof, and are its keys; they are utilized for beneficent purposes.

The negative or malefic Initiations:- They are of two kinds: (a) those produced by the action of man; (b) those produced by the action of black forces.

a. Man may transmit a malefic, selfish and destructive power either through his conscious will; or the unconscious use of a malefic ritual as in the case in some practices of diabolical masonry or spiritualistic proceedings. It is possible to counteract and remedy the evil that is thus done, and then one must proceed in two stages: first, by neutralizing the malefic power with the help of a destruction of same, following with a purification of the bewitched neophyte; secondly by creating a beneficent power through the use of the completely traditional method.

b. The black forces, in some cases, are capable of vampirizing a human being, who may be possessed by them.

The remedy is then to dislodge the malefic forces through exorcism, following with a mental and physical purification. Next to this, a protecting barrier must be created, and furthermore it must be periodically renewed through prayers.

How to distinguish a good from a bad initiation:- By their effects, "as the tree, so the fruit".

1. The good initiation awakens in the Initiate altruism, personal disinterestedness, faithfulness, simplicity, the spirit of sacrifice; and it implies forgiveness of the offenses; from these, the initiate derives inner peace and joy, and an ineffable feeling of harmony.

2. The victim of the bad initiation becomes a prey to a ferocious selfishness, to pride and cruelty, to the spirit of dominion and material ambition; the malefic initiation also leads to jealousy, treachery, to revenge, to the traffic of influences and simony. A constant restlessness is the sign thereof, as also a tendency and need to injure people.

The importance of Ritual in the Initiation:- The Ritual is indispensable, thus the importance that has been universally granted to it; there are several reasons for this: (a) It is an immutable frame where is enacted the magical operation, the purpose of which is always the same. (b) It is the support of the spiritual operation. (c) It is a help to the operators, whom it protects against all distraction; it moves them and has a dynamical power upon them, placing them in a condition of radiation, at the same time harmonizing their radiations, condensing and amplifying them. (d) It is the

direct link with the Heavenly Power, and without it, no contact can possibly be established.

Several conditions are required for the Ritual to fulfil its purpose:-

1. The place: the place where the Ritual is performed must be exclusively reserved to it; it must also be regularly consecrated, periodically purified, and a living fire (that of a candle, for instance - not electricity) must be maintained in it.

2. The time: considering the situation of the place, on the earth, the best cosmical moment must be chosen, and some days must be proscribed. There is also a well known fact in wireless, or broadcasting; that is that the sun's rays interfere with the transmission of waves. Therefore it is preferable to perform the Ritual at night, or during the evening; not with the full day light.

3. The condition of the operators. (a) It is necessary to take off from the assistants all that differentiates them in the profane world; this is done by means of ritualistic and obligatory garments which increase the physical unity. (b) It is also necessary to put them in an harmonious and spiritual frame of mind; for this, ritualistic recitations are used, which create mental unity. (c) All that tends to disturb the physical or mental unity must the eliminated: the bearing of profane insignias must be prohibited; the presence of non-members or profane people must not be tolerated; and the participators must have been very carefully and severely selected, so as to admit only the candidates who have met with unanimous sympathy.

The relationship between the Initiator and the disciple:- (a) A great stress must be put upon the link that unites them: it is a true paternity, for there is gift of life upon the spiritual plane. Consequently, the initiator is a father, and the disciple is his child; between them there is a real family link which entails reciprocal duties.

1. The Initiator must give as much Light as possible, control the efficaciousness of his teachings, defend the disciple against errors, weaknesses, discouragement, and profane temptations or harmful influences.

2. The Initiate must respect his Master, and give him affection, confidence, faithfulness and support.

a. Is it possible for a Master to initiate several disciples? A Rose+Croix tradition requires at least one disciple for each Master, in this, moreover, resides the obligation to pass on the flambeau for the Master must not let his be extinguished, or choked under the ashes of neglect.

Another tradition (which is even exclusive with the Rose+Croix of Bohemia) dissuades from the abuse of initiation, and they say that it is better to form one sole good child, than to have a number of imperfect and badly conducted children. And truly, there can be improper paternities on the spiritual plane as there are in the profane world.

In conclusion, it is better to limit oneself to a selected and small number of disciples, but to follow them through the course of their lives

so that they may truly continue their Master's work.

b. What does the proverb, "The initiate kills the initiator" mean? It has two principle meanings: (a) the bad disciple, who has been wrongfully chosen, takes off from his own Master his secrets, his teachings, his powers, then he employs them not only self-interestedly - which is self-ishness - but at times he does even return them against his benefactor - which is ingratitude. The proverb, therefore, means that the master must be most careful and must not give initiation to whosoever asks for it, because it is then giving real powers to imperfect beings who may misuse them and be unfaithful to their trust. Consequently there is a punishing reaction against the imprudent initiator and this reaction is a terrible sanction: the rebellion and treachery of his own children.

This reaction is explained by the principle of the echo or of the returning shock; in effect, the magical force radiated by the initiator upon an imperfect disciple (who is untransparent), instead of being absorbed, is reflected and comes back to strike the initiator. In virtue of the law of action and reaction, this returning shock is always noxious.

One must never forget that one is responsible for the seed one has sown.

c. The second meaning is this: The disciple must naturally succeed to his master, as the son succeeds his father in the natural order of things. The initiate prolongs the personality of his master and it is obvious that on the day when he has acquired the same dynamism and the same science, the flambeau will be transmitted, the initiatique chain will be assured, without the initiator being indispensable to the permanency of the link. He may therefore disappear, the same as the flower which has given the fruit and ensured the continuity of the species, may disappear.

d. May a power once given be annulled? No: the father always continues to be the father of a son who has become unworthy. The birth, be it physical or spiritual, is a fact that cannot be suppressed.

There is only one recourse, which, in case of treason, is to suspend, for the future, the power given unto the culprit; it is the "suspensio a Divinis" of the Church, thus cutting off the link that connects the unworthy disciple with Heaven.

Is this efficacious? It can be so under certain conditions which are: (a) to give notice thereof to the traitor; (b) to give notice thereof also to all members of the Order who shall be obliged to consider him as being dead; (c) to really demand to the Supreme Power to cut off the channel through which the spiritual force goes down. This formula, however, presents very grave dangers, for almost infallibly the excluded member will fall in the black current and use in a malefic way what remains of his power of initiate.

II. Three essential initiatique currents must be taken into account:

a. **The Egyptian current**, the most ancient, teaching the immortality of the Soul, the Post mortem psychostasia, and the astral evolution of the Double.

At the basis of this doctrine is the theory of the weight of our actions and the predominating feeling of the fear of the weighing. A proof of it is found in the embalming, as a means to avoid the astral storms, thus constraining the double to an almost eternal fixedness; through this method the Egyptians tried to retard the sufferings awaiting the double after it has left the physical body, or, at least to alleviate them by extending them upon an indefinite period of time; whilst, were it not so, the double would have to pass in a comparatively short time through what is called by Catholics as the Purgatory purification.

But the consequence of it is surprising, because reincarnation becomes impossible; the influx of souls into matter ceased, and it was degeneracy and death in Egypt.

In this we also find the image of the eternal cycle of the drop of water.

b. **The Buddhist current,** teaching the immortality of part of the Soul, the multiple and inelectable reincarnations, the final annihilation (Nirvana).

It is based upon the belief that our actions follow us and condition our future; the dominant feeling is the desire to liberate the spirit from matter, through disinterestedness of the material realities; it requires the spirit of sacrifice and austerity, and teaches the principle of charity (alms) and the respect of all that is living.

c. **The Christian current,** it teaches the immortality of the soul, a unique post mortem psychostasia, no reincarnation, but an immediate and definitive sanction.

The basis of this doctrine is also the weighing of our actions classified in two categories, as faults, or virtues.

The prevailing feeling in the Christian doctrine is LOVE, going as far as solidarity with the defunct ones, at least in what refers to Purgatory; from there the prayers for the dead and the celebration of masses to help them pass through the sufferings of Purgatory, and to advance their liberation.

d. **The relation of the R + C with these three currents:** The R+C traditionally teaches the immortality of the soul, the post mortem judgement of our actions, our destination to a blissful eternity, and the doctrine of reincarnation.

This last doctrine is derived from a kabbalist idea upon the concept of the origin of the soul, fallen from heaven into matter, and remembering its origin, (the body being only its prison) and tending to be reintegrated. As an addition to this, the R+C affirms that Christ is the Mediator, who works out this reintegration for the souls, with the help of the Holy Ghost (Logos).

The initiate must therefore prepare the reign of the Holy Ghost. At the very beginning of the R+C we find the "Templum Sancti Spiriti."

e. Relation of the other Orders with the three currents:-

HERMETIST ORDER: It is the Egyptian current, modified and amplified by Pythagoras who revealed the harmony of the world, or Harmony of the Spheres, and affirms the existence of the Islands of the Blissful.

A trusting serenity basing itself upon the ethical principles of Pythagoricism is its characteristic.

MARTINIST ORDER: It is the Christian current, modified and amplified under agnostic influence. It states the existence of mediators other than Christ, and who may be terrestrial beings (great initiates) or spiritual entities (angels).

Dissimilarity between Men and Women with regard to Initiation:- Throughout all eternity, man alone has had a right to priesthood, because he is polarized to be, naturally, the generator, the father, as well materially as spiritually; alone, therefore, he has the right and the power to initiate, that is to transfuse the spiritual life from the Celestial Power into the disciple's soul. He is the chosen intermediary to pass on the flambeau.

The part of the woman is that of the mother, collaborating in the spiritual action to which she brings the support of her radiation, through prayer; and also collaborating in nourishing the mind of the initiate through her teachings, in her lectures, works, or studies.

She may help to the revelation of the Spiritual Light, through her sensibility and her clairvoyance, as she has a greater predisposition to perceiving the spiritual currents; as examples we may cite the Pythia, the Sibyl, the Saints.

She may acquire such a really deep enough elevation so as to be capable of opening the spiritual path to other women in whom, acting with a strength and affinity of sentiment of which man is hardly capable, she will reach better the emotive centers, and will unlatch a more enthusiastic outburst.

The creation of religious orders by such mystics as Saint Theresa of Avila is an example of the above.

The same as the Church grants to women the right to baptize, the Order also admits her right to practice the rituals of the first degrees of Initiation, which are the entrance on the Path.

She can not, however, initiate a man, nor, in any case whatsoever, communicate the major Initiation, which constitutes the true sacerdotalism.

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Dear Companions:

Please accept my very best wishes for your continued progress on the Path.

Sincerely yours in the Light.

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[redacted]
N-1064 OSLO 10
Norway

THE INTERNATIONAL COLLEGE
OF MARTINIST STUDIES

Att.: Sâr Saccas

P O Box W 31
WORTHING
Barbados

COPY

Oslo 6.7.1988

Dear Sâr Saccas,

Thank you for your nice letter. I am glad that you appreciate my exam submissions, but truly speaking, I am the one who should be humble and thankful. If my reports are good, then it is because I learn a lot from the Libers.

Now please find the final version of Lyons lecture no. 3, and the first version of no. 5 for your remarks and corrections. In no. 3 I have made a couple of quite lengthy footnotes. Please just cut them down to the essentials if you think they are too long or outside the subject. In no. 5 I was unable to read the words inside of the triangle in the first figure, the one in the marge of the first page of R A's handwritten text. I would very much like to have an enlarged copy of that figure, so that I may insert them in the translation.

I think we all have good reasons to be bambooseled when reading the Lyons lectures. They are far from obvious! As I told you initially, they are written very loosely, like as if just to form a basis for a more complete talk. It might become an enormous, perhaps impossible job, but in order to clear up the meanings, we should have to study these lectures in relation to Saint Martin's books, re-writing them entirely without paying attention to the form, focussing entirely on the possible meanings. Just see how he uses the word principle again and again with different meanings: beginning, origin, primary element, force, cause, fundamental..etc., obsolete meanings and peculiar meanings as well as the most current one, namely: principle! This is not the only word, so no wonder if confusion arises. In the translations I try to use the original words of Saint Martin, but every now and then I must be more precise. In these lectures almost nothing is entirely obvious, so I have to spend quite some time with both the english translation I receive from you and the french original trying to figure out what it's all about. Then I am happy to recognize the terminology from his books!

You may now send the english translations of no. 6, 7 and up, so that I can start working on them before my professional duties overcharges me completely - I fear already the end of this month. In short: It will take longer now to get the lectures through the process, but if you can keep the pace of one lecture every other Liber, I should be able to follow up. We are almost half way through now.

On my side of the pond, we are sweating through a real tropical summer. The months of May and June we have been baked under a burning sun with almost no rain at all. Over the year, temperatures vary from below -20°C (-5°F) in mid-winter to above 35°C (95°F) in the summer, so no wonder we must be Vikings to to live up here!

Light and Peace, Sincerely Yours in the Work,

THE LYONS LECTURES

LOUIS CLAUDE DE SAINT-MARTIN

Instructions to men of desire

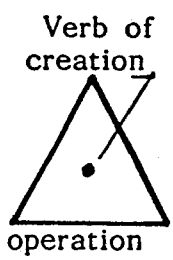
THIRD LESSON

On the modification of the essences and various properties of the triangle (R.A.)

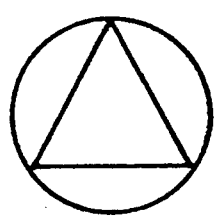
My Brethern,

In the preceeding discourses we have seen the indifference of matter residing in the philosophical matras. We are now going to continue with the different works of the spirits of the central fire-axis, who gave shape to this heap of shapeless spiritual essences.

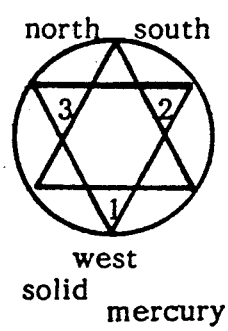
To the Divine thinking imagination of the Eternal, having conceived to create this universe to become an asylum for the first perverted spirits, and to contain their evil operation so as never to prevail against His sacred laws, it appeared that the equilateral triangular form should be master(1) of the universe, or of man, and the body in general, or of the earth, and of the operation of all the immense bodies of the universe. Or, since no thought may remain in the Eternal without action, He issued His Verb of Creation(2) from His bosom, in the centre of the triangle, and made it descend to the spirits of the central fire-axis, in order that they could execute it in conformity with its purport. The following part of this discourse will show that the equilateral triangle contains not only all the numbers of the shape of the universe, but also all co-eternal numbers.



We announce that this figure, renowned by the ancients and considered with so much veneration, encloses great things. Actually, it is by way of the triangle that one mounts to all knowledge, whether divinely spiritual or temporally spiritual. This equilateral triangle contained, by its ternary verb, the law, the plan, and the operation of all the bodies of the universe. It was to the spirits of the central fire-axis, like the plan of a superb palace to masons, achieving it: having innate in themselves the suitable materials for its construction.



It is not surprising that they carried it out with such regularity, order and proportion, for the wisdom of the Father itself directed the execution of the plan and presided over the various necessary works and fixed the limits that each being should have. The aspect of the triangular figure inscribed in the circle, clearly gives us the idea of a ternary number by its three angles: gives us east at the inferior salient angle, the south at the second and the north at the third. These three angles gives us an idea about the division that the spirits of the axis have given to the matter of the universality of shapes, modifying the essences according to the triangular form, i.e. giving the east to the solid part, which we name mercury, the



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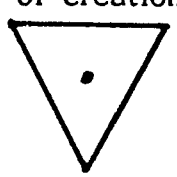
south to the fiery part or sulphur, and the north to the saline part or salt, or aquatic part. This is positively the distinction that gave shape to the whole universe. But in order to make it easier to grasp, I will use the more palpable image of the formation of a child in its mother's womb.

If we observe the reproductive seminal, not only that of man's body, but of the majority of animals, it represents matter in its state of indifference. One could not say that it indicates any modified mixture, for it has positively no shape; so also was the first essence that the spirits of the central axis extracted from out of their bosom. This seminal inserted into the womb, serving like an oven for cooking the embryo, is first of all worked upon by the spirits of the axis and the elementary spirits(3), which modify the mercury, forming a distinction. As soon as the distinction is made, the embryo takes shape; i.e. as soon as the essence of mercury, which gives shape to the osseous tissue, has been distinguished from the sulphurous part, forming the blood, and the saline part, making the flesh, from this point, the embryo has taken form. This takes about forty days. As all the sages of the universe know physically that the spiritual divine being descends into the body of the infant residing within the womb and floating in the fluid, covered by a veil or envelope, do not doubt, my brethren, that the work causing the formation of the child is truly the same as that which caused the creation of the universe. The spirits of the axis possessed, from their emanation, a spiritual essence which we may consider as the productive seminal of forms. In the same way that this seminal is operated in the womb, they operate it in the philosophical matras, which one may consider to be the womb of the universe.

But which was the plan observed by the spirits of the axis? This was, as I have already said, the equilateral triangle. (See fig). We give 1 to mercury in the east, forming the solid; 2 to sulphur in the south, forming the fiery; and 3 to salt in the north, or fluid. The unity is given to mercury for having been the first mixture; 2 to sulphur having been the second; and 3 to salt as it came third; which clearly gives us the factor 6, as the Scripture puts it emblematically, that God spent 6 days in the creation of the universe. Or, we know that God is an infinite being, almighty and unlimited. That which is without limits, cannot be subject to time. Thus the six days signify that God has made use of six thoughts in creating the universe, and the proof is palpable, for all bodies carry the image.

Which, then, is the plan that these same spirits follow forming the child's body? The image of the universe, which is nothing less than the repetition of the triangle. Man's body has the shape of a perfect equilateral triangle and contains in miniature, all that which the universe contains in its immensity, being the reason why the sages have named the human body the microcosmos, or the small world. Thus we see a perfect resemblance between the operation of the spirits of the axis during the formation of the universe and those they still work every day shaping the body of a child. In the one they followed the plan given by the Eternal, which is the equilateral triangle with the ternary verb of creation in its centre. The same spirits did, in the other, use the plan of this whole universe in order to shape the infant body. This I will show in detail in the following, demonstrating in the enumeration of all the parts of man's body, its likeness to those of the great world, or universe, which we distinguish in three parts; the universal knowledge, which is given to the circle of the central fire axis, the general, given to the earth, and the particular, given to all the divine spiritual beings and spiritual animals of the universe.

Ternary verb of creation



Thus, the different spirits of the axis executed the plan that the Eternal had manifested to them by His verb of creation in the centre of the equilateral triangle. In the first principle, the undifferentiated mixture of mercury was ternary, because unity, strictly speaking, is purely spiritual and could not belong to forms; but one considers the essences in the philosophical matras to be without movement, in respect to one another. The work of the spirits was to distinguish them, from where we see the birth of the different numbers of creation, 3 as to the three essences, 6 to the simple subdivision, as we have shown above, and 9 to the subdivision, since the three essences, being mixed, contains, however distinct, each a part of the others. Adding the three numbers: 3, 6, 9/18/9, they give 18, which added itself gives 9. Adding the 9 to the three angles of the equilateral triangle: 9 and 3 makes 12/3. Thus we may see that the plan that appeared in the imaginaton of the Eternal was ternary, because it was an equilateral triangle. Also, the spirits of the axis have operated the ternary number in creation, for all bodies in the universe, celestial as well as terrestrial, contain this number, after the four operations of production, division, subdivision and figuration(4); as one may observe in the whole of nature, for one sees but the earth given to solid mercury, fire given to sulphur and water given to salt. One must be wary not to make four principles, as have the men of darkness(5) during this century, who distinguished the airy part. There are positively only three principles. Air is only rarified water, and, if one would divide it, one would again find the ternary number: water, air and ether, which we name cristallin and the Holy Scripture calls the superior waters. The whole difference between these waters and that which surrounds the general body, or the earth, is that the more it descends, the more weight it gains, and one may verify this by /the difference of/ (6) the air we breathe in a lower part with in a higher part: the first is condensed, the other is rarefied, and that is due to the elevation. All the forms have taken their principles from these three essences, and it is by them that they are supplied during their period of production, of vegetation and of reintegration, that which makes the successive duration of the different bodies of the universe, which may not endure, and gives life, shape and expression as long as they are maintained by the mixture of their nature.

In the above I demonstrate physically that no divine spiritual being may have a divine spiritual life without being united with the Father, the Son and the Holy Ghost, for the most brute bodies of this universe, like the most ornate and the most perfect, have been created by the Eternal in order to be a palpable image of that which goes on in the divine spiritual part.

Thus, we see the similitude, that there is in fact ressemblance with the divine spiritual being: the one is eternal and the other is passive. Still, since the passive was created to serve as a prison to the minor eternal being(7), it contains in itself not only its particular existence, but it also serves as a book of law to the divine spiritual being. That's those famous tables that Moses carried in his two hands descending the mountain! The one, in his right hand, carried the law that the Eternal had etched into the minor divine spiritual being, and the one in his left hand carried the law which he had inborn into the form, in order to constitute it as a power during the time of its temporal course.

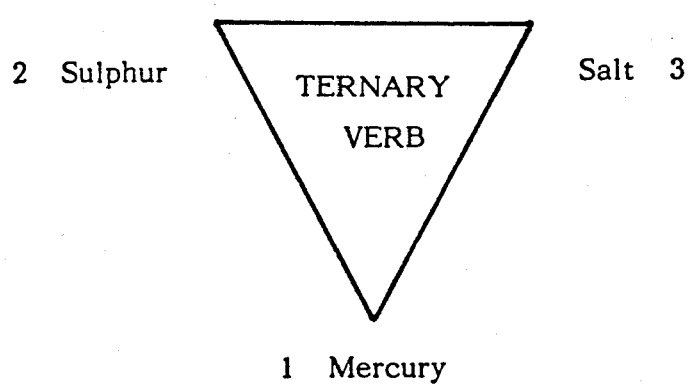
What is it all about, then, my brethren? Is it about making vast researces and spending one's life in meditation? Not at all. It is about following, each one of us, this ineffable law which God has engraved in each of us and which ceaselessly speaks to our selves. It is by listening to the voice of Him who ceaselessly presents it to us, that we manage to discover the things which have been hidden

from us by the veil that we have let cover the tablets of the law, like Israel forced Moses to veil his face when reading the law to them, for their souls were not pure enough to support the fiery rays that emanated from the head of Moses. Or, all men have this veil as long as they do evil, and they tear it apart when doing good. He who has the less is the most perfect being. It is towards this divine light that all our research must tend, it is no more arduous than he who uses his will, works to succeed.

All these truths are demonstrated to us every day before our eyes by the different beings that surrounds us, and who are unsuccessful in every enterprise of whatever nature it is they, by constancy, should follow up. This constancy is issued from a great desire to possess that which one searches for. In this regard, I would cite the example of a man who had fallen into a very deep hole, and who found himself alone. In order to get up, he must take the necessary steps. If, when he is almost halfway up, he becomes impatient since he is not yet up, he runs the risk of falling down again, and if his impatience continues, he is running the great risk of spending his strength, which is necessary to get up, even with all human help.

We have seen how the triangle contains within itself the different dimensions of the apparent forms, and that it is through it, according to the law of the Eternal inserted in the centre of the said triangle, that the immensity of the spirits of the central fire-axis have operated all the forms of the universe. I will show in the following discourse how the explosion of forms contained in the philosophical matras took place. What is left for me now is to recommend myself to your prayers, and to pray myself that your assemblies becomes entirely regular and are followed without interruption. That is what I ask of the Eternal with all my soul, and that He remains with us always. Amen.

Amen. Amen. Amen.



(This figure is for some unknown reason drawn mirrorwise.)

NOTES:

(1) Master in the sense of being master-plan, basis, first structure.

(2) The Verb of Creation is the activating principle issued from God, causing the act of creation and being identical with it. As a word, uttering an idea or a concept, it causes vibrations in the atmosphere drawing up the shape of the idea, and as a Verb it designates the activity bringing it to realization. The Verb of Creation may be related to the Biblical I AM, where I relates to the self-cognisizing Divine Being, and AM, the verb, relates to the active expression

of the will to be. Since God is eternal, He always speaks in the affirmative present, affirmation in the present being the key to all creation. Since God is all there is, the crated is the expression of His being. Thus the Verb of Creation is the immediate, everpresent and vibrating activity of Being, which man may experience only within time, as a continuous becoming.

(3) Louis Claude de Saint-Martin speaks of three different kinds of spirits; the fiery spirits of the central fire axis, the aquatic spirits of the crystalline or the waters, and the elemental spirits of matter or earth. These spirits works the modifications of sulphur, mercury and salt in the process of creation.
(4) Figuration = shaping, giving form to.
(5) Ignorance
(6) Words restituted by Robert Amadou.
(7) The minor eternal being or the minor is man, the human being.

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Companions:

We have received numerous letters from brethren asking for information on the Gnostics. We are therefore including a paper on the topic.

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THE CHURCH OF THE ASCENSION

The Essene - Gnostic "Chrestian Ekklesia"

Owing to the vast number of requests for us to explain what **The Gnosis** is and its background, we present the following information.

This paper on Gnosticism was prepared by the Disciplina Arcani and contains cogent and precious information. In presenting it however, we are obliged to say that while we are <u>associated</u> with the D. A., we are independent and do NOT necessarily accept every statement or concept put forward by them -- and having said that we are also obliged to say, as far as it goes, that we do not interpret or understand certain theological doctrines and concepts in the same way that the popular brand of everyday "christianity" does.

Perhaps the most important principle observed by our Church is that <u>we are not dogmatic</u>, we give each member the right to freedom of thought, we encourage brethren to meditate upon all information that comes their way and, moved by the Holy Spirit, to formulate their own understandings. It is in so doing, *and sharing with each other,* that we, (mankind), will evolve to a higher and clearer perception of Truth.

"<u>STUDY PAPER</u> - **THE MEANING OF GNOSTICISM**

"**The Gnosis** was the technical term used by the schools of Initiated Philosophers from the most archaic times of

man's history and has also been called "The Science of the Soul".

"Gnosticism, or "The Science of the Soul" was the original source and beginnings of what is now known as "Christianity" but before we go any farther, let us pause and see whether we can dicover anything conclusive about the central figure of Christianity, namely: Jesus, for indeed there are many conflicting opinions.

"For example, one researcher claims that he can "prove", without a doubt, that Jesus was Onias the Just and gives data to support the evidence. Another claims he has "incontestable evidence" to "prove" that the Gospel Jesus was in fact Apollonius of Tyana. Then there is the 'Teacher of Righteousness' mentioned in the Qumrum Scrolls (the writings of the Essene Brotherhood) - and many people accept him as being Jesus.

"Another group says that Jesus is the Jeshu ben Pandira mentioned in the Talmud and that he actually lived and died exactly as the Old Testament predicted. On the other hand a certain Muslim sect claims that Jesus was revived by medicines after the Crucifixion, lived to a ripe old age and was buried in Srinagar -- they have his tomb!

"Then there is another who can "prove" that the name "Jesus Christ" is never mentioned by the Church Fathers but was the result of the agreement to join together the names of the Druid Sun God Hesus, or Yesu, with the Hindu saviour Christna at a council convened around the 4th cent. A.D...

"In the meanwhile the Israelis are claiming that recent archaeological discoveries reveal that many of the Christian sites such as the Via Dolorosa, the Tomb, etc.

were not, and could not have been, in existence during the supposed time of Jesus.

"And so the stories roll on -- to "prove" that he lived, to "prove" that he did not; to "prove" he was one person and to "prove" he was another; to "prove" that he was 'educated' here and to "prove" he was educated there, and so on and so forth and so on.

"These examples are only a few of the dozens of claims and stories that one can hear about Jesus and have been given to "prove" (!) that it is possible to "prove" almost anything and to bring us to this position:

"Whether Jesus was a historical figure or not, for Gnostics, Jesus is important as a **symbolical figure** and the crucial point to be made is: FROM THE GNOSTIC PERSPECTIVE, *IT DOES NOT MATTER WHETHER JESUS WAS OR WAS NOT A HISTORICAL FIGURE* BECAUSE THE VALUE OF **TRUE CHRISTIANITY** IS IN THE APPLICATION OF THE TEACHINGS. For example: Jesus is said to have been sorry for a number of people who were hungry and he took a few loaves and fish, blessed them, increased them, fed the numbers and even had some left over. Now, apart from being one of many stories about him, of what REAL VALUE IS IT? Absolutely none. **Unless it is indicative of a spiritual principle which must have some useful lesson or practical application.**

"Suffice to say, then, that most Gnostics considered that the stories about Jesus were Legends, -- the "Legend of the Hero-God Jesus", a "myth & drama" story which was intended to teach man the truth about himself, and which eventually became transformed into a history of a man called Jesus of Nazareth. These Gnostics followed the archaic pattern of all the pagan Schools of the Mysteries - and Gnosticism became a Mystery Religion at Alexandria

and Rome.

"Primitive or Gnostic "Christianity", like all the Mysteries, had its own "mystery language", unknown save to those who were admitted to their Mysteries. This archaic method of language and procedure is carried on today in the Disciplina Arcani, being as we are, a Gnostic descendant.

"The Mysteries of all nations could be termed a Freemasonic Brotherhood of Adepts, irrespective of what Mystery School they belonged to. Thus, when the Brahma adherents of the AUM exchanged grips and passwords with the devotees of TUM of Egypt and the CHRISTOS of the Gnostics, there was mutual recognition. Therefore, the Adepts of all the Mysteries were simply "Brothers" who had pledged themselves to assist each other.

"The Mysteries, then, were in every country, and comprised a series of dramatic performances in which the mysteries of cosmogony and nature in general were personified by the priests and the neophytes. They enacted the parts of the various gods and goddesses, repeating supposed scenes and allegories from their respective lives. These were explained in their hidden meaning to the candidates for Initiation and incorporated into philosophical doctines.

"The term Initiation comes from the Latin Initiatus, which was the designation of anyone who was received into, and had revealed to him the mysteries and secrets of The Science of the Soul. In archaic times, candidates were initiated into the arcane knowledge taught by the Hierophants of the Mysteries; and in our modern days are initiated by the Adepts of mystic lore into the Mysterious Knowledge, which, not withstanding the lapse of ages, has yet a few real votaries on earth.

"Gnosticism had its own myths and rituals wherein were shown the whole of the cosmic drama of creation, the Fragmentation of the Hero-God, and the Fall of the Spirit-parts into matter; the crucifixion of the human Soul by the Rulers of the Elements of Nature, and its eventual return or re-union with the Divinity within each man. This essential drama was common to all religions and nations from archaic times. This means to say that even today, the Christian Church and its ceremonies, contain the drama intact, but the interpretation of this Drama has been deliberately falsified by the early 'Fathers of the Church' which is evidenced by their own writings.

"In the Gnostic Mysteries, the initiations or observances were kept secret from the profane or uninitiated. In these Mysteries were taught, by superb myths in a dramatic presentation, the origin of things; the nature of the Abstract Self, and its relationship to the Christos and the human soul - Jesus; the method of the purification of the human Soul through purification, then illumination and perfection, and its final restoration with the Immortal Spirit of Man.

"This process of the perfectioning of the Whole Man was accomplished in three main stages within the Mysteries in the same manner as it is done in the Disciplina Arcani today: (a) that of the Purification of the three-fold personality; when this had been achieved the human or irrational human Soul was lifted up into the Abstract Self, the individual then became an Illumined Soul. (b) At the stage of being illumined, the purified individual was able to commune with his own Divinity, who then grants him full consciousness of his own Divine Nature and the manifestation of Divine Powers and Character.

"The final stage of the Gnostic Mysteries was when the individual became overshadowed by his immortal Spirit. He had then finished his mortal journey through the shadow of the valley of human existence. The man who had attained this stage became a Theodidaktos, or one who was God-taught, the human Soul was freed from the constraint of the tomb of flesh and dwelt within the Divine Soul, whilst at the same time dwelling on earth. The man then lives for all time within the Kingdom of Heaven, he also becomes a partaker of the two regions - heaven and hell - simultaneously.

"As with all the Archaic Mysteries, the Gnostics had signs, grips and passwords which were the instruments of power to control the elemental forces within the various regions of force-matter, and with the correct utterance the pupil was able to command the gods or Rulers of the Spheres to obey him and by them could be carried from one order of abstract being to another still higher until he became one with his Immortal Monad.

"The central theme of Gnosticism, like all the Archaic Mysteries, lies in the mystic God being fragmented and slain by the rulers of this world, meaning that the Soul of man is all Intelligence, a portion of the Divinity; the Soul is then a Ray of the Monad and it was plunged into the abyss of matter to descend into Hades or earthly conditions and there to fall asleep within the soma - a sepulchre. This is referred to as the god being slain and the process of concealing the Divine and then the finding of the slain or sleeping god. In effect the god or soul has a luminous vesture, star-like, sun-like, the immortal, which luciform vesture is shut up or buried in the terrestrial body of flesh, as light is in a dark lantern.

"In order to keep before the Initiate the nature of

his Real Self, the ritual was designed in such a way as to enable the neophyte to be entombed, then symbolically spiritualized or exalted out of the tomb. By this means the knowledge is enacted of the descent of all souls from the Abstract World into the earthly prison-house of the body-tomb.

"This allows the Soul to develop the power of reminiscence, which is that faculty of knowledge above and independent of sensory perception which the Soul brings from its Monad or heavenly source. This source, however, is never really obscured and when the faculties of the Soul are stimulated by the discipline of the body, the Soul then has all that is necessary to become a God-Man. The Mysteries were designed to stimulate the divinely illuminated eye of the Soul, and the awakening of the consciousness of its Divine Image which is implanted within the nature of the human Soul.

"In these Mysteries the people had for many ages bewailed the loss of their Divine awareness, and after the discipline, man is restored to full conscious awareness of his Divine Nature and life. In Minos, the legend of the Minotaur symbolized the youth of sacrifice, who personated the god when he is made to enter the Labyrinth and to do battle with the Minotaur (his images of images in the dungeon of the subconscious). If he failed, then the god of that world devoured him, but if he knew the Thread of Life which linked him with the Soul, he slew the animal self and escaped back to his original abode.

"The tools or instruments which enabled the slain god to escape the world of Hades or the tomb or matter, which were given to him, are the five disciplines, namely: Arithmetic, Geometry, Stereometry, Music and Astronomy; these are in truth the five ways of knowing and when the

philosophical, logical, political and physical sciences were blended with the above they are similar to Initiation. This means that **knowledge in the Gnostic was more than faith;** faith is merely a summary of simple or urgent truths, but knowledge is scientific truth. Therefore, the public teachings have two meanings, not only that which is apparent to the naked eye, but there is also another which can and does escape the notice of most men.

"In the system of the Gnosis in the D.A., we maintain that Jesus was the slain god - representative of the Soul imprisoned within matter - we also know that the death of our Christos could not be localized in time or place, but within our own hearts. The death of our god was brought about by the rulers of the regions, symbolical of our own unredeemed animal passions, it was the work of Christ or Divine Soul to redeem the human Souls within each of HIM, and by doing so we became a sharer in His Life. We claim that it was the Logos-Spirit of Man who fell to earth, was slain or fragmented by the rulers and buried in a tomb of flesh, burried as a mummy in the darkness and misery of the valley of living death, until the Soul or Sophia descended to rescue us, but she, the Soul, also became subject to the Rulers and it was not until Christos descended and broke the power of the Rulers that the human and Sophia could escape the chains of matter.

"Valentinius could not accept the claims of the Jewish so-called Gnostics that a belief in man-made dogmas is essential for the salvation of the Soul, nor that this could be brought about by the physical death of a man in time, such an idea rebelled against the Justice of the Logos. He knew by personal mystic experience that the only way of salvation for men was through the reunion of the Jesus-Soul with the Christ-Soul which was the Legatus or Mediator between the Logos and Man. All Gnostics, who became expounders of the **Gnosis**, were illumined men, that

is to say, they were taught by the Divine Soul and not by man, just as St. Paul says that he received his doctrine "not by man or a man, but by the Christos within his own Soul".

"They understood the known Scriptures which were circulating at that time, not as historical narrative, but as being the presentation of the Drama of the Fall of the Divine Man into matter and his eventual salvation and ascension to his original Pleromic Home. Each one of them understood this central theme according to their own nature and experience, hence the apparently conflicting versions of the **Gnosis** which have come down to us today.

"In formulating their doctrines which were to become known in later centuries as Gnosticism, they drew very heavily upon the already existing Mystery Religions which were still extant in their time, each one concentrating upon certain aspects, and those who came after them began to blend them together into a single system. Basilides drew upon the Hindu, Buddhist and Chaldean Mysteries for his terminology, whereas Valentinius used the fundamentals of Greece and Egypt for his system.

"Marcion based his teachings upon the ancient Kabalah and that of Paul, whom he claimed to be the first Christian Gnostic. He also drew upon the Mysteries of Mithra and the Roman Pantheon of Gods. Marcus used the geometrical and algebraic systems of Pythagoras and Plato. It will be seen that from all these systems sprung the main systems of the Western Gnosis which were perpetuated in the secret Brotherhoods of Europe to become a part, today, of the Disciplina Arcani. Those of our members who are Freemasons will see that much of what we have given is to be found within the framework of their first three steps or degrees. Those who have passed through the higher grades of Masonry will also see

this system being worked out in full.

"Perhaps the main section of the Adept Tradition is to be found in the Rosae Crucis, where one will find the purest Gnosticism still being enacted. Here we are not referring to the self-styled "Rosicrucians" as they have very little of the Gnosis within their rituals and teachings.

"It has been amply shown by the extant manuscripts that it was after the Church Council of Nicaea, in 325 A.D., that the present Christian doctrines of salvation were formulated by the ignorant prelates in their attempt to explain man's "redemption" from what they were pleased to call sin, hell, etc.. The orthodox Church has claimed without any real authority that all other interpretations of the "Mysteries of Jesus" other than their own -- are "heretical" -- in spite of the findings of reputable scholars that there is nothing in the present Christian religion which was not taught by the older and more scientific pagan Mystery Religions many thousands of years before A.D.. The cross, the monastic systems, the priestly tonsure, confession, the sacrifice of the bread & wine, etc, -- all these and others, excepting, of course, the doctrines of hell, satan, and eternal damnation, are all to be found within our Gnostic systems of the Redemption of Man.

"The Gnostic Mysteries are the true religion which is the instinctive recognition by man that he possesses a spiritual nature, and the effort he makes to realise that nature; in fact, we can proclaim with absolute truth, that in the main, the so-called occult systems of today are simply a distorted interpretation of the Gnosis. In spite of all the deliberate and false interpretations to be found within the catholic Church, both East and West, this is the only Church to retain the outlines of the

Gnostic myth in its entirety. It only needs the wording to be restored to its original and you would have there pure Gnosticism as was taught and practised in the 2nd Century, A.D..

"One of the early Fathers expressed the Gnosis in these words: "The Logos of God became man that from man you might learn how man may become God". Therefore, this Wisdom or Mystery concerns the Gnosis of God and the Soul, that teaching underlying all religions and philosophies and which were not usually expressed in writing, but in dramatic presentation and passed on from generation to generation verbally and under oath.

"In this presentation we have tried to show what the central doctrine of the Gnosis was and how it was taught to candidates for Initiation. In order to understand this drama more fully, we must understand that this drama concerns ONE person - YOU. On this journey down into matter the Divine YOU assumes and portrays the necessary moves as an actor portrays a role on the stage. In the Roman and Greek Theatre, an actor assumed many parts and when he wished to do this he placed over his face a mask or PERSONA of the character he wished to portray -- the actor still remaining the same person notwithstanding the many changes.

"So the main actor in this Drama is YOU as a Divine God, nay, even God is YOU, so that every step or act of this Drama that the Divine acts, every move from the beginning the the end of the Drama, there are hundreds of scenes and many characters introduced - - but each one of the characters played by the Hierophany, Officials, Attendants and the Candidate himself, he is in reality enacting the life-story of HIMSELF. For instance: the Logos enters the field of matter, he assumes the mask of the three-faced God - the Trinitarian nature of Himself,

and then he discards two of the faces, showing himself as the third face and performing certain actions which will describe the actions of this aspect. In the following scene he will show himself as a female - Sophia Achamoth, the Virgin Mother of the World who gives birth to her only daughter Sophia - so the one actor will attempt to portray many such moves under various guises. As each part of the drama is played out, the actor is reliving his own eternal story.

"Therefore, for the want of a better word, we say God descends through the various regions of matter, assuming and identifying Himself with the various conditions. These regions are shown as acts in the drama, in each act the participants try to dramatise the events which will take place on that region.

"Keep this in mind always when dealing with the Archaic Mysteries and the Gnosis, we are not dealing with Religion as such, but we are dealing with the life of mankind -- from the Godhead to Matter -- and from matter back to the Godhead. Those who have a "thing" about religion should now have a good "think" about their wrong interpretation of what Religion really is."

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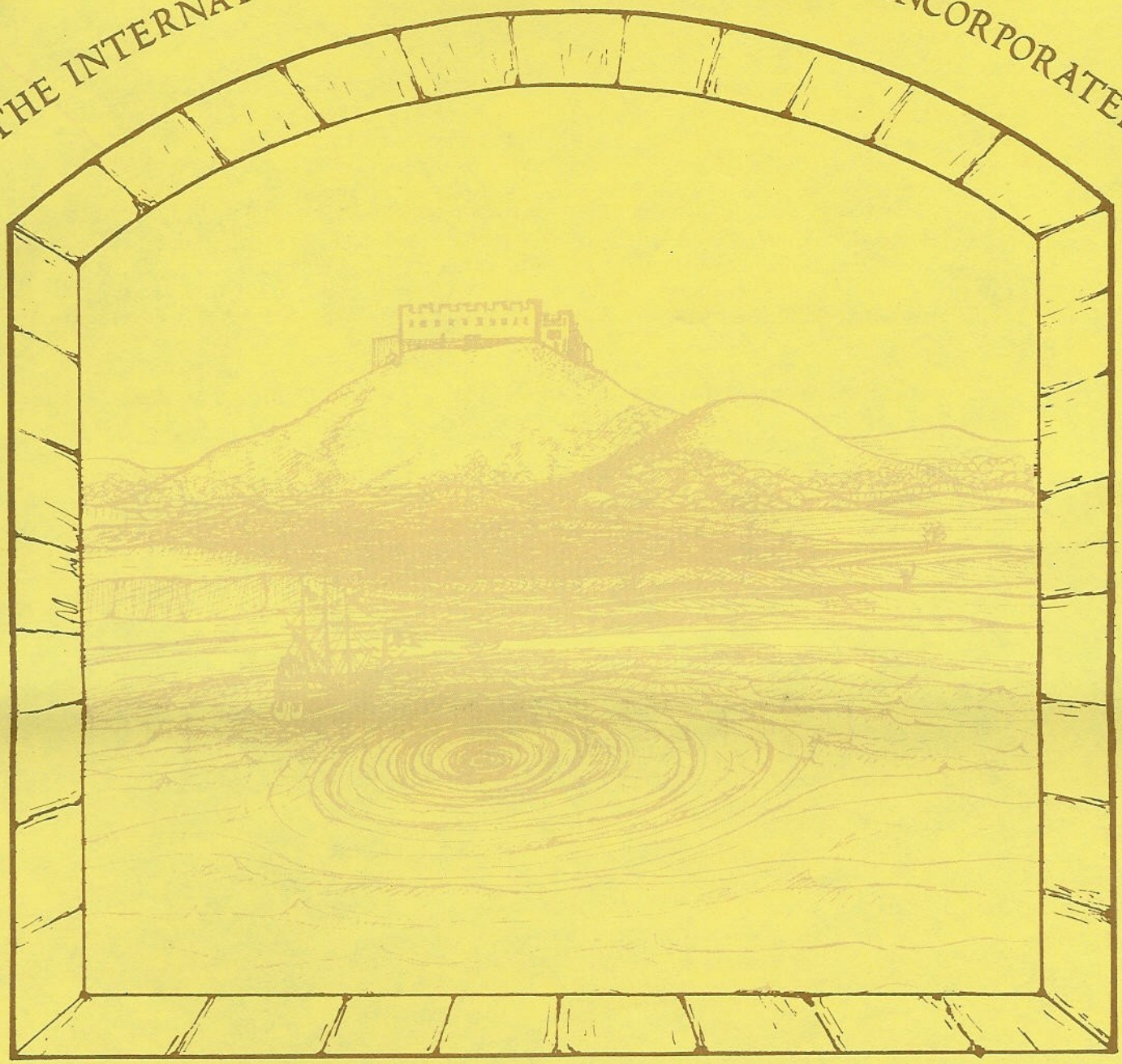

PLANE III

LIBER 40

GRADE: *COMPANION*

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

L I B E R 40

Dear Companions:

I had begun to put this Liber together -- choosing particular lectures -- when I suddenly realized it was Liber 40. Liber 40! And I remember doing the very first one not so long ago! The days that have passed since then have been very special ones for us. When we first began we had no idea just where the path would lead or how appreciated our efforts would be -- however, as the time has passed, the fact that we seldom record any "drop outs" from brethren who step on to Plane III provides us with that answer.

As you know, we are not the authors of all the material we dispense, in fact we are the authors of very little of it. Almost all the lectures we distribute have been entrusted to us from certain traditional brotherhoods and our job is simply to try to arrange it in as interesting and beneficial a way as we can -- and make it available to those who are seeking the Light.

It is most gratifying to us that our efforts are being well received and we thank everyone who makes this Work possible.

So here we are at Liber 40! Forty is something of a special number is'nt it? It seems to indicate maturity and the completion of a test, or a phase of activity, as is noticed in the Bible where many situations came to a conclusion after 40 days or 40 years.

We thought we would mark this occasion then, with something "special", and it is our very great pleasure to share with you a lecture that was given to the Alchemical Society in England in 1913 by Mme. Isabelle de Steiger and a related item from the F.R.C.. We have opted to present them in their original form and trust Companions will find this acceptable.

Brethren, please accept my salutations. I pray that both your outer understanding and interior development will continue to grow and we **thank you** for the opportunity to be of service.

On behalf of all of us here at Headquarters.

Sincerely in the Work

Sacco

LIBER 40 I.C.

For notice of next General Meeting see inside cover.

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The Journal of the Alchemical Society

Edited by

H. Stanley Redgrove, B.Sc. (Lond.), F.C.S.

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40

THE JOURNAL OF THE ALCHEMICAL SOCIETY

EDITED BY H. STANLEY REDGROVE, B.Sc. (LOND.), F.C.S.

VOL. II. PART 7. NOVEMBER, 1913.

REPORT OF SEVENTH GENERAL MEETING.

THE seventh General Meeting of THE ALCHEMICAL SOCIETY was held at 8.15 p.m., on Friday, November 14th., at The International Club, Regent Street, S.W. The chair was occupied by the Acting President, Mr. H. Stanley Redgrove, B.Sc., F.C.S.

A paper was read by Mme. Isabelle de Steiger on "The Hermetic Mystery," which was followed by a discussion. (The paper and an abstract of the discussion are printed in the present number of the JOURNAL).

A vote of thanks was passed to Mme. I. de Steiger for her paper.

The Honorary Secretary announced the names of new members.

THE HERMETIC MYSTERY.

By ISABELLE DE STEIGER.

IN this paper I shall endeavour to give you, as far as I can, some idea of what is meant, or what I mean, by the title—"The Hermetic Mystery." This word "Mystery" does not imply quite the same as "Doctrine," but practically, as you will see, the one is included within the other.

The Hermetic Mystery refers to the Art of Alchemy, "The Royal Art," as this science is described.

The Hermetic Doctrine implies those connate philosophical and religious concepts, required to be held and put into practice by alchemists.

Broadly speaking, I may say I consider it is that primitive heavenly doctrine underlying all formulated religions; but as Alchemy comes more directly through Christian sources, I use the word "Christian" as more especially explanatory of the religious views of Western alchemists.

In these days of the great expansion of knowledge concerning comparative religions, it will not be necessary to enquire as to the relation between the religion of the Western alchemists and of their Eastern brother-artists.

Please note the use of the word "artist." We say that the poet, artist, and doctor, are born, not made. The same assertion is true of the alchemist. And I would like here explicitly to remark that I find that Professor Bergson's idea of intuitive intelligence exactly covers much of the

meaning of the alchemists as to mental requisites, such as intuition or understanding to grasp the situation, intelligence plus instinct to make and use the tools required for the work, that being for the purpose of creating, as an artist creates, an already conceived idea, which idea can only be manifested to other eyes by means of the tools he uses in order to demonstrate it. Here, a very strange thing may be noted with regard to tools, for in the case of Alchemy, the first tools that man could ever, and must for ever use, were and are his hands. "Thine own right hand can save thee," we read in *The Book of Job* (Ch. xl, v. 14).

I will begin with the first of my affirmations, which is, that in the Hermetic Mystery, lies the *Art of Alchemy*, and proceed to say that the subject on which this Art was practised was *Nature*: not nature in general, but nature in particular, in a word, on nothing else than man himself. It was understood by the Sages that man was "demonstrated to be a compendium of the whole created nature (Kabalistically called a microcosm) and was generated to become wise, and have dominion over the whole of things, *having within him*, besides those faculties, which he exerts ordinarily—the germ of a higher faculty or wisdom, which, when revealed and set alone, all the forms of things and hidden springs of nature became intuitively known and are implied essentially." [*A Suggestive Enquiry into the Hermetic Mystery and Alchemy*, 1850, p. 155.] Man, therefore, is the subject of the Hermetic Mystery, and the Royal Art is that Art which reveals and "sets alone" the germ of Universal Wisdom. This germ is called the Pearl of Great Price.

The work on *Superhumanity*, which I am bringing out as a serial in *The Path*, deals with the duality (inevitably pre-existent in the first move from homogeneity) subsisting in man from birth, inasmuch as he has a germ of death (the *gluten* of Eckartshausen), as well as the germ of life, in his heart, that is in his blood. The germ of death has to be eradicated in its special organ, the body, which is the task for present day medical art, since this works from secondary causes; but the art of revealing and bringing to the light of day the Pearl of Great Price, is the Hermetic Art.

My second affirmation is that *the first matter* from and out of which the Philosopher's Stone is differentiated is truly the *Cosmic Ether*. No doubt you will say that that term is too general or vague. What, I shall be asked, do I mean by "Ether" or by "first matter"? By "ether," the alchemists meant a certain matter; they called it "a substance," as opposed to any notion of mere existence derivable from some prior cause; "Substance" to them implying causation and potency; "matter" or "existence" signifying effect, dependent on prior cause. They considered ether to be that *prima materia* out of which all things, man himself included, was made, signifying thereby the "nothing" that Theology calls

the "dust of the Earth." This is the "First Matter" containing all existent matter. Thus "the dust of the Earth" meant to the alchemists undifferentiated Cosmic Ether, holding potentially all forms, shapes, destinies, varieties of all things and in all kingdoms.

The ancient and mediæval alchemists held that the elements, fire, earth, water, were but constituents of the Ether, not one being simple, *i.e.*, consisting of only one element, but partaking of each other; and when they meant to speak particularly of a quality of the Ether, they described it indifferently as fire, dryness, heat, light, etc. By "air" they never meant only the immediate atmosphere, which we inhale. They said also that no one quality was unmixed. Consequently they used the terms with confusing, apparent indifference, but if one reads into their descriptions the words "Cosmic Ether," to mean the One Thing, when they described a dozen, the clue to the labyrinth gets firmer in one's hand.

"Universal Spirit" is also a term representative of the Alchemical Essence. It is mentioned by Mr. Pattison Muir, in his *The Story of Alchemy and the Beginnings of Chemistry* (1902). Sendivogius is certainly not referring to water, or at least to our water, when he speaks of the "solvent of the world," but is describing the Cosmic Ether. He says, writing as an alchemist:—It "is the solvent of the world, and exists in three degrees of excellence: the pure, the purer and the purest. Of its purest substance the heavens were created; of that which is less pure the atmospheric air was formed; that which is simply pure remains in its proper sphere, where, by the Will of God, and the co-operation of Nature, it is guardian of all subtle substances here below." [*The New Chemical Light*, see *The Hermetic Museum*, ed. by A. E. Waite, (1893), vol. II., p. 133.] The simply pure Ether is referred by the alchemists to all earthly things. The word "substance," as I have indicated, is used by them to imply reality, causality, permanence, self-motion, immortality, etc. A substance to them was not described by weight, immobility, solidity, ponderability or any of the usual qualities, which we now regard as attributes of substance. The true substance, they taught, energizes behind, beyond, yet also within, all existence. The "First Matter," to them, was purest substance, emanating with vibrational energy, in inexhaustible supply and source, from the great Universal Life. This "First Matter" is that which informs and pervades all things here below, enduing man himself and all nature with life.

The Universal Life has God for its Source; it is, indeed, none other than His Breath. The Vedanta and the Bible both tell us the world and ourselves live and breathe by, in and through God. This Universal Life has for its conducting channel and medium, the Cosmic Ether. Its divine condition

is however such that unless adulterated with less pure Ether man, since his fall, could not live in it, for the purest Ether can kill, as well as cause life. We have its analogy in the phenomena of radioactivity. The Greek name for the purest Ether is *Eleuthera*.

The purer Ether, which is called the "Free," "Sidereal" or "Astral Ether," gives life in another degree to our Souls, and according as it energizes in each of us do we all differ temperamentally from one another.

Now I come to the third and lowest, or merely pure, Ether, which is our Cosmic Ether, in which we directly live and breathe. This is not free; it is bound and attainable, from and out of which are extracted those qualities of Ether known to us as magnetism, electricity, radioactivity, etc.

The ground of the alchemists was this, that man being body, soul and spirit, he must hold within himself the three degrees of Ether or Universal Life. They believed that man was meant to be an immortal, perfect being, that he was so once, but that owing to circumstances, which in western Theology we briefly term the Fall, the *Eleuthera* or source of immortality and life itself, is no longer paramount in man, on the contrary, being latent, dormant, and though inextinguishable, it is, as far as man can benefit by it, so latent that it is as useless to him as is the outer shell of the oyster to the pearl seeker.

They said that within man lies life and immortality, and yet man as he is, is described by them also as a mere elemental, weak creature subject physically as much now as ever, to the power of the elements, also to evil, death and corruption. They called him a fragile, porous, impermanent being, but they maintained that God did not create such condition, and that it is man's ignorance that keeps him in slavery to his outer and unreal self.

Now, some men greatly daring, but in true humility, found a method by which they could recover the buried treasure, and once more breathe directly and not indirectly from God. This Great Art of Recovery, the refinding of the lost Jewel, the true Life of man, is the Art of Alchemy, —the search after the jewel or the method to perfect nature.

Now I must attempt to say in what that Art consists. We have seen that the alchemists affirmed that man was once illuminated with all Wisdom, and that he was once immortal. They knew that no corruptible elements could be immortal. I refer especially here to the writings of three of my favourite authors:—*The New Pearl of Great Price*, *The New Light of Alchemy*, and those of "Eugenius Philalethes."

The alchemists knew that gold was the visible thing that was incorruptible. They had therefore to discover what there was in man that was analogous to gold, and this they affirmed, was the immortal part of him, which they decided was *not* his soul, for that, though capable of survival, was

subject to change. They also concluded that it was certainly not in the physical life of man; but that in the *Eleuthera* or purest Ether alone could immortality be found, and that *Eleuthera* subsisted in man.

We do not know the various stages of thought through which the knowledge of this discovery passed. My own idea is it never did pass through the crucible of a man's ordinary brain at all. I firmly believe it came originally, as does all supra-knowledge, by inspiration through man *in trance*, and is the utterance of his inner, perfected sensorium. This, when the Trance is a true one, is the only direct source of Divine inspiration.

The alchemists concluded that this incorruptible matter must be the One Thing, and they finally described it as a Stone, probably merely to abbreviate the description of the qualities which they could at once assign thereto; but it was named *the Philosopher's* Stone, as it could be no stone to any but a philosopher's mind. To the ordinary mind, it could be described in a thousand ways as it was *no known thing* at all.

The language concerning this matter has been described as "jargon." Jargon it was not, but a cryptographic method of description, because no one term describing the First Matter was convenient to use; but doubtless there was much tiresome play of words sometimes, or what seems so, incidental to many causes.

That chemistry, a science which seems to have existed for ages in the East, furnished the terms in which the alchemical introspection into nature was conducted, we all know. It seems highly probable to me that the philosophic student of those days had little else but chemical and medical knowledge on which to set up as a learned man, and he would naturally use terms which were familiar to the science of the day. Probably all the alchemists being born "searchers into nature" had more than the usual amount of chemical knowledge.

Now there was from ancient days a philosophic theory that the centre of each man is asleep, that is enchanted and awaits divine or magnetic fire to awaken him. The story of the Sleeping Beauty and many others of the beautiful old stories of classic and mediæval days are founded on this theory. The Art of Alchemy was neither more nor less than that of awakening the "Enchanted Centre" by its redemption from its prison since the Fall. The fairy tales concerning magicians and beautiful princes are only stolen or betrayed records of wondrous events taking place, not in enchanted or moated castles, Saracenic, Moorish, Gaulish or British, but in quiet silent rooms, probably the library or laboratory of the alchemist, according as his studies or temperament led him to literature or chemistry.

The Royal Art was, then, that of extracting from a

human centre that immortal essence, and the method of doing so, was the spagyric or magnetic one, by *the action of mesmeric traction.*

You will at once say, This is mere speculation, you can give us no proof, neither do you yourself, perhaps, know of it otherwise than as a theory. I reply, Yes and no. Certainly the alchemists all agree in telling us that it is necessary for a philosopher to make good his theory before he proceeds to the *praxis.* Well, I submit, I can give you no proof, but if you could enter into the theory, I think you would find it could be proven. At all events, though I only speak now as if it were but theory, yet you will see as I proceed, that there are facts which you may not yet suspect, redeeming my theory from its present transcendental position, which position may not, until you have thoroughly digested the theory, appear adequate.

The art of mesmerism, which we now despise or ignore, except as a by-play of science, or misuse alas, was once the sublime secret of the master-men of each century, which they were enjoined to keep inviolate, because it was found that qualities and conditions between souls *were interchangeable,* and many mysterious and extraordinary results took place, that made it a necessity that a Magus or a Sage should be what was termed a Holy man, *i.e.,* one who held the secret of the Philosopher's Stone in all its conditions, and also that none but a man of proved spiritual state should be Priest or occupy the functions of the Master of Ceremonies: those of a lesser degree of purity of thought and aim being assistants only. This was the original condition, and the priests in olden days were no doubt men of the highest type. But there were lapses, and here and there the magical secret would leak out and be used for other than the true end. Finally, the knowledge of only a small portion of the true method remained, and that almost died away, but not altogether, for such a wonderful secret for humanity could not be utterly lost, and it was preserved as of the utmost importance in "The Mysteries," and afterwards in the Secret Orders.

It was always the same teaching—that that counsel which emanated from the holy trance utterance should alone be considered divine. I feel convinced that this key of knowledge was the one used by the alchemists. They were, so to speak, free-lances, but, being men of ardour and vigour, they by degrees formed a sort of non-cohesive order of solitary searchers. These men, with others who really might have belonged to existing secret orders, constituted a sort of understood hidden society not requiring any ordained hierarchy, and a cryptographic correspondence would necessarily ensue. 40

As time went on, and as what may be called the magical power of the orthodox priesthood died out, the sporadic growth of alchemists still continued, and such men certainly

were viewed with anger by the orthodox priesthood and those who considered mesmerism as truly the gift of God; but the alchemical secret is just what makes the Royal Art quite different from that mesmerism which is generally known.

It is clear that Mesmer was not the first to discover the art called by his name, but in his case betrayed the secret. However, the amount of mesmerism he knew and divulged was, perhaps, no more than that which had survived and was practised by the hierarchs, who, under all their different names, headed the Secret Orders in later times. This special secret method is one which though I do surmise, I must do as I was told, *keep invisolately* until someone else discovers it. It may be plainly inferred in its entirety from what is said in *A Suggestive Enquiry into the Hermetic Mystery and Alchemy*, a new edition of which is forthcoming. I do not want to state what I have just said with the pretension of making myself the custodian of any great secret; but because it is a certain something in the method of applying the art of mesmerism which can only be declared, so to speak, in the alchemical work itself.

I need not tell you that mesmerism is the key to magic, known to every race and time. It has been reserved for this period since Mesmer utterly to misunderstand, misapply and underestimate this extraordinary faculty, which, with respect to derivation, at least, may be called the gift of God. But modern hypnotism and its correlatives are truly as devilish and harmful to agent and patient as pure mesmerism is heavenly and beneficial. Now the aim of the alchemists was to discover and bring to light the immortal part of man, because if once this marvellous matter could be seen or handled, it would *pari-passu* be no longer dormant, but most truly living. They also knew that there could be no vessel that could hold life. Life is not constituted as a grain or as an atom that could be extracted or drawn forth, exhibited to show its power in giving life.* They knew all this, yet they proceeded to the work; and I certainly think that there have been cases when "life" of this kind has been surely brought to the light of day, for the true alchemists were no liars.

Now, one of the many maxims of the alchemists is that which exhorts the seeker to dissolve the fixed, and fix the solved. What did they consider as fixed? According to the eye-sight of man, his physical body is "fixed." To the modern scientific eye, certainly not, but the alchemist held a theory which differed from the common idea, that the body tightly encases the soul, and the soul tightly encases the spirit. The first work, then, was to unfix the body. This was the "first gate." According to the old view of man he

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* Its nearest demonstrated analogy is no doubt to be found in the phenomena of radioactivity.

contains as *minutem mundem*, in his three principles, as their vehicles, all the constituents of the kingdom of nature. Man, having been thus completed, combining all elements in his humanity, was Hermetically "sealed" by the fiat of the Almighty. The next step was for man to become super-man by permission of the Almighty, through His appointed messengers, who had the requisite knowledge to unseal the Hermetic signature. Man is always seeking for entrance into the higher order, for the Kingdom of Heaven can be taken unlawfully, or lawfully. The "Royal Work" of unsealing is true Alchemy; whilst true religion is another method suitable to the mass of men. The end of both is the same. Ignorant mesmerism is violence without the Kingdom of Heaven or treasure being found.

The first work, then, is to undo the Hermetic Signature and separate the "principles." You will find allusion after allusion to this process in the writings of the alchemists, but by mistranslating the words you may understand them differently and find nothing. The magnetic fluid and the linear acion* have the extraordinary effect of de-polarization, and every one knows how a human being when mesmerized can appear *pro tem* to be dead. However, I do not intend to deal with this process in detail. Suffice it to say, that all the descriptions of "Diana's doves," "flying eagles," "gates of brass," various colours and so forth, refer symbolically to the apparitions beheld in the astral realm by the emancipated soul. May I also say that the alchemist should be no common mesmerist, but have a clairvoyant and hierophantic vision within agent and patient? Those of you who have investigated such matters must have known or heard of those extraordinary events which are said to happen in the spiritistic séance-room where there is no hierarch (that is, a clairvoyant alchemist) present, and may have given a general acceptance to the term "externalized soul," as applied to mysterious appearances similar to those known as John King, Katie Cook, Samuel Wheeler, and such like, though no one has conclusively settled what these appearances really are, or of what quality of matter they are composed. I suggest, in these and similar cases, that they are not as spiritists contend, distinct personalities, and, certainly, they are not the ecstatic and whole soul of the sleeper; but might they not be disordered compositions of free ether, adulterated with astral matter, exuding from the bound Ether composing the body, through a certain unhallowed lesion of the nervous system; the result of the mesmeric traction of a strong discarnate spirit; or, of a natural lesion of the medium, operative at special times? It is, I think, in consequence of this chronic condition that this ever-gaping aperture permits the ingress and egress of free Ether in an unlawful and disorderly way, causing that too easy *rapport* between the universal and the physical, productive of what is known as mediumship.

* Action?

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I use the words "unlawful and disorderly" because, according to the Hermetic Teaching, there should be no such aperture.

The allusion to Christ knocking at the door has mystic reference to what should be really *not* an aperture, but a closed door to all but The Honoured Visitor. The "Closed Palace of the King" is not a mere poetical title. Plato speaks of "the odyllic wound," and he refers darkly to the possibility of its being healed. There is a passage in Sendivogius which is very pertinent to this, but as I have said so much on this subject in my book, *On a Gold Basis*, I shall not make any quotation here. You will perceive, however, that for any agent to inflict the wound, and force the unlawful egress of the partial, unprepared, startled soul into the atmospheric condition, is the crime which may be perhaps *the one* that is not forgivable in this world, or the next, because the consequences are beyond that agent's power of healing. Who can pardon the robber? "Break not the Superficies," says the old classical, Hermetic maxim, "or the Sin of the Patient may be referred or multiplied in the Agent." Was it not the hand of an inquisitorial, rather than that of an instructed Master which tormented the unhappy soul of the poor French girl, who had to bear the internal laceration, and in reply to her vivisector said she was Leonie I. Leonie II. etc.? She would have replied in any way that her dissected soul perceived to be according to the questioner's desire. There could be no truth or revelation, neither unhappily, any due restoration to its lawful place for that hapless creature's "Piece of Silver," ten of which she had owned, one of which was dragged out of her. It was the duty of a true master, not further to have dissolved her soul, but to have fixed the solution. When, so to speak, the operation was over, did the unqualified hierophant know where and how to replace and to fix the disintegrated atom of "First Matter"? That deeply important action, in which one human being "entrusts his soul to another," is lightly dismissed from the curriculum of present day study as one of no material value, whereas it is the opening of the first gate by the magical lance with the knowledge of "pyrotechnic artifice." I might read you pages proving this from *The Suggestive Enquiry* and elsewhere, where those romantic sounding words sometimes seem to lead you up to some conceivable chemical experiment, and then lo! the usual baffling jargon commences. But with the key, the apparent jargon can be turned into readable sense. However, let us now having the first key, Mesmerism, proceed to unlock further mysteries. It is conceded that there has appeared at spiritistic séances extraordinary aparitions, seemingly of human beings—a sort of strange simulacra, however, in most cases, though one *has* heard of beauteous appearances Often there is a sort of a cloud-like vapour exuding from the

side of the entranced sufferer, for the medium must be and is truly a sufferer and victim, for the operator is as unprepared as his patient. Listen to these words of "Eugenius Philaiethes,"—

"It was scarce day, when all alone
I saw Hyanthe and her throne.
In fresh, green damasks she was drest,
And o'er a sapphire globe did rest, . . .
And underneath her hand was spread
The white supporter of her head.
But at my second studied view,
I could perceive a silent dew
Steal down her cheeks: lest it should stayne
Those cheeks where only smiles should reign.
The tears streamed down for haste, and all
In chaines of liquid pearle did fall . . .
So dy'd Hyanthe. Here (said shee)
Let not this vial part from thee.
It holds my heart, though now 'tis spilled
And into waters all distill'd."

[*Cœlum Terræ.* See Mr. Waite's edition of *The Magical Writings of Thomas Vaughan*, 1888, pp. 131 and 132.]

"For," says *The Suggestive Enquiry* (p. 349) "not all was vaporous vision as we have shown, or mere idealilty on the internal ground; but experience there was present, with power and effect in substance to bear its witness. This marvellous subsistence of the Vital Principles in their extreme separation by Art, requires care and attention to apply the three-fold secret of the Art, so that the hypostatic principles of attraction, repulsion and circulation, may be brought into perfect equilibriate accord, the one no more acting, than the other is resisting in the Ethereal Bond." "Seek three in one, and again one in three, dissolve, congeal, and remember," says Khunrath, "most carefully to observe the three-fold law of the composition. I write not fables, with thy hand thou shalt touch and with thy eyes, thou shalt see Azoth, the Universal, which alone with the internal and external fire in harmonious sympathy with the Olympic Fire is sufficient for thee, by inevitable necessity physico-chemically united, for the consummation of the Philosopher's Stone," [quoted in *The Suggestive Enquiry*, p. 352, from Khunrath's *Amphetheatrum Sapientiæ Æternæ*, etc., Ch. viii.]

I must now direct your attention to a remarkable classical curiosity, namely the "Tear Bottle." No one quite knows what these bottles were, neither is the origin known of the strange title to an Italian wine called *Lachrymæ Christi.* This name has but correspondential value, but the tear-bottles have reference to some strange ceremonies long ago lost and forgotten. Nevertheless, if any one will reflect what

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sort of tears are shed, when the soul is in deep grief and contrition, it will be concluded, I think, that they are a physical effect caused by the attrition and solution of that soul, altogether different from the usual eye secretion. For tears of pure sorrow are derivable from feeling and emotion only, not from any outside effect or any matter put into the body, neither have they any further purpose to serve, but that of evaporation and return to the Cosmic Ether. Now, the alchemists carefully noted the correspondence between physical and psychical, and used terms that apply and explain the one by the other, but with this qualification, that the words used in descriptions of the various processes are often displaced, purposely no doubt, and though each process is described correctly, the words used may be applied to other stages. Each alchemist used his own class of terms to imply his own results, and the reason he did so, was to prevent unworthy and unfit men meddling with another person's soul-life. A certain possibility and condition of *will* and *knowledge*, I will not say whether of agent or patient, coming to the knowledge of a man of selfish and ambitious nature was at all costs to be avoided, for it was known that men and women only of the highest possible strength of character, unswerving probity and honesty of purpose, can stand the great temptation.

In the *Cœlum Terræ* of "Eugenius Philalethes" you will find this caution, as also in many other places, very strongly put. [See Mr. Waite's edition of *The Magical Writings of Thomas Vaughan*, 1888, p. 138].

Religion, classical philosophy, the kabala and astrology are, indeed, inextricably mixed up with Alchemy.

My theory and that of *The Suggestive Enquiry*, on which it is based, may, to many, be altogether disappointing and seem to form a quagmire, rather than a firm ground for enquiry and research. You may, indeed, think all that I have so far said as very remote from what is considered to be the aim of Alchemy, namely the transmutation of metals and the art of making Gold. Well—let us see, and I do not forget that the alchemists claimed also to have discovered the Elixir of Life and Universal Medicine. Professor Pattison Muir, in his little work already referred to, says: "the language of the alchemists was rich in such expressions as these . . 'our arcanum is gold exalted to the highest degree of perfection to which the combined action of nature and art can develop it.'" He then proceeds to say, "such commingling of ethical and physical ideas, such application of moral conceptions to material phenomena was characteristic of the alchemical method of regarding Nature. The necessary results were; great confusion of thought, much mystification of ideas, and a superabundance of *views* about natural events." [*l.c.*, p. 30.] So far Prof. Pattison Muir. His conclusion would be perfectly just, if there were no

Ariadne's clue to lead one out of the labyrinth. But the mistake is too often made of assuming that the alchemists were all men of confused thought and mystified views, men, moreover so supremely silly as to add to their nonsense by using words known in the general world to have specific meanings. Truly they would have been considerable fools indeed, if century after century, they had, at hap-hazard and in real ignorance of the nature they professed to examine, used term after term, writing the same to each other, and studying with extraordinary zeal and respect, everything that those whom they considered masters wrote or had ever written. To me it is surprising that modern commentators are not more careful in their criticisms of the alchemists, and that they do not feel intuitively that they are dealing with men who were not concerned with chemistry as we understand it, but were Philosophers who were dealing with *Arch-Chemistry* and vitality itself, who had for their aim the loftiest problem that can engage the soul and brain of man. The alchemists openly disclaimed common chemistry; but in order to hide their Arch-Chemistry they used ordinary terms to which they attached other meanings. Their language, however, was no disorderly "Volapuk" but had an ancient pedigree. This is true of "sulphur," "mercury," "Green Iron," "Our Water," "Magical Earth," "Our Chalybs," "The Crow which is the blackness of the night and the clearness of the day," "Fiery Dragon," "Salt," "Sulphur" and "Mineral Radix," and a host of other terms.

You will ask me whether I believe in the possibility of the Elixir of Life and the Universal Medicine. Well, I do in their possibility and with reference to the *arcanum* of the Art, but not in the probability of their being soon found. The search implies too much unselfishness and devotion to be carried on now. But eventually, I do not doubt that some wonderful new discovery apparently will be made, which will put mankind on a safer basis, so that the Art of Alchemy or the spiritual resuscitation of man can be safely worked for his superb benefit. You will ask me, too, whether I think gold can be made by any of these apparently spiritual recipes. Yes I do, but much by the means that rubies and emeralds are made artificially now, namely, by tremendous pressure, which in the case of gold will be obtained by the transference of the spiritual force to another field of action. The alchemists always regarded light as a force, what they referred to as *the Light of Life* was an inconceivably great force or pressure. They worked *with* and *by life*, which they describe in various ways, as fire, heat, etc, You feel, no doubt, that this is still all on an abstract ground with no reference to alembics or furnaces or any of the paraphernalia of a chemical laboratory. Neither is one required, for as I have said Alchemy is *Arch*-Chemistry only. No doubt among enquiring and not very loyal "assistants," many things leaked

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out, which their acute and sharp minds perceived and applied to physical conditions, with pathological directness. In consequence, I believe, as modern and physical chemistry grew and prospered, the arch-chemistry gradually withdrew, leaving men, such as Van Helmont, Glauber, Stahl, Boyle, etc., as only partial initiates and, as such, probably never knowing the *secretum secretorum* of mesmeric work, to settle down in degrees to the study of chemistry in the ordinary way.

It will also seem, perhaps, an eminently unsatisfactory trend in my philosophy to give such important position to that obscure and what many people consider undesirable phenomenon, namely that of trance. But I think if more study were directed to this subject it would be found that it is one of unprecedented interest and value. I am not stating my own words in saying that Revelation to be of universal importance such as are all Sacred Writings, must be given in deepest trance only.

Kant, I believe, decided that no knowledge that does not refer to phenomena can be known except by revelation, through inspiration. All such matters were deeply studied by the ancients, who, to my view, were occupied on profounder problems than moderns have imagined. Prof. Bergson demolishes in a splendid manner the mechanical notion involved in Spencer's philosophy. He describes, in his *Evolution Créatrice*, the radical error underlying Spencer's concept of evolution. Spencer integrates the evolved with the evolved, failing to see that he is thus taking useless trouble, and that in positing the slightest fragment of the actually evolved he posits the whole, so that it is in vain for him to pretend to explain the genesis of it.

To get at and understand the genesis of matter was just what the alchemists assayed. But they never confused "existence," which they claimed as an "aggregate," with the "whole." It was this "whole" they aimed at. And they knew it could not be found on the outside of man, but they must seek the "Cosmic Ether" in living man, not dead man, nor yet as vivisectionists, but, to coin a word, as "pyschosectionists."

Prof. Pattison Muir [*l.c.*, p. 32] says of the alchemists, that their "essence [or Ether] was supposed to have a material form, an ethereal or middle nature and an immaterial or spiritual life." His interpretation of their theory is not mine, but he is certainly right in speaking of the three principles, which are to be found in the "First Matter," *i.e.*, throughout the substance of all nature; or there would be no life at all.

The alchemists conceived of live differently from the manner of modern philosophy. Life, they regarded as varying in quality and only symbolically commensurate with the plane of life enquired into.

Mundane and phenomenal life, they considered, was

vitalised by "Ether" of inferior quality, force and power, containing and expressing the elements fire, light, heat, air, etc., so they had to turn the key on the lock opening the door to the middle region, the first gate of which is the astral or cosmic circuit, which by them was considered as no real advance on this world, in any true sense, as it contained all the failures, derelicts, stray, unfinished forms, mental and bodily *debris*, and flimsy, foolish thoughts. It is the day-dreaming region, where all the castles in Spain rear their shining but unstable towers, where all the foolish fancies are born from rambling imagination without aim, beyond the self-satisfaction of the dreamer,—the mirror on which the events in this world are photographed, and the phonograph where sound is stored,—for in this realm everything is refracted, confused, reversed and disturbed, the big is the little, the little the big. It is the realm of the "Sphinx of Antiquity," where the traveller has to pause and stand to answer the famous riddle in order that he should be thoroughly equipped with theoretical knowledge of the new country and with character to sustain active trials instead of passive ones. This was the "phantasmal" region of Plato, which was the first trial to be encountered in the Mysteries, which formed part of the educational curriculum of every man of birth and position. No one could have palmed off astral wonders on such a man. Just as revelation reveals itself, so does falsehood. Let me hasten to say, that there is hence involved all the difference of what Swedenborg calls a "discrete degree," for there is no easy link between the trance of an ordinary sleep-walker, or a subject the functions of whose brain are inhibited from conscious action by a hypnotist, and that of the whole or complete trance of the Spirit in which other consciousness is not inhibited, but stilled and at rest, as in that sublime moment, when "God moved on the Face of the Water and said, Let there be light, and there was light." Then does intuitive intelligence, illuminated intellect, the very Truth itself, make itself apparent, *i.e.*, visible as the Substance out of which the Worlds are built. But we must pause, and if you will take it all in a symbolical sense, I will merely say that gold is the phenomenal analogue to truth. With regard to the mysteries: In modern times we use the skeleton ceremony of Consecration into Holy Orders, which consists, so to speak, of the non-vital remains of what was once an efficacious rite. The term "Efficient Hand" is no idle term. It meant a human hand, holding the vitality of the Logistic Ray, the Golden Bough, conveying life to the moribund. I am not here speaking of physical but of pyschical decline and death. The "Efficient Hand," holding the power of God Himself, is the Hand which strengthens and sustains the life of every man. And this is not all symbology. There is an ultimation to all intuition for the course of the special forces, to the

destined end: the ultimatum and demonstration in Alchemy on the physical plane was in the Mineral Kingdom. By this I mean that the transmutation that reached the physical plane referred to metals only. The alchemists claimed that inferior metals could be raised to the superior or noble state, but never did they claim that the stuff of the Cosmic Ether could be transmuted into the next higher kingdom, that of the vegetable. Not a daisy can be made or created. The alchemists maintained that it was necessary to find the seed of each Kingdom, and they declared they had discovered that seed of metals, which would produce gold. This seed was "the powder of projection," but here I cannot give details.

There is one point yet to mention and that is, that the "occult chemistry" of Mr. Leadbeater and Mrs. Besant has, I think, no resemblance at all to the Arch-Chemistry of the alchemists.

I have given what I consider three strong clues, and a very important key to the labyrinth of Alchemy, and lest you think my key is a poor and disappointing one, let me beg of you with that key to try to unlock therewith the old-myths, classical and mediæval, and to find out the meanings of the Kabala and of those great poems, the Iliad, the Odyssey, the wonderful verse of Virgil, of Dante, and the cryptic stories relating to the Arthurian Cycle, the Holy Graal, and much else of a like nature, as well as the hidden meaning of the Old and New Testaments. They all tend to one discovery and declare the same, and even in their inconsistencies will be instructive to him who has the key. And he who sets himself in this wise to the comprehension of the whole philosophy will be a competent judge of our labours, of how much assistance we have given to the recovery of lost wisdom, and with what sincerity we have opened the way permeating into those ancient abodes of light.

ABSTRACT OF DISCUSSION.

The Rev. J. J. Pool, F.R.G.S., said that he had listened to a most delightful paper, for which he considered that the Society was greatly indebted to Mme. de Steiger. It was full of suggestive thoughts, and, without assenting to everything expressed therein, he found that his reason went along with it as a whole. One expression, however, he was inclined to query, namely, "the Fall of Man," because he did not think that nowadays one could believe in the doctrine of the Fall.

Mr. D. N. Dunlop (Editor of *The Path*) said that he had listened with great pleasure to what he considered to be the best paper of its kind he had heard during the last twenty-five years. He considered that it had made plain an opportunity for the Society to undertake a great work for human-

ity, namely the practical work of Alchemy, mystically understood. That was what was needed and should be attempted.

Mr. A. E. WAITE said that he had listened to the suggestions of the last speaker with an interest only second to that with which he had listened to Mme. de Steiger's paper. The life requisite to the great alchemical experiment was the life of saintship, and could not be attempted by a Society other than a secret one. The ancient alchemists, he thought, were concerned with the same work as the mystics within the Church living the life of contemplation; but they had carried the experiment a stage further, and embodied the results of their experiences in symbolic texts. It was, he considered, the chief aim of the Society firstly to decode these texts, and thus gain the secret knowledge, which could then be practically applied.

THE CHAIRMAN said that there was no necessity for him to point out that the meeting had listened to a very interesting and suggestive paper. It might, in certain respects, seem a departure from previous papers, which had been mainly historical or interpretative on the scientific side, but the founders of the Society had always intended that every side of the subject should receive attention, the mystical no less than the other. He agreed with Mr. Waite that the chief work of the Society must consist in decoding the alchemical texts. It was the business of the Society to get at the root of the matter and produce a complete explanation of the origin and significance of Alchemy. Mr. Dunlop's suggestions were also of much interest, but such practical work was the business of individuals, rather than of a Society as a whole; though were it possible to reveal it, the Society would be profited by an account of any such experiment. He was inclined to think, however, that there was something intrinsically secret in Alchemy, mystically understood, something which was secret, not because it must not, but because it could not, be told to any but an initiate. Mme. de Steiger had spoken of this secret under many symbols—not all of which he understood,—but to him the most beautiful and significant was that of the wonderful fairy-story of Sleeping Beauty and the Prince.

Mme. DE STEIGER thanked the speakers for their gratifying expressions of approval of her paper. She hoped the suggestions she had made therein would be followed up by other members. In reply to the Rev. J. J. Pool, she said that the doctrine of the Fall of Man was the ground of the whole Hermetic theory, without which it would collapse. It was not possible, however, in the time at her disposal to attempt a justification of that doctrine, which must be accepted as a preliminary to the work of Alchemy.

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№ 7

THE AKASHIC RECORDS

IN the pursuance of the study of occult science in general, the student is at the very outset, brot face to face with reference to what are commonly called the AKASHIC RECORDS and with citations from them as from the final source of authority and appeal.

That such records do exist is the concensus of opinion and assent of all legitimate occult schools, but in attempting to find an equally unanimous consent as to just what they really are, their nature, place in the cosmic scheme of things and their comparative availability, we are confronted by the lamentable fact that in this as in so many other departments of occult science, there is as yet, no definite canon or law.

Vaguely, we are informed that "the facts concerning the primeval past have not passed beyond the reach of occult research"; that in spite of the obvious fact that all material things ultimately disintegrate, the spiritual forces that cause the definition of one form from another and varied forms as well, leave ineradicable copies of their works in the spiritual foundations of the worlds.

We are furthermore instructed that any one who can raise the vibratory status of his faculties of sense perception from the ordinary visible states of being into the invisible spheres may have access to this vast panorama in which are recorded all past events, not only of this world but of cosmos as well.

This lack of a definite canon however, has proved to be the open door to a vast deal of charlatanry, for almost anything under the sun can be claimed on the authority of the Akashic Records, and probably will continue to be claimed, until a sufficient number of well developt initiates have establisht some acceptable concordat, which will effectually bar the utterance and promulgation of the impossible, illogical and oft times absurd speculations taught under the assumed authority of the Akashic Records.

In the first place, while open to the scrutiny and study of all who duly qualify by personal development to contact them, nevertheless com-

paratively few in our present materialistic day actually succeed in so contacting them, and further, of those few who do, actually succeed in contacting them, still fewer are able to read them, and still further, of those who can read them to some extent, extremely few are able to read them at length, accurately and beyond peradventure of doubt so that their readings may be accepted as actual criteria. To read the Akashic Records at length and at will requires something more than simply a proper spiritual development, it calls into play the requirement of actual physical and mental strength, for the farther back the reader attempts to go, the greater is the demand upon his mental and spiritual strength, and without a reserve force of stout physical health to fall back upon as potential, he cannot hope to go to any great length of reading. Hence the Rosicrucian insistence upon a sound physical body as well as sound spiritual qualifications. And in spite of popular notions to the contrary, prompted oft times by the so-called and assumed attainments of what are known as Yogis, it may be safely asserted that the weak, emaciated, almost inhuman ascetic has given little to the world of value from the Akashic Records.

The extent to which one can read the Akashic Records after becoming sufficiently developt to contact them, depends entirely upon the extent to which the initiate has become able to distinguish accurately the differentiated phenomena of the various ethers. These ethers are four in number and constitute in their totality the Aether known to science. Science however, has not yet arrived at the same status in regard to them as has occult science, which separates Aether into the Chemical, Life, Light and Reflecting classifications.

We shall arrive at a better understanding of the Akashic Records if we begin with an analysis of the name itself. "Akashic" is from *Akasa*, the Life Principle, the Astral or Sidereal Light; the all-pervading force, usually considered as fluid in its nature in somewhat the same manner as electricity is spoken of as fluid or flowing,—pervading and interpenetrating all matter, nervous, organic and inorganic in a way similar to the activity of the luminiferous ether of academic science. This force has also been termed in its penetrative property the PSYCHODE and when called into play by mental activity, the ECTENIC FORCE.

By whatever name it may be known, it is still the identical force known to occultists as Akasa. To show forth the universality of this force and the fact that it has been known to the initiates of all races and ages, we may say with Blavatsky, that it is the Chaos of the Ancients, the Zoroastrian Sacred Fire, the Antusbryum of the Parsees, the Hermes-Fire; the Elmes-Fire of the Germans; the Lightning of Cybele; the Burning Torch of Apollo; The Flame on the Altar of Pan; the Inextinguishable Fire in the Temple on the Greek Acropolis; also in that of Vesta; the Fire-flame of Pluto's Helm; the Brilliant Sparks on the Hats of the Dioscuri; on the Gorgon's Head; the Helm of Pallas, the Staff of Mercury; the Egyptian Ra; the Grecian Zeus; the Pentecostal Fire-tongues; the Burning Bush of Moses; the Pillar of Fire of Exodus; the Burning Lamp of Abraham; the Eternal Fire of the Bottomless Pit; The Delphic Oracular Vapors; the Sidereal Light of the Rosicrucians;

the Akasa of the Hindus; the Astral Light of Eliphas Levi; the Nerve-aura and Fluid of the Magnetists; the Od Force of Reichenbach; the Fire-Globe or Meteor-cat of Babinet; the Psychod and Ectenic Force of Thury; the Psychic Force of Crookes; the Atmospheric magnetism of Naturalists; Galvanism and Electricity, are but various names for one and the same thing,—the Greek ARCHAEUS of the Rosicrucians.

Now Akasa is a Sanscrit word meaning literally, "sky." But in the esoteric interpretation it also designates the imponderable and intangible life-principle—the Astral and Celestial Lights combined together, the two forming the ANIMA MUNDI and constituting the soul and spirit of Man; the Celestial Light forming his *nous*, *pneuma*, or Divine Spirit, and the other his soul. The grosser particles of the astral spirit are said to enter into the composition of the physical body. Akasa is also the term which represents the mysterious fluid termed by modern science Aether, the "all-pervading aether." *As*, in Syria, Palestine and India meant the sky, life, and the sun, at the same time. The softer pronunciation of the word was AH. AH is Iah, Iao and AO. God told Moses that His name was "I AM," (Ahiah) a reduplication of the words AH or IAH. The words AS, AH, or IAH mean life, existence, and are evidently the root of the word Akasa which in Hindustani is pronounst Ahasa, the Life-principle, Divine Live Giving Fluid or Medium. It is also the Hebrew Ruah meaning the Wind, breath, air in motion, or moving Spirit.

Finally, Akasa, is the WILL of Divinity and all things, in operation and is the great principle of Life of which the inexplicable power of Attraction is but an atomic portion.

It will be noted from the foregoing that Akasa presents two distinct aspects, the material, substantial, and the immaterial, intangible, or Astral. This is further borne out by the effective definitions given by Hartmann. We have already identified Akasa with Archaeus. Archaeus, says Hartmann, is "the great invisible storehouse of Nature wherein the characters of all things are preserved and contained. To one aspect it represents the ASTRAL LIGHT; in another, PRIMORDIAL MATTER.

ASTRAL LIGHT, says the same initiate, is "the LIGHT OF NATURE. The MEMORY, or universal storehouse of Nature, in which the characters of all things that ever existed are preserved. He who can see the images existing in the Astral Light, can read the history of all past events, and prophesy the future."

These last definitions furnish the best possible key to the true Nature and locale of the Akashic Records. The Astral Light represents the immaterial, intangible, astral or spiritual status; the Primordial Matter represents the material, apparently substantial expression of the same. Now Light is a form of ENERGY. And Matter, in the latest concept of academic science is also regarded as a form of ENERGY. But Matter we have also learned from the earlier studies in Rosicrucian Philosophy, is mainly consistent as the holes or bubbles in a vaster ocean of substance infinitely more dense than anything that the human mind can conceive. This substance or material of such tremendous density is called the Aether.

In this Aether then, are in very truth concealed the secrets of cosmos, for it is in the dense tho fluid substance in which all worlds and systems have their existence, and in which therefore, they are maintained and preserved. It is hard for those who have not had specific scientific training to grasp this concept of the tremendous density of Aether, yet true it is, that so much denser is it in comparison with what we ordinarily term as Matter, that everything that has objective existence as such in terms of Matter, is simply a bubble or vacuole space in the Aetheric Ocean about us. Therefore, as bubbles in the water make for themselves definite space and room therein and, figuratively make the impress of their size, shape, etc., on the impermanent water, so has everything that has had existence or does now exist, made its definite impress upon the surrounding Aetheric Walls, these last being of imperishable, immutable character.

Just as does the light, airy, yet material bubble move freely and rapidly to and fro in its watery environment, so does each form of organic Matter in the Aetheric environment, even tho the latter be so vastly greater in density. It is simply the Law of Relativity practically applied. And the impressions made by mental process, either in the incarnate or discarnate state do not differ materially in the record they impress, for in the Aetheric World, as Thoughts become concreted from their original abstractions, they possess even greater power of making a clear, unmistakable impress, than do the objective conditions of the visible world, which lose their clarity and preciseness of expression in Physical manifestation.

In spite of the rapid advances of modern science in the realm of the atom, electron, corpuscle and ion, Aether still remains the elusive, imponderable form of Substance that defies all laboratory processes. It cannot be defined,—logically because we cannot confine that in which we ourselves are confined. It may not be contained, isolated or subjected to any known reactions. Academic science simply cognizes its existence as an explanation for certain other phenomena which would seem to make the presence of such a fluid, all-pervading medium necessary. Once cognized, hypotheses multiply rapidly and a wider field of vision opens to view. But Aether is not of the physical laboratory, but of the mental and spiritual scientific reactions, demonstrations and recognitions.

It is our own ISOLATED POSITION IN THIS DENSE, IMPONDERABLE MASS THAT LIMITS OUR SENSE PERCEPTION TO RELATIVELY FEW OCTAVES IN THE SCALE OF VIBRATION BY WHICH WE BECOME CONSCIOUS OF OUR ENVIRONMENT AND EXISTENCE.

WHEN ONE SUCCEEDS BY PROPER DEVELOPMENT, IN RAISING HIS VIBRATORY STATUS SUFFICIENTLY TO ENABLE HIM TO ATTAIN AMPLIFIED STATES OF CONSCIOUSNESS, THEN HE ADDS TO HIS SENSE EXPERIENCE A DEGREE OF THE CONSCIOUSNESS PERTAINING AND RELATIVE TO THAT STATE OR CONTAINER IN WHICH HE HIMSELF IS CONTAINED.

This, you will find, is a new point of view for the occult student. Instead of teaching all sorts of impractical yogism, positively not adapted for the occidental mind or physique, the Rosicrucians teach the development of each of man's vehicles to a status of strength and virility that will enable one to attain a higher vibrational status and amplify or

expand his own individual consciousness to an attunement with that of a higher or inner plane or region than the mundane.

Aether is the universal substance-ocean all about, penetrating and pervading all worlds. It is obvious then, that everything in the realm of Matter, and, as we know that Thoughts are *things*,—realities— therefore having existence—everything that has inner or outer, exoteric or esoteric manifestation, gains existence only by making for itself a definite place and relative position in the Aetheric Ocean or Cosmic Medium, and it is equally obvious that this operation of making place makes also he definite impress of character of the principle seeking expression and manifestation therein.

The Akashic Records then, are about us everywhere, and all cosmos is the extent and scope of their status. The student needs not to dissociate himself from the physical body in order to contact them for he is in them, making every moment his own individual record upon them, adding whether for relative good or bad, his own accretions to the general sum of human experience.

While it is not necessary to "leave the body" to read or to study the Akashic Records, it IS necessary to develop one's powers of clairvoyance to the highest possible degree in order to read them intelligently and usefully. It is from these Records rather than from the personal aura that the trained, voluntary seer or psychic reads for the person for whom he may be thus functioning. Many involuntary psychics contact these Records in a hazy, unintelligible sort of manner, and while functioning in a perfectly genuine phase of psychism, they read erroneously and draw wrong conclusions from what they read and leave their consultant worse off than before.

The necessity for a high degree of well developt clairvoyance is caused by the further necessity of being able to distinguish between the various ethers already cited. The Record or impress of any principle seeking manifestation and expression is accomplisht by means of the corresponding ether, by virtue of which, it functions. The operations of impress and record are carried on mainly by means of the Chemical, Life and Light Ethers. These are the three ethers that find their culmination in the three lower regions or sub-divisions of the World or Region of Concrete Thought,—the Aerial, Oceanic and Continental; corresponding to the Light, Life and Chemical ethers respectively These three sub-divisions constitute on the Rosicrucian chart, Archaeus, but as the greater embraces and includes the lesser, so these regions of the Concrete Thought World reach down into and include both the Astral and Physical Worlds, generally speaking.

In this way, the soul qualities, Power, Light and Life, operating as Forces of Attraction; the Neutral quality of Feeling, and the Repulsive forces of Wishes, Impressionability and Passion all find expression and therefore impress and record on the Akashic Records.

But above all, it is by virtue of the powers and forces of the Reflecting Ether, that the trained clairvoyant reads clearly the Akashic Records,and when able so to read clearly, his next step is to study them until he understands the modus by which the records are made. This Archaeus or storehouse of Nature is what is referd to in the Rosicrucian Prayer which reads. "Nature is the Book in which Thy character is writen and no one can read it unless he has been in Thy school" No

matter how clearly one might see the characters, one would be unable to read Greek unless he first learned the Greek Alphabet and the proper method of putting together the phonetic values. Then and then only would he begin with the aid of his lexicon, to translate the characters he could so clearly see and read. So too, with the Akashic Records. One may be sufficiently clairvoyant to *see* them, and to some extent read events recorded thereon but at the same time totally unable to tell whether they referd to past, present or future, and equally unable to correlate them with the proper individual, race or country and still more unable to give them proper time sequence. Time is the great stumbling block in all attempts at psychic reading.

It is this utilization of the power of the Reflecting Ether that makes the difference between the voluntary and the involuntary psychics. The former by development have establisht the requisite correspondences in the brain and with the various psychic centers of the vehicles, and are thus able to function in the inner or subliminal light by what is known as the interior illumination, thus cognizing conditions which do not ordinarily pertain to the mundane regions unless indeed they choose to study such conditions as well, for to the trained clairvoyant no department of Nature is a sealed book.

The involuntary, untrained, or ordinary "medium" sees only those conditions which pertain to the mundane environment and the lower astral regions. They are therefore unable to read the Akashic Records at all.

Another requisite must be kept in mind. Psychical Researchers are apt to regard rather lightly the insistence laid by genuine occultists upon the spiritual side of all study in this realm. Nevertheless, let it be understood once and for all, that the prayer of the Rosicrucians just referd to distinctly, says, "Nature is the book in which Thy (GOD'S) character is written and *no one* can read it unless he has been in Thy school." Commendable as are all attempts to enlarge man's knowledge of the invisible worlds, occult science insists that in the instance of the Akashic Records as in so many other departments of the science, the student is coming face to face with God's own personal records of his visible and invisible works, and such records of the Divine are not to be read carelessly, lightly, nor from motives of curiosity, or merely to add to the general sum of human knowledge. Knowledge is not withheld from man when he has arrived at the right stage to receive it, but he is not allowed to pry into the unseen only so far as he entitles himself to a right to know by the proper manner of living and the right and reverent attitude in his search.

To the seeker who has attained a degree of psychic development but not the spiritual awakening or illumination to entitle him to understand, the Akashic Records will appear a source of illusion. To such an one, for instance, the records of achievement of a given past will appear as the actual substantial buildings palaces and peoples themselves. Thus many well intentioned spiritualists often speak of seeing the models or duplicates of things long bygone when in reality they have seen only the visualization of the impress made by such conditions. The trained seer knows that a stone or marble building of the material world does not call for a stone or marble archetype. It calls for the concreted

thought impress from which that actual stone or marble structure was objectively crystallized.

Neither must it be understood for a moment that the Akashic Records are of a documentary nature written in such style that any one of any age can easily read them. They are not coucht in any form of human language or expression. Many attempts have been made at a general human language similar to Esperanto but only failure has resulted so far. Such generalizations come only by evolutionary process, not only by incidental inventions. To read the Akashic Records of God, the reader must be essentially a man of God, striving to understand the nature and character of God. Then he will understand the universal symbolism in which they are recorded.

The fact that the Akashic Records have so often been described as "Astral Records," something placed in or pertaining to the Astral World, is incontrovertible evidence that those who have so taught, have not themselves been able to contact these wondrous records of cosmic process. The fallacy of ascribing astral location to them is at once obvious when the illusory nature of the Astral World is recognized and understood. In the Astral realm all is constant change. Here the discarnate spirit learns anew in each after death interim, the illusion of desire. Desire is necessary as motive power and stimulus but by its very nature it is impermanent, for even good desires are in a state of constant change, due to aspiration for something still higher.

So it is, that records which must of their very nature be absolutely permanent to be of any use to the ceaseless flow of human incarnation, cannot have their impress in the substance of the Astral World where nothing is permanent. Neither are these Akashic Records "visualized in the Astral World" as is so often stated. They *are* visualized, indeed, but whoso has become able to visualize them looks far beyond the Astral Region, into the Thought World itself, the Concrete Region which is one of permanency and stability, a Region of Archetypes.

The Akashic Records are visualized and read, by effort of WILL on the part of the psychic or trained clairvoyant. In the inner worlds, Time and Space are, hard as it may seem to comprehend it from the exoteric standpoint, rendered practically nil. The progrest spirit other than what are called the "Earth bounds," IS where it WILLS to be. The Spirit SEES what it WILLS to see. If it Wills to study the Akashic Records without special purpose definitely fixt in mind, a varegated panorama is presented to view somewhat in the nature of a dream condition, and just as intangible, for if you were conducted into a dark room for instance and a picture of some battle, expedition, or other notable occurrence were suddenly projected on to a hitherto invisible screen, it might be interesting to you while it lasted but would also be absolutely unintelligible to you unless you had by expressing your desire therefore, had a picture of what you actually desired to see, presented to you.

Man is given help from the invisible regions only when he has exhausted his own resources. He is made to do all that is possible, for himself, in order to develop his resourcefulness. When therefore, the psychic desires to recover an historical event Akashically, it is only after he has made all possible human research that he is entitled to read in the Akashic Records. If he desires to study his previous incarnations, it is only after he has learned all that is possible about his present existence, his evolutionary status, vehicles, natures and essentials, that he is entitled to know by what names and in what places the same Ego has been known in former times.

Another key to the manner by which the impress of all creative activity and processes becomes a very part of the Akashic Matter itself will be found by its identification with Chaos in our opening observations. Therein it was identified as the Chaos of the Ancients among many other synonyms. Plato and Pythagoras named it, "the Soul of the World," after it had been impregnated by the Spirit of that which broods over the Primaeval Waters or Chaos. It is by being REFLECTED IN IT," say the Kabalists, that the Brooding Principle CREATED the phantasmagoria of a visible, manifested universe. It was Chaos before, and Aether after this "reflection." This principle of reflection is well known to Rosicrucian students, as the means by which One became Two, the Visible manifested from the Invisible. So the Akasa must necessarily contain and preserve every detail important or relatively unimportant, of the reflection that we call visibly creation.

But the Akashic Records or rather the substance of them is really much more than a mere sequence of cosmic conditions. Academic science ordinarily cognizes Four Elements, Fire, Water, Earth and Air. Occult Science knows of Seven Elements, of which Akasa, Aether is the Fifth. It is the Fifth Cosmic Principle or Fundamental. It is the Matter of Mind Stuff, which will become more definitely organized and visibly distinguisht from the Air during the end of our Fourth Round. Cosmically, Akasa is a "radiant, cool, diathermanous type of plastic Matter, creative in its physical Nature, correlative in its grossest aspects and portions, immutable in its higher principles. In the creative condition it is called the Sub-Root; and in conjunction with radiant heat, it recalls "dead worlds" to life. In its highest aspect it is the Soul of the World; in its lower, the Destroyer."

As we proceed to formulate our own individual concepts and definitions of Akasa, we must remember that it is highly differentiated. As the Astral Light or "Grand Agent Magique" of Eliphas Levi, it is not the container of all things but the REFLECTOR of all things. As Aether, its noumenon, it is the container of all things, yet Aether is its lowest manifestation. Waite, in translating Levi, gives the description of the latter in the following;—"This ambient and all-penetrating fluid, this Ray detacht from the Central or Spiritual Sun's splendor . . fixt by the weight of the atmosphere and the power of central atraction. . . the Astral Light, this electro-magnetic ether, this vital and luminous caloric, is represented on the ancient monuments by the girdle of Isis, which twines around two poles. . . and in the ancient theogonies by the Serpent devouring its own tail, emblem of prudence and of Saturn (an

emblem of infinity, immortality and Cronus—Time, not the God Saturn nor the Planet. *Blavatsky*) It is the winged dragon of Medea, the double serpent of the caduceus, and the Tempter of Genesis, and it is also the brazen snake of Moses encircling the Tau. . . Lastly, it is the Devil of exoteric dogmatism, and is really the force that souls must conquer, in order to detach themselves from the chains of Earth; for if they should not, they will be absorbed by the same power which first produced them, and will return to the central and eternal fire."

The expression,—"fixt by the weight of the atmosphere" simply refers to the refractive power of the atmosphere as it relates to the passage of light, but the concluding statement, that it is a force "that souls must conquer, in order to detach themselves from the chains of Earth," is quite true, especially in the esoteric sense. We conquer Akasa and the Akashic Records by our conscious Karma. That is, we conquer the weakness of our individual records by our intelligence of action physically, mentally and spiritually, after we have become cognizant of the Truth of Karma and the Law of Compensation. Our future activities intelligently directed in the light of Karmic knowledge can b e made to so accumulate as to overbalance our Karmic debts and leave us free of future Earth-chains to go on in our spiritual progress to higher planes and states of being.

Lastly, fraters, we must not hold the thought that these Akashic Records are entirely an inert, impersonal condition, for in certain aspects, they are a definite part of the "innumerable cloud of witnesses" with which we are surrounded, as described by St. Paul. This gives a straightforward personal element to them which should cause us to realize that our every thought, word and deed comes under the cognizance of these Records, some of them very personally and individually in the instance of the Lords of Karma whose particular sphere of functioning is in Akasa itself.

Akasa and the Akashic Records constitute the medium and common ground in which the great testimony described by John, (I John, v-7-8) is given. 'For there are three that bear record in Heaven, the Father the Word and the Holy Ghost; and these three are ONE." Note the Hermetic Unity. And there are three that bear witness in Earth, the Spirit, the Water, and the Blood: and these three agree in ONE. The Natures of the Divine Unity have been studied. The Spirit is the potent Life Principle operative in Akasa, the Water is the fluid nature which makes reflection of the Divine in Man possible; the Blood is the seat wherein the Ego of Man functions, and therefore contains the impress of the activities of the Ego. The Higher and the Lower triune unities agree and are ONE. The Akasa penetrates both Heaven and Earth, so that one Unity can bear witness in Heaven of Earth conditions. The other witness can bea r witness on Earth of Heaven conditions, and all agree and all are ONE. Our Heaven is what we make it at every moment of our individual lives according to the record witnest by the Akashic Records. Our Earth is just what Humanity makes it in so far as Humanity can sense the record of the Divine Three in Unity as it manifests itself or reflects itself in Akasa for Human Progress and development. Within each of us is the Akashic monitor known as CONSCIENCE which from its intimate connection with the Akashic Records and the Lords of Karma, warns us of error to be avoided, and good to be sought. It is a worthy aspiration to seek the ability to study the Akashic Records, if the search is made and the development pursued from the status of the highest spiritual motives. Such seekers will find in truth, that there is nothing hid that shall not be revealed.

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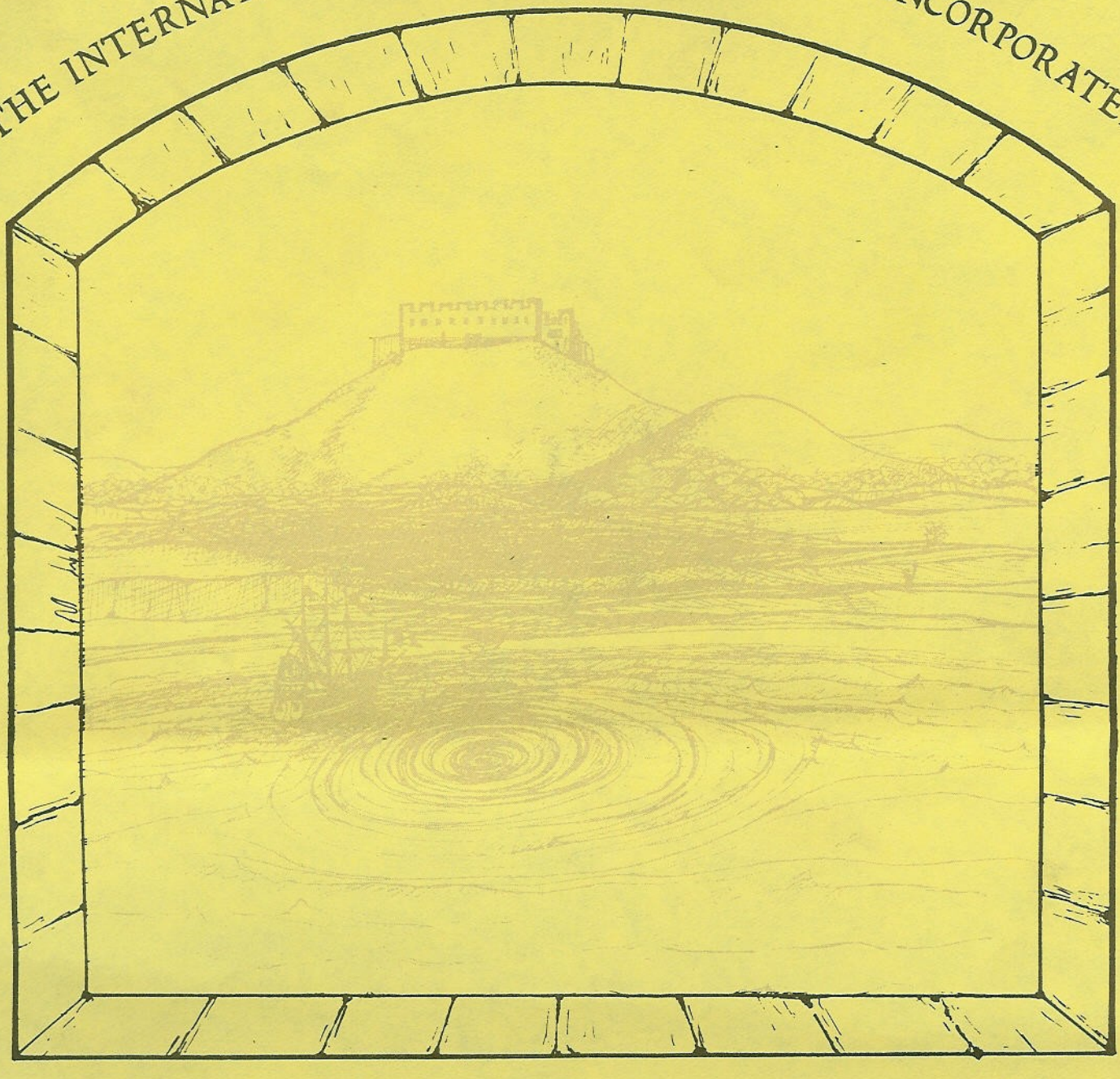

PLANE III

LIBER 41 & 42

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

LIBERS 41 & 42

Dear Companions: #159

On this occasion we have combined two Libers under one cover and you presently have in your hands a volume of immense proportion and worth.

Let us begin our enquiries at this conventicle by considering man and his various bodies. As you know, man has several bodies and you could ask why this is so -- you could even ask how this can be proved. This answer, simply, is: because there are several planes of consciousness and action.

Man cannot function is a spiritual world in a physical body and, conversely, he cannot function in the physical world in a purely spiritual body. We need a body for each world or plane of consciousness in which we function. A body is merely a tool or a channel through which life expresses or functions. Each body serves its own specific purpose just as our seven layers of skin serve definite purposes.

Science is discovering that the most minute particles of matter, invisible to the naked eye and even defying the super-microscope, enshrine keys to many unexplained riddles. Life itself is invisible, only its manifestations are visible, yet the impelling and propelling power itself remains hidden. To all practical purposes our internal bodies or organs are just as invisible to us as our spiritual bodies or vehicles are. We can see some of our functions by the use of X-ray however Man has within himself an X-Ray equipment but uses it not, finding it easier to invent machines for that purpose that will see and hear for him. Does it not seem strange that an inanimate object should possess greater sensitivity and vision than man who makes it, when he claims to be a child of God, or divine? Then what prevents man from hearing and seeing as accurately as the instruments he has himself created?

Everyone knows that when one's spinal section is out of alignment we have difficulty throughout the entire body. The same applies if we have any derangement of the blood circulation. We overlook the fact that man is a most complex ensemble and that just as he has many physical units or bodies that must operate synchronously, he also has their spiritual counterparts and that the synchronous functioning of both the physical and spiritual is equally important to mental and spiritual health, growth and enrichment.

In the philosophy of the R+C, the existence not only of a **physical body** is taught -- but also an **etheric body**, an **astral body** and a **mental sheath** as well. Each one serves as a channel for the Power of God to flow through and we will get to a full explanation later on.

How many people ever stop to consider what a marvelously constructed creation man really is? Every problem in engineering has been utilized and put into active operation within this marvelous

creature. Think of that mysterious river of life -- the blood -- that supplies nourishment and oxygen to every minute part of the physical body. What a marvelous system of distribution, compared to which no invention of man is equal. It is through this mysterious fluid that the Ego, the Divine within us, is able to contact every part of the body -- remember that. For this very reason it behooves us to keep our blood stream as free and clean of impurities as possible, thus helping to keep our physical structure not only in excellent condition but giving the Divine within us a clear channel through which to function.

Without sufficient blood, life is impossible. In his blood, man carries his karmic history. Science is making marvelous discoveries in its study of the blood. Diagnosis is now being made through the examination of a single drop of the blood, by the use of electrical apparatus not unlike that of radio, as well as by other electronic equipment. Even the onset of death is indicated unerringly by these means.

Too many people are prone to regard the physical body as a handicap instead of what it has been intended to be: a channel of expression and function, a working tool. We do not regard our other working tools as handicaps or hindrances, in fact we realize we could do little without them. Why then, the greatest tool of all is generally regarded as something to neglect and misuse is really a mystery. **Be as careful of your body as you would be of any highly-prized and precious possession.** Beautify it. Improve it. Preserve it. Do not neglect it. Do not entertain any mistaken notion that it is vain and worldly to give it proper care. Consider what it truly is: a temple of the Divine Spirit within; cherish and care for it as the greatest of temples should be: the Human Temple that enshrines the Divine Spark.

You are told in the Great Book that cleanliness is next to godliness. **Follow this admonition on every plane of being!** Keep your bodies clean and wholesome remembering that uncleanliness in any form is alien to progress and growth. Clean bodies are necessary to physical health and this is equally applicable on every plane of being. A clean mind, a clean soul and a clean spirit are required. I spoke just now about beautifying the body. The greatest beauty the body can possess is natural, normal, radiant health. For what is beauty, but nature expressing her best? We are becoming health-conscious as a nation. The whole world is paying close attention to this principle just now. Today, the whole world admires the man or woman who radiates vitality, enthusiasm and strength -- perfect health, mental balance and spiritual wholeness.

Good physical health is the best equipment an Ego can have, through which to function. Do not pray for riches, but for a strong, healthy body through which to render greater and more effective service.

Now, the difficulty most persons experience in comprehending the term "body", is due to the concept that a "body" is the entire physical part of man or animal. In other words: the

physical structure alone. They forget (or do not know) that bodies are composed of crystalized matter and that matter can and does have expression on every plane of existence. It is simply a question of density. Matter is crystalized spirit and expresses in many degrees of density. Force and energy are the same spirit -- but uncrystalized. Physically, man is many bodies, the foundation being of course, the skeleton. Over this bony body are stretched the muscles forming the muscular body; tendons & tissues form yet another organization, with the nervous system interpenetrating them all; then the blood stream or arterial and venous system; and covering the complete structure are seven layers of skin which forms a body in itself, and an organ of touch and feeling as well.

Yet, when spiritual bodies are mentioned, some people cannot conceive of these and become confused. Just as in the physical body, one body is interpenetrated and super imposed over another, yet remaining independent with its own exclusive functions, so with the mental and spiritual bodies -- they react likewise, one upon another. It is a very delicate interrelationship all the way through.

The physical plane is only a crystallization of what we have been able to carry over from the spiritual, so that the spiritual, etheric, astral and mental bodies interact with and affect one another.

THE ETHERIC BODY

The first of man's vehicles after the physical is the etheric body which is really a semi-physical structure and primarily functions and operates through the glandular system of man, thus supplying a channel or contact between the visible and invisible structures of man. It is an exact counterpart or duplicate, (perhaps blueprint would be more accurate,) of the physical body. It is the negative of the physical structure if we might borrow a term from photography. It is the etheric body that has brought over the seed-atom of the physical body.

Through the etheric body, vitality and energy are supplied to the physical. It is in this etheric body that the atoms of energy function. Remember that all life is but one continuous stream -- and the only dividing lines are really nothing else but the rates of vibration or frequency of the atomic energy. This vibration is determined by the resistance it encounters. Normally, in human consciousness, speed or velocity implies a time factor; but in spiritual consciousness, speed or velocity imply resistance or non-resistance -- and vibration, high or low. It is this resistance that determines the velocities of the atomic structure and its very formation is determined thereby. The greater the resistance -- the denser the physical body becomes.

The etheric body is the chemist of the system. It is the function of this body to see that we assimilate as well as dispose of what is taken into our bodies. It is to our etheric body that we owe our growth, assimilative and excretive power. It is also to this

body that we owe the heat in our system. Through the etheric, we receive spiritual stimulation because it is the etheric body that controls the atomic structure of our body and its glandular system.

The etheric body is the one which controls and vitalizes the physical body. People have often marvelled at the ability of each organ to select from the food ingested, the proper nourishment required for its maintainance and functioning. This marvelous chemical selection is carried on by the etheric body, not by the physical as such. (Any more than pain is felt by the physical body itself. Were pain localized in the body itself, anaesthesia would be useless for nothing could stop the pain.)

The etheric acts as a go-between or channel between the physical and spiritual worlds, so that at all times man is living, not only in one world but in the etheric and others as well. Since man is not just a physical being -- but a mental and spiritual one as well -- he must have channels through which to function in these other worlds of consciousness. Your ability to function easily in these other states of consciousness, or worlds, is what determines your particular and individual state of evolution and capacity for expression.

Physically, we are advancing in knowledge. We know that certain foods are high in certain nourishing qualities while others supply bulk only. But what about our other bodies? What does the average person you pass on the street know about vitalizing himself and increasing his assimilative capacity emotionally, mentally and spiritually? Most people live in the belief that this is something over which they have no control and are prepared to accept whatever may come their way, more or less resignedly.

Brethren, I have repeatedly asserted that life is a school in which we have all been placed to learn. To learn how to live and create constructively for we have been told that we are "images of God, children of God, or Gods-in-the-making". Being children of God we are expected to express the Divine within us and this means expressing and developing all the divine attributes with which we are endowed.

The etheric body is not only the chemist in our body but is the restorer as well. It is to this etheric body that we owe sleep -- and the ability to sleep. Those who suffer from insomnia have their difficulty in the etheric which is stimulated into activity by the astral. Therefore, the seat of the insomnia is usually worry and concern over something, or over-stimulation by the etheric, preventing consequent sleep. Sleep is caused by a partial separation of the etheric from the physical. With those who are light sleepers, the separation is very slight. With the deep sleepers, the separation is more complete. During this partial disassociation another marvelous process is taking place; the etheric body is actually vitalizing and restoring the wear and tear of the physical body. That is why sleep is so important to all sick persons, for it is only during sleep that the etheric can do its work of restoration upon the physical. And if people could only understand the physics involved, they

would realize that one hour of sleep before midnight is worth three hours of sleep thereafter.

When this partial disassociation takes place, relaxation of the physical becomes effective and proper recuperation is possible. The physical is then using up as much energy as it is taking in, no accumulation of reserve energy is taking place. It is through the etheric body that all etheric energies and powers are injected into the physical body, according to its needs. Some people have such recuperative powers that just a few hours of rest or sleep will re-energise them for a complete day's work. Others require many hours of sleep to accomplish the same results. The difference is due entirely to a healthy, normal, etheric body.

Endurance is an etheric quality, not a physical one. Frequently, a small, slender and even delicate-looking person will show a greater endurance than a bigger, or stronger looking person does. Were endurance a physical quality alone, a more robust individual would, logically, have the most. Your etheric body has control over your atomic structure and has the control of your energy in its keeping.

What effects do our thoughts have on our bodies? Medicine is admitting more and more the influence thoughts and emotions have upon health and now there is a department in medical science called "psychosomatic" dealing particularly with this question. Our thoughts actually **do** help to produce certain changes in our bodies; the pessimistic person frequently develops liver trouble because the liver is the organ (and the corresponding psychic center) through which the **astral body**, seat of our emotional nature, expresses most directly. It serves as an "inspector" in our system, inspecting every bit of food we consume. Under strain, whether mental or emotional, the liver quickly becomes unbalanced and its delicate interdependence becomes disorganized.

Aside from correct thinking and emotional habits, how can one correct inharmonious etheric conditions? Through the use of color, music and vibration in corrective therapeutics.

In all abnormal growths, the cellular structure is out of harmony -- and it is the etheric that is in direct charge of our cellular life. A biophysicist has estimated that a single liver cell contains 500,000,000,000,000 atoms. No human medicine has as yet been discovered to treat atoms on such a scale, but the etheric body exerts a control over the atomic energy confined in these figures because it is purely atomic itself. When the concentric points of the etheric are not in complete alignment with their corresponding polarities in the physical, disorganization takes place. That is what occurs when we say a limb has "gone to sleep" -- but we are aware of that -- we are not always aware of such disharmony when it is deep in some internal organ. There, foreign bodies or aggregations of cells grow where they do not normally belong. They are perfectly good cells but they have "lost their way", as it were.

In order to bring about a realignment, it is necessary to

dissolve the surplus cells through a vibration of an harmonious nature, thus bringing about a reintegration of the etheric structure. In time to come, man will cure more by the use of vibration in its various forms -- colour, music, diet, rest and electrical frequencies -- than by medicine. It will be medicine, but a different kind of medicine, for is not medicine a curative agent used in healing the sick, a substance reputed to possess curative powers? But in order to be permanent, healing must take effect in the etheric and astral as well as the physical, otherwise the cause will not be reached.

As has been said previously, etheric healing is a matter of vibration. The same is true of the physical. In every-day language we use the terms 'stimulant' or 'sedative' which serve either to raise or lower our vitality and our vibratory status. The same condition is produced by our thoughts and those of our associates. Some persons stimulate us and make us feel better by their presence -- and others do the reverse. Were you able to see the vibrations emanating from these good folk and how they blend and react with or upon your own etheric and astral vehicles, you would understand the reason for the different reactions you feel.

THE ASTRAL BODY

The astral body is another duplicate of your physical structure but greatly differentiated and attenuated, with far less resistance than either the physical or etheric bodies. The astral body is frequently referred to as the emotional body, for it is in this body that we have the seat of our emotions. Its ingress into the physical body is through the liver, just as the ingress of the etheric is through the spleen. That is why life without these two organs is impossible -- the astral and etheric would have no means of reaching and animating the physical body.

Just as the etheric gives energy and vitality to our bodies, the astral gives it motion, impulse, propulsion and moving abilities. In cases of paralysis the astral is the seat of trouble, although physically it may be due to a blood clot. The astral was not on the job in moving the blood clot. Failure of motion of a clot caused the trouble, and that lack of motion reflects as lack of motion on the physical plane.

The astral body is as much a part of us as our bones, skin, muscles, etc.. The fact that we do not see it does not disprove its existence. No one has ever seen the mind. We do not see the air but without it we could not breathe. The same applies to our astral body. Without it our life expression would be confined to the vegetable kingdom. Were the astral to completely dissociate itself from the physical the heart would stop functioning. So long as there is life in the body the astral is still with us.

In his present evolutional status man is not only in the process of perfecting his astral body but in developing a mental one as well. His mental body is not a true body; only a sheath or covering. This development will occur in time but not until he has learned to use all his brain capacity. At present the most brilliant man

on earth uses less than 1/3 of his brain. Man cannot express physically what he does not possess spiritually. *The more we develop spiritually, the greater our physical perfection.* **We must all begin to understand the tremendous value of living full spiritual lives because of the effect upon us physically.**

What do I mean by living spiritual lives? To determine this let me ask you a few questions:

1. What is it that you want out of life?
2. What is your innermost aspiration and goal?
3. What would you like to be, more than anything else?

If you will really delve deeply within yourself you will find the attainment of each one of these three questions involves spiritual qualities expressing physically.

Companions: there is one thing that we keep forgetting and that is: all life is spiritual in varying degrees of density. Our physical, etheric and astral bodies are each and all of the same substance, neither finer or courser than another **but different in densities.** To say that life on earth is "earthly" but elsewhere "spiritual" is simply a misuse of terms. All life is spiritual but how we use it determines whether we are living it fully and constructively or are misusing it and living emptily and therefore dissatisfied and unhappily. He who lives to himself alone, is empty, barren and unhappy, while he who **lives for others** and WITH others lives a full, rich and happy life.

At present much is being said and done about feeding our physical bodies but **who is encouraging us** to **feed our MINDS with equal care?** To what extent are we making sure that our thoughts are wholesome, vital, constructive, worth-while, balanced, creative, healthy, free from prejudice, hate, bitterness and all other destructive thoughts?

If our minds are crowded with wholesome thinking, there is'nt any room for mental growths, for we can develop mental growths as malignant as any physical malignancies. Man is so built that he cannot be thinking both destructively and constructively at the same time. Just as man has physical indigestion and anemia, -- he has them on the mental plane also. Mental indigestion is very common among intelligent people. This is brought on by the same law that operates on the physical plane, overeating, improper assimilation, etc.. To those who suffer physical indigestion -- watch your diet. So too for those who suffer mental indigestion, watch your reading, your thinking, your T.V. viewing. Give your mind a rest sometimes. Your mind should be carefully guarded in the same way that you would guard your stomach.

With regard to our emotions or the astral body, we all know what happens to persons who become emotionally unbalanced. They are truly amongst the unhappiest persons on earth. Since the astral body controls physical motion, all persons having emotional unhappiness should regain their balance through occupation, keeping busy,

living active lives and doing things for others.

Why should man endeavour to control his emotions and his thoughts and to constantly raise them to the highest level he is capable of achieving? Because it is our feelings and our thoughts that are helping to build and perfect our astral body and mental sheath and it is these bodies which we will carry over to the spiritual world when the so-called "Great Change" takes place. These bodies are of vital need to us here and now but even more so in the life to come.

You should now be able to understand the great truth you so often read in the Great Book "As a man thinketh in his heart, so is he." Our thinking and feeling make us what we are. Our thoughts are our most important character revealers **and eventually manifest themselves on the physical plane not only in our actions and feelings** ***but even in the expression on our faces.*** If thoughts can do this to us on the physical plane, which exercises the greatest resistance, what do you think they to our inner selves?

This is why the Initiates stress so much the importance of Right Thought, Right Feeling and Right Action. These are the building blocks of our physical and spiritual selves and these building blocks may be set in active functioning at any time in life. IT IS NEVER TOO LATE TO BEGIN.

It is difficult enough under normal circumstances of living to develop control over our emotions and attitudes and by this I mean genuine control -- not a superficial control that passes today for good form and conventiality. Strange to say this is not a question of the alleged moralities. It is a matter of polarities. If we can conquer hate, we must love, for love & hate are the two poles of the emotional thermometer. Unless we have the graded scale of degrees back of a mercury tube, we cannot tell where boiling and freezing take place and there are many degrees in between. Likewise, on the emotional thermometer there are many degrees between hate & love, indifference, interest, liking, etc., but once we conquer hate and its analogues, we are on the upward grade in the attitudes that produce real culture and progress in life and that is what we are all seeking.

For purely practical reasons, we should strive to develop, cultivate and nourish an etheric and astral vehicle or body that will, in return, revitalize us with the clean, strong, unmixed energies of nature on the one hand and instill and inspire in us wholesome, justifiable wishes, hopes and ambitions, aspirations and emotions that will build us, and through us build our world environment -- that structure that is not made with hands, but eternal in the heavens, in the kingdom of our Father.

This astral condition is vastly more far-reaching than you may ordinarily suppose, for not only does every man and every woman have both the etheric and astral vehicles of motivation, activation and stimulation, *but the world itself has exactly the same* and through them it is played upon by the elemental cosmic forces or

rays and by the emotional accumulations that adhere and inhere from centuries too remote for calculation. Everything that has ever taken place upon this planet is still with it in its planetary astral complement. Hence the struggle for existence, expressing in emotional as well as physical outbursts, since man has become what and who he is, manifests in continuous warfare. Never will mankind find total peace unless and until it develops control over these invisible but powerful inner motivating factors, bodies or vehicles, for according to the strict law, all things work together from within, outwardly.

As is written by the scribe of the Old Dispensation (Prov. 4:23) "Keep thy heart with all diligence; for out of it are the issues of life." In Matthew 12:34-37 it is said: "Out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement". The accounting is what we call karma. The day of judgement is every day. The outer, physical body is not accountable for what we do, it is the inner bodies that are accountable and we wrongly seek to punish the outer for what the inner is really responsible.

Brethren, I have carefully avoided entering into a scientific description of the etheric and astral bodies, their locus and duration, in order not to becloud the real issue which is their importance AT ALL TIMES **but especially right now in terms of individual stress, fear and insecurity.** Inculcate in the astral body fearlessness; feed it on constructive reading and study, free from prejudice, cultivating intolerance of insensate hatred and trying to emancipate the spirit that is within each of you from superstition and limitation of thought and action. Do this by being simply being constructive in all things and at all times and in all ways. Be judicious in what you allow yourself to watch on T.V.. Those of you who rent video tapes have a wonderful opportunity to view constructive and instructive film. Do not be swayed by the mass who poison themselves with what is "popular" and "in fashion".

By so doing, you may yet find peace in the midst of strife, harmony amidst discord, love triumphant amidst the waves of hate, rest in the kingdom of God that knows no politics and that is forever within you.

May you continue to grow in the fullness of the stature of Christ.

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EXAMINATION QUESTIONS

1. Do not proceed past this point until you have reread lecture # Supernumerary 15, in Liber 15. WHAT FURTHER UNDERSTANDING HAVE YOU GAINED?

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2. This lesson covers a subject that you should be thoroughly founded upon and deeply understand. Why do you think this is of value?

3. Can you begin to truly appreciate the need of having all your bodies in synchronous harmony and how this harmony can strengthen your usefulness -- not only to yourself but to others -- and most important to your Creator?

4. These bodies of ours have a definite place on the Tree of Life and spiritual progress is impossible without them for they represent spiritual centers in our being.

5. Are you beginning to understand that our bodies are **vehicles** of Divine Grace and are necessary for a very definite purpose? What is that purpose?

6. By this time, brethren, if you have studied these lessons attentively and seriously and followed the spritual exercises in deep sincerity, you will have discovered for yourself that you do have the bodies mentioned and that the spiritual centers alluded to are realities and not just wishful imaginings.

   Have you wondered why we keep repeating in different ways the same truths, as though we felt you had not understood them before? Can you explain why we have and why we continue to do so?

7. Complete the following sentance by writing in the last three words. (The complete sentance is to be found on page 7).
   "The more we develop spiritually, the greater

8. Read this lesson over carefully many times and then ask yourself "What specific spiritual understanding have I gained that I did not have before"?

USE THIS SPACE FOR YOUR OWN NOTES

Companions:

#160

You will recall that recently we were studying the history of the Martinist Order and also of the Federation of Initiatic Orders, the F.U.D.O.S.I.. Having taken a pause for some refreshment we will continue in our next Liber where we left off. On this occasion however, it is our pleasure to share with you an address delivered in August 1939 to the delegates at the FUDOSI conclave in Brussels, Belgium, by **Sâr Hieronymus**, who was Imperator of the Rose+Croix of Europe at the time, (Brethren will bear in mind that World War II began on September 1, 1939, just a few days after this address was given.)

"Why are you assembled together in this Temple? Because you are Initiates; and if I asked you why you are Initiates? It is because you have heard the mysterious calling: "You will become like unto God." But this time, it is not the serpent, sneaking out of Darkness that pronounced it, it is Christ in the resplendency of Divine Intelligence who proposed this new ascension to you. And what was a lie in the mouth of Satan becomes a power on the lips of Christ.

"To those he loves, He brings more than the revelations of salvation, He gives the complete vision of the mysteries of Heaven and of the Earth.

"Because you have chosen the right Path, because you want to live with the Angels and not with the beasts, God grants you His Light.

"By dint of aspiring toward the mountain summits, by dint of raising yourself toward the infinite celestial world, you have ceased to lie in the filth of the earth, and the paths of the messengers of God have become familiar to you.

"You have understood that the calling from on High was that of perfection, and that your possibility of perfectibility was limitless, each step preparing the following one.

"And it is to the highest point of spiritual improvement that the Rose+Croix Order means to lead you. You are the unknown Masters who, through the power of prayer, of uprightness and of the deeper and deeper knowledge of mystery, collaborate to the realization of the Divine scheme. You will become like unto God. In a world that is submitted to violence, you are the sacred Knighthood that will save, as the great Orders have done in the days of yore, the ideals of justice, of love and of charity.

"That which universe is in the look of man, the mystery of Christ is for you, the initiates who are searching for Light.

"Remember the words of Leonardo da Vinci: "Him who has once met Jesus shall never turn his gaze from Him".

"This meeting with the Master is the supreme grace that the Highest Power grants to the men of good will. Those who have not yet

found Him on the path of their lives, if they do not resist spiritual truth, if they wait patiently and quietly, some day will meet Him, and on that day, all mysteries will be revealed unto them; they will be initiates in the highest meaning of the word; they will be Magi.

"The Magus lives in a domain where the nervous fluid, vehicle of evil, does not reach and where the power that the black Magician draws out of his cerebral substance with a view to harm you comes back against himself.

"Remember that if you are really above men, it is only because you loathe the abominations of the world, its false, ephemeral, debasing pleasures, and because you have chosen the path that rises towards Splendor; because you have consecrated your life to the prayer that creates an infrangible barrier against the material forces, and to the meditation that opens the inaccessible regions of the spiritual plane.

"It is why none shall truly be a Magus if he has not received the Sign of Christ, the anointment of the Holy Ghost, and if he does not participate in the immortal and radiant life of Christ.

"For those who have not been sufficiently prepared through religion to the practice of prayer, the most difficult point is to submit to the necessary discipline so as to raise themselves to that true prayer that puts the human soul in attunement with the Supreme Power.

"The occultist Masters, too often, do neglect this indispensable preparation, which, evidently has the character of absolute necessity only for brethren of the Rose+Croix.

"It is the mystical formation, of which the perfect medium is the meditative reading of the great mystics, like Louis de Blois, Saint Jean de la Croix, Ruysbroeck the Admirable, Juliana of Norwich, Saint Theresa of Avila. . .

"Study them with a pure and sincere heart and soon you will understand this word of the first Epistle to the Corinthians: "Spirit searches all things, yea, the deep things of God".

"And the more this spirit of brotherhood with the great mystics will detach you from the material world, the stronger you will become to dominate and conquer through prayer the enemies of Light.

"At the beginning of your initiation, you will revolt against the ascetic rule that is proposed to you, against the exterior forms that are the degrees of improvement; it is matter, in you, that is rebelling.

"Inert matter is the easy domain of the evil forces that are serving the enemy which, in the Bible, bears the dreaded name of - -

"Wherever matter is ruling, the powers of the black forces are ready to fight; even when it is idealized in the most beautiful paganism, matter conceals the insidious calling of the serpent.

"By itself, matter has no ideal, no beauty, no morality. The esthetical reflection of material things is in proportion with their spiritual harmony. Deprived of this direction, matter stirs up in spirit only the base instincts, selfish instincts, and opens the door to crimes, even to those that are a sin against nature.

"This is why it is our duty to combat materialism and selfishness in all their manifestations:

1. First of all in yourselves, by casting off the usual covetousness of man;
2. In the Order, by bringing into it the spirit of charity, of love, of confidence and of Light; by fighting against ignorance, which is an aspect of laziness, and also against the desire for material and intellectual wealth which is a temptation from the evil spirit.
3. Finally in the outer world, by spreading the true Light wherever you will go; by living the life of spiritual and radiating beings because there will be real peace only when men will act according to the ways of Spirit.

"Even if you have not, as yet, attained complete initiation in spiritual truth and if the fundamental creed of knowledge is not entirely in your heart, you must strive with all your might to the powerful union of all the spiritual forces, for the realization of an Order which will work side by side with the Church of Christ in the domain of intelligence as the Knighthood worked during the Middle Ages in the social field.

"The Order of the Rose+Croix is in reality the highest knighthood of our epoch, but all the Orders that serve the same ideal are also the servants of spirit.

"For this reason it is indispensable that they all keep up the same discipline and that none of them, through guilty negligence, may undergo condemnations that would make their spiritual work sterile, and that would place them under the yoke of the spirit of Darkness. Many Orders, which were honourable at their beginning, thus have fallen into the worst of errors, and have ended in contempt and oblivion.

"Nowadays it cannot be the same. I want to set up the helm right to Divine Truth that is the basis of all work of Light, and if some day I were to be convinced that I had been leading our Orders into the evil path, or even in a path that would be dangerous for the salvation of our brothers, I would prefer to break up the Orders and reject the sceptre,rather than to imperil them.

"Of yore, it has been necessary to warn of the pitfalls those who were waiting for the second coming of Christ, and who, in the white work, had let infiltrations penetrate, thus falling under the reprobation of the Abbot Barbier; and in May 1984 these blunders brought up the condemnation of Orders that were thoroughly respectable at their beginning.

"Forty-five years after this decree the question arises again upon an absolutely new plane of spirit.

"I believe that if one wants to combat with its own weapons the spirit of Darkness which, in its outer aspect is that of materialism, of selfishness and violence, one is led to go down unto the subterranean regions of thought, there where is to be hatched the eternal conspiracy against Light.

"Something has been changed in the world, but we would that the world be really transfigured by the establishment of the universal rule of Peace and Love. Before the Sovereign Master of all things whom the true R+C recognizes with a humble heart, we invoke Light and strength, so that being heartily attached to His divine revelation and to His teachings, we may pursue the realization of God's designs, so also that our watchful care be not surprised by pernicious infiltrations, that so many times have been stigmatized, and that might corrupt the work that has been entrusted to us.

"I wish that now my appeal may be heard in the remotest parts of the earth. Because in these last words of mine, I do not speak only to the Magii, but to all men of good will, to all men who are conscious of the mission and of the responsibility that has been placed upon them by the Master of all things!

"For a long time we have been living in a dark period of turmoil. The earth, thrown out of harmony through the disorders engendered by war, vainly attempted to recover its equilibrium, and more than ever for the last 20 years the menace is closing over it. The black forces are let loose upon the world. Materialism which, in man, takes the form of selfishness and in the nations that of violence, is pressing hard over the souls. The great ideals of love, of liberty, of universal charity are despised, and to the innate aspirations of man towards his celestial destiny, a paganism that is the pestilential blossoming of matter is opposed as a derivative. Wherever religion is persecuted, materialism is ruling as a master, to debase the individuals and to make of them the tools of an attempt of destruction.

"We clearly see where lies evil and we must conquer it. It is why I appeal to all men of good will to prepare a new crusade, the aim of which is not the sterile salvation of the empty sepulchre of Christ, but the salvation of the spiritual ideals, the loss of which would be the worse cataclysm that may befall humanity.

"You are the Knighthood of the Spirit, and I ask you to go wherever the combat makes a call upon you, to erect again the sacred labarum, to be present wheresoever the spiritual ideals are insulted, violated or even threatened. The luminous fate of the world lies between your hands, the future of humanity shall be the price of your victory.

"Like true knights of the Kingdom of God, go to the conquest of the Universe, of peace, of love, of fraternal charity.

"Nothing can resist to the mystical weapons of the Magus.

"Go and speak to men of their duty. God who has chosen you among His children shall ask you to account for what you shall have done for the instauration of His Glory."

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A1 A2

Dear Companions:

As you know, we have been trying to present the Lyons Lectures of Saint-Martin in alternate Libers. You also know a great deal of trouble is beinging met with in obtaining the final draft, because of the "old style" French in which Saint-Martin wrote. Lecture #4, which was due to appear in this Liber is not yet ready, so we are obliged to defer it. Please be assured that the complete series of 10 lectures will be presented, but we ask for your patience and understanding if we are not able to bring them as originally scheduled.

We are very pleased however, on this occasion, to share the following Martinist Papers. Some were compiled by Robert Amadou; the last one is by Robert Amblain. They were translated from the French by Sâr Eliakim.

D O C U M E N T S M A R T I N I S T E S

#161

T H E O S O P H Y

Martinism is a form of theosophy. What is theosophy then, in the Martinist context? The theosophist would answer the question thus: "a friend of L. C. de Saint-Martin".

A true theosophist is a friend of God and of wisdom. He is always keen and attentive to inspirations and revelations from God so that he may, in turn, inspire his fellow creatures through his examples and teachings. I say true theosophist here in order to alert the reader to the fact that there are those who are only interested in the speculative part of theosophy and therefore are not real theosophists. They could become one, if they have a true desire to do so, and commit themselves to follow the examples of the Repairer and put their trust in him. A true theosophist is in reality a true Christian, for their doctrines are the same. This doctrine is founded on the eternal relationships existing between God, Man and the Universe; and we find it in the Holy Scriptures of all peoples especially when we look at the spirit of what is written and not at the literal word.

Theosophists hold firm to their principles, never deviate and never argue; they try to convince others through reason and facts. If they cannot do so, they remain silent and lament over the errors which enslave their fellow man. They constantly pray that God further enlightens them and makes them ready to receive His truth, which is always self-evident once the mind is prepared and ready to acknowledge it.

Theosophists never try to form a sect around them nor ever take on disciples. They openly present the arguments for their beliefs and, when necessary, the reason for their inherent truths. Although they are often seen together, it is not that one has gathered them for a

specific purpose, but it is more like friends of God wanting to be together.

The unity and fixed nature of their fundamental principles is what distinguish theosophists from the philosophers whose diversity of opinions incite them to defy any system whatsoever. Philosophy in general, which pretends to house all known truths also contains the most dangerous errors. We argue that those who approach it without first receiving the enlightenment that only the torch of wisdom can give, is leaving themselves open to all sorts of spiritual troubles. Only this torch can, if it deems us worthy, illuminate our paths and that of our brothers.

According to Joseph de Maistre, Louis-Claude de Saint-Martin was the most knowledgeable and the most wise of all the modern theosophists.

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#162

THE INITIATION

Although the Unknown Philosopher would never advocate the recruitment of Martinists, he would, however, like to see everyone become a Martinist. To study his works only on an intellectual level would be like betraying him; the Martinist must, in addition to studying, follow his teachings.

The **Initiation**, as it was established by Louis-Claude de Saint-Martin, is the goal of Martinism and of the Martinist. The goal of the Initiation is, according to Saint-Martin, for man to grow nearer to his principle -- which is God.

The means employed by the Martinist Initiation is that of the *inner way* or *way of the heart*. The heart is the organ of love, superior knowledge and active spirituality. It is a journey to the depth of the soul, an opening of the center from where everything comes from, in the sublime order of things, and this is where one has to incessantly work by priority. The rest is just added on. (1)

Martinism is only interested in the initiation which seeks to establish, or re-establish, affirm, and exploit the positive and universal relationship existing between God, Man and Nature. It seeks to teach and to live only for what is essential in life as in death whether individual or collective.

Outer initiation could be incidental; it is dangerous; however, when taken lightly (when the doors are wide open who knows who is going to enter). It should never be transmitted indiscriminately.

Since the time of Saint-Martin there were Martinists; students who wanted to be disciples.

Many societies nowadays claim to perpetuate the traditional teachings such as Saint-Martin transmitted them; for example the so-called "Rectified Scottish Rite"; but, most importantly, a society was founded under its patronage in 1887: The Martinist Order.

Within it, as well as within all the other Martinist Orders that have come out of it, a ritual initiation is conferred. The same initiation is conferred from person to person and from Martinist Initiate to Martinist Initiate outside of any organizational structure. Let us point out, however, that the simpler the Martinist rite of initiation is, the closer it is to what Saint-Martin and Papus had in mind.

Modern western society whose culture tends to become that of the world, has so many schools of initiation which do not seem to be making very much impact for good in the world. It remains that the communion of saints allows the private initiate to contribute to the sustenance of the world in its very existence and to seek his own awakening by opening himself.

Among the surrounding confusion, Martinism, among few schools, works for the common good and provides a sure and authentic way of initiation.

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(1) By working on one's priority, which is: growing closer to God (according to L. C. de Saint-Martin), everything else (in the individual's life as well as spiritual gifts) is just added on and one does not have to actively seek it.

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#163

WHAT IS MARTINISM?

Conscious of the reality of being a regenerated man by the baptism in Jesus Christ, Louis-Claude de Saint-Martin noticed that to actualize this regeneration, which is left to the free will of man, is not what the baptized ones have in mind. They ignore their identity and continue to live in iniquity.

> "These beings that wisdom have placed on the earth to vivify one another are doing nothing more than hurting each other and promoting chaos.
>
> Are you like this unfortunate person who, for having lived in iniquity for so long thinks that this state is the natural order of things?"

WHAT SHOULD ONE DO ?

The task is to return to our fundamental principle of unity, to God, by **living** this lost unity:

Let us go in spirit to this future unity and let us forget that we have divided it among us ...mortals. If you ever find yourselves in such a state of anxiety, do as I do ("I go to my friend" - Jesus Christ); then peace will be reborn in your hearts and you will feel how sweet and powerful is the Lord and how easily he can alleviate what ails you. He is the only one who can show us the way."

WHAT SHOULD ONE DO ?

Direct one's will and freedom in the way of this Unity, which we recognize as God Himself, manifested by Jesus who is Christ and Lord; all the rest will be added unto you according to your degree of receptivity...

To this effect, "Purify yourself, ask, receive, act; the whole task is in these four modes."

"The first degree of wisdom is the fear of God; the second, thirst for all the virtues; the third, love of universal and individual man; the fourth, love of the sovereign being and of his spirit..."

By following these paths, we begin slowly but surely to identify ourselves with Jesus, the new Adam, in whom all perfection became flesh. We have to understand the profound link which unites our death to that of Jesus; we have to enter into him and be like unto him and then we can be associated with his resurrection.

"At all times in our lives we must resurrect ourselves from the dead."

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#164

THE MARTINIST PENTACLE

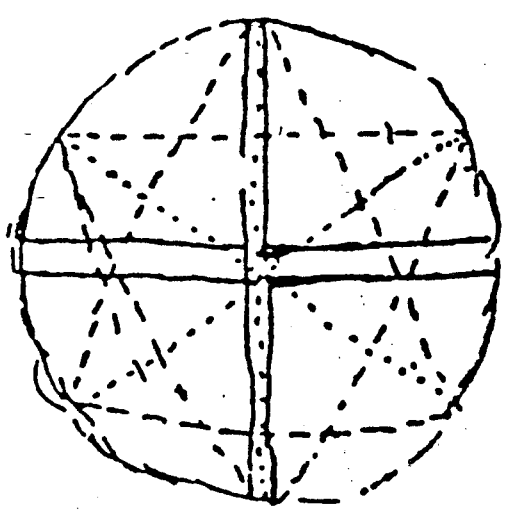
The Martinist panticle (penticle) consists of a geometrical figure given by Saint-Martin. It behooves us then to seek the first explanation of it from the Unknown Philosopher himself.

"Independently of the numerical proofs that we find in the theosophical addition of the numbers 3 and 4 in order to prove that 4 is a central number and 3 a number of circumference, the laws of geometry provides us with convincing demonstrations to make us distinguish our origin from that of matter; to show us our superiority to the physical world, our direct relation to our principle and the immortal duration of our being which drew its life from immortality itself.

"All these truths are found written in the circle which is naturally divided into six parts. The natural circle formed itself differently from the artificial circle of the geometricians. The center called the superior triangle and the inferior triangle which,

by reacting upon one another manifested life. Then quaternary man appeared. It would be impossible to find this quaternary in the circle without using the lost and superfluous lines which we must -- if we were following the limiting methods of the geometricians. Nature looses nothing; it coordinates all the parts of its creation, the ones for the others. Also, in the circle she herself traced, we see that the two triangles, by uniting, determine the emancipation of man in the universe as well as his place in relation to the divine center. We see that matter only receives life from the reflection coming out of the opposition that the true experiences from the false, light from darkness, and that the life of this matter is always dependent upon two actions. We see that the quaternary of man embraces the six regions of the universe and that these regions, being linked two by two, shows how the power of man exercises a triple quaternary in the sojourn of his glory.

"This is where the laws of this superb knowledge is manifested and which the Chinese refer to when talking about the knowledge of the keu-ku. Man, by prevaricating like the first sinners, distanced himself from the divine center where he was placed. But, although he distanced himself, the center always remained his place since no other power can usurp this formidable throne: "Sedes tua in saeculun saeculi" ("Your throne lasts forever" this is a quotation from a Psalm). When man left this glorious post, it is Divinity itself which replaced him there and manages his power for him in the universe since he lost it by his crime. But, as soon as she took the place of man she became dressed with the same colours which are attached to the material regions where he was first placed (the height of the body of man is equal to eight times that of his head), since one cannot place one's self in the center of this temporal circle without placing one's self in the center of all these regions. This is what the study of the natural circle can teach intelligent eyes. Although the figure is imperfectly drawn, it is more than sufficient to put one on the path."



41 42

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FUNDAMENTAL PRINCIPLES OF MARTINISM

Papus founded the Martinist Order as an initiatic body where the members are linked in the uninterrupted chain of initiation, thereby reaping the benefits of a spiritual influx emanating from the divine realm.

What is initiation?

According to L. C. de Saint-Martin, "the true meaning of the word 'initiate' from the Latin root means ***to bring closer to, to unite to the principle.*** The Latin word 'initium' also means principle as well as beginning."

Therefore, for Saint-Martin, "The goal of initiation is to bridge the gap between man and the **Light**, in other words, to bring him closer to his principle by replacing him in the state where he was **in the beginning.**"

This concept is perfectly compatible with the doctrine of reintegration taught to Saint-Martin by Martinez Pasquales and from what we see of the former's writings, to consider initiation as a means of acquiring "power" would be a grave error, a veritable sin against the spirit.

The initiation which is conferred by rites does not give a sacramental grace to those who receive it. It is "virtual", meaning that it provides forces which allow those who know how to utilize them, by an incessant work upon the self, to make them "effective".

This is why L. C. de Saint-Martin writes:

> "The only initiation which I preach and seek with all the ardour of my soul is that by which we may enter into the heart of God, and make God's heart enter into us, there to form an indissoluble marriage, which will make us the friend, brother and spouse of our Divine Redeemer ('the violent take it by force' Matt, 11:12). There is no other mystery, to arrive at this holy initiation, than to go more and more into the depths of our beings, and not let go until we can bring forth the living, vivifying root, because then all the fruit we ought to bear, according to our kind, will be produced within us and without us naturally; as we see in the case with earthly trees, because they are adherent to their own roots, and incessantly draw in their sap."

Thus is defined the specific initiatic method of Martinism that Louis-Claude de Saint-Martin called the **"inner way"** and Papus called the **"way of the heart"** of the "creative emotion in all the planes".

What is the Way of the Heart?

The nature of this **way** is not one where the work of the intellect

is excluded or suppressed. Papus himself said that "Martinism is above all an Order where superior principles are taught as well as being a center of high studies". He specifies the nature of these studies by saying that the Order "is formed to propagate the *teachings of the occult*".

It is important not to confuse the meaning of the word "occult" or Occult Science (science of that which is hidden) or as Papus defined it: Science of the Invisible with low psychism which claims extraordinary powers, able to produce "manifestations" and able to communicate with entities from beyond. Martinists always warn against this form of "occultism".

We know that the Invisible can manifest itself to man in diverse ways, all the more reason why these phenomena must be taken seriously and not given credence until having been scrutinized and even then with great caution.

If we think that we have experienced such manifestations, let us first start by not talking about them and submit them to doubt. Let us not confuse our desires for reality. Let us beware of our imagination. Let us above all be beware of the temptations that the spirit of darkness may stir up in us so as to give us the illusion of being privileged thus delaying our spiritual progress. Let us beware, finally, of practices, magical or otherwise, that could disturb one's psychic equilibrium. Remember what Papus wrote: "Martinists do not practice magic, black or white. They study, pray and, to the best of their abilities, forgive those who hurt them".

STUDY, for the Martinist, does not mean to collect diplomas from schools, or seek to know diverse things that are not important. It means to apply one's self by using one's intellect to understand the laws of nature in order to progressively raise himself from that base to the height of the Supreme Wisdom which governs the Universe.

PRAY, does not mean to recite lengthy orisions. It is to open one's self to God, to place one's self in a state of perpetual readiness to receive the Creator at whatever level He reveals Himself.

FORGIVE, does not mean to verbally proclaim a condescending pardon to those who hurt us. Forgiveness is the first requirement of the **"way of the heart"**. It must be sincere and without any mental reservation, to the point of forgetting the injury. We could lie to ourselves in this matter; but, "the One who knows what is in the hearts" would know the quality of our pardon.

We see from the above definitions how difficult is the **"way of the heart"** and that it is not a sentimental practice we are trying to develop. Papus said that "Emotions are of a creative nature on all planes", and this "creative nature" comes from the CREATOR who is the **source of universal life,** making the influx of the emotion of a divine nature and this emotion is LOVE in the most exalted sense of the word.

The abuse of this word is a veritable blasphemy. Martinists are careful when using it since it contains the "economy" of the Initiation.

"...enter into the heart of God, and make God's heart enter into us..."

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ADVICE TO THE NEWCOMER WHO DESIRES TO STUDY THE OCCULT

by

Papus

#166

1. Always choose a center where prayer (of whatever cult) is practiced.

2. Remember that the true Masters do not write books. They place simplicity and humility above all science. Beware of pontifs and men who claim to be perfect.

3. Never forsake your freedom by an oath which binds the individual either to a clergy or secret society; only to God should one ever take an oath of passive obedience.

4. Remember that all invisible power comes from the Christ, God coming into the flesh through all the planes, and never enter, in the invisible, in relations with an astral or spiritual being who does not confess the Christ in this manner. Do not seek to obtain "power", wait for heaven to grant it to us if we are worthy.

5. Never judge the actions of others and never condemn our neighbours. All spiritual persons, by trials or sufferance or by a life of devotion, can obtain his salvation whatever be his Church or philosophy. Be he Christian, Jew, Muslim, Buddhist, or free thinker, all human beings have the necessary faculties to evolve to the celestial realm. Judgement belongs to the Father and not to men...

6. Have the certitude that Man is never abandoned by heaven, even in times of negation and doubt, and that we are in the physical realm for others and not for ourselves.

7. Remember that physical purification by diet is childishness if it is not accompanied by astral purification, charity, silence, spiritual purification and the effort not to think or say ill of others be they present or absent. Know that prayer, which gives the peace of the heart, is preferable to all forms of magic, which only gives pride.

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Dear Companions: #167

During the early part of our sojourning, the majority of questions and comments we received had to do with reincarnation. Nowadays, by far, the greatest interest and enthusiasm is directed towards the Martinist Doctrine, especially since Liber 37. At this time, then, we are taking the **Doctrine** one step further and trust the following paper will be appreciated:

THE MARTINIST DOCTRINE

Like all other esoteric doctrine, that of Martinism, as it was defined by Martinez Pasquales in his Treatise on the Reintegration of Beings uses exoteric means in order to make understandable the more subtle and refined esoteric points which are incomprehensible to the uninitiated when explained in themselves. The legend or myth upon which the Martinist doctrine is based is the reason why it is so intrinsically attached to the Western Tradition and more particularly the Christian current.

Concerning the First Cause or God, Martinism is in agreement with the conclusions arrived at by the Christian theologians as well as the Hebrew Kabalists such as the divine ternary, or persons; emanations etc... but as far as the rest of the doctrine is concerned, it is more Gnostic since it affirms the equal necessity of **faith & knowledge** and postulates that divine grace, in order to be effective, *must be followed by action,* free and intelligent in Man. This is why Martinez Pasquales presented the Doctrine of his school under the Judeo-Christian aspect.

THE DOCTRINE

According to the Martinist Doctrine, the world, considered as a material domain which is subjected to our senses, as well as the spiritual regions above *are not the works of God as considered in His absolute form.*

The Gospel of Saint John says: **"In the beginning** (which refers to the *beginning of time,* a period when relative beings began to manifest) **was the Word** (the Logos, the divine Word).

"The Word was near to God" (and not with God).

"...and the Word was god" (not the God but an ***Elohim*** or son(s) of God. The word Elohim is a Hebrew word meaning "Him-the-gods").

"All things were made by him, and nothing was made without him."

This Logos is the one the Kabala calls Adam Kadmon; the one who created the inferior beings "by his word" by "calling" (bringing) them into manifested life. These beings are inferior only in relation to Adam Kadmon, the Archetypal Man, but they inhabit the spiritual realms.

During this creation God used an intermediary. In Genesis chap-

ters 1-3 it is said that the Earth (which there means the primordial matter or chaos) was empty and without form, and the Spirit of God moved upon the waters (the Egyptian *Nous* is comparable to this matter). The term "Spirit of God" is referring to a spirit distinct from God in the sense that it was'nt God Himself since God is necessarily His own Spirit.

Later we are told that God placed Man in the "Garden of Eden" to watch and cultivate it. This "garden" is a symbol referring to divine knowledge accessible only to relative beings.

The Man which Genesis refers to in its pure symbolic form is not a being of flesh but a spirit emanated from God and is made of a body (which is sometimes called the "glorious" body) created by God which He infused with a divine spark which was, according to Genesis, the very Breath of God. According to this analysis, we see that Archetypal Man is semi-divine. He came from primordial matter (from chaos, made of symbolic earth and water) from where he got his form, and from the breath which animates him and makes him part of God.

Adam and the Creative Logos are the same thing. However, Adam and the Redemptory Logos are two different beings.

Parallel to Adam Kadmon, there were other beings from a previous creation. These beings were of a different nature and plane. These were the "Angels" of which it is said that some were good and others evil. They got these qualities according to their fulfillment of the plan for which God emanated them. The "good" Angels were the ones who reintegrated after their mission was over and the evil ones were those who refused to reintegrate, choosing the self instead of the ALL-IN-GOD. The "evil" Angels are the ones who withdrew themselves from God by an act of free will. They are the ones referred to by Pasquales as the perverse beings.

Since everything which is corrupt tends by its very nature to corrupt other things, especially in the spiritual realm, these perverse beings of which the collectivity becomes an EGGREGORE of evil, symbolized by the serpent, was jealous of this being (Adam) who was superior to them and an image of God from whom they pretended to have withdrawn. These beings acted telepathically on Adam and incited him to go beyond the limits of his natural possibilities.

Being mixed by nature, half corporeal and half spiritual, as well as androgynous, Archetypal Man was to maintain a certain harmony, a necessary equilibrium in the domain where God put him. He was to be the Architect of a Universe more subtle than our own, the "Kingdom" which is not of this world as mentioned in the Gospels.

Under the impulse of the perverse beings, Archetypal Man made himself an independent demiurge, thereby breaking the very laws he was ordained to observe. He dared to make himself a creator in turn and to be equal to God by his deeds. By attempting this feat, Archetypal Man only modified his original destiny. It is from this tradition that comes the custom of dedicating to the gods or God the first fruits of a harvest or the first-born of a flock. And since

God alone in His infinite possibilities can create or extract something out of nothingness, Archetypal Man could only modify what already existed.

Archetypal Man, by wanting to create spiritual beings, only objectified his own concepts. By wanting to give them a body he only integrated them into grosser matter. By wanting to animate chaos, he only trapped himself.

In effect, God, being the "I am that I am" rejects the possibility that any oblivion can exist. In order to create primitive matter, God only removed part of His infinite perfections from a part of His infinite essence. This partial retraction of His Spiritual Perfection ended in the creation of a relative material imperfection. This is why in this world the creation of whatever it may be, can never be perfect since it is not of God.

By imitating the Absolute, Adam Kadmon tried to create a first matter. Being an inexperienced alchemist, to attempt such an endeavour only precipitated his Fall.

Archetypal Man is an androgynous being: both male and female, positive and negative. It is the negative, feminine element that Adam is going to objectify outside himself. It is the left, feminine, passive, lunary, material side that he is going to separate from the right, masculine, active, solar, spiritual side. This is what gave birth to Eva, the Archetypal Woman.

It is this new matter, the Eva or Archetypal Woman, that Adam penetrated in order to create life. The Archetypal Man thus degraded himself by trying to be like God. This new domain is what the Gnostics referred to as the "helic" world, which is our material universe filled with pain and imperfections. The little good that exists here comes from the virtue of Archetypal Man. Since being split into two beings, the sum of these perfections cannot be in its totality with those two beings apart ... thus we have the Fall.

This is why the old cults deified nature. She was the mother of all that was "under the heavens". Isis, Eva, Demeter, Rea, Cybele, Erzulie, are the symbols of material nature which is emanated from Adam Kadmon, personified by the "Black Virgins" who are symbols of the prima materia.

The superior essence of Adam Kadmon thus integrated in the new matter to become the **SULPHUR**, which is the alchemical expression referring to the soul of the world. The second essence which is the plastic mediator, that which constituted the "form" of Adam, his superior double became the **MERCURY** of the alchemists, referring to what occultists call the ***astral world*** or intermediary world.

The matter which came from the second chaos, which is the **SALT** of the alchemists, is what became the support, receptacle or prison.

ADAM = SULPHUR
EVA = SALT
CAIN = MERCURY

This is why universal matter is alive and, also, why it can be more or less conscious and intelligent in its manifestations. Through the four kingdoms of nature: mineral, vegetable, animal, and human, it is the Archetypal Man, the Adam Kadmon, the demiurgic intelligence who is in action dispersed and imprisoned. This new universe also became the refuge of the fallen angels. They came into it in order to be further away from the Absolute.

The perverse beings thus have a primordial interest to see that Man, dispersed but everywhere present in matter which constitutes the visible universe, continues to organize and animate this domain which they have claimed.

Just as the soul of Archetypal Man is prisoner of Universal Matter, so the soul of individual man is prisoner of the physical body. Physical death and the re-incarnations which follow are the means through which the fallen entities exercise their control over Man.

The Wisdom, Strength and Beauty that are still manifesting in this material universe are the efforts of Archetypal Man to regain his position which he occupied before the Fall. The opposite qualities are being manifested by the fallen entities so as to maintain the climate that they made him create in order to exist as they wanted when they refused to re-enter Omneity.

Archetypal Man will not regain his first splendour and freedom unless he separates himself from this matter which binds him everywhere. For this to occur, all his individual cells (individual human beings) will have, after their natural death, to reconstitute the Archetype by **R E I N T E G R A T I N G**, thus escaping the cycles of reincarnation.

Only then will the Microcosm remake the Macrocosm. The individual human beings, who are but the reflection of the Archetype, will equally be the reflection of the divine as the Archetype himself is the reflection of God, of the Word or Logos, of the "Spirit of God" mentioned in Genesis.

This is why he is the "Great Architect of the Universe"; and all cults of adoration to this latter are *ipso facto* "satanic" because this adoration is offered to Man and not to the ABSOLUTE. In Freemasonry he is invoked but **never adored.**

But, since Man has to descend into the demoniacal atmosphere of this material world where he is constantly breathing the fruits of his malefic intellect, as Pasquales tells us, he is thus in a bad position to resist the constant temptations to which he is subjected. The CREATOR re-established the equilibrium by detaching from His Spiritual Divine Circle a Major Spirit to be the guide, counselor and companion of the Minor who descends from the celestial immensity to

be incorporated in the material world; to work, according to his free will, on the earth plane.

But the counsel of a Superior Spirit is not enough, Fallen Man still needs the help of a "Minor Elect". The help that this "Minor Elect" will bring to him in order that he may achieve the "reconciliation" is of a twofold nature. He transmits to Man directly the instructions of the CREATOR on the theurgic practice which must be rendered; and, he also communicates to the **Man of Desire** to whom he is sent, the gift he has received himself by giving him the mystical seal without which no Minor can be reconciled.

This mysterious ordination is the essential condition of Man's reconciliation, because without it, no matter how great the personal merits of the Minor, he remains in privation; that is, without any communication with God.

To escape the cycles of reincarnation in this infernal world, man must detach himself from everything that attracts him to matter as well as disengage himself from the slavery of material sensations. He also has to elevate himself morally. **The fallen entities**, however, constantly fight man's tendency towards perfection by tempting him constantly so as to make him stay in this world where they can maintain their rulership over him.

Individual man must constantly fight against these entities by unmasking and rejecting them from his domain. He will achieve this partly through initiation, which attaches him to the elements of the Archetypes already reunited and which constitute the exoteric "communion of Saints" -- and secondly by the liberating knowledge which teaches him the faster means of helping the rest of blind humanity as well as enhancing his personal work.

In these last possibilities we find the great Equinoxal Operations which tend to purify the aura of the Earth by means of exorcisms and conjurations using rites of High Magic that the Elus-Cohens called the work of the Cult.

Only after these individual liberations will the great collective liberation take place. This will allow the reconstitution of the Archetype and its reintegration into the Divine. Once abandoned by its animator, the material world will dissolve. Left under the anarchic nature of the fallen spirits, matter will dissolve in an accelerated pace and thus the end of the physical universe will take place as announced by the great traditions.

Thus is the esoteric unfoldment of the Great Universal Work.

QUESTIONS

(1) Who is the Redemptory Logos?

(2) Is the Spirit of God (Genesis I:2) and Archetypal Man, the same?

LA VIE DU PHILOSOPHE INCONNU

Louis-Claude de Saint-Martin est né à Amboise, le 18 janvier 1743. A trois ans, il perd sa mère; à six ans, il trouve une mère qui incarne la mère idéale. Elle l'enchantera. Les études commencées avec un précepteur, se poursuivent au collège de Pontlevoy (1755-1759), puis à la Faculté de droit de Paris (1759-1762), d'où il sort licencié. Premières lectures, premières empreintes : Abadie, Burlamaqui (il adhère), la tourbe philosophique (il réagit là-contre); et, bien sûr, les romans, le théâtre, la poésie tant des anciens que des classiques et des contemporains (il goûte et prend garde). La musique le séduit pour la vie : théorie de l'harmonie et pratique du violon.

S'il avait occupé plus de six mois (1764-1765) l'office d'avocat du roi au bailliage et siège présidial de Tours, il eût sans doute succombé à la tentation, qu'il avouera, de se suicider. L'état militaire lui agrée davantage. Il y demeure six ans (1765-1771). Dès son arrivée au Foix-Infanterie, alors stationné à Bordeaux, des camarades le devinent et l'initient aux mystères maçonnico-théurgiques des Élus Cohen : initiation selon l'externe. A partir de 1769, il passe ses quartiers d'hiver auprès de Martines de Pasqually, fondateur et grand souverain de l'Ordre, son premier maître. En 1771, il abandonne le service pour mieux suivre « la carrière ». Il réside à Lyon, en Touraine, à Paris surtout où le succès équivoque du livre des Erreurs et de la vérité *l'introduit dans le monde. Par deux fois, il visite l'Italie (1774 et 1787-1788), un voyage le mène à Londres (1787). Vite, il s'est méfié des chapelles, sauf à y porter la bonne parole et la discorde; sauf aussi qu'à Lyon, en 1785, il s'éprend des communications médiumniques de l' « Agent Inconnu ». Il ne tarde pas à s'en déprendre, mais il en gardera la trace : c'était du martinésisme sauvage.*

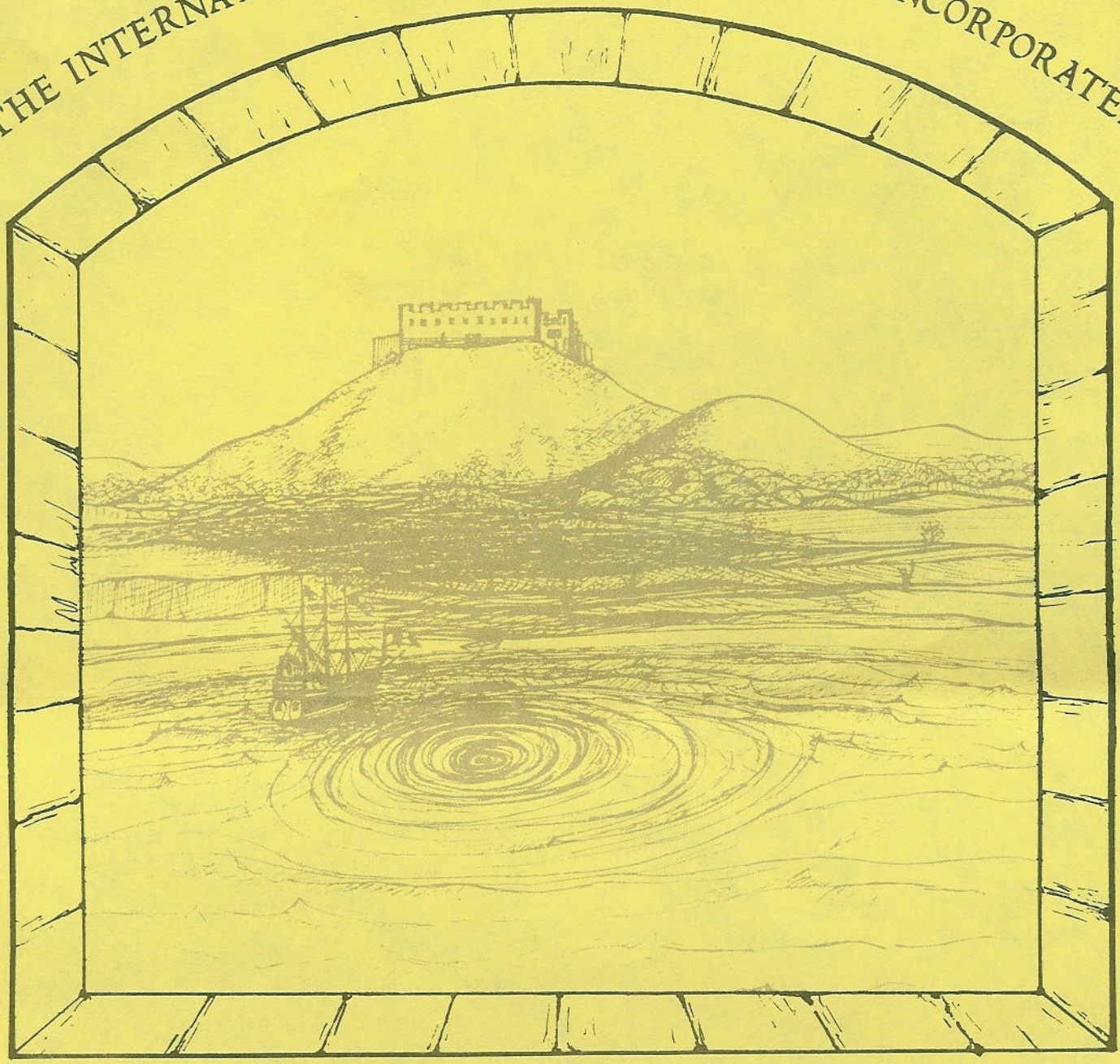
*Surgit, à Strasbourg, en 1788, son deuxième maître, le cordonnier illuminé de Goerlitz, son chérissime Jakob Boehme (1575-1624), qu'il rencontre grâce aux ouvrages à lui tendus par sa chérissime Charlotte de Boecklin; Jakob Boehme dont il ne tâchera plus qu'à célébrer le mariage avec Martines. La Révolution française l'éprouve et l'emplit d'espoir; la providence y place la mort de son père (1793). Thermidor arrive à point pour que sa situation ne se gâte. Très attentif, Saint-Martin se renseigne amplement, mais enseigne avec discrétion, dans maintes conférences particulières et dans une conférence publique avec Garat, en 1793; dans des livres de marche moyenne, souvent lente. Aucun discours de lui qui n'encourage l'homme de désir et ne lui apprenne, au-delà de l'*ecce homo, *comment et pourquoi naît le nouvel homme, auquel incombera le ministère de l'homme-esprit. Le* Philosophe Inconnu, *comme il avait obtenu qu'on le désignât, mourut le 14 octobre 1803, à Châtenay près Paris, assez ignoré et fort mal compris.*

L'ignorance et l'incompréhension n'ont pas encore disparu. Car les causes en persistent.

Le ressort de l'homme vibrait en son cœur de penseur et d'apôtre romantique, d'amoureux nostalgique de toutes les amours, persuadé qu'un seul est nécessaire et condamne les autres. Qu'en percevraient les gens du torrent? De même leur échappe-la clé de ses livres, qui est le système de la réintégration par la régénération de l'homme. Il décida d'y sacrifier une partie de sa vie, une partie de lui-même. En discernant cette clé, on réhabilite, dans leur vérité trine, Saint-Martin et ses livres et le sacrifice de l'auteur à son œuvre, laquelle n'avait, en fin de compte, d'autre but que de détourner les hommes, y compris leur auteur, de tous les livres sans en excepter les siens.

THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

GRADE: *COMPANION*

LIBER 42 IMPENDING DISASTER

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

Custodes
Morum
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I.C.E.S.

International College of Esoteric Studies

Incorporated as a non-profit educational institution devoted to the advancement and mystical enlightenment of Man.

Worthing 31W
Barbados
West Indies

Sunday evening

Dear Companion

Previously, because of its great content, Liber 41 was issued as 41/42. The lectures that are enclosed in this Liber were later chosen for insertion at this point so we rescheduled 41/42 as 41 and have assigned 42 to this Liber.

Your last Liber (41) and this one, (42), place in your hands an incredible amount of information. Spiritual development, however, calls for the practical use of the principles. The expansion of your consciousness, the ability to perceive clearly, the POWER to act rightly when the solution is seen, the moulding of yourself into an upright, just and beautiful person, requires EFFORT! There are no magic words, no servant who can do the work for you ... you cannot acquire QUALITIES by wishful thinking ... or by osmosis!

The TECHNIQUES we are sharing with you are the most potent there are *but you must take the information and USE it!* This means doing the "exercises". We are sharing information in abundance from many different traditional streams ... sift out what is particularly useful to you ... and USE IT!

Do not become simply a walking encyclopedia! FAITH WITHOUT WORKS IS DEAD.

Sincerely

INTERNATIONAL COLLEGE OF ESOTERIC STUDIES

24 00

LIBER 42

HEPTAD

PHILOSOPHICAL SYNTHESIS

#167

SPIRIT

The existence of the spirit is something that is evident "per se". In addition, Spirit is indestructible, meaning immortal. The proof is that no one has ever been able to destroy it. Were that possible, man would have done it a long time ago. Here one must not confuse Spirit with the forms it animates and uses for its expression. This is a mistake that is commonly made.

Materialistic science postulates that matter gives rise to Spirit, meaning that it is matter that gives birth to Spirit. If this was so, one would have to ask under what impulse!

Everyone can see that when the Spirit leaves the form this latter withers away, putrefies and finally dissolves, returning to the prima materia, or plasma.

Profane science only studies the phenomena which are accessible to the senses and it attempts to enlarge these areas which in themselves are very limited. This is not a sufficient reason to make one admit that the clock made the clock-maker because no one saw the clock-maker. It is, on the contrary, absolutely rational to conclude by daily observation, that Spirit works upon matter and acquires from this work a certain experience or consciousness which becomes a veritable patrimony or soul. This becomes, in a way, the electronic memory of experiences programmed and executed by the Spirit. Each being, while evolving in all the Kingdoms has a soul, -- in fact, its past, -- and the integration in the group, species, nations, engenders the collective souls.

Nowadays, everyone can understand this, and the religions are wrong not to explain this more clearly. It is the Spirit that is the sole motor of evolution. One has to recognize this fact.

Matter can, in relation to our senses, assume various forms. Through acceleration, for example! If you attach a stone to a rope and, using this rope as a radius, swing the stone (here you are the Spirit) faster and faster, there will come a time when you will see neither the stone or the rope. This would not mean that they have ceased to exist, its existence is even more tangible than when at rest as you would find out if you interfere with the trajectory.

We know Einstein's formula $E=mc2$, m = mass and c = the speed of light. This is a limited speed in our physical world, for the simple reason that, if it accelerates, the matter which is the object sublimates itself and -- (one must use a neologism) -- it etherializes itself. From this moment the laws which govern it change and this is precisely one of the great preoccupations of modern science, to try to discover these principles.

We can also sublimate the formula of energy and apply it, not to a limited but to an infinite acceleration and we know that to an infinite acceleration corresponds an infinite mass, we obtain:

SPIRIT = MC

The derivation of this f(C) gives the infinitude of the creations (experiences) and the integral, the return to the absolute zero, is the "respiration" of God.

M = Universe and C gives an explanation of the sentence: "I Am that I Am," meaning the Eternal Present, where the Spirit is conscious, and at the same time, simultaneously, of the past, of the present, of the future. It is truly the equation of God. One has to be extremely thoughtless that we are going to find this in orbit, at a few kilometers from the grain of sand that is earth, or from the scalpel of the surgeon.

CREATION

Having admitted this primary hypothesis, one has to recognize that this omnipotence must do something, like the engineer who conceives of a plan for a machine or an architect who builds a house. In effect we observe, in nature, meaning in the world, a multitude of creations, of forms, animated by various degrees of evolution, by the Spirit: minerals, vegetables, animals, and human beings. At the human stage, the Spirit is inside the forms of the bodies and in the three other less evolved kingdoms, the Spirit (here called group-Spirit) is outside and directs the forms through instinct, always the same for the same species, for the same group.

With time, the Spirit will also animate gradually, from the inside, the forms of the other kingdoms, in order to take them to the human stage, when this stage itself will be surpassed by man. We believe too much in a static universe while, in fact, everything is moving and transforming itself.

Notice that it always has to do with the evolution of forms, of vehicles, of bodies -- call it what you want -- as a natural consequence the evolution of souls, meaning the sum of the experiences or consciousness of the Spirit, itself distributed by the Infinite great Source, through a limitless number of sparks of manifestation. This also explains that the soul is not immortal, like the Spirit, that one can loose it -- (Matt. XVI:26) -- transfer it, sell it (black magic) and that notably the elementals created by magicians evidently do not possess a soul.

Mystics understand this and express their love for all creatures like, for example, a Saint Francis of Assisi when he

says: "My sister, water" or when he talks to the trees and to the birds.

It is evident a priori that there must exist other kingdoms and other forms of which we are unaware. And since these superior beings must certainly co-operate with evolution we call them Creative Hierarchies.

If the inner Spirits which animate the forms obey the laws of evolution and notably reproduce these vehicles under the control of these more evolved Hierarchies, everything goes smoothly.

THE FALL
(In Spiritual Quarantine)

Among these waves of life some of these Spirits, possessing free will, begin to think and to believe that they can do just as well or better, without any guidance. Then comes confusion, revolt and the Fall.

This Fall into an inferior and more dense environment, causes a slow down in evolutionary progress and if those who are trailing -- stubborn and prideful but intelligent -- realize the state of their catastrophic situation, they will latch on to, if possible, a wave of life of inferior forms in order to pursue experiences of consciousness at no cost.

Let us here remember what men do in their laboratories of vivisection and the slaughterhouses.

It is thus that we have become the guinea pigs of trailing waves of life superior to our own. Their influence acts upon what we have as the most evolved part of our vehicles: the spinal column, going from the sexual plexus where the creative force resides, to the brain, seat of the intellect. Draw this column with the encephalic swelling at the top and you will have a sketch of the serpent of Genesis.

The humanity of that time was androgynous (i.e. had both sexes in one body), in its etheric vehicles (Eden is an etheric region and not a physical one), in order to construct a personal central nervous system (mind), and used the polarization of the sexual force under the control of the Hierarchies.

One pole created the brain and the other made up the force employed for the reproduction of forms or diverse vehicles.

Adam (here the name stands for a collective being just as the word necklace stands for the whole string of pearls) used the positive element for reproduction and the negative for the brain. Eve (feminine collectivity) was doing the contrary.

The procreation or reproduction of forms to be animated was done unconsciously under the control of the more evolved waves of

life (Elohim), by bringing closer together the two polarities of the sexual force of creation at well defined periods, at the time when circumstances were favorable, because then, as now, the evolution of the waves of life was being realized in planetary electromagnetic fields of an immense and still little known power. As soon as feminine humanity or Eve, more sensitive to the influence of the free will of the trailing beings of evolution that we have called Lucifers (because they have, after all, brought a light of consciousness in the pains and sufferings of our errors) thought that she could do without the control of the intervention of the Hierarchies to procreate forms, she used masculine humanity and hence "Adam knew Eve". This was the catastrophe of the Fall! Original sin is not the sexual act itself, which is necessary for the procreation of forms but its untimely accomplishment, i.e. without the control of the creative hierarchies.

This is the symbolism of the apple. (In latin = malum = also evil): Cut in half on its axis, it gives an image of the female organs (buttocks and vagina) and cut horizontally it gives the image of a pentagram, that of the fifth Kabalistic Arcane, that of human will applied to reproduction.

In fact, we have played the role of apprentice sorcerers and we have embarked ourselves in terribly lamentable adventures of which the net result has been the densification of the vehicles that we stubbornly commit ourself to blindly reproduce in "moments of force" which do not suit them.

This was, in general terms, the starting of the creation of karma (destiny), in the binary or more dense world, more material than the Fall, our present platform of evolution, where all the qualities of the world of the Unique (Pleroma) have found their contraries. Since then, one had to nourish these bodies that have become more materialized and suffer a thousand pains and a thousand deaths.

It is not a vengeful God who created this Hell where we are presently fighting, it is we who are solely responsible, by our perverse ways. There is no worse blasphemy than to repeat these sentences that are so often spoken: "What have I done to God to merit this or that?" or "If God really exists he would stop this or that!" God, the Spirit, does not punish, never punishes. It is the divine laws of evolution which play and simply sanction the faults.

EVOLUTION

Evidently, these creations (births), these losses (deaths), are like successive vehicles that could be compared to the clothes we hang in a closet. If we take care of them we will always find them in good condition, if not, then they will require constant repair and special care.

Every night, our Spirit (Monad or Ego) leaves its vehicles, in order to recuperate in more subtle planes where it integrates its experiences just acquired and often translates them in symbolical and sometimes prophetic dreams.

There exists then, during the course of a life, every time we wake up, more or less numerous incarnations of the Spirit leading up to the ultimate total disincarnation which is physical death. This process has nothing to do with the transmigration of souls, where it is believed that the incarnation of an individualized and independent Spirit, into inferior vehicles under the control of a group Spirit, can take place.

The present vehicles of human evolution are:

1) The dense physical body, of which alchemy is and will remain for a long time, a source of admiration and wonder, even for the most scientific of men.

2) The etheric or vital body (vehicle), which is comprised of nervous energy that regulates even our bodily functions. We realize this when, by shaking an arm or leg that has "fallen asleep", we notice a tingling sensation which is indicative of the vital body regaining its place.

3) The desire body, or that of emotions or sentiments. We experience its presence notably in the plexuses, at the time of a great emotion.

4) The mental vehicle (intellect) which, in practice, serves as an intermediary, as a central telephone network (brain) between the Spirit which animates us and its vehicles.

Sometimes this Spirit, awakened too early by its own fault, before its vehicles are ready, is not at ease, since it cannot yet build or control them. It is like a virtuoso pianist who is forced to wear heavy gloves and expects to perform to his capacity. In addition, its unfortunate experiences have created complexes, inhibitions, deplorable habits, vain attempts at controlling unruly vehicles to which it sometimes capitulates.

Multiply this drama by some 63 billion that are incarnating, that are dying, in this complete mess ... and often live in a dramatic or grotesque fashion while always creating more problems!

FREE-WILL AND DETERMINISM

One could think: why does God and His Hierarchies tolerate all this? It is very simple! The Spirit can do what it wants, in principle. It is a quality of its very essence. To take away from it this possibility of choosing its means of action, is to cripple it and cause it to degenerate. Spirit cannot handicap Spirit. But if the individualized Spirit wants to have personal

experiences (soul - consciousness) in spite of explicit orders, it is evident that such experiences are acquired at its own expense. If, under these conditions, one submits oneself to the divine directives of evolution, the more one would be determined to follow them, the more Spirit would have free will, and this freely accepted discipline. On the contrary, the more one uses one's free will, meaning one's individual will, to circumvent and break these rules and these disciplines, the more one would be conditioned and determined by the very effects of these defiances.

The commandments of God are disciplines and not dogmas. It is a falling short of the discipline that has caused the Fall. It is the great fault of religions, especially the Christian one, to have introduced debatable dogmas during the course of time, instead of having, on the contrary, insisted on the primordial laws and disciplines, as for example "Thou shalt not kill ..." to their faithful, in perpetual war, and to have often broken these laws, in the most savage and unjust manner (religious wars, inquisitions, etc.) How far we always are from: "love ye one another"!

The true trilogy of the real spiritual man is not "liberty, equality, fraternity", but "discipline, hierarchy, and fraternity". Only the third term is common to both and God only knows, officially or not, how this is trampled upon.

REDEMPTION

We see where all this has taken us. In fact, all the planes, humanity finds itself in a state similar to that of fishes in an aquarium where the water is dirtied by their excretions and the other elements therein decaying. Whether we like it or not--the evil thoughts and passions dirty the corresponding planes and contaminate them.

In order for evolution to continue, the aquarium has to be cleaned. To do that, one has to have recourse to someone who is capable and who, among others, is united to an exceptional spiritual power, an immense love for the creatures in perdition, in a world which is crystallizing itself more and more, in all the planes, up to the involution and final deflagration, under the accumulated effect of the depraved ways and errors of its inhabitants.

The spiritual Potentate could not, however, exceed a level where the occupation of human vehicles would have been impossible, under the high voltage of vibrations to which his vehicles would be submitted. It was also indispensable that his vehicles be of a superior quality, the most elevated possible.

Only an extraordinarily evolved man could, at a certain time, furnish these elements or "forms" and this is what the prophets foresaw, in a genealogy essentially dedicated to the initiatic

path of perfection, a materialization, that would occur at the appropriate time, as it did in the Sect of the Essenes.

JESUS OF NAZARETH

Being an Essene, as well as his parents Joseph & Mary, he possessed the most perfected etheric and physical vehicles. Also, a powerful entity, Lord of Love, a Prince of the Superior Hierarchy, for a very long time was reuniting the conditions of power and the will to sacrifice itself, by occupying a well prepared human vehicle. It was the Christ, the alone born Son of the Father. This entity was so powerful that he could not intervene directly in this great cleaning up process. Jehovah, God of the race, did not have the necessary "envergure" (the meaning of this French word, in English, is 'span' or 'bend' but we are unable to fit either of these words properly, so we leave the French) for such a general action.

The conditions were fulfilled, the great drama could then begin.

In the pure and simple application of laws, the competent Angels took upon themselves the reincarnation of the man Jesus, and their delegate, the Archangel Gabriel, announced the news to Mary, the mother, chosen amongst all, as was Joseph, the father, because of the quality of their vehicles.

This is what the immaculate conception consists of, which was accomplished, not according to the wish of a couple, but by an order, at a given time. The original sin of disobedience did not exist in this case.

This is how the birth of Jesus took place, in a manger (star Praesaepe = manger) between a cow (star Bos) and a donkey (star Asellus), which situates with precision in the year, the birth date, around the Summer Solstice. The creation of exact ephemerides of years around the year zero of our era also would allow the millennium to be fixed, since, at that time one or many planetary conjunctions must have been produced so that the Magi, who were astrologers, could know that an extraordinary event was about to take place, at the zenith of Galilee, in Bethlehem. You know the story. Let us also note that Joseph & Mary had other children.

Jesus grew up and certainly visited the principal Initiatic Centers of that epoch in order to prepare himself for the great sacrifice.

At the time of the baptism in the river Jordan by John the Baptist, he was ready to give up his inferior vehicles (physical & etheric) at the time of the total immersion of the waters of the river.

From that time on, the Christ whose lowest vehicle is made of

desire substance was incarnated in Jesus and Jesus Christ, God-Man, began his mission and pursued it for three years and four months (40 is an alchemical number {36 months + 4 = 40}) from this we could presume that the baptism took place during the Winter Solstice during the most somber day of the year.

He did not come to abolish the law, but to accomplish it and most of all, to "save those who were lost, by taking away the sins of the world". Not the individual sins, of course, but by rendering healthy the terrestrial aura, he has permitted the ulterior continuation of evolution, under his powerful impulse of love and sacrifice.

For the profane, this consists exclusively in his suffering on the cross, at Golgotha, where he died by a slow asphyxia, where the intercostal muscles in the diaphragm were progressively paralyzed by the effect of the extreme expansion caused by the weight of the body of the crucified one.

The exoteric Christian religions considered that this was enough to compensate for our sins, while in the concentration camps and the torture chambers so many poor men have suffered a much longer and more cruel passion. This is why, in order to excite the pity -- (and pity is not love) -- some faithful have presented us with the Christ on a cross, bloody, emaciated, lamentable, while he possessed the most harmonious body, the most beautiful and the most solid that ever existed! Also, he had to retire from public life on a regular basis so that the Essenes, who were very adept in this art, could return his body to a normal vibratory state and stop its thermonuclear fusion caused by the powerful force of the high spiritual voltage which was temporarily inhabiting his body.

The sacrifice of the Christ cannot be totally described. While dying on Golgotha, his blood which is of a particular essence, as the initiate Goethe said, -- physical support of his superior vehicles were emitted by his five wounds (forehead, hands & feet, meaning at the places where the vital body is attached) and that of the "coup de grace", in the liver (seat of the desire body), by the lance of Longinus, who later became a martyr. It is at that moment that the immense Christic aura, of a blinding light, was discharged throughout the earth's atmosphere to purify it: "the heavens became dark and the Veil of the Temple was torn..." This veil was masking the Holy of Hollies where the ark of the covenant was -- (and not the ark of the laws or commandments) in which the two stones bearing the signature of Jehovah and the act of his pact with Israel was placed by Moses.

This torn veil of the Temple announced to those who think that this redemption was consummated and that under the liberating Christic impulse, the reconciliation and the redemption became possible, not only for the elite initiatic centers but for "all men of goodwill". "No one goes to the

Father but through Me".

And here is the Christ linked to the end of time of our manifestation to the terrestrial aura where "we live and move and have our being".

For a more homely analogy, it is as if a great man in order to save the vegetable kingdom consented ad aeternum to participate completely indirectly, as a plant, without movement, in the vegetable life of this inferior world, to help it evolve.

The Christ thus participates in our evolution and of this fact, he feels, at all times, the integral sum of the sins, the sufferings, the painful unrest that our humanity creates for itself, second after second -- (words and numbers cannot describe this) -- and this "valley of tears", the terrible binary of the evil ways of man and of the Prince of this World. The Christ expresses himself clearly on this matter: "Here, the Prince of the World is going to come, although he has no claim on me..."

He was also tempted by him since his coming into the world.

Meditate on this and, even if you are not mystically inclined, tears of gratitude and love will wet your eyes. This means that you will understand, at last, for yourself, the incomparable sacrifice of Christ!

INITIATION

So what should one do? The answer appears simple. One has to, as did the Christ, our Master and our elder brother, also work the best way possible in this world, but without belonging to it any longer.

We know well, through painful experience, that such people are not well considered, even by those they come to help liberate, because of the danger they represent for the world of Gehenna, where they are evolving.

The Christ was also a victim of his brothers and of the occupying army. "...the word was made flesh and lived amongst us and we saw his glory. He came to his own domain and his own people did not accept him!..."

This position being taken it suffices to fulfil, to the best of one's ability, all one's duties, to serve efficiently, (laborare = orare) and to apply in one's life the divine commandment that we all know. But there is more! If one wishes to convince oneself of the existence of the superior worlds one has to visit these worlds. To this end, one has to be able to transport one's consciousness. True prayer helps us to accomplish this. But the practical solution is found in projection, not in a morbid and passive schizophrenic state, but

by a real separation of the etheric vehicle.

While awake this etheric body determines and sustains our vegetative life. It contains in its substance our faculties of memorization notably, in relation with the intellect.

While sleeping only the dense and etheric bodies are resting. The other more subtle vehicles separate themselves (either deep or light sleep) and are kept linked by the silver cord. It also stops the awakened consciousness from interfering with our dreams.

But if, by special training, based on mental silence, we manage to extract the superior part of the etheric body (forehead, hands and feet = wounds of Christ our great instructor), we will manage to obtain the desired cleavage so that the inferior part of the vital body continues its mission on the physical body, while the superior part, which has the faculty of memory and consciousness, is aligned to the subtle bodies (emotional or astral, mental and Monad).

The voluntary astral projections become, henceforth, possible while being fully conscious and of course, this has nothing to do with the artificial "trips" as induced by psychedelic drugs which force and deteriorate forever the very order of the vehicles and lead directly to illness, folly and death.

This happens in all cases, when the silver cord is broken between the physical and the etheric body. This is the point of no return.

After death, the etheric vehicle is destroyed (fire of cremation or putrefaction of the grave) at the same time as the physical body, and purgatory begins.

I said higher than Hell, this was our binary world of good & evil, that of good & bad experiences. Purgatory is the domain of assimilation, of the definitive integration of these experiences, which are going to determine the quality of the vehicles to which we will have the right when we feel again the necessity to have new experiences in matter. This is an indispensable criterion, just as the engineer or architect who makes the plans must realize them in order to ascertain their real value.

Death does not change us sentimentally, nor mentally. We still keep, on the other side of the "curtain of flesh", our passions, our desires and our ideas. In fact, being "over there" does not make saints or devils out of us, we simply remain what we truly are. It is also rational to understand that low sentiments and evil thoughts constitute a veritable wall effectively stopping all ascending forces towards the superior spiritual worlds. This is why it is extremely important to reject in life all bad habits. They follow us in the after life

and, without being able to satisfy them, they torture us at least three times more and three times faster than on earth. Just as the poor intoxicated people have to suffer in all degrees or up to the time they realize their sorry state!

If you have caused others to suffer, you will yourself suffer of the suffering you have caused, at least threefold, because the time-space equation is not the same in the astral world as it is in the physical world.

A vengeful God! This infantile concept does not hold for those who think. We are our own torturers especially if we have been thus for others.

In contrast, having passed this long and hard stage, the joys of heaven await us through the recapitulation of those same joys that we have authored while on earth through service rendered as brave and faithful servants. Even then, God does not intervene, we are the generators of our own rewards. The representation of heaven where we play a harp while sitting on a cloud is a puerile and grotesque scene. There is in every domain of creation an enormous work to be accomplished by everyone.

As we usually say: "This has to be done", or we fall under the influence of the trailing beings. This is why the anthropoid monkeys are trailing forms of the wave of human life and why they can only inhabit but gross forms that have served humanity in distant past times. As we see, some proclaim with all seriousness that man comes from the monkey.

After all, this work of integration in consciousness (soul), the individualized Spirit, Ego or Monad, craves new experiences and the reincarnation process begins, under the control of Angels of justice. One could say that these Angels program the great events for incarnated life. This programme contains the debits and credits of our past incarnations. Again, we are solely responsible.

Happily for us, we loose the notion of the details of our past lives. If, God forbid, we remembered our faults from birth, we would more easily fall into the pattern of our past errors.

Initiation allows, however, access to this knowledge when our mastery of self is strong enough to confront it.

All that I have said before could be admitted as a hypothesis for our work to be accomplished, now we can begin on the practical phase.

TECHNIQUE OF DIRECT KNOWLEDGE

Since time immemorial, there exist initiatic colleges that have taught and transmitted methods which allow for evolution in

the binary world. We could condense these sciences which are said to be Hermetic -- (because they were diffused in the West in the past via a certain elite. who hid themselves because of the fear of persecution by the church and the state -- see Inquisition, Templars, Cathars, etc...) -- in the exposition of the three sister disciplines: Kabala {philosophy of pure tradition}, Astrology {not that of the professionals}, Alchemy {not that of the "blowers"}, as represented in the sculptures of the three doorways of the gothic cathedrals built by initiated masters of the work. The Kabalah gives answers to the questions: Who am I? Where do I come from? Where am I going? Astrology answers the adage: Know Thyself, and Alchemy teaches the perfection of our vehicles: (Igni Natura Renovatur Integra): ... "Be perfect as my Father is Perfect"... said the Christ, Prince of the Alchemists, (Matt V:48).

Two younger sister disciplines help to understand them: Mythology and Symbology.

From the beginning of this sacred quest, one has to remember those words of Saint Paul (Epistle to the Corinthians III:16-17 & VI:19 ... "Do you not know that you are the temple of God and that the Spirit of God lives in you? ..." because it is only in that we are created in the image of God. If God is in us, (humanization of the waves of life), the divine words: ... "seek ye first the Kingdom of Heaven and all other things shall be added unto you" ... (Matt. VI:33), illumine the Path (Tao) like a powerful light: everything is there!

Rejoin (= religare = essential and sole dogma of the true religion) God, the Omniscient One, within us, and we can burn the books, because: ... "there is nothing hidden that will not be revealed, nor any secret that shall not be known" ... (Matt. X:26).

Let us then establish as rationally and succinctly as possible the true foundation of this ultimate Quest:

LIGHT

God is Light. If we walk in the Light, as He Himself is in the Light, then we are in communion with Him ... (Epistle of John I:5-7).

The Light is the first manifestation of the Un-created, the Unknowable (Gen I:3).

"I am the Light of the world" (words of Christ, Gospel of John IX:5).

One could multiply the texts establishing that God and His manifestations, the Christ (the Son and the Father are one) and the Holy Spirit, (the Paraclete sent by the Christ -- "you'll be baptized by the Holy Spirit" = Acts I:5 and 2:1-4 tongues of fire

= Light) are the Light.

WORD

God is the Word, (Word, voice of silence, harmony of the spheres, Logos). ... "In the beginning was the Word and the Word was with God etc." (John I 1-5).

Of these two divine principles Light and Word, there is a third one: Love ... which completes the great alchemical trinity of the Supreme Great Work of conscious reintegration in the bosom of the Creator.

These three sacred principles exist within us, and their outer expression is but a caricature of their very essence. The mystical alchemical wedding (Love) of the king and queen, of Sulphur (Light) and Mercury (Son) become thus, for us, a living conception of the true initiation. We know, in effect, that the microcosm and the macrocosm are homothetic and that "that which is above is like that which is below..." (Emerald Tablet). We have, as Hermes Trismegistus says, to ... "separate the subtle from the dense, slowly, with great care, ..." meaning we must shed those unwanted qualities that are even part of ourselves, to get to God. (... "if you live according the flesh you will die, but if you live according to the Spirit you kill the actions of the body -- artificial death or separating the bodies -- and you will live" ... Romans 8:13). And again ... "I die daily" ... "O death where is thy sting? ... (Cor. XV:54-55). etc.

If God is in us, the Light, the Word and the Love are also there, and in the inner planes.

Now it is up to us to discover and to deliver these treasures guarded by the dragons of the guardian of the threshold! And, since time immemorial men have sought with passion this Quest for the Grail.

The initiatic disciplines of seekers of truth have studied and tried to codify this sacred Quest. Hence we find ourselves in the west, in Martinist rituals, coming from the Order of the Temple, the solemn means of attaining the goal: VIDE, {MYSTIC VISION} (look in order to see); AUDI, {MYSTIC HEARING} (listen in order to hear); TACE, {BE SILENT} (.....) It is in the east, however, that the tradition was preserved in all its details and practiced by generations of great saints who became, thanks to it, God-Men.

This was also the secret teaching of Christ to his Apostles and Disciples: ... "happy are your eyes because they see, your ears because they hear! I tell you solemnly many prophets and holy men longed to see what you see and never saw it; to hear what you hear and never heard it." (Matt. XIII:16-17).

The technique is simple, is sure, and particularly efficacious

in comparison to other methods which could be very dangerous, based on respiration and retention of the breath and of the forcing and raising of the sexual force (serpent of fire) through the spinal column, to the brain. Here it is:

Outside of the indispensable ethical and dietary disciplines (purification of the vehicles), the daily exercise (two hours taken from your sleeping time) of interior vision by concentration on the third eye and the fixation of one's attention in complete mental silence and inner listening, (ears closed, attention fixed on what is coming from the right ear, in a vital current = the lost word!)

This is the very basis of the technique of direct knowledge. Without it ... "we have eyes and we do not see and we have ears and we do not hear"! ...

To have access to the world of divine light one has to go beyond the mental plane and keep the intellect silent in order to attain the superior levels. Since, when beginning, it is impossible not to think, we have to use a strategy, by occupying this mental part with a repetition of formulas given and called by the Masters "words of power" (here are three of them: "PANHAGHION - IOUSHOUAH - AOUM") which open the superior planes. Depending on the efforts of Love, (= always thinking of it = praying without ceasing) expressed by the candidate, towards God, His manifestations and the Master, living God-Man, the Light will appear to him more or less rapidly as a consequence.

WORD - II

Ears closed, listen strictly from the right ear. It is through it that the vital current of the superior worlds penetrate us. The left ear corresponds to the inferior worlds, the uninitiated Bateleur (literally juggler, but referring to the Tarot card - the Magician) and the Baphomet (the Devil) of the Tarot, which as a synthetic science par excellence, demonstrates well this difference by the left arm being elevated (coagula) and the right one down (solve). The Hermit (the Initiate) has the correct position.

These two techniques must be practiced, -- faith and work,-- daily, for two hours at least. With time, they could be done without ceasing.

In effect this is a total physical, emotional and mental relaxation. It is prayer par excellence, the one where we ask for nothing to obtain everything.

THE MASTER

We all know this axiom "when the student is ready the master will appear". This is true, when the student is truly ready he knows to go to the master. For example, a student who finishes

primary school is certainly not ready to take college courses, he must go through secondary school.

The Initiatic Path is not for the naive and the pusillanimous, but for those who are "violent towards themselves and only want heaven" and more, one needs a living master playing the role of the Virgil of Dante (The Divine Comedy) up to the mystical marriage with Beatrice (Monad or Divine Spark) a God-Man having realized through personal experience his own ascension of conscious reintegration in the bosom of God.

The presence of this Virgil is indispensable as soon as the candidate has realized his alchemical solve of cleavage of his vehicles and the continuity of his consciousness (while awake and while asleep) by the technique described above which will awaken him.

Without this, the student would but wander in the astral, an unknown and dangerous place for him. He will become independent after the phase of the alchemical Coagula, by conscious junction with the Divine Spark (Monad) in him. After that he can in turn become a perfected "Cicero" on the Path towards the Lord, the Father (alchemical multiplica).

Masters in the east and west never refuse to help those who manage to exteriorize themselves and are ready for the spiritual ascension, to be guided in the superior planes of liberation.

Many are called but only those who respond, the elect, study and practice alchemy for the fabrication of the Universal Panacea, (concentrated solar Fire), by homeopathic applications to heal the sick (second commandment of Christ), in search for the process of sublimation of matter and the inferior human vehicles so that they can live a long life just like the biblical patriarchs.

In the observance of the third commandment of the Lord, "do this in remembrance of me", some having obtained the traditional apostolic filiation and the episcopacy (episcopi vagantes), baptized of spirit and of fire, as Saint John announced, give the full communion under the aspect of unleavened bread (host) and a non-fermented grape juice, fresh or reduced to 1/5 through cooking, to conserve it and rehydrate it at the time of consummation, according to the Order of Melchizedek.

We add to the sacramental elements, as in biblical times, (the Revelation of Saint John the beloved is an alchemical treatise) an alchemical exudate of the "Prima Materia", of which the appurtenance to the Holy Grail is undeniable, since the Christ at the time of his sublime alchemical sacrifice on Golgotha, by shedding his blood, has injected the terrestrial sphere and all that it nourishes, (purification of the sins of the world) with his immense auric power of redemption.

One can also, under certain conditions, administer the consolamentum of the Cathars, for karmic purification (plenary indulgence).

This also allows all those who wish to accomplish the necessary works to be their own teachers, their own doctors, and their own priests...

CONCLUSION

There is evidently a lot more to be said and this present compendium does not pretend to exhaust the subject.

It is but a modest schema that could be used as a synoptic basis by whoever would truly want to associate with men of goodwill, desiring their reintegration in the bosom of the Father, through the grace of His divine son, the Christ.

"...those who prove victorious I will make into pillars in the sanctuary of my God, and they will stay there forever (end of reincarnations) ... if anyone has ears to hear let him listen!" (Rev.III:12-13).

May the Grace of the Lord Jesus be with all of you!

TO BE PERFECT

CHRIST said peremptorily to his disciples: "Be perfect as the FATHER is perfect"... This is not advice, it is an order, the carrying out of which a priori appears impossible.
However, it is, according to the Scriptures, the finality of human eschatology: to become responsible creator gods.
Hence the FREE WILL given to humanity, in its development, to avoid robotization and to allow the normal development of the individual and collective consciousness.

That is why the Creator and the spiritual Hierarchies do not intervene directly in the disastrous and tragic events which, through the fault of man, shake the world and stain it with blood.

There is only one resource for that: PRAYER which liberates, ipso facto, GOD and the Hierarchies from the constraint imposed by the divine law of man's freedom of choice, completed by that of consequences: ... "You sow what you reap" ... "Ask and you shall be given"...
It is important to point out here that the prayer must be said under conditions laid down by CHRIST Himself: ..."Retire to your secret room and thank the FATHER as if He had already granted to you what you are asking for" ...

Let us determine the technical means of reaching perfection in a situation in which, everybody knows, "nobody is perfect".

Today, the existence of most of the types of yoga are known, through which the various disciplines - of which Tantrism and Zazen should be especially noted - do indeed enable the awakening and the development of faculties innate in human beings.
But the path is very long and often even dangerous.

On the other hand, one must take into consideration new scientific discoveries made in university laboratories to explain more easily the so-called parapsychological and spiritual mysteries, (cf. the syllabus on the one-way molecular Mental).
Our hundreds of thousands of programmed molecules - (1/2 million bits per molecule) - necessarily imply a cause for this programme, a cause which, moreover, according to the facts, is not hereditary but its source and logical and equitable explanation is found in the storing in the memory of successive incarnations and in immanent justice. True astrological symbolism also proves this fact, "more strongly than a Lord Mayor".

Consequently, perfection in the human race is a question of improving its programmes. That is the problem clearly put.

Therefore, let us take the very natural manifestation of sleep which scientific Faculties divide into thee periods: deep,

paradoxical, light, yet ignoring that, in this state, a displacement occurs between the physical body and the higher subtle vehicles - (see philosophical synthesis). In fact we go out of ourselves more or less (from 2 cm to kms). At that time and above all at the end of the so-called paradoxical period (dreams), the conscious can, through special training, be awoken, (the Indian Nidra) and, at that time, the mental has the immediate power of creator in the plastic matter called astral in which it functions freely.

Let us take as an example experienced the astral creation, well-known by occultists, of Mrs. Alexandra DAVID-NEEL's Lama, who, having no anteriority, therefore had no soul (= luggage stored in the memory in actual experiences from incarnations) and acted so badly that she had to get rid of him. It is known that this lady had also adopted a real living lama called JONGDEN, who pre-deceased her, having reached the age of one hundred, in Grenoble.

Thus astral creations are really immediate - (4th dimension) - and nothing prevents their effective action on the one-way programmes of the sub-conscious (= "dead" memories of functions, as with computers).

The training consists of formulating deeply in oneself, before going to sleep, the explicit great desire to move towards a very familiar place in the state of wakefulness, at least ten meters away from where the physical body is resting.

Failed involuntary astral projections come from the fact that they remained very close to the physical body and that the strong elasticity of the "silver cord" straight away brought back together the two parts momentarily separated through various causes, (dreams of strong desires to move, for example).

It can therefore be concluded that ASTRAL PROJECTION is a fertile and unlimited source of spectacular improvement which is very valuable and very easy.
It can also apply to the other end of the silver cord, to the improvement of relationships with the superconscious, (individual divine spark or Monad, part of the infinite, in short, our guardian angel).

Let us add that SOMNAMBULISM is a diametrically opposite phenomenon in that it is unconscious and involuntary and that it is the physical body which moves.

Another very productive source, which is just as little used in the correct way and known by the public at large, is hypnosis, or SELF-HYPNOSIS, which consists of hypnotizing oneself, that is entering into a half-sleep quite similar to that described for astral projection in which the subconscious immediately and blindly obeys suggestions made.

1) Make yourself very comfortable, calm and relaxed (bed or armchair)

2) Empty the lungs completely and vigorously several times and help them to fill completely,

3) Imagine that the whole body is getting heavy, heavy - (repeat) and test (only notice) that it has become impossible to raise the four limbs (arms and legs) and eyelids which have closed in the calm of deep relaxation. It is going into hypnosis (wakeful sleep), through response of the subconscious.

4) At this time, mentally introduce a word (called 'report') not used in normal conversation which will enable you, from now on, to enter into deeper and deeper hypnosis by simple repetition.

5) Then give to the subconscience the required programmed commands in short sentences which are always positive (COUE system). Use Prana stored in 1).

6) Repeat them as necessary and end by imagining yourself in good form, refreshed and full of energy.

7) Come out of this wakeful sleep by counting slowly up to four, for example.

All of this is much easier to do than to explain and may be done in ten minutes and repeated several times in 24 hours.

Let us add that this simple method, which is not dangerous, contains extraordinary extensions and spin-offs such as:
pictures of previous incarnations, ecstasy, adoration, contact with the SUPER-CONSCIOUS - (Divine spark, Monad) - and from there, with the UNIVERSAL CONSCIOUS, that is G O D.

THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies

PLANE III

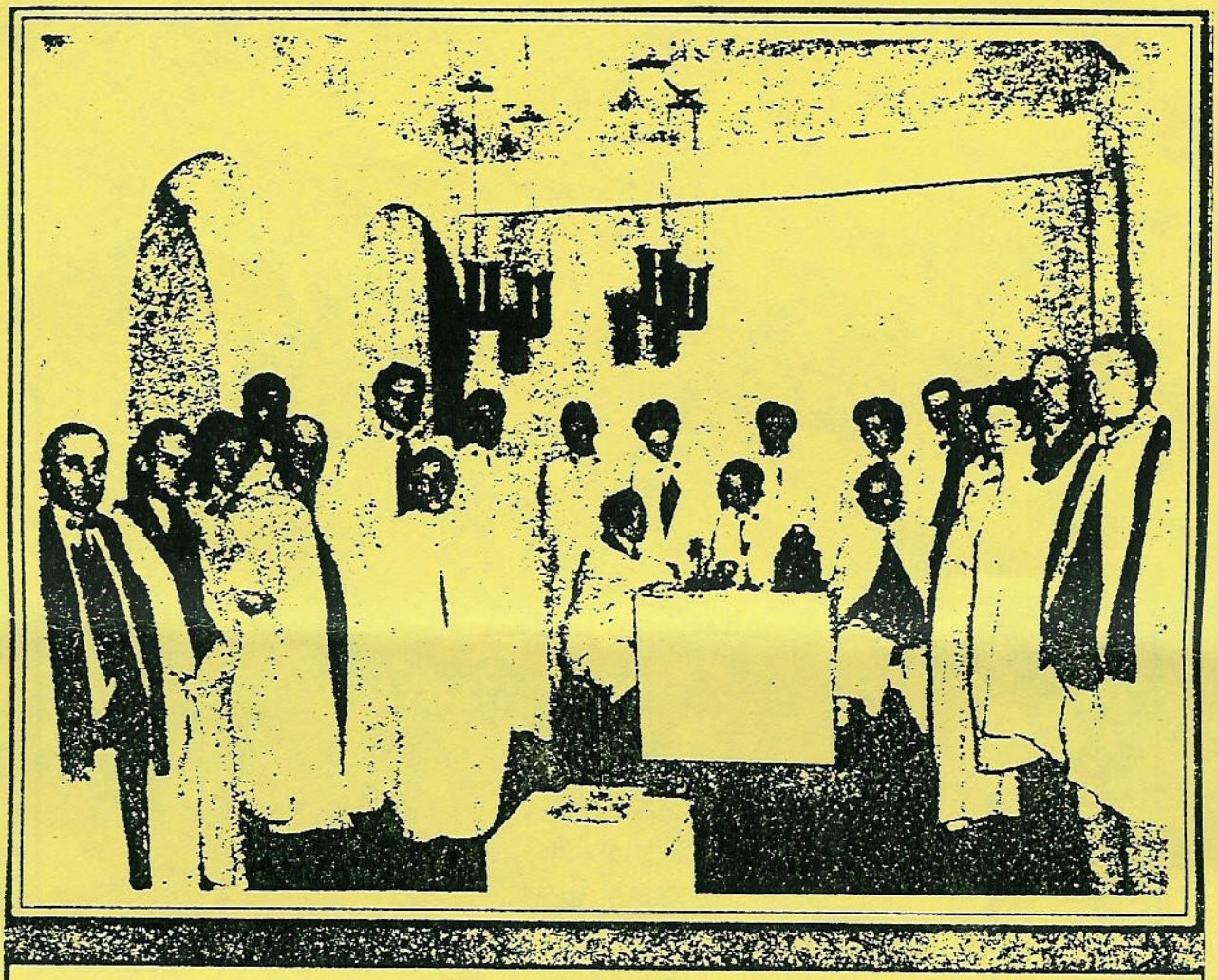
LIBER 43 DOOMSDAY

GRADE: *COMPANION*

Private & Confidential

The International College of Martinists Incorporated, is a non-profit institution existing for the purpose of disseminating information on the Traditional Esoteric Arcana. The lectures/instruction contained in this Liber comprise material which was previously delivered orally to an esoteric group and has subsequently been given to the College for its use. Under these circumstances the College does not claim to be the author or originator of the contents of this Liber which is distributed in good faith. This Liber is loaned, not sold, to the receiving member as an incident of membership, for *personal* and *private* study, and its acceptance by the student is an acknowledgement that it is being held in trust for the College and is to be returned to it upon request.

DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN



A few of the many dignitaries representing the authentic esoteric societies of the world, assembled in the F.U.D.O.S.I. Temple, after an official conclave in Brussels, Belgium.

Quelques-uns des plusieurs dignitaires représentant les sociétés esotériques du monde, reunis dans le Temple de la F.U.D.O.S.I., après un Conclave officiel à Bruxelles, Bélgique.

Varios de los muchos dignatarios que representaron a las sociedades esotéricas auténticas del mundo, reunidos en el Templo de F.U.D.O.S.I., después de un cónclave oficial en Bruselas, Bélgica.

LIBER 43

#168

Dear Companions:

In our last Liber we gave the speech of Sâr Hiéronymus to the fourth session of the F.U.D.O.S.I., which was held at Brussels, Belgium, in August, 1939. We now come to the fifth session of the F.U.D.O.S.I. which was also held in Brussels, July 21-22, 1946. It was the first session to take place after World War II. We begin with the speech made to the assembly by Sâr Hiéronymus, Imperator of Europe:

SAR HIERONYMUS' OPENING ADDRESS
Message Of The Imperator Of Europe

"In opening this Convention which, once more, brings together the Representatives of all the Initiatique Orders of the world associated with the F.U.D.O.S.I., I want to express my fraternal greetings and to bid welcome to all the Initiates of all the Orders, and I pray the Almighty to grant His blessings unto this Assembly and to spread on all of us His profound Wisdom and Cosmic Light.

"First of all, I want to associate to this Convention, in the Invisible, those who, since our last Convention, have been called to Eternal Peace by the Sovereign Master of all things.

"**Sâr Ludovicus**, F.·. Colonel Fitau, Consul in Chile, Engineer, Grand Master of the Order of Hermes for Chile, Delegate of the F.U.D.O.S.I. and member of the Supreme Council, who died in Brussels at the end of October 1939.

"**Sâr Pascal**, F.·. Hunin, F.R.C., formerly Archon of the Foreign Relations of the Order of Hermes, arrested by the Gestapo at Cherbourg (France), condemned to deportation and conveyed to the Camp of Neuengam where he died in February 1945.

"**Sâr Ignis**, F.·. Nico Wolff, general Scribe of Hermes for Belgium, arrested by the enemy on March 5, 1943, condemned to deportation and sent to the Camp of Flossenburg and murdered on April 22, 1945, after suffering incredible tortures.

"**Sâr Apollonius**, F.R.C., F.·. Rochat de l'Abbaye, Grand Master of the Rose+Croix Universitaire in France, who died in Paris in August 1944.

"**Sâr Eques Rosae Caritatis**, F.·. Georges Lagrèze, Grand Inspector of the F.U.D.O.S.I. who died in Angers (France) in April 1946.

"And finally, the Imperator of the F.U.D.O.S.I., the Very Illustrious F.·. **Augustine Chaboseau**, Grand Master of the Traditional Martinist Order, who died in Paris, on January 2, 1946.

"Let us collect ourselves, my Brothers, and pray the Lord to open to our departed brothers the Kingdom of Glory and Light.

"After eight long years the Almighty has granted unto us the privilege of meeting again so as to proceed with the great plan of renovation of Humankind which He has entrusted unto us as a special mission, this great plan for the protection and harmony of spiritual values which is the Divine Plan.

"Eight years ago we were assembled together in the secrecy of this Temple, the world was living in anxiety; and the Message which was conveyed to you had been received as an inspiration from on High and announced the imminence of war and practically the complete destruction of Europe.

"As far back as 1934, it was in view of this impending calamity already threatening Humankind that the Leaders of our Orders had deemed it absolutely necessary to constitute again a selected body of Initiates, like unto those of ancient times, to combat materialism and selfishness in all their [the following words in italics are "guesses" -- the document we have before us is very badly worn and illegible at this point] *manifold (?) to save the occidental civilization and to colloborate in the Divine and Universal Work of Spiritual Restoration.*

"The impending peril soon was becoming more definite and it was during the 1939 Convention that we brought a message of ominous prophecies, under God's inspiration.

"The frightful storm that was to rage upon old Europe, and in fact upon the whole world, had been disclosed to us in a flash of Divine Light. Soon the tremendous cataclysm was going to burst upon the world. In the visible, as well as in the Invisible, the violence of the Black Forces, of which Nazism was the most inhuman expression, struck the splendid cities of Europe, threatening to annihilate its living civilizations; those Satanic Forces shook the structure of spiritual values to its very foundations. But in the Sacred Orders of the F.U.D.O.S.I. in Europe, and more particularly the Rose+Croix, Hermes and the Martinist Order, proceeded with their mission, bringing to a disabled world the hope of a new dawn, and of the possibilities of a spiritual restoration, even in case of the dreaded victory of the Forces of Darkness.

"Following the inscrutable purposes of the Divine Will, which had been communicated unto us in the Invisible, we persevered to meet together and to work, though our Orders had been condemned and laid under an interdict by the occupying authorities, and also though the F.U.D.O.S.I. was considered as the most dangerous of all Orders by the enemy who wrongly regarded it as a Masonic organization. All the Orders and particularly Hermes, carried on their work, holding regular meetings and, under the leadership of our Brother Sâr Elgim, all the members went on with their sacred work. New initiations were granted in the utmost secrecy, but with a courageous and remarkable tenaciousness. Seven times Brother Sâr Elgim was in trouble with the Gestapo; they searched through his home; he was arrested several

times, released provisionally and then threatened in his very life, in August 1944; he received in time a providential warning and thus was able to escape from his enemies.

"The Imperator himself worked covertly because he felt that he was constantly spied upon and threatened. He organized secret meetings, granted R+C Initiations, received Belgian and French Brothers, giving them enlightenments upon the great and sacred (Missions?) of the Orders, at that time and for the (?). [the word here looks like future].

"Sâr Agni was then trusted with the secret plans of the Imperator and was the link between the Imperator and the other Brothers. With Fr.·. Sâr Lampas he worked for the Resistance and both of them had the same heroic behavior; many of the ritualistic meetings were held in his house in Huy.

"All of them, the Imperator and the Brothers, were accomplishing secretly, against strict interdictions, and in spite of wild threats, a great work of spiritual Resistance, as dangerous but also as helpful as the civilian Resistance.

"Our Brothers of Belgium, of France, of Poland, have led an heroical, dangerous and underground struggle, without hope of any compensation, without any expectation whatever of thankfulness, honors or wealth, from the world, and they have worked unselfishly for the greater Glory of Christ, preparing the way for the advent of His Kingdom; in this lay their only reward. "Non nobis, non nobis Domine, sed nomini tuo Dei gloriam". This has always been the motto of the true R+C.

"They even prepared the organizations of a new Order, that of the Knights Templars, whose historical section is represented at this Convention.

"The Imperator of Europe, receiving inspiration from the Invisible, had established a plan of material and moral restoration of the world. He addressed the text of this plan, translated into English, to President Roosevelt; it would have permitted the rehabilitation of Europe, in conditions of prosperity and brotherly understanding, but, through the selfishness of certain opposed nations that did not authorize it, it was not taken into consideration.

"The Imperator, Ralph Lewis, or Sâr Validivar, during the last month of March, asked us to enter into a union of prayers, and in a wonderful, towering flight, the prayers of two continents rose up to the Almighty God.

"At that time a new war was imperiling the world again, and if the danger has been removed it is through the spiritual intervention of the R+C which has been able to win this sublime grace from the Sovereign Master of all things.

"In fact, war, as yet, is not finished, we are having the same

trials, passing through hard experiences just as during the war, and it is perhaps the most difficult period of human history. It is in such hours of darkness, of crisis, that the Divine Intelligence and Will has trusted again His selected ones, His prophets or His Magi, the mission of showing the way of salvation to men, and of lighting up again on the Holy Mountain the resplendent flame of the Holy Spirit.

"Discord is preying upon the world, blinded by the darkness of hatred and selfishness, and mankind is awaiting the coming of God's Invisible Messengers, to be reborn into Light.

"It is to accomplish this great work that we want to prepare, with the Imperator for America, a plan of spiritual action for the spreading of Light into the old world.

"This plan includes the protection and diffusion of spiritual and Christian culture which prepares the way for the reconciliation and union of all God's children.

"The R+C is **not** a religion which claims to substitute for those of any of its followers, it is a great Brotherhood of Love, and Spiritual science; it brings to them unknown powers and an increase in the great Light of Christ. In its unfoldment it is free from political contentions and strife, but it offers to the great universality of nations a deep reason of reconciliation. In this feeling of brotherhood and in this spiritual uplifting, in this progressive development lies the principle of its exoteric action.

"If, following a new world war morally as well as materially more destructive than previous ones, the threat and decay of downfall would be cast upon the world in view of the materialism and selfishness of too great a number of men, the F.U.D.O.S.I. would remain the supreme recourse and the last hope of moral and spiritual restoration of the Universe.

"This is why we must start at once this work of intensive spreading and diffusion into the world and particularly into the old continent. In this way we cannot but approve of the plan which has been eloborated by our Very Illustrious Brother, Imperator of North and South America, Ralph M. Lewis, for the spreading of teachings.

"Our duty is dictated to us by the Almighty, and it is because the time for spreading the lost truth upon the world has come that we want to kindle the Light upon the mountains, and like unto the time of ancient Crusades, we start with the sacred cry: "God wants it"!

"Taking up again the words of the Martinist Message, we may repeat this call for the Initiatique Crusade.

"In such an upset period, when the selfishness of individuals, of nations and of races is increasing more and more, at this crucial point in the cycle of civilization, to save humankind from the abyss of barbarism, of brutality and of frightful cruelty to which it is rushing madly, noble and generous souls are greatly needed, that they

may be infused with the true wisdom and science, inspired with the spirit of the purest and most Christian Love, capable of facing martyrdom fearlessly and to suffer it for the of the sacred mission to which they have pledged themselves.

"Against the new storm that is preparing itself in the dark horizon of a social world always stressed with demoniacal forces, we must oppose our utmost strength for the realization of a great Christian and Initiatique Ideal made of Goodness, of Beauty and eternal Science, Wisdom and Justice.

"The spiritual harvest will be wonderful. The Divine Harvester may come later on to appraise our work.

"This is what we must do and we will do it against the whole world, for the Kingdom of the Holy Spirit must prevail on this destitute earth as well as in the highest Heaven.

"Pitfalls and treason will be but a powerful stimulus which will prompt us to do better still so as to show to the world the sublime character and the high teachings of Him who died on the Cross, on the Calvary, and of Whom we must be the valiant, tireless and faithful apostles.

"And thus it is, before the Divine sign of the Cross and the sacred sign of the Mystical Rose, that we shall start for the spiritual conquest of the world; we shall be the vanguard of the celestial armies which will themselves precede the returning of the living Christ. We shall prepare His Kingdom and we shall be able to say: "O Lord, You may come: Your Kingdom is waiting for You"!

"In the meantime, in the secrecy of our Temples, like unto the early Christians in the catacombs, we shall continue our highly mystical and sacred work of illumination, spiritual uplifting and sanctification.

"We carry on this sublime Tradition of the Christian Magic, and with the help of the Invisible Powers of Light, delving deeper and deeper into the wonderful secrets which we have inherited from the Great Masters of Illumination of ancient times who have preceded us on the way of Initiation, of the Sublime Path of Christ, towards the effulgent Light of the Holy Spirit. We shall spread on the world their forgotten teachings, and because the world yielding to the Forces of Darkness and lost in the abyss of materialism and selfishness has turned aside from the Holy Scriptures of which it recognizes no more the light and the power, we shall bring to a selected few the invisible strength and the transcendent understanding of their Mysteries.

"Before God we pledge ourselves to realize this plan of action and to realize it without delay, for there is urgency and we must hurry. The time of great tribulations announced in the Revelation is that in which we are now living. The Lamb has already opened the first three seals. The day is now close by when we shall stand before the throne of the Lamb in our white robes, and the Angel will mark us on the

forehead like unto God's other servants and because we shall have accomplished on earth the Will of the Father, this ineffable Will which He reveals only to saints and to Magi, we shall rule with Christ during the Profound Peace era which St. John's Revelation promised the world."

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Before we go too much further, let us record here the thoughts of Dr. Jean Mallinger (Sâr Elgim), Grand Chancellor of the F.U.D.O.S.I., on this conclave:

"Sunday, the 21st of July, 1946, marked an epoch in the worldly History of Initiation.

"It was indeed at this moment that the regular Initiates of the European and American continent, gathering in a solemn Congress after seven years of separation, of war and dire trials, were at last able to celebrate together the joys of brotherly union and the privileges of the closest collaboration between all the authentic Initiatique Orders.

"This important meeting was held in Brussels, capital of Belgium, which, for the last twelve years, has been the occult seat of all the esoteric activities of the continent.

"If, according to Bruck's law, civilization was carried on and enhanced from one nation to the other, starting from the East to go Westward, it is also a fact that the F.U.D.O.S.I. has discovered a law that is just as accurate and exact as Bruck's law and which states that "the center of Initiation is shifting and is constantly going Northward".

"From the Nile to Eleusis, from Crotona to Roma, from Toulouse to Lyon and Paris, the secret Initiation has now moved on to Brussels, which saw the birth of the F.U.D.O.S.I. and has now seen its regeneration and renovation, with increased vitality.

"In the secret Temple of Brussels, the Delegates of all the regular and authentic Orders gathered in a solemn International Convention, fervently and reverently, for the fifth time since the foundation of the organization, far from the profane activities of the multitude, and well protected against the political turmoils of the day. Cosmic blessings were granted unto their works.

<u>The History of the F.U.D.O.S.I.</u>

"Already in 1908, the famous Dr. Encausse, who is better known under his mystical name of Papus, tried to gather in a vast Initiatique Federation all the authentic and regular Orders who gave to their followers and adepts the traditional teachings of the (?). (word illegible).

"He held in Paris a great Congress where all the Spiritualistic Rites had been invited.

"But his Federation was unable to organize and carry on such a work. In 1914 began the first World War. Papus was mobilized as a military doctor and suddenly passed through transition in 1916.

"In 1930, the European Imperator of the Rose+Croix, Sâr Hiéronymus, Sâr Peladan's disciple, deemed it advisable to take up again this idea and to harmoniously federate all the initiatique movements. He, therefore, opened extensive negotiations with the Representatives of several Orders and Societies and, on the 8th of August, 1934, he successfully and officially opened the first International Convention of the new Federation, in which fourteen Orders or Societies were duly represented.

"Other confidential Conventions were held in Brussels in 1936 and 1939 and in Paris in 1937.

"The dreadful war which we have just passed through kept the Orders and Societies from all active work or cooperation ever since (?) [date indistinct but it is probably 1939], and it is only after overcoming most unusual obstacles and difficulties, and through secret means, that some contact was maintained between America and Europe during the long and hard years of human upheaval and the enslaving of Europe.

"But in spite of cruel persecutions, of arrests, of the Gestapo's questionings, of police raids and searches, the sacred and initiatique work never stopped and the flambeau regularly passed on from hand to hand, at times in most unexpected and inaccessible places, such as church towers and ancient crypts.

"It was, therefore, with great joy that, thanks to the valuable friendship between all the leaders of the Federation, the various Orders were able to meet again in a fraternal gathering and to organize their work.

The Aims and Purposes of the F.U.D.O.S.I.

"Some persons, whose minds have not as yet received sufficient light, have been wondering why it was necessary to gather in a Universal Federation the Initiatique Orders and Societies, which in their own field of work, enjoy the most absolute and complete freedom and perfect (?) [could be autonomy] and independence. To this query we may reply that, more than in anything else, it is in the Initiatique work that the greatest vigilance is indispensable and that a strict and active international discipline must be exercised.

"We must acknowledge and regret, that there exist many false prophets and a number of so-called Initiates who use, for selfish and tyrannical purposes of domination, the pretext of initiation to thrust themselves on, and exploit, gullible and sincere persons. It was high time to warn the public against these false leaders and against noxious doctrines which they taught to trusting souls.

"In each country, each authentic and regular Order knows its imitators and such false prophets. It was necessary to watch these

clandestine movements, to expose these imposters or instruments of hidden and unavowed forces, in all countries, wherever they be operating, and thus avoid any confusion between the regular and authentic Orders and false organizations that are harmful or that give teachings that have nothing to do with the Universal Tradition and Esotericism.

"And also it was necessary that the authentic Orders be careful in selecting their members and their officers and in maintaining their adepts and students on the right path of the true doctrines, obliging them to follow a strict line of discipline, rational, sincere and conscientious work, so as to avoid radical teachings and heterodoxy.

"This immense work which was intended to protect the Orders against their inner and outer enemies has been successfully carried on by the F.U.D.O.S.I. and is **now** going on. ..."

The article went on to explain the symbolism of the F.U.D.O.S.I. emblem and concluded under the subheading The Works of the 1946 Convention, which told of the appointment of a Council of Regency to manage Martinist affairs since Grand Master Augustin Chaboseau had passed on. (Both of these topics have been covered earlier). The remaining particulars are as follows:

"All authentic Orders were represented at the last Convention held in Brussels.

"A very precise Liturgy was employed when the Imperators, who enhanced by their presence the whole ceremony, were received with honour and dignity.

"Successively, Sâr Hiéronymus (Imperator of Europe), Sâr Gregiorius, and Sâr Validivar (Imperator of AMORC) delivered inspired messages of Peace Profound and bright hope to the attendants.

"They unaminously agreed that, after the great trials and sufferings imposed on humankind during the World War, all Initiates, in all countries, must unite their efforts so as to lead men toward better accomplishments and also toward a "better sheepfold".

"On the second day, the delegates to the International Supreme Council of the F.U.D.O.S.I. held a secret and confidential meeting with a view to solving a few pending questions."

+ + + + + + +

After this 1946 Convent, two further meetings of the Federation took place, in September 1947 in Paris and in January 1949 in Brussels. What happened after that can only be described as a tragedy:

Differences in points of view began to become accentuated amongst the various people in charge, particularly of Hiéronymus' Rose+Croix Universelle and Ralph Lewis' AMORC. In 1946, the European leaders of the FUDOSI had approved the plan made out by Ralph Lewis to propagate the teachings of AMORC by correspondence, but the majority of the European dignitaries were, on the other hand, extremely reticent about the way in which AMORC was recruiting its members, often by press advertisments, as is still the case today.

A rift had been opened which continued to widen.

AMORC began to introduce various doctrinal deviations; Hiéronymus, for his part, did not approve of cremation, which was being recommended by AMORC to its members. AMORC would not stop its propaganda methods, etc. etc..... Ralph Lewis then released a bombshell: He claimed that one of the officers of the Federation (whose name, to the best of our knowledge, has never been brought to light) expressed discontentment over the fact that AMORC accepted black members! The upshot of all this was that a meeting for dissolution was organized in Brussels on August 14, 1951, of which Ralph Lewis' account is as follows:

"After a discussion on the immediate questions and its past activities (of the FUDOSI), a declaration was drawn up. It explained what had been achieved by the F.U.D.O.S.I. and the need for it to be disbanded.

"The document ended in this way:

1) The F.U.D.O.S.I. is being disbanded today, August 14, 1951.

2) Each of the affiliated movements will retain its autonomy and its initiatic independence, without being linked in any way to the other order.

3) None of the orders previously affiliated to the F.U.D.O.S.I. will be authorized to reform it without a written agreement signed by the founders, nor may they derive any kind of benefit from it in the future.

4) This declaration will be published by the various orders in their own publications, without any commentary.

Brussels, 14 August 1951.'

The three signatories of the text were Emile Dantinne, Ralph Lewis and Jean Mallinger.

And thus ended the organization which had an opportunity to achieve unspeakable glory for humankind..

+ + + + + + +

F. U. D. O. S. I.

Federatio Universalis Dirigens Ordines Societatesque Initiationis

PAX HOMINIBUS BONÆ VOLUNTATIS... SALUTEM NOSTRAM IN LUCE VERITATIS

Cathedra Fratris Magni Cancellarii. Valle Bruxellense (Belgia)

die XIVa.Aug. MCMLI. Veræ Lucis

Libri Matricularis

Numerus : ultimus.

bus

Fratri Carissimis: -omnium Ordinum

DECLARATION. XXXXXX Initiationis.

Considering that,on August 14th.of I934,the delegates of various Initiatic Orders and Societies decided to create an Universal Federation of Initiatic Orders and Societies(F.U.D.O.S.I.);

Considering that said Federation had an helpful activity,grouped some isolated Initiatic movements,exposed some impostors of the Initiatic domain and organised the international Initiatic work;

Considering that the Federation granted to each one of its affiliated members complete independence with regard to its administrative and doctrinal work;

Considering that it appeared,in the long run,and particularly at a recent date,that some of the affiliated Orders were teaching different doctrines in the same country(for instance:for,or against cremation);that their conceptions of true Initiation and its secrecy appeared contradictory to,or incompatible with,each other;that it is impossible to conciliate these conceptions and avoid doctrinal or historical debates between the Orders;

Considering that,in the higher interest of Initiation,it is not desirable to bring these disagreements before public opinion-which is incompetent in such matters-or to transform the Federation into a Law-Court of Initiation;that it is preferable to admit loyally and in a friendly manner that it is impossible to unify or harmonise opposite teachings,the representatives of the Orders who freely created the Federation in Brussels,in I934,decide to freely dissolve it now;

FOR THESE REASONS:

It is unanimously decided that:

I.-The FUDOSI is dissolved on this day,I4th.of August I95I;

2.-Each and every one of the affiliated movements will maintain its initiatic autonomy and independence,without being bound in whatsoever manner to the other Orders;

3.-None of the Orders previously affiliated to the FUDOSI will be allowed to reconstitute it without a written agreement signed by the Orders concerned,or may take advantage of it in the future;

- 4.- The present declaration will be published by the various Orders in their own publications without any commentary.- Brussels,the I4th.of August I95I.

What became of the Societies and Orders of the FUDOSI?

After the 1951 breakdown, each order regained its autonomy. Of all the former fraternities of the FUDOSI, AMORC is incontestably the most active nowadays.

The Traditional Martinist Order still exists in the U.S.A. under the patronage of AMORC and in France.

The Ordre Martiniste et Synarchique is active in several countries and continues to expand.

After the passing of Imperator Hiéronymus into the eternal Orient in 1969, the Ordre de la Rose-Croix Universelle, and the Ordre de la Rose-Croix Universitaire do not appear to have survived.

The Ordre Pythagoricien (or Ordre d'Hermès) is active in Germany, Great Britain and the U.S.A. and perhaps elsewhere as well.

The Universal Gnostic Church continues but became fragmented because some of the Bishops did not wish to recognize a particular Patriarch; there are now several lines of the original Church functioning in different countries under various names. One branch, the **Ecclesia Gnostica Apostolica Universalis** is (1988) operating in New York under Bishop Tau Gregorious, in Barbados under Bishop Tau Thomas and in England under Bishop Tau Jean.

The Kabalistic Order of the Rose-Croix is presently associated with the Masonic Rite of Memphis-Misraim under Grand Master Gérard Kloppel.

Any information on the survival of the other fraternities will be welcome.

Before we close, we must look at at the charge leveled by AMORC, with regard to the FUDOSI officer who, Ralph Lewis claimed, expressed discontentment over AMORC's acceptance of black members.

All the organizations associated with the FUDOSI were (and those surviving still are) devoted to the upliftment of mankind, and not to any particular racial group. Furthermore, the declared plan of action as set forth by Imperator Hiéronymus and several others, at the 1946 conclave, is clear regarding its objectives and contains no provisos.

A senior and well respected French Martinist Grand Master, now living (1988) in another country, wrote to me as follows:

> "I would be most surprised if Sâr H. or any of the FUDOSI Officers were in any way racially prejudiced against black people! I myself was unaware of the meaning of the words "colour prejudice" before coming to live in xxx as it was totally foreign to my French upbringing. In his

correspondence to me, Sâr H is quite explicit about the break up of the FUDOSI and blames the "commercialism" of Lewis. You know of course that AMORC went on claiming membership of the FUDOSI for at least ten years after that body was dissolved...Hardly the thing to do if Lewis had broken off because of colour prejudice on the part of the others! But then Lewis always had a peculiar conception of truth... "

So, in the absence of further facts, one is left simply to wonder.

AMORC has gone on to attack other societies that belonged to the FUDOSI, placing advertisments and announcements in the press claiming, in one, that the T.M.O. "is the only true Martinist Order which exists" and, in another, as recently as 1986, where the Martinist Pentacle was displayed, "...the Traditional Martinist Order is the only body authorized to use the symbol stamped above ..." This is a blatant untruth, for indeed the OM&S holds the legal registration of the Martinist Pentacle in several countries.

I bring this chapter on the F.U.D.O.S.I. to a close at this point, but not necessarily the book. I have in my possession a large file of documents, letters of correspondence and a lot more which can be disclosed at a later time, if merited.

And I leave you to ponder this question: Can any work be started, towards a new Federation, which will pick up where the last one failed, so that the Great Work may be accomplished?

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Dear Companions:

A feeling of sadness comes over me at this time and I suggest this is sufficient for this session.

It is my humble hope that you will now have a clearer recognition of the reason why the I.C.O.M.S. exists and what we are trying to accomplish.

Will you join with us, so that, together, we can launch an unrelentless attack on the forces of ignorance?

If there are any brethren who seek to contact any of the Orders or Societies that were affiliated with the F.U.D.O.S.I. and who are searching for them, we **may** be able to furnish a lead, in some cases.

May you ever dwell in the Eternal Light of Divine Wisdom.

Sincerely,

Sacer

43 12

On January 12, 1986 the AMORC/TMO placed an intimadatory 'announcement' in the Sunday Advocate newspaper ①. This was responded to by the Britannic Grand Lodge, OM&S, on February 2, 1986 ②. [Original size of insertion 2 cols x 12"]. AMORC/TMO placed another announcement What is Martinism on May 11, 1986 ③, [original size 3 cols x 10½"], which omitted more information than it contained and included misinformation. It named the OM&S of Barbados who responded on May 25, 1986 ④.

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①

BE INFORMED!

Traditional Martinist Order

With world headquarters in San Jose, California, the Traditional Martinist Order is the only body authorized to use the symbol stamped above, and to claim direct initiatique lineage from the founders of this esoteric Order. Its charter and *letters of authority* clearly delineate the chain of authority from Papus to Lewis, the present Sovereign Grand Master.

Other claims to this authority and use of the symbol are in violation of Martinist statutes.

We repeat, we have *original documents* signed by the authorities of the Martinist Order in Europe, and will present them legally if necessary.

SUNDAY ADVOCATE, January 12, 1986 Page 9

(2)

THE MARTINIST ORDER

It has come to our notice that an advertisment was recently published in this newspaper claiming exclusive rights of an organization called the Traditional Martinist Order to the above symbol.

As the unwary reader might be misled by such a preposterous claim, we give here a summary of the History of the Martinist Order which any one interested can easily check by reference to innumerable books on the subject published in the country where it originated.

The Ordre Martiniste was founded around 1890 in Paris, France, by Dr. Gerard Encausse, known as Papus, and his associates. The above symbol was introduced then and has been used ever since by all branches of that Order. At the death of Papus, during the First World War, the Order came under the Grand Mastership of Teder. When Teder died, the Order divided into one branch that imposed a masonic pre-requisite and one which did not. The first became known as the Ordre Martiniste de Lyon as its headquarters had moved to that town, whereas the second was the Ordre Martiniste et Synarchique.

Some years later, A. Chaboseau founded a third Order which he named the Ordre Martiniste Traditionnel. When he died, after the Second World War, the Grand Master designate — his son Jean Chaboseau — could not rally the support of the Supreme Council of this Order, which was then dissolved. This left a certain Mr. Lewis, who had been appointed delegate for "California andthe USA" (sic), isolated with the American branch of that dissolved Order. This Mr. Lewis was also the head of a commercial organization known as AMORC Incorporated, which sold correspondence courses in "Mastery of Life" and promised the secrets of the Ancient Egyptians.

The American branch of the Ordre Martiniste Traditionnel, isolated from all Martinist contacts in Europe, took on the name of Traditional Martinist Order and operated under the umbrella of its parent organisation AMORC. Unfortunately for its claims to regularity, it adopted the practices of the parent organization and introduced "Postal initiations" and other inadmissable practices which put it outside the regular Martinist Fraternity. Among other things, it inverted the above symbol in order to make it comply with AMORC symbology and for many years used the inverted pentacle.

From being delegate for California and the USA, Mr. Lewis modestly sees himself as the supreme authority for the whole world! He has re-introduced the TMO in Europe and other countries, in the wake of AMORC.

Meanwhile, of the Regular Martinist Orders, the Ordre Martiniste de Lyon has merged with the Ordre Martiniste de Papus, re-activated by Dr. Ph. Encausse and regularized when the last Grand Master of the Ordre Martiniste de Lyon, H. Dupont, successor of Bricaud and Chevillion, appointed Dr. Ph. Encausse as his successor before his death. The Ordre Martiniste (de Papus) is active in Europe and has branches in numerous countries, including North and South America.

The Ordre Martiniste et Synarchique has remained active in Europe, Great Britain and Dependencies, Canada and Commonwealth countries in Africa and elsewhere, for which the copyright for the above symbol has been legally registered.

The Britannic Grand Lodge of the Ordre Martiniste et Synarchique has a provincial branch in Barbados which shall presently become sovereign and independent with authority to expand over the whole West Indies. It operates on strictly traditional lines, not being subordinated to any other organization. The Initiations are conferred from person to person, and are free of any charge. The only fees asked of members is their share of expenses incurred by their Lodge. There is no Grand Lodge fees or other contributions. There is no salaried staff. Officers at all levels give their time freely to the Order. In plain words, no one makes a penny or a dime from the Order.

SO BE TRULY INFORMED!

When you read about an organization claiming to be an authentic and regular MARTINIST ORDER, and before even going into its alleged authority, look for the following points:

a) Does it offer admission to all and sundry without an interview?
b) Does it — or did it — practise "postal initiations"?
c) Does it charge for the initiation — or for a certificate or other such device?
d) Does its ruling body charge a membership fee, or take a part of the Lodge or Heptad membership fee for its own use?
e) Is the Lodge Master chosen by the ruling body?
f) Is the Lodge subordinated to another organization?
g) Does anyone derive an income, or make a living, out of the Order?

If the answer to but ONE of these questions is YES ... save yourself time and energy and enquire no further! Whatever authority that organisation may claim, it DOES NOT OPERATE AS A REGULAR MARTINIST ORDER.

And even if it should discontinue the practice of "postal initiations," the mere possibility that there has been a past "postal link" in the chain of initiations will prevent any regular Martinist Order from recognising the validity of any of its initiations. By resorting to any of the practices listed above, any Martinist Order, even if originally regular, has forfeited its regularity.

ORDRE MARTINISTE ET SYNARCHIQUE

Britannic Grand Lodge
England

43 14

WHAT IS MARTINISM?

What seems a *mystery* is most often due to a lack of knowledge of its true nature. Enlightenment removes the cloak of darkness which most often appeared as the strange, the mysterious. Fortunately there have always been those who sought truth and challenged its suppression.

One of these has been the *Martinist Order*. The following few questions and answers we hope will make the purpose of the Traditional Martinist Order better known:

Is Martinism a religion?

It is nonsectarian; it is not affiliated with any religion, yet it observes moral idealism.

How old is it?

The origin of the Martinist Order is found in the works of Martínez Pasquales, a Spanish mystic and philosopher who founded an esoteric Order in France in 1760. His teachings had been brought from the archives in the Near East.

A young French army officer, Louis-Claude de Saint-Martin, met Martínez Pasquales and became enthralled by his purpose and type of instruction. At the age of twenty-five, in the year 1768, he eventually reached the highest grade in Pasquales' Order. Finally, Louis-Claude de Saint-Martin, in an independent way, evolved a distinctive philosophy in accordance with his own deepening understanding.

Was Martinism recognized?

The writings of Louis-Claude de Saint-Martin were acclaimed as a fruitful contribution to mysticism and philosophy. Subsequently, numerous groups and lodges were formed throughout Europe. Following the death of Saint-Martin and during the storms of the Napoleonic era, the Martinist Order was not very active.

Was there, then, an official, authoritative administrative body?

A Supreme Council of the Martinist Order was formed in 1890 by Dr. Gérard Encausse, who became the first President of the same Supreme Council and under whom the membership grew.

How did Martinism survive World War One?

The war greatly affected the growth and activity of the Martinist Order. Its President perished in heroic service. Many of its members and leaders did not survive.

When was it revived?

In 1931 the Martinist Order was revived principally through the efforts of *Augustin Chaboseau*, one of its survivors. Augustin Chaboseau served as Grand Master and President of the *Supreme Council* until his death on January 2, 1946.

Who resumed authority?

Prior to his death, in August 1934 in Brussels, Belgium, Chaboseau, then Grand Master, with the approval of the *Supreme Council*, conferred upon Dr. H. Spencer Lewis, Imperator of the Rosicrucian Order, AMORC, the title of *Sovereign Legate* of the Martinist Order of North and South America. The title of Sovereign Legate, with *charters* that accompanied it, granted Dr. Lewis the *right* to reestablish the *authentic* Martinist Order, under the jurisdiction of the Sovereign Council in France.

Who is the incumbent authority?

Dr. H. Spencer Lewis, after laying the foundation for the *authentic* Martinist Order, passed away on August 2, 1939. In the early fall of the same year, the Supreme Council of the Martinist Order convened in Brussels, Belgium, with the highest dignitaries in Europe present.

Upon that occasion, the Supreme Council voted that Ralph M. Lewis, son of the late Dr. H. Spencer Lewis, be entrusted and empowered to continue the reestablishment of the Martinist Order, and *charters* of authority so signed state that power and right. Ralph Lewis had also been initiated in the Martinist Order in Europe.

Is Martinism a commercial activity?

The Traditional Martinist Order is a *nonprofit*, cultural, and fraternal organization. It functions under the traditional constitutional regulations of the *Sovereign Council* and has the official documents of authorization by the Supreme Council, which may be seen upon request. It thus is separated from pseudo bodies referring to themselves as Martinists but who do not possess such authentic historical documents as those bearing the signature of *Augustin Chaboseau*, President of the Supreme Council.

What advantages?

There is much about himself that man must learn. There are many faculties and powers that he can develop. It makes him a better member of society and one having a better understanding of his Cosmic relationship.

The Traditional Martinist Order presents in its temples, its lodges, and otherwise, lectures and discourses explaining these things and their principal value for everyday living. Symbolic initiations, *full* initiations, are given in the temples of the Traditional Martinist Order only, and for which documents of authority are granted. Abridged initiations may be studied at home by members, but they are *not* documented as are *Temple* Initiations.

What cost to the member?

As in most fraternal Orders, there are nominal dues. But the authentic *Traditional Martinist Order* is a *nonprofit* body, and it is so legalized in the numerous countries throughout the world in which it exists.

However, the organization styling itself *Ordre Martiniste et Synarchique* (Barbados, West Indies) boasts that it has no fees for its members. However, it says that its Libers (its lessons) cost "within the Caribbean $4.00" and "outside the Caribbean $3.50"! There is obviously an apparent inconsistency in those statements.

Is there a word of caution for the inquirer?

The *Traditional Martinist Order*, whose international headquarters and temple are located in Rosicrucian Park, San Jose, California 95191, U.S.A., has Lodges throughout the world. We suggest to the inquirer, where the name *Martinism* is mentioned, to avoid pseudoism by demanding documentation of authority signed by the President of the Supreme Council of the past, Augustin Chaboseau.

(4)

TO WHOM IT MAY CONCERN

Recently there have been publications in this newspaper by an overseas organization, making statements which are inaccurate and evidently designed to mislead readers and create mischief. For the sake of correctness and accuracy the following advice is given:

L'ORDRE MARTINISTE ET SYNARCHIQUE of Barbados is a fraternal Order operating according to strict Martinist linkage and principles. It does NOT purvey "postal initiations;" it is NOT subordinated to any other organization; it does NOT send out "teachings" by mail; it does NOT advertise; it has NO paid employees; it is NOT involved in any form of commercial activity.

THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED is an independent body, legally incorporated under the laws of Barbados as a non-profit institution. It has no salaried Directorate. It exists for the purpose of making information available on the Traditional Esoteric Arcana and history, including Martinism, and this is detailed in booklets called Libers which are issued to student members of the College for their personal and private study. Membership dues are $4.00 per month, Barbados Currency, within the Caribbean and $7.00 per month, Barbados currency, outside the Caribbean. Interested persons may contact the College at P.O. Box W31, Worthing, Christ Church.

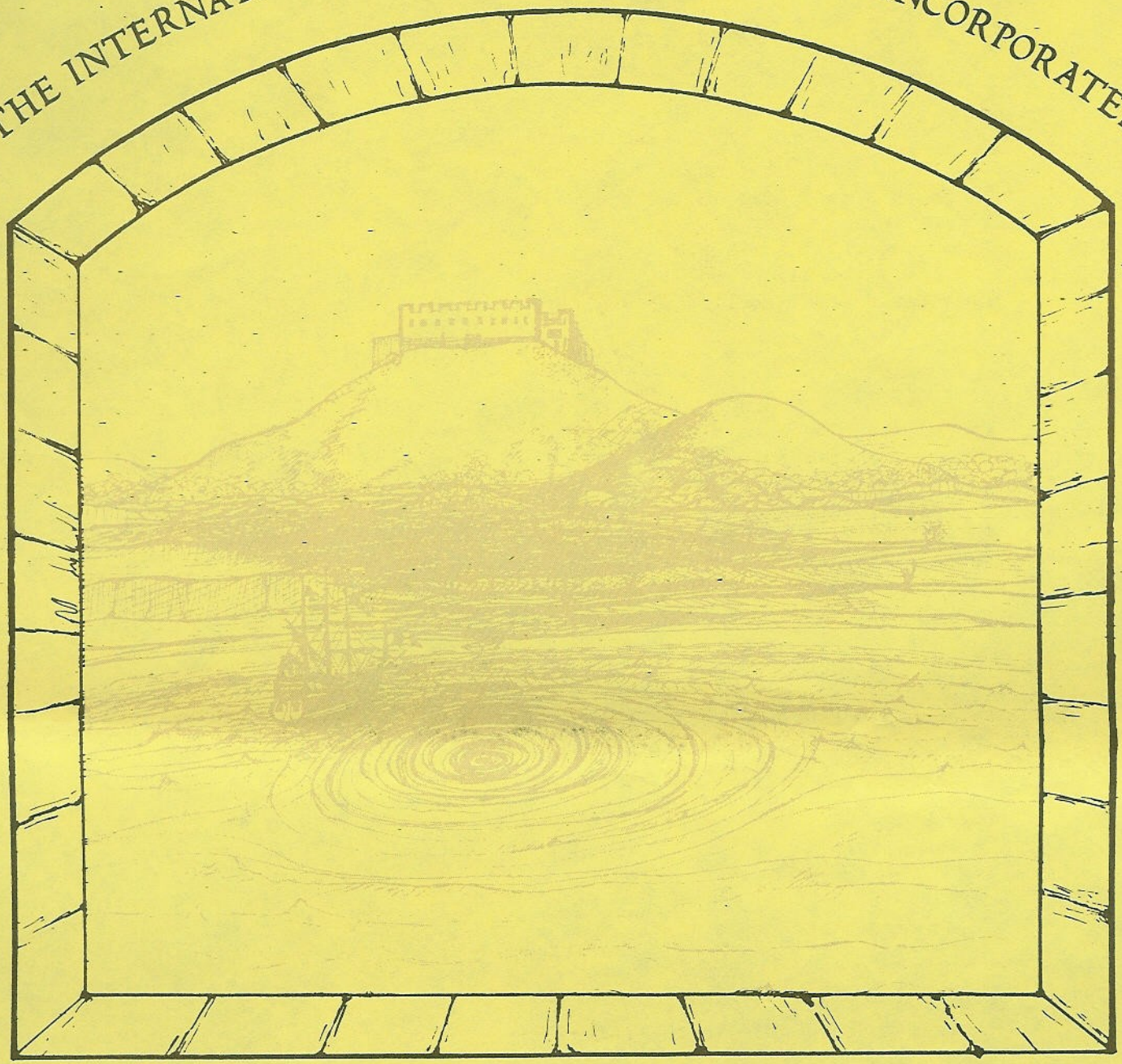
THE BROTHERS AND SISTERS OF SAINT-MARTIN is a religious group which conducts healing services every Sunday morning at its premises: The Priory, River Road, St.Michael. These convocations are of interest to all persons who are deeply religious. The services include a meditation and a spiritual agape. They are open to the public.

The foregoing may be easily verified by anyone wishing to know the facts.

SUNDAY ADVOCATE, May 25, 1986 Page 3

THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

LIBER 44 A PATCH OF GREEN

GRADE: *COMPANION*

Private & Confidential

The International College of Martinists Incorporated, is a non-profit institution existing for the purpose of disseminating information on the Traditional Esoteric Arcana. The lectures/instruction contained in this Liber comprise material which was previously delivered orally to an esoteric group and has subsequently been given to the College for its use. Under these circumstances the College does not claim to be the author or originator of the contents of this Liber which is distributed in good faith. This Liber is loaned, not sold, to the receiving member as an incident of membership, for *personal* and *private* study, and its acceptance by the student is an acknowledgement that it is being held in trust for the College and is to be returned to it upon request.

DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

AN AUTOBIOGRAPHY IN FIVE CHAPTERS

Chapter 1

I walk down the street.
There is a deep hole in the sidewalk.
I fall in.
I am lost ... I am helpless.
It isn't my fault.
It takes forever to find my way out.

Chapter 2

I walk down the same street.
There is a deep hole in the sidewalk.
I pretend I don't see it.
I fall in, again.
I can't believe I'm in the same place.
But it isn't my fault.
It still takes a long time to get out.

Chapter 3

I walk down the same street.
There is a deep hole in the sidewalk.
It see it is there.
I fall in ... it's a habit ... but, my eyes are open.
I know where I am.
It's my fault.
I get out immediately.

Chapter 4

I walk down the same street.
There is a deep hole in the sidewalk.
I walk around it.

Chapter 5

I walk down a different street.

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Liber 44 I.C.

L I B E R 4 4

#169

Dear Companions:

We now embark on a series of five special Libers which will feature the remaining five Alchemical principles: Sanctification, Purification, Putrefaction, Fermentation and Combustion. We have already had the first two: At-One-Ment and Regeneration.

Along with these, there will also be five lectures from the Fraternitas Rosae Crucis, plus other material.

As you know we try to feature as wide a range of topics as possible, the objective being to keep the Libers interesting, while at the same time giving you a broader comprehension.

SANCTIFICATIO or Sanctification as it is known in orthodox verbiage, is the third in our series of doctrinal exegeses by the light of Alchemic Truth and wisdom. The academic definition and description of this fundamental, which occupies a prominent position in all essentially Christian and, in fact, **all world religions** even though not specifically indicated as such, may be briefly given:

SANCTIFICATION is the act or process of sanctifying, or the state of being sanctified. Theologically, it is said the be "the gracious work of the Holy Spirit or Spiritus Sancti whereby the subject is freed from so-called sin and exalted to holiness of heart and life. In this it is distinct from Regeneration and Justification."

Dr. Francis L. Patton says, in his Summary of Christian Doctrine, "The Soul's new life begins at Regeneration, its development in strength and stature is Sanctification".

While agreeing with the essential concepts of all the foregoing definitions, in the doctrinalia of the R+C, Sanctificatio takes on a much greater importance when it is seen to be vastly more than a mental concept or a generalized conclusion and becomes a veritable active process, effecting organic changes in the vehicles of manifestation, as well as in the life of the individual undertaking it.

Sanctification may in truth be said "to render holy or sacred" but it is also the active **process of spiritualizing,** or, to invent a term -- "HOLIFYING". And what is more: **SANCTIFICATIO CANNOT BE ACCOMPLISHED IN ONE LIFE TIME OR INCARNATION, BUT IS A PROCESS CARRIED ON THROUGH MANY INCARNATIONS.**

SANCTIFICATION ASSISTED BY THE CELESTIAL HIERARCHIES Again, Sanctificatio is a process begun in the human when it first emerges from the lower evolutionary waves and becomes a true human. In this stage it is begun under the guidance of certain of the Celestial Hierarchies who thus assist each human being to a fair and equal start along the Human Pathway. At this time, the beginning of the

process and the guidance of the Higher Powers is carried on unconsciously to the subject.

UNCONSCIOUS SPIRITUALIZATION Yet the result of the operations of these Higher Powers will be seen in the activities of even the lowest aborigines, who through the use of amulets, charms, votive objects, etc., -- under the idea of making themselves sacred or holy before their personally created and constructed god -- are in reality acting in obedience to the impulse resulting from the process of sanctificatio, holyfying, or spiritualizing going on unconsciously to them within.

As evolution progresses, and the evolving human conceives the idea of one thing set apart as sacred in comparison with ordinary things, the concept of a special sacredness or sanctity evolves around the thing set apart, and the idea of a special sanctity of a personal nature attaches to the person under whose care or charge the thing set apart, is placed.

SANCTIFICATION ACHIEVED OVER SEVERAL LIFETIMES Now, Sanctificatio is not only an ethical process, it IS AN INTENSELY ORGANIC, CHEMIC, AND ALCHEMICAL PROCESS: FAR MORE THAN THEOLOGIANS HAVE THE FAINTEST IDEA.

And note carefully: if Sanctificatio could be completed in one life time, (under the orthodox concept that one life is all that is accorded to each person), then we should see a phenomenon barely comprehensible to us in our present stage of evolution --- for we should see ordinary, solidly material men and women become so sublimated and etherealized, that, if the process were actually completed, they would ultimately disappear beyond our ken, and death would cease to be a physical act, state, or condition. And what is more, in view of the average length of the physical life-span, it would have necessarily to be effected with such speed that one would hardly reach maturity before one would already be well on the way beyond material or visible expression.

The logic is surely founded: No gross matter can enter the Kingdom of Heaven. Flesh and Blood cannot inherit the Kingdom. Neither can true holiness exist in impure or gross Matter. Yet the Kingdom of Heaven is here and dwells among men.

Therefore, if Sanctificatio is the process of spiritualizing or holifying, and can be completed in one life time, then it means that the sanctified one must necessarily emerge from the material and soar to the purely spiritual within the compass of our physical cognition and vision.

The logic and evidence of facts is against this, otherwise we shall be regretfully obliged to conclude that no persons yet known on this earth have ever attained true sanctification.

But when we realise that Sanctificatio is a process contained through all of man's involutionary incarnations, which is their ultimate purpose, and is an actual, active chemical and alchem-

ical process, then we have hope that our present status is justifiable by our present incarnation, and faith to look forward to the assistance of the Higher Powers who never relinquish their attention to humanity, to give us -- not further personal help -- but knowledge and understanding of the mysteries that we may continue in all good works to do the will of Him whose mental concept and Expression in Manifestation, we individually are.

OUR BODIES ARE THE PRODUCT OF THE FOUR ELEMENTS Our bodies, and all that we practically are, except the Ego, are the product of the four elements, Earth, Air, Fire and Water, and the Ego is not excepted on the higher understanding of these Elements. These Four Elements have combined in Chemical process to produce and furnish the substance for, not only our physical body or vehicle, but our Etheric and Astral vehicles as well. For all Matter is homogeneous, differing in density, but not in kind.

In the formation of these vehicles, into which the process of crystallization enters most actively, the compounds are formed in such a measure that the effect is to hold us to earth, or to material concepts, preventing us from rising to the higher spiritual status.

From the interaction, atomically, of these Four Elements, a specified number of Elements as understood by chemists, are formed. By the combination of these Chemical Elements, over 250,000 compounds can be produced.

The effect of these compounds on man in his earlier evolutionary career is to hold him crystalized in a given status. This is the reason why the aborigines make so little progress, and why they are so slow and in some cases, even impossible of accepting and conforming to so-called civilized customs.

SPIRITUALIZED ATOMS ATTRACTED BY THE EGO Sanctificatio is the breaking down of these compounds under the unconscious stimuli supplied by the celestial Hierarchs, and then effected by the conscious co-operation and operational effort of the individual himself. This breaking down is effected, little by little in each incarnation, by the Ego attracting to itself and its vehicles an increasing percentage of the more highly spiritualized atoms, that have been used by higher beings in former life-waves, and now await usage by Egos arriving and striving to arrive at the same vibratory ratio of spiritualized energy.

This is a spiritual work which must be done by the Ego. The Physical, Etheric and Astral vehicles have no volitional power of their own in this direction. And the result of this activity of the Ego, is to draw by the power of Attraction mentally exerted, an increasingly larger number of these spiritualized atoms, and with them gradually replacing the structures of its vehicles, supplanting the crystalized material or earthly compounds with the higher spiritualized atoms; a process carried on through our Mercury Water, or universal menstruum.

Thus, life by life expression, the Ego attracts a constantly increasing percentage of these more highly spiritualized atoms, until when the course of the involutionary incarnations has been completed, we attain Sanctificatio -- not in completion or perfection -- but in sufficient measure to enable us to become in rapport with beings of a higher spiritual grade and status than those of this planet, and we pass onward to higher phases of expression and manifestation.

SANCTIFICATION IS RELATIVE This fact, that it is impossible for man to attain at any time complete sanctificatio, but only relatively, in comparative value -- is the reason why we see no perfect homo or human.

Thus, Sanctificatio is far more than an orthodox theological doctrine; it is a COSMIC SPIRITUAL PROCESS, Chemical in the breaking down of the crystalized compounds and Alchemical in the transmutation of the gross, material homo into the actual spiritualized being of verifiable higher vibrational activity than the unawakened man.

SANCTIFICATION A SYNONYM FOR EVOLUTION And as Sanctificatio is carried on through all involuntary incarnations, the very term itself may be considered as **a synonym for EVOLUTION, for exactly like the latter, it never ceases.**

Companions should always keep in mind the two processes involved in the complete general process, namely:

(a) **The breaking down of crystalized materialistic compounds,** and the raising of the atomic structure of each of the vehicles of the Ego, to the next higher spiritual status.

(b) **the attraction of a greater number of spiritualized atoms** to the regenerated and regenerating structures in each succeeding incarnation.

Atoms in the aggregate, through molecule and mass, compose Metals. MAN IS COMPOSED OF METALS, and this fact has been emphasized in previous Alchemic lessons. The destiny of ALL metals is ultimately to become gold. THE DESTINY OF ALL MEN IS ULTIMATELY TO BECOME GOLD. **In every natural thing is the seed of Gold, which will ultimately, in aeons more or less remote, transmute the substance into Gold, for Gold like all things, grows from its seed.**

The destiny of man and metals is therefore identical, and the structure of their atoms being identical, this must perforce be true.

In the earth, or mineral kingdom, from Lead or Saturn up through the metalic grades, all are gold in varying phases of transition, but all ultimately destined to become pure GOLD.

In the Human Kingdom, all grades from the aborigine to the highest cultural type are destined to become ultimate GOLD.

The metals in the Mineral kingdom will attain the status of metallic Gold on the material plane first, as terrestrial Gold.

The human will become **Gold** on the celestial plane, when his vibrational status permits his return to the mother sphere, the Sun.

GOLD A MATTER OF ATOMIC STATUS For GOLD whether deep down in the womb of Mother Earth, or high in the Great Central Sphere of our Solar System is not a matter of nomenclature, but of atomic status, and when our atomic and corpuscular vibrations attain the highest possible grade pertaining to this particular Solar System, then shall we become celestial GOLD.

And when the atomic and corpuscular vibrations of lead and all succeedent metals have increased to those accorded chemically to Gold as now understood by science, then all the metals in the bosom of Mother Earth will have become GOLD in truth, and then shall the Golden Age become renaissant, and restored to mankind, and then shall we know the New heaven and the New Earth described in the Apocalypse, for behold all other things shall have passed away.

Sanctificatio is therefore the attainment of Alchemical Gold on the Spiritual Plane, as Sanctificatio (or increasing the vibrational powers) *of metals is the Attainment of Chemical Gold on the Material or Physical Plane.*

SANCTIFICATION A PROCESS OF SPIRITUALIZATION By referring to alchemical definitions you will see how the esoteric and exoteric exegeses of Sanctificatio agree; **it is being understood that it is a process of spiritualizing, i.e., the action of spirit upon substance or matter** *and the raising of Matter to higher spiritualized atomic vibrations.*

SPIRIT Spirit, or Spiritus, is alchemically defined as "God in his highest aspect as an eternal, universal principle or power, invisible, and in a state of the greatest purity and comparitive perfection." "The Divine Element in Nature." "The antithesis of Matter", yet, "material" in a transcendental sense. Spiritual substance. A conscious, organized, invisible principle. The substance or Body of Christ. The term "Spirit" is also used to signify the essence or character of a thing, the sum of the highest attributes or powers.

"SPIRITS" Similarly, the term "Spirits" literally refers to "Powers", but in the modern application of the term to "dis-embodied astral forms and souls of men and animals". This definition has originated through the modern misconception of the true nature of man.

SUBSTANCE Substance is Alchemically defined as "that unknown and invisible something which may manifest itself either as Matter or

Force; in other words, that substratum of all things which is ENERGY in one of its aspects and MATTER in another."

ONE SUBSTANCE : THREE ASPECTS As Companions already know, Alchemists comprehend THREE Substances, or rather **three *aspects* of the ONE SUBSTANCE**: Salt, Sulphur, and Mercury. "They are the basis of all existence and in each of these three substances the other two are contained".

They form an inseparable Trinity in Unity, and a Unity in Trinity, differing however in its aspects and manifestations. Consequently in some things the Salt, in others the Sulphur, and in still others the Mercury, is predominant.

They represent (a) Thought, Word and Form;
(b) Body, Soul and Spirit;
(c) Earth, Water and Fire;
(d) Fire, Light and Heat;
(e) etc, etc, etc,.

THE TRINITY The concept of the Trinity comprehends the idea of the **ALL** to Hermetic students. It is the expression of the WHOLE of the Universe. "Everything is a Trinity, and **three is the number of form.** *Every conceivable thing consists of Matter and Motion in Space, and the Three are forever One and Inseparable.*" "God" is a Trinity, and the Universe being a manifestation of God, every part of the Universe must necessarily be a Trinity. **Everything is a product of THOUGHT, WILL AND SUBSTANCE (FORM), i.e. -- MERCURY, SULPHUR AND SALT.**"

SOUL (R+C) Soul has been defined in the R+C lectures as a product or pabulum extracted from the Threefold Body by the Threefold Spirit. (Please check the correct meaning of the word 'pabulum' in a dictionary if you have not already done so.)

SOUL (Alchemical) Alchemically, it is the semi-material principle connecting Matter and Spirit. "It leads, so to say, an amphibious existence between these two poles of substance, and may ultimately become amalgamated with either one or the other. The Body is the **mask** of the Soul; the Soul, the Body of the Spirit".

THE REAL MAN The Real Man, **alchemically,** is an "invisible, internal power, (spiritual) which, in its outward appearance or manifestation appears like a human being. Man may be considered as a ray emanating from the great Central Sun of the Universe, having become polarized in the heart of an incipient human organism, endowing the latter with life, and stimulating its growth. At a certain state of its development that organism becomes conscious of its existence in the phenomenal world, and with this the illusion of self is created".

UNIVERSAL SPIRIT / CHRIST There is nothing real and permanent about the being called Man, except this internal, Divine power which is called the Spirit, which is ultimately identical with the universal Spirit -- the Christ".

Alchemically, Man is comprehended under two aspects; "Vir", or the human being in whom the male elements preponderate, and "Woman" Womb-man in whom the female elements preponderate.

Now let us summarize our definitions:

Man, comprehended in his dual aspects, Vir and Womb-man, is in reality an invisible, internal spiritual power or ray from the great Central Sun, polarizing in Matter and crystalizing into manifestation its outward or exterior vehicles. This polarization in Matter has produced the compounds of Matter, which the process of Sanctification is to break up, in order that the ray may ultimately return to its spiritual source, -- which it may not do until it has recovered its essentially spiritual nature.

By the action of the Powers or Spirits of Man (the Threefold Spirit) directed by Love, Wisdom and Intelligence, our Salt, Sulphur and Mercury, exerting the power of attraction on the more greatly spiritualized atoms, replacing the grosser atomic structure in its dense crystallization with these spiritualized atoms which made up what is termed "Spiritual substance", the result is, in view of our definition of spiritual substance -- the awakening and birth of the Christ within.

Finally, it is the awakening and birth of the "Christ within", in a very active degree.

THE METHOD Nothing could be simpler in practical application -- and the practice of attracting the more highly spiritualized atoms to the vehicles of the Ego, ***is simply the natural concomitant of bridling or controlling the whole body,*** **thereby releasing it from conformity to the laws of materialism, freeing it from the resultant crystal- izing power of those laws, and making possible the spiritually constructive work on a greater scale.**

ALL LIFE IS A CONTINUOUS PROCESS OF SANCTIFICATION, each moment sanctifying the individual to a greater degree and approximating his ultimate spiritual illumination more rapidly. And each incarnation accelerates the process, until when we have drawn to ourselves all the more spiritualized atoms as is possible in this planetary environment, then we shall evolve to higher and higher spheres of activity, even as have those messiahs *who have at all times appeared unto humanity as examples of the homo or human who has become comparatively perfect by the ultimate of earthly sanctification.*

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Q U E S T I O N S

1) Can "Soul" in the R+C terminology, be likened unto an Etheric Body or an Astral Body?

2) Give the definition of "Soul" (a) as termed by the R+C, (b) as termed by the Alchemists.

Dear Companions:

MEDITATION : THE SCIENCE OF SYNTHESIS

The complex problem of modern life can be solved easily if people know the science of meditation. It is only when the mind is tranquil that it can really observe the immense activity of the brain without creating psychological complications. The greatest importance should be given to the correct understanding of the working of the mind, because it is the only instrument we have, and as long as we are ignorant of the ways of the mind, there is every possibility for taking its fancies, vagaries and distortions for Reality. However, when we discover its many methods of creating illusions and aberrations we see them as unreal and they no longer bind us.

Meditation is really a technique for the attainment of spiritual tranquility since the practice of meditation brings about transformation of the body and mind by progressive reduction and elimination of the noxious stimuli which ordinarily excite and disturb. *Regular meditation creates a new type of disposition in the mind which gradually eliminates the impressions gathered both in the subconscious and unconscious mind.* Thus, the mind is purged or emptied of all the factors likely to disturb its inner composure. Then meditation ripens into a higher state in which the aspirant rises above the usual duality of subject and object and perceives the Infinite.

MEDITATION CLEARS THE MIND Meditation implies a constant awareness of every moment and we need this capacity to detach ourselves from everything. In meditation the marks of all impressions that are stored in the mind are wiped away and thereby we experience the fullness of life and benediction.

Suffering is the dominant characteristic of the human condition and we all know that a conditioned mind crippled by the psychological memory breeds fear and insecurity. The main cause of pain is traceable to craving & attachment and the individual is the prisoner of the misconception mistaking the unreal for the real. When he disciplines the mind, destroys the shackles of desire and achieves inner peace, then only is he free from mental anguish, frustration, disappointment, despair, anxiety and dejection.

Meditation is an effortless state that leads us beyond psychological confusion into a state where the mind is at perfect peace. It is a delicate discipline to observe our thought processes as they are without the burden of our past memory and preconceived ideas. It provides practical methods of holistic living that foster inner balance and outer harmony.

Inner freedom is a state of being alone in meditation, which means: no dependence on others. Perhaps there comes a moment for all of us when we meditate quietly -- the inescapable state of solitariness or aloneness -- and in that meditative awareness, fear

and sorrow drop away and the real surrender of ego takes place spontaneously. The only way to solve the conflict of dissatisfaction is by losing our ego which is the veil that hides the vision of Truth. Hence, *the giving up of the false self is the first step towards the realisation of Reality and the culmination of meditation.*

MEDITATION IS AN INNER STATE Meditation cannot be superimposed from outside and it wells up from inside when our mind is not the battle ground of contradictory and conflicting desires. It is a state of awareness into which we take a plunge and leads to the realization of the Supreme. After you experience this realization, your whole outlook changes.

Actually, meditation implies unconditional, total change and radical transformation of the human mind. We reach this creative silence when the entire energy is gathered, when we are alert and do not allow the mental faculty to be dissipated. The enquiry of Truth becomes an all consuming flame within when we start living every moment with choiceless awareness.

It is futile to embark upon a spiritual journey with a selfish mind and impure heart. All the teachings of the great saints can be summarised to this: that our primary need is to attain a silent mind and this emptiness of mind is indispensable for the realization of Truth.

Generally, our mind is like a mirror, it gathers dust while it reflects. The dust must be blown off again and again and this constitutes the process of the dissociation from our ego because it maintains a screen between ourselves and reality. We must get rid of all our disturbances both outer and inner in order to perceive the Reality. The right perception is possible only with the help of a silent mind and without right perception there cannot be right action.

NO SHORT CUT TO ENLIGHTENMENT It is very necessary to develop the divine qualities of mental alertness and purity of heart. There is no short cut to enlightenment. What is required is a transformation of consciousness, a reshaping of every aspect of thinking. The content of human consciousness is the whole movement of thought and the desire for power, position and the pursuit of pleasure in which there is fear. Without understanding the subtle activities of our mind, we cannot progress in the spiritual life. Meditation means choiceless awareness, which implies the ability to drop a thought when it is complete and not to entangle it with succeeding thoughts.

If we can sustain this state of non-reactional observation naturally, the momentum of past psychological confusion goes into abeyance; then there is nothing more to observe, consequently the division between the observer and the observed withers away by itself. In this divine synthesis we experience the bliss of the Infinite in which state the last activity of ego goes voluntarily, effortlessly. This is the beginning of inner freedom and the sweetness of silence.

In meditation all the complications that the ego weaves, drop away, that is: the network of complexities as well as all the inhibitions fade. At present the mental energy in its totality has no opportunity to function properly since the ego is dividing and pulling it in so many directions. In meditation the mind is completely silent as it is not moving in any direction because the ego is in abeyance. The usefulness in meditation then, is although the mind has all the talents and capacities intact, yet there is a total cessation of mental activity. This means energy which divides into contradictory desires, conflicting intentions, and scattered into various directions, comes back to its original source. This is something with which we can readily experiment, when we practice meditation.

THE EFFECT OF MEDITATION Every thought or feeling disturbs or gives a jerk to the whole chemistry of the body, but when we are in meditation there is perfect rhythm which means the digestive process, the glandular and the nervous system all are in a harmonious state, thereby the biological and psychological processes are beautifully synthesized.

We live in a world full of stressful situations and to run away from stress is to run away from life. *By changing our mental responses we can easily learn to manage mental confusion because virtually all psychological stress comes from the rush and hurry of a frantic mind which jumps recklessly to unwarranted conclusions, rushes to judgements.*

Such a mind subjects the body to continual stress because it is always on the move, desiring, worrying and fearing. Simply by slowing down the mind -- the first purpose of meditation -- much of this kind of stress can be removed from life.

As long as there is a division in consciousness between like and dislike, that division itself will be a breeding ground for frustration, insecurity and anxiety. As a matter of fact, psychosomatic studies have shown how often they cause most damaging physical diseases and unhappiness.

THE CONSEQUENCES OF THE WAY WE REACT It is not so much the particular event or circumstance that brings on an attack of anxiety; it is the **significance we ascribe to that event**, the way we **react** to it in our own mind, that triggers anxiety or tension and brings on the attack.

We can attain real freedom by transcending our mind which is limited and conditioned by various factors. Meditation is the correct method to contact the Cosmic Consciousness. Without understanding the very structure of the mind it is impossible to go beyond the mind, because the movement of the mind which functions within the limitation of psychological time brings fear and deception.

The meditative awareness increases the capacity to understand the totality of the mind; then there is freedom and divine bliss. Philosophically speaking, there is only the eternal present

and there is neither past nor future. So long as the ego is there -- it creates fear or frustration. The element of fear is introduced by the ego when it thinks about the future or when the mind dwells in the past. The best way to overcome the fear of insecurity is to observe the movement of the mind through meditative awareness. Then the agitation of the mind stops as the ending of the activity of the mind is the beginning of the sweet state of silence and serenity. Till we reach the state of internal silence we cannot be liberated from the influence of fear -- which always brings sorrow and misery.

HALF-LIVING Nowadays, man has lost the charm and beauty of living totally every moment, because in life he passes through half-lived experiences. Therefore, the challenges of life are half-met and half-resolved. Obviously, challenges unmet and the tension unresolved, go down to his subconscious mind and torture him -- as every experience which is not lived totally, brings various psychological complications. Fragmentation of attention is the main cause for all misery and sorrow in life. Hence, the aim of meditation is the complete integration of the human being.

When the psycho-physical energy of man is directed by enlightened intelligence something wonderful happens and he experiences bliss and harmony in his relationship. Meditation does not mean a state of oblivion nor is it a condition of stupor. Meditation is possible, when there is no thought interference which means, psychologically, the mind becomes a witness to thought activity.

In meditation there is cessation of the variations of the mind, then mind becomes calm and serene and in that silence there is no agitation of any kind, no stir mars the perfect stillness. In meditation the feeling of separation vanishes, the ego barrier is dissolved and transcended. True spirituality is harmonious and holistic living, free from greed, ambition and competition. To live a life of freedom is the aim of meditation, because man is born to live a perfect life.

ONE'S <u>THOUGHTS</u> ARE THE CAUSE OF UNHAPPINESS *The major obstacles to man's liberation and total transformation are memory, habit and attachment to fixed ideas/images.* In order to understand the nature of ourselves, it is necessary to focus our attention on the working of our mind. With a view to having this self-knowledge, the mind must be aware of itself from moment to moment, its own movements, urges, motives and operation of psychological memory. If the mind can be aware of all that within itself, then there is a possibility of being free from all conditioning and misery.

When one realises that it is one's <u>thoughts</u> that cause the unhappiness, then there is the right foundation, the correct starting point for investigation which means that for the first time one becomes wholly responsible for one's own sorrow and NOT SOMETHING EXTERNAL. At this stage, what is immediately meaningful and relevant is, one should <u>unceasingly</u> enquire into various activities and psychological reactions of the mind with ever increasing attention. This method of carefully watching the origin and the end of each thought will give the capacity to probe into both conscious and

unconscious mind and thereby not to get entangled in thoughts.

There is in man an inherent urge to grow, develop and expand because each soul is potentially divine. The importance of spiritual discipline cannot be neglected, because the development of life truly means the cultivation of calmness of mind. Man's achievements in various fields are but the manifestations of this inner attainment. He who is master of his mind is capable of entering into the ocean of the Infinite.

THE KEY TO SELF-MASTERY Although the real freedom is within us it has to be **rediscovered** by persistent effort in the right direction despite repeated failures. The secret of every great achievement lies in devoting one's life in the art of meditation in an atmosphere of freedom, fearlessness and solitude.

The key to self-mastery consists in **discriminating** the real from the unreal.

The more a person is aware of his divine nature the greater his capacity to observe all his mental happenings in a detached way, as a witness, and thereby he is in tune with the Infinite. Do you remember what Saint-Martin said? PLEASE RE-READ LECTURES #86 & 87, IN LIBER 24.

Better life, happier life, peaceful life, all these are products of the personal discovery of Truth. Life is new at each moment and therefore, one must live in the living present by dropping the dead past so that we can enjoy the beauty of meditation and for which one should be totally open, spotlessly pure, absolutely frank and fully receptive. A delicate, sensitive and silent mind when combined with a tender heart has a divine quality to comprehend the contents of consciousness and the immediate condition of the psyche.

THE CAUSE OF PSYCHOLOGICAL CONFLICT The human mind is constantly exposed to a variety of stimuli both internal and external and these stimuli acting through various sense organs, cause an incessant series of changes in the subconscious mind. Some of these fluctuations appear to be pleasing while others are painful and these sensations invariably create a mental tension which disturbs the equilibrium of the mind. It is apparent that our attachment to pleasure and aversion to pain, are the real cause of the psychological conflict.

Although science and technology have piled comfort upon comfort, yet we can see in the present day greater and greater incidence or neurosis and psychosomatic illness and a large number of problems arising from psychological maladjustments. One of the most acute problems of our society is indeed the problem of strained human relationships, because man seems to have lost the art of living together peacefully.

Man has continuously been engaged and primarily concerned with the search for happiness. Yet the happiness that most of us are searching for cannot be had in sensual pleasures, because one's

miseries and moods of depression simply stem from the persistent pursuit of wrong and unreal excitements. What the scientists have been trying to prove nowadays on an experimental basis has been intuitively perceived by sages and they went further and declared from their own intuitive experience that what we call the individual soul is only a part of the Cosmic Being or Absolute Reality. In other words, each soul is like a wave and is only a part of the ocean of Infinity.

THE AIM OF MEDITATION The beauty and bliss of oneness of microcosm and macrocosm can be experienced in deep, silent meditation. Unless a man rises above the allurement of his senses he cannot expect substantial progress and development on the spiritual path. The lifting up of the mind to the realm of divinity is the aim of meditation.

The seeker who knows that all life is one in essence treats all living things with reverence and respect. For him, service is love in action, and he derives the greatest satisfaction in sharing his knowledge, understanding and spiritual energy with others. To lead a spiritual life, one must have the divine quality of fearlessness; so that one can face all difficulties and problems boldly.

To establish inner harmony through self-discipline is very important as otherwise there is the possibility of deviating from the central aim of meditative awareness. It is very essential for the aspirant to dedicate his life not only in the service of humanity, but also in liberating himself from the limitation of his mind so that he is quite capable of experiencing the sweetness of meditation.

Love is purely a divine attribute and the perfume of love can be enjoyed only when a seeker transcends his mental realm to the state of Cosmic Consciousness. To live in that state of Infinitude one must discard all the petty desires and purify his heart so that the spiritual energy can be generated for the spiritual elevation of humanity.

Although our physical bodies and minds are limited and conditioned, the soul is capable of Infinite expansion and can become one with the Cosmic Consciousness through the practice of meditation because, to state it picturesquely again, each soul is a part of the ocean of Infinity. There is a direct and intimate relationship between the individual part, and the Cosmic whole, and it is the awareness of that relationship that is the foundation of the spiritual life.

SOUL THE CORE OF THE PERSONALITY The soul is the core of the personality and it is the center around which the whole personality is to be integrated. If we wish to make spiritual life natural and

continuous we should attain harmonious integration of personality, because in many people, their emotions go one way, intellect goes another, and action follows a third course.

As a matter of fact, spiritually is neither an emotion, a reasoning, nor an action. It is something directly connected with Divinity and in which state the mind is free from all superficial impositions, conditioning and ego distortions.

REAL MEDITATION Real meditation consists in the passive and choiceless observation of one's thoughts and feelings from moment to moment. In this state of watching the thought process one makes no attempt whatsoever to interfere with the psychological reaction towards people, events, situations, ideas and so forth. Actually, it is an unprejudiced observation of the mind in the sense that there is no repression or condemnation. This makes the possibility of allowing the contents of the subconscious and unconscious desires to get exposed and transcended. When the noise of the petty mind has been silenced, when the death of the ego and the psychological past has taken place, when the clamour of the senses has ceased, only then occurs the full flowering of divine love, compassion and freedom.

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QUESTIONS

1) What is it that triggers an attack of anxiety?

2) Why is it important to understand how the mind works?

3) What is the real cause of unhappiness?

4) What is the effect of meditation?

5) Define "Real Meditation".

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ARE YOU AN AMBASSADOR OF THE LIGHT ?

The world is going through very trying times.

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"SEED"

I had planted thee a noble vine, WHOLLY A RIGHT SEED: how then art thou turned into the degenerate plant of a strange vine unto me?

Jeremiah ii, 21.

IN the words of this text, the Most High is assumed to be speaking to Israel thru the mouth of his chosen Prophet Jeremiah, one of the major Prophets to whom religious and secular historians of all the intervening ages have agreed in ascribing or imputing the Divine Gift of Inspiration, and therefore the words are invested with a peculiar importance and authority.

Israel is being admonisht for having fallen far below the standard set by the original law-givers Moses and Aaron, and furthermore for having succumbed to the materialism even of that remote period.

The message is at once direct and indirect.

Directly it is to Israel. Indirectly it is to the whole human family of all ages and in this understanding it contains the explanation of many theological and even cosmic mysteries and uncertainties.

First, it contains the proof of the teaching, given in all due reverence, that even the God of our concepts is not perfect, for perfection would imply a state of finality, completeness, cessation of action and therefore the end of evolution and progress; a state in which the subject subsisted and existed solely within, upon, by and for itself, and this would mean but one thing—ultimate non-existence.

Second, it gives us an acceptable explanation of the traditions of ancient mythos, such as the Flood, wherein humanity was destroyed because of its imperfections, the destruction of Sodom and Gomorrah, the

destruction of races, continents and civilizations, and the fact that Humanity fosters races which are now known to occultists as physical forms of previous higher phases of evolution

Third, and above all, it is a demonstration to us direct, via the inspirational utterances of a Divinely chosen and commissioned Prophet, of the Rosicrucian teaching of the emanation and growth of Humanity from specific definite SEED, seed which was "wholly right" at the beginning, but for the improper cultivation of which, Humanity, as a faulty gardener, is being called to account.

It has been taught in our Hermetic series that the SOUL of Men and of Metals is IDENTICAL. And we are further taught by St. Paul (1 *Cor. xv*, 38) that "every seed has his own body." Previously we have called attention to this notable word "his" in this sentence, which has so been overlookt by scholars that much misunderstanding has resulted. Ordinarily the word to have used would have been "*Its* own body." The word "his", used instead means the Body of God, true to the teachings of Alchemy, in which St. Paul was undoubtedly well verst.

If, therefore, God gives HIS own body to every seed, then it is true that we are made in the Image of God and it is equally true that every living thing known to Man is also in the Image of God; in other words, God is incarnate in every department of the Kingdoms of Life and the words of our Creed are more fruitful of meaning to us when we affirm our belief in an Infinite Intelligence, "Omniscient ,Omnific and Omnipotent."

We cannot sow corn and reap wheat. We cannot plant daisies and gather lilies. If God gives to every seed His own Body, then we have a scientific demonstration that the Laws of Nature are of Divine Origin and foreintent, for it is the first Law of Nature that ALL species shall develop true to type, each subsequent developmental phase marking a distinct advance, and if it fails to make this advance while running true to type, it is because some condition has been permitted to interfere and frustrate the original Divine Plan, and, in the case of Humanity, we have previously found that such is possible by the erroneous exercise of what we assert is our own "Free-Will."

The flower pluckt must be the product of the species resultant from a given seed sown. Soul is the product of Man. Soul is the product extracted by the Threefold Spirit from the Threefold Body of Man. But if the SOUL of Men and of Metals is identical, then Men and Metals must have originated from one primal Seed, and the intervening Kingdoms and their multiform types of expression are not to be considered as departures from the purity of the original Seed but Variations expressing the differentiated steps of progress that lie between.

This being assumed, we should expect to find in man not simply the common group of well-known metals and minerals ordinarily ascribed or accredited to him by physiology, but ALL those known at present to chemical science and ALL those that remain to be discovered as well. Rosicrucianism asserts that such is the case. Science is, step by step, confirming it, for while it is well known that iron is an essential constituent of the blood, it is only recently that in some animal types copper is found in considerable quantities instead, and this has been proved true even in the cases of some human examples.

Iodin has been found in the thyroid gland, manganese is widespread, and minute quantities of arsenic characterize the components of the organic tissues of several cases. Bromin and Chlorin are now also considered as constituents of normal tissue. So science proves what Alchemy has taught.

The Life Principle in all Seed is intensely virile. From a few microscopic cells of the living tissue of a chick's heart Dr. Carrel arranged nearly *two decades ago*, living connective tissue has reproduced itself thru hundreds of generations, each portion doubling itself in size every 24 hours.

From the primal incarnation of the Life Principle it goes on and on thru the ages expressing in multiform types, each family group true to type. Gold and Radium are but the higher polarities of the lower and basic metals. The giant Sequoias of California are but the vegetable analogies and correspondences to the dinosaurs and gigantic reptilia, Triassic and Jura Triassic in Mesozoic Time. Man is the highest polarity of the anthropoid and the monkey its lowest.

Man is the epitomized incarnation of all the preceding Kingdoms. Nowhere do we find the Divinity thru His chosen messengers condemning the types of the preceding Kingdoms. Each species therein runs true to type, but developing differentiations as indications of progress. It is with the Human Family that the questioning complaint is uttered, I PLANTED THEE A NOBLE VINE, A *WHOLLY RIGHT SEED*, WHEREFORE ART THOU TURNED INTO A DEGENERATE PLANT OF A STRANGE VINE UNTO ME? In other words, why has Humanity degenerated from its original lofty estate and status and become a *strange* type, i.e., something other and not as Divinity intended it should be?

The answer is also to be found in Hermetic Science in the Principle of Mentalism. The Hermetic teaching is that of the Absolute Unity. Separateness means error, diffusion, disintegration, scattering. So long as Man was content to remain in the perfect Unity with Divinity, he was incapable of his subsequent errors and departures. Man was originally a thought of God. He was a concrete idea in the Divine Mind. As long as he remained so he was essentially Divine and the Unity was unbroken. Humanity is Divinity thinking Itself into manifestation. But when Humanity grew restless in this Divine Unity and partook of the fruit of the Tree of the Knowledge of Good and Evil and gave itself up to sensuous existence, then it ceast temporarily to be *WHOLLY* Divine, WHOLLY A RIGHT *SEED*, and began to think for itself, assert the exercise of its own Free-will prerogative, and departed from its strict adherence to type and became a degenerate plant of a strange vine unto its Creator and Author.

This brings us directly to the point that concerns us most as occultists. The real issue is the *Thought Seed*, not the physical seed. Physically, in spite of its wide departure from the original laws as formulated after the *Exodus*, the seed of Israel remained and has remained intensely virile, as witness the activity of the Hebraic Race in all subsequent epochs of the world's history, even tho distributed and scattered all over the known world.

The Seed of Thought is what concerns Humanity principally. We all know what is meant by the term—"the germ of an idea." It is the Thought Seed regarding a specific impulse which may be concreted into any one of several distinct manifestations, either as an action, an invention, a theory, hypothesis, a doctrine or a law.

The Seed of an idea or thought implanted grows. We can and often do, watch it take root, grow and develop. It may bear good fruit or it may bear evil fruit; all depending upon the time, place and soil, mentally, in which it is implanted. The seed may be wholly right, but, impanted in the wrong soil it may bring forth fruits disastrous to the community.

Such we see in medical science and the science of bacterial organisms. For instance, take the dread scourge cancer; by some re-

searchers it is believed to be simply a case of misplaced seed, seed sown in the wrong place or soil, growing true to type but in the wrong environment. In this concept it is regarded as the transplantation or migration of perfectly good and normal cells, into foreign territory in the human organism, where they reproduce unrestrained by the environment of the proper location and so work confusion in the normal processes of the body.

So it is with the Seed of Thought. The seed of a perfectly brilliant and wonderful mathematical concept sown in the mind of a perverted mental genius may produce a Master Safe-breaker, while in the well balanst and equilibrated mentalism of another it may produce an Einstein.

By proper chemical nutriment we can develop perfectly good and wholly right seeds into black roses, green carnations and chrysanthemums combining a veritable riot of color. It was the same with the case of the Safe-breaker previously mentioned. The seed was wholly right, the mental soil fertile, but the nourishment that soil afforded produced a degenerate plant of a strange vine, far from being true to type except in external manifestations and application.

If we seek to produce hybrid vegetation, that is wholly within the power of those who prefer the artificial and unnatural to the natural and comparatively perfect. But to guard against the implantation of the Seed of Thought in undesirable soil is not within our power, and the Master recognized this Himself when he said, "let the wheat and the tares grow together until the harvest", lest in uprooting the tares, we also uproot the wheat. And this is the rule we are bound to follow in our present stage of evolution, letting the Seed of Truth and the Seed of Thought grow alike in the prepared and the unprepared, until the time of harvest which will be the demands of Karma for closing accounts.

The question askt of Israel over two thousand years ago is equally applicable to ALL Humanity today. All humanity, is, to some extent, a degenerate plant of a strange vine, far different from what it was Divinely intended to be. It is undoubtedly passing thru phases of development which, under the conditions imposed by the Knowledge of Good and Evil, are absolutely necessary, but it is also for this reason that schools and cults exist for the purpose of guiding the steps of those who realize this condition, back to the Path that leads straight to attainment of the Unity lost long ago.

There is a very special mystery connected with this concept of Seed as inculcated by the Rosicrucian teachings. The mystery is of a dual nature.

1st, it has to do with what is called the "Birth of the Christ Within" or "Living the Christ Life."

2nd, it has to do with Death.

We will consider the latter aspect first.

St. Paul says,—(1 *Cor. xv*, 36) in answer to what some would consider a very natural inquiry,—"Thou fool, that which thou sowest is not quickened EXCEPT IT *DIE*."

Herein is mystery. What is it that dies? If the life passes or could pass in the sense of being annihilated, then there could be no future existence, growth or development. But this cannot be, for we have learned, as Rosicrucian students, that all Life is the Activity of God and God is a static condition quantitatively. He cannot be added to nor taken from. Therefore there can be no annihilation of Life, even the smallest modicum.

It is the physical body or corpus of what we term the seed that dies, dying or death meaning simply the disintegration of the outer physical envelope of anything. But why is it necessary for this physical body of the seed to die or disintegrate? Many good people have an idea that in the physical body or substance of the seed are latent the potentialities of the future plant, vine or organism. If this were true, then by analysis, we could establish the exact quantitative and qualitative chemical components and relations and produce the ultimate results by laboratory method without awaiting the longer processes of Nature.

And if we could do this with the vegetable, we could do it with the organic tissue of animal life and generations of researchers to come undoubtedly could produce an automatic semblance of human species—souless of course.

The inability to do this has been the primal cause of the failure of scientists to produce life artificially by laboratory method thus far. They have indeed been able to fertilize artificially some low forms of organic matter, but they have not *produced life*, they have merely provided artificially a vehicle for the life already there to express itself.

The corpus of the physical seed then dies. Its individual substance has nothing to do with the substance, form and matter of the future growth resultant from it. In other words, the physical corpus or body of the seed is simply a matrix or mould which contains—not only Life itself—but the Life ensouling, vitalizing and vivifying THE DIVINE *IDEA* OF THE PLANT OR ORGANISM TO BE.

So no matter if the physical corpus of the seed does die, the LIVELY IDEA releast therefrom will work its way upward thru the earth to the Light, assuming the form, developing the structure and producing blossom and fruit according to the Concreted Thought Form enshrined in the former matrix and stimulated into manifestation by the Life which ensouled it.

This concept is easy to understand. It is simply the analogy which every worker in plaster or metal can supply. After producing the masterpiece of art which was first formulated in the mind of its Creator, a matrix must be made, from which many casts or reproductions can be taken, each exactly like the original, true to type in every detail because made from the WHOLLY RIGHT SEED of the original idea manifested.

Man, by his superior development beyond the lower departments of Nature, is able to make many reproductions of the original idea from one matrix or corpus. Nature, by her slower methods can make but one structure from one seed, but each structure in compensation is prolific in producing seed. Yet, in the finer works of human artisanship, the original matrix must be broken away, disintegrated or caused to die before we can get at the fine result hidden away within its recesses.

So the body of the seed must die, whether it be the seed of men or of metals.

Now this being a FACT in Nature, it must hold true all thru Nature's domain which includes the invisible worlds that are just as much a part of Nature's domain as the visible.

It is true therefore with the Seed of Thought. The body of the seed must die. This seems a strange paradox that Thought which seems a part of Life itself must experience any form or phase of death in order to take root, grow and flourish. What IS the body of a Thought?

The physical body or corpus of Thought is the vehicle by which Thought is conveyed. It may be speech, it may be a picture or it may

be a mental visualization stimulated or inspired from without or developt from within the individual receiving it.

This corpus of the Seed of Thought must die and DOES die. We can observe it any day of our lives. Conceive an idea. Formulate it carefully for expression. Then convey it to a chosen subject, properly clothed in the body of speech. Note;—the words will make a TEMPORARY IMPRESSION which will not be lasting. In a very short time thereafter few subjects would be able to repeat the exact words without variation.

But the IDEA or THOUGHT you desired to convey WILL STILL BE THERE. The Body of the Thought Seed,—speech—has died; disintegrated and passed from mind, BUT THE THOUGHT IS GROWING and in some cases the rapidity of its growth will amaze even the most experienced investigator.

We can all of us recall instantly the impression made and the IDEA gained from some picture or pictures which we may have seen years ago, tho we cannot place the artist or even remember where or when we saw the picture and in some cases we cannot even call to mind the picture itself, but WE KNOW THAT ONCE WE DID SEE SOMETHING THAT GAVE US SUCH AND SUCH AN IDEA.

To pursue this particular development of the concept farther, would necessitate an exegesis of the realm of the sub-conscious which is not our present purpose, for it is the sub-conscious mental powers that form the soil in which the germ ideas and thoughts take root, grow and develop into the fruitage which later expresses thru the conscious faculties.

To go back to our classifications, we noted that the 1st had to do with what is so often called the "Birth of the Christ Within".

In the same writing of St. Paul we find the lines (1 *Cor. xv*, 20) which read,—"But NOW is Christ RISEN FROM THE DEAD, and become the first fruits of them that slept".

This passage is in use in nearly all funeral and requiem rituals and is undoubtedly most appropriate therefor and it is taken theologically as a proof of the material resurrection after the Tragedy on Golgotha.

Herein is the other mystery, altho it should not be one difficult to comprehend for Rosicrucian students in view of their earlier teachings in the Fundamentals of our Philosophy. Jesus and Christ were two distinctly separate individuals. One a Human, the other a purely Spiritual Being. In the first place, Jesus did not actually die on the Cross but is known to Initiates as having lived for several years thereafter as the Great Philosopher known as Simon Magus, and a study of the writings of this Sage will substantiate the teaching. In the second place, Christ, being pure Spirit, and the Highest Initiate of the World Periods to function upon our Earth, could not possibly die or be killed.

But something MUST have died, for it is explicitly stated that NOW is Christ RISEN FROM THE DEAD and become the firstfruits of *THEM THAT SLEPT.*

Who are they who slept? ALL HUMANITY, SINCE HUMANITY BECAME A DISTINCT SPECIES, made in the Image of God.

From the time since Mankind relinquisht his purely spiritual existence and the companionship of the Gods and chose a completely material form of manifestation, IT *HAS* SLEPT AND FOR THE MOST PART IS *STILL SLEEPING* in the illusory existence of the senses AND SO IT *HAS* BECOME A DEGENERATE PLANT OF A *STRANGE* VINE, unto God.

But by the transmutation effected in the corpus of the Man Jesus, the Cosmic Seed of Materialistic and Sensuous Thought was destroyed or caused to die by the Christos which had ensouled it for this very purpose of death. Then did the Christos RISE from this dead seed to become the first fruits of them that slept in sensualism. This included all those members of the human family prior to the coming of the Christos because all of them have had and are having subsequent incarnations, enabling them to partake of the same great privilege.

The "Birth of the Christ Within" each individual takes place as soon as the Christ can Rise from the Dead in each; in other words rise from the dead body of material and sensuous illusion and crystallization, and there is no other way, either by ceremonial or magic to produce this result and blessing.

Every individual member of the human species will remain a degenerate plant of a strange vine until this inner death or disintegration of the illusion of sense takes place within and the Christ is born or rises from the corpus of wrong Thought and this is the esoteric meaning of the Rosicrucian symbol of the Phoenix, rising from the ashes.

How can we as occult students bring this ecstatic state to pass in our individual lives?

First of all, by keeping in mind that it is our duty to seek only the higher things and then to seek equally in earnest the invisible cause of all visible effects, for such a search will take us into the inner realms of being and Nature. The best way to kill off a plant or any kind of growth is to deprive it of the nourishment on which it thrives.

If that nourishment in our individual lives is material gain, physical pleasure and the satisfaction of the senses alone, then we can cause the death of the Seed of illusory thought by relinquishing them. If our only contact with the other side of life or our guidance therefrom is sought by running to mediums, soothsayers, fortune tellers and the materialistic class of astrologers, then we shall make little advance indeed and no TRUE advance in any sense of the word. Seekers and worshippers of phenomena must depend upon the superficial satisfaction afforded thereby and will always be conscious of an interior disappointment and lack of the real sense of comfort and happiness that comes only from the exercise of their own inherent powers; powers that can be developt ONLY by hard, personal, individual, conscientious effort, despite the claims of charlatans to the contrary and we await a single instance of proof to the contrary.

When we have caused the death of this Seed of Illusory Thought, we shall realize the sublime truth contained in the lines—

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body.

Mankind, when he became mankind instead of a purely spiritual being came under the laws of Nature and was therefore at first a Natural Man. On his awakening, he will regain his lost estate and become a Spiritual Man, and this is the esoteric truth of the saying that is written;—

Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which IS spiritual."

By cultivating the Seed of Illusory Thought we have corruption, dishonour, weakness and the unrestrained exercise of the purely natural

faculties, and to effect some degree of control over that which man KNOWS to be erroneous and a wrongful estate, he has attempted all thru the ages to control his fellow men by the formulation of laws which are based on an attempt to execute justice, but which every one knows fail of their purpose because fundamentally they are formulated by minds deeply embedded in error.

Mankind at present *is* a degenerate plant of a strange vine, because, altho grown from a WHOLLY RIGHT SEED, he has nourisht his spiritual faculties on the illusions of Matter and material conditions. Mankind therefore, is at present a hybrid growth, not true to type; an anachronism in Nature. Like some of the strange creations of horticulturists, he still bears the *Image* of his Creator but has departed from the Law of Conformity to type and consequently bears a fruitage not in accordance with the Seed from which he sprung.

Mankind is at present the Black Rose of Cosmos. The Red Rose with the beautiful symbolism known to Rosicrucian students, epitomizes the Creative Activity on the true lines of conformity to perfect spiritual type and Obedience to the Laws of Nature which are the Laws of God in manifestation. But, like the rose, nourisht and cultured under false, unnatural and artificial conditions to produce the rarity so highly prized by those who are ever unsatisfied with Nature's own products, mankind has nourisht his spiritual perceptions and inner vehicles with sense illusion until instead of the Red Rose of Comparative Perfection, he is the Black Rose of artificial and erroneous culture.

We CAN regain the status of the Red Rose, our time honored symbol, if we eschew the illusions of sense, and cultivate the perception of Reality; strive for At-One-ness with the Over-Soul and by constant and unfailing effort to attain the inner spheres of knowledge, put ourselves in touch with the Great *Original* of the Picture of Life, instead of being content with the evanescent shadow and reflected image thereof, highly colored and apparently pleasing tho it may be.

The best guide to this process is the incomparable Sermon on the Mount, than which no better guide for the spiritual progress and development of Man has ever been given in any age. It applies to all creeds, cults or schools of thought. It is the code by which the Master Himself was governed while he was the special vehicle of the Christos and it is so simple that a child can put it in practice. We can safely relegate all subsequent systems of philosophy if we devote ourselves with singleness of purpose to this one brief but all inclusive teaching, a teaching which is the essence of our Rosicrucian system and the surest guide to the attainment of the Philosopher's Stone.

Some cults teach that tho we must incarnate, nevertheless each life is something to be lived as rapidly as possible so that the end of incarnation can be more quickly reacht. We do not need to expedite our mortal lives for any such purpose. The end of involuntary incarnation will come when we cause the death of the Seed of Illusory Thought within us, and permit the Christos to Rise from the Dead and become our individual first fruit, after the sleep of ages of spiritual darkness.

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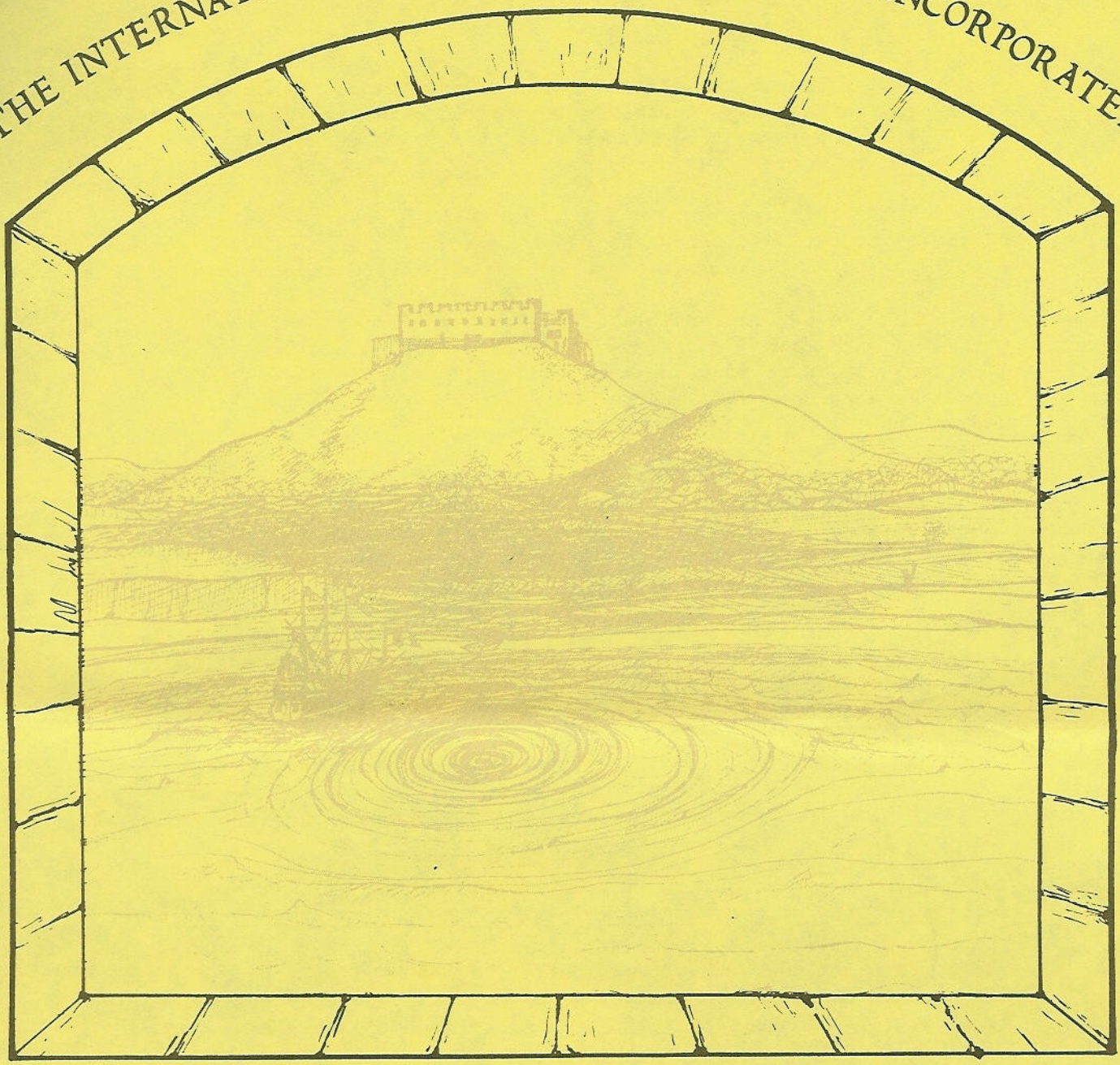

PLANE III

LIBER 4 5

moving right along!

GRADE: *COMPANION*

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

P E R F E C T P E A C E

Whatever the circumstances or conditions may be, wherever we may go, we must have mental purity to such a degree to regard everyone as the Image of God. We must also train our minds to be unattached to worldly temptations.

We are not the mere product of environmental influences or slaves to our instinctive passions and impulses. We have a divine faculty to think rightly in the Light of our Wisdom before we act.

We are responsible for all our sufferings and we ourselves have to rid ourselves from the clutches of pains and miseries. It is to be understood that true religion begins in ourselves when our hearts become pure and clean through silent meditation.

What we call "REALITY" is that which cannot be assessed through our intellectual ability. If we are intensely aware of our thoughts, we will discover that our thoughts themselves are dying. We must have a pure heart which is not contaminated by past psychological memories to understand reality.

What is most important is not the material prosperity or scientific advancement but the purification of heart and the realisation of Divinity. This does not mean that we should neglect science or worldly activities.

Self-Realisation is our goal and we must utilise all our energy in attaining this goal. We have a potential power within ourselves and to open that Spiritual Reservoir we must delve deeply into meditation.

Whether we like it or not, there is an **urge** in us which seeks fulfillment only in PERFECT PEACE; one must be able to empty the mind at will; this is not difficult to do but the mind, like a child, or a pet dog, or a tree, must be trained. Simple persistence with the exercises which are being given quickly develop one's capability to control one's mind. This is the message I have for fellow Companions: Stick with them!

From a student-member

L 45 I.C.

L I B E R 45

#172

Respected Companions

This is Liber 45 and we continue with the fourth in the series of doctrinal exegeses: 'Purificatio' or Purification, interpreted Alchemically.

Companions should be seated in their Oratories

"Purify your hearts, ye double minded". James 4:8

"P U R I F I C A T I O"

DEFINITION & MEANING Academically defined, 'Purificatio' is the operational act of purifying, said of things physical or spiritual. In its ecclesiastical usage, it is the act or observance of formal cleansing from defilement. And spiritually, it is the first of the three successive degrees of ascent to union with God, mystically represented by *Baptism*.

But regardless of its particular usage, it will be found always to mean the act or process of freeing from admixture with foreign or vitiating elements; freeing from extraneous matter; making pure and clean; cleansing ceremonially for sacred service; clarifying, cleansing, cleaning, refining, washing; delivering from all that can contaminate, deprave, corrupt, debase, defile, infect, make foul, taint, poison, or vitiate.

"FREEING FROM FOREIGN OR VITIATING ELEMENTS; FREEING FROM EXTRANEOUS MATTER". These are the words that convey the utmost significance to occultists. For when we stop to consider what a composite creature is man, with all his vehicles of varying densities, each with its own specific properties and attributes, its nature and method of functioning, then we can easily see how important this matter of purificatio becomes, in order that, like an engine of complex mechanism, every part may co-ordinate in its designated functions, with every other part, which can only be possible as every part is kept pure and clean, and free from admixture with any extraneous matter or foreign substance.

THE EFFECTS OF ASTRAL DESIRE MATTER Just how impure each human being really is, can be known only by those who have developed the clairvoyant faculty. Yet each human being *senses* the result without being able always to locate the actual cause. The feeling of heaviness, unrest, dissatisfaction, discontent, lack of courage of conviction, doubt as to the fundamentals of life and its activities, mental depression, morbidity and foreboding; all these are due primarily to individual impurity brought about by the activity of the astral body and its impulsion to desire, which acts to attract to itself extraneous desire matter from the astral world, which in turn

clogs and inhibits the freedom of mental reflection of the higher commands and urges of the Ego. And between the fatigue and weakness resultant upon this invisible conflict going on insensibly to us in our waking consciousness and the aspirations of the Inner Man or Ego to union with God, come all the conditions of daily life and activity that blind us to the actuality and nearness of His presence.

CLEANSING THE ASTRAL BODY Purification therefore, may be said to be the act or process of cleansing the astral body, which is the seat of all desire, and which, therefore, by its very nature, draws to itself and to the other vehicles of man, such an amount of extraneous matter both physical and spiritual, that it becomes a sure preventive to union with God, for above all we are taught that CLEANLINESS is next to Godliness, and no unclean thing (or person) shall see God.

The nature and characteristics of the astral body which causes it to draw to itself such a large amount of the desire stuff, or extraneous matter of the Astral World leads us to another concept. The Astral World you may remember, is composed of seven sub-regions, ranging from that of coarse passion to the higher soul-powers. Thus, not only does the astral body draw matter to itself from *specific* sub-regions, according to its desire nature -- but from *all* of them as well -- for some element of each sub-region necessarily enters into the sum and substance of daily human life.

EFFECTS OF EXCESSIVE HIGHER TYPE ASTRAL MATTER And so it is that many of the most earnest and well-intentioned men and women, through continuous contemplation, meditation, and concentration, do actually draw to themselves such an excess of even the highest form of Astral Matter that their spiritual and even physical activities and inhibited thereby. Then we have the recluse, the hermit, the anchorite, the monk, the nun, the community brethren, the religious fanatic, the narrow-minded bigot, the sincere religious enthusiast who is perfectly sure that he is right and can see salvation for his brethren only by their conversion to his particular point of view.....

The process of purificatio may be accomplished by means of five definite steps: the five "a's" -

1. Ablution
2. Abstention
3. Assimilation
4. Assertion
5. Aspiration

The practice of these five "steps" will involve all the principal Alchemic Arts and Principles, our Salt, Sulphur, and Mercury; our Maiden, Red Lion and the Four Elements.

First of all, in the application of the Alchemic Salt, we must have the WILL and WISDOM to enter upon the Path, for

the process of Purification is the most difficult of all spiritual practices, and being the most difficult, it is therefore at the same time, the most necessary.

THE REQUIREMENTS The Aspirant must have the WILL to DO, to KNOW, and to Keep Silent; also the Courage to Dare, and to TRY. He must have the WISDOM born of EXPERIENCE, for innocence does not sense the need for purification that really applies to every spirit that incarnates in mortal flesh. In this usage the term "innocence" is intended to be synonymous with ignorance, with which indeed it is often confounded.

TRUE PURIFICATION The Aspirant may not expect to attain purification and the blessing that it brings if he establishes his desire on any material basis, however laudable that basis may at the time appear to him. True purification comes only as the result of genuine love in the abstract — that is, love for spiritual things because they are spiritual, not for the power or powers that spiritual things are commonly supposed to convey; love that is the reflection of the Divine Love which brought into manifestation in the Divine Mind — ourselves — that Divinity might not be alone in Cosmos, but witness Itself reflected, recreated, and — these manifestations — ourselves — finally returned unto the bosom of the Father, self-conscious, creative Gods, even as Himself; capable of assisting Him in the ordering of new universes yet to be, in the unfathomable depths of Cosmos.

GREATEST TRANSMUTATION TAKES PLACE ON THE MENTAL PLANE Likewise in the application of our Mercury, the Aspirant must keep always in his consciousness the fact that the greatest miracles, the greatest Hermetic and Alchemic Transmutation, is to be effected only on the Mental Plane, and that after accomplishment on that plane, the result will be reflected in the lower vehicles. For our Mercury, wherewith we are to work these spiritual reformations and reconstructions is that great unorganized force now known as MIND, the Astral Light, the Spiritual Quintessence of all things.

THE ASTRAL LIGHT

When beginning the process of returning to the purely spiritual status we must retrace our steps and work from the without to the within. Thus ablution, or the cleansing of the body, fits our minds for the proper apprehension and conception of the important work before us. And this cleansing of the body applies to the inside as well as the outside, for only by the purification of the entire organism, both within and without, can make our bodies fit temples for the Indwelling God in each. Thus through our alchemical Salt we have the Will and the WISDOM both to enter upon the Path, and the ability to accomplish it.

ABSTINENCE FROM IMPURITIES Secondly, we must thereafter abstain from those conditions as much as possible that make for uncleanliness. This may seem irrelevant, but it is a fact that

much of our personal daily uncleanliness might be avoided if we took the proper steps to do so, and had it constantly in mind to contact soilation and impurity as little as possible. It need not inhibit our daily activities, but contact with honest soil of Mother Earth is a vastly different thing from contact with the dirt of unsanitary impurities met within our every day lives. How many of us stop to realize that in a subway, surface car, bus, store, office — and in almost every possible place in which our daily duties may find us — we are constantly contacting with our sensitive flesh, moist with its excretions, and a fertile colonizing ground for bacterial forms and germ growths, the plasmic conditions that are fraught not only with their own individual dangers, but ensouling portions of the auras of both beings and environments fatal to higher spiritual clarity and purity? This does not mean that one should in self-holiness avoid the filth of unfortunate placements in life and withhold the helping hand, *but it is not necessary to take on the impurity itself in seeking to lift an unfortunate brother out of it.*

Abstention means not only abstention from anything that can befoul the physical structure externally, but also in our food, that the internal man be not made impure thereby. And as we must be careful of the food for the body, so also must we be even more careful of the food for the mind, in what we read, associate with or contact through our sense perception. (There is no telling what, and to what extent "programmes" on t.v. programme us into accepting and believing.) Remember "As a man thinketh IN his heart, so is he." And again, "Only the pure in HEART shall see God."

EFFECT OF HOLDING PURE THOUGHTS If we hold the thought of purity inwardly, and are positive of our bodily purity outwardly, we shall train our physical and spiritual organisms to assimilate only that which is pure and the forces of repulsion set in motion by the co-ordination of the intricate physio-spiritual mechanisms of our complex being, will repel and refuse to assimilate or permit the assimilation of any extraneous or foreign matter or substance.

Thus the process continues from the exterior inwardly. First the Ablutions of the physical body both within and without. Then the Abstention from contact with impurity of both physical, mental and spiritual food, environment and associations; next Assimilation only of that which is invigorating, revivifying and spiritually strengthening — to the requisite degree — not beyond it, to a surfeit of that which seems even to be goodly. In this way the Physical Body becomes purified, the Etheric Body is free to function in the subtlest ethers in its work upon the Physical, and we reach the Astral which has already, to a large extent become attuned to the new order of things and is prepared for the expression of its desires in the shape of definite, constructive Assertion.

Assertion of the thought, desire for, and intent to attain complete physical and spiritual purity. Then it is that a

man begins to THINK in his heart of purity, and in thinking OF purity it begins to expand itself in his consciousness until he becomes actuated by the DESIRE for greater spiritual and mental purity, a desire born not of cold logic, or definitely formulated plans, both of which are negative in their ultimate results, but spontaneously, from his nearer approach to that God whom only the "Pure in Heart Shall See."

ANCIENT TEACHINGS CONCERNING THE APPROACH TO ONE'S PROTOTYPE Among the ancients it was taught that from the Sun, in its spiritual, not physical aspect, proceeded certain "rays" affecting all the planes and grades of human evolution, from the highest of which emanated the Saviors, Avatars, Messiahs, Buddhas, etc. And thus the closer to one's approach to his Prototype in "Heaven", the better it was for the mortal whose Personality was chosen by his "OWN PERSONAL DEITY" or Seventh Principle, as its terrestrial abode.

"For with every effort of will toward purification and unity with that self-God, one of the lower rays was said to break, and the spiritual entity of man drawn higher and ever higher to the Ray that supersedes the first, until from Ray to Ray, the Inner Man is drawn into the one and highest Beam of the Parent Sun". (Secret Doctrine, Vol 1, p. 700).

We have already stated that true purification must be the practice resultant upon the desire for union with God. Therefore we are not surprised when we find in the Great Arcana, the mandate (James 4:8) "Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double minded".

BIBLICAL ENDORSEMENTS Thus even in the Scripture we find the same steps outlined; the necessity for the cleansing of the body, mind and soul; the assertion that if we seek to draw nigh to God He will draw nigh to us, and above all, the injunction twice stated, to be active.

First, those who are purified are said to be a "peculiar" people, zealous of good works. *No aspirant need to expect to attain real purification and least of all union with God, who seeks the mysteries and enters upon these studies, only to confine his learning within himself.* It is only when, in his zeal for good works, he seeks and studies that he may go out actively into the world, carrying his message, not timidly, and only when questioned, and even then in a hesitating, half-hearted manner, but boldly and with the power of real assertion, that comes from the consciousness of possessing the truth within himself. That indeed will be the proof, the sure test of whether or not he loves his neighbor with a pure heart, fervently.

We are purified by FIRE; not the material aspect of fire, which is merely the physical body of its essential spirit, but the ternal FIRE of the Absolute, the Cosmic Flame which burns in each incarnate, which is the motive power, energizer,

and sustainer. In our assimilation of that which will assist the process of purification, we sense the activity of the FIRE OF EXPERIENCE. Just as each entity must pass through the fires of Purgatory in the after death state, so do we in mortal life, purify ourselves by the FIRE of Experience and Suffering, for only these in addition to Pleasure and Joy open wide the Gates of Knowledge. Knowledge itself is not an incentive to the spiritual life, and the necessity for purification. Indeed, it is often otherwise. Knowledge opens the door to opportunity, but only experience and suffering give us strength and desire and will to turn our backs upon the preferred opportunity when such an opportunity is not in alignment with constructive living.

THE WISDOM BORN OF SUFFERING Therefore we may truly say that the innocence that consists of ignorance cannot know the necessity for purification, but only the Wisdom born of suffering and experience can furnish the proper and adequate incentive to purer lives, and the bodily and soul cleansing that make for perfect purification. We have said that the process will require the co-operation of all the Four Elements. Let us see.

In the legend of Isis and Osiris, it was said that once each year Osiris was shut up or confined in the Ark at which time she (Isis) entered into him, for the purpose of regenerating him.

Egyptologists, in their ignorance of the esoteric and occult interpretations of hieratic writing and glyphs, have been unable to understand how this could be. Isis, represents in Egyptian spiritual science, the Maiden — Water. Osiris was the Lion, earth. Annually, this phenomenon was illustrated by the overflow of the Nile — Isis, the Maiden, Water, covering Osiris, the Earth, suppressing the Lion, and entering into him, absorbed by him. Thus the Maiden entered into and conquered the Lion.

HERMETIC DESCRIPTION OF SEPARATION OF PRINCIPLES Hermetically, we find the same mythos preserved. Adam the Lion, or Earth; Eve being the Maiden, Water, or Water of Life, or Life. The Water, Life, or Maiden entered into the earth and conquered the Lion. In other words, to adhere closely to the scriptural sequence, the Elohim (Fire and Air) moved upon the face of CHAOS (mud); Water tempered the mixture; producing by circulation a separation. Result: a sediment of denser matter called Earth (Aretz) which had fallen DOWNWARD; while the lighter, purer water (mem) remains above.

This is the Hermetic description of the separation of Adam and Eve.

But Eve, (Water, the Maiden) loved the Earth, and returned to its embrace, each time purifying and refining it, until at last forming our Earth as we now know it. The ancient bones are now covered with flesh (ancient mud) through which courses the blood (water of primal Chaos). The highest expression of the original mem or Men (Fire-air-water) is

Men-tality, (Will-conception-mind).

In our modern alchemy, our Maiden is the water in vaporized form or Air, our Virgo. The RED Lion is the BLOOD. By our Maiden Air, the Red Lion, Blood, is energized into wonderful living organisms and tissues.

Again, our Maiden, Air, is also the Mercury, Aether, of the Alchemists. Blood is also the alchemical Sulphur. Applying our Mercury, Maiden or Air as the first Principle of all metals we find that in Coagulating Sulphur we have flesh, for flesh may be said to be generated by Coagulated blood.

Now Mercury is also Water, as by analysis of the above paragraphs. Sulphur is also Earth, or flesh. Mercury in its highest aspect is God or Christ. Now when the Christ is freed, born again, or enters into flesh or earth, that earth or mortal flesh is verily born again. Thus we have the true ecclesiastical trinity:

1	2	3
The Elohim Fire-Air	Mary—Water from which issued	Jesus Earth - both being vehicles for the Christ or Sun-Initiate.

and the biblical "being born again" means the Earth ultimately resolved into Water (its original womb) and the Water into Air (its original Father).

By "Father" is here meant, the SUPERNATURAL FATHER-MOTHER. Father (Aether), Mother (Water, Hydrogen) of all things. Of this Father-Mother the hands are the volatile principles, Fire and Air — Gemini; the Feet are the Fixed Principles; Water and Earth — Pisces.

Let us take an illustration of the interaction of these figures of the Elements. Our Maiden as above is Luna, Azoth, Air or Water. Our Lion is Sol, Sulphur, or Fire. Now -

Water, no matter how cold, has SOME heat (Fire) or it would be ice.

Water, no matter how hot, has SOME COLD, or it would evaporate.

Thus, Water is a state of equilibrium between Cold and Heat. Now, take Water and some Plaster of Paris. Plaster of Paris is Earth, dry, (from calcination. The moisture is driven out). Plaster of Paris was formerly a stone.

Now, pour Water upon it and we unite Isis to Osiris, Eve to Adam, Female to the Male, in fast and indissoluble union. The wedding is instantaneous. The bride disappears into the husband but gives to the latter a NEW FORM. For now we have

a NEW WHITE STONE which is composed of two substances comprising our four elements.

THE GOAL In this way God made Earth. In this way each of us must, by the waters of the material world, cleanse and purify our bodies that they may become living Temples for that Divine Spirit which is ourselves, incarnate. And likewise, Brethren, must we also cleanse our minds and spirits by the Mercurial Waters, that, the Heavenly Bride may be so joined to Her Earthly Bridegroom, entering into him, giving to him a new form of living, giving to him a White Stone with a new name written thereon which no man knoweth save he that receiveth it. So may the highest aspect of the Four Elements from which all things are composed, enter into each of us, purifying by Fire, Water and Air the Earth of our bodies and vehicles, that the Alchemical Maiden of the Celestial World may be joined in instantaneous and indissoluble marriage with the Lion of her Earthly mortal Bridegroom, that a new light may come to each of us in the parable of the Bride and Bridegroom in the ancient Scriptures, and that we may by this union become so purified that all earthly obstacles that can prevent or inhibit our union with God — shall be swept away.

With all good wishes for your progress towards the Light

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Brethren

Just a reminder about the Martinist Tradition. Do try to obtain the various Volumes as soon as you are able because they are as much a part of the curriculum as are these Libers!

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FRATERNITAS ROSÆ CRUCIS

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№ 173

THE ROSICRUCIAN CONCEPT OF THE LIVING FIRE

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 1 *Cor. iii,* 12-13.

IN the Greek version, the last verse is rendered—"*is* revealed by fire," making such revelation a matter of present incident, and fact.

Thruout all Rosicrucian, Alchemic and Hermetic teachings, the student is often confronted by direct and indirect references to Fire, a phase of it not in consonance with the ordinary acceptance of the term and which evidently has a truly occult interpretation. Sometimes these references are direct, sometimes they are clothed in the obscure verbiage often employed by early Philosofers, which requires careful study for elucidation. Yet the Rosicrucian Doctrine while grand, is truly sublime in its simplicity.

To the Rosicrucian, all that is, is Fire. Whether he contemplates the fiery solar orb, the celestial galaxy at night, or the slow movements of infinitesimal animalculae,—all is fire in different phases of manifestation.

In orthodox academic interpretation, Fire is regarded as "the evolution of heat and light by combustion; also, the combustion thus manifested, especially the flame, or the fuel as burning; as fire in a stove, a building on fire; a forest fire." And the *Standard Dictionary* compilers naively concede that if we find "*agni*" meaning fire in Sanskrit, and "*ignis*," meaning fire in Latin, we may safely conclude that fire was known to the undivided Aryans.

Continuing, Fire is held to be any flash or lustre, as the "fire of the eye" or the "fire of the diamond." Liveliness or intensity of thought, feeling or action; ardor, passion; vivacity; as "the fire of love," or hate.

A raging evil; severe affliction; sore trial, or "fires of persecution" have a similar classification.

"Fire is also said to be synonymous with blaze, burning or combustion, conflagration or flame. Combustion is said to be the essential fact that is the basis of the visible phenomenon which we call fire; combustion being the chemical combination evolving heat, and extending from slow processes, such as those by which the heat of the human body is maintained, to the processes producing the most intense light, as in a blast furnace, or on the surface of the Sun. Fire is always attended with light as well as heat. Blaze, flame, etc., designate the mingled light and heat of a fire. Combustion is the scientific, fire the popular term. A conflagration is an extensive fire."

Now, aside from the statement that Fire is synonymous with blaze, which the occultist strenuously combats, the remainder of the paragraf defining combustion contains many facts with which the occultist is in hearty accord, stipulating however, that the academic definition does not go far enuf. If combustion, which the occultist regards solely as a result, not an essential cause, is at the bottom or basis of the visible phenomena commonly called fire, then the Rosicrucian teachings assert that the inner, secret, invisible fire is the *cause*, not the result of combustion, and that what commonly passes for fire, as synonymous with flame is the visible aftermath of combustion, and therefore fire and flame are two distinct and separate things.

Occultly, fire is defined as "an internal activity whose external manifestations are heat and light. This activity differs in character according to the plane on which it manifests itself. Fire, on the spiritual plane represents Love or Hate; on the astral plane it represents Desire and Passion; on the physical plane Combustion. IT IS THE PURIFYING ELEMENT, AND IN A CERTAIN ASPECT IS IDENTICAL WITH LIFE.' As one of the Four Elements, it pertains to and represents the realm of the Spirit or Life.

The Rosicrucian in his sublime Hermetic concept of the actual UNITY of all things, and the homogeneity of all Matter visible and invisible, sees in fire not only the manifestations ascribed to the various planes, celestial and mundane, but also the actual and veritable Body, Wisdom and Activity of the Absolute Itself, for in its activities Fire exhibits all the properties and qualities which we must also admit are possest and utilized by the Absolute. True Fire is invisible. The academic scientist knows that the true Fire in his laboratory is not the flame of his Bunsen burner, but the invisible space of most intense heat. The same is true experimentally with the alcohol lamp. The same holds true in regard to steam. True steam is invisible. Observe an ordinary hot water or tea kettle. Between the nozzle and the cloud is a small apparently blank space. That is where the true steam is escaping. The cloud formed is not steam, only vapor, a product of steam condensing by contact with the cooler outer air.

This vapor has comparatively little energy. The true steam, invisible, has tremendous energy when properly applied and no human or other living organism can come in contact with it and remain unscathed or unharmed. In sufficient quantity it dissociates the life principle from its immediate containing form.

The same is true of Fire. Flame has little or no energy. The true Fire, invisible, has tremendous energy when properly applied either by visible, human agency or invisible celestial or Divine agency, and no human or other living organism can come in contact with it *IGNORANTLY* and remain unscathed or unharmed. Like steam, one of

its resultants under proper conditions, Fire is most potent in its power to dissociate the life principle from its immediate containing form.

For this very reason, its power to dissociate the life-force or principle from given forms, destroy those forms and recreate new forms, Fire is a most obvious Divine agency or property.

Fire is the basic creative force—considered as a characteristic, property, attribute or quality of the Absolute, and as such is at once of note as the most powerful and most potent Constructive and Destructive Force in all Cosmos. Yet its very destructive aspect must be regarded as essentially Constructive, for, like the true builder, it destroys only that it may recreate, reconstruct and build anew. Its destructive activity is merely the breaking down of old or present forms and its constructive activity is manifest as chemical affinity, atomic or molecular attraction causing re-assemblages of Matter and thus the building up of new forms. For every form that it destroys, it builds an almost infinite number of new forms and thus releases the life principle from a circumscribed environment to function in an amplified sphere of useful activity.

Fire is the ultimate test of all of Nature's works, and Man being included in these works, Man's works must of themselves come also under the test of Fire. For while Fire builds up by its invisible activities new forms and endows them with an influx of the life principle seeking greater scope of activity, by its very nature Fire drives these newly created forms to higher and higher states of relative and comparative perfection, and thus only those which do actually attain such comparative perfection are able to resist its breaking down influence. Thus Gold, whether produced by Nature's slow, laborious process in the Earth, or by the equally slow laborious conscious process in the Human Character, attains the highest degree of perfection possible to evolution on our planet and withstands Fire both visible and invisible, unless of course the latter is applied in degree far beyond that of natural processes. Yet Gold when brot to the fusing point by Fire can be made only to change its immediate form, BUT IT DOES NOT SURRENDER THE LIFE PRINCIPLE that tenants it. It remains Gold forever. Human Gold, when brot to the fusing point by the Fire of mundane conditions can be made to change its form but it remains Human Gold in spite of all adversity and does not surrender the life principle involved with it, for it has become of the nature of the Divine, and the King of Metals with the King of Men responds to the King of the Elements but as all are Divine, neither has the power to cause the other to surrender one modicum of the Divine Nature inherent.

Thus the King of the Metals cannot be degraded even by association with alloys, but remains always inherently—Gold. The King of Men cannot be degraded by association with the alloy of lesser developt Humanity but remains always Gold, and a leader among Men. The King of the Elements, cannot be degraded by association with the other Elements or by its contact with the forms upon which it is acting, but remains always the Fire—the Gold of the Elements and the motive power of all their activities.

The Fire is everywhere about us. It is subtler than the rarest ether and pervades and interpenetrates all Cosmos. We breathe it with every inhalation. Without it, the life principle could not manifest. To it, our planet owes its existence; to it the Mineral Kingdom is peculiarly vassal. Without it, neither plant, animal or Man could exist or function. As children of Fire, it is our Mother, who nourishes, warms, maintains and

even disciplines us. In the human organism its importance is paramount. In one manifestation, the Blood may be truthfully called the Liquid Fire of the Body. In another manifestation, invisibly, the *Kundalini* is the invisible serpentine Fire, ascending to unite the psychic centers in him who has arrived at the point of true spiritual attainment.

The "consuming Fire" of which so much is written in occult literature is really Man's most beneficent helper. In mortal life, Man, by his desires and the gratification of them is enveloping himself in this consuming Fire, consuming because it takes from him or consumes the substance from which other and more profitable conditions should be evolved. After death, he is confronted with the structure he has erected around himself and what is more, he sees then the real nature and essence of those desires, and were it not for this consuming Fire which will in due time consume even the structure of his desires, he would be thus crystallized within their environment for an eternity, which would of course be unthinkable. With those who are to any extent awakened, the ascending *Kundalini*, the Central Flame of the *Homo* Microcosm, burns away the illusion of desire.

It is by virtue of this omnipresent Fire that we exist. In it, we live, and move and have our being. A sponge thrown into the ocean soon becomes permeated with ocean water. Each separate spore therein holds its modicum of ocean water, yet the whole sponge is immerst in and interpentrated by the ocean. Each individual human being is a spore of the Great Body of Humanity, holding its own modicum of the Divine Fire, yet immerst in and interpenetrated by the omnipresent Fire of the Cosmic Ocean—the Absolute.

In any city or town, innumerable electric lights shine by the transmitted power of a Central Station, yet each, while apparently separated, is in circuit or connection with every other light. And all, tho animated individually, are simply parts of the whole, luminous emanations of the Central Source. Similarly, we too, are born into Space and Time so-called, as Children of the Great Central Flame or Fire, our individual Egos being the sparks thereof and each fiery human entity being immerst in and a part of the Great Fiery Entity that brot all worlds into being because all worlds are contained within Himself.

Man depends for his very life upon Fire. He breathes it. It courses thru his veins. From the combustion of tissue that it produces, comes the smoke of carbonic acid gas. The ashes are the human faeces. And when engaging in the practice of fasting, man, like a good engineer is simply permitting the bodily fires to die down, that he may have opportunity to thoroly clean out the human ash pan, obtain a clearer draught, then take in fresh fuel with better combustion and exhaust.

The Fire Doctrine was the basis of one of the world's oldest traditions, that of the Creation of Adam and Eve, the first man and the first woman of the Human species. It is written that God took a rib out of Man and fashioned Woman. When Man awoke, he recognized the Woman AS A PART OF HIMSELF. *Ash*, in Hebrew means Fire. "*Aish*" means man. Therefore the first human was the "FIRE-MAN" which fully agrees with the Rosicrucian cosmology. When Man awoke and recognized the Woman as a part of himself, he called her "*Asha*," meaning, a Female Fire," because he was "*Ash*," a Male Fire. And if Adam could have given birth to a Woman then, Man could do so now. But the whole tradition is simply the manner of expressing the division of the hermaphroditic Fire-Entity into two sexual manifestations, and *Asha* is simply the offspring of *Ash*, the product of a natural sexation; an interaction of the wonderful dual Fire animating the Human Furnace.

Knowing this, we can understand the mythological accounts of how Minerva is said to have sprung from the brow of Jupiter, Christ from the Virgin, Galatea from the statue of Pygmalion and many others.

It is our knowledge of the Divine Nature and character of Fire that gives us a clue to the identity of the Christ Principle itself for this Son of David, as Rosicrucians know, now exists thruout our planet as Individualized Energy in a ceaselessly formative state.

That Fire in its cosmic activities is associated with or directed by well defined Superior Intelligence, is shown by the fact that the Fire conditions which brot about the states and forms of Matter which ultimately became coal, at a time when it was of no value to the then existing world as such, now, after incredible time periods is "brot to Light," that from it may, by the action of Fire again, producing combustion, release the stored up Solar Energy lockt therein for thousands and thousands of years. Alchemically, it is the spirit of the Lord (the Fire) called forth, and resurrected, that it may fly again to the bosom of its Father (Oxygen) signified by the Hebrew letter *Aleph*. Thus, in a common lump of coal, we have not only a symbol but an actual illustration of a tangible resurrection, overcoming death, returning to life and activity; the conquest of the Solar God over darkness and inertia.

The Egyptians and Greeks dug holes in the earth and placed food and poured libations therein to the *Manes* (minds) or Fiery Souls of the departed, trusting to the fire processes of the earth to separate from the gross substance the spiritual element and transmit it as nourishment to those who lived upon the inner side of life. So too, we, daily place food and pour libations into the great hole in the Human Temple, the stomach, from the Greek "*Stoma*" meaning "a mouth." The stomach is the great mouth of the body, the human charnel house and the place of burning, refining and combustion, wherein the fiery spirit element is liberated for absorption into the body, and the ashes cast out thence.

Alchemically, we say that this bodily fire is tempered by the moist air inbreathed, and the burning and refining takes place thru chemical action, but it is a genuine burning nevertheless. Chemically, we say an acid burns, and is therefore to be considered as being a visible manifestation of Fire, the same as many of its other manifestations.

The true Rosicrucian seeks the *Elixir of Life*, not theoretically, but actually; not for longevity, but for regeneration. Now the word E-lixir means, "from ashes." The Rosicrucian magical and cosmological substances originally called Chaos and Mist slowly undergo changes and differentiations until they are resolved into black, fetid ashes. Yet worlds are formed from this cosmic ash, and the new and regenerate Man is formed from the ashes of the Old Adam, when the Elixir of Life in the form of spiritual wine of illumination and Divine revelation flows anew thru awakened centers of the successful seeker. Hence the legend and mythos of the Phoenix, a truly Rosicrucian symbol of Life rising from the ashes, into liberty and Light.

Certain atoms refuse to combine with other atoms, they are hostile to each other, while still other atoms rush into each others' arms. How do the atoms know? We cannot ascribe intelligence to the atom but we can see that they are *directed* by intelligence and the modus of that direction is Fire. All the Elements are to be found in the Human Body, particularly that of Fire. And the human being who worships a given Element, seeks that Element in particular and retains it to the utmost within himself, becomes born of that Element, a Child of that Element. And we see about us every day those who have unconsciously placed themselves in such a position. The Sons of Fire are obvious. They may

break and glow, and flame with Energies sufficient to regenerate many of their fellow mortals, yet they remain silent and outcast from humanity in general, for they are misunderstood and are not assimilated by Humanity. Such unfortunate beings remain untoucht by love or sorrow, aloof, impersonal, until they regain the balance of Elemental forces within them.

It is by the action of the Fire principle in maintaining the process of continuous organic change, that the soul is able to forget during a given incarnation, the things of the previous incarnation, otherwise it would never have the courage to go forward with the new.

The persistence and predominance of the Fire Principle in all manifestations may be noted on the most casual inquiry. Every manifestation of Deity to Man has been with a fiery accompaniment, the Flaming Swords of Eden, the Burning Bush of Moses, the Fiery Chariots of Elijah, the Pillar of Fire of Israel, the Tongues of Fire of the Apostles, the Fire from Heaven consuming the Ancient sacrifices, and today the Fiery radiance and the halo of the Consecrated Host in the true Sacerdotal Eucharist, are witnesses of the Fire-Nature, substance and character of Divinity in all its aspects. As the internal Fire has made Gold the King of the Metals, expressing perfection, so also has it made the Diamond the King of the Minerals, for it is the action of the Divine Fire itself that has transmuted the atomic constituents of this wonderful gem, in the matrix of its earth-womb, thru crystallization into the dazzling glory of its fiery Light.

This fiery gem, the diamond, is another Rosicrucian symbol of the perfected Man who has passed thru the Fire and withstood the test of endurance. The Diamond is formed by the coalescing of an almost infinite aggregation of infinitesimal crystals, a coalescing that in itself is truly wonderful, but the gem has little commercial value or esteem among men unless it is absolutely flawless. Such flawlessness is possible only when the coalescing of the crystals is so perfect that no trace of separation can be detected among them. This perfection has been made possible only by the age-long action and welding power of the internal Fire. Similarly, no Man can hope to attain to the comparative perfection possible to our phase of earth-evolution, until he has crystallized individually all the component ethical units and elements of his character and caused them to coalesce into one apparently perfect whole, in which no flaw can be detected by the judgment of his fellow men; acknowledging always, that human judgment is fallible, just at the judgment of the diamond expert is fallible when it can no longer apply to the visible. The real nature of the diamond and the real nature of the Diamond Man must be left to the greater judgment of the higher powers. As the Diamond is what it is, a thing of great value, due solely to its age long conflict with the fiery powers, so the comparatively perfect Man is of value to the world and his fellow Men only when he has learned suffering and trial thru the fires of adversity.

Nor is the action of the invisible Fire confined only to chemic and physical manifestations. It is the Fire of Divine Love, prompting to Self-manifestation that urges Humankind to reproduce and to perpetrate its species. It is the Fire of Divine Revelation that Flames up in the prepared homo as Inspiration. It is the Fire of Divine Creative Power and Potentiality that Flames up in a Race, Community or Individual, prompting either of the three or all of them to strive for constructive effort in developing, beautifying, improving and refining the Nation, State or Home.

Understood as invisible in its essential nature and character, it will be seen how easily the early Hermetists and Rosicrucians conceived of it as the Eternal Flame, the Always Existent. No wonder then, that Zoroastrian, Parsee, Chaldean, Assyrian, Egyptian and Druid saw always in the tiniest as well as the greatest Flame, the most perfect and unadulterated reflection of the One, Sublime, Ineffable Fire of Heaven. All who can pierce the mystery of Fire, see in it Life and Death, with Life Triumphant; the Origin and the End of every material thing and the Substance of all Eternal Things.

There is a tremendous significance little dreamed of, much less recognized by orthodox theologians, in the apparently simple passage, —*Hebrews i, 7*,—"He maketh his ministers a Flame of Fire." After the centuries of formative process which our planet underwent before its crust was suitable for the development and maintenance of organic life, another vast time period of ages almost beyond the power of mortal mind to comprehend ensued, before the greatest discovery ever yet made upon this planet was accomplisht,—the discovery of Fire, how to make it, produce it, maintain it and USE it. Fire was God's Material and Motive Power for the production of Man's habitation. Fire was God's greatest gift to his Creature, Man, the gift, unknown to Man, of God Himself. All human progress from sheer animalism, savagery and anthropoidal conditions dates from the first discovery and use of Fire by the Human species, and of all God's multiform departments of Creation, Man alone, made in his image, is entrusted with it, like the very Sacraments, familiarity with its exoteric manifestations, has in the ages, bred the almost unfailing contempt associated with it.

Like all Rosicrucian Principles, Fire is Threefold in its Nature;

Terrestrially, it manifests as Flame and Heat.
Celestially, it manifests as Light,—Solar Fire.
Elementally, it manifests as Electricity.

These are the Three Great Creative potencies or factors and in Rosicrucian Teachings, correlate with the Body, Soul and Spirit respectively. Individually, they further correlate with the basis of color spectra, Heat representing the Body and symbolized by the color Red. Light represents the Soul, and is symbolized by the color Yellow. Electricity represents the Spirit, and is symbolized by the color Blue, thus correlating all the Three Primary Colors, again the Trinity in Unity evidenst.

On the spiritual and ethical planes this same Fire manifests, as we have stated, as Love, Will Force and the Life Principle in its Constructive aspects, and as Hate, Anger and Death in its apparent Destructive aspects. In its unified aspect, Fire is to the Rosicrucian, Operative Intelligence.

Fire is the Essence of the Seven Sacraments and correlates with them most closely. According to our ancient brethren, Fire had Seven Expressions, Four Human or Terrestrial and Three Divine or Celestial, the Lesser and the Greater correlating with the Lesser and the Greater Sacraments.

The Four Lesser Expressions were;

Light, which brot Order out of Chaos. The Creator.
Heat, resulting from the impact of Radiant Energy. The Preserver.
Electricity, the physical expression of Fire, and the vitalizer of Mind stuff. The Regenerator.
Volcanic or Subterranean Fire, the transmuting agency of the earth. The Destroyer.

The Greater Expressions are;

The Central Orb or Sphere of Cold Fire, or Light without Heat. Our Sun, with the Spiritual Essence inherent.

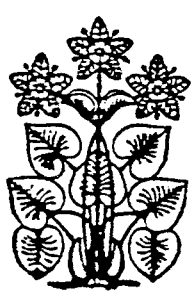
The Sphere of Spiritual Energy surrounding the Solar Orb, calling to our minds the Sea of Molten Glass before the Throne, invisible, Etheric, transparent, but, wonderfully potent.

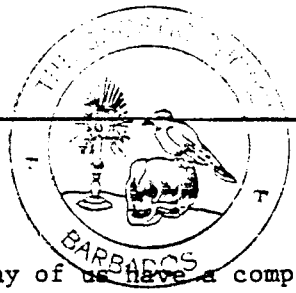
The Sphere of Invisible Essence, from which Cosmic Root Substance and the Matter of Mind Stuff is emanated and crystallized.

Truly Man is indeed a Microcosm, summing up within himself all the factors that make up a solar system or an universe. All the wonderful powers of creative force, procreative, inventive, constructive, preservative and conservative are his to command, reproducing in miniature for his world, what Deity has done for many worlds, if he use his Fiery Power and Force righteously. All the evil power of satanology is his if he unloose the fire of spite, hate, anger, bitterness, destructiveness and permit the fire of passion to be kindled in the lower hells of his physical body in unbridled lust and passion.

If we call to our minds all that we have learned Hermetically of man, his works and operations both conscious and unconscious, we shall realize the supreme truth of the Scripture which forms our text. "Every man's work shall be tried by fire, of what sort they are. Every man's work shall be made manifest," because it not only shall be, but IS revealed by Fire, and the Fire element in every Man's life will unfailingly and impartially demonstrate with strict justice whether that man hath built upon the foundation of the higher spiritual knowledge the transmuted man of Gold, Silver, Diamond or other Precious Stones, Wood, Hay, Stubble.

Let us learn the lessons that the study of Fire may teach us. Let us note that the spark which shoots off at a tangent from the parent flame is apparently lost in space and darkness and soon ceases to shine. Let us remember that each Human Ego is a Spark of the Divine Fire, but that it is immortal—not by itself, but only as it is in unity with its parent Flame, the Great Central Flame of the Universe. Woe to the Human Ego that becomes temporarily lost in darkness and ceases to shine as a Divine Spark. Some such are always with us. It is the mission of each Ego to be Immortal, but Immortality consists primarily and forever in the attainment and maintenance of Unity with the Cosmic Fiery Source of all Life, Light, Power and Might; the Fire which was without Beginning and which in consequence can have no Ending.





#174

YOUR EXTRA SENSES

Many of us have a compelling curiosity about so-called extrasensory, or psychic, perception and involvement. Certainly our quest for Truth is set in a framework of many unexplained phenomena. Indeed there is more to man than merely a brain and a body; he is not purely a sensuous creature. There are areas beyond the five senses, and they have to do with us much more than we know.

Looking back to the early days of man's experience on earth, we find his frame of reference quite narrow. To the primitive man, life was simple and basic. Natural things were pretty obvious. But man was surrounded by much that he did not understand, such as the movement of the sun, the ebb and flow of the tides, heavenly manifestations such as shooting stars and comets, lightning and thunder. All of these he held to be governed by supernatural forces.

As man's knowledge of the universe has expanded, his supernatural world has contracted. By the nineteenth century, science had pretty well explained the cosmos in mechanical terms. In some things such as dreams and the seeing of apparitions, scientific explanation was difficult. But by and large, man was committed to a mechanical theory of life and the workings of the universe, and so his research was generally in physics and chemistry, biology and medicine. However, as Emerson once put it, there was always an "un-analyzable residuum." Man came to know a great deal about man, but very little about himself; much about the processes of the brain, but little or nothing about mind.

Gradually, this led to unorthodox searching beyond, into metaphysics--beyond the obvious senses into extrasensory perception. There has been much resistance to this search, by religionists, psychiatrists and just plain debunkers. But a great deal of research has been done, and a lot of evidence is undeniable, in the transference of thought, precognition, and psycho-kinetic influences, such as the mental power to cause dice to come up in a certain way more often than not. From our study of biology, we know that all of our five senses were developed from an original general sensitivity, a sort of basic sense of touch. From this evolved smell and taste, then a wider world was revealed through hearing and seeing; each of the five senses is thus a specialization of some primal psychism or sensitivity. There are occasions when there is an interchange of these special attributes. Professor Lombroso tells of an hysterical girl who lost her sight, but in some unexplainable way found that she could read with the lobe of her left ear. I read in a Russian medical journal of a woman who developed the ability to read with her fingertips. Sceptical medical experts were utterly astonished to see that she could indeed, while blindfolded, read with ease and perfect comprehension, simply by holding her fingers over the pages. Such phenomena are most unusual, but obviously they demonstrate something of a possibility within man that he is not fully aware of. For example, does every cell have latent possibilities for all the senses? One feels that great possibilities lie in store for man as he comes to know more about this.

Does this mean that each of us should strive to develop extrasensory perception? Let us be wary of getting off the track. I say that we should not attempt to develop ESP, for the senses will develop in proportion to the need and the consciouness to handle them. Many a difficulty can come into the experience of people who prematurely seek abilities that may be latent in the individual. Some people suggest courses investigating the psychic realm, and spirit communication. "Is it possible that such things exist?" is the question of many. I think that here we tend to lose our perspective; we ask the wrong questions. Certainly it may well be possible; however, in terms of our own consciousness, I question the relevance of such a course. If we should find that it is possible to communicate with the world beyond, would it be useful to get involved with doing so? This resembles the question, "Is mind expansion possible through drugs?" If the answer is yes, does this

mean that we should all start taking drugs? Spirit communication may well be possible, but is it advisable?

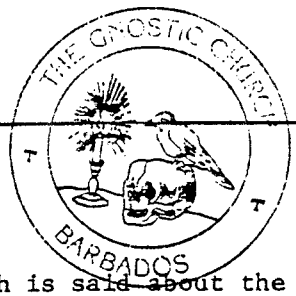
My main concern is that there is a tendency to deal with life outside of the context of the whole person in a whole universe--what Teilhard de Chardin calls "the unimpeachable wholeness of the universe." The attraction of unexplained phenomena is similar to what Jesus spoke of as the "interest in signs and wonders." He deplored this, asking, "Why stand ye looking to the heavens?" Many of us have a tendency to carry over in consciousness the belief in what I would term a "dualistic universe." In this we are on the outside, looking in. Thus we try to understand the "para-normal" on the outside, as if we were peering at it through a window. This is motivated by a feeling of lack of meaning; we are looking for reality, for self worth, for Truth. The one thing a fish can never find is water; the one thing man can never find is God, or reality, because this is not to be found. God is the expression of reality, in it and of it. God is reality. To continue looking for it is to continue titillating ourselves with curiosities and strange happenings, deluding ourselves that we are on the path of spiritual unfoldment. Meaning is not to be found in para-normal phenomena; it is only to be found within ourselves, in the realization that each of us is an integral part of an entire, harmonious, orderly universe. It is good to be on the quest, and one needs guidance and a compass. But this guidance need not come from a holy person or a holy book or a psychic. The only adequate leadership is the Spirit revealing itself within us and as us, Infinite Intelligence specializing itself at the heart of our being.

We need to contemplate this great, dynamic universe in which we dwell, and put ourselves in the picture, see ourselves at the center of the cosmos. Then, whatever we give attention to, we are exploring the dimensions of our inner self; we are not just outside looking in. We want to think of an Allness which is God, and that every individual is an each-ness within the Allness of the infinite process. The flesh-and-blood body is simply an instrument; it is not me, rather it is mine. And the senses are a conduit that the greater self uses. When we see ourselves in the context of wholeness, then really there is no extrasensory perception. ESP takes place only when we hold a limited concept of the senses in the first place, and of the self as a sensuous creature. We have accepted a norm far beneath the comprehensive reality of the whole person. We want to challenge ourselves with a new insight in which we do not deal with phenomena but with the larger awareness of our oneness with the Infinite.

Involvement in the smorgasbord of delving into psychic claims is a trap, a danger. I like the great idea of Plotinus: we are at a central point where the whole universe is rushing, streaming, pouring into us from all sides, while we stand quiet. The goal is not to find something or reach something, not to "get into meditation," for such can be an escape. Be still, and try to get the sense that you are at the heart of it all, without trying to feel anything, find anything, understand anything. "Be still, and know that I am God." Jesus said, "It is the Father's good pleasure to give you the Kingdom."

Our need is to let go and get the idea of ourselves at the center, in a kind of spiritual weightlessness, involved in the creative process. In this realization we come to know that we do not have to look to others for understanding, but will find within ourselves our own specific, rightful relationship with the infinite process. The purpose of life is to evolve that which is involved--to release the imprisoned splendor, as the poet said--rather than to search for answers in some future time or place, or in some unexplained occurrence in this place. We want to get in tune with the upward, progressive sweep of life from within.

The research into psychic phenomena is valuable and interesting, and I am not decrying it. I am simply teaching that the focus should always be the realization of our own personal need to be in a conscious state of oneness with God, and to know that our inspiration, our guidance, comes from the Spirit within.



#175

HUMAN POTENTIAL AND DIVINE

So much is said about the world today that is gloomy and negative. Many talk and act as if man were the victim of circumstances. Emerson once sighed in this same negative vein: "Things are in the saddle, and ride mankind." But I think that it is high time we stood up to our full stature, and began to harness our potentiality, realizing that the key to the kind of world we dream of is within ourselves.

There is a great deal of thought about human potential today, and I think this is excellent. Potentialities often refer to creative output, so we might begin by considering the function of the human cerebrum. Some people talk about the possibilities of computers enslaving the human race. Do you know that there are 13.6 billion nerve cells in the cerebrum, each of them able to perform a function comparable to the circuit element in an electronic computer? The largest computer that man has created has only 100,000 elements in it. So the capacity of the cerebrum, that which is in the skull of your own body, is many times greater than the greatest computer man has ever developed. We are told that the number of nerve cells of the cerebrum that we actually put to work in a lifetime is only about one-third of the total. And of these, only about two- to five-percent are constantly in use. But even so, you are still thousands of times greater in potentiality than the most active computer fully utilizing every circuit element. So I say, don't downgrade yourself. You are a wonderful manifestation of the creative process of the universe.

We have been dealing thus far only with the physical brain, the human potential. In the superconscious level of mind, each of us, as Emerson says, "...is an inlet, and may become an outlet, of all there is in God." Gautama, the Buddha, after going through his own growth process, and realeasing his spiritual potential, once said, "All human beings in the world possess divine widsom and divine virtue." And Jesus, after attaining the ultimate in the development of the Christ consciousness, said, "The Kingdom of God is within you." Now the important thing is that they made these claims for man not denotatively, to mean a special human being, but connotatively, referring to that which is omnipresent in all persons.

When we talk about human and divine potential, we might ask, "Potential for what?" Well, we're not referring to vague and abstract things, because man is certainly not a vague and abstract being. Man is mental and physical; he loves, and has feelings. His life is set in the framework of human relations, with other mental and physical and emotional creatures. Everyone has the desire for greater health, love, creativity, wisdom--and greater realization of abundant living. Man is involved in a life of continuity, and has the ability to make it vital and vibrant.

We are coming to know more about ourselves as physical creatures, to know that the physical organism has built-in devices for renewal and re-creation, that sickness and deterioration are not natural, but the result of some kind of breakdown of an intelligent system, usually through a resistance or confusion of our goals. Today, medicine is recognizing that a person is a process, and that we can't really separate the body from the mind, or physical processes from emotional processes. A person actually expresses his inner dis-ease by a kind of symptom called disease. And by the choice of disease, the person may be saying, symbolically, something about his inner needs--how he feels about himself, and about life. Now this is a highly complex process, and should not be oversimplified. But it can often be said, when one is experiencing asthma, for instance, something within him is saying, "I'm gasping for love," or "I'm consumed with hate." In other words, we must begin to think of disease as a total personality process, to know that there is no such thing as a purely organic disease that is unrelated to a false attitude or emotion that caused it, or to a healthy attitude or emotion that can cure it. Spiritual healing is releasement of the potential of the whole into the frustration of the part. There is no limit.

When we talk about human and divine potential, we're talking about potential for love. Love is not an influence that comes to us from another, but a spiritual energy force that flows forth from within. No one can really give us love, and yet anyone can provide us with an environment conducive to the expression of our own flow of love. No one can withhold love from us. Everyone has within him access to all the love that there is. We are always in love, in the flow of divine process.

We are also talking about the potential for creativity and success. Everyone wants to succeed in life. Even if we differ on the definition of "success," there are great creative potentialities within every person. Ignorance about potentiality has led to confusion in education, where many still follow the rote learning and memory development process, with a system that tends to go against individual creativity. The truth is you can be what you want to be, you can do what you need to do. For there is a divine potential within you that, when discovered and released, will unfold the talents, skills, opportunities and success that you yearn for.

The human and divine potential refer to potential for wisdom and guidance. You are one with the Mind of the universe. Get yourself plugged into the divine flow; tap the ceaseless unfoldment of creative ideas. You can experience what Emerson calls "lowly listening," and hear the right word--and experience wisdom and guidance--as a continuity of the divine process.

How do we realize these potentialities? First of all, we must realize that they are dimensions of our own being. They are not something that God will put in us if we are good, if we plead with him. This attitude evidences a sense of separation; then we try to deal with God, to cross that separation. We are one with the infinite process. Therefore, the health that you want is yours right now. The love that you yearn for is within you--right now. Success is within you now, as your potential. You are now one with the wisdom of the infinite. Get into the affirmative consciousness; begin to believe, and think and speak and act as if you believe. And pray... but pray through claiming and affirming, and focusing your consciousness. And remember, growth is what life is all about. The reactivation of the process of growth is the key to therapy and the overcoming of any kind of difficulty. We have been misled to believe that we are set in our ways, the we cannot change. We may say, "Well, there's nothing I can do about it...that's just the way I am." That is not the way you are, it's the way you've conditioned yourself to think and to feel. But you are always more than that. There are many challenging experiences in life, with crises as peaks. We should never forget that a crisis, whatever it is, is an opportunity to grow. So, in the face of any serious challenge, we need to ask ourselves, "What are the positive factors that I can see in these difficulties? What am I learning about myself through this? How can I use this crisis to discover my weaknesses and to develop my strengths?" We tend to feel that the most important thing is just to "get through" the experience, to muddle through somehow. But it is not how you go through the crisis that really counts, it is how you grow through it.

We also have the great potential for happiness. Happiness comes when you let life happen. Difficulties are coming to pass, and are on their way out of your life. So let them be, let them happen--and keep happy. Unhappiness comes when you resist, when you try to "unhappen" something, hold it back, refuse to face up to it, resent the intrusion. When you are filled with resentment and resistance, unhappiness is the result.

So remember, life is growth. You have all eternity to experience the unfoldment that you need, and you have all potentiality within you. So keep on, and keep on keeping on. You have the power and the potential to do and to be all that you need to do and be. The unborn possibiltiy of limitless growth is within you, and yours is the privilege of giving birth to it.

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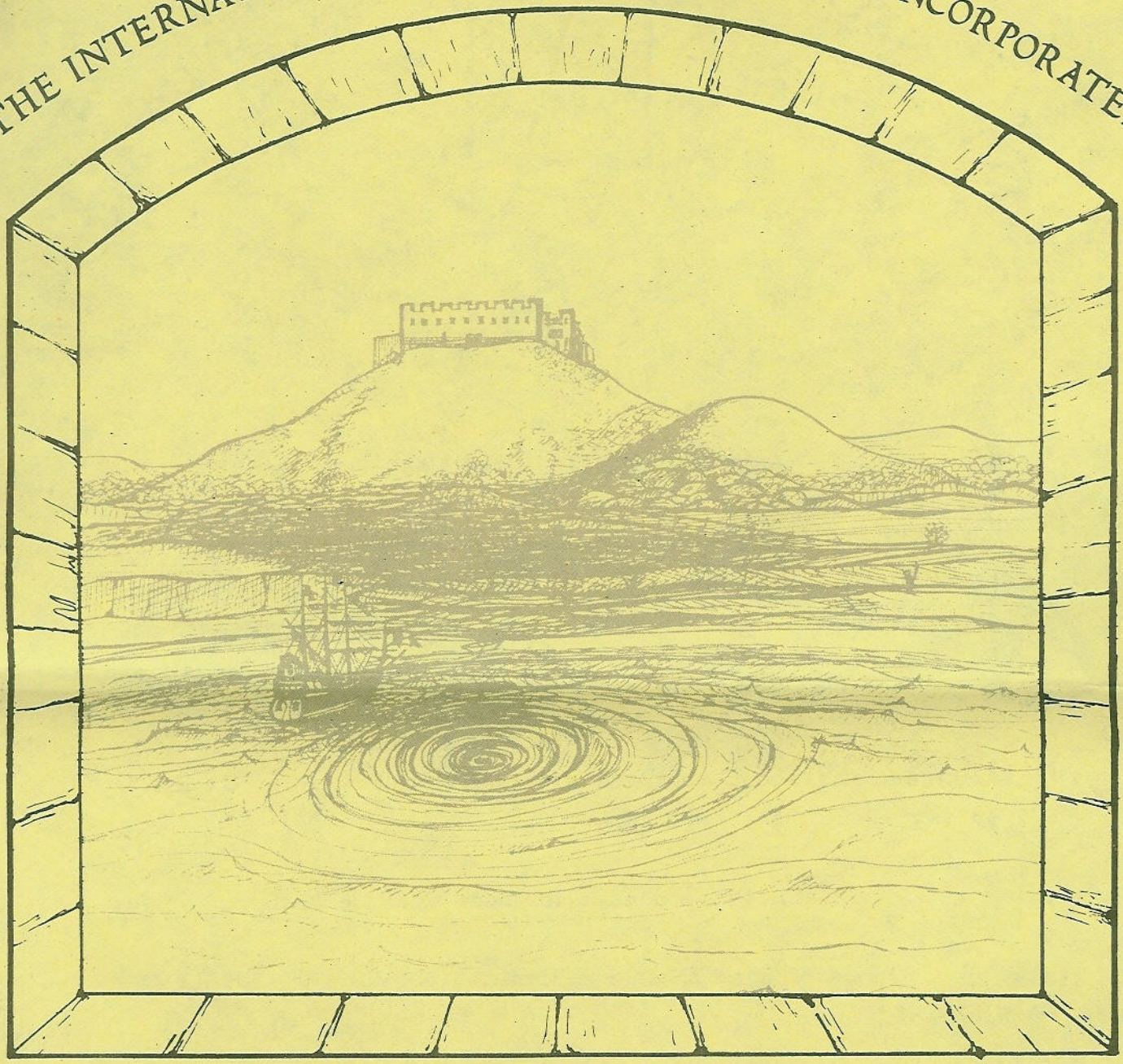

PLANE III

GRADE: *COMPANION*

LIBER 46 Through a long and sleepless night

Private & Confidential

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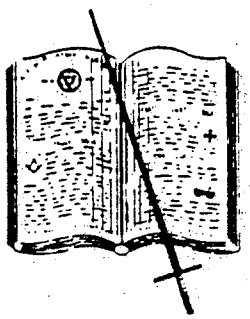
DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

THE INTERNATIONAL COLLEGE OF MARTINIST STUDIES



Sunday

Dear Companion

We could say your exam for MASTER OF SACRED SCIENCE is almost around the corner! You are making fine progress. Letters from fellow sojourners are expressing their anticipation ... already some are even contemplating the Doctorate for which all sojourners will be eligible to sit, at the end of the course.

Regarding the Work which is still ahead, if you are so enthusiastic about what you are receiving now ... what will you say about the second half? !!!

All things good come to those who are patient!

Be of good cheer Brethren ... **SLOWLY BUT SURELY WINS THE RACE.**

Sincerely in the Works
INTERNATIONAL COLLEGE OF MARTINIST STUDIES

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L I B E R 4 6

Companions are seated in their Oratories

#176

Respected Companions

Greetings in the Light of Truth!

Responding to the request for more information from our Gnostic sources, we present in this Liber the first of a two-part enquiry which we expect will be well received by all Companions.

First off, we continue with the fifth in the series of doctrinal exegeses interpreted Alchemically: "Putrefactio". (Sixth in the series is "Fermentio" and the seventh, which will appear in Liber 48, is "Combustio".)

Our text is:

> "So also is the resurrection of the dead.
> It is sown in corruption." 1 Cor. 15:42

Alchemically, the process of putrefaction is of absorbing interest for it must be remembered that by virtue of the very definitions of the word 'alchemical' or 'alchemy', we are dealing essentially with secret processes. Among other definitions already given we may cite the Arabic usage: Al - the; Komia - Secret thing. Also another:- the Egyptian and Chaldean: Al or El - God; Cham - sun. In other words alchemy is the God influence or solar influence expressed in Nature.

Applying this concept of the essential meaning of alchemy to the doctrine of putrefactio, Hermetically, we find that there is embodied in the process an essential secret, which conceals the activity of the God or Solar influence.

GOD CANNOT BE JUDGED BY HUMAN STANDARDS Note this fact carefully, brethren, — God, great as we conceive Him to be, Omniscient, Omnipotent, and Omnific as he undoubtedly is, IS A CREATOR, NOT A DESTROYER. There is no provision in the attributes of Deity for Destruction. The ancient and olden concepts of God as an avenging God were simply that the older writers attributed to God personally, the responsibility for individual acts of Karma. Likewise the concept of God as a destroyer, in his desire for punishment and vengeance, was due solely to the inability of the earlier thinkers to understand that God is not to be judged by human standards, and acts that may *appear* to us to be destructive on account of the forcible or other change of external form of Matter, may be in the Infinite Wisdom of the Divine Mind be but the speediest form of constructive activity.

AT 'DEATH' ONLY THE FORM IS CHANGED And as we note the wholesale slaughter of lower forms of life, organic and inorganic, by the higher forms, those higher forms in turn causing through wars the transitions of hundreds of thousands of human souls almost in a moment of time, we may, in a sense, become reconciled to such conditions when we know for a certainty that of all the millions of deaths, for instance, in the Great Wars, not a single human life could be destroyed. The form of its external vehicle may have been forcibly altered or removed, but the *living spirit is impervious against the assaults of the enemy.*

So it is, that God is solely a PRODUCER, A CREATOR, A CONSTRUCTOR, AND BUILDER. What seems to be destruction, is in His ineffable Wisdom but the best and quickest way to reconstruction, greater creative activity, evolution, and progress.

Having these concepts in mind, we shall realize that, gruesome as the word "Putrefaction" has come to be, through the properties usually associated with it and the environment of its activities, it enshrines, ensouls and conceals perhaps the greatest and most sublime mystery of all the wondrous acts of an Omnipotent God, the mystery of the *resurrection of life.*

Before proceeding further, let us carefully consider the words of St. Paul in his first Epistle to the Corinthians, the 15th chapter, beginning at the 35th verse. These words have been read to countless thousands in churches and have been used by nearly every known creed in Christendom at the Burial of the so-called 'dead', yet among generations of those who, having ears hear not, (for they have waxed gross and dull), these mystic words have fallen upon barren soil.

WHICH BODY RESURRECTS? Through all the centuries of human thought it is noteworthy that since the Fall of Man whereby his eyes were blinded to the truth by his captivity to the senses, his interest has been principally concerned with — and his attention devoted to : external manifestation. Hence all through this writing of Paul we find the vigorous adjuration *against the concept* that it was the PHYSICAL or NATURAL BODY that was to be raised.

Incarnation after incarnation, specie after specie, genus after genus, the body of a given expression of the life wave is the result of the previous vibrational manifestation, and when sown, it is but the *seed* of the body that shall serve as the vehicle of the next expression.

TO DIE IS NOT TO CEASE LIVING Now: that which is sown is not quickened except it die. Herein is an apparent paradox. In other words, unless the seed dies it cannot live. Thus we see at a glance that the old initiates of whom Paul was an undoubted leader, KNEW that to die is not to cease living; that death is not cessation of anything except previous FORM, and that death is simply CHANGE, through the process of Putrefaction, for in the process, decomposition of organic structure takes place, (disinte-

gration of compounds) as stated earlier, when we saw that Sanctificatio was the process of breaking down the compounds — a process of breaking down which is finished by that of Putrefactio in disintegrating and decomposing them, in order to liberate that body "that shall be".

And herein we find actively at work, the God influence or Solar Influence which is embodied and continuously manifest in all things.

THE ORIGIN OF THE LIFE IMPULSE Whence came the first impulse to independent life in the embryo in the human mother? Whence came the impulse to independent life of the spirit through the process of Putrefactio, of the newly born into the spirit world in the womb of Mother Earth? The answer is the same in both cases. *From the God Influence or Solar Influence embodied, enshrined, and consciously constructive, consciously active, and consciously creative in all things, organic and inorganic.*

Thus *Putrefactio is the step to continuously higher states of expression in every department of life.*

How do we know there is no death, but only change? Setting aside the numerous scientific evidences available, let us look again at the 38th verse of the chapter quoted. "But God hath given it a body as it hath pleased him, AND TO EVERY SEED HIS OWN BODY."

THOSE WHO HEAR AND DO NOT UNDERSTAND : In view of the hundreds of times this passage has been translated in diverse tongues, (even to the most obscure), and the illimitable millions of times it has been read in churches, universities, theological cemeteries, or, as some call them — 'seminaries' - it is almost inconceivable that the key has been ignored. And yet is has! Verily indeed have the generations of professing students for nearly 20 centuries been dull of eye and hard of ear and understanding.

Ordinarily, this passage is interpreted as meaning that God gives to each specie its appropriate body or vehicle, for its needs, ignoring the processes of Nature and Evolution that provide for all such requirements without the special interposition of Deity.

— *BUT MOST OF ALL THEY IGNORE THE VERY KEY, WHICH IS THE WORD 'HIS'.*

Is it not obvious that if the Apostolic writer meant that God gave to every seed an appropriate body he would have written in the proper gender, 'ITS'. ? But we are distinctly taught that God gives to every seed HIS - GOD'S OWN - BODY.

Therefore, regardless of genus, specie, or race, every living thing HAS and IS a part of THE BODY OF GOD and in the Body of God there can be NO DEATH, otherwise there could be no God.

And by being IN and OF the Body of God, we are permeated and actuated by the BREATH and LIFE of God.

But we are not specially concerned with the seed of the human body or its reproduction, incarnation after incarnation. The process of Putrefaction, illustrations of which in one instance serve as infallible guides in all other instances, applies Hermetically to the decomposition and disintegration of the greatest of all seeds, the PRIMORDIAL SEED within us, which each incarnation permits the process of Putrefaction to develop still further.

THE PUTREFYING SOLAR PRINCIPLE The Solar or Deific life principle which will Putrefy this Seed so that it may come forth that body which shall be, *is the Divine Essence (the Corpuscle of Primordial Substance) which emanated from the Sun, permeates all Matter, pierces rocks and soil alike — and vitalizes the Seed of Gold that slumbers in all forms of life, organic and inorganic.* So it penetrates each of us, gradually Putrefying the Golden Seed within us, until in due time we rise from death unto life, having first nourished the seed within us which was sown in the corruption of the human flesh, sown in the dishonour of mortal life with its human frailties.

This is the active agent in all metallic transformations, whether it takes place throughout countless ages in the bosom of Mother Earth, or more quickly through the inherent powers of the chemist and the alchemist.

THE EFFECT OF POOR VISION And the very human body in which seed is sown is that Adam or red earth which was formerly esteemed of so little value. Like the red earth Litharge, formerly held to be of no account, and now known to possess high chemical values, the human body was formerly condemned, maltreated, mutilated and mortified by pious theologians and laity alike who sought spirituality by defiling and wounding the very Temple of its spiritual inhabitant.

But now we see more clearly, and know this very body to be the treasure chest of the greatest of all treasures, the Golden Seed, as expressed in the immortal Charge of Sendivogius : "O Man, KNOW THYSELF! IN THEE IS HID THE TREASURE OF TREASURES." Well may our Masonic brethren promise to KEEP AND CONCEAL AND NEVER REVEAL that which is committed to them, although in their modern exoteric organization they may not have the faintest concept of what it is they are concealing.

The chemist performs most of his operations by the aid of FIRE. The alchemist operates principally by the aid of Water.

Philalethes says: "The Seed of all things has been placed by God in Water, i.e. the feminine principle or matrix. So in the rituals of the R+C we are taught that "as from water came forth all forms of life upon our planet....." etc.

Seed is vastly more than the mere illustration furnished us by the product of the vegetable kingdom. Sendivogius says "Seed is nothing but congealed AIR (Hydrogen) or a vaporous humour enclosed in a body; and unless it be dissolved by a warm vapour, it cannot work." This is true seed. The invisible (AIRY) substance of Deity or Divinity, inherent in every homo, which incarnated in the material matrix of Mother Earth or an Earthly Mother is warmed by the Warm moist vapor until it dissolves and then WORKS.

PUTREFACTION AND TRANSFORMATION Putrefactio is then in reality, dissolution and dissolving. But everything that is, comes from seed. Some "exhibit their seed openly as in the case of flowers and vegetables, some keep it in their organs like certain animals, others conceal it in the depths of their being like minerals and metals. But in each, the seed sown in the corruption of Matter is stirred by the Putrefying activities of a certain Divine celestial influence (the Solar Energy) coagulating into material water, and passes through a series of fermentive processes, (fermentation being the principle of all transmutation) until it has produced that for which it was specially suited.

Through the medium of Water, in which all Seed in Man and Metals is hidden, the celestial influence is enabled to penetrate the rock, its natural matrix and to develop the seed into various minerals and metallic forms, all destined to one ultimate unfoldment. So it is also in Man. The seed in the one instance to all appearances transforms even the rock itself into a higher and more perfect substance as the general development progresses. So in man, as the seed unfolds through its gradual putrefaction it transforms the boy into the man, and the ignorance of youth into the wisdom of maturity. Ultimately it transforms the natural body into the Spiritual body

The development of seed placed in the soil and the seed placed in the human body appears at first consideration to be something vastly different, yet they are essentially the same thing. Nature alone determines the ultimate destiny of each.

Let us examine the cases and phenomena of spontaneous generation. This heading will include the fungi. One of Nature's wonders is the growth under actual sight, of the mushroom and the toadstool. What is its seed? Whence comes it? How was it first planted? What is the Cause of its phenomenal growth? It may be answered that fundamentally it is analogous to the activity of yeast. What is yeast? The answer is: species of fungi. Its seed under the microscope we find consists of strings or successions of living protoplasmic cells. It is a direct result of fermentation and putrefaction. It is an essential food nourishment and element and by its action alcohol is liber-

ated and eliminated from wine. THUS FROM THIS EXAMPLE WE SEE THAT PUTREFACTIO IS AN AGENT TO MORE RAPID GROWTH AND THE LIBERATION OF ESSENTIAL SPIRIT, AS WELL AS BEING THE PROVIDER OF NOURISHMENT.

Fermentation means definite chemical change in constituency and is closely associated with Putrefactio, the two being inseparable. Fermentation means Putrefaction, decomposition, and therefore death — which is NOT death but LIFE — MORE ABUNDANTLY.

No change of vital conditions and no resurrection can be effected without this form of death. This is what Saint Paul means when he wrote, "That which thou sowest is NOT QUICKENED, EXCEPT IT DIE."

The process of life in man is maintained by the two activities of breathing and eating. Living flesh must receive its vitality from food and air.

Every particle that enters the stomach MUST immediately undergo a process of Putrefaction and decomposition. Why? Because it is necessary to "break up" the atomic and moleculuar cohesion, and by thus freeing the Vital Seed, perfect it and enable it to WORK and vitalize. This Putrefaction is Nature's way of shucking the food kernel to get at the innermost vital seed in each particle of food substance received into the body. In this way the life force is continuously replenished.

MAN, THE PHILOSOPHICAL STONE So the human body is made up of the countless tiny seeds which, coming from the food, have germinated and grown into cell structure exactly as the mushroom grew, only much slower. Organically, this is all there is to man's physical vehicle, a vast network of protoplasmic cells — a great yeast plan. The digestive system is called by Astrologers, "Virgo", the Virgin or Maiden of the World who forever receives, conceives and forever brings forth.

These vital seeds that enter and develop in the human body are virtually mineral seeds. Man is himself, no other than an animated, organized STONE, as stated in the R+C rituals. His birth into the World is a striking analogy to the birth of the so-called PHILOSOPHER'S STONE.

In the beginning, the substance or composition of the embryo is practically shapeless. It remains in the Vase, Urn, or Womb for nearly 40 weeks. Then there comes forth the product of the Putrefaction of the Seed which is not quickened except it die, — the result of the subtle, creative potency of Spirit : infant MAN.

"The new being is nursed and fed until it attains strength to stand alone in its environment. It becomes in due time : MAN, the marvelous transmuting spiritual agent, a vehicle for the expression of the Consciousness of the Divine ONE."

In this transmutation, Man is thus the epitome or Philosophical STONE inasmuch as he is the synthesis of all the metals and substances that compose STONE in the aggregation of the millions of tiny seeds that make up his being, and will enable him to regenerate and transmit to futurity the same God-producing STONE itself.

SPIRITUAL SEED OF LIGHT Humanity in the total is the feminine recipient, womb, or matrix of the higher Spiritual Seed of LIGHT. Man and Womb-man are but the correlated parts, individually considered, of the one highest vehicle of life expression and projection. It is due to this fact that the wonderful bi-une being, Man, contains within ITself the requisite seed for perpetuating itself.

Putrefaction is the principle KEY to the process of the Transmutation, as it is in the phenomena of generation. Death is but the story of Cadmus who slew the Dragon and sowed the Teeth, from which sprung up the army of soldiers. Nothing can be killed or permanently destroyed, only FORM may be changed.

All that death means is the freeing of the atoms of an organized structure by the process of dissolving, dissolution — Putrefaction. Death is the initial step always to the newer and higher life expression, for no atom can remain for more than an instant alone. It must immediately recombine. This it does in obedience to the laws of Chemical Affinity, with mathematical precision. As we have seen by some illustrations of suspended animation and hibernation among lower animal forms, death may mean as in the case of the seed gathered in the barn, or located in the frozen earth, a more or less protracted sleep, but the heat and moisture and warm vapours of Nature's alchemical processes will dissolve it, and growth will take place normally out of the decomposing mass.

In the case of humans, this can only take place in those who are spiritually dead, and who thus require much time in awakening and responding to the consciousness of their new environment.

But for those who anticipate their future estate, who look forward joyously to a brighter life of usefulness, free from earthly inhibitions and obstacles, Putrefactio becomes the process of liberation of the imprisoned spirit to a glorious resurrection of greater, brighter life, liberty, happiness and usefulness, in the Presence of the Father in whose body they have always existed, and in whose body and life, there is no Death, but only life immortal.

What is the putrefying Deific principle?

By virtue of what seed is it that we are raised from corruption to incorruption?

Original

Disciplina Arcani

#177

Dear Friends

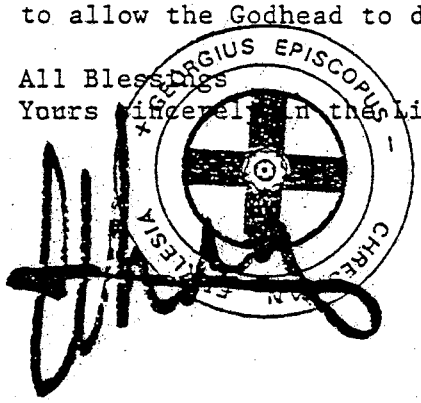
We are all acquainted with the ancient axiom "As above, so below" in our work and this lecture shows that there is much activity going on underneath our own skins.

Man stands at the point between that which he sees and that which he does not see within his own make-up. That which is described in the narrative appears very involved and complicated and equals the same integrated outworkings throughout the whole universe.

The question might be asked "Is it necessary for my enlightenment to learn all this technically involved knowledge?" Not really - this is intended to give you some idea of how little we know of the great wonder of life. The outer scheme reveals an intelligence far beyond our ken and we only need to know, where we are at the moment, some of the laws which relate to man himself. When we are able to live according to that which the Universe requires of us our body temple functions harmoniously and health ensues. Being ignorant of the laws of living we upset the marvellous rhythm of the body and disease attacks us.

By living a life of purity within the discipline of the self we allow the finer aspects of our make-up to become more apparent in our experiences and makes heaven a possibility here and now; for our bodies are delicately made to allow the Godhead to dwell with us and our hopes are fulfilled.

All Blessings
Yours sincerely in the Light



Original

There is within the cranium of man an 'inner eye' called the 'eye behind the physical eye' which is attached to the pineal seal by a web of delicate wires or nerves and above the pineal is the organ called the Optic Thalamus also called the Light, or Eye of the Chamber. In the Greek Mysteries this organ was called 'The Light of the World' and is indicated in the New Testament by veiled hints as the 'Inner Eye', such as 'The Temple needs no light of the Sun' and 'If thine eye be single, thy whole body shall be filled with Light'.

Santee in his 'Anatomy of the Brain and Spinal Cord' describes this thalamus as the eye or Optic, and says it "is the great ganglion of the inter-brain, sometimes called the bed or chamber, projecting backwards over the mid-brain, laterally it rests against the superior lamina of the internal capsule, which separates it from the lentiform nucleus. It is shaped like an egg, with the small end directed forward, it measures 4cm, or about one and one half inches in length, and 2.5cm, or one inch in width and thickness, it has an interior and posterior extremity and four surfaces.

"The posterior surface (dorsal) of the mid-brain, though free, is entirely concealed by the cerebellar and cerebral hemispheres. It forms part of the floor of the transverse tissue of the cerebrum and is covered by pia mater, the lateral sulcus bounds it on each side, from the sulcus laterals it elevates abruptly toward the median, where it presents a longitudinal groove, this produces two ridges which are sub-divided by a transverse groove into FOUR EMINENCES or I.N.R.I., or the Cross, the colliculi of the corpora quadrigemina. On either side, anterior and a little lateral to the quadrigominal colliculus by an oblique ridge, called the brachium inferius. The nearly parellel longitudinal ridges below the corpora quadrigomina are formed by the brachia conjunctiva of the cerebellum, the bottom of the groove between them is formed by the superior medullary volum of Vieussens, when the trochlear nerve (fourth) is seen issuing.

Mid-Brain
1. Corpora quadrigomina and brachia 2. Pedunculi
1. Tegmenta 2. Substantia nigra 3. Bases Pedunculi

"The four colliculi of the corpora quadrigomina and the four brachia connecting them with the geniculate bodies constitute the quadrigominal lamina, which forms the greater part of the posterior surface of the mid-brain, it is also called the tectum. This lamina quadrigomina presents a small median triangle between the superior colliculi and the habenula, called the sub-pineal triangle in which the pineal body rests, the lamina is invested with pia mater.'

Original

The most extraordinary thing about the claims of the present Rosy Cross bodies, is that they know nothing of this triangle and pineal seal which is shown as the 'Hidden Eye' within it. Let us see what Santee has to say of this 'Hidden Eye' or the 'Pineal Gland'. "The ancients, from time immemorial, have considered the pine tree as the most sacred of all trees. The pineal gland or Corpus Pineale, is shaped like a pine cone, and the ancient physiologist who gave it its name, must assuredly have understood its great esoteric function. It is 6mm (0.25 inches) high, and 4mm (0.17 ins) in diameter, joined to the root of the third ventricle by a flattened stalk, the habenula, it is also called epiphysis and conarium. It is small, reddish and the size of a pea, its interior is made up of closed follicles surrounded by ingrowths of connective tissue, these follicles are filled with epithelial cells mixed with calcarous (lime) matter, the brain-sand (acervulus cerebri), these calcareous deposits are found also in the spinal stalk and along the choiroid plexuses."

The real meaning of the Great Pyramid will reveal to us the meaning of the Sacred Claustrum and the Stone of the Tomb of Christ. Before we enter the King's Chamber we enter the ante-room and we find the 'granite leaf' which are these four grooves which correspond to these four eminences, the colliculi of the corpra quadrigomena in the mid-brain, the ante-chamber of the head, we then find that the first Chamber, that of the Queen or feminine pituitary gland and then to the higher King's Chamber the masculine pineal gland. The Well which connects the King's Chamber with the subterranean grotto, corresponds in anatomy to the left sympathetic system, and the grotto is the sacral plexus, where the first crucifixion of the Seed (Jesus) takes place. This plexus is the dividing line between the lower animal or the Adam of Earth and the Soul residing within the heart shaped cerebellum, this is one of the inner meanings of Hiram Abiff by whose death (generation) the Word was lost.

This 'pia mater' is Latin for 'tender mother' and is to be found within the cerebrum, and is like 'tears and sweat' instead of serum or oil and is composed of both saline and alkaline and there is a large percent of sodium chloride therein. Therefore, the Christ could be interpreted as being the Divine Light or Essence which flows through the brain from the Divine Soul, and which floods the Temple of God provided that the body keeps to its given rate of motion, the atoms whirl around their nucleus, but again this whirling process requires 'oil' to keep it running smoothly. This is the meaning of the Wise and Foolish Virgins.

As all lamps need oil to keep them alight, so, too, does this All-Seeing Eye, the oil which is needed to feed this 'Lamp' comes from the cerebrum blended with the phlegem of

the pituitary gland. This pituitary gland is a small, reddish, ellipsoid organ in the depression of the sphenoid bone, and attached to the brain by a peduncle. "It contains the viscid, jelly-like material (pituita) and consists of two lobes bound together by connective tissue and secretes a fluid that seems to stimulate the growth of connective tissues and to be essential to sex development".

Christ said that "I am the Light of the World". This refers to the cerebrum, this word is made up of two words 'ceres' meaning wax and 'brum' meaning a 'whirling wheel' and this is also verified by the fact that our word 'world' comes from the word 'whirl'. This now becomes very suggestive to the reader. The Divine Essence or the 'Pia Mater' is this Light emanating from the whirling sand of the cerebrum and thus filling the brain with Light.

If this pia mater is furnished to the brain by the Tithes, the pineal gland becomes like a Rock, and seems to have an aura, this is caused by this matter passing up through the channel along the stalk to the cone, the vibrations of the pineal gland are vivified, the bi-convex lens in the cerebrum, focalised in the 'All-Seeing Eye' within the triangle. A hint may be given here, the cross symbolises the four eminences, the circle which is always shown behind or on the cross is the 'whirling wheel' and the Eye within the centre of the circle is the 'All-Seeing Eye' of the Divine Soul. The inscription hints at the Christed-Seed crucified within the Cross of Matter.

According to the Timeless Law of God, error cannot be sanctified by age or custom, so until we cast aside prejudice and dogma and seek the truth of the meaning of the words 'Jesus' and 'Christ' we will not understand the Bible as we now have it. Constantine was told by the Bishops of his time that there was no forgiveness for the crimes of which he was guilty, so to make sure that he would be saved he commanded the Bishops to devise a plan of salvation in order that the blood of the innocent and mythical Christ might save him from eternal damnation. By this means the process was set into motion to transform the spiritual Christ into that of the physical Christ, hence the reasons why the theologians have not been able to agree upon the true nature of the Christ.

Now the Greek word for 'Jesus' comes from 'Icthos' meaning a fish and our medical doctors tell us that the semen or creative force has the odour and taste of a fish. This means the Jesus refers to this creative force of Kundalini or Serpent Fire in the spinal cord. Christ then refers to the oil consistency or ointment within the force as it has been shown by the smear over the doors of the Israelites in the story of Moses.

At the age of twelve this force begins to move up the spinal cord to the cerebellum, hence we find Jesus in the Temple within Jerusalem or the cerebellum after he returns from Egypt symbolising the generative organs.

During every month in the life of every man and woman, that is to say after the age of puberty, about the end of every 29½ days when the moon is in the natal Zodiacal sign that the sun was in at the time of birth, there is a psycho-physical seed of 'Son of Man' formed in the solar plexus or the pneumo-gastric plexus commonly called the 'House of Bread' in likeness to the placenta, the seed will either find its way up the spinal cord to the thalamus or it will find its outlet in sexual activity.

The name of the town of Bethlehem comes from two words, 'Beth', a house, and 'lehem' - bread, therefore Bethlehem refers to the solar plexus. This is the meaning of the words: "Cast they bread upon the waters and it shall return to thee after many days". In anatomy, we find that the 'waters' refer to the blood and nerve fluids of the body which carries the fish or seed on its 'Divine Journey' to regenerate the body, therefore this seed will save and redeem man from his animal passions.

On the journey up the spinal cord the seed reaches a point called Nazareth where it is cooked or prepared for the work of spiritualising the whole of the body. Hence we find that any materialised thing is bread, or mass, maso, or dough. Thus the Catholic Mass, means the materialisation of the divine manna from heaven and in the body - Nazareth. This also contains the same meaning of the Word Mas-on. It will now be seen why the Catholics and Masons are not in agreement, for the letter 'N' is an abbreviation of the 14th letter of the Hebrew alphabet, NUN the fish. Therefore Joshua and Jesus means the same thing - a fish. By adding the letter N to Maso, the meaning of the prepared fish in the thalamus becomes clear and the Catholic priesthood strenuously objected to the real meaning of Jesus becoming known.

It is interesting to note that the Christ seemed to concentrate upon the symbol of the fish, as we will see that the disciples were fishermen, the money to the funds was taken from the mouth of a fish and the sign of two fishes was their secret symbol of recognition and the bishops wore a mitre which is shaped like a fish's head. This is the underlying meaning of the 5 loaves of bread and the two fishes, just as Jonah was a devotee of the worship of the Dove being swallowed by Dagon Fish of Moloch of the Canaanites. The Dove is symbolic of peace, calmness, and at the Baptism of Jesus the Dove or germ was seen descending from the grey matter of the brain whilst Jesus was in the waters of the

Jordan or spine, hence the meaning of the storm of the sex desire in man. Thus for a man to be saved, he must save his Seed or Jesus. This indicates the meaning of John when he says: "He that is born of God cannot sin (or fall short of knowledge) for his seed (fish) remaineth in him'.

The age of puberty is then about the age of twelve years and up to that age a child does not understand moral responsibility, hence Herod seeks to destroy the 'first born' or the first seed at the age of puberty. We see the same glyph in the story of Moses being found in the waters of the spinal cord and Pharaoh, meaning the desire nature, seeking to destroy the first born. This means that Egypt is the Kingdom of Desire below the solar plexus and that which is above the Red Sea (blood) and is symbolised by Taurus the generative power, the land is above, above the Red Sea is called the Land of Canaan or Heaven, hence the saying that the 'kingdom of heaven is within you'. Therefore the Balance or Libra is to be found within the higher and lower nature and the solar plexus being the centre represents Enoch, half-man and half-fish.

The River Nile is the spinal cord and the Daughter of Pharaoh refers to the City of Jerusalem. Moses means 'drawn from the water' just as the fish are drawn from the water, this is the sign of Pisces, or the two fishes, just as Thomas Vaughan claimed that we had two fishes within our human nature. Moses in this respect refers to the generative seed and his Laws refers to our life in the physical region of life. The Pillar of Fire and the Crossing of the Red Sea all refer to the sign of Taurus the Bull, the sign of generation on all regions of the personality of man.

Jesus means the 'God of Salvation' which comes from the word 'salvia' which saves the body by digesting or preparing the seed-fish, this salvia is a smear or ointment. The 'Sal' or Sol is the salt which saves the food or ointment. When Jesus is baptised in the Jordan by John, this refers to the baptising of the fluids - Christ - which are the substance of the spinal cord, and if lifted up, it becomes 'my beloved Son in whom I am well pleased'. Oannes refers to the fluids of the body and his Gospel tells of the Spiritual Man using the fluids to enter into the body of Jesus, so, if a man lives in wickedness, the human Soul dies to the Christ.

The Alchemists studied the arts of astrology, biology and bio-chemistry and if applied with wisdom and understanding it will lead us in the great Alchemical Laboratory of the 'Fearfully and wonderfully made human temple into the temple made without the sound of a saw or hammer' and it is within this wonderful temple that we must seek the Christ. It was under the Alchemical symbols that the Brothers of the Rosy Cross, Brothers of Light and Hermetical students sought the great Mystery of Light - MAN.

The redeeming Son of God is the 'Esse' the Universal Solvent of the Alchemists and through this Esse the Universal Intel-ligence moves and brings man to his goal. This is called the 'Philosopher's Stone' or the 'Elixir of Life' which is carried through the lungs into the arteries, they are the air carriers, where it unites with the inorganic cell-salts, then materialises (cooked) and forms granules, and is then deposited as flesh and bone for the human temple, hence the illusion to the seven years of plenty and seven years of famine, it takes seven years for the whole of the atoms of the body to be changed.

For the reader of Illumination to realise the power of the Divine Eye within his own thalamus, it will be necessary for him to know that in the 'Word' and 'Jordan', the OR in the names refers to the gold of the precious substance of the Seed. Hence, the gold - The Seed of Redemption - refers to the alchemical processes of the Christed-Seed within the body, and their symbols are:

Gold	(Sun)	Sulphur	Sal Ammoniac
Silver	(Moon)	Salt	Sublimation
Copper	(Venus)	Water	Sublimate of Mercury
Iron	(Mars)	Fire	Realgar
Mercury	(Mercury)	Aqua Fortis	Viotriol
Lead	(Saturn)	Earth	Retort
Tin	(Jupiter)	Air	Common Salt

Hence the key to the meaning of the Gospels in relation to the workings of the Divine Seed is the literary and graphic, the literary is the method of applying fanciful names to substances and the graphic refers to the applying names and actions for the various parts of the body and its functions. Therefore, if the modern Rose Cross claim to be the successors of the Rosy Cross, then may we ask why they know nothing of this ancient science. The reason is obvious, they are not the successors and never will be the successors of this Ancient Brotherhood.

The word 'Jordan' through the letters 'OR' becomes the Hebrew word for Judge, this means that the Creative Power operates through the precious substance and produces judgement or Wisdom, the location of this OR or Gold is to be found within the upper brain, the cerebrum, and this is the pia mater or the 'Precious Ointment' or the Christed Seed, it is the WORD of St John and the Masons. Thus the 'Lost Word' of the Masons is the symbol of the animal thought which eats of the Tree of Life by desire, this means that you are losing the gold or the 'or' of the body. This now reveals yet another meaning of the Garden of Eden and Forbidden Tree. In Masonry, the word 'Hiram' means high born, and, if the body is squared correctly, the Divine Seed will pass up the 33 Degrees or vertebrae of the spinal cord

until it reaches the pineal gland and then Illumines the Single Eye of the Thalamus.

By the conservation and transmutation of the sex substance the pineal gland becomes firm and hard like a rock (Tyre) and has the same meaning as Peter or Petra - a rock or pineal gland and the 'Chair of St Peter' is the thalamus and the two lobes are crossed like two keys. These symbols have been taken over by the Catholic Church without knowing (to the public) the meaning of their stolen goods. In Masonry we find that Hiram Abiff was resurrected during the delay caused by searching for his body; in other words a month or 29½ days has passed and another seed is born which the candidate for Initiation is admonished not to slay.

Peter cuts off the ear of a soldier who represents the world of the desire nature, but Jesus puts it back. The meaning of this subtle act should be quite clear to the Mason or Illuminee Adept. Peter assumes two meanings as the drama is played out within the body, upon his (Peter's) betrayal of Christ thrice he symbolised the desire nature of the three regions of the personality, and in the Garden he is shown as the Rock cutting off the ability to know the Wisdom, the rest belongs to the Secret Tradition. This means that the underlying meaning of the various personages in the gospels are inter-changeable and only an Illumined Adept can really know the whole Truth of Man.

The upper brain furnishes all that man contains and Jesus is not the Saviour until he becomes Christed of John in the Jordan, then the Dove descends down the spinal cord and enters into Jesus, thus making Jesus the Christed One. So it will be seen that there are two fishes within man, one was Jesus the carpenter, the man or Hiram Abiff, and the other, the Christed Jesus, the Son of God. To us it means that Jesus is the human Soul and the Christed Jesus is the Divine Soul united within the waters of the body by means of the Esse or the Seed of Jesse. We will note that there is no 'J' in the Hebrew alphabet, Jesse becomes Esse.

So by re-reading 'The Great Parable' it will be seen that when the Christed Seed crossed the two nerves or Golgotha above the pons, the veil of the temple or the 'shimmering web of atomic substances' is rent and the earthquake occurs, the whole of the body is re-oriented and the dead matter of the body or tomb comes forth. This means that the generative cells of the body are quickened, the body becomes spiritualised and the Divine Eye of the Soul now shines forth into the darkness of the Virgin Matter of the body and illumines it.

To crucify, means to add to or increase a thousand-fold, hence one of the reasons for David dancing before the Ark of

Original

God and his thousand wives, but he is naked, hence the man is divested himself of the desire nature. The Ark of God is the Thalamus with its two lobes symbolised by the two Cherubim whose wings are spread over the opening of the Ark in such a way as to symbolise the Lingham and the Yoni, the Ark of the Covenant was a phallic symbol.

The Lord Buddha wears a thousand petalled headdress over the pineal gland or the 'Divine Eye and the Crown Gland has a thousand petals. The winged headdress of the Pharaohs also had the same meaning. The Orb with the two wings symbolised the Flight of the Soul from the body by means of the Asp, the Serpent of Kundalini.

When this crucifixion takes place the two nerves are crossed, they are the Two Keys of St Peter which will unlock the Holy of Holies, when they cross each other, they set afire the oil in the cerebrum, thus lighting the whole of the body, just as Moses saw the Divine within a burning bush on the top of the mountain of Horeb and yet the bush was not burned, indicating that it is spiritual fire, and by this fire burns out upon the two tablets of stone the Law, the tablets being the two lobes of the thalamus.

By means of crossing the two impulses within the Seed gives power to the pineal gland at such a rate that it causes the 'Light of the King's Chamber to fill the whole of the body with Light' and will send its vibration out along the optic nerve to the physical eye and thus will heal the blind (here the blind refers to men still within the body or tomb of flesh) and, if directed along the other nerves of the body, will cause a transmutation of the elements within the body into that of pure gold. Hence the 'Word' is simply two 'Vs', one on top of each other making up a figure of man, and the Or meaning the vital substance of the body and 'D' is the Door through which the Divine Soul enters into the thalamus and illumines the body,therefore it is this Esse or Christos which vivifies the Seed and causes it to germinate within the solar plexus. There is no Hebrew equivalent for the letter 'W' and some of the Kabbalists claim that it is the symbol for Celestial Water. This means that in the original manuscripts the WORD and JESSE could not be, we wonder what the original words were?

Alchemy then is the Divine Chemistry of the Body and those who followed this quest were the Christian Mystics who knew the true meaning of the Christ and Jesus. The modern Rosicrucians and Alchemists still hold to the historical Jesus, this means that they have no connection with the Rosae Crucis, otherwise their teachings would follow along the lines we have given in this article. Being ourselves a pledge Initiate of the Secret Brotherhood of the Rosae Crucis can only hope that the Laws of the Brotherhood will one day allow us to speak openly,until then we can only speak in veiled language.

FRATERNITAS ROSÆ CRUCIS

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No. 178

WATER

Cast thy bread upon the waters; for thou shalt find it after many days. Eccl., 11, 1.

ONE cannot read extensively in Holy Writ without becoming conscious of the manifold references to water, either in ceremonial, allegorical, physical or spiritual usage. Neither can one engage much in traveling in any land without becoming aware of the prodigality of Nature in her supply of this wonderful tho apparently commonplace element. The occult student encounters constant reference and allusion to the water element; the astrologer to the influences of watery signs and aspects, and the physicist to the water constituents of almost every substance. Nor do the analogies end here, for the watery oceans of the material world are the crystallized correspondences of the etheric oceans and the ocean of cosmic space, so-called.

The water area of the globe is 140,295,000 sq. miles, much more than the land area which is only 56,255,000 sq. miles. Water forms more than 50% by weight of all living matter. The human body is 59% water and the rock or solid portion of the globe contains a similar preponderance.

These facts are cited to show the universality of this element, out of which we have been taught that all forms of life emerged.

Our text therefore, takes on a much greater importance than would at first appear, especially when we remember that all Scripture is to be taken, not literally, but esoterically and as parable. It is obvious at once that the act of casting material bread into water would have no specific value except that of furnishing food to possible fishes, and the explanation commonly offered us by theologians, that of performing kindly acts of charity and benevolence is equally unsatisfactory.

Water is to us as Rosicrucians, the symbol at once of progress, evolution, continuity, parenthood and re-incarnation. It is the sign to us that always there has been and always there will be manifested, continuous life. From the primordial steamy and watery envelope of our newly forming sphere, came the condenst watery globules descending to form vast primaeval oceans. As the watery envelope became thinner and lighter so that the sun's rays could penetrate, those same globules became vaporized, lifted up into the heavens, and, after the separation of land and water elements, descended upon the earth, diverted into many channels by the water sheds of the mountain ranges, irrigating practically every portion of the planet.

In their progress along the pathways formed by the water sheds, the original globules combined to produce brooks, streams, rivers, ponds, lakes, etc., until they found a common meeting place in the nirvana of ocean, whence in due time they emerged to continue the onward and manifesting process. And as we look upon the waters of inland streams or of the great oceans, we gradually understand that the same matter upon which we look is that which has formed in primordial times the watery envelope or matrix which constituted the waters of birth of our planet, still with us after untold transitional processes and rebirths.

But the important point is, that water, in passing thru these transsitional phases and processes, does not simply undergo a repetition of vaporizings and condensations. It has a specific duty to perform. It acts as a carrier, removing soil which, as silt, it deposits in places where it is needed, far from its original bed. Under the direction of the Creative Hierarchs it acts thru the processes of erosion to change and modify the surface of the planet. It tunnels under mountains, wears open great chasms in the solid rock and alters the contour of a continent. It dissolves, extracts and holds in suspension valuable mineral constituents, delivering them where they are most needed. In some cases it charges itself with healing properties for plant, animal and man. It stores heat in summer to be liberated in winter.

All this is the history also of the life of Man. Like the water which forms such a great proportion of his weight and bulk, Man is precipitated or crystallized out of the cosmic matrix in the waters of child-birth. He too, is destined to become a carrier, the carrier of a modicum of the Divine Spirit which "brooded over the waters" at the creation of the world. He too, absorbs, dissolves and holds in suspension valuable mineral elements, not depositing them but transmuting them, even as does the water of the free streams, to higher planes and potencies. Man too, is sometimes surcharged with healing powers, not only for his individual fellow men, but for the nations.

And when Man's day at school here on earth is ended, he too, is releast from the physical envelope and raised up into the heavens, into the nirvana of the cosmic ocean, there to remain until like the simpler elements, his time comes for the return journey to earth. And like the watery globules lifted high in fleecy clouds, Man too, undergoes a process of purification, so that in due time he may make his descent to earth in a condition of renewed purity and freedom from all that is gross.

In the smallest globule of water there is a latent power awaiting the action of heat to release it and permit it to perform wonders in the service of Man. In the humblest Man there is a tremendous power latent, awaiting the activity of the heat of bodily combustion to release it that it may perform its wonders for the benefit of the world and the service of Humanity. The heat developt under great mental stress is evidence

of the processes going on within the bodily organism, as witnest by the emotions resultant thereupon. And consequent upon this interior activity, the mental processes make the Man powerful to remove even mountains if they are in the way of a proposed railroad, harness the power of a Niagara and override the severest storms of ocean.

Time after time Man emerges from the cosmic ocean of the heavenly Nirvana, to descend again and again into the abyss or waters of matter and mortal life, each time bringing with him somewhat of the purity and vitality of the life-giving powers of the interior worlds.

Bread is the symbol used esoterically and spiritually of that which sustains and supports life. Thus, when the Master, teaching thru the inspired writer of Ecclesiastes, advised that we cast our bread upon the waters, assuring us that we would find it again after many days, he certainly did not teach in a material sense nor did he refer to coldly calculated acts of charity and benevolence, widely heralded by well paid press agents. For charity definitely planned is consciously or unconsciously, designed to cheat God and the Laws of Recompense and Compensation. Strictly speaking, God alone is in a position to dispense Charity, inasmuch as He alone is the *Father* of all. Man can give no real charity, for he can only give to his fellow men what is already theirs by Divine right, but which unfortunately, some of them have not been as successful in realizing, as have others. Every human being has a divine right to the kindly fruits of the earth, that in due season he may enjoy them. Every human being has an inalienable right to the full measure of the products of his labor, and if he is cheated or defrauded out of them by superior mental cunning or brawn, the thief has no right to salve his own conscience by restoring some of the pelf under the camouflage of charity. No indeed, it is not definitely planned professional benevolence that the Master had in mind when giving the sage precept, it was something far deeper.

Casting our bread upon the waters meant and still means, the relegating of the constructive, sustaining, supporting *acts, words, and deeds* of our daily lives, to the waters of the Etheric Ocean about us. We have been rightly taught that everything in the mortal world has an imperishable invisible archetype, from which the original idea may be recovered at any time, even ages after the material crystallization of the idea has crumbled and vanisht. But in the parent waters of the Etheric Ocean, all the archetypes remain in perfect preservation, and from them, a work begun in one mortal life expression may be recovered and is recovered unconsciously to us all, when the time comes in a subsequent life expression for us to take up the work and carry it on, to possible fruition. So we *shall* recover our bread after many days, a thousand years being but a day in God's sight. And if the bread we have cast be unconstructive, unsustaining and devitalizing, and not fit for the service of Humanity, then we may be very sure that it will be found by us mouldy, water-soakt and worthless.

If, however, the bread we have offerd in the name and for the service of our fellow men, be constructive, sustaining and supporting in every respect, no matter how far short of the ideal we may have set before us at the time, we may be equally sure of finding it again after the many days, a source of wonder to us how it has increast and multipled under the beneficient influence of the higher powers who further every good work. Then it will be to us a source of encouragement to take it up and carry it on to a better and fuller fruition.

Thus far we have considerd only those analogies between water and Man which are pleasing and gratifying and not without a certain poetic coloring. But we are warned against another property of water, when, in

Genesis, 49, 4, we are told that, "unstable as water, thou shalt not excel." Water seeks its level but it is rarely in a state of equilibrium because of that very seeking. Water at rest and perfectly static, becomes stagnant and a menace to health and life. Man is constantly seeking a higher level of development and consciousness. By this seeking he is seldom in a state of equilibrium. The man at perfect rest and static is unprogressive, wastes opportunity for development and by his inertia and sluggishness becomes slothful and a menace to the community in which he lives.

But the instability of water is the Source of its danger to Man, and the principal reason why water remains simply water instead of becoming a more complex condition as it repeats its own history age after age. Instability in a Man is the principal source of danger to himself and to the community about him, preventing him in his onward progress. The unstable Man lacking firmness, moral courage, and a keen sense of personal responsibility and moral accountability, is undependable and falls far short of being the valuable member of society that he might otherwise become. Such a man is he whom the Prophet Ezekiel describes, saying his "knees shall be weak as water."

Again, consider the experience enshrined within the tiniest drop of water. The raindrop which today finds refuge in the bosom of the Hudson may, not long before have formed an integral part of the Great Lakes, or, it may have come still further, from some cloudland lake embosomed in the Rockies. Before that incarnation it may have been part of the broad bosom of the Pacific, and ere it reacht that resting place who can tell what scenes it may have witnest in foreign lands, even lands untrodden by the white man.

So too, with Man; he has come an age long journey, resting from time to time in many countries as he chose for different mortal expressions. Yet the experience gained in each, has become a veritable part of himself, etcht deep in his individual seed atoms and brot over and along with him, age after age. Man is the conservator of many influences and conditions accreted during many long epochal time periods.

Ocean holds within its broad confines the auras of things celestial and things terrestrial for its substance has contacted both. Man contains within himself principles celestial and terrestrial for he has lived in and is a part of both.

In conformity with the principle of all Hermetic study, we have given in the foregoing observations the general analogies between water and Man taken in his totality as a composite being. Coming to specific correspondences however, we will note that alchemically, water is almost invariably spoken of as referring to the realm of the soul; the connecting link between spirit and matter. Furthermore, it represents thought.

Here again a notable correspondence is seen, for water by chemical analysis is said to be composed of two volumes of hydrogen to one of oxygen, or by weight, two parts of hydrogen to sixteen parts of oxygen. It is chemically exprest by the formula H_2O. Now *pure* water is colorless, limpid and neither alkaline nor acid. It takes on color only when observed in connection with a specific environment. In mass it appears blue and green according to the light in which it is seen. It takes on all colors from solid white to solid black according to the properties gathered and which it holds in suspension, in other than the state of absolute purity. All these conditions and properties apply with equal accuracy and force to the human soul.

The soul, in its threefold aspect it will be rememberd, is the link between spirit and matter or the threefold spirit and the threefold body, being extracted from the latter by the former. The consistency of the soul pabulum thus extracted is, like water, in the proportion of two parts physical matter to one part spirit matter by volume, or by weight two parts physical matter to sixteen parts spiritual matter. The first condition gives soul its volume; the second its force or energizing, vitalizing, supporting and sustaining power.

Like water, the human soul also is colorless in its absolutely pure state, so far as the highest obtainable degree of human clairvoyance can ever discern, but on the authority of the Masters it is stated that to the celestial observers a pure human soul glows with a golden radiance that far exceeds the brilliance of the solar orb at meridian; the only material object comparable to it being the sacrificial Host after consecration, and the solar and soular analogies between these two should not escape observation and note.

We have noted, however, that water takes on the aspect of color when viewed in relation to environment and in accordance with the residuum of matter it may hold in suspension. This is equally true of the soul. It is distild or extracted from the threefold body by the threefold spirit and the distild or extracted product is pure and colorless at the moment of its extraction. From that moment however, its aspect will be in accordance with the state of relative purity of the threefold spirit and the status of the Ego. The soul will hold much of its purity of color in the case of the advanst Ego and highly developt threefold spirit, but will become quickly colored in accordance with the karmic conditions pertaining to the Ego who has much to give account for to the inexorable laws of compensation and restitution.

Water is the great medium connecting all continents and land areas on the planet. It penetrates the sub-soil, forms a large percentage by bulk and volume of the earth's crust and may be said to be omnipresent. This is equally analogous to the ocean of thought. The substance of the thought world may, in one sense be said to be colorless, fluidic, undulatory and in a state of constant vibration, seeking equilibrium. The substance of the thought world is colored by the activities and impressions made upon it by two different groups,—the invisible entities and those incarnate. The latter receive from the substance of the thought world what is desired to be conveyed to them from the spirits discarnate.

As the water flows and percolates thruout the earth, so the substance or water of the thought world flows and percolates thruout all earth's humanity. Those who "take time to think" deeply, draw on the waters of thought life and develop a corresponding degree of intelligence, while those who "do not waste time in thought" are undeniable evidences of their boast and make little progress.

All humanity can enter freely into participation in the ocean of thought. This gives us the key to the exclamation of the Prophet Isaiah, when, in the opening lines of his 55th chapter he said, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye,"—and again, later on he explains that in so doing, "your soul shall live." Theology informs us that the waters referd to are the promises of the Master Christ. But mere belief in or acceptance of any promises, even tho they be those of God himself, will not avail one jot or tittle, unless they are received in an active sense and reacted upon by the recipient in such a way as to make them a part of his individuality and daily life. In the 23rd chapter of the Proverbs of Solomon, the 7th verse, we are advised that as a man *thinketh* in his heart, so *is* he. What

is more, any man can be whatsoever he desires to be if he thinks himself such steadfastly enuf in his heart, for by so doing he sets in operation in his behalf the Law of Attraction that draws to him those waters of life from the thought world, which, as mentioned earlier in our Instruction, may be surcharged with healing for past conditions and strength for new ones, and by the very fluidic nature of the thought world substance, he will draw into himself the archetypes of that which he desires to be, and in due time will accomplish the remodelling or *reformation* of himself on the lines laid down by the archetypes he has drawn. *This is a scientific truth in spiritual research not heretofore made known.*

In each of the Elements there is a spark or modicum of the first and greatest of them all, the FIRE Element. This principle it is, that gives the power possest by each of the remaining three. Water possesses this Fire Element to a remarkable degree, and it is by virtue of the Fire in the Water that many of the most remarkable properties of the latter are possible. It is the Fire Principle in the Water that preserves and purifies and it is the Fire Principle that makes Water the great symbol to us of reincarnation and continuity of life. This shown by the gorgeous illustration offered us by Nature in the fall of every year, when the sap of which water is the principal constituent flows down the tree or shrub and would leave the latter to wither and die were it not for the Fire Principle formerly inherent in the water which then leaves it and incarnates itself in the vegetable form, manifesting forth the incarnation of the Divine Flame in the myriad flame colors of autumnal verdure and foliage and preserving the form alive by the power of the Divine Spirit within, until the Water Element rises another year to claim its own and continue the process of growth to a greater and more luxuriant degree.

Water is a conductor of electricity and is also capable of magnetization to a remarkable degree for healing purposes. This fact of its ability to transmit the greatest of all cosmic forces and to embody magnetic properties in such a manner that they may be applied for the healing of human ills, shows forth the nature of Water in such a way that we may more than suspect that it forms an integral part of what our ancient and mediaeval brethren sought under the name of the *Universal Solvent* and the *Panacea.* In the case of the first we must of course study the aspects of Water from the Mercurial standpoint, but in the case of the latter, the Healing Panacea, we may conclude that in Water we have one of the principal constituents. The others we must deduce from future Instructions.

There is another essential mystery in the nature of water. The solid crust of earth remains a fixture. Water, vaporizes and ascends into the ambient heavens about us. It condenses and is precipitated downwards again to the earth. Back and forth thru the ages it makes the journey up and down. But every time it ascends, in the process of evaporation it leaves behind it some life-giving mineral substance and has in the mean time given to mother earth a new vitality taken out of the ether and atmosphere surrounding our planet. It carries many of earth's impurities upwards to be cleansed. It brings down the purifying powers from on high to earth. For this reason was the esoteric mixture of water with the blood of the Master Jesus necessary that in emerging from the corpus of the latter, the Christos might make his entrance into his future Kingdom. The *blood* of the Man of Golgotha furnished the *specific vehicle of occupancy;* the *Water* furnisht the *immediate vehicle of entrance and penetration,* inasmuch as it was the one element of true mediatorial nature and character equally native to the heavens and the earth.

Water itself is unstable. But the ocean liner now makes its trips in a state of practically perfect equilibrium thru the device known as the marine gyroscope which enables the ship to preserve its equilibrium under the most trying conditions. The same is true of Man. Immerst, almost submerged, in the waters or depths of matter, he too may preserve his equilibrium by the gyroscope of spiritual perception if he will develop the specific organs therefor, even as the ship builders developt a special instrument for their purposes.

This spiritual gyroscope is absolutely necessary, for we can become lost in the ocean of thought as easily and completely as we can become lost in the ocean or waters of commercialism and materialism about us and one state is just as harmful to the evolving human as the other. This spiritual gyroscope is just as necessary to the modern man and woman as the little instrument used on shipboard is to the mariner. The spiritual gyroscope is the union of the two powerful physico-psycho-intellectual organs or instruments known as the Pineal Gland and the Pituitary Body in the brain. Spiritual development does not mean the cultivation of pseudo and sickly sentimentality nor the adoption of fads of living, speaking, breathing or diet. It is the development of a splendid physique, a quick, keen, active brain and mentality, both equilibrated and controlled by the awakened and developt organs of the threefold spirit, stabilizing us in our daily activities, and preserving our balance between the materialism of the outer world and the fallacies of a world distorted by psychic and intellectual fads usually mistaken for spiritual environments.

As we look upon ocean or in fact any body of water, let us always pause to contemplate what possibilities of future life it may hold in store. The races of humanity that we ordinarily contemplate in occult science have not indeed come from the ocean ooze, for we have been taut that man-in-the-making as represented by present and past humanity began in the parent Sun, but we also know by study of evolutionary processes that the human seed planted in our planet that will be manifest in races to follow our wave, are now on their way up from primordial conditions and that the ocean and vast bodies of water salt and fresh form the combined parents of life forms even to the human that will be as different from our own, as we are from the races of man shown by the discovery of prehistoric remains and vestiges.

Water is to us the symbol of the continuity of life, for we know that just so long as there is water upon our planet there will also be life in abundance and the means of supporting it, and just as the water rises and descends, up to the heavens and down upon the earth, so will the same group of humanity rise from physical death to spiritual light and life, and then in due time descend upon the earth, like the water to bring down the celestial conditions thereupon for the benefit, service and advancement of humanity existent and to come.

We may not be in a position to dispense large sums of worldly wealth or material substance in casting our bread upon the waters, but there is one way in which every one can help and cast their bread in the sure knowledge that they WILL find it after many days, and that not only will *they* find it, but many others who need it in the mean time will also find it and profit withal. The way in which all CAN cast their bread upon the waters, is by casting into the waters of the thought world, constructive, helpful, sustaining ideas and concepts; not impracticable ideals, for like the litter of the carpenter's shop they only obstruct the waters of archetypal forms, but carefully workt out ideas, intensely practical.

This does not include the dreamings and mental maunderings of would be world reformers, for such have never proved practical or of tangible value. There is no such thing and can be no such thing as a world reformer, ready with a panacea to cure all of humanity's ills, for the simple reason that the world is God incarnate, and no mere human speck can reform or cure God nor does He require it. God is in His heaven at all times and all's well with the world, only sometimes the world is not fully intelligible to the momentary expressions of God that we call humanity, nor is this surprising, for if it were not so, then humanity would be gifted with equal wisdom with God, which is unthinkable.

A concept of a perfect man or woman, a perfect race, as nearly as we can formulate a vision of perfection, workt over in the mind's laboratory, developt carefully, discarding day after day the imperfections that become obvious to us, and then at frequent and regular intervals projected into the waters of the thought world, will, as those waters surely flow, pass thru many human brains and minds, and all the desirable details will be received and reacted upon by those who can grasp them intelligently, require them for purposes immediately at hand, and apply them for the common good. In this way it will not be unusual for one to see one's cherisht ideal workt out right within his or her life time and observation, and many an earnest worker can confidently altho secretly be sure that he is in reality, the original parent of some improvement to society.

Let no one feel that his ideas may not be suitable. The Fire in the Water will vivify the idea and burn its way into the thought processes of one or many who may be able to mould the original thought form to greater perfection, and like the parent who has been separated from his offspring for many years, when next he beholds it, he finds a full grown, well developt, practical, useful creation and addition to society. And at no time in the world's history more than the present have useful, practical, mental creators been required, for the generations next succeeding our own will have many problems to solve the like of which have never been heretofore presented to the human race. We can do much now, if we will, by casting our bread upon the waters, not the bread of strife and social disorder, adding confusion to confusion, but the bread of strength, practical, useful, constructive ideas for a wholesome society, moral growth, preservation of the home and family, rule and governments of equity and justice. There never can be such a thing as human equality any more than the infants in the primary department can be equal to the collegiate graduates, but there can be justice even tho it has been long delayed. Constructive concepts of this sort are the bread we should and can cast upon the waters of the thought world, and it will surely and inevitably return to each of us after many days.

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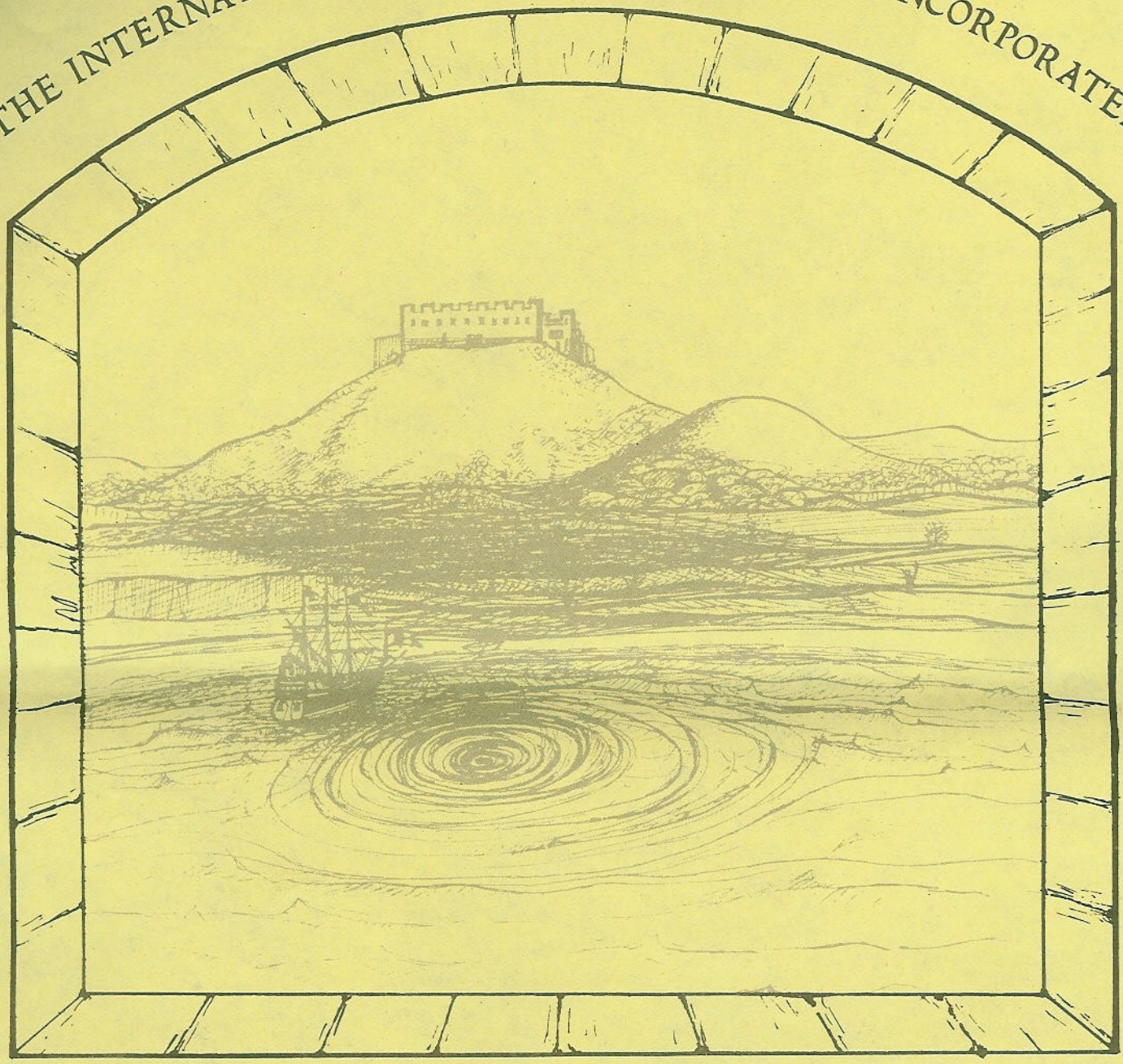

PLANE III

GRADE: *COMPANION*

LIBER 47 A quick recovery

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

L I B E R 4 7

COMPANIONS ARE SEATED IN THEIR ORATORIES

#179

Respected Companions

We continue.

P U T R E F A C T I O (continued)

and F E R M E N T I O

"That he might ... purify unto himself a peculiar people, zealous of all good works." Titus 2:14

We have noted that Putrefactio is the principle KEY to the process of Transmutation, as it is to the phenomena of generation.

Second, that Humanity in the total is the feminine recipient or matrix of the higher spiritual Seed of LIGHT.

Third, that the process of life in Man is maintained by two activities: **breathing** and **eating.** Living flesh receives its vitality from food and air by the processes of Putrefactio and Fermentio; we also observed that the Human Body bears the likeness of a great yeast plant.

PUTREFACTION IS THE TRANSMUTIVE AGENT In other words: the moment we divest the term "Putrefactio" from the objectionable associations which ordinarily attach to it, we find the process of Putrefactio one of the most sublime spiritual agencies, and the modus of passing from a lower estate to a higher; the actual transmutive activity of all evolutionary development.

Thus far we have applied our study of Putrefactio to the lower forms of life, and to the human body as far as it relates to the physical body and environment. But when we apply it to human life in its outward manifestation either as Humanity in the total, or the individual as a unit, we find that it applies with equal truth and power.

The daily life of each one of us, is a process of Putrefaction. It has been said to you many times over that *the seed of Men and Metals is identical.* All Seed in the ultimate produces Gold, and the result of all Seed in any of the Life Kingdoms, **is** Gold IN THE VARIOUS PROCESSES OF DEVELOPMENT THROUGH PURIFYING PUTREFACTIONAL PROCESSES. Let us amplify this thought.

In the microcosmic womb or matrix of the earthly Mother, the Seed of Man first dies that it may be quickened. Our previous lecture traced its development through forty weeks until it appears in the microcosmic world as Physical Man. What

is this product of flesh and blood? Why does so much of value and paramount interest attach to it? Why does the Church, the State, and the Law unite to surround this helpless, mindless being with all possible safety and protection that is, alas, denied to those of its species, of riper years? Too often we hear it said lightly by a devoted mother of her child, that it "is worth its weight in Gold" -- yet little does she realize that it IS PURE GOLD.

This is not a figment or figure of speech. It is not a pleasing sentence based upon sentiment which too often is not based upon common sense or logic. *The Mite of Gold and the Mite of Humanity are each, as one of Nature's greatest mysteries: PURE GOLD, differing only in vibratory status; the Mite of Humanity being infinitely farther along the Path of Evolution, than the Mite of Metal still in its mineral, crystalized state.* And both being the precious metal of the mundane world, both receive the greatest care, attention, affection and interest it is possible to give them.

Yet the precious Mite of Human Gold is merely the product of the essential metals of the Seed of its parents united, and which by the glorious spiritual process of putrefaction carried on in the maternal matrix, has been transmuted into the next higher step of its evolutionary career, that of basic protoplasm, on which the later structure of cellular tissues and substance has been built.

This brings us a bit nearer to an understanding of the language of the Hermetic Alchemists. With them, the following definitions existed:

1st. Sol Philosophorum, was the Pure, Living Alchemical Spirit of Gold, and the refined Essence of Heat and Fire.

2nd. Luna Philosophorum, was the Pure, Living Alchemical Spirit of Silver, and the refined Essence of Cold and Moisture.

3rd. The Green Dragon, was the stem and root of the radical essence of metals.

4th. The Black Dragon, was Death, PUTREFACTION, Change.

5th. The King, was Microposophus, Redness, Tiphareth, analogous to Gold and Sol.

6th. The Queen, was the Bride of Microposophus, Malkuth, analogous to Silver and Luna.

7th. The Cucurbite, was the boiler or alembic, for the purpose of Distillation.

8th. The Athanor, was the philosophical furnace for furnishing a graded heat.

9th. The Balnaeum Mariae, was a water bath or vessel of hot water, in which was placed a vessel to receive moist heat.

10th. The Balnaeum Arcuae, was the sand bath in which was placed a vessel to receive dry heat.

11th. The Philosophical Egg, was the oval vessel wherein any matter or liquid was placed to be acted upon, and WHICH COULD BE HERMETICALLY SEALED UP. Also the Head.

Herein we may find elements and instruments, which, when assembled, make possible the phenomena of human birth or the transmutation of the metallic Gold in the seed of the human parents, into the living tissue of the duplication of their species.

In the marriage of the King and Queen, Sol and Luna Philosophorum unite in the human Cucurbite for Distillation of their essential powers, until, slain by the Black Dragon of Death, Putrefaction and Change, the Green Dragon becomes transmuted into the Red Dragon, which last became Hermetically sealed up in the Philosophical Egg (Matrix or womb which closes after conception is fully accomplished); placed in the Athanor (of the human body) from which a graded heat is furnished.

In the understanding of these terms will be found the light of Alchemy, and it will be seen how the Alchemists concealed their knowledge of Nature's Laws and Processes under the protection thus afforded, at a time when the ecclesiastical powers used their utmost endeavours to suppress such intellectual and scientific progress. Not this alone, either -- the language of the alchemists concealed scientific truths, and above all -- SPIRITUAL TRUTHS -- which have since been lost by exoteric religious exegesis.

MINERAL GOLD & HUMAN GOLD In following the process of human conception, gestation and birth, we witness the transmutation of the purest and most precious metals into the purest and most precious protoplasmic Gold. Static Gold into Living, breathing, Gold. Gold in the bosom of Mother Earth is the purest metal known to man. Gold at the bosom of an Earthly Mother is the purest protoplasm known to man. Both are equal in purity.

But just as putrefaction brought about this wondrous phenomenon in the hidden recesses of the material matrix, so also does it continue its work when the pure Gold has been brought into the world. Nothing could be farther from the truth than the archaic and senseless doctrine of "original sin," so-called, -- for the Golden Mite of Humanity is indeed a "Lamb, spotless before the world." But let us continue to apply the process of Putrefaction.

The finest golden product of the jeweler's art loses it attractiveness and no longer compels interest and attention when by long usage, handling and age, it is tarnished by the soilation of many hands and associations. It becomes out of fashion

as to shape, and though a certain value always inhers, sooner or later it goes the way of all gold before it — back to the smelter's hands. Does any one stop to question what has become of all the gold that has been taken out of the bosom of Mother Earth since Man first awoke to is true value and began to mine and fashion it? Gold is constantly mined, yet from time to time there is an absolute shortage. Yet great quantities have been taken from Mother Earth throughout the ages, and history informs us of its plenitude at the courts of ancient Kings, when huge vessels, and even in the days of old Egypt the chains of slaves, were made of it. What has become of it? Granting that much may still lay buried in long forgotten or unknown sites of ruined cities, that would not account for the total disappearance of so much of it.

Through the years, with some fluctuations as cited above, the amount of gold known to exist at a given time seems to maintain an approximate average.

The same analogy applies to Golden Humanity.

As the Golden Human Mite grows in body and estate, the process of Putrefaction is always attendant upon him. This is the inexorable law of Nature. Otherwise, being born comparatively perfect, without Putrefaction we should always remain perfect, and no credit would attach to any of us for bearing the struggles of life, triumphing over error (for none would exist), and we should all be negatively good -- lukewarm -- and Scripture gives no greater condemnation than the lukewarm. As we contact the world we become soiled by long usage, handling and age; we too become tarnished by the soilation of many hands and associations. We too become out of fashion as to shape, for each succeeding decade witnesses developments of physical shape according to the mandates of style and fashion -- or fashion-defying common sense -- and the desire for better bodies. No longer do we attract, or compel, and hold the attention awarded us in our infancy. The only interest displayed in us, is that which is given condescendingly to old age, the interest that attaches in a friendly way to wrinkles and weather-beaten bodies, sentimentally provided with a habitat while waiting our summons to enter upon the long, long journey.

Does anyone stop to question what has become of all the humanity that has existed upon the bosom of Mother Earth since Man first awoke to his true value and began to "Know Himself"? Yet great numbers of human beings have existed upon Mother Earth since the dawn of the Ages, and history informs us of the numbers that have gone down in wars, pestilences and famines aside from so-called "natural deaths."

Great numbers of human beings have come forth from their human mothers throughout the ages, yet from time to time absolute shortages of births are recorded in one country or another. In the end, the old, unfashionable bodies go the way of all bodies before them — back to the hands of the Nature's

Alchemical Smelters.

Over the years, with some fluctuations, the number of human beings upon the earth at a given time, seems to maintain an approximate average.

Now and again some curio hunter or relic lover pulls out an old heirloom of golden jewelry, polishes it up and proudly exhibits it.

Now and again some ancestor worshipper resuscitates the oldest living member of his family tree, polishes him or her up in the latest fashionable modes, tries to transmute grandmother back into sweet young girlhood by dresses short at both ends, artificial hair, grease paint and facial kalsomine, and proudly exhibits her.

NATURAL TRANSMUTATION However, in the case of both the metal and the human relic or heirloom, inexorable Nature dooms, both to succumb to the activities of Putrefaction, not that either may be lost, but that the same approximate average of quantity and number of each may be maintained upon the Earth at all times, coming and going, being born into physical life, being born into spiritual life.

Much of the Gold of the earliest days of our planet's life is now in higher forms and stages of evolution. Much of the humanity of our earth has also passed into higher forms and stages of evolution. Gold -- in both cases; All is gold if we penetrate the disguise of Putrefaction and discover the approximate evolutionary stage of the instance under immediate observation.

ATOMIC STRUCTURES An atom of gold while given different chemical values and differing from the atomic weights of other substances, in its essential components is not materially different from any atom in the human organism. The Hermetic doctrine of the homogeneity of all substances holds true. We mentioned breathing earlier on as one of the processes by which human life was sustained.

The modicum of air which is breathed into the lungs of human beings or members of the vegetable Kingdom, vitalizing and energizing the blood or sap streams, is but a courser or rather denser manifestation of the same substance that is similarly breathed by the hierarchies of the inmost spheres, and in both cases is imparted the vital essence that emanates from CREATIVE POWER AND INTELLIGENCE.

PUTREFACTIO IS BOTH A BUILDER AND A DESTROYER In each case, the substance breathed or inhaled may be changeable as to density or specific gravity as science cognizes it, but it is imperishable. Only one process affects it -- Putrefactio, which frees the Divine vitality therein confined, like the energy confined in coal since the days of the Carboniferous era, that it

may unite with and vivify the organism into which it has been breathed, but this process of Putrefactio while setting at liberty the vitality that energizes the receiving organism, also sets at liberty the atomic constituents that they may recombine according to the laws of affinity and so maintain at all times their general charge of vital power and energy.

POTENTIAL OF ATOMS Every atom in a molecule possesses the form and general attributes of the molecule whose mass they compose, and the matrix of which, they are. Likewise just as the Human Being is a microcosmic reproduction or reflection of the Macrocosmic Creative Power, so every atom in the Human Body is, infinitesimally, a Human Body in itself -- a world -- a universe. Every inseparable atom in the Human Body is analogous with every inseparable atom in the substance in Mother Earth, and under proper cosmic conditions is capable of being developed into a sphere even like unto the great sphere itself. Each atom revolves on its own axis, and each is capable of being brought to solar and cosmic proportions.

Now breathing is really the process of "gaping for life."

It is a process that is performed not only by every atom, but by every individual organ in the body as well. Minerals, Plants, Animals and Humans alike, breathe, in some definite form. The phenomenon of breathing is the resultant of the positive and negative, or active and passive conditions of the atomic structure of a given organism. From the atomic basis, the positive atoms may be said to become polarized and merged into their own negatives and vice versa. In the case of the air inbreathed, the sheath of negative electricity surrounding the atom disintegrates and is absorbed, leaving nothing in the lung cavity except the charge of positive electricity or vitality. As an illustration, the transformation of passive Water, into active Steam may be cited.

And as the action of positive & negative in the atomic structure results in the phenomenon of breathing, so the movements manifested thereby may also be said to be dual, and may be characterized as:

1. Female -- contractile, compressive and actively receptive.
2. Male -- in action expansive, disseminative.

FERMENTATION Thus, by the action of the involuntary muscles, the chest and lung cavities expand according to the requirements of the organism for aeriform vitality. The air inflows, and as the lung cavities gape for it, each pore expands to its utmost, actively and eagerly receptive. The opposite movement contractile and compressive, forces the air received into the utmost receptive orifice and then expels the residual product of the almost instant putrefaction.

Now note how these rhythmic movements represent a

vast series of analogous movements throughout the entire organism. The lungs gape for air which inflows until it fills the entire chest cavity. The Blood gapes for its vitalizing content, the impulse being transmitted to the heart which in turn gapes for the inherent energy; the arteries gape, the capillaries, the veins. This rhythmic gape constitutes the pulse and in good health and balanced force or equilibrium it stimulates another complete series of gapes, that of the stomach for vitalizing food, the digestive and intestinal organs for the partially digested content. The mouth gapes; contact with the food sets in operation another set of nerves and muscles and the jaws close, mastication is effected and in the crunching and digesting of the food content, as stated previously, the "INHERENT, VITALIZING ESSENCES ARE OUTBORN FROM THEIR ATOMIC WOMBS."

Thus the entire Human Body or organism is a veritable womb of force, that which into which force enters, and that from which force is born. Verily it is a kingdom "which passeth understanding." While the process of gaping for food is in mind, consider how truly the Human Body presents the illustration of the Purgatory through which every soul must pass.

Into the human stomach infinitesimals of solar energy or "sols" enter, encast in food. But in their passing through this place of darkness by the fires of combustion they are released as "spirits from prison", and "redeemed" if found entitled to "sit in the holy place." Such become the "supreme Lords," in the Brain, reigning therein as stars in the firmament; others take their places as "living stones" in the organs of the body to which their evolutionary status entitles them. Others however, will be "swallowed up and consumed by the Great Dragon to be cast down into the place of outer darkness."

I have dwelt at some length on these two Instructions, upon the subject of Putrefaction, for despite its importance, the orthodox concept of it is such as to repel at first consideration rather than to attract. But when we once detect its real significance, we find ourselves in the presence of one of Nature's greatest mystical processes and Putrefaction stands revealed as the process of freeing the Divine Energy that it may further the progress of evolution.

In our next Liber we will deal with "Combustio", the seventh and last of the doctrinal exegeses we will interpret alchemically.

Q U E S T I O N S

Why did the alchemists conceal their teachings in such recondite language?

What is your concept of **Fermentation**; its nature and necessity?

What would be the situation if there was no Putrefaction?

Original

Disciplina Arcani

Dear Friend

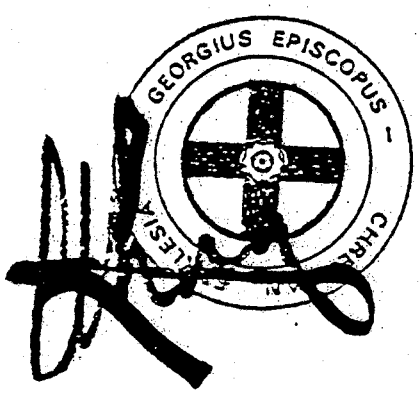
This lecture is a further variation of the previous one; it deals with the same subject in a different way.

We do not have to sit and meditate upon opening our Chakras as many groups do because these centres are open already to the expression of life within us.

What the lecture really shows is that we should transmute the already existing crystallised forms of the Divine Pattern into Spiritual Realities. For example, since the Cosmic Drama of the Christ is the Archetypal pattern of our bodily temple we are able to learn and become aware of our immortality by spiritualising the seeming transient ideas which constitute our physical nature. Because this is the truth regarding the real make-up of man we are in error to consider any other system based upon speculative philosophies. As we have said, the Cosmic Pattern is already known by our Elder Brothers and to ignore them and go our own way is courting disaster.

Purity and Truth is the only sure way to spiritual enlightenment.

With all blessings
Yours sincerely



Within your personality, that vesture fearfully and wonderfully made in the image of the Divine Mysteries of God, you will find the drama of the Book of Revelation continually taking place. But you must remember that this drama is taking place upon the seven regions of Being simultaneously, therefore each act of the drama has its own Key which will turn seven times before the final Mystery is revealed to you. This Key is applicable to all your Sacred writings no matter what religion, century or age.

When we come to deal with your personality which is called the "Scroll", having seven seals upon it, meaning that the physical body has seven force-centres through which life radiates the creative power giving to the personality life and consciousness. The curious expression of being 'written inside and on the back', this refers to the great sympathetic system of the body, having for its seat the pituitary seal which is located between the lobes of the cerebrum and the cerebellum in the head, whilst the cerebro-spinal axis has for its seat the pineal gland or seal which is located between the eyebrows, sometimes called the Third Eye of the Seer.

The methods of vivifying these seals are very clearly shown in the Drama of Jesus the Christ and the journey of Jesus from Bethlehem down to Egypt and his return to Jerusalem and the various miracles which were performed along the Jordan are the veiled instructions to the aspirant who wishes to become Illumined by the Fiery Power of the Soul. When this Power is awakened it rushes with a spiral movement through the whole body like liquid fire and on its upward rush towards the brain it vivifies each of the seals in its turn, the seals are opened, as it is given in REVELATIONS of John of Patmos (Patmos here refers to the thalamus in the head, it is called the Mount of God or the Soul).

In the body is the pneumogastric nerve which runs downward through the marrow of the spinal cord and branches out into the body to distribute the Fiery Power to the lungs and solar plexus, it is the passage of prana or breath into the lungs via the branches of the trachea or windpipe. Breath in Greek means 'ghost' hence we get the term 'descent of the Holy Ghost' and when at the age of twelve years, this breath unites with the two potencies of creative substances, that from the pineal seal, called Joseph and that of the pituitary seal called Maria. This descends down the two cords of the vagus nerve, which are extensions of the pineal and pituitary seals, one on each side of the spinal cord, and they cross the great 'strait' at the 12th dorsal vertebrae, and then down into 'Egypt where our Lord is crucified'. Hence united they return up to the semi-lunar ganglion nerve in the spine and thence into the Manger seal at Bethlehem, there the Divine Drama is enacted and 'Jesus is conceived of the Holy Ghost' - this simply means that the two fluids from the thalamus blended with the prana of the body have entered into the solar plexus and Jesus - the creative force is formed, when it is saved becomes the Christed One.

For a better understanding of this drama which takes place within the body of man; the Tree of Life is the branches of the pneumogastric nerve flooding the whole body with life, and the seven Lights of the body or candlesticks are the centres of the Divine Light of the Soul and the great Light between the branches of this Tree is your own immortal Soul, look at your thermometer, the lower part of the bowl which could be called the Dead Sea, or the Lake of Asphaltum (Clauda Equina in the body) in which lies the congealed mercury or quicksilver, which may be refined and raised by heat. The quick-silver is actually the crude sexual force and when this force is saved or redeemed by purification of the body, the rate is changed and at the correct moment, the Fiery Power within this force is released and will rise to the top of the spinal cord, thus the mercury rises up through the 33 vertebrae and goes over the top of the head and out through the tomb when the stone is rolled away, the entrance to the tomb is the suture between the two halves of the skull bones. It will be seen that if you allow your sex force to become refined it will rush up through the pneumo nerve, up through the spinal cord, into the seals, causing them to rotate and then up through the thalamus reaching the shade of the cerebrum or Shadow of the Most High.

You open the seals of the body by returning one-tenth of your substance to the pineal seal then into the upper brain which is called the 'Divine enduring substance' as Paul gives it. If this substance is saved from being wasted in generation and is offered as a willing sacrifice to the Most High, here referring to the Divine Soul, for it is We who use the cerebellum and reside in the secret place of the Most High, which is given in the Voice of the Silence when speaking of the Real Self resting 'Under the wings of the Great Bird' for the feathery convolutions shown in the cerebrum may well be compared to the feathers of a bird. 'Whatsoever a man thinketh in his heart so is he' can be now clearly seen to refer to the cerebellum which is the seat of thought and it is here that the Divine Man dwells,* 'He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty' - 91st Psalm. It is from this place in the anatomy of the brain that comes the 'oil' or 'ointment' - the two precious substances blended together which fructifies the brain of man.

The journey of this precious ointment is down the two nerves of the spinal cord (Jordan) thence to the solar plexus (Bethlehem) where it unites with the Breath and the Son of God is born from the Most High and then pass by the Dead Sea or Sacrum into generation to be crucified by the human passions in Egypt and remain there for twelve years before returning to Jerusalem or the cerebellum and disputes with the Doctors (the animal forces in the body) and then disappears into the thalamus. From then we hear no more of Jesus, because the whole of one's thought is directed towards material life.

* The Heart and Cerebellum are linked by way of the Vagus (Vaganti or Wandering) Nerve and is the 'telephone link' from 'The Golden Man' in the Right Ventricle of the Heart Ed.

When you have decided that material life does not bring you the joys, powers, wealth and happiness which you once sought, you begin to turn away from the material and seek the sacred place of the Most High. The very fact of the thought of man turning from the material to the spiritual has the tendency to quicken the Fiery Power within the sacrum at the base of the spinal cord. It begins to stir into activity, in other words Jesus now begins to make the journey up the spinal cord (Jordan) towards his deliverance.

Now let us take you into the secrets of your own Self, using the life of Jesus as our guide. This life is not only the life of one man which was supposed to have happened some 2,000 years ago, it is also your life here and now. Jesus then represents your sex force and the Christ is the oil or fire which is located in the semen and just like an automobile, the cerebellum the petrol tank, the solar plexus is the speedometer, and the spinal cord, is the passage-way from the oil tank. Woe be to you if you are out of oil as you will be if you continue to go down to generation. But if the quintessence of richness is kept with- in the body - when it is not wasted in riotous living - it will ascend the spinal cord, rising ever higher, lighting the various lamps (seals) as it moves upwards, until it reaches the heart of the Holy of Holies, the optic thalamus, vivifying it, and revealing the Divine Life, a glowing and scintillating Jewel of Glory reflecting the light of your own Supreme Self. It causes the vibrations of your Divine Soul to flood the human temple, the barriers are swept aside to receive the vibrations of the Soul which are translated into Wisdom and Light; the human Soul has been released from the tomb of matter and ascends to his Father which art in Heaven, the Shadow of the Most High.

The cerebrum whose convolutions receive all the vibrations from within and without transmits them to the thalamus within, passing them to the grey matter of the brain there to be translated into terms of the senses. The thalamus is the stone which was rejected by the builders and is called the Petra or Peter, and will, if not imbued with the Divine Light, become atrophied. The spinal cord can be likened to the stem of a Lotus. From this the Old Testament legend can be explained by saying that Lot's wife looked back to generation and became a Pillar of Salt. The man-semen has the odour of a fish and tastes like fish. Jesus was called Dagon meaning fish and he called his disciples - Fishers of Men.

What we are hinting at through these pages is simply this, there is within you a seed, which if saved and given up to the Highest will redeem you from the lower self. This seed is the Seed of Jesse (or Esse) which if it be lifted up will lift all men up. If instead you will waste this substance in riotous living the natural sequence of this will be to cause a deficiency or wasting away of the grey matter of the brain, for the Seed should be lifted up one-tenth (tithe) every 29½ days: it has

Original

been wasted in Egypt, the land of generation and the only way in which you can really attain Illumination is by returning one of the Seeds every 29½ days to the brain in the 'one way whereby you may be saved - Jesus Christed and crucified!'

The Seed or oil of the semen is carried up the 'strait and narrow way' of the spinal cord (Jordan) and is crucified at the place of Calvary (Pons) in the skull. This will then cause the sun and moon to stand still, the positive and negative forces within the body are balanced, the earth shall open and those who are 'dead' (incarnated) shall rise and walk and the temple veil shall be rent in twain, the final barrier between the pons and the thalamus is broken, and you are then free to enter and depart as you will from the tomb of the body.

Jesus, the Divine Seed or Word, was put in 'swaddling clothes' or covered and the nine mineral salts in the Medulla Oblongata, through which the two parents pass or flow on the way down the two vagus nerves, are carried along in sufficient quantities to form the crust or swaddling clothes which protect the 'Precious Oil' that is finally released when the Seeds are collected in the net on the top of the pons. This fishing on the right hand side or positivity of living, will cause this net to break and you will have a marvellous draft of fishes. The atomic spark plugs of the brain are then crossed by this oil and the seed is crucified, just as Jesus says:'Father remove this cup (or cover) from me.'

It will now be seen that the pineal seal and the pituitary body secrete the positive and negative substance, the milk and honey of the seed is crucified between them, the oil which is then set free ascends to thepineal seal and Illumines it. These two fluids being on either side of the pons or Golgotha are likened to the Two Thieves, one of whom is made to say 'Lord remember me when thou cometh into Thy Kingdom'. The reply, 'This day shalt thou be with me in Paradise' refers obviously to the final Union and ascension of these two fluids.

Finally, to understand the methods of opening the seals, one has to remember that the vagus nerve is called the 'Tree of Life', and the oil or sap which will flow down the plexus of nerves that branch off the main nerve is deposited in the manger or mouth of the fish, this then forms the Seed or semen of the Tree. This Seed, formed of the Esse of God, is named the Son of God.

The Drama can only be safely handled if you obey the Principles of the Disciplina Arcana before you attempt this procedure.

FRATERNITAS ROSÆ CRUCIS

Rome London
& New York

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THE ELIXIR OF LIFE

"For with thee is the fountain of life: in thy light we see light."
Psl. xxvi: 9.

THE search for an *"Elixir of Life"* has been the occupation of many men of parts thruout the centuries. It has not been a will-o-the-wisp for the weak-minded and the impractical idealist. The search for an *elixir of life* has engaged the serious attention of hardy and intrepid adventurers, explorers and eminent men of science.

It has been said, most truthfully, that the practically universal *belief* in immortality is the greatest *proof of* immortality and that man's ability to *conceive of it* is further proof of his *capacity for it.* The same idea may, with equal truth and propriety, be applied to the *elixir of life.*

Throughout the entire world, and even among the aborigines, will be found persons of intellectual and mental prominence, who are assured of the existence of an elixir of life, of some sort, and who seek it either by scientific method or thru primitive cult magic.

Both the *Panacea* and the *Elixir of Life* have been associated with the two polarities of the human mind sheath, the higher and the lower, but such associations are insufficient and are given only at certain stages of instruction, for the student must first cover certain preliminary ground work before attempting to grasp the deeper abstractions.

In lesson No. [illegible] of this present series, it will be found that the *Elixir* is said to be a liquid. This would seem quite natural considering the use of the word "elixir" which is usually applied to fluids, but in alchemical usage words are frequently used in other than their accepted meanings. However, we may, with some mental amplifications, regard the *Elixir* truly as a liquid or fluid. In this connection, it is notable that all thru Holy Writ we find, as in our subject text, *life or its sources* spoken of as fluid.

In the Scriptures of all great world faiths we find frequent allusions to fountains of life, waters, springs, wells and rivers of life, everlasting life, eternal life, immortal life and regenerated life, but always in a manner implying, if not actually specifying, fluid conditions. We must not forget that the beautiful State of Florida was discovered by Ponce de Leon while engaged in the search for a "Fountain of Youth."

Academically, the *Elixir Vitae* (*Elixir of life*) is defined as an "imaginary liquid or soluble substance by means of which the baser metals were to be changed into gold; the philosofer's stone. An imaginary

cordial (Lat. *cor*—heart) supposed to be capable of sustaining life indefinitely. Also, from the Arabic *El Iksir*, *El*—the, and *Iksir*, Philosofer's Stone. (Greek, *xeros*—dry)."

The *Elixir* and the *Philosofer's Stone* are two entirely distinct and separate things but as the functions of each were assumed by many to be quite similar, the words have been applied indiscriminately as synonyms. Encyclopædic information is as meagre as other academic sources with the single exception that it bears out our statement that the *Elixir* and the *Stone* are two different things. The *Britannica* states that the *Elixir* "had a wider meaning than 'philosofer's stone', and the name was given 'to the substance which would indefinitely prolong life'."

Is it possible that such a liquid as a true elixir of life could be prepared? Is it possible that logical, well-balanst men would devote their time to the pursuit of such an apparent chimera? Well, the answer of history is—yes. Records show references to such alleged preparations among the ancients and the medievalists were not far behind them. The Age of Alchemy stimulated the search. It was in the period 1693-1768 that Bestuzhev-Ryumin, Alexius Petrovich the famous Russian grand-chancellor and statesman, invented his marvelous "drops", *tinctura toniconervina Bestucheffi*. The recipe for these drops was stolen by the French Brigadier Lamotte, who introduced it at the French Court as *Elixir d'Or*. He made his fortune thru it.

Nor should we forget or omit the wonderful paste (Gr. *xeros*-dry) or dry liquid made by the Carthusian monks, the *Elixir* or *Boule d'acier*, a mineral paste or salve with marvelous efficacy. This was brot out way back in 1137, later in 1676 and finally in 1840. It is known that in some of the Tibetan provinces, the natives have an elixir that acts magically to revive, rejuvenate and even to prolong life to a remarkable extent. British official observers have attested this fact. The only reason the elixir does not produce still greater effects is due to the unsanitary condition of the natives themselves, for they will take baths at the hot springs which occur in some places in Tibet but otherwise refuse to wash their bodies at all. This, together with their national diet which is far from the vegetarianism asserted by some occult idealists who know nothing about the real Tibet, produces unhealthy conditions in an otherwise rugged stock that reaches a remarkable old age in some sections of the country.

In our own times, adrenalin has workt wonders on hearts that have ceast to beat, and early in 1929 the Russian professors Moulabkov and Andriev in the presence of Dr. Eugene Klotz, noted German savant, injected their secret elixir "*ringer-lokke*" into the body of a man who had been dead twenty-nine hours. After several hours, reactions were noted, heat developt and sound issued thru the throat. Actual revival was accomplisht and then the body relapst into its former condition. But the experiment proved the power of resuscitation inherent in certain potencies.

Research in the domain of endocrinology has shown that our bodily alchemists, the glands, have a wonderful power and process of secreting infinitesimal potencies that actually make and shape our character, personality and individuality and accomplish our successes or our failures in life according to our reactions to the stimulus supplied, which operates thru the autonomic vegetative system principally. The essence of these secretions is called, in each instance, the *hormone*. Nobody has seen a hormone but the name is given to a *something* that exists inherently in the individual or special secretion.

Then there is the now famous piece of chicken heart that has been kept in a proper solution for years, by Dr. Carrel, and which has *perpetuated itself* thru so many generations that its substance has, continually, to be reduced. This experiment has proved the capacity of tissue to endure indefinitely and continue to grow if kept in a healthy state. Health then seems to be the *sine qua non* and no amount of elixirs can be effective unless and until the subject takes the proper care of his health.

One thing in particular impresses itself upon the observing student and that is, that health is a pre-requisite for the activity of any restorative agency. Health means freedom from *dis*-ease. Health is a state of

stability, or ease, equilibrium and only where the component elements and forces of a given organism or matter are in equilibrium will there be found true health. Health, or freedom from dis-ease means wholeness and wholeness not only implies the presence or completion of all requisite parts, faculties, functions and factors, but something vastly higher. For completion in the true sense of the word implies perfection, at least in its comparative sense and usage. And such a status implies not only wholeness, but that for which wholeness is a true synonym—*holiness.*

The *Elixir Vitae* or Elixir of Life is then, theoretically at least, a vital essence capable of exercising notable rejuvenating and preservative powers if applied rightly. If applied in dis-ease it would restore to health which we have seen is a state of mental and physical equilibrium. If applied while the subject or artist-neofite is in health, it would operate to prolong a *healthy* (in every sense of the word) life indefinitely. Furthermore, it is a matter of record that essential elixirs *have been* prepared in many races over a wide geografical area that have seemingly possest the wonderful properties ascribed to the *Elixir* wholly or in part, for a duration of time exceeding the norm.

On the above postulate, we may premise a vital elixir that can present the two aspects or polarities we seek, as occult students, to find in every theorem under consideration. First, we may assume that Our Elixir can be prepared externally or exteriorly and applied as a synthesis of essential virtues in liquid form to the human organism from without. In such cases it can be used to rectify errors of life which have resulted in sickness, ill health or *dis*-ease, and, if applied to the human organism while the organism is in a status of true and complete health, Our Elixir would normally operate to prolong the life of the organism beyond the norm, at least.

Second, Our Elixir, being liquid or fluid in its nature, can be also prepared *within* and applied to the human organism *in its entirety* from within. If properly applied from within, its potencies will become vastly more effective because they will enjoy a natural distribution and application as *vix medicatrix naturae.* As a matter of fact, we are, individually, distilling and unconsciously applying the *Elixir of Life* or *Elixir Vitae* every day, but with characteristic human ignorance, selfishness, and thoughtlessness, WE ARE WASTING THE ELIXIR DAILY. We are wasting it by the scattering and dissipation of our energies and potential powers and our frivolous use of the magically wonderful forces operative thru the human organism, mentally and physically.

Never before in the history of the human family have the essences constituting the true *Elixir Vitae* been so carelessly wasted and tost aside as at the present time when he sole thought of the normal human microbe seems to be the desire "for a thrill," for "something with a kick to it", indicating the necessity for mental or physical condiments as stimuli to jaded and *ennuied* minds and nerves.

Investigation, so far as has been possible, of the nature and composition of the several elixirs, which have been produced synthetically by artificial or laboratory process and which have developt any medicinal, restorative or revitalizing properties, has shown the same essential characteristics as are revealed by analysis of the secretions of vital glands in the human organism. Nature, the Great Alchemist, has her private laboratory in each human individual, and, for all we know, in lower organisms as well, in view of the remarkable tenacity of life indicated by some of the lower forms.

Chemists and biological scientists have been able to compound synthetic endocrine secretions that have had as good and sometimes even better effect than the same potencies developt in the human individual by his own glands. The effects produced by these potencies have been little short of marvelous. Cretins have been transformed into mental efficients and remained so as long as the supply of organotherapeutic food lasted and then relapst. Malformed, human monstrosities have in many notable instances been transmuted into normal creatures by the proper feeding or injections. All these miracles show the way to a constructive method that will be amplified by later knowledge and enable scientists to remodel the human machine and develop desired characteristics more or less at will. And all these miracles have been effected by

application from without of an *elixir vitae* in a true sense, of which we know, at present, only part of the formula. Perhaps the knowledge of the remainder of the formula is dependent upon our further and more complete knowledge of the structure and essence of protoplasm, still the mystery of science.

But note this fact, fellow student; all the miracles that have been effected by the exterior application of synthetic elixirs have also been effected from within without the use of any *synthetic* elixirs at all. Hence we must conclude one thing, namely, that, associated with the elixir produced within the human organism or the elixir produced synthetically without the human organism and subsequently introduced into it by proper method, there is an active factor that is liquid or fluid in its permeating capacity but not subject to chemical analysis by any presently known process.

The cretin, naturally, cannot exert any effort of his own for he is mentally incapable of making conscious effort, but *there is that within him, his sub-conscious or autonomic vegetative faculty, that is not subject to mental abberation, and does respond to and associate itself with either the synthetic elixir applied from without, plus his own contribution, or else to a similar force exerted upon him on the mental plane, but also externally to him.*

The present weak link in the chain of research is the failure of academic and spiritual scientists to unite their forces. The TRUE ELIXIR VITAE IS A UNION OF CHEMICAL AND SPIRITUAL FORCES. They cannot be divorst. There is a very pertinent reason for this fact. Man, as known to all spiritual scientists, is a complex structure. He has a visible, physical body and invisible Etheric and Astral bodies. The Etheric body acts as the link between the Physical and its matrix, the Astral.

The Physical body has a series of organs, which we can dissect and study in the physical laboratory. The Astral and Etheric bodies have—not physical organs—but spiritual centers of energy which we term the psychic centers of force. The physical organs, in, by and of themselves would be mere masses of tissue and inert. They are the physical projections of, and are motivated by, the spiritual centers of force-energy inherent in the invisible Etheric and Astral bodies or instruments of man.

Spirit cannot react directly upon matter, nor matter upon spirit. There must be a connecting medium that transfers and interprets the reactions produced by each factor. Such a medium exists in the "*something*"—possibly that which we call the *hormone* that serves as the "link between" the physical organs and the spiritual energy centers which motivate them.

This hormone, to use a word now commonly used and recognized but as yet little understood, IS BOTH SPIRITUAL AND MATERIAL AND IT ACTS IN A FLUIDIC MANNER. Without the hormone the secretion in which it occurs is useless. With the hormone, the secretion reacts in ways that determine our individual mental, intellectual, spiritual and physical outlook. Therefore as they exercise a shaping and formulating power over the mind, they in turn can be acted upon *by mind*, hence their peculiar character as keys that lock the visible into synchronous activity with the invisible, the physical with the spiritual.

How is it that man can have such a magical potency within him and still know practically nothing about it? As yet the knowledge of endocrinology as the new science is called is known only to medical researchers, and known well to but few of them. The answer to our question is simple. For ages upon ages, since he crystallized his physical body from its astral mould, Man has turned his senses outward. He seeks earnestly everywhere in the whole wide world for that which is only within himself. In vain have the Philosofers warned man, from Thales down to the present time, "to seek within himself, and if he find not that which he seek within himself, he will never find it without him."

But Man is a stubborn creature. To him it has seemd far easier to search the world around for what he requires than turn his vision inwardly upon himself. The process of turning one's vision inwardly is not easy for the present wave of human evolution for it has departed far from its original status. Such practical introspection can, however, be

performed, if we focus our search upon that point which is the Real Self within, the Divine Watcher that never slumpers or sleeps, enthroned in the heaven of the physical body.

One by one, as we pass thru the septenary divisions of human expression in an individual career, certain keys become no longer effective and others assume greater prominence according to the requirements of the period. This is because Our Elixir has many tinctures or colors and each tincture represents a specific degree or phase of activity and exercises a definite potency that confers upon us the important characteristics of the age which we, individually, have attained.

We are distilling, separating, isolating the constituents of Our Elixir, individually, day by day, but the result so far has been and is potent and operative only to the extent that our cultural status enables our sub-conscious to co-operate with it in the vital functions it performs. As individuals undertake the process of the preparation of their Elixir consciously, even tho only in part, phenomenal results manifest that cannot be concealed. The moment an individual might begin to work upon his individual Elixir in full consciousness of so doing, results surpassing anything heretofore recorded may be expected.

We are satisfied to let our physical bodies take care of themselves. And when, by neglect and carelessness, they run down like worn-out or damaged machines, we take them to a doctor for overhauling and refitting. Then we go out and repeat the process. Immortality, prolonged life, revitalization, do not lie in this Path, my friend. We take less care of our bodies than we do of our prize cattle and household pets.

The real religion of the future will urge Man to care for his physical body as never before, and not only seek to produce a beautiful, healthy, well-regulated machine, but a spiritualized machine as well. Then the Elixir Vitae will be working in full force and the race supermen will begin to arrive. Minerva and Venus will unite with Jupiter and Apollo; Wisdom and Beauty will unite with Divine Benignity and Divine Grace, to produce offspring that will lay the foundations of a race of beings as yet uncomprehended.

How can we begin to work upon Our Elixir? Simply by making, first of all, a careful study of the physical requirements necessary to keep us physically fit. Study dietetics, not according to fad notions of cults, 'isms and 'ologies, but according to common sense which is quite another thing. You may require meat in certain amounts. Another may find it best to discard meats, totally or for a time. All of us require more natural fruit juices as pure solvents. Don't be a slave to calories, but study the values of proteins and carbohydrates and the legumes and experiment to find just what keeps up the right amount of steam and energy in you and cut off all excess food supply. The brain is the thief of the body and it requires a certain number of grains of chemical constituent per day and will have those grains at any cost. Beyond a certain amount of nourishment, the body cannot tolerate and all excess will go to fats.

On the other hand, do not starve the Body. Ethereal and spirituelle types are worthless as active factors in the world's work and the world about you requires men and women who can act the part of men and women, strong, vigorous, efficient. Groom your body. It is the only one you will wear in this incarnation and you ought to take as good care of it as you do your clothes. Then, when you've fixt the notion of the proper care of your body and the avoidance of excesses and dissipation of energy unnecessarily, *spiritualize your body* by mentally holding the thought that everything that you do, everything that you take into the body, has a two-fold value, a physical value and a spiritual value. Impregnate the food digesting and being absorbed into your body with the thought of its spiritual essence and power and then when you have done so consistently for a month, take notice of your attitude in all directions.

If you have begun to work upon yourself as roughly outlined above, you will have been working consciously upon your individual

Elixir and it will have begun to work upon you to an extent that will be readily appreciable, and once you observe and credit the result to its proper source, you will have little temptation to revert back into your aboriginal condition. You will have become "born again" not in the mother's womb, it is true, but thru the waters of an interior spiritual baptism that regenerate physically, mentally and spiritually.

It has been said that "We are what our glands make us." It would be more accurate if it read that we are what we permit our glands to make us, for our free-will exercises sway to our betterment or to our depreciation, according to the intelligence we bring to bear. Ordinarily, our glands will go on by themselves and produce a being that causes the being himself to wonder as to the why and wherefore of his existence. It seems never to occur to the individual being that he might have taken an active hand in the shaping process himself. He blames or credits early training, boyhood environment, youthful influence, home conditions and lack or surfeit of education for what he appears to be.

Having never been taught consciously to work upon his Elixir, and running the risk of facing ridicule and contempt if by any chance he inadvertently learned that there was such a thing and dared to enquire about it, Man has left his Elixir to run wild, and work upon him unrestrainedly. Force is destructive unless and until intelligently directed and applied. Our Elixir is a phase of most potent energy. It can be and is destructive unless controld thru reasonable methods of living consciously undertaken and maintained.

It is not the purpose of these lessons to cater to those who rule their lives by fads or the absurd pretences to scientific knowledge made by pseudo-occult "orders" and enterprises. These lessons point the way to those who use their God-given senses discriminately and intelligently, not as blind followers of equally blind leaders, but honestly and sincerely attempting to use the facilities provided by modern science in determining what is best for themselves individually in reconstructing and improving their conditions.

It may seem to you at first thought, as rather far fetcht, that we can impregnate our food with any influence from our thought. Is it *really* unreasonable? How many times have you heard it said of some one in connection with some important or special work—"he put his best thought into this," or "he built himself into his work": it shows the type and kind of man he was." Again, when you have stood in the presence of some splendid work of art, or read an unusually fine work of literature, or noed some wonderful discovery or advance in science, have you not felt the personality and even the presence of the artist, author or brain worker present and enshrined in the work? We verily build ourselves into whatsoever we set our minds upon in all sincerity.

If we have set our minds upon consciously preparing *Our Elixir Vitae* we may be quite well assured that we shall build into our food, our intellectual pabulum and our environment those factors and ingredients that shall enshrine the force, power and potency of our thought as an active agent therein. A few experiments will prove our statements to your own satisfaction. Think of lemons and spices and note the flow of saliva. Think of perfume, any idea of perfume at all, and you will sense the smell of some kind of perfume even tho you cannot identify it. Think of some specific perfume with which you are acquainted and you will feel your sense of smell react to the mental impulse—the thought involved. Think hard of acid stomach and you'll cause a flow of fluids to your stomach that won't leave you in any doubt as to the success of your experiment. Thought alone has compeld the reaction of the body fluids in these experiments. Thought will impregnate your food and cause reactions therein thru perfectly normal chemical processes that will make your Elixir if you are working with that result in mind.

Our individual success with the preparation of our Elixir will depend largely upon the real attitude of mind with which we undertake

it. Do we desire an unusually long life because we love life? "He that loveth his life shall lose it" (*John xii*: 25). Do we seek unusually long life for the sheer good we can do and the happiness we can convey to others? "Whosoever will lose his life for my sake, the same shall save it" (*Luke, ix;* 24). For, what indeed, as the Scripture sayeth, is a man advantaged if he gain the whole world, and lose himself, or be cast away (*Luke, ix;* 25)?

Psychology and physiology have united in their discovery and affirmation of the truth that anger and every other mental mood, as well as those mental attitudes of the opposite nature, distil definite chemicals and precipitates within the human organism that affect our ordinary physical status and even our senses, permanently or temporarily. People have gone blind thru rage and some of them *have stayed blind.* Apopletic and other strokes have been precipitated thru tremendous mental attitudes. These things are not secrets. Every well informed person knows them to be true.

It seems to be human nature, however, to ascribe the activity of such moods to the other fellow, forgetting, conveniently, that because we too are human, we are subject to a greater or lesser degree to exactly the same conditions. The point is, that our moods compel our fluids to a wonderful degree. Happiness and laughter send the finest digestive fluids to the stomach and intestines. Our moods are resultant upon our thoughts. Thought, then, in the last analysis, is all important in our bodily economy. We have shown that thought can influence anything in or connected with us. This includes the food stuffs we take aboard and from which our glandular lieutenants distil and distribute our individual Elixirs.

Let us look a bit further. Academically, an elixir is said to be, medicinally, "a sweetened, aromatized alcoholic preparation holding smal' quantities of medicinal substances in solution; formerly a compound tincture." No definition can be truer. The Elixir is a medicine because it revitalizes, rejuvenates and prolongs life. It is sweet because in it are contained the essences of all that is sweet and clean in our lives. Our thoughts are clean only as they serve as instruments or vehicles for the manifestation o the various personal virtues of integrity, honor, personal responsibility, moral accountability, charity, kindliness and brotherhood both of human beings and of animals,—our younger brethren in evolution.

Our Elixir is aromatized, for it has all the blends of perfume developt by the subtle aura of a healthy, clean, aura. Our Elixir is alcoholic for alcohol represents clear, transparent, subtle spirit and Our Elixir tho liquid, is essentially spirit. Our Elixir is a preparation for we prepare it consciously or unconsciously from the ingredients we make a chemical part of our bodies. Our Elixir holds small quantities of medicinal substances in solution, actually, not figuratively, for Our Elixir is something that does, most potently, exist and has substance, and its substance is made up of the substances of elements that are medicinal, for they are essential extracts and each has constructive powers of its own.

Our Elixir is, in very truth, a "compound structure." It is compound because it contains many elements. It is a structure because it is built up from several materials. It will not be an exaggeration nor will it require a stretch of the imagination to understand that Our Elixir is the Essence of Ourselves, mentally, physically, spiritually. It is physiological, psycologic and psychic in its inherent nature and function. It operates in two worlds, the physical and the spiritual. The Elixir *of* life is the *essence* of life and therefore in a subtle sense, life itself. That is why it applies to prolong life, for we add the essence of what we have to the *mass* of what we have.

Have you ever made a visit to any one of the great pharmaecutical manufacturers? If so, you will have observed an interesting feature. With rare exceptions, no given medicinal preparation is made complete in any one department. A master mind holds the complete formula to any given preparation. This formula is given out only in parts to each of the several departments that may be concerned in its preparation or manufacture. Materials are drawn from the stock room for each depart-

ment. No one department known what the other department has done to what comes to it, or what the department to which they will send it, will do with it. In the last department, the results of all the previous departments are assembled and the finishing work is performed.

This is a grafic illustration to the story of Our Elixir. The Mastermind, the Ego, alone has the complete formula. The materials are gathered by each of the several vital organs in the body. Each does its own individual share of the work of secretion. As each finishes its work, the result is thrown into the blood or lymph circulation and distributed to the particular customer who requires it. These results unite in assembly, and their individual hyper or hypo function determines character, mentality, ability, success of failure in various avenues of outward expression and inward vision. Taken in their united totality, they constitute the compound structure we call the Elixir.

If we follow the path of science alone, we may be able to make the Elixir synthetically with ever increasing degrees of success. Its functions will, however, be limited. If, on the other hand, we follow the spiritual path alone, we shall work effectively upon Our Elixir, but again, its functions will be limited. The physical and the spiritual must unite, as we have shown in the text of this instruction. Union of the physical and the spiritual is a well defined law. The exposition of this law was one of the principal reasons for the incarnation of the Christos, which, we have always been taught, united the Divine with the human elements.

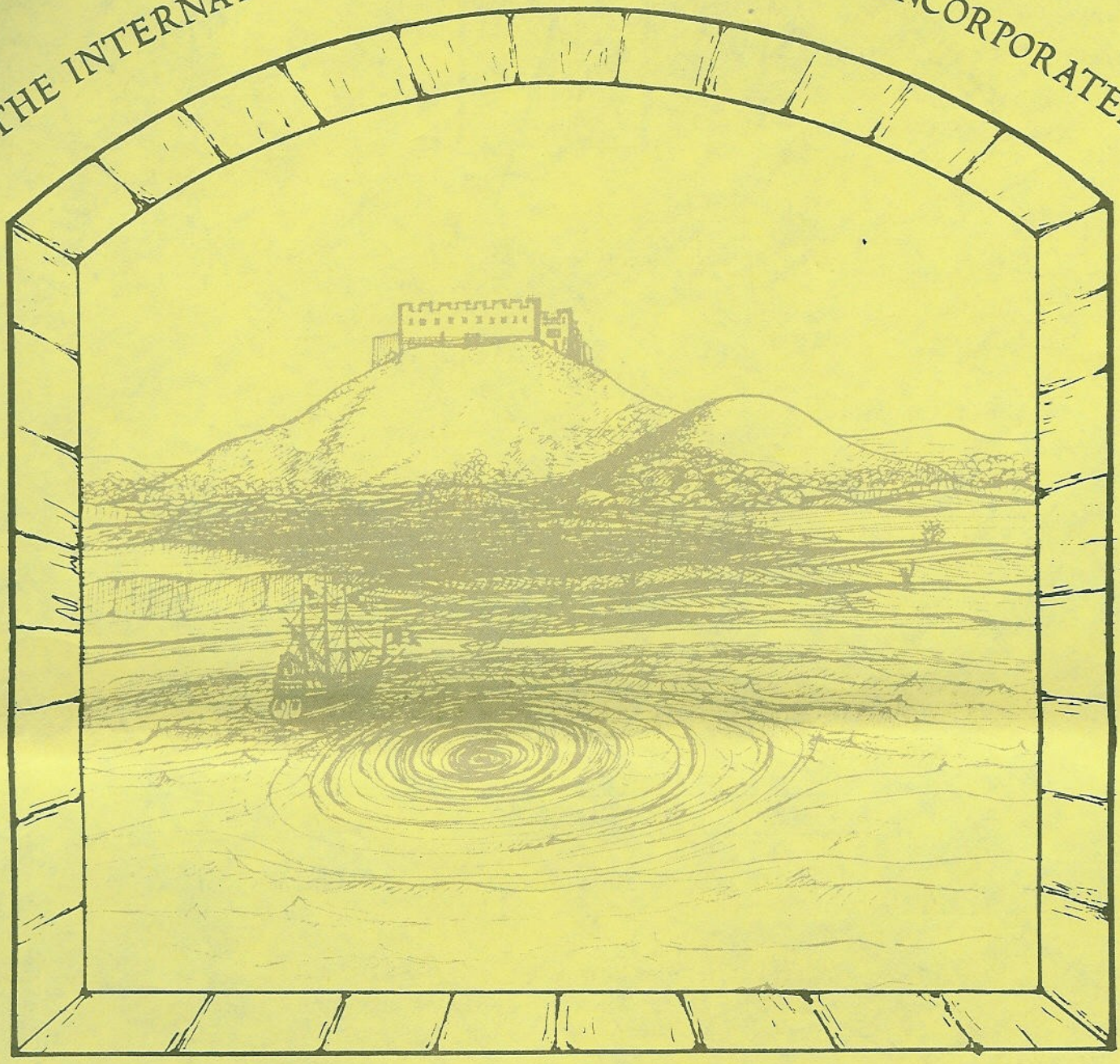
Christian esoterism consists in attaining the mind of Christ to the most complete degree possible, and in this attainment we must learn the law of uniting the divine and human factors by uniting the material or, physical with the spiritual in all our undertakings. Not only are we to learn this particular, more important still—we are to practis it.

Those who are quite convinst that the whole idea of the Elixir Vitae is a chimera and an atavism from medievalism, are, of course. "within their rights" but they are turning their backs upon their own most vital constituent. It is from such groups, who enjoy the sunshine while all is fair, but bewail their afflictions when shadows fall, that those who get the least of the spirit of life and its happy responsibilities are recruited. The Elixir Vitae is one of the most objective and powerful facts in all human experience. But if we determine to seek it by the methods indicated in this instruction, first of all be honest with ourselves. Our thought must be right to start with. There is no use in trying to convince ourselves that we desire the Elixir for the benefit of humanity unless and until we are actually doing the best we can for humanity before beginning our effort.

Many of those who have proved their unselfishness without any specific knowledge of the Elixir have come into a happy consciousness and understanding of it unwittingly, for if our thought is right, constructive effort is bound to follow right lines of endeavor and show results eventually.

THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

GRADE: *COMPANION*

LIBER 48 A STREAM TO CROSS

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

THE INTERNATIONAL COLLEGE OF MARTINIST STUDIES

Dear Companion

Do not become a sterile academic! Reading provides you only with information ... which may be correct or incorrect!

Knowledge is gained only by your personally experiencing the thing itself.

It is not what **you think you know** but rather **WHAT YOU ARE** that matters.

Live the principles you are being taught!

Persist with the 'exercises'!

With all good wishes for progress on the Path of Realization

Sincerely in the Works

L48 I.C.

The International College of Martinist Studies Inc., Worthing W31, Barbados, West Indies.

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L I B E R 4 8

(Companions are seated in their Oratories)

Respected Companions

Soon after we had prepared LIBER 47 we received a notice to call at the Post Office for a package too large to be placed in our box. Last Thursday we took delivery of the package and on opening it, a whoop of joy burst forth from our mouths — some of you must surely have heard it!

In that package was the entire set of translations of Saint-Martin's LYONS LECTURES which, you remember, we had started to carry some time ago but was interrupted because of translation problems.

The letter accompanying the translations reads as follows:

OSLO
Norway

"Dear Sâr Saccas,

Please find the 'Lyons Lectures' enclosed! Taking a sudden opportunity, I worked my way through the second half of the lectures quite quickly. They were a lot easier to work with since the thought of Saint-Martin becomes clearer as he advances through the series. The fundamentals laid down in the first three or four lectures are indeed the most difficult part. Also, the translator(s?) of the first English "proofs" seem to have had an easier task in spite of a couple of real misunderstandings. I have not seen the need to make more than a few notes, but if you think there is a need, then just give a signal when you return them to me for the final print out. Please make a thorough language check since I have taken some liberty. It would be very fine if you could do this as soon as possible and return them all to me, since I may have the time now that I won't get later on.

"Indeed it's fine to see the job finished and the first lecture in print, but — please! — dear friend & brother, don't make such a star out of me for the marginal service I have done to the College. I did read the first page of Liber 34 - and I saw my fourth exam in no. 35! Be aware that I am just an ordinary student although I like to give something in return for what I get. I am

not "a scholar eminently qualified" nor, and by far, "a true initiate." Nice flowers but they drown me! If one day we meet, and I'd like to, it would be much better if you had a more correct idea about me. The credit for what has been achieved should go to the first translator(s) and not to that "final adjudicator" who's just been brushing though it all and making a few comments. My secretary, truly, has done as much of a job as have I, typing all those lectures without understanding the least. She's been marvellous all the way through.

"I have a very fine feeling about you and the College, and it has been a true pleasure to receive your communications as our work proceeded. Now the job is done, but I hope our communication will continue. I haven't yet sent in my proficiency exams since I wanted to be through with the lectures first, but I'll do my best from now on. If you have some more interesting work waiting, I'll be ready to welcome it towards the end of this year. My profane work is very demanding now, since I'm entering into new and higher functions.

"In the meantime, I pray God that he bless all your work of Light and the College! ....."

— O —

Well, nice words my friend, and we accept them with humility ... BUT a tree is known by its fruit ... and YOU can't get away from your produce! That's always the problem! What one does is always there in evidence!!!

So, dear Companions, you've heard the news! This Liber brings us to — Combustio — the seventh and last in the series of doctrinal exegeses we will interpret alchemically ... we will then either restart the LYONS LECTURES in the next Liber (49), or have a short pause with light refreshment before resuming. Which shall it be?

#182

C O M B U S T I O

"Behold, how great a matter, a little Fire kindleth." - James 3:5

The traveller through the mountainous regions cannot fail to be impressed by the warning signs displayed so prominently during the summer and autumn, to tourists and smokers, against the careless use of matches and the production of sparks.

From the slightest spark often originates the great, sweeping, fiery blasts that have devastated whole forests and even villages and towns. So too, the traveller through the mountainous regions of the mental planes of spiritual science is confronted with the warnings of past experience against the sparks of mental and cosmic FIRE, for he knows that from the ABSOLUTE have come the tiny, embryonic, primordial sparks that are now — ourselves — sweeping, fiery blasts of humanity that have devastated whole nations and continents, and when one of these human sparks breaks away from the Hermetic unity of Humanity it becomes a flagrant source of destructive energy in itself.

THE DEVASTATION OF FIRE The devastating forest fire however, clears away primeval growths and prepares the earth for the march of civilization. The FIRE of Humanity clears the stage of earth from the primeval growths and accumulations of ignorance, superstition and bondage, for the progress of freedom, liberty and expansion of Mind, Body and Conscience.

Behold how great a matter a little FIRE from the Absolute kindleth. We ordinarily conceive of Divinity as a Circle enclosing Infinity. But we also conceive a Point in the center of that Circle as the focal nucleus from which radiates the Creative Energy of Divinity in every direction. Thus in truth we are able to say: "Behold how great a matter a LITTLE FIRE POINT kindleth, peopling a chaos with Cosmos, a Universe with Solar Systems; a Planet with Men and Microbes."

But the forest FIRE consumes, and many of the forests are no longer visibly existent. Their substance has been transmuted into other forms by the consuming FIRE.

"OUR GOD IS A CONSUMING FIRE" Likewise, "OUR GOD IS A CONSUMING FIRE," for as each human spark flares up for a brief moment in expression or incarnation, sweeping a considerable area of influence during the interim, the substance of its combustion is transmuted into other forms, while the LIFE, the VITAL FIRE ESSENCE OF GOD is consumed, devoured, assimilated, indrawn, or returned to the God of which it was, and is, and ever shall be, a part; consumed, or taken back into Himself, for future expressions of Himself. Thus the statement that our "God is a consuming FIRE," is simply another way of expressing the truth that in the end all Life re-enters His life. (Heb 12:29).

The old theological concept of God as a "consuming FIRE" was in keeping with the popular notion of God as a God of vengeance, revenge, hatred and punitive destructiveness. The word "consuming" may be interpreted literally; God DOES consume us — His sparks — HIMSELF, drawing us back into Him for a newer Life and CONTINUOUS EVOLUTION.

FLAME THE VISIBLE BODY OF FIRE It is essential that as students of the Sacred Science, we get the right idea of FIRE, that has been mentioned and explained so many times during

these lectures of instruction. FIRE is the vital essence of Divine Life and Creative Energy. FLAME is but the visible body of FIRE. It is the result of combustio or the reaction of FIRE upon the Elements. Thus FIRE manifests:

(a) Visibly, in the process of combustio, as evidenced by the presence of Flame; and -

(b) Invisibly, without the presence of Flame, as evidenced by the products of combustio alone.

In this latter concept we learn the truth of the ancient doctrine of the "ever burning FIRE", the SACRED FIRE which was never extinguished. This is none other than the Divine FIRE which incarnates in every Human Form, ceaselessly burning therein, inextinguishable, for though we may ruin the earthly Temple wherein it burns, when that Temple is no longer habitable, the FIRE simply returns to its Divine Author and Source.

FIRE IN THE CONSECRATED ELEMENTS From this appreciated truth, came the symbolism delineated by the functions of the Vestals in the ancient temples, the doctrine of the Eternal FIRE, and the use of the Sanctuary Lamp common to many religions, but now used in the Roman, Greek and some Anglican Churches to indicate the Real Presence reserved in the Tabernacle on the Altar. What "Real Presence" ? Not the corporeal bodily presence of Divinity as ignorance has come to obscure the great truth embodied, but the Real Presence of the Eternal FIRE of the Absolute, the FIRE crystallized, epitomized and actually present in the incarnation of the Christos in our Planet as the Indwelling Spirit of Mother Earth, in the Elements after consecration.

That this is the real truth is shown by the words of the Master Jesus when he spoke of destroying the Temple and rebuilding it again in Three Days. JOHN 2:19 "Jesus answered and said unto them, Destroy this Temple, and in three days I will raise it up."

Then said the Jews, forty and six years was this Temple in building and thou wilt rear it up in three days?

BUT HE SPOKE OF THE TEMPLE OF HIS BODY.

Everywhere in the Bible, Old & New, God, Jesus, the Prophets and the Apostles speak of the Human Spark as the vital principle of the Human Temple. It is shown with exceeding clarity in the miracle recorded in Daniel Chapter three, regarding the burning fiery furnace of Nebuchadnezzar, the King of Babylon.

As often stated, occultism takes no cognizance of so-called "miracles" nor does it entertain them seriously for one moment. It is the duty of the occult student to seek the HIDDEN cause of every visible effect. In view of our teachings regarding FIRE, let us see how this apparent miracle which has been

preserved in the Jewish scriptures may be understood.

CHALDEAN ORIGIN OF ANCIENT TEACHINGS In the first place it is of Chaldean origin, whence so many of the events recorded as relating to the Creation, the Flood, etc., have come. *Chaldean mythos is essentially based upon definite occult and spiritual concepts,* dating from a time when Humanity was much younger than now, and closer to its original source of separation from the higher anthropoids and mammals.

BABYLON, was the so-called "Mother of Nations" after and to a certain extent co-eval with EGYPT of which it was really a province.

Thus, Babylon, was the Mother, or Womb, represented in occultism by CHAOS. Incarnate in CHAOS before Creative Energy had become manifest was the KING, the ABSOLUTE.

From the KING or ABSOLUTE emanated the FIERY BLAST or mental concept of the KING'S Mind, bringing order out of Chaos.

The FURNACE is the Solar System, into which the Virgin Spirits after differentiation from the body of God are cast through Involution, to work out through evolution at the King's command, after the test by FIRE OF EXPERIENCE and incarnation.

The heating of the furnace, one seven times more than it was wont to be heated is the seven Evolutionary Globes, heated or acted upon by the Seven Elements (four known and three unknown to physical science) and the Seven Principles of Man, all of which can be altered or transmuted by FIRE.

The SERVITORS were the ancestors of the present Humanity now evolved to planes as "LORDS".

Into this "FURNACE" of the Solar System were thrown the Four Elements of "Spirits of the World" in the Solid (Earth), Fluid (Water), Gaseous (Air), and Fiery (Spirit) states.

From the combustio in the Alchemical Furnace thus described resulted the *manifestations* of FIRE, the THREE FIGURES, SHADRACH, MESHACH and ABED-NEGO, - HEAT, FLAME and LIGHT - which combining, showed to the KING his perfect expression in the FOURTH FIGURE WHICH IS "LIKE THE SON OF GOD" — surely a strange statement for Jewish Scriptures if it is to be taken literally.

But the words mean just what they indicate; the FOURTH FIGURE WAS the "Son of God" meaning the Son of the King, the Absolute when understood Hermetically: MAN, the EXPRESSION OR SON OF GOD, MADE IN HIS IMAGE. Therefore indeed does the King hail them after the test by FIRE as servants of the Most High God — Himself — and welcome them — the purified spirits back to Himself after their involutionary and evolutionary

trials, just as was stated at the start of this lecture.

FIRE MUST have, and the Divine FIRE DOES GIVE:

(1) HEAT. In the bodily temperature and the tangible presence of heat in the process of thought or mentalism, seen especially when quick thought or cerebration is required.

(2) LIGHT. Of Reason, Intelligence, and the Auras.

(3) FLAME. Of Passions, Desire, and the Combustive processes.

(4) SMOKE. Of clouded judgement resultant upon unbridled passion, and surrender to appetites and things of the senses.

(5) ASHES. Of desire, and the physical refuse of bodily combustion.

(6) PAIN. From its misuse; the misuse of desire functions. (Evil deeds).

(7) PLEASURE. From legitimate use of Desire and higher spiritual functions. (Good deeds).

(8) WARMTH. Of satisfaction that comes from harmonious vibration in consonance with Nature's Laws.

(9) SPARKS. In quick, thoughtless words and deeds that may cause social conflagration.

FIRE is the active dynamic principle of THOUGHT, classified as:

(a) CREATIVELY CONSTRUCTIVE; as when God spoke and the worlds came into being.

(b) CREATIVELY DESTRUCTIVE; as when from Man, thoughts spoken or written kindle among the nation and peoples.

FIRE is PURIFYING:

(I) In the HEAVEN WORLDS, where in Purgatory it purges the EGO of the accumulated dross of the late Incarnation.

(II) In COSMOS; where it separates through the process of Putrefactio the chemical constituents of a given substance, that they may recombine in their original purity and electrical natures, with their proper affinities.

(III) In the HUMAN BEING; through the Blood, which cleanses and vitalizes every part of the bodily organism, removing all the vicious elements of the human cell community.

(IV) In the NATION; where by concentrated thought process it clarifies society of the vices or vicious elements of the social fabric or organism.

Referring back to classification (III), the Blood, if we stop for a moment to consider the ruddy glow of fresh blood, and the dark, viscous, heavily laden constituency of veinous blood, realizing that the stoppage of its flow means physical death; that the continuance of its flow means LIFE; that it carries the active oxygen to every part of the human organism; that it also carries away the ashes of combustio, then we shall also see that the blood is in reality the stream -- not the FIRE -- (for FIRE is the invisible active potency and agent,) but a stream of LIQUID FLAME coursing through the system, penetrating to every remote part of the same.

We have said that our God is a FIERY EMANATION of the Absolute. We also know that Fire must give LIGHT. The proof of the first statement is found in the latter for in 1st John 1:5, it is distinctly written:

> "This, then is the message which we have heard of him and declare unto you, THAT GOD IS LIGHT..."

Knowing this then, and with the thought that even Light itself is a manifestation of FIRE and God, well may we exclaim in adoration of the Sun of our Solar System, one of the many Suns in many Solar Systems, as did the FIRE worshippers of old who were, after all, not so far from the truth, even as instructed by the Prophet Isaiah (Isa. 24: 14-15) "Then shall they lift up their voice, they shall sing for the majesty of the Lord..." "Wherefore GLORIFY YE THE LORD IN THE FIRES."

And even as I began this lecture with the illustration of the forest FIRE, and knowing as we do that much of the Scriptures consists of parable, we shall gain a new understanding of the words of the Prophet Jeremiah when he says (Jer 21:14) "But I will punish you according to the fruit of your doings, saith the Lord, and I WILL KINDLE A FIRE IN THE FOREST THEREOF (THE BODY) AND IT SHALL DEVOUR ALL THINGS ROUND ABOUT IT."

And if any here say this is a metaphor, let him also read the saying that is written by the same Prophet (Jer 20:9) "But his word was in mine heart, AS A BURNING FIRE SHUT UP IN MY BONES."

As a further evidence of the spiritual potency of FIRE, St. Luke informs us in his Gospel that John said to the multitude (Luke 3:16) "I indeed baptize you with water, but one mightier than I cometh ... and he shall baptize you with the Holy Ghost AND WITH FIRE."

FIRE: DIVINE AGENT *FIRE is a Divine agent and potency and comes to earth from higher spheres of being.* This is also shown by St. Luke in his description of the rebuke given by Jesus to James and John for their misunderstanding of the divine nature and power of FIRE, when they asked (Luke 9:54) "Wilt thou that we command FIRE to come down from heaven and consume them, even as Elias did?"

And furthermore, that FIRE DOES COME DOWN as it were, or manifests on the physical plane as a spiritual agency, is shown by the fact recorded in Acts 2:# where it is written of the Apostles; "And there appeared unto them cloven tongues LIKE AS OF FIRE and it sat upon each of them."

No better description or argument can be given as to the truth of our necessary purgation by the invisible FIRE in the after death state, than that contained in 1 Cor 3:13, where it is written:

> Now if any man build upon this foundation gold, silver, precious stones, wood hay, stubble;
> Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by FIRE and the FIRE shall try every man's work, of what sort it is.
> If any man's work abide which he hath built thereupon, he shall receive a reward.
> If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; YET SO BY FIRE.
>
> KNOW YE NOT THAT YE ARE THE TEMPLE OF GOD AND THAT THE SPIRIT OF GOD DWELLETH IN YOU?"

In other words, Man being essentially Divine in his spiritual nature, must have the error purged from him by the action of the Divine or Invisible FIRE although he himself cannot be possibly "lost" or destroyed. The Temple must be purged of all works not built upon the one stable foundation of reality. When the veil in the Temple of desire is rent asunder in the Astral World, and Man realizes the futility and illusion of desire as pertaining to the things of the world, worldly, then will his works be tried by FIRE and only that will survive which is built upon truth and permanency, instead of illusion of gold, silver or material desires.

Especially does this hold true in these days of social unrest. We are hearing and seeing the mutterings of those who suffer under the injustice of our present industrial system and already the conflagration has been started.

We are surrounded by the true FIRE at all times. Who has not felt the burning of conscience, the flames of temper, the smoke of befogged judgement and all the other attributes of FIRE?

Let us remember that many times these burnings may come from the touch even of angelic beings, for is it not written (Heb 1:7) "He maketh his angels spirits, and his ministers a FLAME OF FIRE" ?

Let us each so cherish and fan into full Flame the Divine Spark that is within each of us — that IS each of each — that we may awake to the realization of our responsibility as Custodians of that PURE FIRE that burns without wound, only to purify us that we may enter into that ultimate realm of FIRE, our GREAT CENTRAL FLAME, withstanding the terrific vibrations therein, of which place it is written that Man may not see the face of God and Live; where is the Throne of purest Gold of Alchemy and the sea of Molten Glass through which Macrocosmos reflects Himself as Microcosmos. Man indeed shall not enter there nor can Man see the face of God and live, but Man is a thing of the earth, and by that time earth will have been left far back in our evolutionary progress and we shall stand before the Gates of the City of Sarras, ready and willing to be indrawn by the breath of that God - our complete selves in UNITY -- which is the consuming FIRE -- which will then vibrate as the result of our united vibrations, and into which we enter as drops of water into the ocean, yet preserving that individuality which has been so laboriously earned throughout our aeon-old pilgrimage.

The ABSOLUTE is *ESSENTIAL FIRE.*

The Supreme Being is the GREAT FIERY EMANATION.

The Solar God or Logos is the LESSER FIERY EMANATION.

Angels *are* SPARKS who have completed their mundane evolution and are now in the Hierarchal grades.

Ministers are the LORDS OF THE HIERARCHIES who, as FLAMES are the manifestations of Deity in actual control, guidance and direction of His world.

Man is a *Spark* in process of evolution into *Flame.*

-o-o-o-o-o-o-o-o-o-o-o-o-

INVOCATION TO THE FLAME

I CALL UPON THEE, O LIVING GOD, RADIANT WITH ILLUMINATING FIRE! O UNSEEN PARENT OF THE SUN! POUR FORTH THY LIGHT-GIVING POWER AND ENERGIZE THY DIVINE SPARK. ENTER INTO THIS FLAME AND LET IT BE AGITATED BY THE BREATHS OF THY HOLY SPIRIT. MANIFEST THY POWER AND OPEN FOR ME THE TEMPLE OF ALMIGHTY GOD WHICH IS WITHIN THIS FIRE! MANIFEST THY LIGHT FOR MY REGENERATION, AND LET THE BREADTH, HEIGHT, FULLNESS AND CROWN OF THE SOLAR RADIANCE APPEAR, AND MAY THE GOD WITHIN SHINE FORTH!

— Comte de Gabalis

FRATERNITAS ROSÆ CRUCIS

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& New York

No 183

THE KUNDALINI

"His word was in mine heart as a burning fire shut up in my bones. Jer., xx; 9.

THIS particular complaint of the Hebrew Prophet Jeremiah, after his ill-treatment at the hand of *Pashur,* whom the Prophet renamed *Magor-miss-abib,* expresses a vital factor in all spiritual experience that has been strest to some extent in cult literature, but left unrecognized by Christian or Jewish Scriptural exegetists, —the *"Fire in the bones."*

Altho the Fire Doctrine is everywhere present in both the Old and New Testament Scriptures, little or no emfasis is ever placed upon it in orthodox interpretation and instruction. The reason undoubtedly is, that the Church has, for so long a time, been minus the esoteric or inner spiritual interpretation and insight, that it has come to regard the references to fire as purely symbolic in their application.

Nevertheless, this Fire Doctrine is far older than Christianity and at the same time it is, essentially, the vital principle of Christian mystical understanding, which is the understanding of the spirit, rather than of the letter of the law. The Principle of the Invisible Fire confronts the student of comparative religion at every turn.

The word *Kundalini,* referring to the inner secret fire in each human organism, has come down to us from remote antiquity and has been preserved to us thru the researches of orientalists. The Hindus have incorporated the *Kundalini* in their philosofy, but the instructions for its active expression and function have borded closely upon the usual recourse to sexual considerations characteristic of East Indian teachings. Unfortunately, these sexual associative concepts have been perpetuated unnecessarily by occidental cultists.

Among the Easterns, *Kundalini* is usually referd to as the Fifth*Shakti.* In their literature, *Kanya* (virgin—Virgo, the sixth zodiacal sign) indicates *Shakti* or *Mahamaya.* In the occident, *Kundalini* is usually studied or treated of in an isolated manner. This does not convey the true intent or significance, which can be had only thru an understanding of the entire group of *shaktis.* For instance, *Kanya* alone, represents the sixth *Rashi* and alludes to the six primary natural forces or powers.

The six *Shaktis* are,—

1 *Para Shakti,* Supreme Power, in which are incorporated the powers or energies constituting Light and Heat.

2 *Jnana Shakti,* Intellectual Power, in which are included Wisdom and Knowledge. This *Shakti* operates in a dual manner, first to give the mental translation of sensations; to recall previous ideas thru the function of memory; to develop in each of us the laws of association and to bring out in each of us the concept of self.

Second, to make possible the functions of clairvoyance or clear sight, and psychometry or tactile perception.

3 *Ichchha Shakti,* The Will Power, manifested thru nerve control and muscular response.

4 *Kriya Shakti,* The Power of Thought and its phenomenal projecjection and external realization.

5 *Kundalini Shakti,* which Blavatsky defines (partially) as follows: "The power or force principle which everywhere manifests in Nature. This force includes the two great forces of attraction and repulsion. Electricity and magnetism are but manifestations of it. This is the power which brings about that "continuous adjustment of internal relations to external relations", which is the essence of life according to Herbert Spencer, and that "continuous adjustment of external relations to internal relations", which is the basis of transmigration of souls, *Punarjanman* (Rebirth), in the doctrines of the ancient Hindu philosofers. A Yogi must thoroly subjugate this force or power before he can attain *Moksha.*

6 *Mantrikka Shakti,* This may be interpreted as the Power of Letters, Speech or Music. Students of the Kabala will, perhaps, understand this Power better than the average student, when they recall the Kabalistic formation, meaning and power of the Single and Double, Male and Female letters of the alfabet.

The first of the *Skaktis* has been the subject of scientific investigation. The second and third *Shaktis* have been and are being (altho unintentionally so) investigated thru philosofy and psychology. The fourth *Shakti* is being investigated thru psychical research. The fifth *Shakti,* with which we are immediately concerned, has formed the essential or vital principle in all personal spiritual development of the higher order, from primitive times. The sixth *Shakti* is little or not at all understood in any scientific sense, and is merely a subject of hypothesis and conjecture altho it is known to be a reality.

Collectively, the six *Shaktis* named, are synthesized in a seventh, *Daiviprakriti,* the Astral Light or *"Light of the Logos."* Incidentally, Blavatsky claims that the "six names of the six Forces (or Shaktis) mentioned are those of the six Hierarchies of *Dhyan Chohans,* synthesized by their Primary, the seventh—who personify the Fifth Principle of Cosmic Nature, or of the "Mother" in its mystical sense. The enumeration of the Yoga Powers would require ten volumes. Each of these Forces has a living Conscious Entity at its head, of which Entity it is an Emanation."

The *Kundalini* is unknown to occidental or, for that matter, any academic anatomists in their professional capacities as such. Therefore, we shall not attempt an explanation along intensive anatomical lines of thought, Simply speaking, there are three main paths or highways along the human spine. They are termed the IDA, PINGALA and SUSHUMNA, respectively. *Ida* is situate on the left, and is said to be feminine and negative. *Pingala* is assumed to be positive and masculine, and on the right. The *Sushumna* lies between the two.

In Hindu esoterism, the *Sushumna* represents the Ganges. In Christian esoterism, the *Sushumna* is represented by "that great river Euphrates." *Ida* is represented by the river Gihon, which "compasseth the whole land of Ethiopia" the *dark land,* symbolizing the dark (or lower, pelvic regions). *Pingala,* in the human geografy is Pison, "which compasseth the whole land of Havilah,

where there is gold" signifying the heart, ruled in astroscience by Leo, the metal of which is Gold. The fourth river of Scripture is Hiddekel, now known as the Tigris, which, according to the Genesiac legend "goeth toward the east." The east represents the "source of light," the head, which is Christ, and in Christ or Eden all four of the Genesiac rivers have their origin.

The fourth river, which goeth toward the east, is the river of life in the spinal column. *Ida* and *Pingala* figuratively intertwine about the *Sushumna* like the serpents on the Caduceus of Mercury. Where the tails of the serpents join, at the base of the Caduceus (spine), is the point where the philosofers affirm that *kundalini* has its place of birth, and from whence it arises, in an annular, serpentine manner up the spinal pathway. At the spinal bases, this phase of energy is assumed to lie coiled in about three and one-half turns.

In the average man and woman, unawakened, the *kundalini* functions but slightly. Some of our intuitional and psychical characteristics may be said to be due to its activity, but its usual condition is one of latency or dormancy. Philosofical physiologists affirm that *Ida* "nerves" have their origin in the left testis of the male, and *Pingala* in the right, and in corresponding ovaries in the female. It is hardly correct in our opinion, to assume that a non-organic force center can have "nerves" in the anatomical sense. It would be more correct to state that the lines of force which culminate in the center called *kundalini* have their ramifications in the gonads mentioned.

According to the Scriptures the four rivers of *Genesis* met in Eden. According to some philosofers *Ida, Pingala, Sushumna* and the central Tigris also meet in Eden, the head or Christ of the individual organism. Orientals teach that thru the upper palate a "nectar is distild from the brain" under proper circumstances, this nectar having wonderful powers of spiritualizing and vitalizing efficacy. To bring this about, one is taught to concentrate upon a point in the forehead just between the eyes, over the bridge of the nose. At the same time, the tongue is forst back firmly against the palate. The mind is to be held in a positive state. Then, by corresponding breaths, the energy is to be drawn from *Ida* and transfered to *Pingala.* From *Pingala* it is to be directed to *Sushumna.* If this effort is successful, *kundalini* will be releast and will rush with force and power up the spinal pathway to the brain, endowing the subject with marvelous creative mental powers.

In the process of rising in the human organism, the *kundalini* is assumed to vitalize and awaken the various *chakras* or centers until it reaches the brain, from whence it distils the nectar which is retained within the body and rejuvenates, revitalizes and regenerates the initiate. Cosmic centers are alleged to be opened up during the process recited.

Such, in brief, is the general notion of the *kundalini,* as taught with many amplifications and astounding claims, by orientalists. Naturally, from an anatomical standpoint the claims are pretty apt to be unsustained. However, the *kundalini,* aside from the fanciful physiology with which it has been erroneously invested, is a *fact* that has been demonstrated many times over, in the very last places the average person would expect—the *monasteries.*

While the *kundalini* represents creative power that is largely supprest and represt due to the predominant activity of the normally sexual creative center, it functions to some degree in every normal person. Some pesudo occultists teach that sexual repression is conducive to greater mental creative faculties, but facts do not bear out these claims. Persons of both sexes, of widely recognized creative ability in mental and spiritual fields of endeavor, have also been known to be more than ordinarily active sexually. Many clergymen of undoubtedly remarkable spiritual attainments have been unusually active on the physiologically creative plane.

Also, many of the most noted geniuses in art, science, philosofy, letters and adventure, have been mental marvels, yet notoriously incontinent. History, criminology and biografy record their careers and achievements. Careful investigation does not show that it is a matter of continence or incontinence, cult claims to the contrary notwithstanding. The essential thing in the awakening and development of the *kundalini* is the factor of WILL.

There is a difference between spiritual *power* and spiritual *insight.* There have been many men of remarkable spiritual *power,* who have swayed thousands to the higher life and who have made the world wonderfully better because they lived in it. Yet these same men have in many instances, been singularly narrow-minded intellectually, narrow-visioned, and what the world called bigoted, even tho it excused and pardoned the bigotry. In the medieval period many men sentenst their fellow men to the flames under the firm belief that by so doing they were pleasing Almighty God.

The development and quickening of the *Kundalini,* that sleeping, serpentine, subtle force-energy that creeps upward, stimulating into activity the hitherto unawakened spiritual centers of power at definite intervals within us, does something more than give us spiritual *power.* It gives the initiate *creative insight.* This, the monks of many religions, Christian, Tibetan, Indian and others, have found, in practising the monastic life, not always thru celibacy, but thru meditation, and the exercise of an awakened will power.

To such have come moments of spiritual exaltation, that they discovered to their amazement, they could maintain and function at will. In this mental status of inner illumination they not only saw *into* the life and virtue of things, they also saw *how to accomplish* the very things they saw. Some initiates find it not at all unusual to experience moments of great spiritual exaltation, when all cosmos seems to pass in review before them, but such moments, while valuable, are fleeting, for at best they cannot accomplish much of permanency.

The awakened and aroused *kundalini* however, not only elevates the initiate to a notable point of spiritual insight and power; it *holds him there* and enables him to function his mental creative energies on that plane. It is from such a plane that the seeming miracles of well known avartars and Messiahs have been wrot. It is from such planes that men and women have been able to see out and over the present into a future, that they were also able to shape and guide the lesser pilgrims into.

Where does the *kundalini* have its actual source? Not *in* the gonads or vital glands of both sexes, for these have, under necessary surgical operations been extirpated, yet it has not robbed the patient of the ability to develop, awaken and function his *kundalini* powers. For ready reference, the *kundalini* is, usually associated with the gonadic functions and vital powers, but this association must be understood as a secondary characteristic. The *kundalini* has its actual origin in the coccygeal gland, one of the endocrines, anatomically located, but little understood. Injury to the coccyx *has* prevented otherwise earnest students under specific observation, from making any progress in the awakening of the *kundalini.*

The above affirmation is seemingly borne out by the observed fact that in several cases of injury to the coccyx (tip of the spine) a markt decrease in the functional powers of the gonads has been definitely recorded. The *termini* of the spinal pole represent the two extremes of the creative plane, the lower or organic, and the upper or mental. Brain children, in the form of realized ideals are permanent. Physical children on the organic plane live their allotted spans of life and give place to others.

Kundalini is symbolically pictured as the coiled serpent, from the annular method by which its rising manifests. This brings vigorously to our minds the *Genesiac* legend of the serpent, coiled in Eden around the Tree of Life and the Tree of the Knowledge of Good and Evil. The spinal pole is the human Tree of Life, for the real life that ascends and is present therein at all times, does not inhere in the substance of cortex or tissue but in the essence thereof as the Internal Fire. The Serpent deceived Eve, and thru Eve, Adam. The creative force in each human being, thru the operation of the senses, deceived man into the concept that sense gratification was the only method of procreating his species. Consequently, *Man Fell* from the spiritually mental plane of creative activity to the spiritually physical plane. He lost his spiritual consciousness in becoming *self*-conscious, and the *Apple of Illusion* made him indeed as the gods, knowing good and evil, but it also made Man a slave to sensory illusion and delusion.

But the serpent in *Genesis* paid a penalty for his seduction. Allegorically, it was ordered that Man should bruise the serpent's head, with his heel. Figuratively, the serpent was to be kept under foot—kept down. The serpentine Fire of *kundalini* has been kept down for ages upon ages. But few have reacht a degree of real initiation that has enabled them to function their individual *kundalini* to any perceptible degree, yet it has been and is being accomplisht.

The awakening of the *kundalini* produces effects that will be almost immediately noted, so different do the initiate's reactions to primal impulses and the influence of environment become. Without specific intent to have it so, gradually the initiate's outlook on life becomes perceptibly tinctured in a way clearly different from what has constituted the form of his experience. He does not function in the Power of the *kundalini* at once. He feels and notes its influence and this influence varies, as, one after another, the several *chakras* which form the subject of the next lesson, unfold or inaugurate their individual activities.

The full effect of *kundalini* is not felt or observed phenomenally, until and unless it has effected in the brain the mystic Marriage known to initiates. The union of two potent force-units therein bridges over the gap that has existed since man's cerebral organism assumed its known shape and form. From the *Old Serpent of Antiquity, kundalini* becomes, when it emerges supreme, the *Master Pontiff* or Bridge Builder.

It will be seen therefore, that Man has within himself, the ever-perpetuating Tempter that caused his primitive so-called "Fall" and the punishment of this Tempter will be its obligation to restore Man to his primitive place and state of consciousness, plus all that he has gained thru evolutionary experience in the aeon-long interim. The seeming "Fall" of Man will ultimately result in his "Uplift" and the *kundalini* will become the universal "Lion's Paw" that raises him to his former and now better estate.

Kundalini functions to a limited extent in every human being, thru the individual autonomic vegetative system. But it does not and cannot function actively as an independent organ-center until it is freed from its confinement by the act of volition on the part of the sincere initiate. No systems of development undertaken in unison will help in the awakening of *kundalini*. Each awakening must be and is an isolated experience and an individual process.

No unnatural practises are required in awakening the *kundalini*. The only objective feature is that of diet, which should be carefully planned for the period during which active and positive efforts are being made to free the *kundalini* from its erstwhile imprisonment. This diet should be so calculated as to reduce all stimulants in the shape of highly spiced, seasoned or flavored foods to a minimum. Stimulants of all kinds should be avoided. Tobacco and coffee should be laid aside during such time of development, for while the essential bases of each might not be deleterious in moderate usage, all toxins should be kept from heart and circulation and the blood made as pure as possible. thru the use of pure fruit juices. The latter should be used as freely as can be, without producing acidosis or hyperacidity, which they occasion in some systems.

Anatomists know the existence of the coccygeal gland and some researchers into endocrinology have learned a bit about the character of its secretion, but all admit that further than this, little is known of its *complete purpose* and *function*. The coccygeal gland is located near the tip of the coccyx, in a small tendinous interval formed by the union of the *Levator Ani* muscle just above the coccygeal attachment of the *Sphincter Ani*. It is a small conglobate body (*con*-with, spherical, globular). Nerves pass into it from the Sympathetic. It is of about the size of a millet seed. Its secretion is clear; not stained by chromic salts. Anatomically it rejoices in the name of *Glomous coccygeum*.

The textual allusion to the "fire in the bones" is more than a simile. It is the statement of a definite fact. The initiate, when his individual *kundalini* is fully awakened has no definite physical sensation that is extraordinary. He has, however, many new sensations while the hidden or serpent fire is

making its way actively and vitally upward. It cannot be otherwise. A patient who has been confined to his bed for a long time, finds a multitude of new sensations when arising and beginning to exercise muscles that have long remained dormant. When *kundalini* awakes, new centers of vital function in the correlation of the etheric and astral vehicles with the physical, sensations of an unusual order, are bound to be felt.

The effect is, however, not all unpleasant. On the contrary, it is the feeling and sense of new life. Not the old life renewed, but *new* life, a kind of life and vitality one has never before experienst, and for which, therefore, he can find no words of adequate expression. In the bones themselves is this new sensation most apparent. Not the ache that comes preliminary to influenza, but a *quickening* and that gives one an effect of springiness thruout the body as one walks. Possibly the old Prophet personally knew what the "fire in the bones" really meant.

Force, improperly applied or harnest, is destructive. Have you ever seen a serpent, enraged, rear on its coils and lunge forward in a vicious strike? Have you ever watcht a man becoming angry, grow hotter and hotter until suddenly it seems as tho he reared back and verbally struck his opponent. Of such, we sometimes say, the heat or fire has gone to his head. It really has. And it is an excellent example of *kundalini* temporarily breaking thru its confines and unrestrictedly manifesting itself in the excess of energy it applies at a time when unusual mental stress of the combative type has temporarily weakened the control under which it is normally supprest. Modern knowledge of endocrinology has shown us that, at times, some glands supply excess secretion thrown into the blood stream, that arouses our instincts of combativeness and gives us courage when we require it.

Kundalini acts in a similar manner thru the source in which it normally reposes. Some seers have alleged that they can even hear the "hiss" of the *kundalini* serpentine as it arises, but occidentals will take such allegations *cum grano salis*. However, the visible effects of uncontrold force in the human machine do take on the semblance of the serpent's motions and it does not require an over vivid or active imagination to hear the hiss that should, seemingly, accompany them.

In beginning the process of awakening the *kundalini,* initiates place the physical body under definite discipline. Not of an *outre* type but in a perfectly normal, healthy, sane way. *Kundalini* is supprest in each of us because the physical body is undisciplined and dominant. When the physical vehicle is under definite discipline, *kundalini* has an opportunity to express itself and grows as opportunity extends, until it becomes an independent psychical organism by itself. The discipline referd to is one of wholesome thoughtfulness, in keeping the mind clear from temperamental outbursts, excess or sensuous enjoyment thru any of the avenues of sense perception, surrender to emotions of the moment and the maintenance of self-control at all times.

Kundalini is usually spoken of as an internal fire. It is therefore an invisible fire. All fire is invisible. Flame is merely the visible factor of combustion. It is a visible *evidence* of combustion. But all combustion does not produce visible flame. The internal combustion resulting from oxygenation does not produce flame in the ordinary sense of the word. The internal process is somewhat analogous to the form of combustion produced when some basic acid like hydrochloric, nitric or sulfuric attacks wood, paper or other substance. We see the charred result and we say the acid has burned its way. It is quite true. In the chemical action there has been true combustion.

Kundalini operates in much the same way. It does not burn its way like a material chemical substance or agent, but it *does burn its way.* What does it burn? We may observe that it operates on the inner planes and functions in an ethical manner. Are our vices and shortcomings then, mere ethical values without substance, that *kundalini* can burn, for it is the burning away or purging of the dross and the gross in our composition that is the primary office and function of *kundalini.*

Those who have ever experienst travel on the Sahara Desert or other eastern wastes know the terror of the *Khamsin.* It is a hot wind that scorches

and seems almost to consume all that it contacts. Unless adequately protected, living things are withered up in the fiery blast. Now one cannot *see* this wind but one does *feel* it most powerfully. It cannot be handled, examined, subjected to chemical analysis or labelled. But for centuries it has been a tremendously real thing in the lives of natives and wanderers of the desert. No one doubts its presence, power or effect.

I sometimes feel that *kundalini* is like the *Khamsin.* We cannot see *kundalini* physically, altho initiates who have developt their individual powers of insight have seen what appears on first observation to be a dullish, annular mass, slowly emerging from the spinal base and lower pelvic basin. From a dull neutral color it becomes a murky, opaque red, then to reddish-brown and gradually manifesting a series of color gradations analogous to the spectrum as it increases in strength and its emergence becomes more and more complete.

Altho we cannot *see kundalini,* yet we can *feel* it, and once we have recognized what it is we cannot possibly mistake its presence or its power and its effects, for they work a revolution in our ordinary hum-drum lives. The fully awakened *kundalini* makes us—not supermen—for this is a much-abused and almost meaningless term, but fully developt, awakened and completely efficient men and women, as far as it is possible for us to go in the present wave of human evolution.

Kundalini burns, like the *Khamsin,* thru its *fiery energy,* as it rushes like a blast up the spinal tree of Life, vivifying and stimulating into activity the several psychic or spiritual centers or *chakras* as it goes. The well equilibrated student of esotericism will not and does not seek phenomena of a supernormal or supernatural order within or without himself, yet he knows that as he progresses in spiritual and psychological unfoldment he can reasonably expect a manifestation of conditions that have not previously been a part of his consciousness or active environment.

Kundalini gives to the really sincere and intensive student or "Disciple of the Path", a new environment both inwardly and outwardly. It creates a new heaven in his head and a new earth in the lower anatomical structure, because both become purified and freed from the accretions and accumulations of years of illusion, unsatisfied desire and false perception. These clog the mental and spiritual faculties like the accumulation of rust inside an iron water pipe that little by little decreases the power and volume of the flow of water.

The *neofite* or "young plant" cannot begin the awakening of his *kundalini* at first. This can be undertaken only after the Disciple has been for a considerable period of time upon the Path. This time period is necessary, for the study and understanding of any truth, but more especially esoteric truth, theoretically, is vastly different from the personal consciousness of it thru practical realization. This practical realization, at least in part, is a necessary feature of the disciple's progressive unfoldment before he can hope, with good success, to undertake such an organically and philosofically complicated process as the stimulation and awakening of the *kundalini* energy.

When *kundalini* awakens, it draws heavily upon other vital forces and energies of the body, just as the human embryo draws heavily upon the vital forces and energies of the mother during the process of gestation. *Kundalini* requires a similar process and period of gestation ere it can be awakened as a well ordered and properly controld force. As its base is definitely located in an endocrinal source, we must remember that all the endocrines physiologically act more or less in unison. Sometimes there is partial conflict according to the hyper or hypo function of a given gland or set of glands, but, generally speaking, they form an interlocking directorate in the human organism, and demands made upon one, are assumed in a sort of *pro rata* manner by all, somewhat like insurance underwriting methods in vogue in the business world.

Like the infant newly born, *kundalini* requires a certain period of dependence upon the other vital forces of the body ere it comes into its own. It must be "nurst", as it were. Ultimately it becomes a strong and lusty offspring of our inner forces and serves as the energy-link between the physi-

cal and psychological centers of the human organism. Man it must be remembered, is a most complex organism. Solids, liquids and gases play their parts in chemical function. But to solids, liquids and gases there is a further, invisible feature, the *effluvium* or invisible *emanation.*

The concept of emanations does not require the exercise of imagination. We know that metals and minerals, even liquids are radio-active, i.e., they emanate infinitesimal portions of their substance that are absolutely impalpable to sight or touch, but are, in some cases objective to the sense of smell. Psychometrically they are quite evident. With scientific facilities, their presence and phenomena are easily apprehendable. This same is true of the solids, liquids and gases in the human economy. Therefore, *kundalini* can be quite easily understood from a theoretical standpoint, at least, when we visualize it as an energy-effluvium inhering in and emanating from a positive energy-center at the very base or root of the human Tree of Life.

We *cannot see* perfume, but we *can smell* it. Therefore most positively we affirm its existence. Invisible, yet it makes a profound impress upon just one of our organs of sense. *Kundalini* makes a powerful impress upon many of our senses, inner and outer. Therefore, with as much justification as in the case of perfume, we affirm its reality and its active manifestation.

The Prophet, in our subject text, used a peculiar phrase. He said, "*His Word was in mine heart,* as a burning fire shup up in my bones." The mystical Gospel of St. John the Seer, than which nothing more valuable to the true mystic has ever been written before or since the time of Christ, advises us that a "Word" was made flesh. Flesh means, in this sense that a vital command of Deity became incarnate. To be incarnate means "in flesh." Flesh, in, by and of itself is inert unless something we vaguely call "life" vitalizes it.

After the risen Christ had expounded the law to the two men of Emmaus and then disappeard, they used the same exclamation as Jeremiah, saying "Did not our heart burn within us"? (*Luke, xxiv;* 32). When the Word, or the Deific Command Incarnate burns in the human heart like a fire, it is because something definite and unique has taken place in the experience of the person. The Prophet had awakened because of a distressing experience. The two men journeying to Emmaus had awakened because of a wonderful contact. *Kundalini* had become active in each case.

The modern initiate, if he is truly an initiate, not of degree peddlers but of the Spirit, will feel a Word burning in his heart as his individual *Kundalini* becomes active and his whole being commences to respond in a wonderful and joyous manner to the new spirit that motivates him.

This subject of the *kundalini* is so important, that explicit instructions for its awakening cannot, with good judgment, be given out to a general student public. It is treated intensively, with specific instruction, in the Post-Graduate Series of this Fraternity. These Post-Graduate Series are available to students *who have satisfactorily completed the Secret Work* in Spiritual Alchemy.

PROBLEM

A brief, concise essay upon the subject of the *Kundalini* is invited, to show the individual concept gained by the reading and study of this lesson.

Dear Companions

We have come to the end of our Alchemical presentation. Some parts of it have been tedious; nonetheless, for those serious about this work, the series is invaluable. I have often remarked to you that those who are gathered here represent a mature and serious group of sojourners.

Again, and as has been said more than once, the work of the I.C.O.M.S. is to present to you the authentic Initiatic Teachings. These are coming from the heritage of the Martinists, Rose+Croix, Alchemists, Kabalists & Gnostics. It is up to each one of you to study, assimilate and synthesize the material! *To take what you can use ... and discard the rest!* Please always remember this! We are NOT here to foist some particular opinion on anyone! *THERE IS ONLY ONE TRUTH but each person must learn to discern and perceive that truth for himself!* Those immature persons who are unwilling to think for themselves and who wished to be spoonfed — and told what to believe and what not to believe — fell by the wayside long ago!

You who are here are of the Advanced Humanity and I say to you: be of good cheer, you are of the Elect, recognize the hierarchal ladder and where you stand on it. But let not pride slay you, be ever-ready to help those in need of encouragement and give a helping hand.

Just this week we received the following letter from a Companion:

> .... These lessons are wonderful. Yes, you can feel the difference after practicing the light exercise with the prayer in Liber 27. We put these exercises to work in our daily lives and have had some great experiences. After starting to work at a new job the person that was to help me was very cold. When time came for our break the opportunity was given me to use the "light" exercise given in the lesson we had just received from you. On returning to the office this person's whole attitude was changed and she accepted me readily. This really impressed me very much because we really do need to put to use in daily life the lessons and techniques we are given. It has made a big difference in our affairs. Thank you very much. It is hard to tell you what impresses me most because each lesson is wonderful. One that stands out in my mind that answered a question we could not find an answer to was about the Egregor. It was never explained as thoroughly as in these lessons. Also, the effect of regular rhythmic breathing really does clear the mind and induce calmness. When you practice these techniques THEY DO WORK, and that in itself is WONDERFUL. Thank you very much."

We are approaching Liber 50. At that time we will have a major statement to make concerning our future direction.

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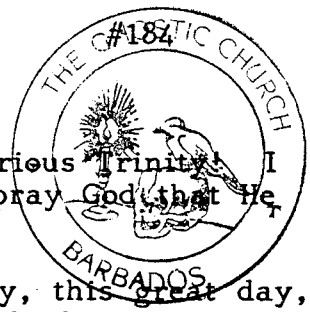
And now, dear Companions, we must bring this Liber to a close. At Easter just past, Most Reverend Bishop Tau Gregorious, Patriarch of the Universal Gnostic Church, was in Barbados for certain functions. His address, given on Easter Sunday, contained much food for thought; because of its fresh insights, and in keeping with our attempt to present lively and stimulating material, we share it with you:



Brethren:

Greetings in the Name of the Most Holy and Glorious Trinity! I give you my sincere Apostolic Benediction and pray God that He pour His blessings upon you.

Many people gather on Easter Sunday, this great day, to reflect on the meaning of Jesus' life, of which there are so many interpretations. Today, however, I would like give you a slightly different frame of reference with which to view the Easter experience.

As we look backward to those momentous days, we might see in our mind's eye, throngs of faithful gathered around the tomb in sadness and remorse, if not in expectation of the astounding demonstration taking place. Jesus, on the other hand, seemed to understand the whims of the passing throng who followed him for the loaves and fishes, — and even his close disciples of whom he said "Could you not watch with me one hour?"

As the dark hour closed in on Jesus, the followers diminished in number, the disciples fled, all but young John with the two Marys remained at the cross. Peter had denied knowing Jesus; Judas had betrayed him for reasons not clearly known. One by one, even after paying their respects, they all went to their homes.

So, on that first Easter Sunday, early in the morning, before dawn, there was found but one lonely figure at the tomb, one remnant of the great crowds that had hailed Jesus the week before. The great paradox is that this one was not a disciple, not even a member of his family, no one whom it might be felt would be fit for so great an honour — for this one was Mary of Magdala.

Who was this Mary Magdalene? She was from the thriving and prosperous town of Magdala, obviously from an affluent family and of great means herself. Tradition, maybe

erroneously, identifies her as the woman taken in adultery and saved from stoning by Jesus. She was certainly the sort of member of society that lives a free and easy kind of life — she was given to indulging in the senses. Kahlil Gibran, in his great work, Jesus, Son of Man" has Mary of Magdala relating her experiences with Jesus: "I saw him sitting in the shadow of the cypress tree across my garden ... and I gazed at him, and my soul quivered within me, for he was beautiful ... I left my house and walked towards him. Was it my aloneness, or was it his fragrance that drew me to him? Was it a hunger in my eyes that desired comeliness, or was it his beauty that sought the light of my eyes? Even now I do not know ... When I reached him I said, 'Good morrow to you.' And He said, 'Good morrow to you, Miriam.' ... And I said to him, 'Will you not come to my house?' And he said, 'Am I not already in your house?' I did not know what he meant, but I know now ... And I said, 'Will you not have wine and bread with me?' And he said, 'Yes Miriam, but not now.' ... Not now, the voice of the sea was in those two words, and the voice of the wind and the trees. And when he said them unto me, life spoke to death. For, mind you, I was dead. I was a woman who had divorced her soul. I was living apart from this self which you now see. I belonged to all men, and to none. They called me 'harlot,' and 'a woman possessed by devils.' I was cursed and I was envied. But when his dawn-eyes looked into my eyes, all the stars of my night faded away, and I became Miriam, only Miriam, a woman lost to the earth she had known, and finding herself in new places ... Then he looked at me and said, 'You have many lovers, and yet I alone love you. Other men love themselves in your nearness. I love you. Other men see in you a beauty that shall fade away, and in the autumn of your days that beauty shall not be afraid to gaze at itself in the mirror, and it shall not be offended. I alone love the unseen in you.' ... And then he walked away ... I knew not, but on that day the sunset of his eyes slew the dragon in me, and I became a woman."

Perhaps this is a poetic interpretation of her healing, but it did take place in one way or another. She then became a true disciple. We see the figure of Mary of Magdala surfacing occasionally in the Gospel story, enough to indicate that even though she was not admitted to the inner circle of that male-dominated society, she was a faithful follower. We read later: "It came to pass afterwards that he went through every city and village preaching and spreading the glad tidings and Mary called Magdalene and others ministered to him of their substance." In other words, they were there with financial support. She is also reputed to be the woman who came with an alabaster box containing very precious ointment which she poured over Jesus' head. While the disciples criticized the act as wasteful, Jesus defended it, saying that it should always be a memorial of her.

So, Mary of Magdala, one of the faithful, had been strengthened through the healing of her personal weakness. She was present at the cross, along with Mary, the mother of Jesus,

and John. She followed as Jesus' body was borne to its tomb in the garden. All the others had departed, and we find the lone figure continuing to wait. John tells the story: "Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away." So, she ran and told Peter and John; they were skeptical, but they came running to see for themselves. They found the tomb empty and thus assuming that someone had stolen the body, they departed, and Mary was alone again. It was in that time of aloneness that she had the vision of Jesus coming to her, and He was there, talking to her, and finally telling her to inform the disciples that he would see them again. Dutifully she went, and Mary of Magdala then vanishes from view in the Gospels.

But note this: it was Mary alone who had been present at the resurrection, who had seen Jesus, had talked with him, had touched him. There are those who have said that since the resurrection is the whole foundation on which Christianity evolved, and Mary is the only one who really had a firsthand experience of it, that she may well be responsible for the founding of Christianity. This is interesting, is'nt it?

So, as you sit beside that radiant tomb on Easter Day, this experience may happen to you, and quicken in you a sense of Easter overcoming. Mary Magdalene represents the inner hunger, or soul consciousness, in each person — that will lead you to the deepest, fullest allegiance to Truth — if you will but listen. Actually, Truth is normally caught through the intellect. But we are so often over-read and under-done! We involve ourselves in intellectual analyses of metaphysical things, but the final overcoming can only be experienced *within* ourselves — in the soul — in a sense of love, in our feeling-nature.

There is a crying need for liberation of the Divine feminine in man. This is so often overlooked by both the proponents and the opponents of the women's liberation movement, who talk about a male-dominated society (which is undoubtedly true). But the great need is not so much for liberation of women, per se, as it is for a liberation of the *Divine feminine in ALL persons* — an appreciation of the mystical in all persons, along with a love of Truth and beauty.

Never be afraid to express your feelings, brethren. Never be afraid to be spiritual! The transcendence of life, the key to all over-coming, always lies within. It is the Mary Magdalene of us that really believes in the power of resurrection. No matter how dark the way or how hopeless something appears, believe in the depth of yourself, in your innate spirituality, and know that you can overcome. The Mary Magdalene factor will not give up. In the Book of Job, Eliphaz says "When they cast thee down, thou shalt say there is lifting up." This is the resurrection principle; this is the thing that was felt and experienced by Mary of Magdala. It is revealed by every overcoming you have ever made. These are your successes — emphasize them, and make a habit of success!

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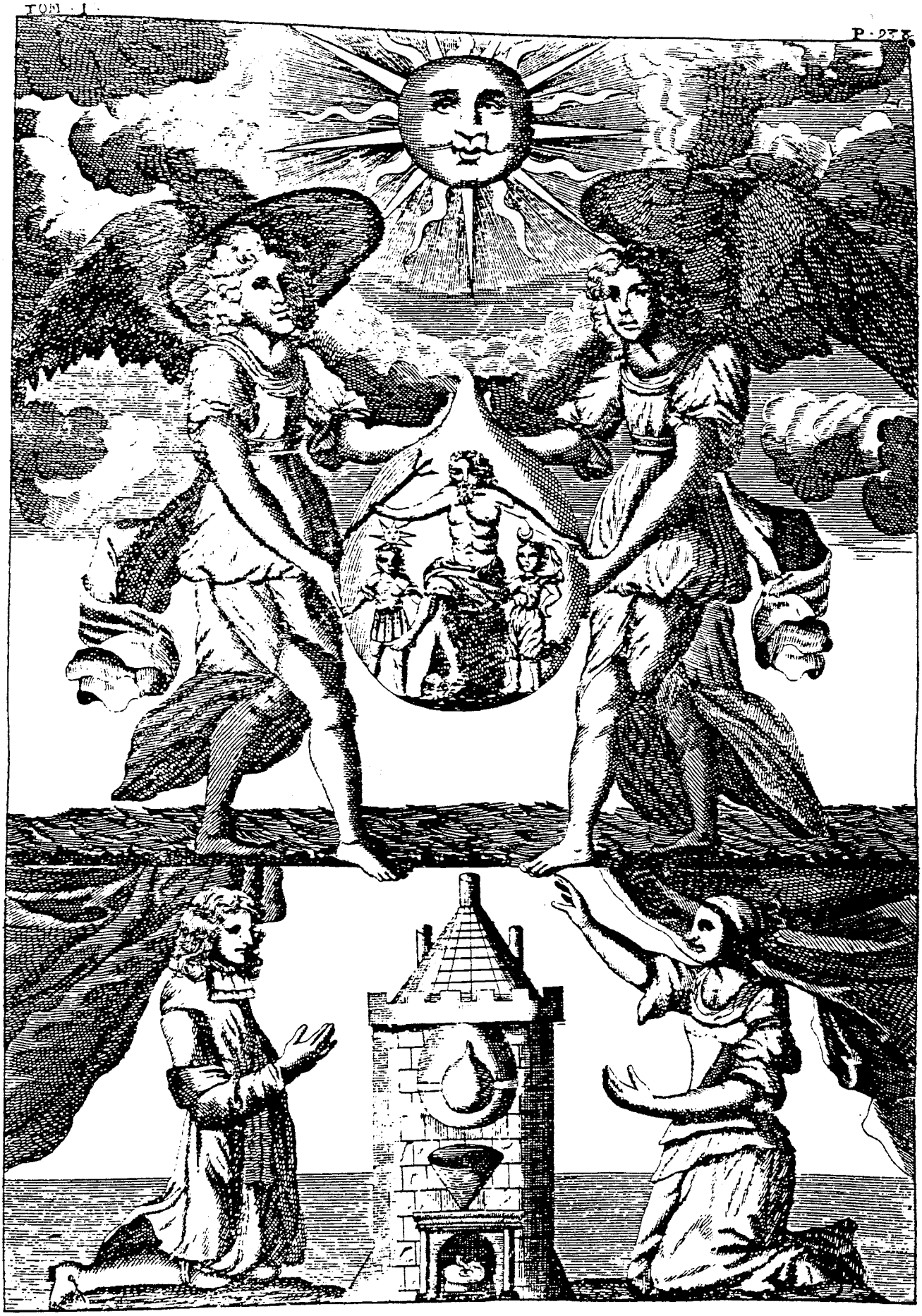
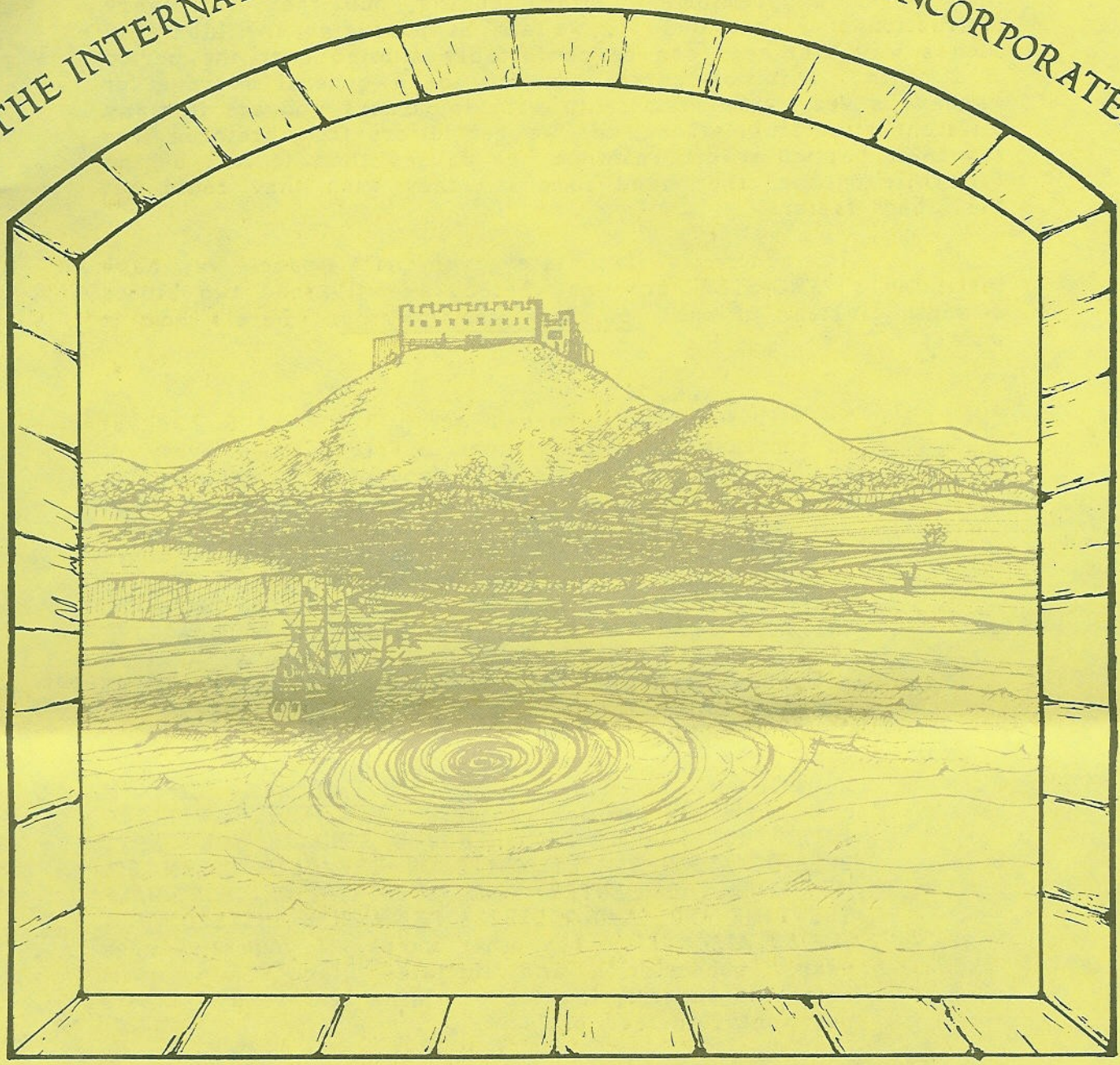


The alchemist and his *soror mystica* pray below the waters of the sky. Above, the angels support the vessel containing Neptune with Sol and Luna, beneath the Sun.

THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

GRADE: *COMPANION*

LIBER 49 THE FRENCH ACCENT

Private & Confidential

The International College of Martinists Incorporated, is a non-profit institution existing for the purpose of disseminating information on the Traditional Esoteric Arcana. The lectures/instruction contained in this Liber comprise material which was previously delivered orally to an esoteric group and has subsequently been given to the College for its use. Under these circumstances the College does not claim to be the author or originator of the contents of this Liber which is distributed in good faith. This Liber is loaned, not sold, to the receiving member as an incident of membership, for *personal* and *private* study, and its acceptance by the student is an acknowledgement that it is being held in trust for the College and is to be returned to it upon request.

DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

THE TWO-STEP PROGRAM

Dear Companion

We are living in a busy epoch and quite often one's time is at a premium. After sending out the preliminary instruction of Planes I & II, we aim at producing the Libers in such a way that each can be comfortably studied over the period of a month. This, of course, can only be a general average for we have a very wide membership with sojourners who are in many different situations. Sometimes we get letters from brethren who say their particular circumstance has caused them to fall behind ... while on the other hand some say they wish they could get the Libers faster!

In order to facilitate everyone's pace we have instituted a **"TWO-STEP"** program whereby we will send two Libers a month (instead of one), *to those who so wish.* Here's how it works:

PLAN "A" We will send two Libers a month BY SURFACE POST **at no increase in monthly dues.** Note: The delivery of surface post is erratic ... depending on where you live, mail may take 3 - 4 months to reach you and you may receive two or three mailings at the same time even though they were each mailed a month apart! Quite frankly we do not recommend surface post ... but the choice is yours! IF YOU WISH TO INITIATE **PLAN "A"** ... WHEN YOU RENEW YOUR ACTIVE STATUS SIMPLY WRITE ON THE SLIP **PLAN "A"** AND WE WILL SEND 2 LIBERS PER MONTH INSTEAD OF 1 ... **BY SURFACE MAIL** AT NO INCREASE IN MONTHLY DUES.

PLAN "B" We will send two Libers a month by air mail. It will cost twice the regular contribution. IF YOU WISH TO INITIATE **"PLAN B"** ... WHEN YOU SEND IN YOUR NEXT DUES-DONATION SIMPLY WRITE ON THE SLIP **"PLAN B".** WE WILL THEN ENTER YOUR SUBSCRIPTION FOR **HALF THE TIME** AND SEND 2 LIBERS PER MONTH INSTEAD OF 1 ... *BY AIR MAIL.* (In other words, if you send in a year's subscription and initiate "Plan B", we will enter the subscription for 6 months and send 2 Libers per month, instead of 1.)

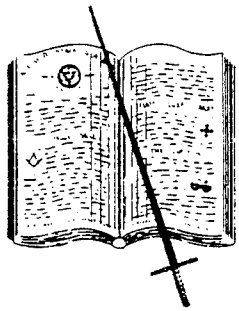
IF YOU WISH YOUR LIBERS TO COME ACCORDING TO THE REGULAR SCHEDULE OF 1 PER MONTH, SIMPLY SEND IN YOUR DUES AS USUAL AND GIVE NO SPECIAL INSTRUCTIONS!

THESE PLANS AFFORD COMPLETE FLEXIBILITY SO THAT WHEN THE TIME COMES TO SEND IN YOUR DUES YOU CAN CHOOSE TO HAVE YOUR LIBERS FOR THE UP-COMING PERIOD SENT ACCORDING TO THE PACE YOU WANT TO RECEIVE THEM AT. WE HOPE YOU WILL APPRECIATE THIS EFFORT WE ARE MAKING TO ACCOMMODATE EVERYONE ... AND THAT THE INSTRUCTIONS ARE CLEAR ENOUGH TO BE FOLLOWED WITHOUT CONFUSION!

IMPORTANT NOTICE: **PLAN "A" IS NOT AVAILABLE TO MEMBERS IN POSTAL ZONE "A".**

L49 I.C.

THE INTERNATIONAL COLLEGE OF MARTINIST STUDIES



Thursday at noon.

Beloved Companions

The 'ayes' have it! With no delay then, we resume the LYONS LECTURES herein and trust they will bring you delight and great insight.

With all good wishes as we continue our pilgrimage

Sincerely in the Works

Sacar

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THE LYONS LECTURES

LOUIS CLAUDE DE SAINT-MARTIN

Instructions
to
men of desire

#184

FOURTH LESSON

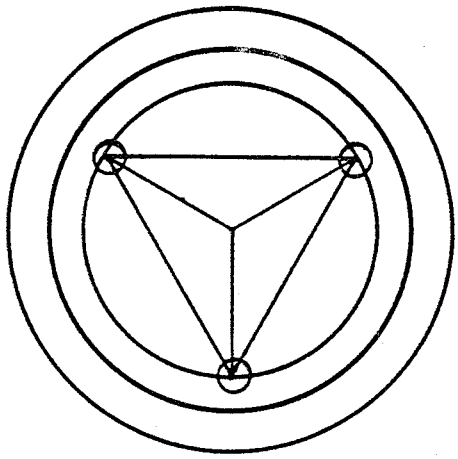
On the explosion of forms and of the necessity of the quaternary

My Brethren,

As soon as the vastness of the spirits of the axis had modified the essences they had extracted from within to the extent of making a maintained impression, that is, that they had distinguished between the three principles in the solid given to mercury, in the mobile given to sulphur and in the fluid given to salt; from that time, everything took life from the vehicle of the central axis, which the spirits inserted into every body to serve as a common ground for the operation of these same spirits, for production, growth and reintegration; from then on, the void which the Scriptures spoke of came to an end. The void should only be understood as the lack of this vehicle in all bodies; like the Scriptures tell, that everything was without form, it must be understood as the indifference of matter towards its principle, lacking the modification and the distiction which gave shape to that which was without form, and life to that which was deprived. In the philosophical matras, matter was neutral, as the spirits of the axis had emanated it from themselves, 1. The spirits of the axis modified it and, as soon as its principles were distinguished in their mixture, everything got a shape, 2. As soon as everything had a shape, in order to form life or the movement of all bodies, they imparted their vehicle of the central axis to all the bodies, 3.

Let us stop here. The spirits of the axis, having done all this work, had fulfilled the law, the precept and the commandment being innate in them form the time of their emanation, by accomplishing the six thoughts of the Eternal contained in the equilateral triangle, an image which the Eternal had conceived for the creation of the universe and the one(1) who was to preside over it, and in the ternary verb residing in the centre of the triangle, as represented in the diagram in the previous discourse, clearly giving the idea of the ternary number, since no man in the universe could deny that the angle of the West is not the angle of the South, the angle of the South is not the angle of the North, and the angle of the North is none of the two others; thus clearly conveying the idea of the ternary number.

The verb, which was in the centre, is also ternary, as I will demonstrate in the following diagram:



(Diagram redrawn, an exact copy of the original. This diagram has also been brought from the end of the instruction ot its logical position. (R.A.))

Consider the triangle inscribed in the three circles. It is not necessary to be a mathematician; nature acts more simply than their factual and purely material procedures. It is only necesary to have eyes to see that it is the centre which generates the triangle; and not only the triangle but any figure. To convince oneself of this, one only has to look at the difficulty of drawing an equilateral triangle without its centre, being easily drawn once you start form there. Nature always chooses the easiest way, and everything which is not marked with this seal must be regarded as apocryphal. Not only does the centre generate the triangle, but it also is its life: the three lines proceeding from the centre show us its close relationship with the three angles. If this relationship were to cease, the equilateral triangle would be dead, that is, it would have another form which would not be its own. Now, the figure of the equilateral triangle containing all the co-eternal numbers, cannot have an end, since it was created by the direct thought of the Eternal.

Now, that which issues from this ineffable and imperishable source is positively the plan of the spirits of the axis, as I will make clear. Is it not true that, once the three principles, mercury, sulphur and salt, became distinct,they shaped all the bodies of the universe? I will stop at that of the general body, or the earth, which is an equilateral triangle. Is it not also true that these three terrestrial angles, or of whichever form, would be without movement, growth or production without this vehicle, being the life of all bodies? Now, we can clearly see, physically, that this vehicle is ternary: through one of its modifications, it operates on mercury, through another, it operates on sulphur and through the third, it operates on salt. If it did not have this ternary number, it would not be able to act on the three principles of the various bodies, through an unchanging law which the Eternal has established in the universe of spirits as well as in that of bodies, so that no being may be united with another if it does not have the principles of the nature of that being. Now, all the bodies of the universe are united with each other, thus clearly proving they all have the same principles. So we see that the life of all bodies must necessarily be ternary, in order to be able to maintain the three principles of the mixture of which they are all composed.

This is so true that the withdrawal of the vehicle produces what is commonly called the death of the body, and which we call reintegration.

If there are some incredulous about this, here is an experiment to convince them. When you seek far into the universe, oh man, you ignore that my works are near to you; look for them, not in books, which are collections of the vain imaginations of your fellow men, but in my simplest works. Look into your midpoint, to convince yourself that the reintegration of the bodies results from the withdrawal of the vehicle. Observe that you need to take this vehicle, firstly from a fire, 1, transfering itself to that of a stone, 2, finally giving rise to the explosion into a more subtle fire, being that of sulphur as contained in the flame of a match, 3. One may consider the fire of this match as the generator of the fire of the wood. The match, 1, causes the fire of the wood, 2, and that of the wood causes that of the air, which is the flame, 3. Let us now see their reintegration, and let us begin with air given to salt. The smoke, 1, begins to reintegrate with its principle, the air or the salt; the fire, 2, reintegrates into its solar principle, or sulphur; and finally, mercury, the solid body, remains on the surface of the earth making up the ash, 3. We see, through all these examples, that matter has taken shape through the arrangement of the three essences, and that these forms have got life from the vehicle. The same is true of the rupture of the philosophical matras, being due to the withdrawal of the doubly powerful spirit of the Creator, who kept all the forms contained in the matras deprived of movement. But, as soon as He saw that they had been formed by the spirits of the axis, and that they had acted following the thought of His Eternal Father, the Verb of the Father broke the barrier He had set on all the bodies, and traced out the various operations they should follow to them all, as well as to all the various divine spiritual beings who were in charge of them, by way of divine spiritual acts as well as laws for the different embodied beings. Now, the rupture of the philosophical matras, or what is commonly called chaos, began to develop due to the position that the general body, guided by Wisdom, came to occupy in the centre of the universal circle; because of its triangular form the general body should be the central point of the operation of the various bodies of the whole universe, as I will demonstrate even better later on when I will be talking about celestial bodies.

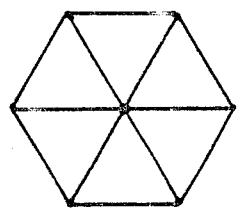
As soon as the general body had taken its place, the particular bodies took their places, also determined for them by the Divine Wisdom of the Father. Again we see the ternary number in the universal circle, the general body and the particular bodies. It is from the unity of action of these three classes of being in the universe that everything has a passive life, and that the law of apparent forms subsist during the course of their growth, production, and right up to their reintegration, as we can see in the eyes of the form, that, without the spiritual act of the spirits of the central fire axis acting unceasingly on all bodies, on the central axis vehicle which they inserted into them, without the reaction of the solar star, nothing, being without vitality on this surface, could produce anything.

Note well, brethren, that as soon as the universe was in its place, like the Eternal had conceived it in His thought, it was presented by our divine master, who presented his accomplished work, so that He would deign to give it the seal of His blessing. It is this blessing, or this dedication of the universal temple to the Eternal, that allows us to conceive of the principle of the quaternary number by way of the body, and of the septenary number. In the above, I have shown that the universe, being senary by its double ternary of apparent form and of

life, was made according to the plan which the Eternal had given to the various spirits of the axis, by way of His ternary Verb in the centre of the triangle. For these three essences are to their vehicle what the triangle is to the Verb of the Eternal. It is this Verb that God conceived and manifested, at the centre of His triangle, to the spirits of the central fire axis, serving as a support to the entire universe, just as the vehicle is the support of all forms. The vehicle ends by reintegrating into the axis spirits who made it, whereas the Verb of the Father, being eternal, will exist for ever in the almighty Being who emanated it, after He has reintegrated it within Himself.

The quaternary number obtained its principle through the union which the Eternal made of the whole universe in dedicating it to Himself and in giving vitality to all the spirits, all the lives and all the forms, and in serving as a vitalizing, living centre with eternal life for the divine spiritual beings and a life of production, growth and reintegration during the course of all the forms of the universe.

God is so vitally essential to the duration of all beings of the universe that a grain of sand cannot have a shape unless it is united to Him. The grain of sand contains the three essences and the vehicle, 6. Now, the vehicle itself can only have life if it is vitalized. Vitalization is necessarily of God, who maintains unceasingly all the universe of beings, making up the quaternary number: the essences, 1; the form, 2; the life, 3; and vitalization, 4. In the same way, the division of the three essences, 3, the life of forms, 3, gives the senary number, 6.



Vitalization can only take place through the septenary: It is the ray divided six times which is engendered by the centre, forming six equilateral triangles to show that the law of the Eternal is universal, since it is impossible to describe a circle without starting from the centre. The centre is to the circle what the vehicle is to all bodies. Ignorance of this centre makes the circle useless to whoever wishes to operate on it, and the withdrawal of the vehicle takes away the movement from any form, makes it putrify, and makes its law of appearance cease for ever through reintegration.

Let us make the necessity of the quaternary number clearer. The central axis, 1, produced and maintains all the bodies of the universe, 2; the sun vitalizes them, 3. Now, as the central axis circle is in direct communion with the supracelestial, it draws vitality, passing it on to them, from the Divinity, 4. This shows us that, from the cedar to the hyssop, from the insect to the elephant, from the whale to the ichneumon, everything in this universe owes its existence to the awesome quaternary, as being that of the Divinity, complementing His indivisible, unchangeable, infinite and unmovable quadruple essence: indivisible, because nothing can exist without His unity and that, outside of Him, everything ceases to be, even as regards divine spiritual life, because it falls into the death of eternal privation; unchanging, because it never changes, its nature being inexhaustible; infinite, because it is co-eternal with Divinity, without beginning or end; and unchangeable, because it is through it that Divinity operates all emanations, all creations, all reintegrations. Finally, it is through it that the whole divine law operates, on the most perfect beings of the eternal spirits as well as on the crudest beings with manifest forms on this surface, since nothing can have form, movement and life except through it (2), and nothing can

exist except in unity with it. Finally, it is what lets us see the Father, the Son, the Holy Spirit and the minor (3).

In the following discourse, we will speak of the various products of the nature of the various forms of the universe. For now, let us observe, brethren, that everything I have said in the previous discourses, and what I have just said, proves to us that the universe had been shaped and already begun to operate before man had left the bosom of the Creator. It will not be until the sixth discourse that, with the help of the Eternal, I will deal with his emanation.

NOTES:

(1) Man. (R.A.).
(2) The quaternary number (R.A.).
(3) The Minor is Man.

THE LYONS LECTURES

LOUIS CLAUDE DE SAINT-MARTIN

Instructions
to
men of desire

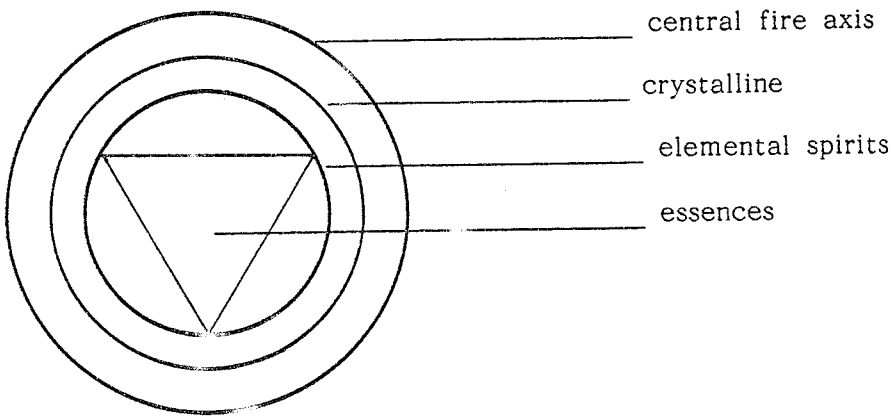
#185

FIFTH LESSON

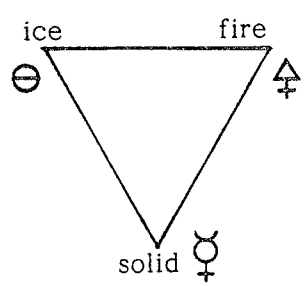
On the various productions of nature and of the various forms of this universe (R.A.)

My Brethren,

This vast universe, created by the Almighty thought of the Eternal, offers many beautiful things which can be contemplated in detail. The three circles of the following figure are the three main parts vivifying the surface of the general body of the earth.



The first of these circles, called the universal circle, is composed of innumerable fire spirits of the central fire axis, acting unceasingly on every living thing in the universe, containing one of their vehicles. The action of these spirits is so prodigious that it would soon consume all the celestial and terrestrial bodies, but eternal Wisdom has provided the second circle, which we call crystalline, also being composed of a prodigious number of spirits whose benign aquatic, humid action calms the great fire of the first spirits. The third circle is made up of the elemental spirits which surround us. It is through these three circles that the whole of nature is maintained. The physical proof of what I am saying about these circles is to be found in the three angles of the equilateral triangle of our earth, allowing us to see the action of these three circles upon it. The Western angle contains all the solids; it is where all the rocks are to be found; it is also given to mercury. The angle of the South is given to sulphur; thus we see that this angle of the earth is full of fires, all the volcanoes seem to be gathered together there. The Northern angle, given to salt, contains all the ice, which, as everyone knows, is only a frozen salt; since



ice is made by using salt, etc. The meeting of the three angles and the three circles gives us the senary number, which shows us the six thoughts of the Eternal.

The upper part nourishes the lower part, just as the mouth, which is only the passage for food, nourishes the rest of the body: the same is true of the whole surface of the earth. A palpable proof that there are only three elements - earth, fire and water, and not air, which is only more rarified water -, which are the three realms: there is surely no realm in the air part. Everything there took life on the general body, or the earth, and is itself contained in these three realms. All winged species took life on the surface of the earth and cannot even sustain themselves in the air except by continual movement, which makes them feel, by the fatigue that this movement causes them, that they are not made to live in air, like fish, for example, laying their eggs and reproducing in water. The same is not true for air: all the insects which appear in this part began to take life here below, and the proof of this is very clear, for there are none which do not feed on the food to be found on this surface.

The various realms on earth prove to us once more the virtue of the ternary number: the vegetable, the mineral and the animal are considered as distinct from each other regarding their characteristics. However, what a prodigious number of beings of apparent from do they not contain, each in particular? This again provides us with confirmation of what I said in the preceeding discourses concerning the ternary mixture which makes up all bodies; mercury, sulphur and salt. They are in fact, to all the forms of the universe, what the three realms are to all the bodies of the earth. Just as these three realms contain a prodigious number of beings with different forms, sorted out into the three realms, in the same way the prodigious modification of all the forms of the universe are ordered in the ternary mixture of mercury, sulphur and salt, as being the generator, the support and the food of all these bodies. As soon as their combination ceases, there are no more forms, as can be seen by the reintegration of sulphur which operates on the body of the wood in a hearth: As soon as the sulphurous essence is reintegrated, there is no more form; as long as there is any left, the body is not destroyed. As in coal, there is a form, but as soon as the coal receives a new action of fire reintegrating all that remains of its sulphurous part, the only form left is ash. If this ash is again put into a large fire, it also reintegrates in its turn.

Now I will ask: What became of the form of this wood? What became of the essences of which it was made? And what became of the number of its shape? I will reply that the form has been totally dissipated, because there is no vestige of it to be seen; that these essences have been reintegrated into the basic part, but that the number still remains, and here is how I will prove it. The number is co-eternal, as I have shown in the previous discourses; however much the forms may change, being but pure appearance, the spirits which formed them produced and passed their number on to them. Thus they cannot lose it, so it must necessarily return to them, just like they gave it. The spirits of the axis received the ternary number at the time of their emanation. That which operates must necessarily bear the number of its factors, agents or makers, since it is through that same number they operate on all the bodies having issued from them. They operate on them through their ternary number. Therefore that same number of whichever body must return to its first source, since the number certainly has no shape nor form of any kind, even though we cannot conceive of it without one. But we are well aware, for example, that a spirit has no form; the same is true

of the number. Thus, we see that matter exists, has form and duration, only through the continual operation of the spirits of the central fire axis which produced it, through that of the cristalline spirits which give it its nourishment through the share of influence they impart accordingly as they receive it through the supracelestial from Divinity.

One must not believe that the prodigious number of spirits which sustain all the bodies of this vast universe need themselves to receive a real substantial matter, in order to sustain it. Not at all. These spirits have inherent in them, from the time of their emanation, the ability to extract spirituous essences and to sustain them, just as a father feeds his child, because he has what is needed to provide it with something to eat. The same is true of these spirits. They have everything to sustain the production, growth and reintegration of all the bodies of the universe, without it being a question of a vehicle of real, existing matter, since matter has no reality except through its appearance, and its appearance exists only through the operation of these same spirits, which is purely spirituous, distinct from these pure and simple spirits, in that the ternary spirits are endowed with all kinds of faculties, of movement and of balance, for the sustenance of all bodies, but they do not have the knowledge nor the capacity of thought given to pure spirits such as man, etc. This is what spirituous action means, and it may be described as movement, since the activity appertains to beings superior to those we are speaking about and is purely spiritual; this can be conceived of by the vast and incomparable difference between thought and any kind of corporal movement. One may go several times around the universe in one moment by thought, whereas, in order for the tiniest being on the surface to move over the distance of a few toises(1), a considerable amount of time is needed, as it has nothing to do with thought, being limitless and unrelated to time.

Bodies, therefore, are only what children let us see on glass when, with water and soap, and with a straw, they make an apparent body having its solidity or weight, its dimension or shape, and its number, which is the operation of the agents of the forms. This body of air is blown to a height beyond that at which it took its form; the reaction taking place as it falls causes it to break its union, it reintegrates into the air without leaving the tiniest vestige for the eyes of those who see it. The same is true of all forms: everything having had a beginning must end. This body, having lasted only a moment, is the real image of the most solid bodies of the earth, such as the hardest diamonds, stones and rocks. Their reintegration takes place by the same laws which caused that of the soap bubbles, each one following the modification of what it was made up of. Thus, we can no more conceive of real, existing matter than we can conceive of continually using an article of clothing without wearing it out. An article of clothing forms its reintegration every day and has to be replaced. This shows us the successive duration of the various bodies, which only exist through the continual operation of the various beings activating them; this enables us to see in the continual ending of these same bodies, the end of this apparent universe. Let us hasten to consider the moment when all beings shall have no limits other than those they have set themselves, through the use of their free will within the one they had here below.

The almighty Being who presides over everything and whose infinite bounty is felt by every being, not content with having engraved His holy laws in ineffable characters in our souls and in our hearts, personally wished to give us His example of what we ought to do in order to share in the joy of His chosen ones. His very holy manifestations of glory began with Adam, 1; they were repeated

under the descendants of Adam by the holy man, Enoch, 2; were continued by Noah, 3, to the reconciliation of the earth; they finally showed their power under Abraham, 4; from there, under Moses, 5; in the deliverance of the chosen people. The same deliverance was seen under Zorobabel, 6, by the return from captivity of Babylon to come and form the centre of His divine spiritual operations; through the regeneration of the minor, through the birth of our divine master J. C., who came to put the seal on the minors who were, are and shall be worthy of it, by the 7th choice which he made in the centre of his receptacle, as having to be the meeting point of all the spirits who will unite their will to his, sharing in the promises of the Eternal, in the fruit of so many choices, in the action of the Holy Spirit, in the operation of so many graces, in the destruction of the barrier which separates us from divine communicaton through the sin of our first father, in the operation of the apostles, the prophets and the patriarchs, in the ineffable gifts of the Holy Spirit, and, above all, in the precious blood of Jesus Christ, offered unto the Eternal for our sanctification and poured upon the divine spiritual being and on the apparent form of each one of us who wishes to follow the holy laws he laid down for us during his life.

Let us therefore unite, my very dear brethren, in one single thought, will and deed, to approach the altar of his compassion in the holy time of the holy week, when the whole universe celebrates the death of our divine Saviour; let us all die with him in the world, in its pride and covetousness, to be resurrected with him, with the robe of sanctification, or with the robe of a new divine spiritual life, entirely devoted to follow in every respect the divine laws, precepts and commandments of the Eternal. May God grant us every grace to do this. Amen

Amen. Amen. Amen.

NOTES:

1) toise = 6½ feet.

THE LYONS LECTURES

LOUIS CLAUDE DE SAINT-MARTIN

Instructions
to
men of desire

#186

SIXTH LESSON

On the emanation of man (R.A.)

My Brothers,

Does the picture of the emanation of the first man have to be redrawn to make it the subject of our praise or of our regrets: of our praise because of the sublime state in which he was placed in the beginning; of our regrets because of the state of humiliation, of errors and of darkness into which he had fallen because of his corrupt practices? Then how can we rise again to this original state if we do not have a correct idea of it? Yet it is our duty, for the aim of all our works is to regain the knowledge we had the misfortune of losing through the corruption of our first father.

The Universe was created, all the beings which are part of it were already fulfilling the laws of their emanation, such as divine Wisdom had ordered for them, all the bodies were occupying their places, when the Eternal emanated man, or Adam, the "roux" or "reaux" man, which means to be elevated in divine spiritual glory. He was emanated in a body of indestructible glory, which was not subject to any influence from the elemental part. There was no need for any kind of nutrition for his form, which was wholly spiritual; the purest spirit of the central fire axis had no more influence on this form than the one operating on the most crude element of matter, because a body of glory is only the outer form of a pure spirit, which it takes on at will and, similarly, leaves when it becomes purely and simply a spirit again. This form was of a similar kind to the one we now have. The equilateral triangle, the first image which appeared in the thinking mind of the Eternal, was this same form. It differed from the one we now have only in nature; one was glorious, spiritual and impassive, and the other is dark, material and passive(1).

The Eternal had created everything for this man, whom He named man-god of the earth. After having manifested His immense power over all the created universe, which obeyed Him with respect, He gave man his law, precept and commandment so that he should be able to operate with and against the first corrupted spirits. He taught him the purpose of his emanation, which should have been to attack, fight and reduce the first corrupted spirits to the greatest privation, and thus bring about their redemption. Finally, he was to do for them what they have since done, and still do, against him, by seducing him and leading him into the snares of error and impure seduction which they use against him to lead him to evil. Adam was to lead them to good through the various works he had to perform on them. He had received from the Eternal a verb of descendance of God similar to Himself, through which he was to be reborn by having a divine spiritual being

come down in glorious form similar to his own, sent by the Eternal. Through his verb, Adam should have made a body of glory into which the Eternal was to have a spirit sent down. Thus the work of Adam would have been one with that of the Eternal, and he would have seen himself reborn as a descendant of God, whose full glory would have been the admiration of the heavens and of earth.

Perhaps one might ask me how a verb could produce a form. I would reply that the Eternal, being a pure spirit, without space, without limits and without time, because He is infinite, is able to emanate divine spiritual beings and outer bodies only through His allpowerful thought. Now, the spirit He emanates is certainly a verb (2), as it can be considered: thought gives rise to will, and will to the verb. With Divinity, it is not the same as with limited beings: with the Eternal, any verb is a spirit, whereas, in the case of all emanated beings, a verb is only an act of that same spirit. No thought of Divinity can remain without action. Now, every being He emanated out of Himself, endowed with faculties for manifesting His will, has an innate verb within, through which it must manifest it(3). This verb is so closely linked to its being that it is bound to be itself. I am going to explain this in greater detail before continuing.

The eternal verb of Divinity remains for all eternity in close union with the Divinity, God the Father, since it is His direct action and thus the Divinity Himself, as well as with the Holy Spirit, being the eternal action of both. So it must not be confused with any kind of emanation, because they are the essences of Divinity. But every divine spiritual being, having emanated from the Divinity, is considered as having the verb of its emanation innate in itself, as having come from the threefold essence of Divinity. Through its emanation from the eternal Father, it has thought innate; through the thought of the eternal Son, or of the Verb, it also has its verb; and through that of the Holy Spirit, it has its action. This verb is so closely innate in it that it constitutes the law, precept and commandment which it must follow; contained in it is the number which, being coeternal, brings about the thought of the Father, the will of the Son and the action of the Spirit. That is what the Scripture means when it says: "The heavens and earth will pass away, but my verbs will never pass away"; for every emanation is eternal: 1. through the thought, 2. through the verb, 3. through the number, and 4. through the very essence of which it is made, which, being spiritual and divine, is found to have innate in it four eternal faculties, for it is an emanation of the four-fold essence of the Divinity. A true verb is a spirit, for the Divinity manifests His all-powerful thought only through spirits. Now, since He is necessarily always thinking, He must also constantly emanate spirits, for which He creates virtues, powers and properties, and this gives Him the name of the Eternal Creator. Adam was, by the Eternal, made guardian of one of His verbs of creation of a glorious form, into which the Eternal was to send down a divine spirit similar to Himself, and he was also to see himself reborn in a descendance of God.

Adam having manifested the great power with which he was vested, through the order and in the presence of the Eternal, was left alone by the Divinity to make use of the strength, virtue and power he was vested with. Adam was perfectly aware of the purpose of his emanation, he knew that he had come to fight unceasingly against the evil demon, and to act on its behalf. Left alone, Adam began to think about the great power he had been given, which he thought was equal to that of Divinity Itself, and, in this confusion, he tried to see into divine infinity. This was something the Divinity had forbidden him to do, expressly having told him never to look into it except through His involvement or by His

order. (This divine infinity is incomprehensible to every emanated being, because one must be God Himself to be able to understand it). This thoughtless pursuit plunged Adam into perplexity, as he could not fathom what he had not been permitted to see. Adam's thought of looking into divine infinity became immediately known to the first corrupt spirits.

Before going any further, I would like to say that Adam had been emanated at the centre of the six divine spiritual circles, where he was the center, thus making him feel that he was made to command the whole universe. He resided in the centre of the earthly paradise, which is none other than the centre of the heavens, for a body of glory, being spiritual, does not need a solid base to support itself. The various fruits allegorically attributed to this paradise are none other than those which the Eternal expected from the first man if he had followed the plan of his emanation. They also represent the fact that Adam was not likely to be nourished by any of the tainted fruits of matter, but that he was only nourished by the purely divine, spiritual fruits of his nature. A pure simple spirit, such as Adam was, does not drink or eat to maintain his body since he leaves it and returns to it at will. The paradise on earth or earthly paradise, is therefore none other than the centre of the heavens, where Adam was to have resided with all his descendants, if he had not sinned, and the first corrupted sprits would then have inhabited the lower part, or the earth, where they would have been enclosed in bodies of visible matter approximately like those which we have. There is no doubt that, had (sic) Adam remained faithful to the law of the Eternal, he would have been a mediator of reconciliation on behalf of those first corrupted beings. The first lodge which was held in the Universe was that of the Creator, of His divine Son under the name of Hely, and Adam. They held it to decide on the form they would give to the first corrupted spirits. Adam therefore must have been well aware that the whole plan of this law which was to be given to these corrupted beings, depended on the strength with which he would drive them back in his fight, for the leader of the demons, having conceived the impious thought of attacking the Divinity itself, would undoubtedly attack the emanated beings who had originated from Him, and it was certainly for this combat that the Divinity had endowed Adam with great power to resist and contain him.

Adam, being able to see the Divinity, then saw what the Eternal was thinking; he also knew what the perverse spirit was thinking, because nothing is hidden between pure and simple spirits. It is not the same as amongst men, who hide their thoughts and mask them by words which often say the opposite. Before the spirit everything is unveiled, unclouded and open. This is why the language of the good spirit cannot be understood by men of matter, because, through their impure link with the evil spirit, they continually receive new veils hiding the truth from them. It is this veil of abomination which makes all men who allow themselves to be covered by it into men of error, doubts and darkness, and finally leads them to eternal privation by persuading them that they are following the law of the Eternal, just as the devil had persuaded Adam of this. For, if the evil spirit were to show man all the horror of his thoughts, he would not let himself be seduced by them. But he attacks by means of a lot of deception which he knows is likely to please the ill will of the spiritual being, imperceptibly seducing his material sense, and then the divine being.

I imagine a man who openly contemplated a place of delights, of which all the combined beauty enraptured his soul; I imagine that the law this man had received was to always have his eyes on this place, and that, from the moment he

allowed himself to be seduced into looking elsewhere, he would then cease to see the place of delights. Someone called from behind, and told him to turn his head, and that there was a place even more pleasant than the first. This man was free, he looked at this place and saw well that nothing could equal it, but finally, of his own free will, allowing himself to be seduced, he turned his head. Instead of seeing a place of delights, he saw only horrible things. He wished to turn back to the original view, but a wall ten feet thick had been put up, preventing him from seeing it. Now, if he were asked to give you a plan of this first place, it would be very difficult for him; because of the distance he was away from it, he would even doubt what was said about it by those who could see it.

Adam had his free will, just as did the corrupt spirits; for, having come to bring about justice over them, his nature was such that he had been given the faculty through which the first corrupt spirits had sinned, to serve as an example to teach them and be a living example that might have caused them to change a great deal. By increasingly restricting the evil action of these first spirits and by serving as a good contact, he would imperceptibly have brought them back to a change of action, or regeneration, for every spirit changing its law must necessarily change its action. If the leader of the corrupt spirits had changed by adopting the law of the Eternal, there would be no more question of evil over the whole expanse of this universe for he is the tree of the life of evil, not evil itself, for through his emanation the law of the Eternal is innate in him and so he can only bear evil and not create it in any way, as all creation must be of God, the Eternal Creator. The corrupt spirits can only give rise to actions opposed to good, always occuring in them with a considerable decrease in their action, for sovereign good must exist in the Divinity and the ability to do evil has never been in Him. So it is absolutely certain that each individual being who wishes to attack the essential Being will become the weakest of all beings.

Acting through principles opposed to those innate in it, it senses, at the very time of its victory, the conflicts within itself, which humiliate it far more than its victories could make it proud. These conflicts stem from the absolute conviction, which it cannot destroy in itself, that all it does is opposed to its very nature as a divine spiritual being, and that, due to the state of dissatisfaction it is in, since it does not take part in the destiny of those who follow the laws of the essential Being. This can be seen through the life of men here below, who do evil only with difficulty and have to work at it, then to find terrible emptiness after the success of their evil undertakings, for which they had promised themselves the greatest satisfaction. It is this unhappy state of man that has led so many to despair, at the very moment when their fellow men, guided by the same error, believed them to be at the height of happiness. I repeat, nothing can destroy the nature of the laws which the Eternal has laid down. Every being departing from them is the unhappiest of beings, because the whole of nature conspires against him, as everything is based on good. He then becomes the dual receptacle of good and evil: of the evil he does with difficulty, and of the good which torments him, for he can never destroy what is inborn in him.

From what I have just said, one can see, that the origin of evil should not be considered as being the work of any spirit which is evil in itself, it is strictly only the will opposed to that of the essential Being, that gives rise to evil. It is this creation of evil which shows how unsound all men's research into objects contrary to their nature is, for uniting them with those who profess evil, it only tends to make them the most unhappy in nature. This is seen every day before our eyes in the unfortunate conduct of men who allow themselves to be led by

what is commonly known as the passions, and which we call poor intellect; and yet they still seek light in the darkness, and never find it, like ships in the war, which through mistaken judgement believe themselves to be on the high seas, and seeing lights, take them to be ships, and heading towards them at full sail, believing they would not get there in time, hit only the rocks of a steep cliff, on which they are shattered, and they die in what they thought was going to be a source of their happiness in this life. This picture is that of every man who allows himself to be taken in by our common enemy, whose total work consists in making his laws of abomination appear to man as pure as divine spiritual laws.

Still man has powerful weapons to oppose him. The most powerful are those of prayer. It is through prayer that man becomes more intimately united with the infinite action of the Holy Spirit, who gives him a strength superior to that of all of his enemies. Next to prayer, I place regularity of conduct, for it is very difficult to be able to go near the fire without being burned. The third are (sic) good works, which truly belong to the person who does them, for they obtain for him an indestructible fruit of blessings from the Eternal which finally leads him, even in this life, to protection from the attacks of his enemies. This is what I pray the Eternal to grant us all. To Him be glory, honour and praise from all beings which have been emanated or created, for ever and ever. Amen.

Amen. Amen. Amen.

NOTES:

(1) Impassive and passive here intends to convey the idea of being imperturbable, in the sense of not being physical, and perturbable, yet passive since physical.
(2) Verb = action
(3) The Divine Will

THE LYONS LECTURES

LOUIS CLAUDE DE SAINT-MARTIN

Instructions
to
men of desire

#187

SEVENTH LESSON

On man's prevarication (R.A.)

Brethren,

After having retraced the glorious state of our first father, we are going to examine the state he fell into through his prevarication.

He had been emanated to manifest the greatest glory of the Eternal, and he tried to manifest his power for his personal satisfaction by allowing himself to be led astray by his enemy, who told him of a plan totally opposed to that of the laws of the Eternal. Adam used the power of the devil to attack the Eternal and committed his crime in the presence of the corrupt spirits to their detriment, for, as I have already said, he had been emanated to perform a cult(1) of reconciliation on behalf of these first spirits.

By the justice of the Eternal, Adam was cast from the centre of the celestial realms, and was forced to go to the abyss of the earth, there to assume a form similar to the one we have. He fell into despair and darkness because of his crime, and the state of nakedness he was in with the companion and object(2) of his misfortune, and because God had stripped him of his body of glory. Just as it says symbolically in the Scriptures, God made them some clothes. Now the clothing he made them is none other than the visible shape which covers our divine spiritual being, or our soul.

God banished them from the earthly paradise, or from heaven, to come and crawl on earth like the rest of the animals, and subjected them to time. It was this subjection which made Adam realize the full horror of his crime, for, in his first state of glory, he was a thinking being of the Divinity, and so he encountered no obstacles to communication with Him; whereas, in his second body of matter, he found himself subjected to the attacks of the mind which constantly assail the path of his visible shape, then, as soon as it becomes its master, it attacks the spiritual being enclosed in it. Now, while the soul is engaged in this fight, it is not thinking, but is pensive. It was not the same for Adam, who having received an undestructible body of glory from the Divinity, now received the communication of the thought of the Eternal through a superior being that God sent to him in a visible form and who communicated His unveiled will to him; instead, as he had become pensive, he could, due to the work he constantly had to do to check incorrect thought, only be a thinking being at times, through a close union with the spirit.

Now this union is only the reward for the strength with which he drives away incorrect thought, thus satisfying the justice of the Eternal concerning the crime

of our first father, for the earthly being which has most benefitted from the union of the spirit must necessarily be the one having most felt privation, since, during the time he was combatting evil, his soul was suffering from privation and fear, being what we call the punishment of the spirit; privation due to estrangement from the good spirit and coming closer to the evil one, and fear due to the terror of man falling prey to his enemy.

Now, it is the fidelity of the minor in this spiritual battle that has made apostles and prophets, and this again is what makes sages. The thinking being is directly of the Divinity, whereas the pensive being can never be in touch with the Divinity when it is pensive, for it is in privation. Man is now thinking and pensive; pensive through the subjection he is under to engage in a battle for atonement, and thinking through the reward God has given him for his victories by closely uniting him with the spirit, through which he comes in touch with the Divinity. If each one of us wished to observe what happens to us every day, we would be aware of the truth of what I have just said.

The fall of Adam is described in the Scriptures, where it is said that God had told him to eat all the fruits of the earthly paradise except the fruit of the tree of life and of knowledge of good and evil. The tree of life was none other than the leader of the demons, which is the tree of the life of evil for an eternity. Indeed it was for having eaten of its fruit, or for having retained an impression of his evil thought, for, as I have said above, Adam was a pure spirit who did not eat or drink any elemental food, but was nourished by food totally divine and spiritual in nature. The forbidden fruit was none other than the demonical thought Adam received and which brought him death, by depriving him of divine spiritual communication, and with which, together with his followers, he attacked the Divinity.

It was this terrible crime which made him aware of his nakedness, because no sooner had he committed it than he was deprived of his body of glory and banished from heaven, or from the earthly paradise, and he came to crawl on earth like the rest of the animals. Adam felt inconceivable uneasiness in his material form. The good companion spirit incessantly showed him the horror of his crime by constantly showing him his image. Adam felt the most bitter sorrow and began his penitence which lasted forty days, during which, with his companion, he did not cease to bemoan his crime. This first cult of atonement was inspired in Adam through our divine master, Jesus Christ, under the name of Hely, who himself offered worship to God, his father, so that man, or the minor, through the justice of the Eternal would not be subjected to eternal privation. Without this worship by the divine man, Adam would not have been able to do penitence for his crime, and would have remained the most minor of demonical minors, for his penitence or the pain of sin, can never come directly from the one who has committed it, since he is then in a state of death; it is always passed on to him through the Holy Spirit. It is his union with the Holy Spirit that works his merit, and it is through it that he acquires all the enlightenment on the most effective means for obtaining the remission of his sins. Now, there always has to be a mediator between God and the sinner, for God, being unchangeable and having condemned all sinners to eternal death, definitely has to find a righteous person who will take on the burden of death to which all sinners are condemned. This is why one can see the necessity of carrying out justice, mercy and reconciliation, which Jesus Christ, our divine master, came to fulfill in the middle of time on behalf of Adam and his descendents who would open themselves to it, for Adam, through his prevarication, finding himself dead in eternal privation,

would never have been able to come back to life if Jesus Christ had not taken away from this wretched being the burden of the justice of the Eternal under which he was suffering, by offering himself to God, his father, bearing the whole burden of the crime of Adam and his descendants. Without the justice of Jesus Christ, Adam would never have been pardoned for his crime and would never have achieved reconciliation, for he would not have been fit to receive the communication of the Holy Spirit. Thus it was absolutely necessary, in order for Adam to begin a cult of atonement, that his divine mediator, one of his descendants, should already have offered himself as a sacrifice for atonement for the same crime. This act of justice by the divine man on behalf of Adam must make us think what kind of cult God expected from his first man on behalf of the prevaricating spirits, for, on coming into the world, Christ said: "I am the true Adam".

The shape of our first father did not change after his prevarication, the shape was similar to that of the glorious form(3) he had, relative to the equilateral triangle which God had conceived of to be the image of the head of the universe. The cult that Jesus Christ offered on Adam's behalf enabled him to perform, even in his form of visible matter, a temporal spiritual cult which led him to his perfect reconciliation, and which he passed on to his descendants for the same purpose. Adam had changed his form, for in the beginning he was in a glorious, all-spiritual form and he came down in a tenebrous form of passive matter; but the shape is exactly the same, it contains the equilateral triangle in its extremities.

The body of man is divided into three parts: the first is the head, the second is the chest and the third are (sic) the bones(4). These three parts are joined by cartilaginous ligaments which can be taken apart without breaking the bones. Again we see the ternary number: the bones, the blood and the flesh, which, with the three divisions, enable us to see the senary number, or the 6 thoughts the Eternal used for the creation of the universe. One also finds the senary number in the three essences which make up the body of man, and the three angles of the equilateral triangle, giving six; by adding up these two numbers, we have the number 12 or 3, which shows us that the body of man is the act of the spirits of the central fire axis, bearing the ternary number and all of whose work should bear that number.

One might perhaps ask me if the laws governing Adam's body of glory are the same as the ones governing his body of visible matter? I would reply that a being which changes in action must also change its laws. At the outset, Adam had a wholly divine spiritual action, for he was in no way mixed with the temporal. Consequently, his law was purely spiritual, whereas, in his body of matter, his action being extremely limited and subject to the temporal, his law was changed from a pure and simple spiritual law to a temporal spiritual law, which made him into a being of privation, for bodies are always chaos, or darkness, to the spirit. This proves demonstrably that the form of matter which Adam is subject to by a decree of the Eternal, was made to serve as a prison for him and to make him feel, for the duration of his stay in this form, the penalty for his crime. It is through the various sufferings that he has endured in this form of passive matter that he has partially satisfied the justice of the eternal; thus one can see why it is absolutely necessary for the minor here below to endure the punishment of the soul, body and spirit to atone for the mistake of our first forefather.

In the continuation, we shall go into more details concerning the prevarication of

Adam. I shall for now speak of the bodily structure which operates for the purification of sin. I will give as an example a bar of iron which is removed from its die or from its mine. Is it not true that it is full of unrefined, dirty parts, preventing it from being used for any purpose? What does one use to turn it into a pure enough state to be able to retain the various forms one wishes to give it? One uses the fiercest peat fire, of which the dense, dirty flame attracts all the parts which are of its nature, whereas another, lighter charcoal gives a pure flame which, through its action, being superior to that of the fiery content of the peat, removes all the dirty parts which the other one attracts, since it is of the same nature. The fire of the charcoal has a far more active movement, and as it detaches the dirty particles, it communes with the vehicles innate in the fire and gives it considerable movement, to the point of imparting to it its fiery colour. Now, as soon as it has attained this colour, it is sure proof that it is in direct contact with its superior fire. Then this great fiery activity is stopped with water, restoring the iron to its natural purity, and it is ready to be employed for the uses of its law.

In this raw body you see what happens in the body of man, the most favoured of the gifts of nature, such as Adam was, as soon as he had come down into his body of matter, which was the body of sin, through the malediction God had cast on him and on the whole earth. The body of Adam was earthly, and thus full of impure, unrefined parts and stains which his enemy had given it. What did God use to purify this repentant, penitent and pleading man? He used the fires I spoke of in the comparison I made: one good, originating from the all-powerful action of the Holy Spirit, whose holiness, purity and action, acting in all its effectiveness on the form of this first man, imperceptibly removed the dirty and foreign stains which the spirit of darkness had caused, whereas this evil spirit, which continually assaulted him, attracted to himself what was of his nature.

What were the vehicles of his nature? Faith, hope and charity, innate in Adam through the Eternal. It was on these faculties of man that the Holy Spirit constantly breathed to remove the stain of Adam's crime, whereas the evil spirit counteracted on his side to retain him in his throng. Now, we see that all Adam's worth was to be united to the Holy Spirit through faith. It is through faith that he removed, by the fire of the Holy Spirit, all the stains which were in his soul and in his form, and that he achieved his reconciliation by presenting his soul and form to the Eternal in its radiance of whiteness, purity and innocence, as its divine spiritual nature required.

Let us then not cease, my brothers, to work on ourselves to become persistent in the faith, for it is the only way to obtain the remission of our sins. We can well see that the greatest acts of humanity are nothing without faith, for it is not these acts which unite us with the spirit. It is only through faith in Jesus Christ that we are saved; it is through this fatih alone that we close the lion's mouth; it is through this faith alone that we have knowledge, hope and charity, which is the centre of all virtues: without it, we have nothing.

NOTES

(1) A system of religious belief and worship.
(2) Eve.
(3) Beware of the different meaning of the words shape and form. Shape is relative to the basic triangular pattern, whereas form relates to the spiritual or physical expression of the shape.

(4) The martinist way of division of the body into three is the head, the chest and the abdomen, each having two mobile members, the head: upper and lower jaws, the chest: the arms, and the abdomen: the legs, making up the senary number. Then comes the other division into the bones, the blood and the flesh, also making up the senary number together with the three main divisions.

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THE TREE OF LIFE

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil." Genesis, ii, 9.

THE veneration of trees is so ancient that its origin is lost in the obscurity of man's primordial history. Therefore it is not at all surprising that we should find the creation of trees mentioned in the *Genesiac* account of creation as a prominent factor in that traditional process.

Trees have been assumed, from remotest antiquity, to enshrine a kind of divinity; to have, as it were, a deific nature and character of their own. For this reason trees were worshipt and Tree Worship was one of the earliest world-religions. Vestiges of this ancient tree worship are seen as persistences in Druidical rites, and even the Christian Church uses trees in a deeply symbolic sense, especially at Christmas, the Yule season, and during the old-time May festivals.

Veneration of trees still persists among some Asiatics. In some races of these Orientals both males and females were actually *married* to trees of alleged opposite sexual polarities. Such marriages do not interfere with the ordinary human marriage and its normal relationships, but each individual so married to a tree, is assumed to receive special protection from the tutelary deity represented, first by the tree *as* a tree, second by the species of tree (*Group Spirit* idea), and third, by the locale of the tree. So a triad of divine influences is assumed to be brot to bear upon the fortunate individual who is husband or wife to a tree.

It is not difficult to see wherein the essential mystery of the tree would appeal powerfully to primitive instincts, and even as our own culture broadens, we are learning to accord a degree of respect to trees that is not based solely upon economic considerations or the propaganda of reforestation.

When we see a tiny shoot emerge from the darkness of earth, from an invisible source, and by even, rhythmic, yet really rapid stages, develop from shoot to stalk, from stalk to sapling, from sapling to trunk, assuming its varied coatings of bark, rising to majestic height, and demonstrating its ability to successfully combat the elemental nature forces swirling peacefully or raging tempestuously about, it, as the case may be, we too, feel a sense of awe, as if beholding for the first time, a wondrous miracle.

Having graspt the rudiments of the mystical life cycle suggested by the tree and its evolution, and with the example afforded by the trees everywhere about him, Man was not slow to adapt the general concept to the

more intimate processes in his individual as well as his generic life. What is more, as man's primal efforts at realizing the mystery of life itself have shaped his religious and philosofical concepts and expression, so it is quite natural that the scheme of life energy as illustrated by the tree, should have found expression in the secret or mystical doctrinalia of his higher intellectual and spiritual affirmations.

The Kabalists found the tree *schema* most excellently adapted for the expression and projection of their concept o fthe Divine Emanations.' The *Sephirotic* Tree of Life is well known to all well informed students of the occult or mystical sciences and the reasonableness of its development has an distinct appeal to our intelligence, even tho the body of the Kabbalah itself be not so readily accepted.

The *Sephirotic* Tree of Life shews the progress of Divine unfoldment in manifestation and the projection into visible manifestation of the *En Soph.* Beyond the Ten Sefiroth or Emanations, *En Soph* is, in itself, a Trinity, *En. En Soph,* and *En Soph Aur,* which is explained in a previous lesson.

The Ten *Sephiroth* are ten veils of Divinity, which the aspirant must learn how to rend before he can enter the *Sanctum Sanctorum* and stand before the Real Presence of the *Shekinah,* which only the Pure in Heart can lawfully attain. The Kabbalistic Tree of this Sephiroth conceals the mystery, the thread of the invisible energy streaming from the darkness of chaos into manifestation and light, bearing the Divine Attributes which are operative before our consciousness.

In some Kabbalistic systems the *Emanations* proceed from *Kether* to *Malkuth.* In others, from *Malkuth* to *Kether,* according to the interpretation sought. This reminds us of that other Tree of Life, famous in Norse mythology, *Ygdrasil.* In some legends, this tree has its roots in heaven and its branches and fruits upon the earth, the symbolism of which will be quite obvious. In stricter renderings, it is the tree, the roots and branches of which bind together the heaven, earth and hell "and from which all the tribes of Nature derive nourishment; literally, the bearer of *Ygg* or *Odin.*" On the top of the tree an eagle perches. Between the eagle's eyes rests *Vedfolner,* the hawk. Herein is an Egyptian trace.

According to Anderson§, "*Ygdrasil* is one of the noblest conceptions that ever entered into any scheme of cosmology or human existence. It is, in fact, the great tree of life."

The roots of Ygdrasil are assumed to penetrate the three vast realms,— first, "of death, where, in the well *Hvergelmer,* the dragon *Nidhug* and his brood are ever gnawing at it: second, that of the giants, where, in the fountain of *Mimer,* is the source of wisdom: third, that of the gods, *Asgaard,* where, at the sacred fountain of *Rud,* is the divine tribunal, and the dwelling of the Fates." (*Encyclo. Britt.* 11*th Ed. Vol. xxviii, p.* 920.)

As the Kabbalistic Tree conceals the essential mystery of *Israel's Secret Doctrine,* another expression of the Tree of Life is found to similar purpose which emerges a bit more definitely from the realm of abstraction but not wholly into the light of objective manifestation, for its activities are not subject to examination by anatomists or physiologists. Thus far, the blossoms on the Tree of Life just alluded to, which expresses the *Hindu* concepts, are the *Chakras* which are assumed by occult scientists to be operative in the etheric and astral counterparts of the human physical vehicle. *The* fruits of the Tree of Life are the virtues manifested as the buds and blossoms, or *chakras,* unfold.

Like the *Sephiroth,* the *Chakras,* according to the Hindu system, are ten in number, allocated in the human economy as follows; the top of the head, between the eyebrows, at the throat, in the heart, at the spleen, in the solar plexus, at the spinal base. The three remaining *chakras* are located in the lower pelvic basin. It is believed by certain occultists that these last three *chakras* are not brot into use except thru Black Magic. Ordinarily it is taught that by virtue of these *chakras,* properly awakened, the aspirant gains knowledge of the astral spheres of being thru the clairvoyant vision.

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§ R. B. Anderson, Norse Mythology, pt. i, p. 188. S.C.G. 1879.

Our physical vehicle is the one we have brot nearest to perfection in the course of our evolution thus far. Next comes the etheric and astral vehicles or instruments. The physical body is equipt with functioning organs which we have studied thru anatomy and physiology. Our etheric and astral bodies also have their organs, not in the same sense of solid objectivity, but on the etheric plane, as seeming vortices of force-energy. These vortices of impalpable attenuated spirit-substance serve as the links between the physical vehicle and its spiritual counterpart. It is thru these links that the energy of the spiritual world is transfered and transmitted to the body of matter that we know so well, in the phenomenon we call "life."

These *vortices* are what our eastern Brethren call *Chakras.* Like the Kabbalists, they note ten such centers or *Chakras.* Rosicrucians distinguish twelve, two of which have come into manifestation since the early Aryan classification was formed many centuries ago. From our occidental, and possibly more practical viewpoint, we regard these *chakras* as vortices for in this form they exhibit their power according to a natural law that we can readily understand. But to the eastern sense of imagery, they appeared as *flowers,* more especially as *buds,* because in their present status in normal humanity, they arc in bud formtaion, like a vortex not fully expanded by its energy.

At present, as stated, the *chakras* are unopened, or at least only partially opened, hence they have been called *buds—"lotos buds"* or flowers. The simile is perhaps justified, not because these *chakras* really look like flowers in the least, but because the term lends itself readily to a reasonable method of explaining them. As they awaken, they expand. This is why the lotos has always been used by orientals of all races, as the simile of the womb, of the mother, of Mother Earth, of the Divine Mother, the *Marys, Maya,* etc. Moisture and warmth cause that which is germinating in the womb to expand it. Finally it opens and its fruit is given to the world.

In due time, when our spiritual vehicles have developed to a much greater extent, we shall enjoy the results that will accrue from our awakened or unfolded lotus flowers or buds. At present, in our partially awakened status, we enjoy only the faculty of intuition, except in instances where, by careful preparation and scientific process, one has succeeded in awakening and functioning one or more of his *chakras.* Rarely will one be found who has succeeded in functioning more than two or three of them. In still rarer instances, several *chakras* have been stimulated into partial and even full activity, and then we have the spectacle of a true Master, Messenger or Avartar.

The *chakras* are composed of the material or substance of the astral world, motivated by the energy of the etheric world. Unawakened, they may be *likened* to buds which embody the patent potencies of specific activity. Stimulated by the warmth of the Akashic or astral Fire and the moisture of the psychic *"humors",* both applied thru proper developmental processes, the "lotus buds" begin to expand, somewhat as a vortex in water, a sand storm or other vehicle expands from its focus as its energy is releast. In the process of expansion its streaming energies, which can be seen only by the "clear" or clairvoyant vision, are somewhat like the petals of the lotus and the individual *chakras* are distinguisht by the number" of their petals, which vary according to the relative importance of the *chakra* noted or observed.

It is not easy to unfold these *chakras.* A great deal of patience and much meditation of a very special kind is needful. There are no short cuts or quick methods. Development of the spiritual vision is a process that has to work thru physiological functions as well as the more purely psychic. Therefore, it becomes a matter of organic development as well as spiritual. In the meantime, the aspirant is conscious of "flashes" of vision, hearing or prescience, that are new to him and therefore stand out distinct from his normal experience.

The seven *chakras* ordinarily taught by the Hindu system, in the order of their location from the head down thru the body, are as follows:

Chakra 1. Ajna—Two Petals
Location: Centered between Eyebrows.
Dominant Tattwa: *Manas* or Mentalism.
Dissolved Tattwas: *Mahat* or the *Sukshuma Prakriti,* otherwise known as *Hiranyagarbha.*

Chakra 2. Vishuddha—Sixteen Petals
Location: Spinal center of region of throat near Larynx.
Dominant Tattwa: *Akasha,* space sense, stimulus of hearing.
Dissolved Tattwa: *Shadba*—sound; hearing, (organ of) and the Mouth (organ of action).
Chakra 3. Anahata—Twelve Petals
Location: Spinal center of Heart or Cardiac region.
Dominant Tattwa: *Vayu*—movement in ordinary. Tactile sense of touch.
Dissolved Tattwa: *Sparsha;* touch and feeling; Penis, organ of action.(?)
Chakra 4. Manipura—Ten Petals
Location: The spinal center of the navel region or Solar Plexus.
Dominant Tattwa: *Tejas;* sight sense, form and color, also sense of expansion; heat production.
Dissolved Tattwas: *Rupa;* form and color, sight (eye) sensation, (Anus organ of).
Chakra 5. Svadhishthana—Six Petals
Location: Spinal center for pelvic region immediately above genital organs.
Dominant Tattwa: *Ap;* stimulus of contraction, operative thru sense of taste.
Dissolved Tattwas: *Rasa;* (taste) Hand is the organ of action.
Chakra 6. Muladhara—Four petals
Location: Spinal center for pelvic region immediately below genitals.
Dominant Tattwa: *Prithivi;* stimulus thru the sense of smell. Operative as cohesiveness.
Dissolved Tattwas: *Gandha* (smell). Organs of action are the Feet.
Chakra 7. Sahasrara—One Thousand petals
Location: Top of the Head, or "Causal region."
Dominant Tattwa: Abode in bliss, of *Parama Shiva-Shakti. Ishvara.*

The foregoing tabulation gives the list of the seven principal *chakras* (*Padmas*), to which may be added the three which are seldom awakened in the present wave of human evolution, *Lalana,* at the root of the palate, and having two petals; above it the *Manashchakra* with six lobes, corresponding to the Cerebellum and Sensorium; and *Somachakra* above *Manashchakra,* having sixteen petals, comprising the centers in the middle of the Cerebrum, above the Sensorium.

Ancient Hindu physiology and anatomy would be ridiculous if it were not offered so seriously, therefore we must make every effort to correlate the *chakras* with the Rosicrucian, Kabbalistic, and Physiological Trees of Life, in order to understand how closely they really do apply in spite of the differences between the Eastern and Western Wisdom Schools. The correspondence is so remarkably close as to furnish excellent proof that mankind, tho widely separated racially, has, nevertheless, been able to receive the message transmitted to him thru the Hierarchical Ray under which he individually and collectively functions in a given mortal experience.

When we note such an actual correspondence, wherein the theoretical is reduced to a minimum, we may safely assume that an important truth of a very real and vital nature streams thru the general fabric, one that we shall do well to understand and personally apply.

Note the further correlations:

	Rosicrucian	*Sephirotic*	*Physiologic*	*Hindu*
1	Pineal	Kether	Pineal	Sahasrara
2	Pituitary	Chokhmah	Pituitary	Ajna
3	Larynx	Binah	Thyroid	Vishuddha
4-5	Two Mammae	Chesed	Parathyroids Carotid (Secondary influence)	
6	Heart	Geburah	Thymus	Anahata
7	Solar Plexus	Tiphereth	Parasympathetic Pancreas	Manipura
8	Spleen	Netzach	Spleen	
9	Gonads	Hod	Gonads	Svadhisthana
10	Spinal Base	Yesod	Coccygeal	Muladhara
11-12	Two Knees	Malkuth		

The *chakras* have distinctive colors, which indicate their status as intermediaries between the physical and spiritual vehicles:

Chakra	*Color*	*Tattvic color*
Ajna	White	
Vishuddha	Smoky Purple	White
Anahata	Red	Smoky
Manipura		Red
Svadhisthana	Vermillion	White
Muladhara	Crimson	Yellow

In the Hindu system, the *chakras* are aligned with the spinal axis. The vertebral column is itself divided into five sections. Beginning at the base, the coccygeal, with four rudimentary vertebrae; the sacral, with five united; the sacrum; the lumbar, with five; the dorsal, with twelve, and the cervical with seven vertebrae. There are thirty-one spinal and twelve cranial nerves, both afferent and efferent, sensory and motor, sensate, and stimulate. With these nerves, the *chakras* have contact thru the *Nadis,* which are not material nerves, but the subtle, impalpable radiations from the *chakras* that contact the physical nerves on the manner of induction apparatus.

Within the spinal column, the cord is divided into two halves, symmetrical, connected by a commissure having a minute central canal. Cerebrospinal fluid fills this canal or tube which is the hollow vestige from which the brain and cord were originally evolved. Consonant with these three factors, the two cord-halves and the canal, are the *nadis* known as the *Shushumna* or chief, with the *Ida* and *Pingala* on either side.

The *nadis* large and small are the channels thru which *Prana* is drawn. This *Pranik* energy is the power that awakens the bud to full bloom as it were. Altogether, they form still another Tree of Life on the astral plane, known as the *Ashvatta Tree.* Pale *Ida* affines to the Moon, while red or ruddy *Pingala* is associated with the Sun. The sun, in Hindu symbolism, under some aspects represents poison, while the Moon indicates nectar. From the *Muladhara,* the three chief *nadis, Ida, Pingala* and *Shushumna* rise, the first two intertwined about the third, the prototype of the Caduceus of Hermes. The Physiological and psychological system in synchronous function form the Tree of Life in the human body.

The *nadi* from the right testicle extends to the left nostril, while that from the left testis reaches the right nostril. Both make a plaited knot called *Muktatriveni* in the space between the eyebrows. *Pingala* conducts the positive solar current; *Ida* conducts the negative lunar current, hence the terms "heating Sun" and "cooling Moon" in some literature.

The *chakras* are really centers of consciousness (*Chaitanya*). So *Kundalini,* resting at *Muladhara,* the root of *Shushumna,* in the region midway between the anus and the genitals, is a force that manifests, as it rises, thru centers and therefore states of consciousness, which are colored accordingly. Until and unless *Kundalini* rises, the *chakras* in the bud state are assumed to hang, flower-like, with their heads downward. Where *Kundalini* is born, is the meeting place of all the *nadis.*

The Four elements make contact with the *chakras* thru the sense avenues with which they enter the body. Thus "Ether is in the ears, air, skin; Fire in the eye; Water in the tongue and Earth in the nostrils." As each *chakra* is a center of consciousness, all of them collectively form a greater body of consciousness. Ultimate consciousness is assumed to be of two kinds, "Supreme Consciousness" or the fanciful *"Isle of Gems"* and "Infinite Consciousness" or the equally fanciful *Ocean of Nectar."*

With each *chakra* are associated moral attributes or qualities known as *Vritti.* The *Vritti* of *Svadhisthana* and *Manipura* are believed to be all evil, those of the *Anahata* mixt, those of *Lalana* unusually and dominantly good, those of *Somachakra* especially so. In other words, the moral qualities improve as the *chakras* unfold during the rise of *Kundalini.* Also, as *Kundalini* rises, the *Tattvas* of each *chakra* are dissolved in those of the next higher grade or center.

When *Kundalini* passes thru the *chakras,* not only are the lower *Tattvas* dissolved, the *Vritti* also are eliminated, so that perfection becomes a process of progression. Formerly the aspirant was required to propitiate 360 deities before he could hope to open up his *chakras.* These 360 deities however are assumed to represent 360 distinct light rays, which correspond to the olden 360 days of the year.

The vertebral column was known to the Hindus as *Merudanda.* Being the supporting axis of the human body or microcosm, it is the prototype of the legend of Mount Meru supporting the Earth, a legend familiar to all well read Rosicrucian, Theosophic and mystical students. The end of the spinal cord is known as *filum terminale,* and there, at its base, *Shushumna* is closed by *Brahmadvara* (*Gate of Brahman*) at which *Kundalini* knocks, and which it has to open by great power before it can begin its upward serpentine journey. *Shushumna* ends in the ventricles of the brain. Similarly, the spinal cord enters the fourth ventricle.

Dr. Brojendranath Seal's appendices in Prof. Benoy Kumar Sarkar's work, give a good idea of the influences exerted by the several *chakras* of importance, which manifest in our objective consciousness. While not quoting them in full, we may offer a careful abstract; "*Muladhara* or the sacrococcygeal plexus is the source of a massive pleasureable aesthesia; voluminous organic sensations of repose. *Svadhishthana* the sacral plexus is concerned with the excitation of sexual feelings, and accompaniments of lassitude, stupor, cruelty, suspicion and contempt. *Manipura* (*Manipuraka*), the lumbar plexus, concerns itself with the sympathetic nerves, in the production of sleep, thirst, passions, jealousy, shame, fear, stupefaction.

The *Anahata* or cardiac *chakra* is the seat of the egoistic sentiments, hope, anxiety, doubt, remorse, conceit, egoism, etc. *Vishuddha* (*Bharatisthana*) at the junction of the spinal cord and medulla, controls and regulates the throat, larynx and organs of articulation thru media like the pneumogastric nerve. *Lalana chakra,* opposite the uvulva, is concerned in the production of ego-altruistic sentiments, affections, self-regard, pride, grief, regret, respect, reverence, contentment. *Ajna chakra* holds sway over command of movements. *Manaschakra* deals with peripherally initiated sensations, as in dreams, hallucinations and visions. *Somachakra* is the seat of altruistic sentiments and volitional control, i.e., compassion, gentleness, patience, renunciation, meditativeness, gravity, earnestness, resolution, determination, magnanimity.

Sahasrara, the thousand petalled, was assumed in the Hindu system, to be the highest seat of *Jiva,* the soul.

By some orientals, the *chakras* are assumed to be centers in the spinal cord itself, concentrating certain independent forces therein at various stages of the cord. The petals of the lotuses are designated by certain Sanskrit letters. Each letter represents a definite sound. Sound is assumed to produce form. Form is associated with color. *Kundalini,* as a form of the Supreme *Shakti* who supports all breathing creatures and the source, from which all sound or energy, whether as ideas or speech, manifests." This gives us some idea of the power which may be conveyed to the physical organism and sensorium thru the *nadis,* as *Kundalini* ascends, for *Kundalini* is said to be composed, in its body, of the fifty letters or sound powers.

This subject of the *chakras* is amplified by the Hindus in a wealth of detail that is impressive, but not at all convincing to the well informed twentieth-century student with a modern understanding of physiology, anatomy and psychology back of him. There is a very good reason for distrusting the highly colored claims made for these centers of consciousness, so-called. First, the idea did not originate with the true Hindu religion as such. The chakra plan is essentially *Tantrik.* The orthodox Hindus would not even *touch* a dead human body, much less *dissect* one, and the Hindu notions of anatomy, are, to put it mildly, rudimentary. "But of all the Hindu *Shastras* extant, the *Tantras* lie in the greatest obscurity. . . . The *Tantrik* theory on which the well known *Yoga* called *Shatchakrabheda* is founded, suppose the existence of six main internal organs, called *Chakras* or *Padmas,* all bearing a special resemblance to that famous flower, the lotus."

"Such is the obstinacy with which the Hindus adhere to these erroneous notions, that, even when we show them by actual dissection the non-existence of the imaginary *chakras* in the human body, they will rather have recourse to excuses revolting to common sense than acknowledge the evidence of their eyes."

With the above rather strong rebuke to our Hindu friends, we cannot agree, for the anatomist who knows nothing about the esoteric side or aspect of natural laws cannot be expected to admit the existence of anything he cannot demonstrate with scalpel and scissors. No claim has ever been advanst,

to our knowledge, that the *chakras* were *de facto* organs in the physical sense. On the contrary, quite the opposite. Psychologists of the more serious type admit the existence and function of some sort of psychical centers which harmonize with the known phenomena accorded to the several *chakras*.

Those who have used reasonable methods of arousing the Kundalini have observed notable phenomena in their own consciousness and their own lives that certainly did not manifest before beginning the process. Proper development undertaken in all sincerity and faithfully persisted in has never yet failed to produce results according to temperament, personal health, constitution and individual gifts. Self-control and the cultural awakening of the *Kundalini* has proved beyond all peradventure of doubt, the existence of a tremendous force at the spinal base, which the aspirant can feel rising within him as the force grows more powerful and increases in strength. It is a matter of conscious progression.

The rather fanciful and highly imageried concepts of the *chakras* by the Hindus, merge nicely into the modern Rosicrucian concepts of the psychical or spiritual centers in man, and both agree, not only with the Divine Attributes as symbolized thru the *Sephiroth,* but align perfectly with the modern knowledge of endocrinology, which must always be taken into account by the scientific occultist.

Whether we call them *chakras, padmas,* lotus flowers or buds, *sephiroth,* emanations, psychic centers or glands, we have developt sufficient proof of the existence, at the points ascribed in the human body, of plexuses or centers of force and energy, which manifest not only in our physical expressions but also in our mental, intellectual and spiritual consciousness. Therefore it is not worth while to quibble over words or terms, except in so far as we can clear up traditional phantasies and substitute factual conditions in place of them.

The principal fact is, that all the world religions of antiquity and philosofical systems offer evidence, that, regardless of anatomical considerations, earnest aspirants have, thru personal experience, found that in the process of striving for the higher life they have awakened a congeries or series of centers, physical or psychical, that have developt phenomenal results to them, results absolutely new in their several individual experiences. The plant begins with the seed buried in the darkness of the ground. It ends with the after-blossom-time production of seed in broad sunlight. The human creative system has its roots in the darkness of the lower pelvic regions, but it blossoms and produces its seed in the cerebral system in the broad light of the bodily sun or head of the human creature, most wonderful of all known natural creatures.

In the process of its growth, the great pole of conscious sensation and control, sexually creative at one polarity, mentally creative at the opposite extreme, is a wonderfully fine example of the Tree of Life planted in the Eden of the body. It bears its fruit in due season. It will bear better fruit as it is definitely, intentionally and consciously trimmed, nourisht and tended by proper developmental work. The *Gate of Brahman* and the *Gate of Eden* are not dissimilar. They are identical. The serpent fire must force each Gate before it can rise, redeemed from its crawling coiling position, no longer condemned to be a serpent, but restored to the light of the bodily heaven, in its own former position near the throne of the Divine Emanation that is the Ego or real man.

As the *Kundalini* energy rises in the body, each *chakra* thru which it passes rises from its drooping position. The "bud" becomes erect. It swells, opens and a new source of light and power is born in the aspirant. Call it a psychic center if you will. The result will be the same. When the serpent fire has risen up the entire column, even tho each *chakra* be not fully opened, it will have responded, somewhat at least, to the new stimulus applied and its response will mean an activity of a kind not hitherto experienst by the aspirant, and of which he can have no possible doubt.

The phase of the *Yoga* dealing with the active awakening of the *chakras* is inextricably interwoven with theories of sex to a degree that makes a sane acceptance of the *entire* theory impossible. We have pointed out the way in which the occidental mind can accept the *general* theory involved, which can be considered apart from sex. What is more, in spite of the lofty tone of the ancient literature and the epics the well known conditions of womanhood

under Hindu influence and tradition, far from uplifting or honorable, account for the fact that in the *Yoga* only the male sexual faculties seem to be considered.

For instance, according to the summary made by Mr. A. Avalon, "According to the *Vedantic* scheme, earth is related to the sense of smell and phallus; water to the sense of taste and anus; fire to the sense of sight and feet; air to the sense of touch and hands; ether to the sense of hearing and mouth. In the order of successive merging of *Laya,* the feet occur in the same grade as water; anus in the same grade as fire, phallus in the same grade as air, and mouth in the same grade as ether; not, apparently, because there is any direct relation between earth and feet, water and hands, fire and anus, and so forth, but because these organs are in the same order of comparative subtlety as earth, water, fire and air. Hands are supposed to be subtler agents than feet; the anus a subtler agent than the hands; the phallus a subtler agent than the anus; and the mouth a subtler agent than the phallus. This is the order in which these agents are situated in the body, the hands coming second because they find their place between the feet and the anus when the arms are given their natural vertical position.

"Feet" are associated with "earth" because the latter alone has the power of support, and the feet rest upon it. "Water" is associated with the hands because the hands are used in drinking water. The word *Pani,* which means hand, is derived from the root *Pa,* to drink. Fire is associated with the anus because what is eaten is consumed by fire in the stomach, and the residue is passed out thru the anus, whereby the body becomes pure. "Air" is associated with the phallus because in procreation the *Jivatma* as *Prana Vayu* throws itself out thru the phallus. And so, the *Sbruti* says: "*Atma* itself is reborn in the son." "Ether" is associated with the mouth because by mouth sound is uttered, which is the *Guna* (quality) of ether (*Akasha*).

The speciousness of the Hindu argument and the reasons advanst by their pundits will not impress any one having the slightest knowledge of physiology, psychology or natural science. We have cited them, not in a spirit of controversy, but because, in a lesson of this nature, it is only fair to present all sides of the question involved. We may safely discard all the orientalism in the concept of the *chakras,* for we have shown that there is sufficient of factual conditions present to reveal a valuable esoteric principle that may be studied and practist.

Sane development does not require unnatural sexual practices, postures or meditations. The cultivation of superb health is the first and best requisite. Then the mental and spiritual attitude must be added in equal importance. We may note, however, that even from the ethical standpoint, our virtues and moral attributes unfold, not at all unlike the lotus buds, as we advance in spiritual awakening, and that precisely the same progress and development of the inner vision is accomplisht under a safe and sane system of culture as our eastern friends claim for the physical process of the Yoga.

The theoretical *chakras* find their actual counterparts in the tangible system of psychic centers, which are synchronously operative with the endocrine centers of energy. If it appeals more strongly to those with the eastern urge to call the latter *"chakras,"* no harm is done, for it is simply a matter of choice between eastern and western terminology relative to the same fundamental principles. However, we can lay aside all sexual considerations and awaken our chakra-gland-centers just as powerfully and far more logically, in a manner susceptible of actual demonstration.

PROBLEM

Are *you* conscious of the activity of any special or particular center in yourself, manifesting objectively in your own personal experience?

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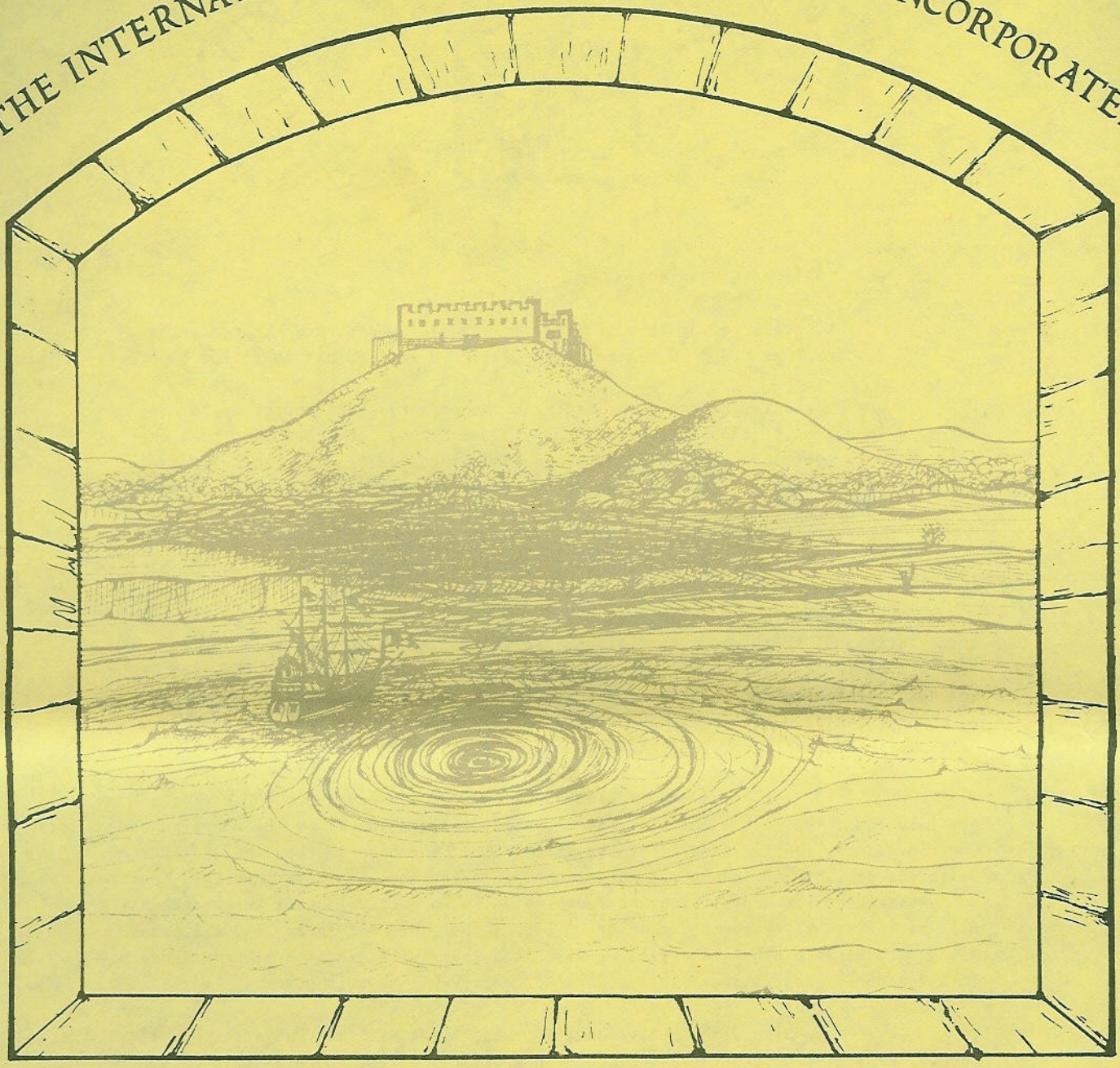

PLANE III

GRADE: *COMPANION*

LIBER 50 OH WHAT A BEAUTIFUL DAY

Private & Confidential

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

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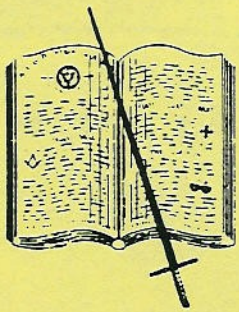


Beloved Companions

I greet you at this significant stage of our Works. I promised a statement at LIBER 50 regarding our future direction and that time has come!

Schools, as you know, begin at the primary stage and go up to university level. All schools take in students, teach them, and then send them on their way, to synthesize what they have been taught and adapt it to their specific needs and environment. Schools do not bind students, and hold on to them forever and keep them dependent.

With that in mind then, it is not our intention to lead our members along a never-ending path -- although we know some organizations are only too happy to do this and receive their monthly dues!!! If you are familiar with any members of organizations of that type, you will observe that although they have collected a headfull of intellectual ideas and have become walking encyclopedias, they remain untrained in thinking for themselves and if you ask them a question, the answer for which they cannot recall from having read in some monograph or book -- they are unwilling, or unable to respond. Have you noticed that?

At this time we are planing to confine our course to 100 Libers or possibly less. We have a lot of great material still to share: on the Gnostics and Gnosticism; the Templar Tradition, the Holy Grail, Freemasonry, the Kabalah and more. We intend to close our course at an appropriate point and then move from this 'passive' phase where you are sitting and learning -- to an 'active' phase where members will be invited to research and write on topics that interest them. These papers, along with certain other material, we will then share with graduate members, probably in a quarterly publication. This is how we conceive it at this point.

We also wish to say that, in association with the Universal Gnostic Church, we may also offer a doctorate in Gnostic studies. More on this in due time.

Our work over the past year has been quite heavy; beginning in the next Liber therefore, we will begin the series on the Templars, the Grail and Freemasonry. This, while instructive, will be a change of diet and you will find it interesting and refreshing.

So, at this very special place, my brothers & sisters, let us give thanks for all the wonderful experiences we are being privileged to have, as we strive to raise both ourselves and all those around us.

May you ever dwell in the Eternal Light of Divine Wisdom.

Sacra

L 50
I.C.

The International College of Martinist Studies Inc., Worthing W31, Barbados, West Indies.

Incorporated 1986 as a Non-Profit Educational Institution dedicated to the promulgation of the Traditional Esoteric Arcana.

THE LYONS LECTURES

LOUIS CLAUDE DE SAINT-MARTIN

#189

Instructions to men of desire

EIGHTH LESSON

On the body of man and his thought (R.A.)

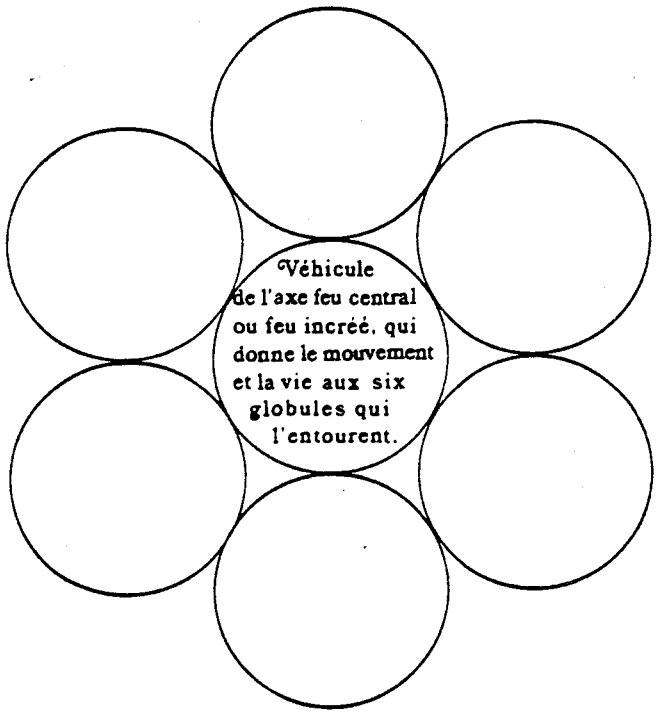
My brothers,

As soon as Adam was pardoned for his crime, through the pure mercy of the Eternal, and through the blessings He gave to him and to his companion, God said to him: "Adam! enhance your work, and with her make descendants with individual forms into which I will send a spiritual being similar to yours." Adam, together with Eve, made the form of his son Cain, with overattentiveness to the material senses, making this descendant open to all the scourges of eternal justice. Cain, the name Adam gave to his first son, meaning "son of my distress", prophesied the great pain that this son would cause him to feel through his grave prevarication. The order God gave to Adam as he separated him from Himself shows us that He had made him the keeper of His reproductive seed, which he could not abuse without committing an offence, as I will show you.

We divide the body of man into three parts, i.e.: into a solid, attributed to mercury or to the bones; blood, attributed to sulphur; and salt, attributed to the flesh. The divine spiritual being enclosed in this body not only governs the movements of this form, but it also keeps pure the essences of which it is made. The blood is made up of six white lymphatic globules which are of the same nature as the reproductive seed, with the difference that they are much freer than those of the bone marrow and of the seed; here we see the ternary number once more: the marrow, the seed and the lymph. These six globules retain their white colour until they have formed their circular union with the central one which, containing within itself a vehicle of the central fire axis enclosed in the sulphur covering, imparts a red colour like the colour of blood, as soon as it is united with the six white lymphatic globules. This colour itself is made up of three colours: white, attributed to the lymph; yellow, attributed to the sulphur which serves as a covering to the vehicle; and the central fire axis vehicle, or uncreated fire, which is of the most beautiful purple colour.

I ask you, my brothers, to observe the beauty of this globule through its number; as with the circle, it only has value through its centre, which, as you know, is divided by six radii. Now, just as this division can only be made through the centre, which is the generator, the support and the life of the circle, so the globule of the centre imparts its colour, movement and life to the six others, which, but for its union, they would not have. We know that God only used six thoughts for the creation of this universe and that he blessed it with the seventh. What would the whole universe have been without the blessing of the Eternal? It would have remained without life. Similarly, the six lymphatic globules are without life when not in union with the septenary which gives them their colour, movement and life.

(Figure showing the six globules of the blood, drawing their movement from the central globule which enclose the vehicle of the central fire axis, or uncreated fire.)



Let us go further. The universe was conceived by the thought of the Father, the will of the Son and the action of the Holy Spirit. Let us unite this ineffable number 3 with the seven thoughts God used for the creation of the universe: we will obtain the number 10 attributed to the divinity. Similarly, let us unite the septenary number of the globules making up a drop of blood with the three principles or colours of white, attributed to the lymph, the blood to the sulphur forming the cover of the vehicle, and the purple vehicle. Add these three to the septenary number and you will have the denary number, 10, attributed to the Divinity. These proofs, which every man who has eyes can check for himself, and that we have observed a thousand times, must convince you, oh Man!, that the Eternal has placed His image in the smallest and in the greatest parts of the form, so that every man constantly has, before the very eyes of his form, convincing proof of the existence of a vengeful and rewarding God. There is no being under the heavens that can doubt the existence of this, and it is not within his power to remove this certainty from any being whatsoever, as I am going to prove demonstrably.

Every spiritual being, whether good or bad, has got thought which the Divinity Himself cannot take away from him. Thought is certainly without bounds, it grows and increases as much as it wishes to, it runs through all the wonders of creation, it engenders beings of every species, it causes them to exist and act. Now, the faculties of thought are none other than the ineffable likeness of the divine source from whence they come. The Eternal, who must think and exist of Himself, has passed His likeness on to all of His children, for we see that the thought of every being can engender: just as God creates beings, thought can engender.

The Divinity gives them their being by giving them laws, and thought gives them their existence through the dimensions it gives them; the Divinity causes them to act; similarly, thought makes the beings it has given birth to act. The similarity is perfect between man's thought and the Divinity. The difference is that God, being all-powerful, cannot have any thought which does not have its fulfillment, whereas man, being a limited being, can only bring to fruition a small number of his thoughts. But as long as he has thought, and he always will, as will every other being, he will have convincing proof of the existence of a God within himself. The most evil being on earth can, through the insinuation of the evil demon, say that there is no God, but, at the very moment at which he says this, a thought occurs within him which proves that this Divine Being, who has engraved Himself in his soul in letters which cannot be effaced, must exist. All of man's evil thinking can be reduced to saying so, but there is no one in the universe who can believe it, because he would then have to be able to destroy his thought: this is impossible for any being to do, for to destroy the thought would be to destroy the spiritual being itself. Now, no being which is eternal in nature can destroy itself. It can become good or evil, but it will never destroy its thought, or its thinking faculty.

It is on this thought that the Eternal operates, and will continue to operate without ceasing. If the thought is good, it will manifest His glory, and if it is evil, it will manifest His justice, for every being which moves away from God undergoes the infinite suffering of privation. Since God is light itself, no being of any kind can participate in the light except to the extent to which it is united to Him. Every being becomes tenebrous as soon as it moves away from light, as this light is necessary for the happiness, life and support of every being, and darkness only brings about the unhappiness, death and destruction of the faculties of every being which has the misfortune of being separated form it. Every being has, from the time of its emanation, a divine fire within, which is able to make contact with this eternal light. This fire is faith, which is none other than the perserving union of the thought of the particular being with the almighty Being. It is the resistance of this good thought to the continual shock of evil thought that forms what we call faith. It is through this divine fire that we become united with the eternal light, from whence must flow the life of our soul and of our body. To separate ourselves from it is to fall into darkness, which is only the unhappiness of the one who has plunged into darkness, for the essence of this darkness contains no principle of happiness, satisfaction, nor of physical reality. They are all an illusion, an error, a lie, and cause nothing but the eternal unhappiness in everything which has become separated from Him.

Just as the most beautiful day is the most clear day, so the darkest night is the one in which there is the greatest privation. If man made sure that, having eyes, he observed the objects of the nature of forms during the day, for the usefulness, need and necessity of maintaining his form, let us now suppose that this man took out his eyes: how could he make out the things of nature on the most beautiful day? He would be blind, he would stumble, fall and die of hunger and thirst if there was no one with him. The same applies to a man who makes poor use of the faculties of his soul. It has eyes which can see more clearly than those of the body to lead it to the path of light. Its ill will, the misuse of its free will, is what puts out the eyes of the soul and causes it to grope after false objects of illusion and lying, and casts it for ever into eternal death, which is nothing but total separation from light.

No man under the heavens, however stupid, evil or bad he may be, can doubt

these truths without giving more proof to what I am saying. It is because he has become separated from light through his wrongdoings. All who care about light will also be convinced that God, being unity existing through itself, contains within Himself the plentiude of all beings; that each one of these beings has its laws which are related to the essential Being, because nothing exists outside of Him, and moreover, nothingness is just as impossible as the non-existence of the being. Every being therefore must have an absolute relation to the Divinity, so that the one which is the most united with the Divinity is also the happiest, as happiness must exist in the Divinity, and the most unhappy being is the one which is the furthest away from Him; not that it can ever become separated from Him, being always linked by the law of its emanation from the essential Being, who serves as a rein, a bit or an insurmountable barrier to all his evil acts, for it is always under the chain of Eternal justice if it is bad, and under the law of liberty if it is just.

This liberty consists of increasing one's faculties by doing good, for their growth is infinite. He can therefore unleash all the liberty of his thought in an area as vast as the works of the Eternal without fear of being stopped, for they are infinite, whereas evil keeps him in privation, or eternal suffering, because if he wants to work at something by himself, he has to work in a void. He can only attack the works of the Eternal, which are infinite. His suffering must therefore be infinite, for he can never destroy them, nor can he destroy himself. May God be in your thinking and in ours, for ever. Amen

Amen. Amen. Amen.

THE LYONS LECTURES

LOUIS CLAUDE DE SAINT-MARTIN

Instructions
to
men of desire

#190

NINTH LESSON

On the reintegration of forms

My brothers,

All that was begun had an origin and all that was created must have an end. It is an immutable fact, generally accepted, as much among spiritual and divine temporal men as among material, temporal men. But as the examination of each of these aspects is a different exercise, I shall speak to you of the reintegration of forms, with the help of the Eternal.

We have already seen how the third number, 3, is that of the body, through its three spiritual essences, that the sixth number, 6, is that of its spiritual division, representing the 6 thoughts which the Creator employed for the universal, general and particular creation.

The ninth number, 9, is that of reintegration. When the creation of a body first commences, by the formation of an infant in the body of its mother, this reproductive seed represents, in its first state undifferentiated matter, the 3 essences still not being distinguished from each other and being in aspect like each other, without form; but as soon as they are in the womb, they receive an impulse emanating from the degree of fire located there. This is produced by the action of the spirits from the source of the central fire and from the elemental spirits which, acting on the vehicle of the woman, begin to operate, to modify and to distinguish the essential substances. As soon as they are distinguished, the embryo has taken shape. This happens after 40 days by means of a number of repeated experiences in order to repeat forever to all the posterity of Adam the sin of its first father, committed at the fourth hour of the day. It also represents his penance of 40 days and his reconciliation after 40 years, repeated by Noah, Abraham, Moses and definitely by our Divine Master Jesus Christ, when he fasted for 40 days on Mount Tabor. On the 40th day, the minor spirit descends into the material envelope which has just been made and commences, at this moment, to experience a period of suffering, because the greatest pain that a spirit can undergo is to have its activity limited.

Consider for a moment the position of this being. It has two fists resting on the eyes, enveloped in the "amniotic fluid". It swims in this tainted fluid, deprived of the use of all its spiritual senses, divine and corporeal. It receives nourishment through the depths of its form and is subjected to such great privation that it only clings to life through that of a being nearly as feeble as itself. It participates in all that being's pain and suffering and misfortunes. O crime of our first father! There is the first punishment that you deserve. The justice of the Eternal has subjected all the posterity of Adam to pass along the same paths.

Observe here, my Brethren, that the divine spirit, being in the body of the

woman, is confined under 3 thick veils: the first, its own form; the second, that of the mother; and the third, that of the universe. As soon as it has emerged from the body of the mother, there are only two veils, that of its own form and that of the universe; and as soon as it has made its happy reintegration, only the circle of the universe remains. There is a fine trinity: 1. the minor spirit in the body of the mother 2. the minor spirit in the universe 3. the minor spirit reintegrated, a fact again proving the creation of the universe, or the 6 thoughts, by the addition of the 3 numbers which give 6.

In the beginning, Adam, clothed in his glorious form, ruled over the whole universe without being subject to it, but by his crime he plunged all his posterity to the foot of the ladder which it is obliged to re-climb.

The ninth number, 9, is that of reintegration and of destruction, because it subdivides the 3 essences which, in their original form, only contained a ternary number by their union; mercury, sulphur and salt, 3. But in the mercurial part, there is a mixture, since all which has form is mixed. In the mercurial part can be found sulphur and salt, 3; in the sulphurous part can be found salt and mercury, 3, and in the salt part can be found sulphur and mercury, 3, making nine parts overall.

What causes them to be termed mercury, sulphur and salt, is that one of these three parts predominates in each of the mixtures; but as soon as man has come degree by degree to his perfect formation into a recognized form so that it can be termed consolidation(1), it commences its reintegration, unnoticed at first as it has been at its formation, until at lenght it commences its entire reintegration by the dissolution or the division of its essences.

As the outset, the seed containing the three essences initiates the production of form. As soon as man is born, nourishment by the three essences, 3, gives him life, and this continues throughout his life here below. But as soon as the 3 essences have ceased their production and consolidation, they commence their reintegration, 3, by subdividing themselves, that is to say their union in the first principle has caused their production, their division by nourishment has caused their consolidation, their subdivision causes their reintegration, because each part of the three realms, animal, vegetable and mineral, cannot subsist without being, all the time it has form, in one of the three states: production, consolidation or reintegration.

I shall now demonstrate the reintegration process. As soon as the spark from the source of the central fire which created the life of the form, residing in the body and having its lodging-place in the heart (which will be anatomically demonstrated afterwards), had made its reintegration, from that moment, the form commences its reintegration in the following manner.

The form of man contains the seed of a host of reptile animals or insects which commence their development through the labour of reintegration which takes place through the rough humidity of the corpse which by its movement, begins to react upon the ovaries of the reptile animals residing in the corpse. The terrestrial fire or, from the general body(2), coming into conflict with their spiritual fires, interacting with the ovaries of these reptiles, and, by their reaction, unseal the ovarian envelope which holds them contained. These insects having taken life from each of the 3 essences, mercury, 1, sulphur, 1, and salt, 1=3, and containing in themselves these 3 - those which have come to life in the mercury part, 3; those

which have come to life in the blood part, 3; and those which have come to life in the salt, 3 - the reintegration of these insects results in the elimination of all kind of appearance of form in the corpse. Thus bringing about the perfect reintegration of the human form.

The time of the development, production and reintegration of these insects is more or less the same as that of the reintegration of the human form, which proves that the number 9, or the nonary, is that of reintegration.

Observe here, my Brethren, the justified analogy of the body of man, called "the little world", with the universe. Like the universe, it contains these parts: the universal, the general and the particular; the image of the universal by the innumerable number of fibres making up its cartilaginous part and which it is no more possible to count than the spirits from the source of the central fire. Like the general, or the earth, it is triangular, and it equally gives life to 3 types of created forms (as I have just explained to you) representing the 3 realms, animal, vegetable and mineral; like the universe also, it contains the particular by the innumerable number of small capillary blood vessels, it being no more possible to number these small blood vessels that to number the stars of the firmament.

The body of man then contains a purely spiritual affinity with the minor being which it contains in a state of privation. What this represents to the eyes of the form is all the spiritual physics (3) operating on the spiritual and divinely eternal soul. If one observes the first, one will see that it is the prototype of the second: the soul, like the body, needs norishment from its divine nature. This nourishment taken in moderation, sustains its life as does the body; poisoned food causes, as in the body, death, from privation; it has illnesses like the body but it is never affected by those of the body, except insofar as it never participated, through bad use of its free will, in the sickness of the body. One may be convinced of this by observing the sufferings which the happy chosen ones of the Eternal have endured. By these the soul enjoys the contemplation of the Holy Spirit and, by these means, it is in a state of delight during the time in which the form is oppressed by all the sufferings demonic malice can invent. The minor spirit, very far from participating in the sufferings of the body, had no knowledge of them. Those who, having committed some crime, experience just punishment for it, although by very different aims, no longer experience in their soul the suffering of the body; on the contrary, the suffering their spirit experiences is incomparably above that of their body. In the state of justice the soul only undergoes satisfaction although the body suffers. In the state of just punishment which follows the crime, the soul experiences incomparably more vivid suffering than the body; this makes one see the necessity for the soul to suffer from the pain of the body and that we have had the misfortune to lose through the sin of our first father, and then this knowledge is only the recompense for our resignation to endure the different sufferings to which the posterity of Adam is very justly condemned.

It is by the very holy virtue of patience that one arrives at the happy reintegration of the divine spiritual being in a state of rest, and of its form in its principal source in the central fire. God wishes us to accord to all this grace. Amen.

Amen. Amen. Amen.

NOTES

(1) Saint-Martin here uses the word végetation, to vegetate, which in this connection actually is synonymous with consolidation as it describes a continually stable condition.
(2) The general body is the earth, the planet.
(3) The meaning of the word physics was quite different in the days of Saint-Martin. Refer to note 1, First lesson in liber 34.

THE LYONS LECTURES

LOUIS CLAUDE DE SAINT-MARTIN

Instructions
to
men of desire

#191

TENTH LESSON

Desire, patience and perseverance (R.A.)

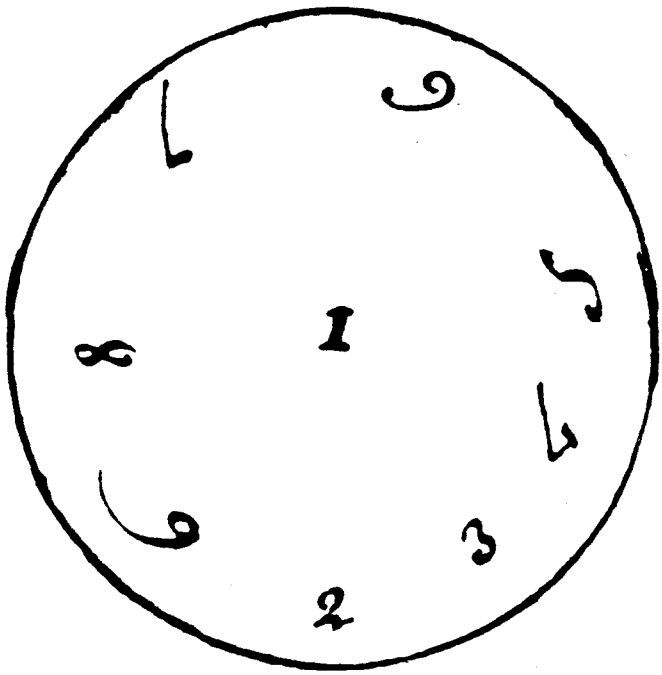
My Brothers,

The Eternal, almighty Creator, whose infinite power extends over the universe of spirits and bodies, contains in His vastness an innumerable crowd of beings which He emanates, when He wishes, from His breast. To each one of these beings He gives laws, precepts and commandments, making up the number of points of attachment between these various beings and the great Divinity. This connection between all beings and the essential Being is so absolute that no effort on the part of these beings can prevent it; no matter what they do, they can never leave the circle in which they have been placed, and every point of this circle through which they pass could not cease to exist for one moment without relating to the centre; and even more so, the centre could never cease to be linked to the Centre of centres and be in contact with it and connected to it.

The relationship of the individual centres with the universal centre is the Holy Spirit; the relationship of the universal centre with the Centre of centres is the Son; and the Centre of centres is the almighty Creator. God, the Father, creates the beings, His Son imparts life to them and that life is the Holy Spirit. We can see this demonstrated by examining three physical experiments which I am going to perform for you to serve as a demonstration of what I have just said.

Let us find amongst the numbers 10, 7, 3, 4, a number which does not contain the unity 1: it is found in 10, in 7, in 3 and in 4. This proves to us that it is impossible to find a number which does not contain the unity, as it is the generation, the support and the end of all numbers; for, after having gone through a vast quantity of numbers, if they end with 9, they are not complete, lacking the unity which contains them(1). As in 10,000: if, instead of the zeros, there were nines, this number would be incomplete, since it would show that it could undergo an addition; whereas unity together with these zeros always shows us the emanation, the support and the complement of the various numbers: 100000... one can add zeros to infinity, but they all start from unity; which can be seen in the following examples: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

Unity here is the principle of these nine numbers, 1: after that comes 2, where there is unity; 3, where it is again; and successively up to 9, in which it is also to be found. Now, as 9 cannot make a complete number, there is 10, which shows us unity containing all the numbers, as in the diagram.



Here is the physical, mathematical proof of the Father, the Son and the Holy Spirit:

You know that the numbers are co-eternal. God did not create numbers, they existed for all eternity within Him, and it is through them that He makes all His plans of creation of the various beings. Thus you see, brethren, that creative unity is the image of the Father 1, unity which follows all the numbers 2, 3, 4, 5, 6, 7, 8, 9, is the image of the Son, and bears his number: 2, 3, 4, 5, 6, 7, 8, 9/44/8. We know from all the sages of the universe that the number 8 is the number of the dual power attributed to Christ, and as you have just seen, he is the life of all beings which exist, spirits as well as bodies, for no being can exist here unless it be through one of the eight numbers we have just seen. Similarly, the complement of all of these numbers, which is 10, or Ⓘ , shows us the physical image of the Holy Spirit, containing all the Father has created, everything which the Son has directed, and thus forms the eternal, ineffable and indissoluble union of the three units which make up the triple essence of the Divinity without beginning and without end. As you can see the unit 1, being absolute and essential, has from all time emanated and created beings, 2, 3, 4, 5, 6, 7, 8, 9; that these beings have always been ordered by His direct action, His divine Verb, His beloved Son, 2, 3, 4, 5, 6, 7, 8, 9/44/8, since He completes, through His number, all the acts of the various beings; and they have eternally been contained by the Holy Spirit, 10, or, as in the above diagram, being the end, the support and the preserver of all beings.

These great truths, demonstrated by the whole of nature, are the buttresses which must support the man of spiritual, divine, good desire in all of his spiritual, temporal activites. Woe betide those who allow themselves to be taken in by the spurious glamour of demoniac minds, to receive before the eyes of their soul, which are thought and will, the terrible veil concealing from them the very holy Wisdom which is meant to be known by every man! But, just as light dissipates all darkness, so darkness, at the moment the minor being allows himself to be taken over by it, dissipates in him all light and makes him wander about like a blind man groping for something to protect him from the dangers surrounding him; so the soul, blinded by the misuse of its thought, seeks spiritual objects which could dissipate the dreadful fear which the spirit, being

vengeful of the crime, produces in it. This terror, this fear, the trembling most men experience in darkness, are a very perfect image of the state of their soul. The fear they have of finding some being in the darkness that might destroy their body, must accompany the soul of those who search in darkness, through the fear they have of finding some being that would destroy the purity of their divine being and lead them into privation of the eternal Light which is God.

If you take away from a man the light which is illuminating him and allowing him to see the surrouding objects, he remains in darkness all the time he does not have the light; his sight loses its memory of the various objects during the whole time of separation. The sun, for example, illumines the insights of a well-adjusted man, allowing him to see the various wonders of nature; through it, he sees the various wonders of the different successions of visible bodies; through it, he finds out about the various objects which successively pass before his eyes; and the more he has made a sustained collection of facts, the more he knows about the nature of bodies whose dimensions the light reveals.

Let us now assume that this man is locked in dreadful solitary confinement which deprives him of communication with the sun: the amount of facts collected decreases, according to the number of days he is in privation. The longer he remains locked in darkness, deprived of the light of the sun, the more his sight weakens, and the more the facts collected by his sight decrease; to the extent that, if he remains a number of years without seeing the light of the sun, he has to take the greatest care when returning to light for fear that, if he is suddenly taken out into the midday sun, the membranes of the eye, unused to the flexible movements they must make in order to be in communication with this star, finding themselves in a state of tension, stiffness and hardness, receiving a large number of rays which they cannot obey, and, by their resistance, putting up a new force against this light, they finally overcome the obstacle itself by rupturing a few large vessels in the body and thus killing the form of the person who wished to get closer to the principle of life too soon.

The application of what I have just said to spiritual things is simple and straightforward. We have a great number of examples of this in the Holy Scripture. When Moses went to get the Law which the Eternal gave to him on Mount Sinaï, he told the people not to go near to the foot of the mountain and that, whether man or beast, he would be pierced by a spear. Was this not to show Israel that his sight was not experienced, pure or clear enough to be able to see the things that were in the mountain? Was it not also to show him the respect he ought to have for all things holy which were there, and which he should see only from a distance and in trembling?

It is therefor absolutely essential to use the greatest restraint, moderation and discretion in all things the Order includes, and to go with the greatest restraint along the path which leads to the objective, because every path leading to it has thorns, brambles and obstacles which must be destroyed, uprooted and removed. To go along the path without having removed the obstacles only produces greater difficulty in overcoming them.

Thus, prudence, which was so highly recommended by Jesus Christ himself, must be the foundation of our steps. The great number of forces given to an inexperienced general often only increase his defeat. Before giving him a large corps, he must at least know how to command a small one. The same is true of our soul: it must spend a long time in small battles before it can take on greater

battles; the greater strength it is given increases the battles. Thus, one has to know how to moderate the desire to advance for fear of falling. We see that the use of food, which is so very essential for the life of the body, when taken in too large quantities, especially during convalescence, is often deadly to those who take it. Thus it is absolutely essential gradually to get the stomach used to meat before making large meals which are always difficult to digest. The various tests to which we must put our subjects, to be certain of their desire, their fidelity and their perseverance are of this nature.

A subject may have great desire today, and tomorrow he may not have any at all, because he has changed his way of thinking. Thus it is essential to let him experience delay before admitting him, in order to know whether he has true desire. If he has, his desire increases with the difficulties and, if he does not, then the difficulties destroy it; this is always a very good thing: firstly, he is a man of superficial desire: if he had come into the Order, he would have been a poor subject; thus it is a good thing if he does not come into it; secondly, if his desire is genuine, time will only increase it; thirdly, the various obstacles with which he is confronted and which he overcomes give him an additional merit which has its rewards.

Desire, patience and perseverance are three virtues which I pray the Eternal will grant each one of us and that he will for ever keep us in his Holy protection. Amen.

Amen, amen, amen.

End of the tenth and last Instruction to men of desire.

NOTES

(1) Unity, 1, is the only number that is complete in itself and it is the building block of every other number. All numbers must contain the unity as 3=1+1+1. At the same time all other numbers are incomplete, reaching completion only in the unity containing them like 10 contain all numbers from 1 through 9 and 1000 all numbers from 1 through 999. Thus 9 and all numbers ending with 9 are lacking the unity to make it 10 and complete.

Translator's notice: Throughout these ten lectures Le Saint Esprit has been translated into the Holy Spirit which is identical to the Holy Ghost.

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SUPER-CONSCIOUSNESS

"Set your affection on things above, not on things on the earth."
—*Col. iii, 2.*

N these few words, the Apostle Paul gave sound advice in a way that makes it susceptible of instant appreciation. A world of philosophy is wrapt in this seemingly simple sentence, yet it does not require a philosofer to understand it. It leads us direct to a process of logical reasoning.

Let us establish a few simple postulates that are taken from Holy Scriptures, not necessarily because they are *contained* in the Scriptures, but better still, because they have, in the course of the centuries, *proved to be true* in personal experience.

"As a man thinketh in his heart, so is he" (*Prov. xxiii, 7*). "Where your treasure is, there will your heart be also" (*Luke, xii, 34*). "Let it be the hidden man of the heart, in that which is not corruptible" (*1 Pet. iii, 4*). "Let this mind be in you, which was also in Christ Jesus" (*Phill. ii, 5*).

We have here, several factors, which we will assemble in sequential form:

1 The treasure sought is super-consciousness.

2 Super-consciousness means super-mindedness.

3 Our heart must be set upon *super-mindedness.*

4 If we think super-mindedly in our heart, we shall attain super-consciousness.

5 Super-mindedness implies a higher estate of mind.

6 The Christos, as the super-initiate of our earth-evolution, has given us an example of super-mindedness.

7 In seeking super-consciousness, therefore, we are seeking to attain the mind of Christ, or the mind of a super-initiate.

Initiation, which is an inner, personal, individual process, depends almost entirely upon individual personal evolutionary status. It also depends to *some* extent, upon the amount of instruction it is intended by the Celestial Hierarchs, to impart to any given wave of human evolution by root or sub-root race methods.

Out of the sum total of a given wave of human evolution, a considerable number of entities are admitted to partial initiation. A smaller number are admitted to full initiation. A still smaller and rarer number attain to Mastership, and beyond these, rare indeed are the individuals who become post-graduates in the Cosmic School.

Ordinarily speaking, consciousness is a faculty pertaining, in the normal human being, solely to the present mundane environment, and, in lesser degree, to the past, in so far as the past has been a matter of personal experience, or recoverable in still lesser degree by evidence existing in the present, such as archæological or paleontological remains. But the *past* in each personal experience has been the *present* of that experience at one time, therefore the consciousness of a past of that type is still the consciousness of the present for it is presently with us. Therefore, in the last analysis, consciousness, normally, is a cognitive faculty of the present.

Consciousness of the present, relates solely to one's mundane environment. In such consciousness, there is no absolute consciousness of states of being external or internal to one's environment. The matter of such states, while seemingly real to us, is still one of speculation and hypothesis, for such states exist to us only in our minds, but not *de facto* to our senses.

Super-consciousnness is, therefore, a phase of consciousness that is supermundane, i.e., it lifts us above the consciousness of mundane environments, the environment of the earth, to things *above* the earth, *not on* the earth. In our normal consciousness we are aware in the three ordinary dimensions of space-time concepts, length, bredth and thickness, all interpreted in terms of the present.

Super-consciousness, in lifting us above mundane environments, lifts us into another state of consciousness, that of the absolute *past,* and the relative *future..* We say absolute past, for we become conscious of a past which includes both our dependence *upon* it and our independence *of* it, our participation and non-participation *in* it.

Super-consciousness should not be confused with Cosmic Consciousness. Super-consciousness is simply the amplification, or rather, the release of represt faculties within the individual, while Cosmic Consciousness is entering into the All-Consciousness or the fulness of the Divine Mind Itself.

Every human being *possesses* super-consiousness but he does not *use* it. He has not learned how to function it or in it. All that we have ever been is still within our consciousness but few know how to bring it out. Few even know that they have such a consciousness. All that we are is still in our consciousness, but few of us have the slightest idea of how much has passed thru our consciousness in the present incarnation and *seemingly* passed out again. Nothing that has ever entered our consciousness has really ever left it. It is there imperishably and will remain there eternally. But only what is in actual use comes to the front or fringe. That which is not used is relegated to the cerebral storehouse. In due time, it becomes covered with the cobwebs and dust of mental activities long forgotten.

There is a time when we realize our possession of super-consciousness, and that is in the after death to rebirth interim. Then the Ego, no longer under conditions of repression, due to the assumption of vehicles thru which it could function in the physical world, is free to give full play to the consciousness it has developt and acquired thru the long past of its evolutionary career. The active exercise and use of this phase of consciousness is, happily and logically—not lost—but voluntarily held in abeyance at the beginning of a new physical or mortal expression.

Generally speaking, and as a matter of human efficiency, a given individual would be tremendously handicapt in any given mortal expression if, besides the consciousness of the present, he were burdened with the consciousness of his past lives as well. And if each of us were conscious of the past lives of each other, there would be little self respect or respect for each other left amongst us. Nature wisely gives each of us an opportunity to "escape from ourselves" as it were, in any given expression.

Nevertheless, there comes a time in human evolutional experience, when one who has attained partial or complete initiation in life's school and has proven his ability to function a degree of super-conscious thru his capacity to bring it forward in his normal faculties, is entitled to it and is able to "Bring it Out", little by little.

The student was taught in the preceding lesson, that the several *chakras* or psychic centers were also "centers of consciousness" in periodic sequence. The bringing out of any degree of super-consciousness is, therefore, the natural resultant of the awakening these spiritual centers of *conscious*

energy, one by one. The degree of super-consciousness attained is dependent upon the number and kind of centers awakened.

Deep and careful meditation and introspection will do much toward the opening or awakening into activity of these centers of consciousness, with a correspondingly resultant degree of super-consciousness manifested as an immediate reward. Detailed instructions for the process cannot be given in literature intended for general reading and distribution, but only for those who qualify to undertake definite and specific work in this direction. Nevertheless, those who do not qualify for such post-graduate work, may find a most gratifying degree of attainment possible by the simple method of perfecting the physical health of the body, coupled with intensive meditation and introspection upon the subject of *one's identity.*

In this connection do not ask every Tom, Dick and Harry who professes to be an "occult teacher," who you were in your last incarnation. Not one answer in ten thousand will be worth fiddlesticks, simply and solely because such knowledge would be contrary to one of Nature's greatest laws, the *law of personal identity.* Rarely, one who may actually have attained a degree of mastership, is permitted, for good and sufficient reason that will be apparent at the time, to give an enquirer an idea or clue to his former incarnation, but never will such an initiate give a complete revelation, simply because *he cannot do so.*

No human being has ever seen an Ego. *No spiritual being has ever seen an Ego either.* The Ego is a Divine Emanation—therefore an integral part of our Solar Logos, and *"No man hath seen God at any time."* (*John, i.* 18).

We see each other on the physical planes and on the spiritual planes under the *"personna"* in which we manifest at the time. What is more, beware of the "psychic" who will solemnly assure you that undoubtedly you were an Egyptian, Assyrian, Chaldean King, High Priest, or ancient Hindu or Persian Sage. Very probably you were nothing of the sort. Out of the billions who have passed this way before us, only a comparatively small number have been such personages and it is not likely that they have "all been saved up and incarnated at the one present time."

You can recover thru super-consciousness, somewhat of the knowledge of your previous personal manifestations, but even *you* cannot KNOW YOUR REAL IDENTITY until the end of your involuntary incarnations, nor can any one else tell you. This also is a natural law. The attainment of the knowledge of your own identity is "knowing yourself" and that is a process that constitutes human evolution, and your identity cannot be known because it is not complete until your present evolution is complete and that is some time off. Super-consciousness will reveal to you partially or wholly, somewhat of your manifestations in incarnations, if you go about it to attain such knowledge in the right way.

Note that we say "in the right way." What constitutes the "right way"? First, *freedom from curiosity.* Nature's arcanes are not open to the *curious.* The mysteries are available only to those who seek their solution for the purpose, not of gratifying self-interest or curiosity, but of acquiring the spiritual values that will be develop in the process of attainment.

Second, the "right way" means persistence, patience and strict conformity to natural law. Lack of these qualities is the great stumbling block to students of the mysteries. Each seeks a short cut to knowledge. Each seeks to be an exception, professing special individual merits and reasons. Refusal to be made exceptions causes a demonstration of peevishness. This is immediate evidence to any competent instructor that such a student is incapable of going beyond a certain point in the work until the greater lessons of self-control are better understood and put into practice.

The method and process offered by our synthesis of Scriptural affirmations will lead one directly to a desirable degree of proficiency in the exercise and function of super-consciousness. No dogmas or doctrinalia are involved and the process is available to Christian or Jew, Catholic or Protestant, Churchman or non-Churchman. Sincerity is the only requisite.

The process is simple—in *character.* It is not so simple in *operation.* We are to set our affections on things above, not on things on the earth.

This is because where our affections are our heart is also. Our affections are to be set upon the treasure which is super-consciousness, further defined as super-mindedness. Super-consciousness is our treasure. Our heart is to be set upon it. Our thoughts will be where our heart and our treasure are. As we think in our heart, so shall we become.

This is the process, in all simplicity of character. Now, in operation, the very moment we set ourselves to the task, we shall find ourselves confronted by doubts, fears, questions, problems of convenience, inability to properly concentrate, quasi-attitudes regarding the desirability of sustaining such a process. These are "lions in the way" and must be overcome. They are possible of conquest. They are not material lions or material obstacles insuperable. They are the kind of obstacles the resolute aspirant will gladly conquer and overcome. They are the kind of obstacles that will test the aspirant. They are the kind of obstacles that will easily conquer the merely curious, the quasi-adventurous, the weak, the unpersistent and the wobblers.

Set your mind firmly upon the attainment of super-consciousness, the consciousness of more than your mere environment, the consciousness of the inner meaning of things, consciousness of past, present and future, as applied to your own personal experience. This will give your newly developing faculties definite material upon which to demonstrate their activity. *Think in your heart,* steadily, persistently, faithfully, by definite act and instance, that you *are* attaining—*have* attained to a degree of super-consciousness. *Know that you have it* at all times; that you are not attempting the creation of something *new,* but are endeavoring to *bring out* that which you *already have* within you.

As you think in your heart upon these matters, ponder well the truth that you are trying to enter consicously a world in which the ordinary mind does not consciously function, a world that belongs rightfully to the initiates who have gone before you, and therefore the super-consciousness you seek, is really making your mind a part of the Mind of Christ, the Christos or Sun Initiate, quite independently of any religious system, cultus or school. The Christos does not belong exclusively to the Christian Church. He never founded that Church. The Church is named for Him and his followers were first *called* Christian at Antioch, but long before that, they were known by many other names. Therefore, in seeking at-one-ment with the mind of Christ, we are seeking at-one-ment with the mentalism of our Great Elder Brother, the Sun Initiate who has gone this way before us and who is still with us even until the end of the world.

Usually, in works devoted to mystical science, the aspirant is taught to meditate upon some definite object, for the purpose of sending his stream of consciousness back thru all that the object may represent in its experience, if such a word may be used here. But that is a lawful phase of spiritual psychometry and it is not just what we are seeking at the present time. Super-consciousness means also, *super-physical* consciousness or the consciousness of super-physical things or matters, pertaining to yourself, the individual, it may be, but above your ordinary physical environment.

So it is, that instead of concentrating or meditating upon things pertaining to your mundane environment, we choose the Scriptural method, based upon a fairly intimate knowledge of the Great Initiate at a period close to that Initiate's last earthly expression, and set our thought, meditations or "affections" on things *above* the earth, not *on* it.

In our normal consciousness, we may concentrate upon some particular thing and let the stream of our consciousness carry us back to the very first appearance of that object in the world of matter. Or, our consciousness may carry us to the time when that object shall no longer appear in this visible world. But super-consciousness is required to show us where and what that object was *before* its first appearance and the reason or cause *of* its appearance. Such a stream of consciousness is carrying us to things above the earth and is super-physical in its nature and character.

As we faithfully meditate upon our attainment and possession of super-consciousness, we shall become *"aware"* of new sensations. We shall become aware of definite impulses of real illumination, regarding which, there will be no speculation or question, for they will stand out beyond our norm of ex-

perience so contrastingly that we cannot escape giving them our attention. We shall experience new sensations, for we will be accomplishing something else at the same time. We shall be causing our astral vehicle to assume a degree of activity that will bring it well along the way toward more definite organization and independent function, a result productive of many and most important results.

The depths of the human soul are as yet unprobed. It is doubtful if they ever will be probed, for the soul is a progressive factor that keeps well apace if not ahead of our normal objective status. But the soul being essential pabulum or *essence,* is a source of strength that is incalculably powerful and in this process of "thinking in our hearts" that we possess and have attained the active functioning of a well defined degree of super-consciousness, we draw upon the resources of soul strength for those factors we do not know, ordinarily, how to develop and apply for ourselves.

Herein is the assurance of our ultimate success, for the process of attaining super-consciousness is not only a personal effort on our individual part; it is an inner process of co-operation, whereby and wherein the Higher Spiritual Entities join their efforts to those of the aspirant and assist him, thru his inner vehicles, to the attainment of that which, in his heart, he really *thinks* and *believes* himself to be.

By thinking in our hearts, we carry on an active process of withdrawing from the outer world and massing our mental and spiritual forces in the inner worlds and this inner absorption is the power that draws up the soul strength that ultimately motivates our several spiritual centers or *chakras* and develops a new phase of activity in the astral body itself.

In the manifestation or realization of super-consciousness, we shall find it necessary to control our ordinary consciousness by exercising control over many of the normal conditions in life. We are expected to *feel* and understand pleasure and pain. We gain experience thru each. But we must learn not to become hyper-excitable and demonstrable or prodigal in our pleasures and we must learn to conceal our sense of pain. Not that we may not *feel* pain, but that we shall endeavor, as an act of control, to conceal it and not *show* our feelings. If we are angry, we may *realize* it but we should strive not to *show* it. There is nothing affected or abnormal in such procedures. They simply constitute the difference between the person of culture and the person of primitive, unreprest instincts brot over as atavisms from bygone geological and anthropological periods.

If we really bring ourselves to think and believe in our hearts that we not only possess but have actually begun to *function* that treasure upon which we have set our heart, then we shall have accomplisht more than we expected to accomplish at the start. Refer back to paragraph 3, in this lesson. Note the admonition; "Let it be the *hidden man of the heart."* As every spiritual aspirant knows, man is a composite being in the deepest possible sense of the word. Physical man is composite, mental man is composite and spiritual man is composite, but there is a true hidden man of the heart, with whom we do not become acquainted simply by culture on physical, mental or spiritual planes alone. It requires something more than culture to know this hidden man.

The hidden man of the heart is our super-consciousness. It is the man we always have been and the man we really are at all times, progressing, growing, expanding thru experience, but unknown to us because we function only in our normal consciousness or sub-consciousness and even the latter, most people know little about. The super-consicousness is the collected consciousness of our infinite past, our fleeting present and much of our prospective future. It is vitally with us. It is almost an actual Entity. It is not the Ego, but it is so highly organized that it functions co-ordinately in many respects with the Ego, as a monitor and *Holy Guardian Angel.*

Seeking the attainment of super-consciousness is, therefore, simply obedience to the command for man to "know himself." We do not create super-consciousness in the sense of developing a new quality, attribute, property or faculty. *We already have it.* Proper culture brings it to the fore and raises us from the plane of a three dimensional existence to a fourth dimensional existence wherein the ordinary concepts of our environment in

terms of length, bredth and thickness become amplified into the larger space-time conceptions of *interpenetrability.*

The reasons and explanations just given, will show the aspirant why we recommend that, in this particular phase of endeavor, meditation should be upon himself rather than upon objects practical or symbolic, natural or artificial, because the super-consciousness he seeks is an intensely personal, individual matter. When he attains the practical functioning of his own super-consciousness, the aspirant will find to his surprise that not only is he functioning in his own, but that super-consciousness is like an ocean; it is a state wherein the initiate can function unrestrictedly so far as he does not trespass upon other purely personal relationships.

When we seek to function our individual super-consciousness, we have, as previously stated, motivated our astral body to a greater degree of efficiency. Now the astral body is much more intimately a part of the astral world than is our physical body a part of the physical world. The physical body enjoys a large degree of freedom therein. It can go into the water but cannot remain there over a certain period of time. It can go into the air but must keep within certain limitations of height. It can go into parts of the physical world to which it is not acclimated, and become acclimated to them. But the astral does not enjoy this freedom. A fish submerged in ocean or lake, must stay therein, and its existence is solely dependent on the water passing thru the gill clefts. The continued existence of the astral body is dependent upon a somewhat analogous process.

Now the functioning of the super-consciousness is dependent upon the awakening of the *chakras* which are centers of consciousness but composed of the substance of the astral world. Therefore, when our individual astral vehicle becomes more efficiently active, it places us in contact with the astral stream of super-consciousness which admits us integrally to "the Mind of Christ" and the greater scope of vision accorded thereby.

As the late Dr. Rudolph Steiner well said, "Clear, self-concentrated thought can obtain explanations about the world, life and man."* Thinking in our heart, will motivate the astral vehicle and until we do this, our centers will not awaken as true higher organs of cognition. Thinking in the heart means thinking without modification, intently, concentratedly, believing thoroly what one thinks.

All students in legitimate schools of occult science are taught that when Virgin Spirit emanated from the Logos it had Divine Consciousness but not Self Consciousness. Mortal experience gives the opportunity for the Infinite to think Himself into manifestation. This process alone confers the consciousness of Self. Even in the *Genesiac* account of creation, we read that God said, "Let *us* make man in *our* own image." Aside from the quibblings of critics, taking the authorized text as it stands, we note a significant thing. God speaks in the plural. He does not use the pronoun "I". God did not have the "I Consciousness." Man brot that phase of consciousness into being.

Super-conscious means, just as the word obviously implies, the conscious that is above our ordinary status of cognition. It is super-physical or super-mundane because it is and can only be the consciousness of things higher than the mundane, in the Scriptural term—things *above* the earth. Now, in order to arrive at a better understanding of just what this means, make a survey, as best you can, of your present consciousness. You will quickly discover that it seems well nigh impossible for you to think at all except in terms of something that you have cognized in your physical environment. Even your mental life and your spiritual hopes are fashioned according to what you think you know in terms of objective models. Therefore, you will speedily ascertain that your ordinary consciousness is not super in any sense and that it does pertain entirely to things upon the earth, even tho you may try to visualize amplified or higher developments of earthly things upon an assumedly higher plane. With all due reverence, we must remember that our best concepts of God, which change from age to age, as human mentalism progresses, are simply our highest ideas of a tremendously *super-*

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* Dr. Rudolph Steiner, An Outline of Occult Science, Ch. "The Perception of Higher Worlds," p. 353. Fourth Edition.

human Entity. Being human ourselves, we do not ordinarily *know* of anything higher than ourselves, and if we try to visualize anything or anybody higher than ourselves, it will prove to be but an amplified ideal of a super-humanity.

In seeking the functioning of our inherent super-consciousness, therefore, we must meditate upon our inner self—not our verisimiltude as some duly named person in a previous expression or incarnation. Our real self is as relatively formless as God Himself, who cannot possibly be a creature "of body, parts and passions" analogous to His creature, Humanity. God may be and probably is a collective body, but not an individual body in the commonly understood sense of the term.

By meditating upon our real self, the "hidden man of the heart," he whom we always have been, regardless of temporary incarnation, we direct our normal consciousness *inward,* until, by the reinforcement of the soul strength previously described, it contacts the stream of super-consciousness. The moment this contact is made, our normal consciousness serves as the line or medium thru which our super-consciousness comes to the front,—"is brot out" as it were.

The student of the mysteries cannot pursue his studies very far before realizing that he is receiving a great deal of information regarding worlds, planes and regions that form no part of his visible environment; that relate entirely to spheres of consciousness beyond his own; that pertain to things distinctly not *of* the earth but *above* it. As none of the things he is taught come within the scope of ordinary academic investigation and research, how, he may lawfully enquire, have his teachers gained the knowledge they are imparting to him?

Eliminating all the sophistry and sometimes pure fraud unfortunately taught as "genuine occult science," there is a solid base of fundamental fact, upon which many testimonies from sources widely apart from each other, agree. We are taught in Holy Scriptures that "in the mouth of two or three witnesses every word shall be establisht" (*Matt. xviii,* 16) and upon the basic truths of mystical science a multitude of witnesses extending back all thru human history, are agreed.

The fact that these witnesses *are* agreed and that each new researcher who undertakes the work in the right spirit and with the right motives is able to corroborate the principles he studies, *is proof* that the processes by which such knowledge is gained are lawful, logical and can be relied upon to produce identical results when pursued by various students.

Furthermore, the fact that the knowledge imparted relates solely to things *above* the earth, not *upon* it, shows that many have been able to function their super-consciousness by setting their "affections", their mind and heart upon things above the earth; things super-mundane. In setting their affection upon super-physical things, they have received super-physical knowledge of the things that engaged their attention so successfully.

Read the *Proverbs* of Solomon, son of David, king of Israel. Sift out the individual proverbs relating to wisdom and the pursuit and acquisition of wisdom, said to have been written by the "wisest man who ever lived." While the writing of *Proverbs* is accredited to Solomon, it is believed by many scholars that, like many another ancient monarch, he simply appropriated and passed on to posterity, wise sayings that had come down to him from a still greater antiquity. This is quite probable in view of the fact that many of the *Proverbs* are duplicates of the wise sayings of several other historical personages and great teachers.

At any rate, by studying the wisdom ascribed to Solomon, the aspirant will shortly discover that Solomon distinguisht between the wisdom of man and the wisdom of God, the wisdom of things earthly and that of things above the earth.

Our super-physical consciousness operates in a marvelous way. In the human body, the peripheral nerves, fnctioning synchronosly with the *nadis* described in the preceding lesson, serve as the *antennae* which bring in to our normal consciousness the impulses from the stream of super-physical consciousness, of which we have an individual part, but to which we can also "tune in" to still greater and more generous measure.

Recall
"The Inner Way"
of Saint-Martin

The result of sincere efforts to function the super-conscious will amply repay the time and patience involved, for they will indeed "open our vision to the light of life and truth" as nothing else can do for us while incarnate. It is a phase of consciousness far more to be desired than that which ordinarily manifests thru phenomenal processes. Every bit of the super-consciousness we bring over will remain with us and it will draw to itself by the law of attraction all features with which the given modicum may be intimately related or concerned. Once we begin to function the super-consciousness, it increases in us progressively and continuously, unless or until we inadvertently shut the door upon it by relapsing back into absorption by the mundane interests of our environment.

It is not to be feared, for a moment even, that attainment of super-conscious functioning will take us out of the world and require us to become hopelessly impractical dreamers and fond idealists. Nothing of the sort. Any tendencies in such a direction are sign posts warning the aspirant that he is on the wrong path and must turn back to his starting point at once until he discovers wherein he has made his mistake.

As in every other instance in true occult science, the aspirant must remain well-equilibrated, normal, practical, demanding substantial evidence without being tyrannically imperative in the process. Super-consciousness being a perfectly natural process and law, can be applied to a better understanding of things mundane or earthly, just so far as such application is not for mercenary results, for none of the higher laws and processes can be successfully applied to such ends.

In applying the super-consciousness to mundane matters, the great advantage to be gained is, that it enables the aspirant to see "both sides" of all matters or questions, which alone is a tremendous leverage in the solution of pressing human problems. Then again, it becomes operative in a curious way. It enables the aspirant to see, like the illumined Jacob Boehme, the inner life and laws of visible things in our environment. All the kingdoms of life open many of their mysteries to him who can function this higher stream of consciousness.

In seeking the attainment of this wonderful spiritual status, let the aspirant make sure of his own motives. He cannot impress the astral forces or Invisible Assistants to Humanity by the claims he makes in his physical environment. If his motives are right and his patience is sufficient, the Path is open and success waits upon the aspirant who has the dogged persistence to hold out to the end. It does not come quickly, let the aspirant be well aware of that. It cannot be attained in order to meet some personal end or desire of the aspirant. The motives must be clear, clean and free from the desire for personal aggrandisement, even tho it be solely on the intellectual or spiritual plane. Intellectuality or spirituality are not sufficient ends in themselves. The motive must take into consideration the effect that possible results may have upon the general advancement of the race and of the extant wave of human evolution.

If the motives be right, let the aspirant study this lesson carefully and begin his process of attainment by the apparently simple method outlined herein. If he shows the right spirit, he may be sure that avenues of progress will be opened to him, not as he *thinks* he *deserves* them but as he *actually* does *qualify* for them.

PROBLEM

Write, as succinctly as you can, just what your concept of the super-consciousness is.

THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

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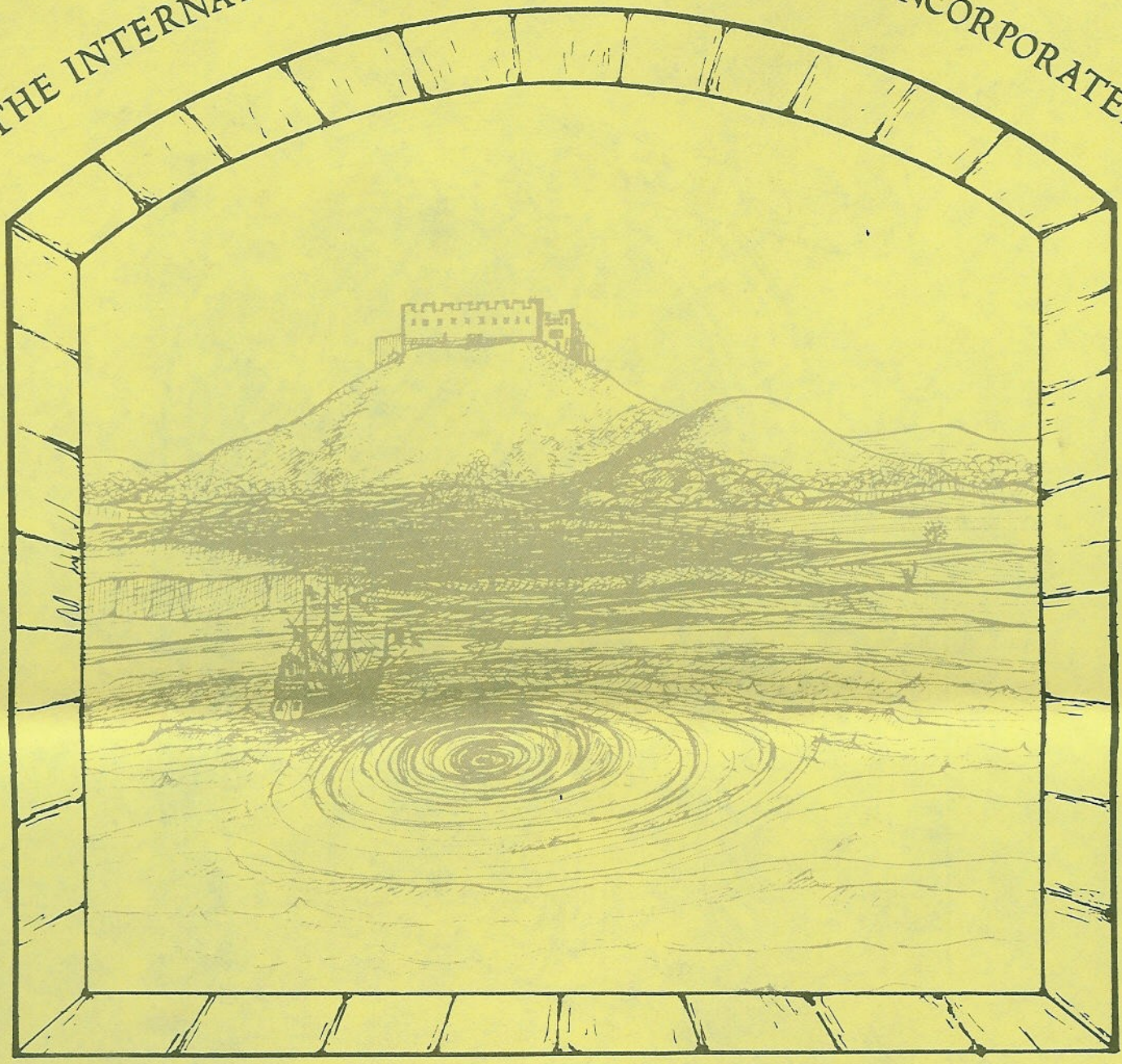

PLANE III

GRADE: *COMPANION*

LIBER 51 THE TRADITION OF THE TEMPLE

Private & Confidential

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

The dubbing of a Knight.

Beloved Companions #193

Beginning in this Liber I am going to present a series dealing with the Grail, Freemasonry, and the Templar Tradition. It will continue through the next several Libers. You will surely find this series both delightful and enlightening and it is in keeping with our effort to present information from the Traditional streams.

Let us begin right away with an enquiry into the ideas associated with chivalry.

THE ORDERS OF CHIVALRY

THE INSTITUTION OF CHIVALRY First of all, just what was or is: "Chivalry" ? Chivalry was a feudal military institution of the nobility of the time. It defined the behavior of the mounted warrior known as the ***Knight*** both on the battlefield as well as off of it, in his social relations with society such as his equals, his comrades, his enemies, the church, women, the peasantry and the poor. Certain ideals nowadays, such as nobility of heart, honor, courage, gallantry and generosity have become associated with the notion of chivalry.

CHIVALRY ORIGINATED FROM A MIXTURE OF INFLUENCES The institution of chivalry originated from a mixture of several influences. Germanic military customs were tailormade for the enormous possibilities opened up by the use of cavalry in the armies of Western Europe in the Middle Ages. Then there was the Church, which sought to limit and control violence by channelling it in certain ways, including the idea that violence could be directed against the enemies of Christendom. Another element was the concept of courtly love popularized by the wandering Troubadours, according to which a noble knight had to develop the finer side of his nature by devoting himself to a lady of his class, and by passing certain tests of character, to win her esteem and affection.

BIRTHPLACE AND RANKS OF KNIGHTHOOD Knighthood was first established in France but quickly spread to other Christian countries. Under the rules of knighthood, an

aspirant passed through the ranks of Page, Ecuyer or Squire, and finally to that of Knight. The function of Page was to personally serve his master and his lady, attend to them during the hunt, and even wait on them at table if the occasion demanded it. The Page was taught love of God, veneration for sacred things, respect for womanhood, and manners and virtues befitting his future status.

The Page was promoted to the rank of Squire in the course of a special ceremony in which a priest blessed the sword and sword-belt which the Squire would carry on his person from that moment on. A Squire could be made a Knight from the age of 21, after having shown proof of fidelity, zeal and valor.

VIGIL The ceremony for admission to the status of Knight was a solemn affair. The future Knight was required among other things to spend several nights praying in a chapel and to undertake a certain amount of fasting. The act by which the aspirant was formally made a Knight was first known as dubbing. Originally it was carried out by administering a blow or slap to the neck or shoulder, while certain words of welcome or exhortation were uttered. Eventually the practice developed into what was called the accolade, although the word dubbing has persisted into modern times. The accolade involved touching both shoulders of the aspirant with the flat of a sword blade.

A KNIGHT, A MAN OF HONOR A Knight had to embody the virtues he had been taught as a Page and a Squire. He had to be a man of his word and an oath or promise had to be kept no matter what. Lying was a very grave offence and could only be wiped out by the shedding of blood. In short, a Knight had to symbolize and inspire all the noble qualities to which a human could aspire.

The status of knighthood could be conferred at any time, including on the battlefield after some great feat had been accomplished. The most popular occasions, however, were the important religious festivals, especially Pentecost, and during coronations, births and baptisms of kings and princes. The different actions performed during the ceremony of investiture, as well as the accoutrements used, were of a symbolic character. The double-edged sword was to remind the newly-dubbed Knight that his task, among other things, was to maintain chivalry and justice. The straight lance symbolized truth, the coat of mail represented a fortress erected against vice, and the spurs were to incite the new Knight to deeds of virtue and honor. The shield was a symbol of his place between the sovereign and his people with the duty to preserve peace.

THE CRUSADES The Crusades began in 1095 and brought together the Knights of Christendom in a common enterprise under the umbrella of the Church. There began the practice of dubbing Knights at the place believed to have been the burial place of him who was known as the Christ. *Knights who were dubbed at this spot were known as Knights of the Holy Sepulchre.*

Gradually, classes of Knights developed and banded together for some common purpose. Some were fraternities established on religious lines and into which Knights were admitted as monks. Such fraternities followed rules of celibacy and were organized in hierarchical fashion with officials bearing titles such as Grand Master, Grand Prior, Commander and Knight. Some of these Orders were international in character, such as the Order of the Knights Templar, the Order of the Hospitallers of St. John of Jerusalem and the Order of St. Lazarus, this last-mentioned devoting itself principally to the protection of leper hospitals. There were also national crusading orders such as the Order of Calatrava in Spain, the Order of Avis in Portugal and the Teutonic Knights in Germany. As these Orders grew in wealth and influence, religious aims gave way to political ambitions.

THE DEMISE OF KNIGHTHOOD The fading out of the crusades, the defeat of the Christian armies by the forces of Islam, the development of new military strategies for effectively deploying footsoldiers, the success of bowmen at the battle of Crécy in 1346 and at Againcourt in 1415, the development of artillery and the erosion of feudalism by centralized power, gradually destroyed the institution of knighthood. Chivalry degenerated into fashionable elegance ... and Christian fervor gave way almost completely to courtly love. The old sense of personal honor became egoistic pride to be defended in duels.

GOVERNMENTAL ORDERS OF CHIVALRY With the disappearance of the medieval Orders of Chivalry, new types of institutions gradually came into being. These were more or less **honorary associations** established, on the one hand, by sovereigns in various countries and consisting of members whose common link was the possession of some titular distinction. Thus, in the British Empire, for example, Orders were established by various monarchs to bestow upon certain persons a recognition or award for work or service done for their country, thus: the Victorian Order which was instituted by Queen Victoria. In Barbados, the Order of Knight of Saint Andrew is bestowed upon particular Barbadian people in recognition of services rendered. Many, but not all, governments of the world have a system of honors which they bestow upon their nationals for service rendered to the country. In exceptional circumstances the award is also

given to non-nationals, as in the case of former president Ronald Reagan of the United States, who has been made Honorary Knight Grand Cross of the Most Honorable Order of the Bath, one of Britain's highest orders of chivalry, by Queen Elizabeth II, on June 14, 1989.

FRATERNAL ORDERS OF CHIVALRY On the other hand, quite apart from the Chivalric Orders instituted by governments for their various purposes, there also came into existence, many centuries after the actual historical chivalric orders went out of existence ... various **fraternal** orders of chivalry which were established to perpetuate and emulate the noble qualities and ideals that were originally expressed by the first knights. Some of these fraternal, chivalric orders, stand on their own such as the Knights of Pythias; others as a 'degree' within Freemasonry and other fraternal societies.

At this point, let us have a look at two **actual** or historical chivalric orders:

THE KNIGHTS OF MALTA AND THE TEUTONIC KNIGHTS

THE KNIGHTS OF MALTA

At different times in their history, the Knights of Malta have been variously known as the Knights Hospitallers, the Knights of St. John of Jerusalem and the Knights of Rhodes. This order was one of the most important of the religious orders which came into existence during the Crusades. It began as the Hospitallers of Jerusalem, a wholly religious and charitable Order, established by Italian merchants in Palestine to help poor pilgrims.

In the year 1099, Gérard, Rector of the Hospital and a Frenchman from Martigues in Provence, inducted the brethren to take vows of poverty, obedience and chastity. The Patriarch of Jerusalem granted them the habit of the Order, a plain black robe with a white eight-pointed cross on the left breast.

Around 1120 Gérard died and was succeeded by Raymund du Puy, who changed the character of the Order by making it into a military one. He wished it to be active in the field and to devote itself to the protection of Palestine from the "infidels." The constitution of the Order along military lines by du Puy is considered to be the beginning of the Order of Knights Hospitallers of St. John. According to some sources, however, the Order was constituted as early as 1113 when Pope Pascal II was said to have issued a Bull authorizing its establishment.

From about 1120 onwards until the middle of the sixteenth century the history of the Order was one of continuous warfare with the armies of Islam. When the Order, along with other defenders of Christendom, was expelled from the Holy Land, it took refuge in Cyprus. The knights were not happy there, and after seizing the island of Rhodes settled there for some two hundred years, during which time they acted as an outpost against the encroachment of Ottoman power. In the meantime their rivals, the Knights Templar, were crushed and some of their possessions and properties given to the Hospitallers.

In 1522 the Turks captured Rhodes, and after finding temporary refuge in Italy, the Order was granted the island of Malta by the Emperor Charles V of Germany. In 1530 the Knights of Malta took possession of Malta, where they were to remain for 268 years until it was given up without a struggle by Grand Master Ferdinand von Hompesch in 1798. The Order has nevertheless managed to survive into modern times, existing today mainly as a charitable institution.

THE ORDER OF THE TEUTONIC KNIGHTS

During the Crusades, a wealthy German living in Jerusalem built a hospital to take care of pilgrims from his country. The Patriarch of Jerusalem gave him permission to add an oratory to the hospital. Other Germans from the towns of Lubeck and Bremen contributed to the development of this charity and for the building of a hospital in Acre. In 1190 Pope Clément III approved the creation of the Order of Teutonic Knights and in 1196 Pope Celestin III granted it the same privileges as other orders.

Heinrich Walpot was elected the first Grand Master. The knights of the order adopted as dress a white mantle with a black cross embroidered in gold. Later a black double-headed eagle was added. After the fall of Acre, the main body of the Knights returned to Europe where for many years they engaged in crusades against the pagan inhabitants of Prussia and Poland, progressively losing their religious character in the process. After accumulating great power in Eastern Europe the Order went into decline for a variety of reasons, including the loss of its religious fervor. The little which survived of the Order was taken over by the Emperor Francis II between 1805 and 1809, in which year it was abolished by Napoleon.

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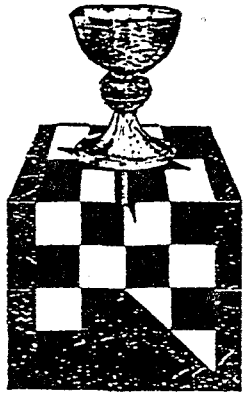
We will continue in the next Liber with a study of the Order of Knights Templar.



#194

In this lecture we begin our series on the Holy Grail. The Grail was the chalice of the Last Supper in which the wine was given the significance of the blood and life of the Divine. It will be necessary, however, to lay down some foundational groundwork before we can get into the heart of the Grail story. It will be interesting to note just how this introductory information involves the Templars, of whom we will soon learn more!

THE TEMPLE
THE ORDER OF MELCHISEDEK
&
THE ESSENES

THE MEANING OF THE TEMPLE

The knowledge about man's origins and the reasons for his existence in the Cosmos ... which has been guarded by generations of initiates ... has always remained the same in essence ... though the language, the symbols, and the institutions used to express this knowledge ... are changed or adapted to conform to the experience and needs of the civilization of the time.

For example: **the Judeo-Christian vision of the beginnings of life and its future on this planet and beyond is but ONE version of the story of man and the universe.**

Each civilization has had its version, each valid for the time and the people for whom it was intended. Each of these versions or traditions has had its **esoteric** or secret aspects. What is extraordinary, however, is that there are more similarities than differences in the methods used by these secret traditions to change the consciousness of their respective practitioners.

THE MEANING OF "ESOTERIC" The word "esoteric" means hidden spiritual or philosophical teachings intended only for the initiated. The terms "Spiritual Tradition", "Primordial Tradition", "Esoteric Tradition" or simply "The Tradition" refer to that collection of esoteric knowledge, teachings or realizations which cannot be, or have not been, communicated in written form.

Down through the ages such knowledge has been transmitted orally or through methods known only to initiates ... *methods which provoke an INNER REALIZATION rather than an intellectual comprehension within the seeker.*

SACRED SHRINES Man has always believed that there should be a special place dedicated to the reception of higher knowledge, and all great spiritual traditions have encouraged respect and veneration for the place or building where contact with a higher level of consciousness, the source of transcendental knowledge, --- divinity, the gods, God or the ultimate creator --- was sought.

The Latin word **templum** from which the word temple derives, signifies a holy enclosure or building screened from the eyes of the profane. In later times it came to mean a shrine where people worshipped, whatever the denomination; it was also used in fraternal societies such as the Freemasons and Martinists to designate a place where their meetings and ceremonies took place.

Esoterically, the temple symbolizes the receptical in which divine revelation is received. It is also the material representation of the human heart, which is the true temple. According to the Tradition, the physical temple is only necessary because at the present stage of our evolution, the majority of mankind cannot contact higher levels of consciousness without external aids. This will gradually change as evolution continues.

LOCATION OF TEMPLES One of the elements of knowledge handed down over the ages was **how** to build temples. These places, destined for contact with higher intelligences, angels, gods, or simply the divine, were not built just anywhere. It is now known that they were quite often erected where the location favoured a junction between cosmic and telluric currents.

Sometimes nearness to a depression with underground water, or to a hill with a particular shape was considered desirable. The Templars learned in the Middle East about the science of energies for building and used it to revolutionize the art of cathedral construction in Europe. The Roman Catholic Church apparently retained the knowledge of the art, and used it in building churches up to the time of the Reformation. **The purpose of the various techniques was to ensure that something happened during ceremonies —— that some kind of spiritual transmission of spiritual knowledge or realization took place for the benefit of those present.**

The Esoteric Tradition has used the word 'temple' in a wide sense. *The Tradition itself as a repository of primordial wisdom has been called the Temple.* It is from this point of view

that any spiritual movement which in its deeper teachings respects the purity of the primordial wisdom handed down by initiates, can be considered to be a manifestation of the true and eternal Temple.

THE ORDER OF MELCHISEDEK

One documented account of an early example of the transmission of spiritual knowledge is the Bible's reference to the meeting between the patriarch Abraham and the mysterious Melchisedek.

The name Melchisedek is derived from the Hebrew Melki Tzaddiq, King or Ruler of Righteousness. Very little is know about this legendary personage. Reference is made to him in the Bible as follows:

> And Melchisedek King of Salem brought forth bread and wine; and he was the priest of the most high God.
> And he blessed him, and said, blessed be Abram of the most high God, possessor of heaven and earth.
> And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. (Genesis 14: 18-20)

Other references to Melchisedek are to be found in: Psalms 110:4 and Hebrews 7:1-21. (Please pause and read these passages now.)

Templar teachings shed light on the meaning of some of these citations. For example, according to Biblical narrative, Melchisedek was born without father or mother. To the Templars this means that Melchisedek was not born on this planet but was a spiritual being who came from elsewhere. The Bible states that Melchisedek gave Abraham bread & wine after the latter had conquered the Kings of Edom. In the Templar tradition, this relates to a symbolic act of the highest importance.

The giving of bread & wine to Abraham is just another way of saying that because Abraham had conquered the warring elements in himself, he had reached the stage where he was ready to take another step on the ladder of evolution. By direct transmission of some kind, Melchisedek initiated Abraham into a new level of consciousness and awareness.

ISLAM & CHRISTIANITY Now, one of the tasks assigned to the original Templars was to encourage the unification of Islam and Christianity. Such a realization would in a way be a return to the original source of revelation which gave birth to these two great religions. **Melchisedek transmitted the essence of the Tradition to Abraham, who in turn passed it on to his sons, Isaac and Ishmael.**

From age to age this deposit of spiritual knowledge has come down to us in two streams, one through Israel (Moses), and the other through the African and Arabian initiates (Jethro). *The two strands were brought together for the first time by Moses after he was initiated in the Egyptian mysteries.*

The Essenes, with their Egyptian links, collaborated with John the Baptist to prepare the coming of the Christ, bringing together the two currents once again. After the Christ the two branches resumed their parallel routes, one of which produced Mohammed, another great manifestation of the divine spirit.

MELCHISEDEK: FOUNDER OF THE PRIESTHOOD OF THE WESTERN TRADITION To the Templars, therefore, Melchisedek is one of the key figures of the Order of the Temple. He is a father figure in the same way that Hiram Abiff is the father figure in the tradition of Freemasonry. At Chartres, one of the great French cathedrals, whose construction was sponsored by the Templars, an impressive stone carving and a beautiful stained glass window pay homage to Melchisedek, father of the eternal priesthood.

According to Templar tradition, Melchisedek was neither born in the normal sense "...having neither beginning of days, nor end of life;..." nor did he die. His mission was not the same as the other archetype --- the Christ. Melchisedek symbolized the eternal spirit of the Father aspect of the Godhead, while Christ symbolized the principle of the Son. As the archetype of the Son, the Christ had to incarnate and conquer death to prove to a sceptical humanity that life was indeed eternal. (Who symbolized the Mother or Feminine principle? We will deal with this at the appropriate time.)

Two symbols have been associated with Melchisedek: wheat and the beehive. Wheat symbolizes nourishment, spiritual and physical. The beehive is a symbol of unity, where many parts work for the good of the whole. The six-sided cell of the honey comb is also representative of the six-rayed star -- the star of David -- which also symbolizes esoterically the perfect union of the lower and higher aspects of man, the conjunction of two triangles.

Melchisedek, founder of the priesthood for the Western Tradition, was described in the Bible texts quoted earlier, as King of Salem. The name Salem is apparently derived from the Hebrew word Shalom, meaning peace. In an upcoming lecture I will try to clarify why opposition is inevitable and in some way necessary at our present level of evolution ... but it is interesting to observe at this point that in the city of Jerusalem there is perpetual confrontation between the two branches of Adam's descendants: that of Sarah, which was to produce the

Christ; and that of Hagar, from whom descended Mohammed, the founder of Islam.

THE ORDER OF MELCHISEDEK It should be clear from what I have said so far, that the Order of Melchisedek does not exist on a material level. *Any person who has reached the level of spiritual advancement where he can make conscious contact with the roots of our spiritual tradition is de facto a member of the Order of Melchisedek.* Any priest who by his spiritual capacity is able to function as a channel for the spiritual energies of the Christ, is a priest after the Order of Melchisedek.

Another outstanding example of spiritual transmission in biblical history was the giving of bread & wine by the Christ to his disciples at the Last Supper. The historic words: "And he took bread, and gave thanks, and gave unto them, saying 'This is my body which is given for you; this do in remembrance of me", meant that the disciples were instructed to perpetuate this act in the future. Ordained priests are supposed to have inherited the tradition of transmission by which they should be able to stimulate a new awareness of spiritual realities during the Eucharistic moment of the Mass when the host and the wine are consecrated. Either recipients are particularly secretive about their experiences ... or something has been lost ... since in these days one does not meet many people who say that their level of consciousness has been raised after taking communion. Perhaps the ecclesiastic tradition has left out in its training for the ministry those techniques which Abraham and subsequent initiates may have used to ensure victory over the "Kings of Edom" within themselves, before attempting to transmit divine knowledge and consciousness?

In our next Liber I will continue this introduction, and turn your attention to the Essenes. You will then see why it is necessary to have this preliminary information before we can approach our main topic: The Holy Grail!

Q U E S T I O N S

1) What name was given to the Knights who were dubbed at the Holy Sepulchre?

2) What caused the degeneration of Chivalry?

3) What were the duties of a Page?

4) Who was Jethro? Who was Hagar?

5) What is the Grail?

6) Who was Melchisedek and what is the Order of Melchisedek?

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Beloved Companions

The questions are often asked: What is Freemasonry? From where did it come? Who started it? Is it 'esoteric'? How many 'degrees' are there?..... Obviously in a short talk such as this all these questions cannot be fully dealt with, but I will try to give a general overview.

THE FIRST MASONIC GRAND LODGE Before 1717, the date of the establishment of the Grand Lodge of England, and the first masonic Grand Lodge in the world, there existed only a few lodges fully independent. With the advent of the Grand Lodge systems, Freemasonry became a recognizable entity. It spread abroad and developed along specific lines in the different countries, most keeping to the 1723 Anderson Constitutions, which were modified in England in 1738 and later, at a time when the Grand Lodge of England began to loose its influence with the other European Grand Lodges.

The United Grand Lodge of England is today the governing body of English Freemasonry and says masonry "is not a Secret Society", "nor a religion or a substitute for religion". Perhaps the best answer to the question 'What is Freemasonry' is the one which is most often given: "it is a system of morality, veiled in allegory and illustrated by symbols". It is further defined as, "one of the world's oldest secular fraternal societies ... a society of men concerned with moral & spiritual values. Its members are taught its precepts by a series of ritual dramas, which follow ancient forms and use stonemason's customs and tools as allegorical guides. The essential qualification for admission and continuing membership is a belief in a Supreme Being. Membership is open to men of any race or religion who can fulfill this essential qualification and are of good repute". (Quoted from The Craft: A History of English Freemasonry. John Hamill).

TRADITIONAL HISTORY The **traditional** history, around which the rituals of the first three degrees [called the Craft] are constructed, places its origin at the time of the building of King Solomon's Temple, but in the **actual** world we can trace its history from 1717 A.D. when the first Grand Lodge, the Grand Lodge of England, was founded at London. From that time on Freemasonry has expanded, undergoing many vicissitudes along the way -- schisms, reconciliations, quarrels over jurisdiction and quarrels over essential beliefs, until today it is firmly established in most countries of the world [the exceptions being countries of the Communist bloc, and those that suffer under Islamic fundamentalism].

FREEMASONIC REQUIREMENTS Regular Freemasonry demands from its members a belief in God, forbids the discussion of religion and politics in its lodges, and also forbids the admission of women to membership. "It is strongest in the English-speaking world," says R. A. Gilbert, a masonic writer, "and it is a curious paradox that England, where the Craft is

most conservative, has produced not only the foremost masonic historians, but also the most adventurous and the most widely read speculative interpreters of masonic symbolism and philosophy." These latter have invariably been influenced by the masonic traditions of continental Europe, where "higher" degrees and exotic Rites have proliferated since the mid-eighteenth century, as we shall see.

ORIGIN OF FREEMASONRY Although the exact origin of Freemasonry remains obscure, when Freemasonry first emerged there were only two degrees: Apprentice and Fellowcraft and the rituals of these degrees are based upon the presumed customs and working tools of medieval stonemasons. Apparently, in the days of cathedral and castle building, masons grouped themselves into 'guilds' which were organizations designed to protect their rights, (the ancient equivalent of modern-day trade unions). There is a popular theory that a regular progression from operative masonry to the speculative Craft took place via a "transitional" period during the seventeenth century during which non-working members were gradually accepted into the guilds, until they became a majority, ... **but there is little or no evidence to support this theory.**

Another theory, perhaps more accurate, -- but, it must be stressed, **still only a theory**, -- is that which suggests that Freemasonry arose during the seventeenth century from the efforts of a group of enthusiasts who sought to establish tolerance in religion and the general improvement of society in an era in which intolerance prevailed. They protected themselves by adopting the myth of the building of King Solomon's Temple as an allegory of their aims and by utilizing the wholly appropriate structure of the extant building guilds.

Then there is the Rosicrucian and the Knights Templar connection -- it is mooted by some that either one or possibly both of these were responsible for the emergence of Freemasonry in its speculative form. Again: there is not a shred of historical evidence linking the Templars with Masonry, nor any certainty that the Rosicrucians, as an organized body, ever existed.

An English writer, J. S. M. Ward asserts that Freemasonry was "the survivor of the ancient mysteries -- nay, we may go further and call it the guardian of the mysteries," while another author, Manly P. Hall, in his Secret Teachings of All Ages claims that: "Masonry came to Northern Africa and Asia Minor from the lost continent of Atlantis". I will come back again to this interesting subject of Freemasonry's origin, in a future paper.

ENGLISH & CONTINENTAL MASONRY Whatever the exact origin of masonry however, there is quite a difference between European (or Continental) Freemasonry and that of English Freemasonry and this difference should be understood.

THE ADDITION OF DEGREES AND ORDERS As has been mentioned, when Freemasonry first appeared, it originally had only two degrees, but after a while a third degree, that of Master Mason, was added. Now the result of this was that having added a third, there was no earthly reason why others could not be invented! So it was not long before there appeared a fourth and a fifth and a sixth and seventh..... on the whole pulling further and further away from basic masonry and describing themselves as "higher" degrees and/or Orders.

The upshot was that in countries where, as in England, the natives are rather lacking in imagination (at least in the opinion of the Continentals), this process of addition of degrees was slow and in fact it became frowned upon ... but on the Continent, and particularly in France, this was thought of as a splendid playground for the inventive. Thus were born more and more degrees and variations, each more magnificent than the previous ones.

ESOTERIC MASONIC LODGES In this situation then, in this fertile ground, it was not difficult for sects of an esoteric turn of mind to find the opportunity to add their pinch of salt and infiltrate the body masonic: so as the masonic machine began to roll there could be found, by the mid eighteenth century, a thousand and one Templar Orders and Chivalric degrees. The essential masonic tenets of tolerance and benevolence were overlaid with layers of metaphysical speculation, while the simple Craft rituals were extended into elaborate ceremonies for a multiplicity of degrees, grades and Orders, all of which involved extravagant traditional histories and hierarchical ruling bodies.

To some extent such Rites represented a way of escape from the political oppression of the Roman Catholic Church, which had been implacably hostile to Freemasonry from the beginning, but some of them were established purely as esoteric Orders and simply used the masonic base as a convenient format. Of these esoteric Orders one must introduce a distinction between the genuine esoteric bodies which used masonic symbolism as a way of expression -- and those that were either facetious or opportunist. Which were which is very much a subjective matter of course and depends on one's personal outlook.

ESOTERIC COLORATION OF MASONRY In any case, from at first attributing esoteric interpretations to masonic symbolism as such, *it soon extended to bringing in other forms of esoteric symbolism that had nothing to do with the tools and artifacts of the building trade. Thus, masonry in its entirety acquired an aura and reputation of esotericism.* Mystics and charlatans alike either invented their own masonic systems or made use of existing masonic lodges or systems (1) as a recruiting ground, or (2) as a frame work within which to exercise their activity. Names like Cagliostro, Saint-Germain, Weishaup, Swedenborg, etc. are all associated with some masonic system or other. Martinez de Pasqually, you will remember, appeared with a charter from Charles Stuart (King of England) and began his Order of

Elus-Cohen with masons who came from a French military Lodge. The basic three degrees of his system were simply masonic but were followed by inner degrees that were cohen.

THE "SCOTTISH RITE" It is the French who created, from the plethora of degrees and Orders, the arrangement which became known as the "Scottish Rite": a system comprising 33 degrees. This was exported to the USA where it flourished, to come back to England where it is known as the Ancient and Accepted Rite. (For clarity: the system known as the Ancient and Accepted Scottish Rite [AASR] in the United States ... is the same as the Ancient and Accepted Rite [AAR] in England.) Another system comprising six degrees is known as the Rectified (Scottish) Rite: the first three degrees are the same as regular Craft masonry but the fourth degree is called 'Perfect and Scottish Master of St. Andrew', which leads to the inner order of Knights Beneficent of the Holy City which has two degrees: Squire Novice and Knight. There are many other systems, for example: that of the Rite of Memphis with 90 degrees and the Rite of Mizraïm with 96 degrees, etc..

Let me now briefly summarize:

The Grand Lodge of England was the first masonic Grand Lodge in the world. It was established in 1717.

Original masonry comprised only two degrees and was concerned with inculcating among its members the ideals of high morality, ethics, virtue & goodness.

A third degree was added. This opened the gate for hundreds of different degrees and Orders to follow. These were mainly invented on the Continent.

Most (if not all) of the Chivalric Degrees & Orders were formed to emulate, commemorate and perpetuate the noble qualities and ideals of the original Knights.

Some persons with esoteric or occult interests used the masonic format as a base to start esoteric Orders and introduced symbolism having nothing to do with the building trade upon which original, or Craft, masonry was founded. This resulted in the whole masonic movement acquiring an aura of esotericism.

Masonry as practiced today is divided (a) into lodges operating under the United Grand Lodge of England, the Grand Lodge of Scotland and others that conform strictly to the "English" type of masonry, (i.e. non-esoteric) and (b) lodges that operate under a Continental Grand Lodge, or a Grand Lodge influenced by Continental ideas, which may or may not incorporate metaphysical teachings and esoteric elements; (c) independent lodges not under the control of any Grand Lodge, which may conform to either system ... or to neither.

Some of the many orders in existence today include: Builders of the Adytum, Buffaloes, Druids, Elks, Foresters, Gardeners, The Golden Dawn, Kabalists, Mechanics, Mosaic Templars, The Order of the Cubic Stone, Oddfellows, Rosicrucians, Shepherds, etc..... These range from benevolent & charitable institutions to magical, mystical, occult & religious.

CO-MASONRY Before I close there is one other form of Masonry that should be mentioned: Masonry, as I intimated, has undergone many metamorphoses and there is, since 1893, a Co-Masonic Order which admits both men and women. It was founded in France and spread to England in 1902 by way of the Theosophical Society. Dr. Annie Besant became President of the Society in 1907, and her support, coupled with that of Rev. C. W. Leadbeater, led to a rapid expansion of Co-Masonry among theosophists, taking in even those who had previously been bitter opponents of Freemasonry. This Order is susceptible to the wider teachings of Theosophy as Leadbeater made clear in his Glimpses of Masonic History.

Let me conclude this introductory talk by saying that in my upcoming talks with you I shall endeavour to explain both the esoteric and exoteric aspects of masonry. You will surely find the subject engaging and I am looking forward to very entertaining and informative sessions over the months ahead.

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Q U E S T I O N S

1) In what country was the first masonic Grand Lodge formed?

2) How would you describe freemasonry?

3) How does English and Continental freemasonry differ?

4) How many degrees are there in masonry?

5) Where did freemasonry originate?

6) Were there masonic lodges in existence before the formation of the Grand Lodge of England in 1717?

7) Is freemasonry "esoteric" or "occult"?

8) What is the aim of freemasonry?

9) Where did the "high" degrees come from?

10) What is Co-Masonry?

11) What do the Chivalric Degrees and Orders commemorate?

12) What are the requirements for one to become a Freemason?

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SCOTTISH RITE

1) Apprentice
2) Fellow Craft
3) Master
4) Secret Master
5) Perfect Master
6) Intimate Secretary
7) Provost and Judge
8) Intendant of the Building
9) Elect of the Nine
10) Illustrious Elect of the Fifteen
11) Sublime Elect of the Twelve
12) Grand Master Architect
13) Royal Arch of Solomon
14) Grand Elect, Perfect and Sublime Mason
15) Knight of the East, or of the Sword
16) Prince of Jerusalem
17) Knight of the East and West
18) Knight Rose Croix
19) Grand Pontiff
20) Grand Master of all Symbolic Lodges
21) Noachite, or Prussian Knight
22) Knight of the Royal Axe (or Prince of Libanus)
23) Chief of the Tabernacle
24) Prince of the Tabernacle
25) Knight of the Brazen Serpent
26) Prince of Mercy, or Scottish Trinitarian
27) Knight Commander of the Temple
28) Knight of the Sun, or Prince Adept
29) Grand Scottish Knight of Saint Andrew
30) Knight Kadosh
31) Grand Inspector Inquisitor Commander
32) Sublime Prince of the Royal Secret
33) Inspector General; Knight Commander Court of Honour.

YORK RITE

Apprentice
Fellow Craft
Master
Mark Master
Past Master
Most Excellent Master
Royal Arch
Order of the Red Cross
Order of the Knights of Malta
Order of the Knights Templar

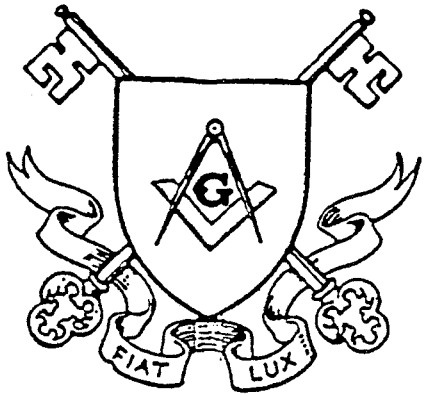
RECTIFIED (SCOTTISH) RITE

Apprentice
Fellow Craft
Master

Followed by two St. Andrew's degrees which were later condensed into one:
Perfect and Scottish Master of St. Andrew

Squire Novice, Knight } Order of the Knights Beneficent of the Holy City.

There are many other systems of Rites



#196

THE SIGNATURE OF THE SOUL

"Incline your ear, and come unto me: hear, and your soul shall live." *Isa. lv.* 3.

AUTHOR'S NOTE: The writer is a member in good standing of both York and Scottish Rites of Freemasony. He is also a member of collateral bodies requiring Masonic Membership as a pre-requisite. In preparing the lessons in Esoteric Masonry which comprise the present series strict observance of his several Obligations will be maintained. The framework of the material used will be such as is publisht in the *Ahiman Rezon*, the *Standard Monitor* and the accepted Masonic Encyclopædias and Albert Pike's masterpiece, *Morals and Dogma*. Upon the framework developt from the above named sources, the esoteric fabric will be formulated.

THERE are two distinct classes of Freemasonry; the Freemasonry *of Humanity* and the Freemasonry *of a Secret Society*. There is a wide difference between the two, for the first is a *Principle*, the other is a *cultus*. The Fraternity is, itself, really to blame for such a division, for it insists upon the fact that it is a *speculative* school rather than an *operative* body, yet a Mason is assumed first to have been prepared as such *in his heart*.

2 The heart is the organ of *vital power* in man. It is the source of *action*. It is the *dynamo that* drives him. There is nothing speculative about the human heart. The man who is prepared for some definite, constructive purposes in life,

This Fraternity uses some forms of spelling recommended by the

first in his heart, bases his future intentions upon a foundation of action. The fact that the Craft assumes the heart to be the preparation ground of each Candidate shows that, in theory at least, it recognizes Freemasonry as a basic, spiritually active principle in human life and conduct.

3 It has always seemed to the writer that the Prophet Isaiah exemplified the Spirit of Freemasonry in the words of our caption, "Incline your ear, and come unto me: hear, and your soul shall live". The *attentive ear* is a most essential factor in the neofite's career. His advancement depends upon the possession of it. The spirit of Masonry extends a definite call. The man who *hears* that call, and *comes* to the Fraternity in the right spirit of attentiveness, hears, and *his soul begins to live* as it has never lived before.

4 Approaching then, the esoteric side of Freemasonry, from the viewpoint that Isaiah gives us, it is well to make sure that we understand the human soul somewhat beyond the ordinary orthodox interpretation, which usually fails really to explain the soul at all. It is the soul of man that is being hewn, as *rough ashlar* from the quarries of body, mind and spirit, thru which the neofite contacts mortal life, and wrought into the *perfect ashlar* by "virtuous education and the blessings of Deity", to become the "living stone" in "the Temple not made with hands, eternal in the heavens."

5 Our approach to a better understanding of Freemasonry thru a better understanding of the human soul, is, therefore, logical and most appropriate. This method will develop the concept of the *universality* of Freemasonry, as exemplified by the symbolism of the Lodge, which is treated in detail in the next lesson of this Series.

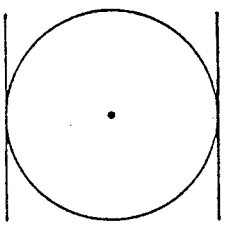
6 The Craft has a symbol, to which, usually, very little attention is given and which the writer has never heard *fully* explained in any Lodge or lecture. Yet it is a symbol so sublime that it is not only the keynote of Masonic Principle but the Corner Stone of all human spiritual development, both within and without the Craft. It teaches us the paramount importance of soul development and expresses in a wonderfully comprehensive manner the ethical value of universality.

7 The symbol referd to, is the simple arrangement of geometric forms commonly known as "The Point Within a Circle". It is, in *reality*, the SIGNATURE OF THE SOUL, and, as such, is beautifully exprest by the illuminated Brother, Jacob Boehme. I wonder how many of my Masonic Brethren have ever regarded this familiar symbol in this Light before. It requires the Masonic Light properly to understand it.

8 Ordinarily, this symbol is shown in the familiar form of a circle between two perpendicular lines, having a point at its center. In some ancient usages, the two perpendiculars were straightened serpents, properly of the cobra species. In many of the Ancient Mysteries, the entire symbol had a phallic significance, which can be obtained easily from any good Masonic encyclopedia. Our purpose in the present lesson is to present new material, not to review existing theories. The simple explanation usually given, Masonically, is, that the point indicates the individual

Mason; the circle, the boundary of his duty to God and Man, (sometimes associated with the limits of the Cable Tow) and the two perpendicular lines represent the two patron saints of Freemasonry, St. John the Baptist and St. John the Evangelist.

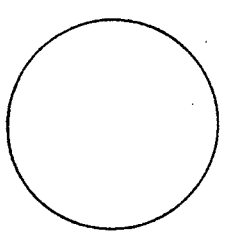
9 None the foregoing explanations really explain. To the discerning Masonic student, comes a distinct feeling that something vital, something more than phallicism or ritual application has been omitted. This, we shall endeavor to supply.



(Fig. 1)

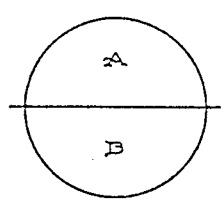
10 In the familiar appearance of the symbol, the two perpendiculars represent *Strength* and *Beauty*. The circle represents Infinity; the point, the Eternal Wisdom from whence all activity proceeds. Strength and Beauty are, therefore, the natural and proper theoretical supports of infinity, thruout which, order is maintained by the Infinite Wisdom symbolized by the point. The point is, of course, a crude expression, for Infinite Wisdom really occupies all Creation, it is omnipresent. It has neither length, bredth nor thickness, all three of which, the point possesses, but we are obliged to utilize the point to indicate, first, position in space, and second, the focus of Divine forces from which all activity proceeds.

11 T.·.G.·.A.·.O.·.T.·.U.·., the Great Architect of the Universe referd to by Freemasons and Rosicrucians, is the Supreme Being of the Lesser and Greater Mysteries of legitimate ancient and modern arcane bodies. The attributes ascribed to the Supreme Being by Masons and Rosicrucians are those of the *Word, Power* and *Motion*, which manifest objectively in the Masonic *Wisdom, Strength* and *Beauty*.



(Fig. 2)

12 The circle alone represents infinity and also—*Chaos*. According to the Masonic maxim *"Ordo ab chao"*, action is manifest. The point in the circle becomes exprest, it is the Infinite Wisdom manifesting creative activity. Order is develop from chaos. The positions of the pillars of Strength and Beauty, or the two perpendiculars, becomes reverst, and from being passive supports, they become *planes of action*, assuming thereby the horizontal positions.



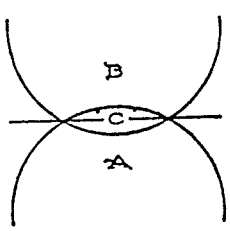
(Fig. 3)

13 True Beauty is always strong. Weakness is not beauty. True Strength is always beautiful in its essential nature. Ugliness is brutal. Two planes of action then, combine, in their essential qualities, to make the broader plane upon which the Divine Wisdom can focus in realizing the Word and causing that Word to become "flesh" or its own Divine Nature incarnate in Man, the Creature.

14 The process by which the Word, or attribute of the Eternal becomes incarnate, is the process whereby *Macrocosmos* or the Greater, (the Creator) creates by *reflection* of Himself. The resultant reflection becomes *Microcosmos*. The horizontal plane, formed of the elements of

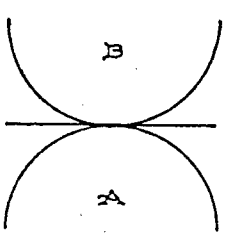
strength and beauty conjoined, becomes the *Plane of Mind*, or the Mental Plane. All below this plane is the reflection of that which is above and which has its real existence only in the Mind of the Creator.

15 It is the working out of the truth contained in the "Gospel from Hermes" familiar to Rosicrucians and to advanst Masonic students; That which descends from Above is Generative. That which emanates and rises is Nutritive (i. e., womb, matrix). The Earth, alone self-supported, is the Receptacle of all things and Reconstructs (i. e., TRANSMUTES) the types which she receives". In Figure 3, A represents Heaven—*Macrocosmos*, and B—Earth—*Microcosmos*. God, and God-Man.



(Fig. 4)

16 The activity or "Motion" attribute of the Divine, continuing or "coming down", reflecting Itself in Matter, causes the penetration of the Divine into the Material plane, which is called INvolution. In the womb or matrix formed by "c", the "Seed" thus formed, containing both Divine and mundane elements, represented by the pointed oval or *Vesica Piscis* as it is known in symbolic and ecclesiastical usage, is comprest more and more until the status indicated by Figure 5 is attained. This attainment represents what occult students and esoterists understand by the "Exhalation of the Great Breath", or *Primum mobile*. It is the completion of the first activity of the Ancient Wisdom, one aspect of which, we call—God.



(Fig. 5)

17 Here, in Figure five, we note that, as a result of Creation, Macroposopus supports the feminine Earth, *Eve*, or *Eva* (B), as INvolution ends. The plane or "mirror" of Mind represents the plane or line of demarcation between the two great processes, INvolution or God manifesting Humanity, and EVolution (*Evo*, antith. to *Eve*, *Eva*), the return of Humanity or the Divine Emanations back to God. Here, on the Mental plane or mirror of mind, illusion begins, for B *seems* to be the *real*, whereas it is merely *supported* by the real.

18 With INvolution theoretically ended, another reversal occurs. In the first manifestation of Divine activity, the perpendiculars were reverst to become the planes of action intsead of remaining as supports. That reversal made INvolution possible. Involution ended, EVolution begins and our horizontals become once again perpendicular, a *single* perpendicular, for we must remember that Strength and Beauty united. The perpendicular represents that same Strength and Beauty which is also synonymous with Wisdom and Power, directed upwards, for evolution is not only a *return* process, it is an upward process, the creature *rising* to its Creator, creation *returning* to its Source, *Man returning to his Father*, the Prodigal Son returning home.

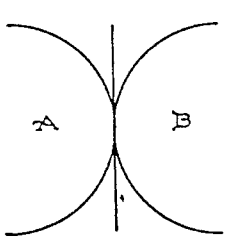
19 The reversal described, which also is not without allusion to the Great Reversal of the Poles of our Earth in pre-historic times*, is ex-

prest by the diagram in Figure 6. This becomes a symbol of the REVERSAL IN COSMIC PROCESS: the "going forth" and the "coming back". To the esoterist, it symbolizes the "dip into Matter" and the Return on the Path of Attainment of the Divine Emanations collectively and of each Individualized Emanation personally.

20 In this last presentation of our symbol, we see involution ended and evolution begun. The "*sign*" of evolution, in Man, is the gift of *reason*, or rather, the attainment of it. We are told in *Genesis* that God made man in His own "image". We surely cannot imply that man's physical body is the "image" of God, in any respect, especially from the sculptor's point of view. Man *is* made in the "image of God", when the involution of Divine Spirit thru Matter has brot nascent man, or "man-in-the-making, to the point where he develops the power to reason. God is Supreme Reason, and when Man attains reason, he is then in the "image" of God. Reason, then, marks the beginning of Man's evolutionary journey back to his Divine Parent.

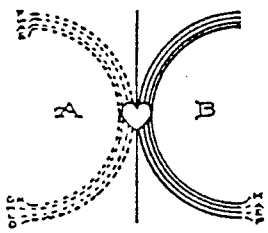
21 The attainment of reason in Man is signalized by one notable phenomenon, Man begins to speak of himself as "I". Man is the only organic creature on our Earth who can thus speak consciously or intentionally. Man is signified by the tall, personal pronoun "I" and this status of his evolution is characterized by the upright position of the formerly horizontal line indicating the Mental Plane. Man now stands erect, by virtue of his reason and his ability to refer to himself as a "person" or an "Individual".

22 There is more to our symbol than this, however. Man became Man, when he assumed the *upright position*, i. e., when he renounst his arboreal existence, emerged from the woods and walkt erect with the upright spinal column, instead of the horizontal spinal column of the animal kingdom. Similarly, there comes a time, when the Masonic novice stands in the Northeast corner of his lodge, an upright man and Mason. The Northeast Corner is the appropriate place for corner-stones or the symbolic commencement of important undertakings, thus the neofite who looks forward to Master's wages, must first "come out" from the woods of secular indifference and show his ability and preparedness by standing erect, as his primeval forefathers stood, proclaiming themselves Men—proclaiming himself an upright Man and Mason.



(Fig. 6)

23 The beginning of Man's evolution back to his Divine Source marks another important activity of that Divine Parent. It is the beginning of the IN-DRAWING OF THE GREAT BREATH. When the Divine Breath is fully indrawn, our Day of manifesta- will have closed. A Cosmic Night will set in until a new *Manvantara* is begun. During this period all the "waves" of humanity originally emanated, will be returned, like the Prodigal in Scripture, to their Father; reabsorbed, plus their individuality, in the Bosom of the Infinite. Fig. 6, therefore, shows us Man's position as semi-Divine, semi-human. It shows the true Mason his status not only as human in the sense of having attained reason, but as an advanst human by virtue of having received an Initiation that has conferd upon him a Light not enjoyed by those who have not knockt at the Fraternity's portals.



(Fig. 7)

24 In Figure 7 another picture is presented. We learn in Freemasonry's *Greatest Light* that the inner spheres of being are peopled by certain grades of celestial entities. The Bible calls them "Thrones, Dominions, Principalities, Powers, Angels, Archangels, Cherubim, Seraphim, etc. Generally speaking, they are termed by esoterists the "Celestial Hierarchies, for each of the grades has its especial and particular duties and responsibilities, for the heaven worlds are regions of intense activity and—WORK, another phase of the higher life which our Craft so well symbolizes in the characterization of its activities. The Lodge activities are always referd to as the "Work". Now man, reflecting in his microcosmic self the composition of the macrocosmic world, is a composite being, consisting of several vehicles or bodies, the physical, etheric and astral, with a mental sheath that is fast developing into a true mental body.

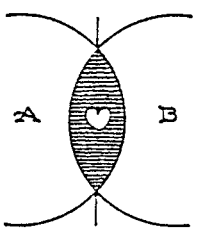
25 By virtue of the "bodies several" which Man possesses, he functions in three worlds at the same time, the physical, etheric and astral worlds, for he has vehicles of expression in each of them. This is represented in Figure 7 by the several concentric circles. The dotted circles beginning with the inner, represent, respectively, the Divine Mind which finds its reflection in the solid line of the inner circle B, the Human Mind. Its correspondence in the *Four Elements* is *Fire*, the motivating and animating factor.

26 The second dotted circle in "A" represents the Human Spirit or Human aspect of the threefold spirit of Man, which corresponds to or finds its reflection in his Astral Body, the Element being Water, as symbolic of his fluctuating wishes, impressions, desires and evanescent qualities. The third circle in "A" represents the Life Spirit nature of Man, finding its reflection in Man's Etheric Body, the corresponding Element being Air, not the air we understand as atmosfere, but the ether in which Man's Light, Life, Memory and mental faculties find vehicles of expression. The fourth circle in "A" represents the Divine Spirit aspect in Man, finding its reflection in Man's Physical Body, the Element being *Earth*, which gives the material foundation for Man to express his Divine functions in Matter.

27 The seed referd to in Fig. 4 has disappeared. Like all seed, it has had to die and disappear before the new life that is to be shall manifest. But the points of contact formed by the circles, developt by the seed that was planted, is IGNITED by the *upright factor*, the "I" consciousness or reason, and this Point of Contact has become the HEART OF THINGS. Here, at the "ignition point" where our seed has developt into life, the Human EGO is manifest. In the words of the Ancient Wisdom it is the "Fruit of the Womb of Mother Earth, fructified by Father Sky, Nourisht by Sweetheart Water (Empyrean) Brot Forth by Friend Light, Motivated by Brother Wind (Cosmic vibration)." This expresses the Four Elements united in action.

28 The dotted lines also represent the invisible spiritual aspect. *Macroposopus*, while the solid lines indicate visible matter, *Microcosmos*, or Man. Man's journey is well begun. The point of contact, now becomes the *Heart*, wherein we can now see that Man really makes his first preparations. It marks the beginning of all things relating to Man as

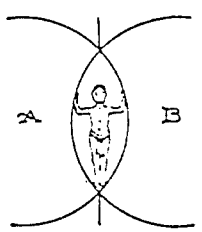
a sentient creature. Here Space concepts begin, for *Time and Space began when Man began to think.*



(Fig. 8)

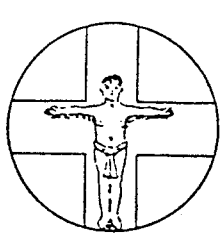
29 Evolution is the journey back to Infinity. Figure 8 shows us the two semi-spheres beginning to merge back into each other. But this time, they develop a new factor, i. e., *all inclusiveness*, for they include the experience the Divine Emanations have absorbed by virtue of their "Dip into Matter" or Mortal Experience. In returning to Nirvana, Brahm, and a phase of *Maya*, they retain the digested experience of the physical expression that has occupied the evolutionary process. Evolution signifies conscious self-creation, perpetuation and pro-creation, symbolized by the *Vesica Piscis* which reappears. This *Vesica Piscis* will be seen on Episcopal Rings, Ecclesiastical Arms, vestments and other symbols. It is the symbol of the Divine Matrix from which all things were and are formed. In ancient religions it had a phallic significance. The extreme veneration in which this symbol was held by the ancients is seen in the number and worship of the feminine Deities in their pantheons and in the Mariolatry of Catholicism today.

30 This figure also represents to esoterists what is sometimes called, the "First Projection", for it represents the expansion of the Matrix, containing the waters of regenerate creation in which the Heart remains the motivating and dynamic influence. The inner and outer worlds are merging. The Physical is re-entering the Spiritual. Man is *projecting* himself back into the Divine.



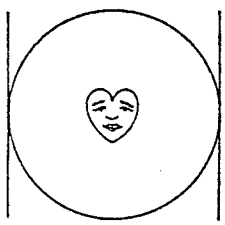
(Fig. 9)

31 Evolution progresses. Man begins to "make the Stone", as the Philosofers say. Stone is composed of the materials of the Four Elements. Man is composed of the same elements in a quasi-colloidal form. As man "makes the Stone" he becomes strong and vital. If he learns to make the Philosofer's Stone *consciously* he becomes *spiritually* strong and vital to a degree that is considerably above the norm. In such a condition, that of the initiated Mason who is consciously working at his craft, he becomes, symbolically, the Samson of the Old Testament. He is the heart that has developt into full Manhood. In his strength, he stretches out his arms against the walls of the *Vesica*, the matrix which encloses him, seeking *"more Light"*. He requires a greater world in which, *free* and *accepted*, he can function. Like Samson of old, he is pushing apart the Pillars of the Temple which hold him, the walls of environment that enclose and imprison him.


(Fig. 10)

32 Samson comes to his full strength after a period of trial, a period of *tests of edurance* and *temptation* in his little world. Samson is returning to or regaining his full stature of Manhood. Man regaining his full stature of Divine Sonship, reunites Macrocosmos and Microcosmos. His physical and spiritual strength united cause the finite and the Infinite to unite into one Infinite Circle. To bring about this wonderful status however, Man has offerd himself as a sacrifice. The Planes of Action and the Mental Plane Cross each other and Man is crucified on the Cross of his Desires, the Cross of

Matter. His judges and his executioners are his karmic deeds which must be requited even unto the "uttermost farthing". In this requitement, Man suffers and sorrows for his "sins of the world" in which he has blindly lived. This, symbolically, is Man's *Second Projection.*



(Fig. 11)

33 By curious co-incidence, this 33rd paragraf brings us, like the 33rd and last Degree in Scottish Rite Freemasonry, to the apotheosis of the upright Man's career. Samson was blind. Man is blind. Both sought *light.* When Samson pulled down the Pillars of the Temple he destroyed his physical body. But when he destroyed his physical body, he entered into spiritual Light Eternal. He gained complete At-One-Ment with the ALL. "Whoso loseth his body for my sake shall find it", said a Master Initiate. Man, in his ignorance, destroys his physical body without intending to do so any more than did Samson. Blind ignorance always entails a certain amount of destruction. Man seeks Light that he may advance without bringing down destruction upon himself or upon others.

34 When physical desires of the sordid kind are conquered, the Spirit of Man triumfs. HEART AND MIND UNITE AT THE CENTER OF CONSCIOUSNESS in cosmic understanding. The Initiate has found *Light,* then *More Light* and finally, *all the Light* he has the capacity to receive. This is shown in Fig. 11. This is the "Path" of the "Philosofer's Stone". Here, Time and Space concepts for the individual have their end. This is the *Third Projection.*

35 Our symbol is restored to its original status, plus one notable development. Infinity is still bounded by Strength and Beauty, Wisdom and Power. The two perpendiculars take on a new attribute, each, Truth and Justice, because the "point" is no longer merely a point *signifying* something but not demonstrating it. The place of our point is now occupied by the envisaged heart, symbolizing the *conscious* mentalism of the perfected *homo* or Man; man tried by Fire, Water, Air and Earth. Man has returned unto his Source. The Spirit of Man has returned to God who gave it (*Eccle. xii,* 7). But the return is a *conscious* return. Infinity is now an Infinity of consciousness, both Divine consciousness and Self-consciousness, for the individualized Spirit of Man, the Ego, will never be destroyed and its consciousness will be eternal. As a result of its long evolutionary journey, it has strengthened its supporting Pillars, and B:. and J:., at the two sides of the Porch of King Solomon's Temple, become Pillars of the Mercy and Severity of the Kabbalists and the Truth and Justice of the Mystics who have transmuted physical experience into spiritual treasure.

36 Masonry is sometimes defined as a "beautiful system of morality veiled in allegory and illustrated by symbols." It is *more* than that. An allegory may be beautiful and instructive but not always have weight or depth that carries one beyond the immediate present. The teachings of Freemasonry are based upon cosmic principles that are eternal, immutable. The Craft invests the neofite with keys which he must learn to use for himself if he hopes to find the riches they will unlock and reveal. Every human being in the world at this moment, is reproducing in his experience the evolutionary past of his progenitors. All that humanity ever has been is summarized in each individual of

the species, but, like the parable of the talents, some *use* the faculties with which they have been invested, the jewels entrusted to them, while others *ignore* them, just as many Masons symbolically receive the jewels of the Craft and quickly let them pass as mere factors in an initiatory rite.

37 Every Mason who has been duly received into the Craft has also received a sharp reminder of the solemnity of the occasion and the serious nature of that in which he about to participate, so the Fraternity cannot be held to be negligent in its duties toward the neofite as it reminds him, right at the very commencement of his Masonic journey, of the responsibilities he is to assume.

38 As each human individual summarizes in his experience or journey thru life, the past of his forbears so every neofite who enters upon the Masonic journey is to summarize, not only the experience of human life but the evolutionary experience of all human life thru all the ages. There are signs by the way that will illuminate his pathway if he seeks to observe them. There are unfailing symbols that refer not only to the present but to the almost unfathomable past, that the neofite will do well to stop and examine, study and ponder.

39 Such a symbol has been illustrated in this lesson. It shows us what we have passed thru as a species. It shows us what we pass thru as individuals. It registers the steps each of us has taken in the age-old journey. It hows us how the human soul has developt and has left its signature upon each one of us in a way that make us in reality, "images" of the God who is our Divine Parent. In simple circles, points and lines, we have seen a static, geometric symbol become a living, vital, organic structure. That structure is the human soul, for the soul is the pabulum or epitome of all that we have developt by experience thru the journey that is human life. The symbol shown in his lesson is the *Soul's Signature*. The handwriting of that signature will be according to the temperament, character and individuality of each human being who exhibits it.

40 A point can revolve or move about in space aimlessly. Such a point represents the unawakened or uninitiated. The Mason who has received initiation is no longer an aimless point in space. He has become a focus, the fixt center of action, the end of a radius which extends into his environment and, in the circle it can describe, exerts a power for good and constructiveness upon all those who come within its enclosure.

41 In drawing parallel analogies from our symbols, we may also assume that it has a direct message for each individual Mason. It reminds us that each of us is the center of a sphere of activity, within which, it is our duty to make the ethical truths we have received in Freemasonry practical features and factors in our every day life, for, just outside the circle of influence that represents our individual world or environment are the great judges of our actions, Truth, Justice, Mercy, Severity, Strength and Beauty. Our individualized lives must embody all these sublime principles, if we wish to be sure of having properly employed the talents entrusted to us. The principle of severity applies, in our individual cases, not to our attitude toward others, but *to our attitude toward ourselves*. We are justified in being severe with our-

selves, in holding ourselves rigidly to a keen sense of duty, honor, and personal integrity.

42 In still another sense, the symbol represents you, and me, in the world, with the world for our field of action, with the world for the scene of the discharge of our several duties, to God and to our fellow-men. Our field is bounded by the two great polarities, Good, and so-called Evil. We prefer to use the terms Construction and Destruction, for Evil is, in the last analysis, simply the energy we ordinarily call "good", misdirected. Any force or energy can be called evil or wrong when it goes wrong, i. e., is misdirected or misused, as some energies so often are.

43 However, in the world, we are constantly operating between the two great ethical factors of constructiveness and destructiveness. Our obligations as Masons teach us that we are first of all, "Builders". The very character of the name we have assumed, that of Mason, should always be a reminder to us that we are builders *up*, not tearers down. If we have to tear down something, it should only be because we are building something better on the site of the old, and in such cases, the tearing down will still be a constructive process for it is preparing the way for a better condition.

44 As a final illustration, our symbol is, to the Mason, a picture of himself in the Craft. The Lodge, of ocurse, has a symbolic shape to designate its universality, which will be developt in the succeeding lesson, but the circle, which also represents a sphere, isometrically, represents the universal distribution of Freemasonry itself. Each new Mason in the Enterd Apprentice Degree, is like the Point within the circle. He has a world wide field in which to utilize his special and individual talents and abilites. He may turn which way he wll, he is still within the field, the jurisdiction, the sphere of activity, of Freemasonry, and he is expected to exemplify in his life, the principles of the Craft in all the wide range of his later life and activity. He is the center of cynosure and Masonic eyes are upon him—everywhere, and sometimes where he least expects them.

45 Where and when did this symbol originate? No one knows. All that is known is, that it has passed thru many variations, each having or preserving the same general import. There is a feature about it however, that shows its antiquity, namely, the circle with the point. Omitting the two perpendiculars, the Circle with the Point has been used from remotest times, astronomically and astrologically, as the symbol for the Sun. Its use in this way is attributed by some, to India, but this hypothesis is by no means conclusive. We believe it is more in the character of a nature-symbol that has come down from pre-historic times.

46 The fact that the principal elements in the symbol refer, by almost universal consent, to the Sun, gives us a further reason for incorporating it as an eminent Masonic symbol. The Sun is one of the Lesser Lights

of Freemasonry, and has direct allusion to the Worshipful Master. "The Master represents the Sun at its rising, that he may open the Lodge and employ and instruct the brethren in the principles of Freemasonry, and to whom it is his duty to communicate light". "As the Sun rules the day .... so should the Worshipful Master .... rule and govern the Lodge".

47 In the foregoing references, we find that the Sun becomes an emblem in the Lodge, not only of light, but of action. In fact, action is one of the principal keynotes of Freemasonry. The great luminary is a constant symbol to every Mason of the duty he has assumed to disseminate light to those who seek it, and to let his light so shine in the world symbolized by the circle, that all within the area of his environment and influence shall see his good works and glorify the Master Builder, the Great Architect of the Universe.

48 In some presentations of our symbol, the circle becomes a serpent swallowing its tail, the Alpha and the Omega, the end being the beginning and the beginning being the end and each an integral part of the other. This form of the symbol is still used popularly by some esoteric bodies operative to day and *ophiolatry* is a very active phase of religious expression amongst some eastern peoples. We shall not go into their explanations at this time, but we may observe *en passant*, that the serpent, a symbol of silent wisdom among the ancients and some mystics not so ancient, is also a *symbol of life*, and in the present connection, it signifies that our circle is not a *static boundary* but a *living sphere*, a, *living area of vital action*.

49 This symbol of the circle with the point and the two pillars is one we can take unto ourselves and apply personally. Enuf has been given in this lesson to furnish pabulum for applied thought in a very personal sense. It applies to the non-mason, but it also applies with greater force to the Mason of any degree, for Masons have definitely and publicly assumed the obligations to live the principles inculcated by a proper understanding of them. Obligations, as we shall later observe, are not to be assumed lightly or as parts of a ritualistic program.

50 The principles exprest by the symbol we have studied are built into our lives whether we will or not. We have assumed them unconsciously, by virtue of possessing the property of reason. If we are Masons, we have assumed them consciously, and our personal responsibility is increast an hundred-fold thereby. We accept the symbol in its static form when we enter the Fraternity. We are expected to transmute it into its active expression after having been invested with it exoterically. All the symbols of Masonry are given us for a similar purpose,—that of study. It is only by study that we shall derive from the Masonic symbols the essential truth they represent. Having derived such truth, we are expected to put it into practice for the Mason stands before the world, as shown in the symbol before us, as one from whom the world may reasonably expect more than from those who have not had the benefit of similar light.

51 Each one of us is the point within the circle. Each one of us therefore, is expected to radiate from such a center, the rays of his illumined mind, which is the sun of his microcosmic universe. The mental and spiritual radiations of every Mason should extend in every direction, so closely, that they fill the circle of his environment in such wise as to guide those who are, like himself, seeking light in the chaos of conflicting philosofic, religious and scientific theories regarding the great problems of existence, man's "whence, why and whither." Freemasonry holds a key to those Mysteries. Each Mason has the privilege of unlocking them if he but realizes the powers latent within himself. These powers we shall endeavor, in the following lessons, to make clear.

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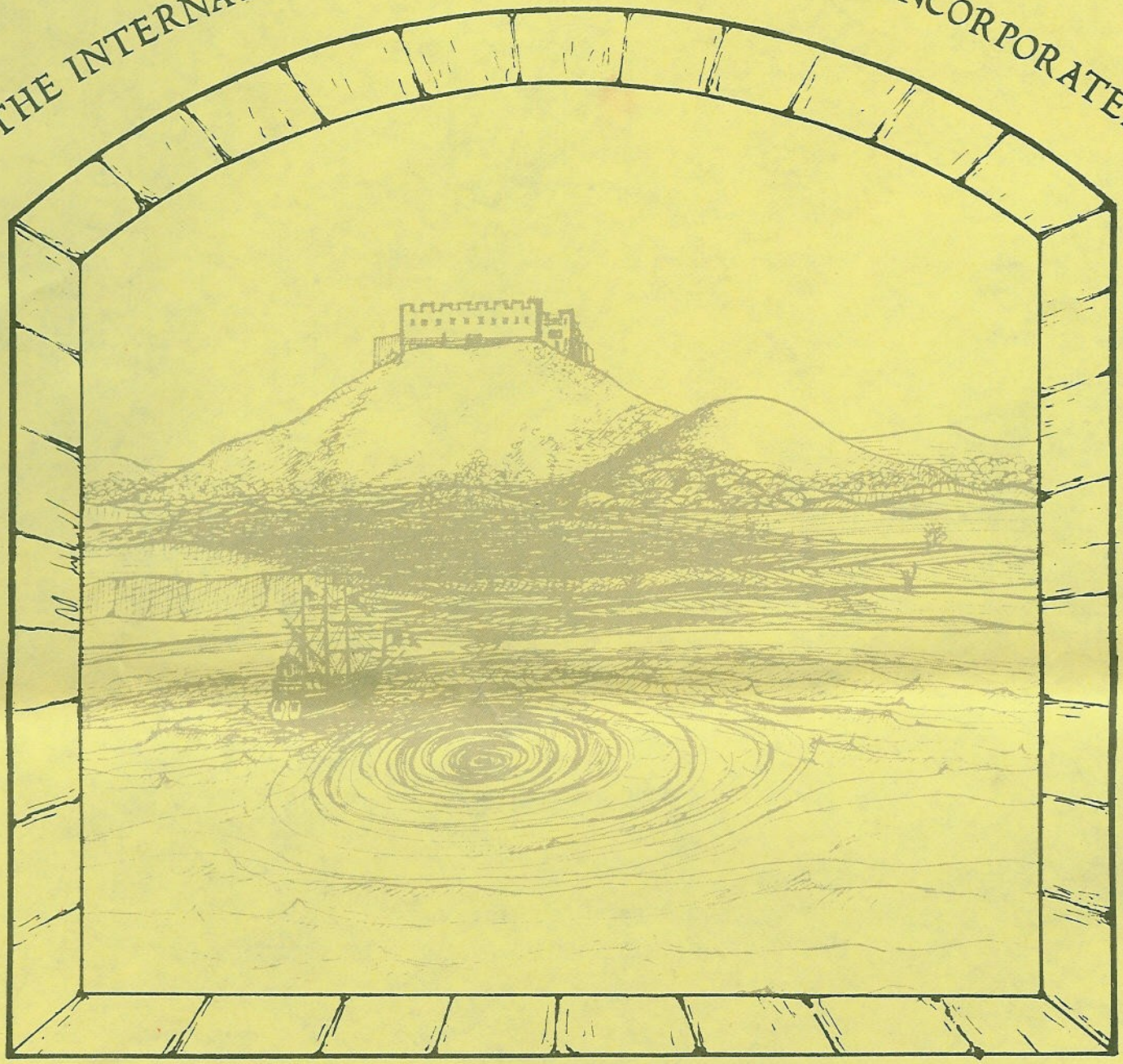

PLANE III

GRADE: *COMPANION*

LIBER 52 THE CLIMB CONTINUES!

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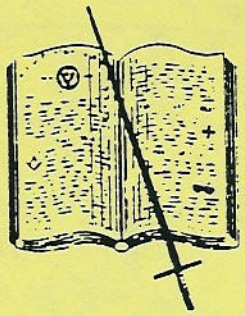

Sunday

Dear Companion

The atmosphere is electrifying! There is no need to say anything more! Your exam comes with the next Liber!

I'll seeing **you** but you won't be seeing me !

Sincerely in the Works
INTERNATIONAL COLLEGE OF MARTINIST STUDIES

Soror

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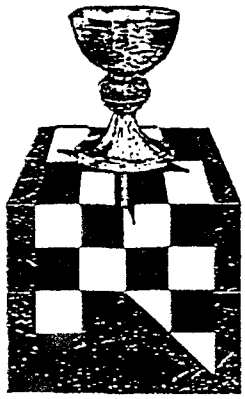

#197

Beloved Companions

We continue our approach to the Grail.

THE ESSENES

The Essenes were members of an esoteric order which was born and developed during the two centuries which preceded the capture of Jerusalem by Titus and the period until the destruction of the second Temple about 70 AD. The discovery of the Qumram manuscripts (popularly known as the Dead Sea Scrolls) in 1947 brought a considerable amount of information about this ancient sect to the notice of the general public. Non-esoteric circles have begun to realize that the influence of the Essenes on early Christianity was far greater than at first imagined. Some of these manuscripts can be seen today in a museum built especially to house them in Jerusalem.

The etymology of the word Essene is disputed among experts. It is generally believed to have originally derived from a word which meant holy or saintly. There is reason to believe that the teachings and practices of the Essenes were of Egyptian origin. According to tradition, at the time of Jesus there existed three religious sects among the Jews in the Holy Land -- the Pharisees, the Saducees and the Essenes. Some historians believe that Jesus was an Essene because while he denounced the errors of the two other sects, he never criticized nor even mentioned the Essenes. They further support this belief by observing that many of the precepts of the New Testament coincide with the teachings of the Essenes. The Temple tradition asserts that both Jesus and his parents were Essenes.

The Essenes were strict in the observance of their rules and lived a very pure life. They inhabited a separate community near the Dead Sea to avoid contamination and to await the coming of the "Messiah".

Their observance of the communion and the sharing of bread which as we have seen was first attributed to Melchisedek, has made the memory of these pure men & women much venerated by the Order of the Temple, which considers the Essenes to have been the heirs and guardians of the priesthood of Melchisedek.

BREAD, WINE & WORSHIP Worship originally revolved around the offering of blood, which traditionally was believed to be the carrier of the life force in man. When this was presented to the Divine, man considered that he was offering his most valuable gift -- life itself. He hoped thereby that the object of his worship would reciprocate by permitting him to share in unity of a higher order. *The substitution of bread & wine did not change this approach to worship.* Bread & wine were the result of a whole series of efforts by man & Nature in the harsh and arid soil of Palestine, and were therefore considered to be the best of Nature.

> Bread was vital for survival in those times. Little wonder, then, that it was considered a gift worthy of the Creator. Wine was evocative not only because of its colour, but it was also seen to symbolize and express the very life force of Nature. Thus when these two elements of material life were presented to Divinity, man expected that in exchange, these offerings would be spiritualized, so that in consuming them ... he would share the nature of the Divine.

Over the centuries there have been people charged with the progressive refinement of the material preparations for the communion rite. Whether they were consciously aware of it or not, the whole objective of the exercise was to realize Cosmic Unity. It is interesting to note that the host of the communion service is round -- and the circle is the symbol of unity.

> *THE MASS The ceremony instituted by Melchisedek represented the Old Covenant between man and the Divine, whereby bread & wine symbolized the essence of the earth. The Eucharist, which is the name given to the communion ceremony first performed by the Christ at the Passover Feast, represents the New Covenant. It is believed that in the ceremony of the Eucharist, the solar energy of the Christ force descends to act as an intermediary so that to the extent of their spiritual possibilities, worshippers will be enabled to approach closer to the Unity of all life.*

The important part played by the Essenes in preserving the basic message and thoughts associated with these ideas, and in preparing the ground for the New Covenant, was recognized and commemorated by the Templars. Eclectic as they were, the Templars were certainly influenced by the Essenes in their teachings and practices. Some modern Templar Orders include a rite in their ceremonies known as the Essene Rite not only because of its historic associations, but also because the important part of the ceremony is the breaking and sharing of a

loaf of bread by all present. The act of men & women gathering together consciously to share one of Nature's most precious gifts in a moment of unity, is considered by Templars to be a symbolic affirmation of the very essence of the tradition of the Temple. Thus although the notion of sacrifice which characterizes the Eucharist is not present in this rite, it is a unifying ceremony which seeks to reinforce the links between man & his fellow beings and between man & the Divine.

T H E H O L Y G R A I L

I N T R O D U C T I O N #198

SYMBOLS are part and parcel of the human psyche and are of the highest spiritual and psychological importance. They dwell in our subconscious where they serve as accumulators of psychic energies. When set in motion these can have far-reaching effects on our lives, not only in terms of how we perceive reality *but also in motivating us to various kinds of action.* Symbols can be manipulated by us, or by others, in order to change our perception of ourselves and the world around us.

ARCHETYPES Modern psychoanalysts, such as the Swiss Carl Jung, have confirmed what was always known to initiates -- that in addition to our individual symbols, there are symbols of great power which dwell in the subconscious of the race, or what Jung has christened the 'collective unconscious'. These collective symbols, (also called **archetypes**,) act and interact with individuals, regions and nations, influencing our aspirations, feelings and culture. Some of these archetypes are extremely positive in bringing about psychological wholeness or greater spiritual awareness.

MYTHS Closely linked to these collective archetypes are certain cultural phenomena known as myths. A myth can be defined as a fictitious narrative which can express certain truths, usually in dramatic form. Often the story which gave rise to a particular myth was based on certain actions which did take place, but which over time became dramatized by succeeding generations of narrators. It is as if certain archetypes became gradually superimposed on particular myths. Archetypes continually seek to express themselves through human beings, and the collective imagination willingly assists in this activity.

In certain cases there is such an interaction between the archetypal symbol and the myth that after several generations people no longer differentiate between the symbol and the myth.

The Egyptian triad of Osiris, Isis and Horus are very evocative symbols, and are used in meditation in many schools of esoteric teachings. Historians are not certain whether they actually lived, whether they were rulers who were deified after their deaths by popular imagination, or were personalities completely created by legend. Today it is not important whether they existed or not. They have become psychological realities thanks to the power of the archetypes and as such they can influence our inner world if we know how to approach them.

MEDITATION UPON SYMBOLS Anyone wishing to demonstrate for himself the validity of the above statement has only to select a set of positive symbols from any of the great spiritual traditions and meditate regularly on their meaning. He or she will be surprised at the effect these symbols will have on their inner life. The only precondition is that symbols from different traditions should not be mixed and the symbols should be given at least a month to gestate in the subconscious before results can be expected.

The Grail is one of the most important symbols in the tradition of the Order of the Temple. The story of King Arthur, his Knights of the Round Table and their search for the Holy Grail is part of the mythology of Western culture. To most Western people, the mere mention of the quest for the Holy Grail touches well-springs of awe and nobility in the subconscious.

THE GRAIL Many books have been written about the Grail. It is not my intention here to even try to attempt a synthesis of literature about the Grail, but rather by evoking a number of ideas to stimulate you to become aware of the spiritual reality of the Grail. I made reference above to myths and the interaction between myths and symbols. The Grail is without doubt one of the most powerful symbols which exists. From my own experience, it is impossible to meditate regularly on its symbolism without feeling powerful effects on one's inner and outer life. Indeed, so powerful is this symbol that those who, like Parsifal, (of whom we will hear more about soon) have the spiritual and psychic sensitivity to respond to it, can find that their lives are dramatically affected (to say the least). Individuals of this kind are indeed born Knights of the Holy Grail. Why some people should be more endowed in this respect than others is a long story. The answer to this and many other seeming enigmas will be found by the true seekers of the Grail, whether he is born a knight or merely a humble sword-bearer. I can personally guarantee that the how and the why will be revealed to the sincere seeker who undertakes the Grail quest by dedicating himself to the ideal of spiritual self-discovery and, above all, to the service of humanity.

All spiritual traditions give various versions or interpretations of the Grail story, in which the hero sets out on

a quest. In some, including the Western Tradition, the Grail is symbolized by a cup, while in others it is a stone or dish. In all cases, however, the object is some kind of receptacle into which the essence of spiritual realization is placed for safekeeping and for transmission to the worthy. Some traditions claim that real physical objects are involved; others state that a material object which over the centuries has been revered as the Grail eventually takes on the qualities of the symbolic Grail. Yet another view is that the Grail is a powerful archetype which exists in the fourth dimension, and which because of its importance for the evolution of humanity is particularly susceptible to solicitation from those who possess the necessary sensitivity and whose everyday lives express sacrifice for the divine ideal. According to this school of thought, in the condition just described, the archetypal Grail could ensoul an object such as a chalice or cup, or even in certain special situations manifest itself to people in a vision. From my own experience, there is something in all these assertions. How much of all this is physical reality, symbolism, or something in between ... I am inviting you to find out for yourself. It is so much more exciting and effective to find out certain things for oneself. And who knows, you might find out that reality is stranger than fiction.

JOSEPH OF ARIMATHEA Some people believe that the viewpoints I have just mentioned could explain some of the legends about the Grail. For example: there is the legend of the cup which Joseph of Arimathea was said to have used to collect the blood of Jesus and which centuries later made its way to the Cathar country in France. The story goes that at one stage it was carried to the provinces of Aragon, Huesca and Navarra in northern Spain for safe-keeping, after which it disappeared. A replica is kept today in the Cathedral of Valencia. Another version is that the Grail eventually reached England where, after a stay at Glastonbury, it also disappeared. In certain esoteric circles there have been hints that there are places on our planet where the vibratory conditions are such that the seeker may more easily contact the spiritual realities symbolized by the Grail. Nowadays the veils which have been held over certain teachings are being lifted and with a bit of work on himself, some patience and perseverance, the seeker will undoubtedly be rewarded.

It is interesting to reflect that although Christian doctrine has taken many concepts and symbols which were pre-Christian into its fold, the Grail has never be adopted by orthodoxy. Nevertheless, the Grail, with its strong links to Celtic and even older mythology, managed somehow to exist in the background and was never condemned, even during the period when there was strong opposition to anything which was remotely pagan in origin.

The Grail as a cup or chalice is said to represent the feminine polarity of spirituality. If wine is present in it, this is taken to symbolize the male or active principle, the two polarities -- masculine & feminine, positive & negative -- symbolizing perfect manifestation. The feminine principle in life was not given the same consideration in Western civilization as the male principle, despite the symbol of the Virgin Mary to church doctrine. The adoption of Protestantism as a state religion in some countries diminished its importance still further. The Grail legend, symbolized as a receptive feminine archetype in the collective unconscious, has helped to preserve the feminine principle in man's consciousness, especially during the period of the Reformation which experienced the strong masculine influences of Lutheranism and Calvinism.

In recent centuries our civilization has tended to over-emphasize the masculine principle, and the balancing force of the feminine is now due to manifest in order to rectify this tendency. It can safely be predicted that the Grail mystery with the feminine symbol of the cup or chalice will again take hold of the popular imagination and fulfil its primordial destiny.

WHAT REALLY IS THE GRAIL? In the light of what has been said, could one give a simple reply to the question of what the Grail really is? One answer might be that the Grail is the symbolic representation of what man will discover about himself and about the real meaning of life in his search for truth. The Grail is the essence of all that is, and is yet to be manifested. It can therefore be never fully comprehended, since life in the Cosmos will never end. At our limited level of understanding the Grail can be regarded symbolically as the perfect blueprint of what Man is intended to be at the summit of his evolution on planet Earth.

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We will continue!

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Q U E S T I O N S

1) What is an 'archetype'?

2) What is a myth? What values do myths have?

3) How important are symbols?

4) What effect does meditation upon a powerful symbol have?

5) What is the Grail?

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E X E R C I S E

The information you now have about symbols, how you are affected by them, their effects ... their DEEP effects ... should stir profound realizations within you. Symbols are all around you! Affecting you in various ways!! There are particular people, (presently living or passed on, actual people or people *said* to have lived); there are buildings; myths, (stories); mystical symbols; particular cities; etc., etc., etc., that evoke memories, ideas and inspiration, that you are CONSCIOUS, or UNCONSCIOUS of . i.e. subconsciously aware.

As we have said repeatedly throughout our instruction, it is of little use having knowledge if it is not applied and made use of. The positive results that can be had through the constructive application of symbols is too important to be passed over.

USING SYMBOLS EFFECTIVELY.

There are several approaches. If you are aware of some aspect of your personality that needs correcting, choose a symbol that identifies the particular characteristic that you wish to develop or correct. For example:

If you are inclined to be sickly, choose a symbol that suggests to you radiant health, for example: a picture of someone who exudes health.

If you feel your will is weak, choose a picture that suggests strength, for example Tarot card "Strength" which depicts a lady manipulating the jaws of a lion is very effective on several levels..

With a little study and imagination you will be able to find a suitable symbol/picture that suggests to you particular qualities you wish to acquire or emulate.

Other important symbols may be used for other purposes — such as to stimulate ideas: the Grail cup, the masonic symbol of the Square & Compass, the Martinist Pentacle, etc. etc. — ad infinitum!

THE TECHNIQUE

After having decided on the symbol you wish to use, put it up where you will see it: in your bed room, on your desk at work, in your wallet..... and LOOK AT IT! *Don't let it fade into the background as part of the scenery! (although it*

will still have an effect even if it does). Consciously look at the picture and be aware of why you are looking at it. Study it! Be receptive to it! Contemplate it! Wonder about it! Remember the symbol (or symbols) you choose may include paintings, photographs, line drawings ... they may be clippings from a magazine or book, they may be posters, water colours, compositions you yourself draw, ... whatever.

Can you begin to see how the pictures, objects d'art, 'collectibles', and the other things you surround yourself with, influence you both consciously and subconsciously? And what about television?

The devotion and enthusiasm of deeply religious persons and families, is sustained and strengthened by the many pictures and artifacts which are in every room of their house. These act as reminders ... and attune the minds of the inhabitants to the archetype from where they draw strength and inspiration.

PUT THIS KNOWLEDGE OF SYMBOLS TO GOOD USE IN YOUR LIFE !

IT IS FAR TOO POTENT AND EFFECTIVE A PRINCIPLE
TO PASS OVER!!

"He that hath eyes to see, let him see."

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#200

Beloved Companions

The Knights Templar !

THE TEMPLARS AND THEIR LEGACY

A BRIEF HISTORY OF THE ORDER

In 1095, Pope Urban II decided to kill two birds with one stone. He would incite the sovereigns of the West to recapture the city of Jerusalem, where the faithful of various religions had managed - though not without difficulty - to tolerate each other's presence since the city fell to the curved swords of Islam in AD 638.

The second aim of the Pope was to bring together in the process, by force if necessary, the Eastern and Western strains of Christianity. The military operation through which Urban II hoped to achieve these twin ambitions was termed in the First Crusade, — an ill-fated enterprise which was to change the course of history.

Pope Urban did not achieve his grand design, but after much bloodletting by Christians and Moslems alike, Jerusalem fell in 1099 to the Christian armies led by Godefroy de Bouillon of Flanders. Ironically, Urban died that same year. In the years that followed anyone wishing to enhance his status felt he had to make a pilgrimage to Jerusalem. In the areas close to the holy sites, Christian soldiers assured the safety of the pilgrims but were unable to do so effectively in certain other places.

DATE OF THE FOUNDING OF THE K.T. Different dates have been given by historians for the founding of the Knights Templar. According to Templar tradition, the founder of the Order, Hugues de Payns, a 48 year old nobleman, and eight other Knights took their vows on June 12, 1118 during a ceremony at the Castle of Arginy, situated about 40 kilometers from Lyons, beside the village of Charentay near Belleville-sur-Saône, in what is today the County of Rhône.

The nine Knights formed a brotherhood devoted to Christ, and pledged themselves to ensure the safety of the pilgrims and to the protection of the Holy Sepulchre. Templar tradition holds that the founding knights left that same year for the Holy Land. There is some uncertainty about the exact names of the nine Knights but they are generally believed to have been the following:

Hughes de Payns

Hugues Comte de Champagne	Geoffroy de Saint-Omer
André de Montbard	André de Gondemare
Payen de Montdidier	Archambault de Saint-Aignan
Godefroy Bissor	Roffal

The nine Knights took vows of poverty, chastity and obedience, but also swore to remain fighting men. King Baudouin II of Jerusalem decided to help the Knights and gave them accommodation in a building very close to the site of the original Temple built by Solomon.

FIRST NAME OF THE K.T. The Knights first called themselves the Poor Fellow-soldiers of Jesus Christ, but they later became known as the Poor Soldiers of the Temple of Solomon and then finally assumed their historic title of the Knights Templar.

BERNARD OF CLAIRVAUX The next phase in the development of the Order is closely linked to one of the most important personalities of the Middle Ages -- Saint Bernard of Clairvaux. No other single person had as much influence on the medieval world as this monk-statesman. Bernard was not only one of the most outstanding men of his time but probably of all time. Any brother or sister, unfamiliar with this spiritual giant should seek out the details of his life. You will find it a rewarding experience.

Bernard is described by historians as being a slightly-built man of frail health, constantly bothered by a gastric disorder. Despite these limitations he impressed those who came in contact with him by his iron will, his directness and penetrating mind, his radiant mystical spirituality and his understanding of men and events. These qualities made him the uncrowned master of the medieval world. The great kings of his time sought his advice and friendship.

Bernard was born of a noble family in the Castle of Fontaine near Dijon. In 1112, at the age of 21, he abandoned his riches and presented himself at the monastery of Cîteaux. He quickly persuaded others, including five brothers, to join him and very soon they numbered nearly

thirty. Cîteaux is found in the region known today as the County of Côte d'Or in France. Except for a few ruins, very little of the old monastery remains today.

When Bernard joined the monastery it was in deep decline. In a short time by energy and example he completely transformed the situation. When he left Cîteaux in 1115, the impulsion he had given to the monastery was so great that three branches were set up, and at the age of only 25 he was named Abbot of the third and now famous monastery of Clairvaux. The village of Clairvaux is about 14 kilometers from the town of Bar-sur-Aube in the County of Aube. The abbey where St. Bernard lived and worked is now used as a prison.

At Clairvaux, Bernard and his fellow monks built the first buildings with their own hands on land given them by none other than a man who was to become one of the founding Knights of the Order of the Knights Templar: Hugues, Comte de Champagne.

Within ten years of his appointment as Abbot, Bernard had become one of the most powerful men in the Christian world, mediating in quarrels between the powerful of the land, either putting them in their place or giving them advice and inspiration. Because St. Bernard began his career in Cîteaux, the brand of monastic life he founded became known as the Cistercian Order.

HUGUES DE PAYNS Almost any history book will tell you that Bernard gave encouragement to Hugues de Payns, the man considered to be the founder of the Templars. History books will also tell you that Bernard was involved in one way or another with the drafting of the Rule which was given to the Templars by the Council of Troyes. It is also known that despite illness during the Council, he forced himself to lobby for the ecclesiastical and secular legitimacy of the Order.

Bernard's fame grew and so did that of the Templars. They were given many gifts of land and money by admirers or by those who wished to calm their consciences.

In 1125 King Baudouin of Jerusalem gave the title of Master of the Temple to Hugues de Payns. As the Order grew in fame and size, King Baudouin felt that if it could be given official recognition by the Pope, it would be able to help him with his military ambitions. He therefore wrote a letter to Bernard soliciting his help and asked André de Montbard, one of the founding members of the Order and Bernard's uncle, to deliver the letter. Bernard welcomed the initiative and promised to do all he could. Pope Honorius was agreable in principle and convoked a Council to discuss

the matter. When he heard the good news, de Payns left immediately for Italy with a number of his Knights where he met the Pope and went on to France to await the opening of the Council which took place on January 13, 1126 at Troyes.

The Council approved the Rule of the Temple which was to become the new code of conduct for the Knights. The Rule, which covered every aspect of daily life, contained 72 articles. It was extremely strict and severe and was believed to have been inspired by a rule of Essenian origin known as the Rule of the Master of Justice. Great stress was put on obedience, and everything in it was designed to promote communal life among the Knights and to avoid jealousy and pride. The Rule did not cover administrative matters. By 1267 the Knights themselves had added a large number of other articles dealing with the administration of the Order.

The following is a short summary of the structure of the Order which was developed and maintained until the Order's abolition in the 14th century. In order of importance the officers of the Order were:

The Grand Master
The Seneschal
The Marshal
The Commander of the City of Jerusalem
The Commander of the City of Tripoli
The Commander of the City of Antioch
The Provincial Masters in France, England, Aragon, Portugal and Hungry.

Other officers were the Draper, the Gonfanonier and the Turcopolier. Each of the provinces had a hierarchal structure modeled on the headquarters in Jerusalem. The provinces were further divided into Commanderies and Preceptories under Commanders and Preceptors. The Commanderies were divided into "Maisons" or "Houses".

The ranks of the Order were composed of:

Knights
Squires or Ecuyers
Chaplains or Almoners
Sergeants
Tradesmen, masons, craftsmen and artisans
Locally enlisted militiamen called Turcopoles

We will continue this interesting and important history of the Knights Templar in our next Liber.

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HEPTAD

Beloved Companions #201

Since my last introductory talk on the subject of Freemasonry, (lecture #195), I have been deluged with questions! And also with compliments. Thank you! In an effort to provide a little more information especially on Masonic beginnings I have prepared this short talk which will give a little more background information. You are aware that there is a very thorough series on Freemasonry being presented in the Libers at this time; as I do not wish to duplicate what is being given there I will only be general.

Among the many guesses at how the word "Mason" came into usage, one is that it was originally derived from an old French word *maçonner*. The word was apparently used to designate a craftsman who worked in stone. It is certain that the word mason was used as early as the thirteenth century.

There are different versions of how the word "Freemason" evolved. One of these versions is that it was a term applied to those Masons who were free to exercise their trade in a particular municipality; another is that it referred to those qualified builders who worked in "free stone" or ornamental stones, and who possessed some architectural knowledge, as opposed to masons who did not prepare the stone but who performed the purely physical task of, for example, lifting and putting the stone in place. There is reported to be a document dated 1375 relating to a meeting of municipal guilds in London which uses the word freemason.

As we saw in my first talk, the craftsmen of old formed guilds, or mutual associations. Specialists in Masonic history seem to agree that the first case in which a "non-operative" mason was admitted was that of John Boswell of Auchinleck in May 1640 in Edinburgh, Scotland. The Rosicrucian Elias Ashmole, one of the great scholars of his time, was admitted as a non-operative mason in 1641. It is still not clear why intellectuals were attracted by a working man's association, nor if or how they managed to introduce a spiritual & moral, rather than an artisanal orientation to the development of the movement.

Again, as hinted at in my last talk, one explanation as to why Freemasonry developed a speculative character MAY BE that men belonging to secret esoteric orders with Templar or Rosicrucian antecedents might have considered these associations to be ideal channels for popularizing ideas for the spiritual and moral betterment of mankind. There is however quite a difference between what could have been and what actually was and until concrete information turns up, nothing on freemasonry's origins can be stated with certainty.

Symbols are also considered by Masons to be very effective ways of conveying the essential ideas of what Masonry stands for. Symbols appeal directly to the deeper level of our beings, as you know, and as Masons everywhere use the same symbols, they consider them to be universal unifying devices which, by continuously reminding members of basic truths, obviate the need for long speeches on Masonic ideals and morality.

The Temple of Solomon is one of the basic symbols of Freemasonry. It is conceived as representing the three principles of man and the universe, i.e. Spirit, Soul and Body. Solomon's Temple contained three sections — a Holy of Holies which only the High Priest could enter on special days; a sanctuary enclosing the Holy of Holies; and a third section where the ordinary worshippers could congregate. The two pillars at the entrance of the Temple are called *Jachin* and *Boaz* respectively. Jachin is the right-hand pillar usually of a light colour, and Boaz the left-hand pillar of dark colour. The right-hand pillar represents the positive polarity of manifestation and the left-hand pillar the negative polarity, or, respectively, the active masculine principle and the passive feminine principle.

The arch or "Royal Arch" joining the two pillars at the top represents the heavens. The floor of the Temple is traditionally decorated in black and white squares representing the earth and symbolizing again the two principles of polarity. Two other important Masonic symbols are the Square & the Compass. Three lights are supposed to be present in a Masonic Temple.

One is the Light Above or belief in the moral order of the world; this is represented in Masonic Temples by the Bible. The Square represents the light Within us or moral conduct, and the Compass represents the Light Around us or the idea of fraternity or service to mankind. Freemasonry is full of other symbols, many of which it has in common with the Rosicrucian tradition. (By the way, there is in Masonry a degree called the 'Rose+Croix' ... if this may be said to commemorate the Rosicrucians of old ... it must also be said that this degree certainly has nothing to do with them.)

Many of the stories concerning Masonic beginnings are considered to be legendary and invented originally to give an air of veneration and respect to the movement. As you know, Freemasonry as a movement is considered to have made its official appearance in 1717 when four existing lodges combined to form a Grand Lodge. Among the prominent figures of Masonic legends are Hiram Abiff, King Solomon's Master Builder, and Jabal, Jubal and Tubal-Cain, the sons of Lemech, also the father of Noah. Jabal was supposed to have been the inventor of geometry and the builder of the first stone house, Jubal the discoverer of music, and Tubal-Cain the first worker in metals.

Freemasonry was condemned by Pope Clément XIII, who promulgated the first Anti-Masonic Bull in 1738. Any Catholic who joined a Masonic organization was liable to excommunication. The Pope considered Freemasonry a pagan institution, an idea which was shared by many Protestants. Since then, the ban by the Papacy against Catholics becoming freemasons has been relaxed and stiffened several times. It has also been said that the reason for the ban was because the Catholic Church considered freemasonry to be a competitor. Who knows? I have heard it said in England that the reason why the Anglican Church there is suffering a drop in membership, while freemasonry is gaining, is because the Anglican Church, since breaking with the Roman Catholic Church, has simplified its liturgy, eliminating most of its mystical content and making its services quite plain — so that Englishmen, feeling an emptiness which somehow seems to be fulfilled by ceremony, turn to freemasonry.

The history and complexity of Freemasonry cannot be dealt with in a few paragraphs. As a movement it continues to exist and in the last few centuries many of the most powerful and famous people have become Freemasons. Some people however continue to view it with suspicion, regarding it as something not quite acceptable; others look upon it as a kind of harmless association of quaint people who enjoy old rituals and perform some benevolent work.

And there are yet others who believe that while the vast majority of Masons are only concerned with the external forms of Freemasonry, a small number of masonic groups exist that understand and apply the essence of the Tradition inherited directly or indirectly.

Who knows? !!!

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#202

THE LODGE

The Universality of Freemasonry

Behold, how good and pleasant it is for brethren to dwell together in Unity."
—Psl. cxxxiii, 1.

THE sentence from the 133rd Psalm most beautifully expressed the universality of Freemasonry. The universality taught by the Fraternity is a state of amicable relationships, permitting diversity of thought and opinion within the boundaries of true unity of purpose and intention.

2 Universality is not only a *principle* in Freemasonry, it is a *fact* in the world in which Freemasonry functions. Go where one will, the Fraternity will be found at Work in some measure. Go where one will within the confines of the Fraternity; he will find the *principle* of Universality vital and practical.

3 To express this principle of universality, the unit Lodge is likened to an oblong or rectangle, ▭. This rectangle is composed of two squares, somewhat analogous to the black and white or *double cubical* altar of some arcane bodies that work along Kabbalistic lines. The double square, composing the rectangle or oblong symbolizing the Lodges, expresses this dual nature of universality, as *principle* and as *fact* in the Masonic world.

4 The rectangle has two dimensions, length and bredth. Theoretically the oblong is unlimited in extent, either in length or bredth. Therefore, the Lodge is said to extend in length from the East to the West, and in bredth from the North to the South. Now the true Mason learns that he is to meet his brethren, act toward them and part from them by the principles inculcated by a proper study of the *level,* the *plumb* and the *square.*

5 The level and the square apply to the superficial aspect of the rectangle; its surface considerations. The plumb, however, introduces a new note, or rather, a *new dimension,* that of height or depth or *both.* So, in addition to its length and bredth, the lodge is assumed to extend to the heights of the cerulean canopy above us and to be as deep as from the *surface to the center.*

6 Such comparisons or analogies give us a profound sense of the extensiveness of Freemasonry as exemplified by the theoretical dimensions of the unit Lodge, and, nominally, they also teach us that our charity should be equally extensive. This last application, while good as a platitude, is really without sound logic, for if our charity is exerted to the best of our environment we shall have done well. Obviously, our charity cannot well be cosmic in its scope of application.

7 But this is not what the teaching really means. It means simply that our charity is to be unbounded, unlimited, unrestricted either within or without the Craft, but more probably within it, for the universality of Freemasonry, as described, makes it impossible for the true Mason to fulfil *any* real duty to his fellow men without, at the same time, fulfilling his Masonic obligations as well.

8 The Lodge is said to be as "high as heaven" and "as deep as from the surface to the center." These are remarkable allusions. Let us examine them. What and where is heaven? Not in the blue or cerulean above us. The "blue sky" is simply the result of light passing thru our atmosfere, for way out beyond our atmosfere all is intense blackness, somewhat as at night when light is almost absent.

9 The ancient and archaic concept of heaven, as a state of bliss, somewhere way up above us, is no longer held by thoughtful people. The progressive mentalism now understands heaven to be a state of mind, therefore *within us,* right where Freemasonry's Greatest Light has always told us it is (*Luke, xvii,* 21). This gives us a new light—more light, as it were, on a somewhat clouded phrase. If the Lodge is as *high* as the heaven and the heaven is *within* us, and furthermore is a *state of mind,* then the Lodge is as high as the highest mental and spiritual concepts of its brethren. Therefore, our Lodge will be as high as our minds can soar in practical idealism.

10 The Lodge is as deep as from "the surface to the center." *What is* the surface and *where* is the center? To assume that this means to the center of the earth beneath us would be an absurdity that we do not find the Fraternity indulging. To say it means the center of cosmos would be equally absurd, yet just such explanations have sometimes been given. The center of cosmos is a purely conjectural theorem.

11 The particular phrase in question means, simply, from the surface consciousness of ourselves to the center of consciousness in ourselves. From the surface of our consciousness, or the personality we present to the world, to the real center of our heart or the individuality that we really are; the profound depths of our inner being. In other words, our Lodge will be just as deep as we ourselves are. No deeper. If we are shallow, whatsoever we compose will be shallow. If we are deep in thought, purpose and intent, and reveal our depth, whatsoever we form will be deep also.

12 Let the light dawn, brother. *The real Lodge is the Mason himself.* The collective and chartered body called the Lodge, is composed of individual lodges, just as each human being is composed of millions of intelligent and active cells. *Man* is a microcosm. The *Lodge* is a microcosm. If composed of intelligent, active members, the Lodge will be an intelligent, active Lodge. The Lodge epitomizes in its symbolism an universal status. Man, the individual Mason, summarizes in himself, all that the Lodge implies.

13 It is, indeed, a good and pleasant thing for brethren to dwell together in unity. Unity in the human family is what differentiates barbarism and aboriginism from civilization as a broad, general division. So good and pleasant is the unity of human beings, that from the earliest times to which human history can penetrate, mankind has sought this unity. Even in aboriginal tribes still extant, we find a sort of Freemasonry into which the young neofite is admitted by trials, some of which are quite severe. Passing his trials successfully, he is set apart as a warrior and thenceforth has a voice in tribal affairs.

14 More important, however, is the fact that, after such initiation as referd to, the initiate tribesmen thenceforth have special meeting places of their own, to which women are not admitted. This has been nicely set forth in Rev. Bro. Joseph Fort Newton's book, *The Men's House.* The point is, that the conscious human mind seeks association and unity, of purpose at least, with other human minds, and the Psalmist simply voiced a concept, or rather, an urge, that is as old as human communal life.

15 The facts just recited prove to us how universal Freemasonry is in its essential principles. The very symbolism of the Lodge is designed to express the fundamental yearnings of men; the fundamental yearning of men for brotherhood, roughly exprest by forms of blood brotherhood and family adoptions.

16 The surface dimension of the Lodge embodies the features of levelness and squareness. Meeting upon this platform, the Mason demonstrates his concept of liberty, equality and fraternity. We learn by the symbol of the square our actions with all men but especially with those to whom we are bound by special responsibility. Brethren part upon the square.

17 Well informed Masonic scholars have written learned papers on the symbolism of the square. The late Bro. Higgins gave exhaustive explanations of the application of the Pythagorean kabala of numbers and geometric forms. They are most interesting and instructive, but we shall not consider that phase of the subject here. We are interested in the principle of universality —at present as exemplified by the *square, plumb* and *level;* these factors constituting the dimensions of the Lodge.

18 The square, as every person knows, is an angle of 90 degrees or the fourth part of a circle. The circle expresses Infinity. The quadrature of the circle expresses the limitations of Infinity only by the four boundaries of cosmos, North, South, East and West. A square, therefore, expresses one direction of cosmos, one aspect of Infinity. Now a square, in a city, means the crossing of two streets. Such a crossing means, to the traveler, either a *"turning point"* or at least the *opportunity* to turn. In any sense, the square, being angular means, beside the definitions ordinarily given it, *a change* of *direction in which one may be moving.* So, when Masons part from each other, they are moving in different directions, each going his own way ,but in parting upon the square, they are not only maintaining the principle of rectitude toward each other, but carrying the *principle* in whatsoever direction each may be traveling, to whomsoever it shall concern.

19 These lessons on esoteric Masonry will be of no interest to or have toleration for the type of Mason who assumes that his Masonic obligations and principles extend to or concern brother Masons *only.* Freemasonry does not teach selfishness. Freemasonry does not seek to establish a clique of exclusiveness who theoretically practice virtue with each other and feel free to be as vicious as they choose with those outside " their set." Freemasonry teaches sublime principles of homely virtue that are to be practist *"with all men"* as the rituals frequently stipulate. The Mason who assumes to be "on the square" only with Masons is the worst type of Mason. In fact, he is not a Mason at all.

20 In applying the level to our ethical code, we demonstrate a *theory* of equality. It is obvious that *actual* equality never has existed and never can exist, for the simple reason that humanity is divided into classes in life's school, just as students are divided into classes in ordinary schools. Always there are entering grades, graduates, and post-graduates. There are researchers and there are those who devote their time to teaching.

21 So in human life, there are those who are just entering upon life's responsibilities. There are those who have learned to assume them. There are those who have graduated from the apprentice period and have taken up post-graduate work by way of establishing themselves independently. There are those who instruct modern young business or professional people in the higher aspect of their chosen vocations. There are many different grades of leaders, teachers, and also, many differing grades of culture.

22 True equality means the equal opportunity that is the birth-right of all men, to make the most and the best of their lives. It doesn't matter nearly so much *where* a man was born, whether in hovel or palace. The thing that counts is, what *stamina* has the man? What sort of *character* does he show? Has he a backbone instead of a wishbone? Masonry gives every brother this true equality, by admitting him upon a *plane of action* that is *spiritually* level.

23 23 The phrase "spiritually level" may appear somewhat curious at first thought. But is it? Have you ever notist that the level used by operative masons consists of a bar of wood with a tiny tube of spirit inside, that is quite mobile. The air bubble in the spirit shows the perfect level. Get the lesson, brothers! It is the spirit that makes the true level. The mere fact of social, industrial, economic or other considerations, does not necessarily comprise all that is to be considered in establishing a true equality according to the Masonic Principle.

24 True equality, by the level of Freemasonry, is a *fact* and a *principle united,* upon a spiritual basis. It is the spirit that *is the* Mason that motivates him to see, in his brother, a man entitled to equal opportunities to make his life a success in all that the word implies in its highest sense. The working tools of operative and speculative Masons alike, become invested with living qualities of constructive value.

25 The Freemason is taught to act by the plumb. When the Old Testament prophet, Amos, replied "to the Lord" that he had seen a plumb-line, he was told, "Behold, I will set a plumbline in the midst of my people Israel" (*Amos, vii,* 8). The plumb line serves two purposes, to gauge exact perpendiculars or upright levels, and—depth. Wherever a plumb line is used in construction work, it signifies the erection of something essentially permanent, something that is to be severely correct in its uprightness and vertical status.

26 We speak of plumbing the depths of an unknown quantity, of a character as well as of a body of water. Thus, it is a symbol of depth. The level, plumb and square, are essential symbols of the length, bredth and thickness or depth of the esoteric Lodge as well as of the exoteric. The square expresses the boundaries of the lodge as set forth by the Four Corners of the World; the level shows us the dimensions of the surface, which exhibit exact equality and evenness, and the plumb shows us the depth. The *apparent* depth is that of the obvious capacity of the individual Mason; the *real* depth is that of his unfathomed and unfathomable nature.

27 The lodge is said to be extensive as it has been described in order to symbolize another truth, namely, that the lodge on earth is but a reflection of the lodge in the inner worlds, a crystallization, as it were, into manifestation. Freemasonry teaches most positively the fact and truth of life continued beyond the grave and so a Mason does not cease to be such simply because he may have "passed over" beyond the veil. Esoteric Freemasonry therefore, includes the Brothers Invisible as well as the Brothers Visible.

28 All the factors described, the true length, bredth, depth, visibility and invisibility, are the necessary concomitants of true universality and they are found to be fundamental features in the highest concept of the Masonic fabric. Those who see in Freemasonry nought but a fraternal order, perhaps the strongest in the world today, have their reward. They find and enjoy a phase of fraternal association ,that gives them a continuous social existence and perhaps helps them in business ways, for which Freemasonry was never establisht.

29 Those who see in Freemasonry however, only a social or fraternal order lose the best that the Fraternity has to give. To them, the deeper mysteries, the real treasures of King Solomon's Mines are forever hidden, because Masonry is composed of quarries in which every Brother is expected to do *some* work. The degrees of any of the bodies in Freemasonry's approved rites, confer a *status only,*—a status that enshrines latent keys and clues. The threads leading to the mysteries lie before the candidate in the lodge room but he must follow them up himself and they will lead him outside the lodge room into the secrecy and quietude of his study, and from thence back into the turmoil of the outer world. First, silent study; second, active practice and application.

30 In its exemplification of the real principle of universality, Freemasonry, right at the beginning, assumes that a Mason is first prepared in his heart. The Fraternity, therefore, does not assume that all true Masons are necessarily registered in the Fraternity itself. Those who receive initiation in the Craft, receive *recognition* as Masons. Those who may be Masons in their heart but have not affiliated with the Craft, have merely placed themselves in such wise that the Fraternity has no way of knowing them to be Masons or of recognizing them as such.

31 The concept that a man is first prepared in his heart, shows the universal idea, however, and removes forever, from the Fraternity's escutcheon, any possible charge of discrimination, except such discrimination as decent people expect and require of those with whom they associate.

32 Universality is the great plan of Freemasonry. It is the primary cause of its universal distribution, so far as this planet is concerned, at least.

For, being universal in its nature, character and purpose, Freemasonry becomes more than a mere human organization. It is a body founded upon such sure, permanent and vital principles, that it has aligned itself with Nature's Harmonic Principle in a way that sets all the Nature-forces at work in its behalf.

33 Not all Masons are perfect by any means. None of them are perfect. And rascals penetrate beyond the tiled door just as they make their way into cassock and surplice, cope and mitre in the Church. We live in an intensely human world and no organization can escape being the possessor of a membership wherein the worthy and the unworthy will be found growing together like the wheat and the tares. Nevertheless, and in spite of this law, so widely operative, the universality of Freemasonry aligns it with constructive forces of such an high order that the Institution is as much to be regarded as a spiritual body as many church organizations claiming the more distinct title.

34 Freemasonry is more truly universal than any church, for it is not fractured as the "Body of Christ" is said to be. While there are differences in the Work as between various jurisdictions, such variations are so slight as to be quite unimportant. Freemasonry has no doctrines or dogmas to compel mental peonage or servitude. Its teachings are so elastic that any type of normal mentalism will find itself at peace in the Masonic structure.

35 There is an esoterism inherent in the concept of universality that does not appear upon the surface. In fact no true esoterism *ever does* appear upon surface conditions. It is not enuf to assume that universality means a broad, general, unlimited inclusiveness, a comprehension of many divergent factors into one collective body, permitting diversity within unity. Such a condition has been most satisfactorily developt by the true Masonic attitude, but it is not all there is to it by any manner of means.

36 The true Lodge, esoterically, *is the Man Himself.* The man himself is not the physical body altho the body expresses the general symbolism. The Man Himself is the EGO, the Spark of the Divine, the Emanation from the Logos that is made flesh. That Ego is on its return journey to its Divine Source or Father, the Master Architect and Master Builder. In making its return, the Ego realizes that it must do so not only individually, but, in equal measure, as a result of a reunited humankind, for Humanity is God thinking Himself into Manifestation. So mankind must become reconciled, reunited, at-one in all its component elements.

37 The Ego knows this, because the Ego at all times functions in a spiritual world even tho incarnate in a physical vehicle of expression in a physical world. The Ego knows that, in order to attain true At-One-Ment with its Father *in heaven,* it must also attain at-one-ment with its Brethren *on earth.* The Egos who understand this truth are they who assemble themselves together in singleness of purpose, possibly only dimly perceiving the real goal toward which they are striving, but nevertheless realizing to some extent their concept of Human Brotherhood as an essential toward Human and Divine Brotherhood; Fatherhood and Sonship.

38 Uni-versality means, fundamentally, *oneness.* Universality makes for unity and oneness instead of *separateness.* There is a unity that includes diversity and there can be diversity without separateness. Separateness is a *cosmic misdemeanor,* for which Humanity is, and has been paying a high price all thru the centuries. The universality of Freemasonry seeks to restore the kind of unity inclusive of diversity that will put an end to separateness and reunite discordant factors.

39 In union there is strength. In separateness there is weakness. The strength of Freemasonry lies in its emfasis on an universality that includes and transmutes into constructive value diversity without separateness.

40 The gift of reason caused Man to think. In his ignorance and refusal to accept what he knew at the time to be a higher guidance, *man thought wrong.* Most of the species have been thinking wrong ever since that day when reason dawned in the human mind and the creature stept up from the animal to the true human kingdom. All religion, philosofy and all morality

has been and is a process of attempting to *return to the right thought*, the right way of thinking.

41 The Hebrew Tradition has pictured the first concept of separation in the "dispersion" after the "Flood" and at the Tower of Babel. But there never was a flood that completely envelopt the entire earth at one time. There have been several floods and several traditions of floods associated with the cosmological theories of ancient religions. The Flood that submerged Humanity was the Flood of Ignorance, the waters of which are, even now, far from subsided.

42 The Towel of Babel, while having an archæological interest, is not the point at which the main streams of human evolution diverged, as every ethnologist knows. Both the Flood and the Tower of Babel are "figures" that have their relative values, but not in the ordinary interpretations. Both the Flood and the Tower represent, esoterically, several important features in the life history of Humanity. In our present consideration, the Flood is the tide of ignorance to which Humanity succumbed. The Tower represents Humanity's attempt to climb *up* and *out* of the depths of ignorance, but by the false method of reliance upon exterior, external and exoteric factors of a purely material nature.

43 Ignorance is mental *darkness*. Knowledge is mental *light*. Ignorance is *lack* of spiritual perception. Knowledge is the *possession* of spiritual perception. Many men have been blissfully ignorant of text books, who have been wonders at spiritual perception thru close contact with and absorption of the teachings of Nature direct from Nature herself.

44 Ignorance is unrestrained indulgence. Knowledge is controled usage of the desire-factor in our natures. Self-control is one of the ethical factors most vigorously strest by the Craft for there is no true initiation without it nor is there any real advancement on the Path upward until the neofite has learned to exercise this all-important function. Right at the beginning of his career, the Masonic neofite has to learn to subdue his passions and improve himself in Masonry. To improve himself means to go forward into a deeper understanding of just this principle of subduing passions and exercising self-control.

45 The compasses also serve as a continuous reminder of the same principle,—circumscribing our desires and teaching us to keep our passions within due bounds with all mankind but especially the brethren. There is no feature of exclusiveness here. We are not taught to practice one virtue with our brethren and a totally different attitude toward others. Our Masonic duty is to *all men*. We are admonisht to make our efforts evident to our brethren "especially," simply and solely because *our brethren are supposed and are assumed to be doing exactly the same thing toward us and toward each other.* If, "in union there is strength," then the example of many Masons consciously adopting and functioning the same ethical attitude, would serve as a mighty force for constructive good in any community, large or small.

46 Unsubdued and unrestrained passions produce ignorance, destructiveness and mental and spiritual darkness. Subdued passions, restrained and kept well in hand, develop knowledge thru experience, mental and spiritual Light, and Light is the big factor it is the business of Freemasonry to confer. Freemasonry teaches its neofites to learn to subdue their passions, and as they learn, they gradually establish the conditions that lead to knowledge and spiritual light.

47 Freemasonry does more than this, however; in producing mental and spiritual light it presents that light in a way that compels the neofite to work for it until he is worthy and well qualified to receive it. That is why the neofite does not enter into an immediate understanding and comprehension of the so-called "mysteries of Freemasonry" the moment he completes his three degrees in the "Blue" or Symbolic Lodges. The degrees have invested him with a set of keys. He must seek the doors they will severally unlock. If he does not seek them he will never know one whit more about Freemasonry even tho he becomes a Master or a Grand Master. In fact, there are many Masonic dignitaries who know little or nothing about the real identity of the Craft, other than ritual performance and good fraternalism.

48 In Freemasonry, the neofite is symbolically taught first, to work, then second, that he is entitled to wages—of differing kinds, according to his status. But—no work—no wage. So, in working for light, the neofite not only receives it, but he earns wages at the same time. The wage he earns is the power and privilege of *transmutation*. He learns to transmute common ordinary experience into mental and intellectual light. Then he learns to transmute intellectual light into spiritual light. Finally, he learns, at last, to transmute spiritual light into POWER, for all light is power,—radiant energy, and when a man or Mason develops spiritual light within himself, he becomes surcharged with spiritual power that manifests as power in every other way, as well.

49 Without making any claims to be such, Freemasonry is, in truth and fact, a world-educator for, in the process of transmuting our physical experience into mental and intellectual light we evolve knowledge, and this method of evolving knowledge is the only real way of acquiring it. Year after year, students who have grilled thru academic courses win academic degrees. But also, year after year, we see men who have fought their way up and thru, becoming masters of science and industry, whose successes have won them popular and academic recognition and who are crowned with "Doctors" degrees, yet many of them have never even had a grammar school education. Knowledge is won in the world, thru evolutionary process.

50 Freemasonry is thus an agent of real constructiveness. Freemasons are not necessarily *better* than other men, but most Freemasons are better men than they would have been had they remained outside the Fraternity. This is one of the real mysteries of Freemasonry,—the silent, subtle, invisible process by which the Masonic precepts sink into, saturate and motivate the hearts of men without letting them become aware of it at the time. It is when the Mason looks backward in retrospect, that he discovers what the Craft has done for him.

51 A university is a single institution which may, and usually does, comprise several collective groups of colleges, seminaries, faculties or schools, representing specialized bodies. Therefore, a university is in a position to offer the student a much wider, generous and more advantageous program or curriculum than the limited collegiate body. Freemasonry is built upon this very plan,—that of the university, thru its adherence to the principle of universality. Freemasonry is not the product of or confined to a single cultus. It is a true University of Humanity. Its field is the world. It is composed of the collective groups of the most active and progressive minds and intelligences in thousands of communities thruout the world.

52 Freemasonry, therefore, offers to the student of Humanity and Humanitarianism, a training in ethical attainment possessing definite and very real spiritual values to a greater extent than any church or religious body, because Freemasonry is free from doctrine or dogma, regardless ow how much some misinformed Masons attempt to read such features into the Masonic fabric.

53 Just as the Church and Synagogue suffer from the efforts of well meaning members, both clerical and lay, to read into them doctrinal teachings never intimated by Christ or Moses, in a similar manner Freemasonry has to endure the same misrepresentation, but the big fact is, that Freemasonry not only has *endured* it but *has survived it* and kept steadily on its way, hewing always close to the mark in spite of it.

54 Freemasonry is often misunderstood even by those who believe they understand it best, and this is because Freemasonry is essentially esoteric, which is its only justification for calling itself speculative. Theoretically, speculative bodies function more directly on a mental plane than those that concern themselves with exoteric and operative affairs. Esoteric bodies suffer, however, when it is attempted to manipulate them by purely exoteric method, for then they present merely the skeleton of a system of culture without however, the spirit that quickens it and makes it to be alive.

55 Freemasonry, to those who have seen the light and have entered into the Spirit that IS Freemasonry, soon learn that the Fraternity is really a vast school wherein is taught a practical system of soul-culture thru spiritual discipline that is veiled to the ordinary observer. The simplest way to truth is usually thru the simplest processes and the simplest methods of expression.

This, Freemasonry accomplishes in a marvelous manner. No high sounding phrases make up or compose its rituals. No magical jargon or kabalistic platitudes compose its teachings. Freemasonry uses the language of Everyman, everywhere. It speaks and uses the universal tongue, not that of school, cult or sect. It uses for illustrations the tools whereby Man is able to make the living that permits him to be—Man. The tools that are right at hand, are the tools that Freemasonry presents to its workmen, teaching them, perhaps for the first time in their lives, how to use the homely implements with which they thought they were so familiar.

56 Right Angles, Horizontals and Perpendiculars may have a very definite allusion to some important Masonic features and the Mason is taught how to regard them and to define them, but, let us add another explanation. Right Angles, Horizontals and Perpendiculars represent *planes of action*. A surface is simply a line projected from itself at right angles to itself, in one direction. That direction may be up or it may be down. Horizontal planes represent action-fields in the world in which we live. Perpendicular planes represent action, not only in the physical world, on the physical plane, but in the spiritual worlds, etheric, astral and mental, surrounding our earth plane, both above, below and *thru* it.

57 Right angles, horizontals and perpendiculars are, therefore, signs to us of worlds within worlds, planes within planes, and serve as guide posts in the journey we are all making from finity to Infinity. In one sense they represent the pathways laid for us by those who have gone this way before us. They are the factors and structural elements upon which we are building our Temple, whether it be the temple of the body or the Temple of Spirit; in worlds seen or worlds unseen.

58 Referring to this principle of universality as a fundamental precept of Freemasonry Albert Pike says (*Morals and Dogma, p.* 276), "Universality . . . that character which has ever been peculiar to it from its origin; and which enables two Kings, worshippers of different Deities, to sit together as Masters, while the walls of the first temple arose; and the men of Gebal, bowing down to the Phœnician Gods, to work by the side of the Hebrews to whom these Gods were abominations; and sit with them in the same Lodge as brethren."

59 This same feature that Pike presents has been duplicated many times over, when monarchs of different faiths have met as Masons in London, Paris and Berlin; have sat in Lodge together and have banquetted together as Masons and Brethren.

60 This, then, is the vast difference between Freemasonry and Ecclesiasticism. The first is founded upon a *principle* and remains unbroken and unchanged by age. The second is founded upon man-made creeds and has been decimated, changed and altered way beyond its original semblance. Universality is cosmic. Creedalism is localized and ephemeral. Universality is all inclusive. Creedalism is tremendously exclusive. Universality lifts a man out of himself into a cosmic consciousness. Creedalism imposes other men's ideas to the suppression of individual ideas. Masonry stands for toleration. Ecclesiasticism—unfortunately, and—regrettably, stands for intolerance, reactionism. Freemasonry makes for progress. It is aligned with every forward movement, idea and concept. It expresses the "onward forever" attitude of intelligent Humanity.

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THE THREE GRAND MASTERS OF THE LODGE OF JERUSALEM.

If the Hiramic legend be interpreted according to the symbolism of the ancient Mysteries, it assumes the dignity of a philosophical exposition of the redemption of the human soul. The three Grand Masters become the Causal Triad *posited by the initiated philosophers as the triune foundation of existence. King Solomon (center) signifies the one Eternal and Unchangeable Divinity who is the Grand Master of the Lodge of the Universe; King Hiram of Tyre (right), cosmic resources, or the energies which continually flow from the sphere of causation into the sphere of effect; CHiram Abiff (left), the Widow's Son, universal activity—the Demiurgus, or Fabricator, of the world, the Master of Workmen. CHiram's hammer, like the thunderbolt of Zeus, represents his power over the tangible elements of the inferior creation. The throne of CHiram is the sun, the proper emblem of which is the light delta. It may therefore be correctly said that CHiram assumes, or takes upon himself, the inferior world; that is, he must necessarily be distributed as the active life principle throughout the elements which depend upon his activity for their existence. He shines upon his world through three gates—the east, the south, and the west, but from the north, dark there comes no light save to the initiated few who, Apuleius-like, behold the "midnight sun." When CHiram, the Demiurgus, took upon himself creation, he began the period of his cosmic martyrdom. As Christ he was crucified upon the cross of the four elements; as Atys he was gored by the boar of oblivion; as Osiris he was sealed in the leaden chest of being. His triune body he offered up as food for the sustenance of his creations, for he himself became the bread and the wine of men. The assassins of CHiram are the three dimensions of the inferior universe which attack and destroy the dimensionless and limitless Spirit sent to mold creation into the proper habitation of everlasting life. Even like, the Demiurgus is bound to the Wheel of Existence established*

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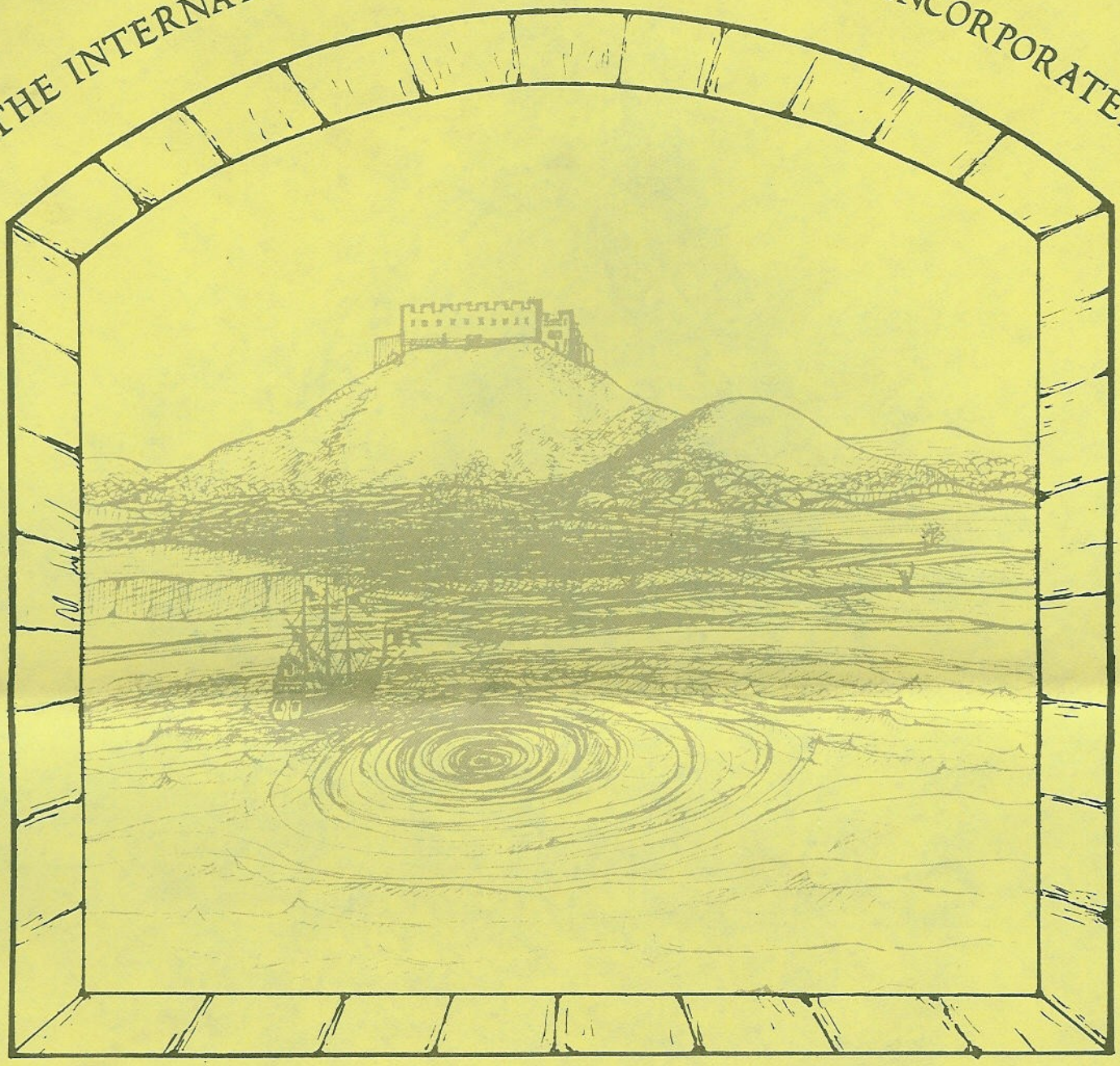

PLANE III

LIBER 53 THE DAY OF RECKONING!

GRADE: *COMPANION*

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

Jacques de Molay, the last Grand Master of the Order of the Knights Templar.

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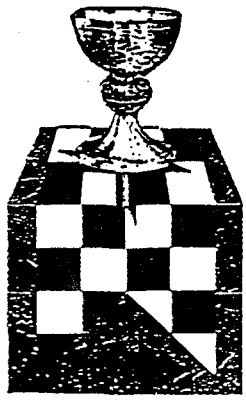

#203

Beloved Companions

We continue! It is important that the nature of the feminine principle be fully understood ... let us therefore give ear:

THE FEMININE PRINCIPLE

From earliest times Man perceived that life around him manifested itself at all levels through a perpetual interplay between the male & female polarities. As he has done with many things, he has evolved **symbols** to represent the male & female principles. The feminine creative principle has been known by many names throughout history. For example: in Babylon it was represented by Ishtar; in Syria by Ashtoreth; in Phoenicia by Astarte; in Greece by Aphrodite; in Egypt by Isis; and in the Western world by Mary.

The evolution of Mary in the consciousness of the Christian world can be divided into three periods: The first period could be described as the time when the idea of the divine nature of the mother of Jesus gradually emerged from her pre-Christian figures such as Isis and Aphrodite. From about 1066, the divine status of Mary became the object of theological scrutiny, followed by controversy, until Pope Pius IX put an end to the debate in 1854. From this date onwards the place of the Virgin Mary in the Catholic Church is definitely established.

MARY The name Mary has been interpreted as "myrrh" or "maris" in the sense of bitterness, implying perhaps that like Mary we will all have to undergo purification before the Christ consciousness can be born in us. Mary is sometimes described as **Stella Maris**, Star of the Sea. This is probably to convey the idea of the sea as symbolizing the desire-nature, and the star, the spirit rising above the lower nature. The Virgin Mary is also called the MATER DELOROSA, which translated literally from the Latin means sorrowing mother, or mother full of grief, as found in the titles of many musical works, the **Stabat Mater Dolorosa.** These works express Mary's agony at the crucifixion and refer to the human aspect of this universal feminine symbol which can understand all sorrows. It is interesting to note in passing that Mary is treated with great respect in Islam -- considerable space is devoted to her in the Koran.

NOTRE DAME Mary is often referred to as **Notre Dame**, a French term meaning "Our Lady" which was used frequently among the Troubadours as a code to hide esoteric teachings on the role of the feminine in spiritual development. St. Bernard of Clairvaux, the spiritual father of the Order of the Knights Templar, was one of those ecclesiastics who realized the importance of the feminine principle not only in the spiritual life of the Church in general, but also for maintaining the psychological balance of his warrior monks. It was not surprising therefore that he placed the Order of Knights Templar under the protection of Notre Dame. From then on down through the centuries, imposing cathedrals and humble chapels alike have borne witness to the worship of the Eternal Mother.

THE VIRGIN MARY The Virgin Mary symbolizes three aspects of the feminine principle. The first is that of the Cosmic Mother, which is the female polarity of the Divine. This aspect is sometimes referred to in ancient sacred texts as the Primordial Waters. The second aspect refers to the essence of Mother Earth, which nourishes humanity, her children. The concept of Original Matter is also associated with this aspect. In ancient times the goddesses Cybele and Demeter were also representations of these ideas. The third aspect of Mary is that of the Mother of God.

NON-INTEGRATION OF OUR OPPOSITE POLARITY It is important that one finds a balance in one's life and in society. We will explore this shortly, but it can be noted here that psychoanalysts have stressed the need for today's male-oriented society to give full recognition to the female principle. The old film "The Blue Angel", staring Marlene Dietrich, illustrates in broad terms what happens when the feminine polarity is not allowed to function. In the film, a very respected professor, who has been too busy to pay attention to the creative and emotional sides of himself, one day meets an attractive but unsentimental chorus girl. The girl's exaggerated toughness already gives a clue that she has certain unresolved problems with the male aspect of herself. The professor, unaware of his own particular problem, allows his subconscious to project his repressed femininity onto this attractive "toughie" and proceeds to fall madly in love with her. The girl is amused by the power she holds over this pillar of society and devises all kinds of ways to humiliate the poor man. The story, as might be expected, has a tragic ending.

According to the Jungian school of psychoanalysis, many of today's psychological ills are due to the non-integration of our opposite polarities. Followers of Jung have drawn attention to the fact that in the contemporary male, the feminine side is repressed, while the opposite is true for the female sex. They also claim that dream analysis can help to reconcile us with the repressed side of ourselves. Techniques have been employed for centuries by esoteric schools to achieve the integration of the positive & negative polarities of the human

psyche. The Temple tradition in particular has been the guardian of many of these techniques.

> The Hebrew conception of a masculine creator favoured by Moses and the prophets, has so strongly influenced the thinking of Western man that even today many people find it difficult to think of God as having feminine characteristics.

This state of mind has greatly reinforced the traditional attitude that women are not equal to men.

BALANCING THE MALE/FEMALE POLARITIES Fortunately, Western society has begun, if as yet only unconsciously, to respond to the power of the feminine polarity. The rise of women to positions of power and responsibility hitherto reserved for men is an indication of this evolution.

Because the impact of the feminine polarity on the collective mind of contemporary Western society is not yet being integrated consciously, one can discern a tendency towards over compensation. A reaction is produced when an individual has to recognize, accept and express his/her opposite polarity. An example of this phenomenon on the collective level is the current popularity of certain rock and pop stars whose physical appearance suggest either a kind of indeterminate sexual polarity or an image recognizably male, but with strong female overtones. One need not stretch one's imagination to conclude that promoters in the entertainment world have sensed what is happening in the collective unconscious and have tailormade their performers to act as symbols on which a public reared on masculine values projects its repressed femininity.

Another area where we are witnessing a considerable incursion of feminine influence is in the area of men's fashion. Men's clothes are now available in all colours and materials formerly considered feminine. The word **unisex** is now in use in many countries to describe clothes to be worn by both men and women. This compensatory over-exaggeration of the feminine is certainly temporary as our society edges its way towards a better balance between the masculine & feminine polarities.

I hope this brief introduction to the subject of the feminine archetype will help you to realize that the respect rendered by the Tradition to "Notre Dame" is not with the intention of worshipping a person, but an attempt to come to terms with and pay homage to one of the most powerful aspects of our Creator.

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Q U E S T I O N S

1) To what cause does the Jungian school of psychoanalysis attribute many of our psychological ills?

2) What does the 'Virgin Mary' symbolize?

3) Does a myth have to have an actual historical base to be of value?

4) What did **Notre Dame** mean to the Troubadours?

5) Why is it important to balance the opposite polarities within oneself?

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#204

Companions !

We continue from lecture #200.

THE KNIGHTS TEMPLAR - continued

The Grand Master was the head of the Order. He had very wide powers, but could not take certain decisions without consulting a group of senior Knights known as the Chapter. He had some privileges such as: the right to four horses when in the field, and the largest tent, distinguished further from the others by being circular in shape. The Grand Master was always accompanied by the battle standard of the Order, which was known as the Gonfalon Beauceant.

The Seneschal or Commander of the Order was second in command, and when the Grand Master was absent, it was he who was in full command. The next in the chain of command was the Marshal; he was the supreme military commander. The Commander of the City of Jerusalem was responsible for the general health and well-being of the brothers of the Order as

well as the protection of pilgrims. The Commanders of Tripoli and Antioch exercised the authority of the Grand Master in their own territories except when he visited them. The Draper was responsible for clothing, bedding etc. The Gonfanonier was responsible for the instruction to recruits and for the observance of the statutes and rules. The Turcopolier was in charge of local cavalry recruits and reported directly to the Grand Master or the Marshal.

The Knights were the main fighting force of the Order. They were assisted by the Squires or Ecuyers. The latter were attached to the Knights as servants while they passed their apprenticeship. The Knights were known for their courage and their oath never to retreat even if the odds were three to one against them. The dress uniform of the Knights was a white cloak bearing a red eight-pointed cross. In battle they wore coats of mail, and their weapons consisted of a mace, a heavy sword, a short lance and a cutlass. The Sergeants, who wore black cloaks, were usually drawn from the bourgeoisie. Because of the importance to the Templars of the artisans in the building trades, I will describe them in more detail a little later on when I speak to you about the Compagnonage.

The Chaplains were responsible to the Grand Master. Pope Innocent II gave the Templars the right to appoint their own chaplains -- under this arrangement they owed allegiance only to Rome and the Grand Master. Innocent II also gave the Templars the right to build their own churches. In fact the situation soon developed whereby the Templars were subject to no authority save that of the Pope. The Order soon became a State within States, a freedom which was to lead to their eventual downfall.

The battle standard of the Knights Templar, the Gonfalon Beauceant or Beauseant, was a red eight-pointed cross on a background of black and white squares. In heraldry, this red cross which had widened ends was known as "Croix pattée gueules." The Beauceant was also known as the Piebald Standard because of the pattern of black and white squares. Scholars of symbolism claim that the white and red colours signify God's wisdom and divine love, while the black and white signify light & darkness, the positive and the negative. According to one source, St. Bernard was supposed to have said that the significance of the black & white background was that the white meant the Templars were good for the friends of Christ, black and terrible for his enemies. There has been much debate as to the origin of the word Beauceant. One story goes that the name came about because one Templar Knight, Gérard de Bouxin, when he saw the standard flying cried out: "Que tu es beau céans!"

The battle cry of the Templars was "A moi, beau sire! Beauceant à la rescousse!" Their rallying cry was "Vive Dieu, Saint Amour!" The device or motto of the Order was a Latin

version of the first two lines of Psalm 115, verse 1 **Non nobis, Domine, non nobis, sed Nomini Tuo da gloriam.** This is translated as "Not for us, Lord, not for us, but to Thy Name give glory," signifying that members of the Order lived only for service to the Divine. The seal of the Order sometimes carried a design of two horsemen on the same horse, indicating, **inter alia,** the vow of poverty and the unity which should reign within the Order, as well as the dual role of the Templar as warrior and monk.

To return to the history of the Order, Hugues de Payns travelled through Europe promoting its expansion. He was very successful and obtained gifts of land and property wherever he went. In England and Scotland he also obtained gifts and other forms of support. It is believed that Huges de Payns visited the famous Temple Church in Chancery Lane, London. The Grand Master left France for the Holy Land in 1129, by which time the Order was solidly established in Europe, including the Iberian Peninsular.

The Order went on to develop rapidly in influence and power. The star of St. Bernard rose with that of the Templars. When Pope Honorius died in 1130, Bernard supported the man who became Innocent II. As a result he had a staunch supporter in the papacy, which as we have seen was of great advantage to the Templars. On 24 May 1136, Hugues de Payns died and was succeeded by Robert de Craon.

On 24 December 1144, Edessa, one of the Christian strongholds in the Holy Land, was recaptured by the Moslems. Bernard canvassed vigorously for a new crusade, and spoke publicly in its support at Vézelay on Easter Sunday, 31 March 1146. In a solemn ceremony in Paris, a new wave of crusaders vowed to avenge this attack on Christendom. Among the great figures present were King Louis II, Pope Eugenius, St. Bernard and three hundred Knights in their new white cloaks with a red cross on the left breast, recently conferred on them by the Pope.

In 1147 The Crusaders left for the Holy Land. The ill-managed and uncoordinated operation turned out to be a catastrophe from start to finish, and the majority of the Crusaders perished, many even before they had reached Palestine. The Templars fought bravely but the valor of a few men could not save the day.

This debacle signalled the start of a rough passage in Templar history. The Grand Master died and was replaced by another Frenchman, Evrard de Barre. He resigned after three years to become a monk under Bernard de Clairvaux. Bernard himself died on 20 August 1153. Both Pope Eugenius and de Barre followed shortly after. André de Montbard became the fifth Grand Master of the Order, but did not last long, dying on 17 January 1156. On top of all this, the Templars now had to face

competition. From the beginning they had been a military order, whereas the Hospitallers of St. John, established as early as 1048, had hitherto essentially been an order devoted to helping pilgrims and the sick. Seeing the great success of the Templars, they decided to organize themselves on military lines and soon began to make their influence felt. In spite of this rivalry, the power of the Templars continued to grow and reached such a point that kings and rulers began to fear and distrust them. In contrast to the Hospitallers, their Rule, their meetings and admission ceremony or "reception" were secret. The fact that the Templars operated in secret and had become international bankers did not endear them to society at large.

The decline of the power of the Knights Templar in the Holy Land resulted from a combination of factors beyond their control. Yet it cannot be denied that the purity and high idealism of the original founders were gradually compromised as circumstances obliged the Templars to be more and more involved in the politics of the Near East. The rank and file of the Order, as well as some of its leaders, did not always maintain the noble ideals present in the early days in the way they lived. Nevertheless, the Templar tradition holds that the inner order retained the high spirituality laid down by Hugues de Payns and his brother Knights right to the end, and this ensured that there was no break in the inner transmission, whatever form this would subsequently take.

In June of 1157 the then Grand Master, Bertrand de Blanquefort, was captured in battle and taken to Damascus in chains. The demise of the Christian presence in the Holy Land had begun. Jerusalem was captured in 1244, and with the fall of St. Jean d'Acre in 1291 to the Mamelouks, the chapter of Christendom's adventure in Palestine was closed.

The Templars and the Hospitallers retreated to Cyprus, after which the Templars went on to Sicily. From there the majority returned to France. The Templars then enjoyed a brief period of peaceful existence, ensconced in their castles and chapels, blissfully unaware, it seemed, that the death knell of the Order had sounded.

In 1304 King Philip IV of France, known as Philip the Fair, asked to be dubbed a Knight of the Order. Philip was known to be a crafty and scheming sovereign. The Templars no doubt felt that this was a move by the King to infiltrate the Order for his own designs, and to Philip's great mortification his request was rejected.

A few years later, one of the King's advisors, Guillaume de Nogaret, suggested to him that one way of replenishing his rapidly dwindling coffers would be to find some way of bringing the Order to its knees and seizing its funds. Philip, remembering how he had been slighted, did not hesitate.

On 13 October 1307, the King's soldiers swooped on the Templar strongholds and arrested all Templars who could be located. There followed seven years of trials, forced confessions, retractions, suffering, scandals, falsehoods, pillage and burning at the stake.

On 3 April 1312, during a Council held in the town of Vienne in France, Pope Clément V, accompanied by King Philip, announced the abolition of the Order of the Knights Templar, as a result of a decision taken in private consistory on 22 March of that year. The only concession made was not to pronounce excommunication.

On 18 March 1314, Jacques de Molay, the twenty-second and last Grand Master of the Order, was burnt at the stake on a small island situated on the river Seine in Paris. At the time is island was known as L'Ile des Javiaux; today it is called Place Dauphine. Just before he gave up the ghost, the last Grand Master is said to have cried "....woe will come, ere long, to those who condemn us without cause. God will avenge our death."

Coincidence or not, on 20 April 1314 Pope Clément V died, surrounded only by a few servants who did not hesitate to steal his treasure. On 9 November of the same year, King Philip the Fair was injured while boar hunting near Poissy and died after great suffering on 29 November. Guillaume de Nogaret fared little better; he also died that same year under mysterious circumstances. The prediction of the Grand Master seemed to have succeeded beyond his wildest expectations. The children of Philip the Fair and other members of his immediate family all had short and unhappy lives. Some 14 year after the death of the Grand Master Jacques de Molay, the line of Philip's dynasty disappeared from the throne of France. A French writer, Maurice Druon, has written a number of readable books entitled Les rois maudits (The Accursed Kings) on this strange sequel of events. A very successful television series based on his books and performed by the members of the Comédie Française was shown in France during the 1960's.

Elsewhere in Europe, the Templars also went into decline, though less rapidly. In the British Isles there was much sympathy for the Templars, and in typically British fashion some sort of a formula was initially worked out whereby the Templars were permitted to keep their property and allowed as private individuals to remain in the Catholic Church. But eventually many of them suffered as their French brothers had done.

In Portugal King Dinis refused to persecute the Templars but avoided a confrontation with the papacy by creating a new order and integrating the Templars into it. In March 1319 Pope John XXII authorized the founding of the Order of Christ,

the name given to the new Order. The headquarters of the Order of Christ was established in Tomar in 1356. The last true Grand Master of the Order was Don Lopo Dias de Sousa. After him the sons of the king administered the Order. The first was Prince Henry the Navigator, who became famous for his discoveries. Many Portuguese explorers belonged to the Order and proudly displayed the red cross on the sails of their caravelles. The Order of Christ became a secular Order in 1789, and its last chaplains left Tomar in 1834. The Order still exists today but bestows purely honorary titles.

In Spain the tradition of warrior monks found its expression through the Order of the Knights Templar and four national orders: the Orders of Calatrava, Santiago, Alcantara and Montesa. The national orders were not controlled by the international Templar hierarchy. They were however, with the exception of the Order of Santiago, linked with the Cistercian Rule of Cîteaux in one way or another. Santiago was given a Rule directly from Rome.

The Order of Calatrava was the first military Order established in Spain. It observed the monastic Rule of Cîteaux and was accepted as an Order in 1164 by Pope Alexander III, but only in November 1187, after much effort by the Spanish, was it confirmed as a Christian branch. Like other orders in Spain, the Knights of Calatrava were active in the battles against the Moors. Similarly they were involved in disputes between the different provinces in the country. The last Grand Master of the Order, Don Garcia Lopez de Padilla, died in 1482. The Order was taken over by the crown in 1485, and deteriorated gradually after first limiting membership only to candidates of noble origin and then, in 1540, authorized knights to marry. The remainder of the history of the Order is more or less the history of all orders in Spain. On 25 July 1835 the Spanish Government suppressed the monasteries. Around the middle of the nineteenth century a Concordat was signed between Rome and the ruling Spanish sovereign which decreed that all the military orders should be grouped in one territory within the province of Ciudad Real. This arrangement was abolished under the Second Republic. In 1939 the orders were allowed to revive but only as purely formal institutions with the right to confer honorary titles.

After the Order of the Knights Templar was abolished, King Jaime II of Aragon resisted the handing over of the property of the military orders to the then Hospitallers. When John XXII succeeded Clement V, he agreed to the solution of creating a new Order in Spain. Thus the Order of the Montesa was founded in June 1317, under the first Grand Master Guillen de Eril. A certain number of Knights Templar, as well as those belonging to the national orders, survived by attaching themselves to the new Order. Like the Order of Christ in Portugal, the Order of Montesa was considered to be the legitimate successor of the

Temple Tradition and until it was tampered with by royalty, it remained linked to the Cistercian Rule through its close relationship with what survived of the Order of Calatrava.

Certain specialists in the history of the Templars claim they have reason to believe that the secret documents and relics of the Templars were spirited away for safekeeping before they could be seized by Philip the Fair. It is said, for example, that the treasure of the temple was hidden in the Castle of Arginy by Jacques de Molay's nephew, Phillipe, Compte de Beaujeu. Many books have been written advancing various theories as to the hiding places of these treasures. Fortune hunters of all kinds have sought these objects, but so far no one seems to have found them.

As to the question of what happened to the Order in France after the death of Jacques de Molay, the situation has never been clarified. There have been claims that while in prison, de Molay passed on his succession in due form, with orders to perpetuate the Tradition in secret while awaiting friendlier times. **This has led to the belief that both Freemasonry and the Rosicrucian tradition were infiltrated early in their history by secret Templars.** Those who support this view point to the existence of a degree in Masonry called the degree of the Knights Templar. (?) In more recent times the mother of the modern Western esoteric tradition -- the Order of the Golden Dawn -- is also said to have had Templar origins.

One story goes that 237 Knights Templar chaplains and artisans escaped from the France of King Philip IV and took refuge in a Commandery of the Temple in London. Among them was an alchemist named Guidon de Montanor who had reached the higher levels of the art. Montanor adopted one of the escapees, Gaston de la Pierre Phoebus, as his spiritual son, to whom he transmitted the secrets of the Royal Art. After a few months the Templars, or most of them, fearing the greed of Edward, the English king, left for Scotland, probably for the Isle of Mull. There, encouraged by Guidon de Montanor, Gaston de la Pierre Phoebus created a group of alchemists of Templar origin, to whom he communicated the secrets of the Order of the Temple. According to this story, Phoebus formed an occult College composed of himself, de Montanor, Pierre de Lombardie, Richard (an English Templar), Henri de Montfort, César Minvielle, and Pierre-Yorik de Rivault. The college adopted as its symbol the pelican with open wings, feeding its hungry young with its own flesh and blood from an opening in its breast. This is intended to remind us of the Saviour who shed his blood for mankind. The symbol has been adopted by Masonry as the symbol of the 18th or Rose Croix Degree of the Ancient and Accepted Scottish Rite. The Masonic interpretation of the symbol is that the pelican, by restoring her young ones to life, symbolizes resurrection.

To continue with the story of the Rose Croix and the Templar tradition: while Phoebus was developing his College, two Popes, Clément V and John XXII, had died. When the persecution of the Templars had completely calmed down Phoebus decided to return to France discretely with 27 companions. He visited the new Pope, who is said to have been a secret alchemist. The story continues that the Pope asked Phoebus to return to Scotland and persuade the elite of his brothers-to-arms who were in service to King Robert the Bruce, to return to France. Knowing that the roads were infested with armed robbers, Phoebus took the precaution of handing over the secret documents of his College at a place called Pont-Saint-Esprit to a former Templar who had become Prior of the Hospitallers of St. John. In the course of his journey Phoebus and 13 of his companions were killed by bandits. He was buried at Pont-de-Gennes, now in the commune of of Montfort-le-Rotrou in the region of Sarthe in France.

Five of the survivors reached Scotland to return later to France. They were led by Jacques de Via, nephew of Pope John XXII. The former Templar mentioned just now proceeded to draw up a new Templar Rule which was adopted by a College of 33 men. The College elected de Via as successor to Phoebus. All these arrangements were kept secret. On 6 May 1317 Jacques de Via died. His successors have since called themselves "Frères Aînés de la Rose-Croix," in English, the Elder Brothers of the Rose Cross. The story concludes that the tradition still exists today and that the number of members of the College still remains 33, being renewed and maintained by "co-option".

R. Bernard, in a book he published in France in 1970, claims that he was asked to reveal the existence of a secret College of men who had reached the level of what is known in esoteric circles as the Rose-Croix. Bernard describes his visits to some of the secret centers where these Elder Brothers carried out their spiritual activities. According to him, there existed 12 such centers on our planet, and in each there were 12 brothers. (?) No mention was made in Bernard's account of any link with the Phoebus story.

THE LEGACY OF THE TEMPLARS

In my upcoming addresses to you I will deal with certain aspects of the real mission of the Templars, on which little or no information is given in the usual academic accounts of the history of the Order. As to the veracity of certain assertions I will make, you will either have to accept them on faith or hold them as interesting stories until such time as you can confirm them directly through contact with a genuine Order of the Temple.

One characteristic of the Order of the Temple throughout its different manifestations whether Essenian, Templar

or otherwise, is that it appears on the surface of history for a specifically determined period and for a specific mission. It manifests at a precise moment through the chosen temporary institutional vehicle and after the particular spiritual and temporal heritage has been injected, disappears. According to Templar tradition, this is one explanation as to why the Templars, despite their powerful military force, made no resistance to King Philip the Fair. They realized that their mission had been accomplished and that nothing would be served by fighting to retain their power and influence.

Next, we will consider the exoteric and esoteric mission of the Templars.

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THE TWENTY-TWO GRAND MASTERS
OF THE ORDER OF THE KNIGHTS TEMPLAR

1. Hugues de Payns (1118-1136)
2. Robert de Craon
3. Evrard de Barre
4. Bernard de Tremlay
5. Andrè de Montbard
6. Bertrand de Blanquefort
7. Philippe de Milly or de Naplouse
8. Eudes de Saint-Amand
9. Arnaud de la Tour or de Toroge
10. Gérard de Ridefort
11. Robert de Sablé or de Sabloil
12. Gilbert Erail
13. Philippe du Plessiez
14. Guillaume de Chartres
15. Pierre de Montaigu
16. Armand de Périgord
17. Guillaume de Sonnac
18. Renaud de Vichy or de Vichiers
19. Thomas Béraut or Bérard
20. Guillaume de Beaujeu
21. Thibaut Gaudin
22. Jacques de Molay (1298-1314)

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#205

THE LIGHTS

The Nature and Character of True Masonic Light

"Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30; 21.

IGHT may be defined from three different angles, the academic, the psychologic and the esoteric or spiritual. Academically, light is a form of radiant energy that acts on the retina of the eye and renders visible the objects from which it comes. Psychologically, it is the ability to think sequentially so that any matter may be comprehended in a systematic, logical manner. Esoterically or spiritually, light is that state of the higher intellectual faculties by virtue of which, one penetrates with inner or mental vision into planes of consciousness superior to those of the physical norm.

2 The neofits *hears* a great deal *about* light, while passing thru the initiatory rites in all bodies and all degrees. The brethren *hear* a great deal *about* light from the various orators, dinner-speakers and lecturers within the Craft and they *read* still more about it in the general and specific literature of the Fraternity.

3 We hear and read much *about light,* in fact we hear and read almost everything about it except a reasonable definition of just *what Masonic Light really is.*

4 The Light of Masonry can be comprehended thru a truly cosmic plan. The Craft employs a triple trinity in the expression of its inherent Light. This Trinity of Light is composed of Three Great Lights, discovered by the Three Representatives of Three Lesser Lights. Similarly, on the spiritual planes of consciousness we discover Three Great Cosmic Lights, the Absolute, Supreme Being, and the Solar Logoi. The latter, individually, become the Creating Gods of the several Solar Systems constituting the known universes.

5 The Three Great Cosmic Lights are discovered, as stated, by the Three Cosmic Representatives of the Three Lesser Mundane Lights. The Three Lesser Mundane Lights are Physical, Spiritual and Soular Man, each of these last named phases being a direct evolutional projection of a respective factor in the Cosmic Trinity. The Three Representatives of the Lesser and Mundane Lights are the Conscious, Sub-Conscious and Super-Conscious MIND, which is a medium in its essential nature and character, that forms a bridge across the "Abyss" between Deity in its collective aspects, and Man in his totality.

6 In the organized Craft, the Great Lights are the Holy Bible, Square and Compasses. The Lesser Lights are the Sun, Moon and the Worshipful Master

of the Lodge. The Representatives of the Lesser Lights are Three Tapers or Candles, situated relevant to the principal points of the Lodge.

7 The *Standard Monitor* gives the explanations that are offered to the neofite and with those explanations he must be satisfied, and usually is, *unless*—he sees over and beyond the excellent but purely materially moralistic definitions, into a spiritual vista that satisfies something in him that lies beyond mere physical concepts.

8 The Holy Bible is an excellent rule and guide for our faith and practice. The Square *does* remind us of the necessity of squaring our actions, and the Compasses *do* prick our memories of the obligations we have assumed, when we fail to circumscribe our desires and keep our passions in due bounds. All these applications are, however, strictly materialistic formulae. The Masonic Great Lights have a deeper and more important mission.

9 The Holy Bible applies to Physical Man, for he, the Traveler, coming from the West and journeying East, requires a guidance that he will find within the pages of the Sacred Book *if he looks for it*. Masonically, the traveler journeys from the West toward the East. Has it ever occurd to you that this is a reversal of Nature's Path. Anthropology, ethnology, archeology and all the other 'ologies indicate that progress has inevitably been from the East, toward the West, as strest in the late Horace Greeley's now famous advice to young men.

10 Light cometh from the East. All Great Messiahs have manifested from what was the East toward the rest of the known world. Migrations have been from the East, Westward. Great meteorological disturbances emanate from the East and follow the path of the Earth. It would seem therefore, that the proper direction would be to travel westward, in line with so many great natural movements.

11 There is a very excellent reason however, why the neofite in the mysteries is taught to travel East. He is in search of Light. The East symbolizes Light and, to our planet, it is the cardinal point where the greatest of the Lesser Lights arises daily. The *real* reason is, that travel westward represents INvolution, or the diffusion of Divine Spirit into what we call Matter for the purpose of individualistic manifestation, and travel Eastward represents EVolution, or the *Path Back to the Source.*

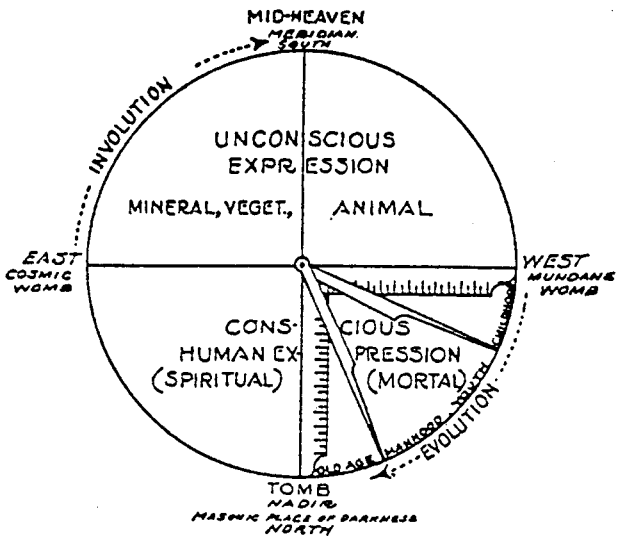
12 Thus, Freemasonry is in perfect alignment with the progressive spirit of organic life and especially of individualized life as we find it exemplified in Man. The Holy Bible, as the Great Light of the Craft, shows us in the lives and thru the precepts of the inspired characters whose works compose its subject-matter, the Way Back to the Source, as practist by the Sages thru the Ages. In the pages of the Holy Book will be found the Ancient Wisdom set forth in the clearest revelation and description, of any extant source.

13 Now this is the point,—Light means, *clear vision* into whatsoever we apply ourselves. If we seek human advancement, light shows us the way thru the problems confronting us. Some people call this common sense. But there are lots of good people with plenty of common sense who are narrow minded when it comes to mental vision, so common sense alone does not meet all the requirements. The light of the eye shows us clearly the physical environment in which we function. The light of the spirit shows us the existence of a life not ordinarily comprehended in the physical environment. The light of the soul shows us the vital essences of an interior status of man not ordinarily comprehended either physically or spiritually. It was this peculiar vital essence that the illuminated Brother, Jacob Boehme saw, in plants, rocks, and even blades of grass.

14 So, the Holy Bible *does* contain all that is necessary for us, as a rule and guide for mortal Man on the "Path Back to the Source". The Square applies peculiarly to the Spiritual Man. The cycle of existence consists of two halves, the first, of Involutionary process; the second of EVolutional process. Man is, today, in the EVolutional half of his long journey back to the Cosmic East;—his Source. The Square, being an angle of 90 degrees or the fourth part of the circle, indicates that Man has proceeded one half of the EVolutional half of his cosmic pilgrimage. The two halves of Man's EVolutional journey are, the Life to Death status, and the Death to Life status, or the Mortal Expression and the Spiritual Expression. These two

Expressions are, in a way, interlocking, for the Man enters mortal life from the womb and leaves it at the tomb, but he continues in the Spiritual Expression from the tomb back to the womb for a recurrent life expression or rebirth. So, really, his life cycle is composed of the two general parts.

15 The Square shows us that we are, in Mortal Expression, in the quadrant, or one half of the EVolutional journey Back to the Source. (See diagram) The Square shows the Craftsman his place in Nature and the scheme of evolutionary progress. By the Light this demonstration gives us, we may see what we have already accomplisht and what remains for us to cover. The Square shows us the two squares we have previously passed thru, the one we are now in, and the one which remains before us. Squares, mechanically, indicate perfect alignment with horizontals and perpendiculars, eminent symbols in Masonry, relative to character and individual stamina. Therefore, if we apply the knowledge we have thru the Light our Square gives us, to regulating our actions in such wise that they will be in true alignment with horizontals and perpendiculars of the world at large—our environemnt and its laws, proper customs and ethical values, we shall be making good progress on the constructive Path of Rectitude.



16 Let us look again at the quadrant we occupy in the diagram. From womb to tomb we find divided into four parts of 22½ degrees each, as follows,—Childhood, Youth, Manhood and Old Age. In childhood, we are not responsible for our actions, legally, or, wholly, morally. We *are responsible in Youth and Manhood* for during these periods, we have sufficient mentality to discriminate between right and wrong and are morally, at least, responsible. In Old Age, again we are practically irresponsible. Our deeds of the past life follow us, sometimes quite disagreeably, but usually we are more or less dependent upon the care and consideration of others.

17 Our Compasses placed, therefore, on the points indicating Youth and Old Age, show us that thru a period of 45 degrees or one half of our Mortal Expression, we are responsible to any extent that makes it most advisable and necessary to circumscribe our desires at a time when the desire-nature is strongest and hardest to control, and to keep our passions in due bound, at the time when, from adolescence to the "change of life" our passions are normally most active and apt to ignore control unless a firm mind is at the helm.

18 It is well, therefore, that Freemasonry terms the Holy Bible, Square and Compasses the *Great* Lights of Masonry. The Sun, Moon and Master of the Lodge, are lights, in their way, but very much lesser lights. The sun rules the day—only. The Moon rules the night—only. The Master rules the lodge—only. The Holy Bible, Square and Compasses truly rule Man's Mortal Expression thru Day and Night, not in the narrow confines of a physical lodge but in the Greater Lodge of the World in which Man functions for the whole term of his Mortal Expression.

19 The Compasses apply with peculiar appropriatenes to the Soular Man, for they symbolize the control and circumscription of his vital essences at the time when proper conservation of energies is most necessary, to ensure, not only properly constructive active life, but a normally healthy and peaceful advanst age, and ths term "vital essences" applies not only in a psysiological sense, but to man's mental and intellectual energies as well.

20 The Sun rules the day and the Moon rules the Night and, in Masonic symbolism, the Worshipful Master is expected to follow the sequential rhythm

and with equal regularity rule and govern his lodge. The lodge however, has, for its three principal officers, the Master and the Senior and Junior Wardens. Each of these three officers correlates with the Sun in an important way. As the Sun rises in the East to open the day, so the Master rises in the East to open his lodge and set his craftsmen at work. As the Sun reaches meridian marking the middle of the working day and a rest period, so the Junior Warden represents the Sun in this manner and calls the craftsmen from labor to refreshment. As the Sun sets in the West at the close of the day, so the Senior Warden represents the solar orb at its setting, in assisting the Worshipful Master in closing his lodge.

21 It is quite proper that the general activity of the lodge should be built around the Sun as a symbol, for the Sun, being the parent orb of our Solar System, creates the beginning, progress and ending, of the period of a craftsman's Day of Activity. The Moon rules the night, and while lodges symbolize their work by a working *day*, their actual operations, except in some notable instances, are conducted principally at night. Now the Moon, altho a lesser orb and a humble satellite, is a most important factor in the life of earth's humanity, for it, is an establisht fact that the Moon exercises a profound influence upon some types of mentality and further exercises a mark influence physiologically in several different ways, more especially in the monthly rhythm of the female sex. Its influence upon tides, vegetation and meteorological conditions does not require explanation here.

22 The moon does exert an influence upon human mentalism. Brain workers, as a rule, are more prolific of ideas at night than at other times. The Work of the Masonic Lodge, while symbolically active, functions in reality, solely upon the mental and intellectual plane, from which the neofite, if he has learned his lesson well, graduates to the spiritual plane of the mysteries. Incidentally, we still have what are called "Moon Lodges" that work only on certain monthly phases of the Moon. This orb therefore, exerting a markt, altho not at present wholly understood influence upon the human mentalism, is most appropriately a Masonic symbol of lesser merit than the Sun, but of importance to us individually. For if we study those phases of science which take into consideration the nature and qualities of the several phases and aspects of the Moon, we shall understand our individual reaction thereto in a way that will give us a better understanding of ourselves and a greater control over our individual nature and function.

23 In view of the foregoing observations, it will be seen that the Moon is not only a symbol, it is an active factor in the mental life of the craftsman and as it influences in its peculiarly subtle, intangible, invisible way, the life processes going on about us, as can be noted by any careful observer, so the craftsman influences in a peculiarly subtle, intangible, invisible way the lives of those with whom he comes into contact. For the world has been taught to and does expect more of the Mason it does of his non-Masonic compatriots, simply because the Freemason has assumed definite responsibilities and obligations to his fellow men which his non-Masonic brethren have not assumed.

24 The Master of a lodge has a truly difficult position. If he is worthy, he has well earned such Masonic honors as may have come to him. For he must summarize in his own work, all that is symbolized by the Sun in active working functions; he must also summarize all that is symbolized by the Moon in providing the mental activity, the brain work of the lodge. He represents an ancient operative Grand Master who pre-eminently symbolizes WORK spelled large. In the Master of the Lodge, Hand and Brain are supposed to be united to execute the plans laid down on the Trestle Board of the Craft, both in the Lodge and in the Fraternity at large, for every Master represents his lodge at Grand Lodge.

25 The Sun, Moon and the Master of the Lodge do provide a definite Light therefore, to those who are able to discern it. By example, they exhibit a light that should be symbolically applied by each neofite in his individual efforts and experience. Each factor embodies a really wonderful phase of light that can be used in a mental and spiritual sense to lighten the Way Back to the Source, the True East.

26 The Three Representatives of the Lesser Lights are three burning tapers or candles, placed on candlesticks or pedestals and situated East, West and South. In this particular instance, Freemasonry has not been true

to its Tradition, for, accommodating itself to the advance of architectural development and "modern improvements", the Craft frequently employs gas-light or electric lights mounted on mock candle tubes. These "look pretty" and are easy to manipulate for the ritualistic requirements of the day, but they do not fulfil the symbolic functions properly.

27 The candles should be of *real beeswax*, or at least a 50% proportion, which is strict ecclesiastical usage. This is because the bee is the insect peculiarly symbolic of *Transmutation*. The Great Mystery of Masonry is in the significance of the process of "Raising", which will be treated of in a lesson devoted thereto in this series. Now the bee *raises* the product of the vegetable kingdom to the status of the animal kingdom. It transmutes a vegetable product into an animal product. It transmutes something of *no* value, into something of *profound* value to the human species, for *pure honey is the finest food known to human science*. It is crystallized sunshine, with all the virtues of the sunshine. The wax of the bee is a necessary factor in the process of making honey. We hope, someday, to see Freemasonry respect this great principle the lodges used to esteem highly.

28 Properly used, the beeswax candles in the lodge room furnish a light that emerges from a product formed from the vital essences of the vegetable and animal kingdoms, a light that comes, as it were, like a link between the lower and the higher. By this light the neofite discerns the Greater Lights. The officers whom the Candles represent, physically bring the neofite to light in due form, but having done so, it remains for the candles to make this light an objective reality. So the lower is used to provide the light by which the higher may be seen and this is a law we find operative thruout Nature's domain.

29 Man first formed his concept of God by looking at the Sun. Celestial light formed the link between. The neofite finds his rule and guide thru life by looking at the Book, but the product of the humble bee is actually and symbolically, the link between that makes it possible. Nature's laws interlock. Always, it is the lower that points us to the higher, simply because, in our *blindness* we could not recognize the higher even if we saw it, until and unless something on our own plane, something that is akin to us as a vehicle of expression, directs out attention to the higher in terms we can humanly understand, or at least develop concepts thereform.

30 Light is absence of darkness. The man born blind does not know what light is for he has never experienst it. When, by a miracle of surgery, sight is given him, light becomes something new in his experience. He sees clearly. When something that has hitherto presented only one side or aspect that has confounded us and proved to be a seemingly insuperable obstacle to us, shows us the other side—we say we "see it clearly". In other words, light consists, mentally at least, in seeing clearly—*both sides* of whatever is before us.

31 We may apply this reasoning to life. True spiritual light consists in seeing clearly both sides of life, the human side and the spiritual side. Many people are quite willing to affirm the existence of a spiritual side of life and Freemasonry teaches this spiritual side from every possible angle of its exalted work and allegory. But many of those who affirm the existence of a spiritual side to life do so only because of early training, and general acceptance of the idea, but seldom from a standpoint of personal *knowledge*. Belief and knowledge are two entirely different things, and the Light that Freemasonry gives is the kind of Light that will enable the neofite to see clearly—both sides—as a matter of *knowledge*—not mere belief or traditional acceptance of a general theory.

32 In the beginning . . . . the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light" (*Gen. i*, 2, 3).

33 There is a little word in this quotation that is often overlookt, like many little but very important words. It is the word "void". It means empty, unoccupied, destitute, space, a vacuum. The earth, being without form and *void*, was in its nascent state, gaseous, not yet a solid as we understand solids. It was not until after light manifested that our planet became

somewhat as we know it today. In other words, *light is the beginning of all creative activity.*

34 Following the Genesiac account, but in the understanding of modern science, we cannot with the light of reason assume that the Spirit of God moved upon the watery vapor that envelopt the mass ultimately to crystallize into the solidity of our planet, and issued the Great Mandate, "Let there be light", simply to provide illumination for His creation. The mandate had a much greater meaning than that. Between the issuance of the mandate and the first manifestations of material substance out of cosmic root substance or *prima materia* there were vast time periods! Days and Nights constituting solar manvantaras.

35 Deity did not create our world as a plaything for Himself. When God (Elohim) said, "Let there be light" what He really meant was, "Let the Light of My Divine Mind go forth and Reflect Me in Matter, as Man". The Divine Fatherhood began right then and there. Man is the Son of his Divine Father for Humanity is God thinking Himself into Manifestation, and so all Creation has been and is simply the process and progress of the Divine Mind Emanating itself. *Light is Reason.* Man is made in the image of his Creator by having a part of that Creator's Reason. Without reason, man would cease to be man and remain simply animal. It is what differentiates the homo from the animal.

36 It is for the reason just stated that the Masonic Master takes care to proclaim that in humble and reverent obedience he issues a command that confers Light upon the neofite before his altar. Early Masonry recognized this truth more vitally, perhaps, than at the present time, for it is inevitable in all human institutions that, with the passing of time, utilitarian concepts shall dim the lustre of original spiritual ideas and values, nevertheless there is an ever increasing number of Masons today, who appreciate the fundamental truths enshrined in Freemasonry and are endeavoring to restore a correct understanding of them to the general fabric of the Fraternity.

37 In Hermetic law there are always two polarities to everything. Everything in Nature is dual essentially. Not only is there the much abused positive and negative, attractive and repulsive, there is the well known material and the much less known and still less understood spiritual. The Light conferd in Freemasonry teaches the neofite who enters the Craft, not for social or business advancement but for enlightenment, to look for the spiritual polarity in everything in his environment. At the very beginning of his Masonic career, he is taught to lay and to build upon the foundations of moral and ethical material, a spiritual structure, and this is strest and emfasized thruout every teaching he receives in the craft.

38 The neofite has it explained to him at the start, that Masonry is a *speculative* craft, and any Light it may give him is, therefore, the light of the mind or reason, applied perhaps in a way that has never occurd to him before. By this Light he is taught to see in homely instruments the spiritual processes by virtue of which he can make an advance to higher levels, symbolized by the degrees thru which he may subsequently pass.

39 If I may be pardoned for using the tall personal pronoun, I may say at this point that I have always disagreed with Freemasonry in its insistence upon being speculative craft. It is quite certain that building a spiritual structure with spiritual and intellectual material is just as much of an operative proces as the use of bricks and stone. Probably far more so, because what we build from ordinary materials is lamentably impermanent, while that which we build from spiritual material is wonderful and terribly real, permanent, in fact, everlasting.

40 Every Freemason should understand the essential meaning of the word itself. In ancient Egyptian, or, more properly Egypto-Coptic, "phre" meant "Light, while "Massen" (plural of "mes") meant "children". The Freemason was, therefore, anciently a "Child of Light", while Freemasons were "Children of Light". This does mean to imply that in ancient Egypt there were Freemasons as craftsmen just as we know them today, gathered into Lodges. But Egypt had its masons. Some of them were slaves. Others, skild workmen, were free and united in bands. They made themselves known to each other as free in contradistinction to the slaves, by the possession of warrants of skill and attainment and by signs, words and tokens. The architects

connected with the Temples, who were a sort of lower grade of the priesthood, were members of these proto-masonic groups.

41 The real meaning of the word Freemason has, however, been preserved to us of today, and it applies just as pertinently to the modern Freemason as it did to his ancient brothers. It is a name to live up to, for if each Freemason could realize that the name he bears signifies that he is a child of light, he would probably be much more careful to "let his light so shine before men that they could see his good works" instead of seeing other phases of character not always to his credit.

42 There is another and still deeper esoterism connected with this theory of Light. Each human being is an Ego, existing and functioning upon spiritual planes, but lodged during mortal incarnation or expression in a physical habitat. The Ego seeks at all times to express externally, but it functions in the physical world only to the extent that it can manipulate the physical envelope, vehicle or body, from a spiritual standpoint and in a spiritual way. Consequently, the life of Right Thought, Right Action and Right Speech is the process by which the Ego spiritualizes the physical instrument to make it more pliable and available for use in higher constructive work.

43 Physically, we see only thru physical eyes, which receive physical light and convey to us only impressions of physical environment. This withholds the Ego from better spiritual sight and vision, because the impressions with which we store our minds are almost completely those of a purely material nature and anything that we may conceive of from a spiritual standpoint is apt to be colored by our ideas and knowledge of the physical environment.

44 Therefore, it is the prisoner within, the Ego, who is really seeking Light. The physical instrument, in, by and of itself, has neither consciousness nor reason. It cannot seek light, because, altho living in physical light and bathed in it, the physical body has no knowledge of it. It responds in a mechanical way to the effects of radiant energy, and physical senses translate the impressions received by the avenues of sense perception. But it remains for the Ego to transmute the impressions received and formed, into spiritual knowledge of the inner spheres of being, and, ordinarily, we furnish the Egos that are ourselves very little in the way of true light.

45 The symbols and teachings of Freemasonry go straight to this very point. They deal with the man within, not with the man outside, or the man whom the world thinks it sees. We are told in the Great Light that in the inner world there is no light of the Sun neither of the Moon or stars, for the Lord God giveth them light. Here we note the phase of Light that it is the purpose and mission, of Freemasonry to give, not material, physical or solar light but mental, intellectual and spiritual Light, that comes from no external source but has its origin within the soul and spirit of Man.

46 True Light is not a matter of the imagination. It is a very powerful reality. Many of the world's richest, surrounded by all the brilliance that physical light can give them, live, nevertheless, in a state of mental darkness that is so depressing that in some instances it brings about dire results. Others, not at all blest with this world's goods, enjoy a mental and spiritual illumination that transforms their immediate environment to an extent that makes them totally oblivious of the details of the environment. No one can know the wonders lockt up in the human mind and the human soul until he has experienst them fully at work and functioning as it is the purpose of true life, well managed and directed, to enable them to function.

47 Freemasonry does not inculcate its Light thru the medium of a creed nor of any system of doctrine. It works thru teaching the neofite to personally apply simple facts and percepts of moral value in a such a way that he develops discrimination, then judgment and finally, acceptance of logical facts. Light dawns within him. The more he sees, the more he desires to see, like when beholding a new and lovely vista, one scans the horizon to see where it ends and how wide its scope may be.

48 In this is a secret strength of Freemasonry. It *plants* the Seed of Light. Then it *lets that seed alone.* It does not attempt to force it. It does not harp upon platitudes until that seed is killed by *ennui* and boredom. Having planted it, the Fraternity lets the seed alone. It grows. As it grows,

new visions of life present themselves and the older visions broaden out until they too, *seem* new.

49 The Freemason who has sincerely tried to live up to the best that he can understand of his Craft, can look back over years of exeprience and feel certain that he has received a light he has not found elsewhere. Light and Life are practically synonymous. One who sees the true Light, lives accordingly, and he lives a life no one, who has not seen the Light, can possibly know. The one who knows life to the full, also cannot fail to have attained some degree of Light as well. The processes of life are those of light and *vice versa,* Light is essential to Life and Life is essential to Light.

50 Life and Light are immortal, eternal. The Mason who learns enuf of his Masonry to develop within himself some of the Light the Fraternity implants, will lay hold on a knowledge of the eternal verities that will be wonderfully clear because wonderfully free from creedal, doctrinal or dogmatic ball-and-chain attachments to his mind. Life and Light are close allies with Truth. It might not be an exaggeration to affirm that they are *phases* of Truth, and Truth makes its possessor FREE., and Freedom is one of the characteristics of the real Mason. Not alone must he be free in body, possessing himself; he must be mentally and spiritually free, accepting the dictum of no self-constituted ecclesiastical authority composed of human beings who assume divine prerogatives.

51 The Light of Freemasonry expresses in its notable feature of *toleration.* There are self-appointed sages in Masonry who attempt to read into the fabric of the Fraternity various forms of anti-ism. Freemasonry is not "anti" anything in this world except oppression and bondage mental or physical. The Light of Freemasonry includes spiritual teachers of every race and nation without officially recognizing any one of them, including the Christian. All that the Fraternity demands is a belief in a Supreme Being, and upon this simple but fertile soil the Fraternity grows men of mental and spiritual power.

52 The Freemason who attains the Light his Craft presents him, does something else, besides. He hears a word behind him, saying, "This is the Way Back to the Source, walk ye in it, when ye turn to the right hand, and when ye turn to the left". The prophet's words come true to the Mason who does not rest until he finds out *what* Light is, and then *seeks* the Light itself. He *does receive* a guidance. He *can hear* the words of guidance. He knows that he is being shown the Way. He hears the command to walk in and he *does* walk in it.

53 There is no miracle in this. When a Mason attains the Light of Masonry, he has attuned himself to higher vibrations than those who have made no attempt. He is sensitive to influences to which others are impervious. He becomes conscious of a direct and continuous guidance that is ever present, and to which he has but to listen. It is the voice of his brethren who have passed this way before him, and now serve the Craft as guides in the Less Known Country, for the Mason's Obligation does not end at the tomb. This principle of Obligations will form the subject of the next lesson.

54 Mere ritual does not confer the Masonic Light. It simply opens the way for greater opportunities to study Masonry intelligently. The Mason's real knowledge of his Craft will develop only as he digs, and acquires Light in proportion to the effort he makes in his digging. The measure of his expended energy will be the measure of the amount of Light he will receive, —*at first.* The amount of Light he attains as time passes, will depend upon the use he makes of the Light he first received.

EXAMINATION FOR THE DIPLOMA

MASTER OF SACRED SCIENCE

This exam should preferably be submitted typed, double spaced, on legal size sheets; however a handwritten paper will be accepted provided it is legible and neat. Use one side of the paper only. You may use quotations to support your submissions but the source of all quotations should given. Example: If quoting from a book, the name of the book, page number, paragraph and author must be given.

This is a major exam, which, if passed, entitles you to the Diploma and the use of the initials M.S.S. after your name. **The acquisition of this Diploma should be a proud moment for you.** Take your time and do the exam thoroughly and properly. *A copy should be retained by you as the original papers will not be returned.* An examination fee of $10.00 is to be included at the time of submission, (this amount is required to help defray some of the cost incurred by the College in sending the papers to correctors in various countries.) If the exam is unsatisfactory, you will be notified in what areas improvements are needed and a second opportunity will be given.

With the exception of any supportive quotations, your submissions are to be entirely your own work.

53-21

These are the questions:

1) In not less than 1000 words explain the process and principle of Mental Creation.

2) In not less than 1000 words, expound on the human aura.

3) In not less than 1000 words fully describe your concept of Prayer. Your submission should include what you understand prayer to be and how it works.

4) In not less than 1000 words, enucleate as comprehensively as possible, all you know about Meditation.

5) In not less than 1000 words elucidate on the human soul.

6) Write a thesis of not less than 1500 words on any subject of the Traditional Esoteric Arcana, that you choose.

PHOTOCOPY THIS PAGE AND SUBMIT IT WITH YOUR ANSWERS.

Date:

Name & Key Number

Full mailing address:

I respectfully submit this examination and declare it to be my own work. I enclose herewith the examination fee of $10.00

53 21

Signature

THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

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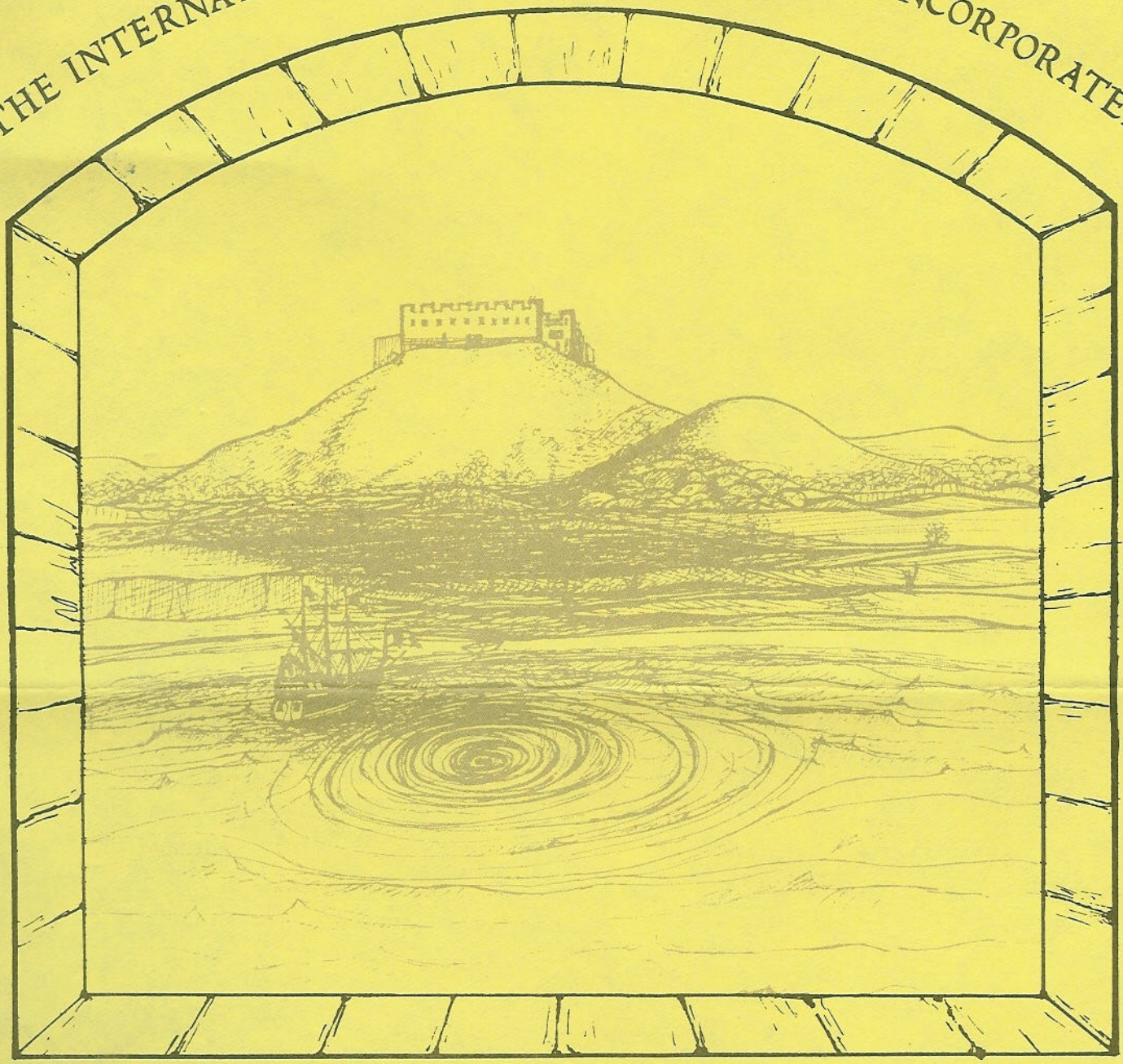

PLANE III

LIBER 54 LIGHTNING!

GRADE: *COMPANION*

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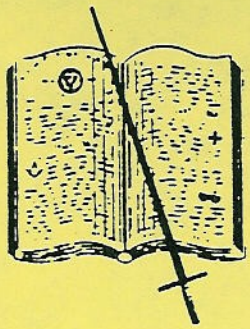


Dear Companion

Again, yet again, we remind and admonish you: do not get lost in the intellectual forest! Do not become a sterile academic. Remember you cannot obtain **knowledge** from reading!

Reading can only provide **information.** Persist especially with exercise #1 in Liber 1, exercise #2 in Liber 2, exercise #3 in Liber 4, and EXERCISE "X" ... the practice of the presence of God ... constantly dwell on God, constantly dwell on what you consider God to be, constantly dwell on the attributes of God: compassion, love, beauty, truth, justice, forgiveness and on all that is summed up in the phrase "the Good" **... strive to manifest these qualities in your life,** in your relationships, in your attitude, your behaviour, your speech....

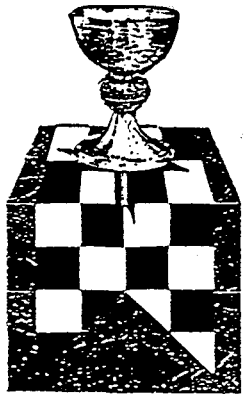
With all good wishes for your continued advancement on the Path

Sincerely

L54 I.C.

The International College of Martinist Studies Inc., Worthing W31, Barbados, West Indies.

Incorporated 1986 as a Non-Profit Educational Institution dedicated to the promulgation of the Traditional Esoteric Arcana.



Beloved Companions and students of the Grail

THE COSMIC CHRIST

The modern mind, especially that of today's youth, is turned off rather than dynamized when the word Christ is mentioned. This is due, no doubt, largely to the failings of the established church, which continues to present the Christ as the meek, emasculated "do-gooder" carpenter of Nazareth, and the teachings he left behind as vague exhortations without obvious practical possibilities for changing people and their lives. Nowadays, all kinds of groups and sects claim that their techniques, if applied regularly, will bring demonstrable results. On the other hand, to most young people church services never seem to achieve anything except to induce yawns and boredom. Established religion does not seem to give them something that can be seen to work or to bring peace and fulfillment in the here and now, whereas other approaches such as the Eastern tradition claim they can do all this and more.

CHRIST & THE BIBLE The Order of the Temple, like other bearers of the Western esoteric spiritual tradition, has always taught a completely different version of what the Christ really is. The church has doubly failed in its duty because at this moment (in the 1980's) the current generation is better placed than at any time in our history to appreciate the esoteric presentation of that great cosmic being -- the Christ. **The era of space travel will help in enabling the general public to realize that the saga of life in the Cosmos could not begin and end with the speck of dust which we call Earth.** Of course, our bit of cosmic dust is of vital importance to us, and as such has rightly to be cherished and loved. On the other hand, this should not oblige us to place medieval blinders on our mental and spiritual eyes.

The purely historical version of what the Christ really was and is must strike anyone who is not literally asleep as being completely inadequate. Given the intellectual development of people in the Palestine of 2000 years ago, how could one have explained television or air travel to them? The Bible relates great spiritual truths, *but it was written in the language and*

concepts of the time. It is up to us to re-examine its teachings within the wider understanding of the general knowledge we have today. We will find that its essential truths are still valid, but looked at from the wider factual perspective of today, its teachings convey to us realizations of vaster significance than they could to the more primitive minds of our forefathers. In the same way, future generations will have a broader concept of the Bible's basic truths than does ours.

> The Bible itself clearly states that the Christ was a being whose life span was not limited to a mere thirty-three years. "...Lo I am with you always, even unto the end of the world." (Matt 28:20). Also "...Before Abraham was, I am." (John 8:58). The Bible further intimates that the Christ existed before the creation of our planet: "And now, O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was." (John 17:5). And again, "...for Thou lovedst me before the foundation of the world." (John 17:24). **Obviously these words do not refer to a physical person.** *[The problem encountered by the casual reader of the Gospels is that he does not realize that the words & statements recorded there are spoken by Jesus/Christ on two different levels. There are those spoken from the purely physical or human level of consciousness -- and those spoken from the level of Christ consciousness.]*

Today (in the 1980's), it is time to abandon the idea of the crucified Christ, in the way it has been presented by orthodoxy, which has hypnotized men for centuries and kept their minds frozen in the middle ages. The concepts we should associate with the Christ in this modern age are resurrection, life and light -- attributes he brought to this planet. At least some branches of the eastern Orthodox Church have indicated this direction by ending the Divine Liturgy on the joyful affirmation that "Christ is risen." In fact the rites of the Orthodox Church are closer to the source, being happy events and not the sad and sombre affairs which one finds among many denominations. In line with our approach to the Grail, I will limit myself to giving the basic teaching about the Christ as it is taught in the esoteric tradition. I will try to avoid detailed explanations, as once again my purpose is not to stimulate intellectual reflection, but rather to set off a resonance in the hearts and souls of seekers of the true Temple.

All great spiritual traditions teach that the goal of spiritual aspiration is the realization of Unity -- the unity of all things and of all life throughout the entire manifested universe. The state of consciousness in which one realizes the essential unity of all things, while remaining simultaneously aware of the diversity of life, cannot be understood or demonstrated intellectually. It has to be experienced. There is enough documentary evidence available nowadays about people who have temporarily

or permanently realized this state of consciousness to indicate that it is not an invention.

THE COSMIC CHRIST Many people have difficulty in accepting the assertion that the three aspects of the Godhead -- the Father, the Son and the Holy Spirit -- are but different manifestations of one and the same reality. If certain human beings have managed to realize their oneness with all things and with the sustainer of all life, we should not find it too difficult to conceive of the great source of life and consciousness as manifesting itself with different qualities, at different levels of energies and life impulses, which operate in ways we can identify as fatherlike, sonlike and motherlike. What is so strange about the idea of the Creator canalizing these qualities and energies through a hierarchy of beings, ranging from those whose consciousness spans a whole galaxy all the way down the scale to ordinary John Brown and Mary Smith ... and lower? The Christ was and is a cosmic being of immense power through whom enormous life forces and impulses are transmitted. Each of us human beings at our microscopic level is a transmitter of cosmic forces which are being stepped down for us by higher beings up the scale.

CHRIST & JESUS As was mentioned in the Bible quotations just now, the Christ was involved with our planet from its very creation. The Cosmic Christ is a highly evolved being who accepted the mission to guide the evolution of the Earth to the level determined by Cosmic Intelligence. The Christ is the sum total of all evolution which has taken place within our solar system. His body could be regarded as consisting of vibrations stepped down from the vast powerhouse of the Father or Universal Consciousness, so that it can be withstood and manifested by lower forms of life (including man) which draw sustenance and life from it. Periodically, whenever a new evolutionary impulse was required on the planet, the Cosmic Christ would ensoul certain individuals to various degrees. Although the influence of the Cosmic Christ can be perceived behind the great avatars of the past, the greatest influx if Light, Life and Energy of the Cosmic Christ to be injected into our planet since its creation came through the Nazarene Jesus. In order to better appreciate the mission of the Cosmic Christ, I will make an attempt to summarize a number of complicated ideas:

The process of manifestation involves the creative impulse descending and expressing itself through various levels of life from the most refined to the most material, and then ascending upwards back to its source, taking with it the essence of the experiences gained. In another creative cycle it issues forth again, the process continuing eternally. Each time the creative impulse descends from Unity into manifestation it can express itself in more complicated and interesting life forms because of past experiences in earlier cycles. [You will recognize this principle symbolized in the Martinist Pentacle.]

Without getting involved in the deep waters of metaphysics, one could say that there is a timetable or Divine Plan for the descent and return of the creative impulse. However, because of the existence of autonomy or free will in man, there could be a risk that without occasional help, the timetable might not be completely respected. One side effect of such a cosmic accident could be the freezing of the development of a given life wave for thousands of years.

Prior to the birth of Jesus, the planet had seen the evolutionary impulse descend to its lowest ebb. According to esoteric tradition, the situation was so critical that drastic action was required. Hitherto, the Cosmic Christ had been radiating his influence in the form of light and energy to our planet without physical contact. He was now obliged to bring to earth the vast energies he represented by physical descent into material life. This involved quite some sacrifice ... if a comparison were to be made, it would be as if you were asked to incarnate as a fly to assist the evolution of that species.

THE OVERSHADOWING OF JESUS According to esoteric teachings, the descent of such a vast cosmic force could not be achieved through normal birth. A fully mature human being had to be found whose physical, emotional, mental and spiritual vehicles were sufficiently pure and strong to sustain such a force. Esoteric tradition teaches that consciousness manifests through co-ordinated forms or vehicles of varying degrees of density. In the case of a human being, the physical body is the vehicle which enables him or her to contact the world of matter, which is the densest level of manifestation on this planet. Man has other vehicles which, when developed, enable him to become aware of more subtle levels of existence.

Jesus of Nazareth and his family were members of the Essene brotherhood, as has been said previously. Jesus was trained from birth by the Essenes to carry out the mission of developing his vehicles so that they could be used to manifest the energies of the Cosmic Christ, and during his baptism by John in the river Jordan, the vehicles of Jesus were taken over by the Christ force. The being who emerged from the water became, by symbiosis, Jesus Christ -- God in man -- the first time this had taken place in the planet's history. The Christ knew that in order for him to carry out his mission he had to experience in his borrowed vehicles all the suffering to which human beings are subjected. *If you will read the New Testament's account of the Betrayal, the Crucifixion and the Resurrection from this perspective, many things will become clear.*

THE SPIRITUALIZATION OF MATTER In the garden of Gethsemane the Christ underwent the terrible ordeal of opening his vehicles to the full impact of all the evil which existed on the planet at that time. This was one of his essential tasks as a saviour of the Divine evolutionary impulse. He had to transmute the

negative energies of our planet so that a balance between the forces of matter or **devolution**, and the positive cosmic forces of spirit or **evolution** could be attained. Evidently, this act of transmutation did not mean that material expression in terms of desire, motivations, et cetera, was eliminated. This was not the aim; matter was needed for the continuation of evolution on our planet. The task of the Christ was to spiritualize matter in order for it to be an instrument and servant of the spirit.

The Christ then proceeded to set the seal on the act of transformation he had performed on the emotional, mental and spiritual levels of the planet in Gethsemane. He now had to extend this process to the physical itself. He did this by giving up his life on the cross in such a way that his blood, the carrier of his cosmic energies, actually penetrated the physical earth. The fact that his side was pierced by the spear of a Roman soldier was no mere accident. No wonder legend has it that henceforth that particular spear became a spear of power. There are stories that during the Second World War, Nazi leaders tried to find this spear, which they believed to have found its way to Europe. Hitler's followers of course believed that the energy picked up by the spear could be used for their own purposes by those who knew how.

CHRIST'S SUFFERING Giving up his life and blood was not enough for the Christ to accomplish the cosmic mission. After all, men before and after him had sacrificed their lives for spiritual ideals. The Christ had brought more energy to the planet than any other being before him, but for his sacrifice to be really meaningful to Man he had to suffer as a man. Thus, while suspended on the cross, he had to give up the consciousness and divine powers of a solar being and suffer as a man with all the terrible limitations which this implied. He had to endure the suffering of the crucifixion in his very flesh without the reassuring perspective of cosmic consciousness. He also had to undergo the sorrow of being pilloried in matter, helpless and cut off from his links with the Father. The anguish of this state of helplessness is recorded in the eternal words "Eli, Eli lama sabachthani," translated as "My God, my God, why hast Thou forsaken me?" It is certain that the suffering from being cut off from his links with the heavenly world was more painful to the Christ than the physical crucifixion itself.

WAY OF REDEMPTION ESTABLISHED The way of redemption was thus established for all men, because a Cosmic and Divine Spirit had suffered as a man, and had shown through the resurrection that Man would be able to meet suffering face to face and like the Christ also conquer death. In spite of all this, the sacrifice of the Christ was still not complete. In Matthew 28:20 the Christ declared "...lo, I am with you always, even unto the end of the world...." The energy of the Christ is still implanted in our planet. The force and consciousness which the Christ had injected into the very particles of our Earth has

now been liberated by Man through the spiritualization of matter. Thus this cosmic energy, enriched by experience in physical manifestation, will return to its source when matter is mastered and transcended by Man through living the life taught by the Christ.

All human beings, especially those born to respond to the call of the Temple, have a duty to participate actively in this work of redemption. Every effort by each of us to live a Christ-like life is an easing of the ties which bind this great entity to matter. (Hopefully the I.C.O.M.S., which is the educational wing of an esoteric order, is helping to achieve this.) Esoteric tradition does not claim that every individual unit will have to reach the level of Christ consciousness for the planet to be redeemed. What is required is a certain concentration of "redeemed consciousness" which will pull upwards those additional units which will allow themselves to be raised. This concentration can be arrived at by large numbers of people reaching a certain level or by a smaller number reaching a very high level. There is today in the 1980's a great acceleration of pollution, both of the planet and of men's minds. Unless a sufficient number of people reach the required level quickly, we risk periods of great upheavals, physical, geological, social, and other wise. In other words, the energies of the Christ must be permitted to continue their work of redemption without being unduly hindered by the abnormal density of the current material and mental environment of our planet.

THE SECOND COMING The achievement of the desired level of spiritual integration and consequent redemption of the planet will lead to what the Bible describes as the Second Coming of Christ. This does not mean of course that he will return in a physical body. His Second Coming will be the coming together once again of the energies and consciousness he brought to our planet, and which are at work in all living things. This coming together will be the conscious realization of cosmic consciousness or unity by the required number of individuals.

Each of the important events which marked the life of the Christ is significant on several levels. For example, let us consider the Last Supper. The ceremony of sharing bread & wine had been practiced since the times of Abraham, but since the Christ participated in the Last Supper, a new dimension was brought into the rite. Henceforth, whenever the Eucharist is performed by a priest worthy of the name, the officiant is directly linked to the cosmic force of the Christ. An automatic act of spiritual alchemy then takes place by which a certain degree of Christ force will be manifested, stimulating into activity the Christ potential present in those participating in the rite. If a Mass is performed with awareness by priests and devotees, the effect on the participants of this transmission of Christ energy can sometimes be quite powerful. Certain sensitive people have been known to be moved to the point of tears or even to faint

under the impact of this cosmic force. If the Mass were performed today as originally intended, it is likely that many young people would be enabled to touch higher levels of spiritual awareness without having to resort to drugs. From this point of view, it could be said that the drug problem today is partly a reflection of the failure of traditional religion to exercise its real function of putting the faithful in touch with transcendental reality. Many who use drugs to reach "highs", or altered states of consciousness are seeking **unconsciously** to placate the nostalgia and desire of their souls for Unity with the Divine.

ALCHEMICAL SYMBLOISM The ancients used the word alchemy to describe a particular system of spiritual discipline. In alchemy different constituents of the human psyche or different levels of consciousness were symbolized by certain properties such as mercury, salt, sulphur and lead. The alchemical tradition states that by manipulating the mixture of these substances in certain ways, purification will occur, permitting the realization of cosmic unity (symbolized by gold). In order for the process to work, heat must be applied at a certain stage. To the true alchemist, heat symbolizes effort, sacrifice and suffering. To raise consciousness there has to be effort and sacrifice, and when this reaches a certain level or "temperature," the gold of illumination brought about by the alchemical marriage between our lower and our spiritual selves is obtained.

TAKING ILLEGAL DRUGS The aim of this digression into alchemy is an attempt to underline the spiritual law that there can be no lasting progress without the heat of effort. Those who try to cheat this law by taking drugs frequently end up blowing a fuse, or ra- pidly burn up whatever spiritual capital they might have accumulated. Unless the drug taker allows time for his psychic organism to cool down and recharge itself, the desired "high" can only be recaptured by bigger and bigger doses with the risk of breakdown and death. Much pain and suffering could have been avoided by drug victims and their families if the church had been able to demonstrate to people that there are natural and more satisfying ways of fulfilling those powerful drives which push many to take drugs, ways which leave no place for the boredom, frustration and feelings of hopelessness which lead so many to search for "kicks." Thousands of adolescents could thus have been saved from psychic, moral and physical bankruptcy, and helped instead to discover fulfillment, knowledge and high adventure.

THE PRICE OF PROGRESS From what I have said concerning the alchemical process, it should now be clearer why instead of banishing evil from the world during the agony of Gethsemane, the Christ limited himself to restoring the balance between the positive forces of evolution we have come to call good, and the negative, devolutionary and limiting forces of matter which we call evil. Without opposition and without struggle there is no evolution. It is certain that if the subject of suffering and the

importance of effort were understood -- not just intellectually, but realized and accepted -- our sorrows, heartbreaks, physical pain and momentary despair would take on a new perspective, bringing something positive to our lives. Without effort and sacrifice our lives would have no meaning. Imagine for a moment that you needed only to think about anything you wanted or desired to find it there in front of you in a matter of seconds. What a bore life would be. All those who have achieved great things -- artists, musicians, athletes -- come to know the meaning of effort, discipline, sacrifice and suffering. It can be physical suffering for the athlete whose muscles hurt from the effort he has exerted to push himself beyond what he thought were his limits. If he aims at being a champion, his suffering can be psychological as well. He will have to undergo deprivations of all kinds, self-doubt, disappointments and setbacks, sometimes even being abandoned by those he loves because he is not always available. Like an Olympic champion, the spiritual athlete will need among other things to apply dedication, discipline, will, patience, courage, perseverance and acceptance.

THE ROAD TO SUCCESS There is an interesting corollary to all this. Everything we do, even the way we brush our teeth, is important spiritually. To the Cosmic Intelligence any movement is part of the progress we call life. Consequently, brushing one's teeth has the same importance as building a skyscraper or writing a philosophical treatise. The important thing is that the gesture of brushing or the act of building is done to the best of one's ability. *There is a perfect way of performing each action in life.* This perfect way exists potentially since in the divine mind the creative impulse has already conceived of how all things should be. If we do things well, we approach the archetype for that action, thus enabling that much more of the divine imprint or creative impulse to be realized, contributing thereby to the evolution of our planet and our species.

If we approached all our problems from this point of view, we would eventually end up being successful at whatever we undertook in life, whether spiritual or material. The reason for this is twofold. Firstly, doing a job well will inevitably bring rewards in the ordinary course of things. Secondly, if we act in the spirit being advocated here, the positive forces of life will be obliged to flow with us. This could not be otherwise. The life principle has but one desire, to find the best moulds, channels or agents which will enable it to manifest itself.

THE REASON FOR 'EVIL' For those who ask the question as to why the Creator should allow evil and suffering in the world, reflection on what has been said should help in finding some answers. At our present level of evolution, without so-called evil there would be no suffering, no need for effort, no movement, no development. We would be eternal children, happy in a kind of semi-conscious dream state. This does not mean

that one should become a masochist to evolve spiritually. Some unbalanced monks seems to have believed this in medieval times and ended up as madmen for their pains. For reasons best known to the Creator, in our world effort seems to be the element which provides the motive power for growth. One might say that this is scant comfort for someone who has just lost his job, or whose spouse or only child has been killed in an accident. The answer to this is that *it is we ourselves who attract suffering because some aspect of our spiritual life needs to grow.* The fascinating thing about this phenomenon is that once we accept the suffering as a necessary thing, the circumstances of our lives must change. One suffers because one refuses to accept a painful situation. This suffering or resistance is the alchemical fire or heat which will burn until the life force, finding no further resistance, purifies the psyche and moves on.

COSMIC LAWS IMPERSONAL There is of course another dimension to the problem which, because of its complexity, I can only touch on here. This is the law of cause & effect, which is one of the fundamental principles of esoteric teaching. According to this law, the Creator does not punish human beings for the sins they commit. An impersonal law operates in human affairs, whereby human beings are born and according to how they live their lives, lessons are learnt, or to put it differently, growth not achieved by the soul, will have to be faced as often as necessary until the message is understood and assimilated by the soul. Under this law each soul is given just the lessons it needs; no more, no less. According to this teaching, there is consequently perfect spiritual justice in the world because no one is given more suffering than he or she is due or can bear. Those who commit suicide, for example, are merely exercising their free will in turning aside from a difficult challenge, one which will have to be faced sooner or later, and probably in an even more challenging form, as the soul continues its journey. In any case, whatever the circumstances of one's suffering, whether it concerns a present or past life, the reason is always the same -- resistance to growth.

LIVING THE CHRIST LIFE Earlier on I mentioned that by living a Christ-like life, we will not only advance the raising of our own consciousness, but by so doing also participate in the spiritualization of matter and of the freeing of the global Christ consciousness from material limitations. Living the Christ life means making a conscious effort every moment of every day towards realizing the unity of all life, living fully every minute and trying to do one's tasks to the maximum of one's ability. In trying to achieve this one will progressively and automatically acquire the so-called virtues which are usually associated with goodness and the spiritual life. Further more, as one approaches the state of unity, one becomes aware of the meaning of the word love.

LOVE Love in the sense referred to here, has nothing to do with that syrupy sentimentalism popularized by the movies and romantic literature. The love we mean is a state of consciousness in which one become intensely aware of the dynamic unity of all life, and of the attractive and magnetic character of all that is. This state of consciousness has two aspects, which are in fact two sides of one and the same coin. First is the awareness of the oneness of all life, and second is the dynamic aspect of this realization which will oblige us to express this unity in an active way.

It is evident that it would be impossible for a person waking up to the level of consciousness we are considering, to perform acts or even to think thoughts which we generally classify as evil. Would one cut off one's own arm because it did not make the tennis shot which was intended, or would one continuously harbour thoughts of hate and violence against one's leg because one tripped and fell? In the same way, how could one even think of doing harm to one's fellow beings, to animal life or to the physical environment of the planet, if one realizes in a very conscious way that all men and all things form part of a single unity? When realization of this unity becomes generalized it will automatically bring about a different relationship between man and Nature. This new relationship will facilitate a more effective operation of another fundamental law -- the law of exchange.

THE LAW OF EXCHANGE One manifestation of the law of exchange is that if you give something from the heart without expecting anything in return, you will receive something that you really need, possibly from an unexpected source. If man gives love and respect to plants, animals and his physical environment, it is absolutely certain that there will be fewer 'natural' disasters, more reliable and better crops, less need for pesticides and antibiotics. By the same token, if this law of exchange were allowed to operate in the conditions we are discussing, the economic problems which currently threaten the very structure of our society would disappear. There would be no need for economists to wrestle with complicated theories for organizing the production of goods and services. Man would automatically discover how to produce and obtain all he really needs for his physical, social and spiritual well-being.

It is the modern seeker of the Grail, especially those born with the seal of the temple in their souls, who will have the major responsibility for ensuring the "return" of the Christ. Such people are born with the spiritual capacity to carry out this task. The modern Knight of the Holy Grail does not really need to read books on philosophy, mysticism or occultism to pursue his quest or to serve the cause of the Temple. To live the Christ life the modern Knight does not even have to belong to anything. On the other hand, it would certainly be easier for him to live this life if he joined others working in the same

direction. Others will have certain qualities or experience he lacks. In the same way he might be able to give them something they lack. Possibilities for exchange of experience and outlook create a tremendous dynamism which pulls all those who have agreed to work together upwards much faster than if they were going it alone. The inspiration and flowering of gifts which such a cooperation can produce has to be experienced to be believed.

A Templar order is but one approach to providing a framework for like-minded individuals to work together and to live the kind of life which the positive forces of evolution so greatly need. A Templar order is more suited to those who have been born, so to speak, with the Temple "in their blood." Such people are marked by destiny or temperament and are the natural pioneers of the coming age.

I hope this brief account of the Cosmic Christ will answer some of the questions which you and modern seekers of the Grail have been asking. You will surely agree that the suggested approach gives a more hopeful, a lighter and a more joyous dimension to spiritual life, or to life as we live it from day to day. Is it not inspiring to realize that conscious performance of day-to-day duties to the best of one's ability -- to the best of YOUR ability -- will bring both spiritual dimensions and success to your lives? Certainly the concept of the Christ as has been outlined must seem more real to you than the rather pious personality we have all been lead to believe he was. ***Is it not fantastic to realize that some vibrations of that Being are in our very cells, waiting to be stimulated into activity?*** *Is it not comforting to contemplate that if these vibrations within us are activated, we will be directly helping to redeem our beloved Mother Earth?*

QUESTIONS / DISCUSSION

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Beloved Companions, we now have sufficient foundational information to take up and properly understand the Quest of the Holy Grail as it was enunciated in the story of King Arthur and the Knights of the Round Table.
With this pursuit we shall commence in our next Liber.

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BECAUSE OF THE 'SPACE SITUATION' WE ARE OBLIGED TO OMIT THE SECTION ON THE **KNIGHTS TEMPLAR.**
IT WILL APPEAR IN OUR NEXT LIBER!
OUR APOLOGIES!!!

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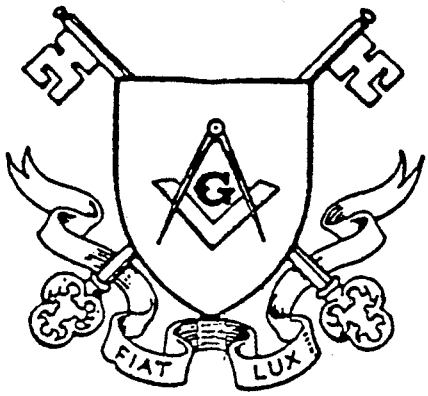

OBLIGATIONS

The Esoterism of Obligations, Signs, Words, Tokens; Karmic Bonds

"Except ye see signs . . . ye will not believe". John, 4:48.

THIS old world changes very little in some respects. Humanity always bears the true earmarks of its inherent nature, regardless of age or culture. One of those earmarks is the attitude of skepticism that requires some sort of a sign, before accepting someone or something at face value.

2 The attitude of seeking a sign, which is simply synonymous with *Caution*, is not be discouraged, for practically it is our natural protection against fraud, treachery or a bestowal of our confidence in the wrong direction. The attitude of caution is imprest quite properly upon the Masonic neofite, right at the start of his fraternal career.

3 Freemasonry is composed of several important ethical features or factors, successfully functioning as an unit. The Drama of Freemasonry, about which an important ceremonial is developt, while far deeper in significance than is ordinarily supposed, is still only one of the factors in the Masonic fabric.

4 The Drama, conceivably, may be forgotten, or relegated to the position of a ritualistic accessory in due time. There is one factor that never becomes somnolent however, and that factor is the Masonic Obligation or series of Obligations. While all the other factors operative in the Lodge are essential and fit nicely into their appointed places in the Work, we must remember that it is essentially the Obligation that makes the Mason, even tho by "ample form", Dispensation or Grand Master's prerogative, the incidental ceremonial be omitted. The Mason's active Masonic career begins and ends with his Obligation.

5 The phraseology of the Obligation, naturally cannot be given. It is not necessary to our study, for every reader who is entitled to do so knows it already. We are to consider just what we have done in assuming the several Obligations that characterize the various degrees in Masonry. As far as the penalties attacht to the Obligations are concerned, we may reasonably ignore them in this lesson, primarily because they deal with the purely physical aspects of punitive measure.

6 We wonder how many of those who have stood before the Altar of Freemasonry and who have then and there assumed the Obligations imposed by the Craft, have had an intelligent understanding of what they were doing? *Millions* have assumed these Obligations since the Masonic

Craft took definite form and became a truly active, tho "speculative" factor in Man's ethical life.

7 At the present time, it is estimated that there are approximately 4,400,000 Masons of legitimate and recognized bodies thruout the world. If some statistician were to estimate the approximate total number of Masons since 1717, we would find a most impressive exhibit of men who have assumed, in all solemnity, Obligations that enlisted them in the Service of Brotherhood, without encroaching upon social, business or religious duties or affiliations.

8 Of those millions who have passed to the Grand Lodge Above, their bodies which stood before the Altar of Freemasonry are dust. The tongues that repeated the words of the Oath are silent. The hands that testified in proper position, the grade and nature of the Obligation, no longer exist. The eyes that saw Light when the Obligation had been assumed, no longer see. Everything that was present at the time the Obligation was given and assumed, has disappeared. The same will be true, in due time, of those now composing our Lodge, and those who shall succeed them when their places require new occupants.

9 Everything that was present when assuming the Obligations has *disappeared*, but everything that was present is not necessarily *gone!* Something *remains*. It is the Man, the Brother, the EGO itself, that remains when all physical vestiges have passed from sight. Freemasonry itself most vigorously proclaims immortality and the sprig of a plant reminds every brother "that there is a spiritual part within us which will survive the grave, and which will never, never die;" therefore we are forst to a most important concession, namely, that this spiritual part, that can never, never die, is the part of us that assumes the Obligation.

10 It is not creditable to the intelligence of any Masonic Brother to assume that it is his physical self or body, rather, that assumes the Obligation. No mere mass of blood, bone and tissue has any such discriminative power or intelligence, or the ability to carry it out even should our psychology reveal some hithereto unknown corner or angle of our mental processes to us.

11 The physical part of the Mason will, in due time, disintegrate and be no more seen among men or brethren. Therefore the Obligations do not pertain to the physical. Also, the penalties justly intended to make a markt impression upon the permanent memory of each neofite, have little real value, for they pertain solely to the physical plane, which is transient, ephemeral and illusory.

12 It is the *Ego*, the *Real Man*, who assumes the Obligation of Freemasonry. The Real Man is *eternal*. Therefore, anything that the Real Man assumes thru Oath or Obligations, is binding upon him *thru all eternity*, until and unless he discharges, in the meantime, all the provisions of the Obligations he has assumed. An Oath or Obligation is binding and effective until its provisions have been satisfied to the exact letter and degree implied or specified. Death provides no escape, for by the very teachings of the Fraternity, death is simply the beautiful gateway to a life more abundant and more active, *where vastly more will be expected of us than is expected from us here.*

13 The penalties incurd by wilful or even unintentional disregard or infraction of any real Obligation we may have assumed are not escapt or evaded by death. They simply become more keenly, consciously and poignantly realized. Punishment or discipline is always of the Spirit, not the body. In our ignorant ideas as to what constitutes true punishment, we inflict pain or suffering upon the body, and human history has many black pages made up of the tortures, devised with fiendish ingenuity, to cause suffering to a human body. Analysis will show that torture, in any form, is not prompted so much by true desires to correct, as by a sadistic enjoyment of causing pain as a satisfaction for wrongs real or fancied.

14 The true idea back of all correction, is the chastening of the Spirit of Man which will enable or stimulate him to exercise a greater degree of control over his outward manifestations or physical actions, including speech. Every Mason knows what it means to inflict torture to . . . the body, in order to *remind* the spirit of important truths. And yet—we

can endure far more actual torture in our minds, than we can withstand physically.

15 The penalties relative to our Obligations, assumed before the Craft, are more or less allegorical, for their archaic construction shows them to have been incorporated at a time when concepts of correction had not approximated the spiritual ideals that are permeating our intellectual fabric today. But these penalties *operate in our minds* as they would in our bodies if actually carried into effect.

16 The physical body, returning to the dust whence it was taken, can escape any humanly devised penalties, but the Mind of Man goes on and on forever, with the Spirit that *is* Man. The Mind of Man, therefore, can never escape any penalties it has incurd, consciously or unconsciously. Freemasonry teaches, first and foremost, the active participation in the erection of a Temple, not made with hands, *eternal* in the heavens. If we are to be the "living stones" in that building, the structure will, therefore, be of just the quality and character as the materials of which it is composed.

17 The bliss of heaven is not to be gained by evading the responsibilities of earth, and this feature is imprest upon us by a study of the esoterism of the Obligations and the penalties that attach to them. When we take our Obligation, we have taken it for eternity. We are never releast from it, for it devolves responsibilities upon us toward our brethren, and it does not specify that our brethren must be in the mortal world. If eternity is real, if the Spirit of Man is immortal, if the higher spheres are realms of intensely conscious activity, if the mind and senses are quickened in the spiritual life far beyond their status on the mortal life, then our responsibilities toward our Brethren increase a hundredfold after death. There is no escape. The Ego assumes the Obligation and the Ego is immortal and as life does not end,, responsibilities of the higher order do not and cannot end.

18 The only release from an Oath or an Obligation is in its fulfiment to the very letter. But some Obligations there are, which can never be entirely fulfild or discharged, for by their nature they are continously operative. The Masonic Obligations are on this order. Does this cause depresssion? Does it convey a feeling that, somehow, one has bound one's self down to something oppressive? My brother, if such a thought occurs, put it aside. Let us be thankful that the Masonic Obligations *are* of this permanent nature, for it means that there is, in the mortal world of human affairs, an institution with moral obligations that extend, not only thru the present, but thru the unending future as well.

19 It is just such permanent, enduring, immutable moral factors, operative in the present which soon becomes the past, and the future which soon becomes the present, eternally, immortally, in the ever-present NOW in cosmic time and space, that are the mainsprings of progres, stimuli to advancing culture, unassailable foes to mental peonage and reactionism and champions of that freedom which is born of truth. The Masonic Obligations are just such permanent factors for continuous progress.

20 Like a beautiful diamond ring, in which the stone is small compared with the massive gold body in which, for protection and background, the gem is set, the essence or diamond value of each Masonic Obligation is contained in relatively few simple lines, protected and given a background of textual embellishment calculated to act as prolog, introduction, argument, finale climax and epilog. The real mental meat is slight. This means that what we actually obligate ourselves to do, is, after all, comparatively simple. Masonry does not require the impossible. It is not a school for archangels. It is a school of discipline for red blooded men, and such men are the only kind that will make any headway in the Craft.

21 Atheists, infidels, irreligious libertines and imbeciles can not take the Masonic Obligations, not that Freemasonry does not concede to all the individual right of belief in religious matters, but that the overwhelming evidence of all Creation about us is eloquent testimony of the Presence of Supreme Law, Supreme Reason, Supreme Intelligence, call it God or by any other name one pleases. Those types of minds who cannot see, yet having eye, nor hear the sublime harmonics of nature tho

gifted with seeming ears, may be moral men but not the type of living stones Masonry seeks to build into its eternal structure. And this is because the structure of Masonry *is* to be eternal, while the sub, ab, or un-normal type of mind is not eternal. In due time, it will change as light comes to it in spite of itself.

22 We prove our assumption of the Obligations by the possession and demonstration of certain signs, grips or tokens and the proper utterance of specific words. Yet words and tokens are likewise signs of a certain type. The uninitiated sometimes poke fun at their Masonic friends by terming the signs, the "Masonic wig-wag". Well and good. The wig-wag is the common name for the signal system in the navies of the world and it has proved to be tremendously *effective* and *convenient*. Therefore, the Mason take the jibe as a compliment.

23 The individual human body is an animated mass of signs. To the doctor, the position in which a man stands, shows him certain physical defects, it may be. If he leans to the right certain organs or glands are indicated. Leaning to the left, brings other organs into consideration. Closed eyes, erect posture, and then—unconscious swaying right or left, backwards or forwards, shows other physical conditions. Reflexes, reactions of the muscular parts, ability to extend hands and arms in certain ways, each and all, show physical conditions that are revelations of the secret condition of the man before him.

24 Our physical postures show our breeding—or—lack of it. Our physical carriage shows our stamina, character, constitution and pride—or lack of one or all of them. Our speech betrays us; it may the voice of an angel or the braying of an ass, and sometimes the ass seems to have been a most prolific animal. Angel voices are heard with seeming difficulty, the speech of man shows whether he is manly, vigorous, passive, negative or effeminate, and a blind man can get into the habit and faculty of reading character unerringly from the human voice.

25 Mankind uses his hands, involuntarily, to express, emfasize or accentuate his speech. The aborigines use their hands this way as well as the more excitable Latin races. And all races even to the colder-blooded northerners, use their hands and arms to some extend as accessories of speech.

26 Even the veriest tyro can easily distinguish in the movements of the human hands and arms, between the artificial and the natural. The stagey movements of those who have attended schools of oratory, elocution or acting; the postures of the products of "finishing schools" and the professional effects of members of pulpit, bar and class-room are well known and easily detected. The free, frank, natural and much more graceful movements of the untutored speaker may not have the *finesse*, but they have far more effect in conviction than the cultivated actions that do not always fit the spirit of the speech.

27 Freemasonry, having to do essentially with the natural man, was quick to see in man this embodiment of a series of natural signs. So the Fraternity selected those movements that naturally and without artificiality exprest the prinicples of fidelity, honor, integrity, fraternity, witness and attestation before Deity, in the easiest and simplest manner. The signs of a Masons are nothing essentially new. They are not a series of gymnastic exercises evolved for purposes of mystification. Naturally, we cannot describe the signs and it is not necessary to do so, for it is of importance only to call the Mason's attention to the fact that, in his sign language, he is expressing a series of simple nature movements that are as old as his species. What may have prompted them in the far off primeval ages we may never know.

28 In giving the signs of the Craft under the proper circumstances, the Mason is simply repeating and reaffirming in graphic manner the essential provisions of the Obligations he has assumed and the salient points that make him a Mason. But more than that, which every brother will readily understand, he is recapitulating the principal evolutionary process thru which he, and his species, have passed. Has it ever occurd to my Masonic friends, that the sign language of the Mason recapitulates his movements from the arboreal type of his existence to his present status as a "child of light" or a product of increasing and progressive culture? Yet such is the case.

29 In the case of Masonic grips or tokens, a still more intimate principle of fraternal brotherhood is brot forth. It is a feature little realized and probably never consciously practist today, but amongst the ancient arcane bodies of which proto-Masonry was a part, where the esoteric features were kept vitally alive, the contact of the two hands of greeting brethren was for the purpose of establishing a bond of vital union, a belated symbol of the tribal customs of blood brotherhood. Esoterists well know what is meant by the human aura. Finger tips held in close juxtaposition against a dark background will sometimes show even to the untrained, the odic force emanating from the points, as electrical currents are well known to proceed more freely from pointed conductors.

30 The joining of hands, in a previously agreed upon manner, was a way of effecting actual unity between the brothers. There was a union of the essential force emanating from each. In this union there was no loss, for each gave to the other. Every one of us well knows the sensations we obtain when joining hands with another. We get the effect of strength or weakness, loyalty or treachery, honesty or subtlety, genuineness or falsity. All this comes from the current we receive from the one we are greeting. Many of us form our first impressions of another solely thru his hand shake and seldom is our first impression found, on later analysis, to be inconsistent.

31 Medical men who have kept abreast of their science well know the anesthetic effects of pressure upon certain joints and knuckles of the hand. Local anesthesia in every part of the body can be produced by the proper pressure at the proper joints. This has been tried experimentally to good effect, enuf to prove the premise, and no doubt the future will see this point developt to a useful extent among practitioners. But all this was well known to several ancient arcane bodies. It is a complete system amongst the Priests of Pali today and has been for centuries. So the proper token is not merely a form of handshake; properly understood it has actual physical and even therapeutic effects, and conveys an evidence of initiation into the ancient wisdom to those who can recognize it.

32 The "Words" used in Freemasonry are explained to the neofite at the time they are conferd or communicated, in a way that makes a moral impression but little more. The words used in the symbolic degrees allude to historical circumstances and have moral, physical and even metaphysical significance but not necessarily an esoteric significance. The Words used in the degrees subsequent to the symbolic lodge, are interesting when interpreted in the light of the Kabbalah. Few, even of these Words have an individual esoterism, and even the "substitute" Word which is now given to neofites is *merely* a substitute.

33 Now, while the Words of Freemasonry cannot be said to have important individual esoteric features that will stand the acid test of critical investigation, they do, *collectively* assume an esoteric value of high importance. For the Words belong properly, to the general group of signs, which are divided into four prinicpal classes, the Guttural, Pectoral, Manual and Pedal. The Words pertain to the Guttural division. The entire four groups or divisions constitute specific points upon which the neofite enters the Craft and to them are allocated the four cardinal virtues, Fortitude, Prudence, Temperance, and Justice.

34 The principal esoterism developt in the use of the Words, consists in their articulation as an evidence of initiation into the Craft. This is more than appears on the surface. Man functions not only in the physical world, he also functions sub-consciously in the Etheric and Astral worlds. Beyond this, the Mind of Man reaches into greater divisions of the inner spheres of consciousness which are called the Regions of Concrete and Abstract Thought. An idea, inspiration or concept may be developt as the product of our mental activity in the plane of Abstract Thought, but it is of no practical value until we "objectify" it by a process of concretion or solidification. Then the idea or ideal comes into active manifestation.

35 Those who can reach mentally into the Region of Abstract Thought without ever being able to demonstrate or manifest their ideals or ideas are they whom we term "hopelessly impractical idealists". They cannot demonstrate their ideas themselves nor can they convey them convincingly

to others in a way that brings about their acceptance and practical utilization.

36 The exoteric nature of the Words used in Freemasonry is such, that they express, when used, the neofite's possession of certain salient facts imprest upon him at the time he had a given word communicated to him. When he in turn gives the word, for identification, examination or lodge routine, he concretes his knowledge received by the process of articulation. The moment a brother gives a certain word in any degree, that moment the circumstances under which it was given recur to him mentally. As long as he retains the Word, he retains the facts for which the Word stands. When we find confusion in the Craft and a brother without the word, it will usually be found that he has long been a chronic non-attendant at his lodge and that his general knowledge of things Masonic, is, to say the least, hazy in the extreme.

37 A great part of the Masonic Tradition is built around and about a Word of wondrous mystic power, commonly called the Master's Word or the "Creative Word". Much has been written about it, all of it serious, but a great deal that is purely speculative and bordering so clearly upon the impossible as to cause many to doubt if such a Word ever truly existed. Masonry avers that this Word has been lost, and communicates the manner in which it is assumed to have been lost.

38 It is quite possible that between the Three Ancient operative Grand Masters of Masonry there may have been a Word possest by them collectively, that was lost under circumstances received in the Tradition, but it is hardly probably that any such Word possest the almost magical properties ascribed to it. It is quite possible that a substitute for this Word may have been formulated and handed down thru arcane bodies and Craft Guilds in the later-ancient, medieval times to the present. But one thing stands in the way of this hypothesis, namely that the so-called substitute Word itself has undergone several changes as can be observed by any student of lexicology. So the Word used as a "Substitute" at present cannot be logically accepted as other than a symbol of the past. Nevertheless, even the Substitute Word has an esoterism that is peculiarly well founded.

39 It is a singular fact that if we take the word "Masonry" itself, we find it conceals a wonderful truth. In spite of its non-sectarian character, Freemasonry was instituted by mystics among whom esoterism was of a decidedly Christian nature. Study the word MASONRY. Divide it—MA (SON) RY and we find revealed *"Mary's Son"* by transliteration, the object of study of the early Founders of the Institution in the modern period and the SUMMUM BONUM of the medieval Brethren who were, exclusively, Christian mystics, of an high order.

40 Many Craftsmen used to believe that a significant part of the Work communicated to them meant "Marrow in the Bone". It is an absurdity that has been utterly rejected by progressive scholarship. In the phrase by which it used to be conveyed, the syllable *"Mah"* is the Hebrew equivalent for *"What"*, and this alone, as a clue, shows the fallacy of previous interpretations.

41 Among several ancient peoples, we find words were in use which exprest a knowledge of nature force—dimly perhaps—which we are just discovering and putting to use in this late day. There was a time when, like little children who seem to have some fleeting remembrance of an ante-birth status, humanity held over some concepts derived at a time when consciousness and reason were first dawning, and the spiritual consciousness had not become subordinate to the physical consciousness. Several etymological vestiges of such a time have been preserved.

42 The Osirian legend, in which Isis sought the lost secret name of Osiris so as to be able to restore lost powers is often advanst by Masonic writers as explanatory of the so-called Master's Word, but this is only, in our opinion, a recourse to mythos to explain what is, at best, a speculative assumption.

43 It seems to the writer that Mackey has come much nearer to the facts in his concept of the Lost Word. He writes "Now, this it is, precisely, that constitutes the myth of the Lost Word and the search for it. No matter what was the word, no matter how it was lost, nor why a substitute was provided, nor when nor where it was recovered. These are

all points of subsidiary importance, necessary, it is true, for knowing the legendary history, but not necessary for understanding the symbolism. The only term of the myth that is to be regarded in the study of its interpretation, is the abstract idea of a word that was lost and afterwards recovered."

44 "The WORD, therefore, I conceive to be the symbol of *Divine Truth;* and all its modifications—the loss, substitution, and the recovery —are but component parts of the mythical symbol which represents a search after Truth. In a general sense, the *Word* itself being then the symbol of *Divine Truth*, the narrative of its loss and the search for its recovery becomes a mythical symbol of the decay and loss of true religion among the ancient nations at and after the dispersion on the plains of Shinar, and of the attempts of the wise men, the philosofers, and priests, to find and retain it in their secret mysteries and initiations.

45 "But there is a special or individual, as well as a general interpretation, and in this special or individual interpretation the Word, with its accompanying myth of a loss, a substitute, and a recovery, becomes a symbol of the personal progress of a candidate from his first initiation to the completition of his course, when he receives a full development of the mysteries"

46 Brother Mackey comes close to the facts. In every human being, the Three Ancient Operative Grand Masters still work. They are far more ancient than any Grand Masters of the Myth for they trace their origin back to the Supreme Architect Himself. They are, the Ego, the Conscious and the Sub-Conscious Minds. The Ego is an Emanation of the Divine Father. The Mind of Man is a mundane reflection of the Divine Mind. In the Divine Father, Mind is in unity with the Divine Spirit. In Man, Mind is not in unity with the Emanation of Divine Spirit that *is* Man. There is division, separateness. In the Unity of the Divine Mind the Word,—TRUTH—went crashing thru our part of cosmos and a solar system came into being, that Word incarnate or made flesh—MAN. *Now* the same power is *in* Man, but there is not unity in him, so the Divine Element in Man and the Mind of Man are not *at-one.*

47 Where there is unity there is strength. Where there is separateness, there also is weakness. Man uses less than a third of his brain at the present time. Obviously he cannot expect to achieve the same results that he could if he utilized all his cerebral power. He cannot use all his power for that power inheres in the unity of Ego, Conscious and Subconscious forces. We cannot direct the beating of our hearts. That organ is governed by the Sub-conscious. Yet our heart also responds to the effect of our conscious mentalism, in the impacts it receives thru sense perception, for instance, things that anger us and increase our pulse. Fear freezes us. Joy overwhelms us. Anticipation stimulates us. But each instance evidences division of labor and most of our emotions are far from being under the complete control of the Ego or Real Man they should be.

48 In the beginning was the Word. The Word was *with* God. We understand and concede both statements. The Word *was* God. That is a bit harder to understand. The same was in the beginning with God. That brings us back a bit nearer to a definite conception. The Word was made flesh. We *believe* it because we have traditionally been *taught to believe* it, but few really understand it. Now the Word was God, and God is LOVE, Real love, not sensuous gratification or sexual urge, is TRUTH, because truth is immutable, creative, constructive, progressive, eternal, and all Love is also immutable, creative, constructive, progressive and eternal. The two words are essentially synonymous.

49 When Man lost the true concept of love in exchange for sense gratification he lost the True Creative Word, for Love is the most creative force in cosmos. Only Divine Love could have brot Man into being. When Man lost true Love, he lost Truth, for he accepted a substitute for love and substitutes are not the true originals, or, in most cases, even true copies of the original.

50 Truth and Love being synonymous and both being creative, when Man recovers Truth he will also have recovered Love and then that which was lost will be found. Man will not recover either truth or love in their real sense until and unless he also attains complete unity or at-one-ment with the Divine right within himself.

51 Man will recover unity within himself when he has brot his conscious and sub-conscious powers of mentalism into united co-operation with the domination of the Ego that is his Real Self. Freemasonry teaches Man, step by step, to KNOW Himself, Man will learn how to develop that interior unity that will correlate all his potential forces and energies into one active Personality, expressing the Word that is made flesh, but which outlives the flesh in which it is incarnate.

52 The Freemason who studies all that the Fraternity can give him (if he seeks for it), will learn that working on the invisible spiritual Temple not made with hands is just as much an organic, objective work as tho he were using stone or marble, for the process of attaining the necessary at-one-ment to enable him to recover that which was lost, is also a physiological process. Cell after cell must tumble into line in higher vibratory influence and power and lift Man from his present status to a higher plane of perception and cognizance.

53 Freemasonry carefully explains that the Substitute Word is given only until the wisdom of future generations shall recover it from the rubbish with which the Temple is encumbered. The rubbish referd to is the rubbish of undigested ideas, preconceived concepts, impractical ideals, traditions covered with cobwebs, archaic nations long since obsolete, sectarian attitudes, and, above all, the false ideals of separateness which makes each human being isolate himself from his kind to a degree never intended by nature.

54 "Except ye see signs . . . ye will not believe". Except *we* see signs, *we* will not believe. The Freemason who is living the Masonic life, exemplifying the sublime principles taught by the Craft, will exhibit signs as he progresses that even the non-Mason will readily recognize and understand. It is because of the Obligations he has assumed and the signs he is expected to show, not those of a wig-wag but of a progressive, ethical, moral, constructive life on a broad plane of tolerance with no trace of sectarian bigotry or narrowness, that the world looks concentratedly upon the Freemason, watching to see how well each Brother will reflect honor on the Craft that gives him an exalted position in the community, for the respect for Freemasonry is well nigh universal, even amongst those who may not be members of it.

55 When we meet a brother who unmistakably shows evidence of exhibiting the proper signs of Masonic progress, then we may be quite certain that we are meeting one who is well along on the Path Back to the Source; who is bringing to a focus within himself the triune forces that are essentially creative and wholly truthful in their nature and character; in every sense acquiring a realization of the Word which was Lost but which is being recovered.

56 Freemasonry numbers many sages in its roll of illustrious initiates, not always those whose voices have been heard most vigorously in the Lodge Room, but whose example, whose works and teachings have reflected honor upon the Craft and have quietly led others to the Light they themselves have discovered. To such, tho they have not proclaimed it, as no true initiate would do, may we not with reason ascribe the recovery of at least a fair concept of the Word which was lost? May we not assume that they have entered into a consciousness of Obligations well fulfild, of signs properly delivered, or words correctly given, that will entitle them to pass the Tyler of the Supreme Grand Lodge, celestial?

57 Freemasonry has had its martyrs to Obligations, who have not faltered at stake or dungeon and who have attested with their lives the moral force and power inherent in the stability and merit of the teachings they have received.

THE DOUBLE-HEADED EAGLE—THE SUPREME SYMBOL.

Here is depicted the Supreme Hierophant, Master of the double Holy Empire of the superior and the inferior universes. The ancient emblem of equilibrium consisted of an androgynous body surmounted by two heads, one male and the other female, wearing a single imperial crown. That being alone is perfect in which all opposites are reconciled, and this state of perfection is appropriately typified by the two heads of equal dignity. Hence the double-headed eagle is reserved as the emblem of completion, for it signifies the Philosopher's Stone, the ultimate soul condition, and that absolute and transcendent perfection which arises only from the fullest unfoldment of the latent potentialities within the individual. Philosophically, the thirty-third degree of the Ancient and Accepted Scottish Rite represents the innermost sanctuary of Masonic mysticism. If the double-headed eagle, the symbol of that sublime degree, were endowed with the power of speech, it would say

"Only he may wear me in whom there is no guile: in whom all passion has been transmuted into compassion, all natural ignorance into divine wisdom, all selfishness into selflessness; for I am an ancient and a sacred emblem of all greatness, all perfection, and all truth. I represent a spiritual condition, a mental attitude, a physical state attained only by the elect of earth. I am the symbol of the illumined and transfigured soul which has been born again and has approached the throne of Divinity. I am the symbol of the gatekeeper, for with one face I behold the radiant countenance of my Creator and with the other the expanse of the universe which He has fashioned. Upon my strong pinions of intuition and reason men have ascended to a position betwixt heaven and earth. He in whom I spread my wings is more than a man yet less than a god, therefore he is a god-man. I clutch between my talons the flaming cherubimic sword, the flaming spirit-fire with which the miracle of my existence was wrought. I am the symbol of the Initiator who through the ages carries Ganymedes into the presence of the gods

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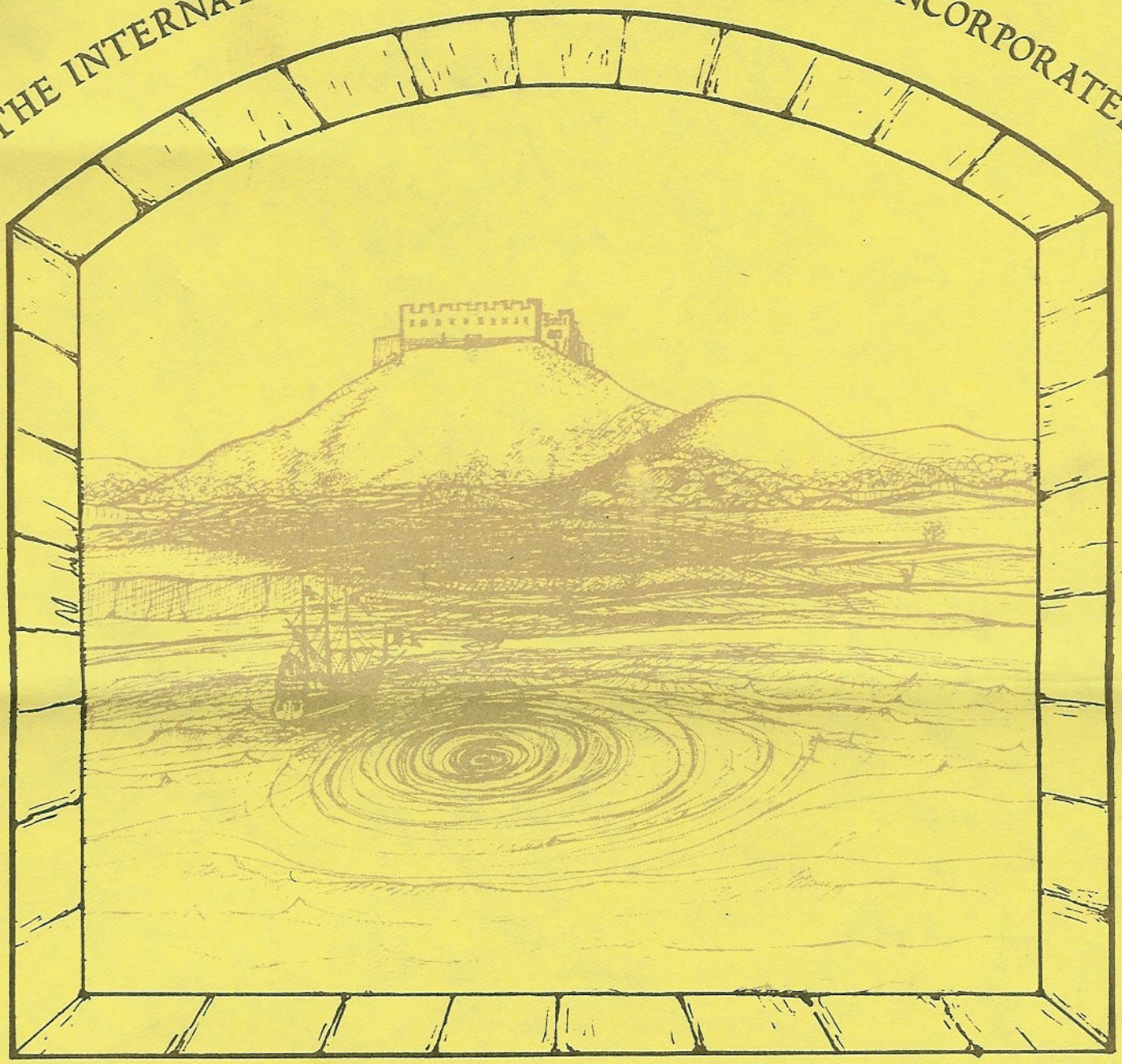


PLANE III

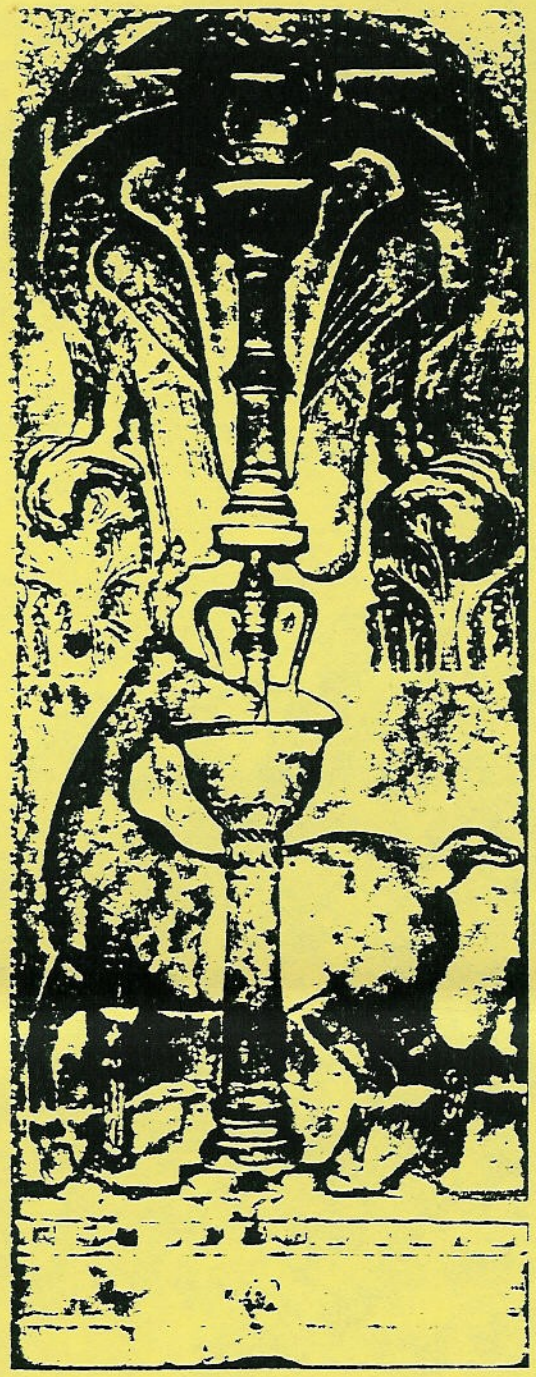
GRADE: *COMPANION*

LIBER 55 Enter Peregrinus!

Private & Confidential

The International College of Martinists Incorporated, is a non-profit institution existing for the purpose of disseminating information on the Traditional Esoteric Arcana. The lectures/instruction contained in this Liber comprise material which was previously delivered orally to an esoteric group and has subsequently been given to the College for its use. Under these circumstances the College does not claim to be the author or originator of the contents of this Liber which is distributed in good faith. This Liber is loaned, not sold, to the receiving member as an incident of membership, for *personal* and *private* study, and its acceptance by the student is an acknowledgement that it is being held in trust for the College and is to be returned to it upon request.

DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN



The Grail is the spring of life, the vessel containing the promise of immortality. From it drinks the stag, symbol of the soul's thirst for God. A cornucopia, the horn of plenty and of physical renewal, is the link between the longing for immortality and the reconciliation of man's dual nature (symbolized by the two peacocks drinking from the higher spiritual cup) in the resurrection. (Stone relief, Italy 9th or 10th c. AD. Staatliche Museen zu Berlin.)

L55 I.C.

#208

Beloved and Respected Companions

We resume our study of the Knights Templar, continuing from lecture #204.

THE EXOTERIC AND ESOTERIC MISSION OF THE TEMPLARS

The mission of the Templars was two-fold. Firstly, to inject a certain spiritual idealism into the world of their time through a number of concrete actions. Secondly, to ensure the continuity of the Spiritual Tradition of the Temple by seeking out the sacred esoteric heritage of mankind wherever it was to be found, to reunite it, and to present to a certain spiritual elite a synthesis of the Tradition adapted to the Western mentality of the Middle Ages.

Some of their activities were secret, while others were carried out publicly. Some actions, although done openly, had more profound effects on the contemporary world than were apparent. For example, St. Bernard stimulated public awareness of the Feminine Principle by promoting the adoration of the Mother of Christ in the Church, and by encouraging the Templars to dedicate chapels, cathedrals and churches to the Virgin Mary. In the harsh, cruel and male-dominated world of the Middle Ages, the activation of the feminine archetype was extremely important.

The esoteric tradition to which the Templars had access taught them that the universe was conditioned by the laws of sound, colour, number, weight and measure. They knew how to apply these laws so that symbols could be used to develop a closer relationship between man and spiritual realities.

NUMBER According to the Templar tradition, number was the principle of being on three levels of manifestation, i.e. Divine, Man and Nature. Number in this sense was the expression of the cosmic design and an element of the mysterious harmony which exists in the universe. This vision of things can be traced back to the priests of ancient Egypt and was developed by Pythagoras in the fifth century BC. In the Middle Ages, the science of numbers played an important part in the spiritual research carried out by the Christian mystics, the Jewish Kabalists and the Moslem Sufis.

The numbers 3 and 9 had a particular significance for the Templars and these numbers were always present in their buildings and churches. The ancients have always deemed the number 3 to be the most sacred of all numbers. According to Plato it was the perfect symbol of the Creator because it contained the properties of the first two numbers. Aristotle added the reflection that 3 contains in itself a beginning, a middle and an end. Gold had strong symbolic meaning for the Templars: to them it symbolized the radiance of the spirit after purification. They therefore associated gold with the number 3, the symbol of the perfect manifestation of unity.

THE NUMBERS THREE & NINE For the Templars the number 3 also symbolized the mystery of the Trinity. Here we find the symbol of the triangle which is 3 as well. The triangle appears in most of the patterns and designs left behind by the Order. The number 3 was always present in the daily life of the Templars: their rite of reception was repeated 3 times; the aspirant had to present himself ritually 3 times; the aspirant took 3 vows; the Templar ate meat 3 times a week; a Knight had 3 horses; he had to accept to fight against odds of 3 to 1, etc.

The number 3 when multiplied by itself gives 9, the number of completion. The number 9 is the only number which when multiplied by any other number always reproduces itself when the digits of the product are added together. (Try it! i.e. 9x5 = 45; 4+5 = 9). Like 3 the number 9 has always been considered a sacred number in esoteric tradition. It is not surprising that the founders of the first Templar Order were 9, that the Templars took vows after a waiting period of 9 years, and that the Order was divided into 9 provinces. During their trials they chose 9 members of the Order to defend them, and 9 of them stood before the Council of Vienne when the Order was abolished. Thus the number 9 was with the Templars at the beginning and with them at the end.

The Templars believed that if certain geometrical forms and mathematical relationships were employed in the construction and design of buildings, these would have important spiritual effects on the people who visited them. Sacred buildings such as chapels, cathedrals and churches were places where man aspired to approach the Divine. It was not surprising that the Templars were particularly interested in church construction and, as we shall see later, this explains their concern for the welfare of the builders and artisans who could erect and decorate buildings according to their specifications. The Templars also made sure that certain symbols were included in the decoration of buildings in order to pass on esoteric knowledge for future generations of initiates. The Templars applied themselves to the business of cathedral building with such industry that over a thousand chapels and churches were constructed with their support in a little under two hundred years.

St. Bernard, the spiritual father of the Order of the Knights Templar, was a passionate believer in the power of specially constructed forms to bring a realization of the Divine to man. He was of course the driving force behind the Templar's monumental building program which even reflected his tastes in architecture. St. Bernard favoured a rather simple and austere style, probably in reaction to the rich and ostentatious one preferred by the Benedictines of Cluny.

THE TEMPLARS & THE ARABS The Templars had negotiated with the Arabs for permission for their church builders to do construction work in the region of Damascus, Jerusalem, St. Jean d'Acre and Cyprus. The Arabs promised not to molest them so long as they did not bear arms. The builders were placed under the general authority of a Knight named Guy de Lusignan. These builders, known as Compagnons, were men who had spent many years experimenting in order to develop what later became known as Gothic architecture. In their day-to-day tasks the builders owed obedience to de Lusignan but in their spiritual life they owed allegiance to the Templars.

THE RULE OF HOLY DUTY According to Raoul Vergez, a Frenchman and modern Compagnon, some time around 1145 the Templars and the leaders of the Compagnons formalized the Rule known as the "Saint Devoir" or the Rule of the Holy Duty, which governed the manner and spirit in which the latter practised the art of construction, and established the relationship between Templars and Compagnons. Under this arrangement the Templars committed themselves to protect the Compagnons, while the latter agreed to place their skills at the disposal of the Templars. There was probably also an undertaking by the Compagnons to keep secret such teachings about the esoteric aspects of construction as the Templars would pass on to them.

This was a good arrangement for the Compagnons -- without the protection of the Templars, they would have been obliged to place themselves under vassalage to some ruler who would not particularly respect their customs. (These included the traditional working journey around France which every builder had to perform before he was recognized as a Compagnon). Under the Templars they enjoyed a better status than the serfs and could travel freely under Templar protection.

THE COMPAGNONS In a way, the Compagnons de Saint Devoir were the first organized movement in the world of the working man. During the period of Templar ascendancy, there were also other craftsmen and artisans who did not belong to the Saint Devoir, but, wishing to escape from the rigid structure of their feudal lords, pledged oaths of vassalage to the Templars.

One of the techniques which the Compagnons learned from the Templars was the art of choosing the place where a church should be located. The fathers of the Church had long

suspected that certain earth currents were useful in enabling contact to be made with cosmic currents, and that the junction of these two types of forces created conditions which were propitious to prayer and mystical contemplation. There is a story that this knowledge was acquired by the Church from a man called Stanislas, who had inherited a family gift which enabled him to identify telluric currents. It is said that Stanislas established that sacred buildings should always be placed so that they could benefit from telluric or earth currents which flow from north to south. It seems that it is also helpful to place a church altar above an underground stream.

MASTER BUILDERS The Compagnons developed a particular approach to their trade. Their art was dedicated not only to the creation of beautiful buildings, but to the construction of forms which were also functional, by glorifying the Creator and forging a living link with Him. The trade of constructing sacred buildings was initiatic in the sense that the master builders kept secret their art and passed on their secret skills only by word of mouth. Certain instructions, especially those associated with the application of spiritual laws in the craft, were transmitted only after the apprentice had passed certain ordeals to test aspects of his character. It was these master builders, the Compagnons, inspired by their Templar masters, who worked certain hermetic keys into the geometry and forms they created to decorate cathedrals and churches.

The island of Cyprus has important associations with the Compagnons. It was here that the results of their research into building techniques were first tested. In 1195 Guy de Lusignan was recognized as King of Cyprus. It was natural, because of his earlier associations with these master builders of the Saint Devoir, that he became their champion on the island. He actively helped those who had survived expulsion from the Holy Land or could not make a living in France. It was here in Cyprus under the protection of de Lusignan that the followers of the Saint Devoir probably lived their most exciting days in an atmosphere where manual work was elevated by spiritual discipline and Templar ideas of chivalry. Unfortunately, with the exception of a few esoteric circles, the influence of Compagnonage in the spiritual odyssey of Western civilization has virtually disappeared.

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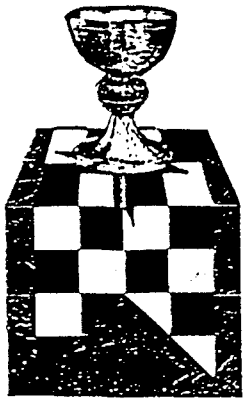

#209

Beloved seekers of the Grail

THE QUEST OF THE HOLY GRAIL

Lecture 1 : The beginning

A. E. Waite, a respected writer who wrote extensively, (especially on freemasonry,) remarked that he had received many initiations and could say with confidence that the initiatic tradition held no deeper or more central tradition than that of the Holy Grail. "I affirm", he said, "on the authority of research ... and on that which I have seen of the Mysteries ... that the term of the quest in those secret Secret Orders which are good and just and holy ... is the term of the Grail Quest."

Similarly, our M.M.:

> "What is the Initiate's goal?"
> The conquest of the Adventurous Castle.
> What does he hope to find in the Adventurous Castle?
> *The Sacred Vase..."*

Yet the words are obscure and seem to remove one veil only to confront us with another. It would be understandable if you turned away with the thought that here is another example of the esotericist's love of mystification and high-sounding words for their own sake and of the confusion of mist for mysticism. While this would be understandable, it would also be unfortunate and it shall be the intention of these lectures to clarify what can be clarified and to discover what significance the Holy Grail can have for us. At the end of our study I shall hope to have shown that the words of Waite and the M.M. are precisely correct -- and that the Grail represents the goal of the spiritual life not only as one possible symbol among many, but as a unique reality towards which everything else leads. I will try to present this extremely complex material as simply as possible, without distortion, and I shall try to focus on what may be practical and useful in the spiritual life which is our daily quest.

The Grail is the Chalice of the Last Supper in which, according to some accounts, "the precious blood of our Saviour was gathered on the day when He was crucified to redeem mankind from Hell." (Perlesvaus). "The point at which the

myth of the Grail begins, holds in its first appearance the most important account of all," writes Charles Williams, a novelist, poet and Christian magus whose words are worth quoting at some length here. "No invention can come near it; no fabulous imagination excel it. All the greatest mythical details are only there to hint at the thing which happens; that which in the knowledge of Christendom is the unifying act, perilous and perpetual, universal and individual. That origin took place in Jerusalem ... Its record is in the Gospels ... 'And as they were eating he (Jesus) took bread, and when he had blessed it, he brake it, and gave it to them and said: Take ye, this is my body, and he took a cup, and when he had given thanks, he gave it to them; and they all drank of it. And he said to them, 'This is my blood of the covenant, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day when I drink it anew in the Kingdom of God.' This is the first mention of that Cup which in its progress through the imagination of Europe was to absorb into itself so many cauldrons ... and vessels of magic."

"Here," as one text reads, "begins the Book of the Holy Grail, Here begin the terrors, Here begin the miracles." Here at the Last Supper. And so an understanding of the Christian Eucharist is necessary at the very start of our quest, and indeed we shall discover that the quest draws us towards the heart of the Eucharist. This should be almost too obvious to require saying, yet there are those who miss it. Just as there were Knights in King Arthur's time who, as we shall see, set out on the quest in the wrong way, so even now there are some who say they are on the quest who really do not believe that the Grail is anything more than a personal dream, an idealization of the self. **And that, then, is all they will find.** But the Grail is real and "no invention can come near it; no fabulous imagination excel it." So what then, is the meaning of the Eucharist, the Last Supper?

In a few words, **which cannot substitute for further study, meditation and above all experience,** God -- in the person of the God-Man Jesus Christ -- gave himself for the life of the world (so fulfilling the mysterious words of the ancient Heraclitus that "gods and men live each other's lives and die each other's deaths"). The whole life of Jesus Christ was a giving to the world of a share in the Divine Life by his experience as God, of human life with all its sorrows and joys and finally its very depth of despair and death ... all of this was experienced by God, in Christ, so that our human life might be united to the Divine Life and we might share, as humans, in the Divinity. He went, as it were all the way down -- to the limit of materiality, of darkness and of death -- to bring us all the way up into the sharing of His Resurrection. The two became one: Divine and Human, Above and Below. The union of humanity with Divinity in shared death and rebirth to eternal life which is symbolically promised in all those old stories of dying and rising gods of Attis and of Osiris, is now made real once and for all on all

levels of all the worlds, in the Cross and Resurrection which are both represented and communicated to us in the Eucharist. Jesus took bread and wine, the basic food and drink which sustain physical life, and made them the vessels of the Divine and supernatural life which is poured out into the world in Sacrifice and gathered up in Resurrection. "Receive ye the Body of Christ, taste ye of the immortal fountain of Life!" as an ancient Eucharistic hymn invites. In the Eucharist the worlds are united, bread and wine to the Life of God, and my (and your) daily life to the life of Eternity. The Grail is the vessel of that union, but so too is the poorest chalice in the smallest church where the Supper is celebrated. We will later try to trace the relation of the individual quest for the Holy Grail with the same individual's experience of the common Eucharist, but for now we start as we must with the Grail at Jerusalem at the table of the Last Supper and with the realization that it unites the worlds.

> "... and then he knew that everybody, all the people ... gone, living and unborn, stood in some instant of life and death at the place of the Grail ... the possible and the impossible, the real and the aspiration, the depth and the height -- that was what it was, the reconciliation of all these, not in an instant of time but in all time, everywhere and always the action of this reconciliation that was the true work of God and man ... and with that, as he answered 'Amen', a ... golden light broke from the Grail like the rising of the sun." S. A. Laubenthal Excalibur.

If we start with some comprehension of this vision, and of the Eucharist, we will not be confused as we go on to pass, as we must in following the Grail, between history and legend, and between the esoteric and the exoteric, for here is the resolution of these things **and of all things.**

Peregrinus

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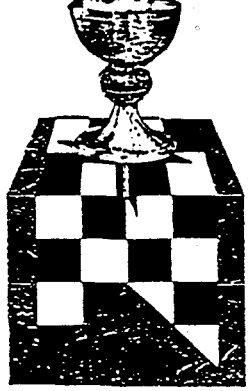
1. What is the Grail?
2. What do bread & wine symbolize?
3. What is the meaning of the Eucharist, or Last Supper?
4. What is the goal of the Spiritual Quest?



#210

Beloved Companions and Seekers of the Grail!

THE QUEST OF THE HOLY GRAIL

Lecture two : Kingdom

In the twelfth century, the story of the Grail began to fascinate the minds of peoples who dwelt around the perimeter of the Mediterranean Sea, especially to the north. We may date it specifically to the appearance of Chretien de Troye's Percival in 1150, and the reign of King Arthur -- where all the story tellers focused their interest -- which was in the sixth century in Britain. How did they get the Grail from the room of the Last Supper in Jerusalem in the first century ... to England some 500 years later?

The stories are complex and we will summarize, leaving aside a number of points -- some of which we will pick up later. The history of the Grail is, in all accounts, first of all linked with Joseph of Arimathea, a wealthy man who became a disciple of Christ and who cared for Jesus' body after the crucifixion, placing it in his own tomb. It is said Joseph caught some of Christ's blood in the chalice of the Last Supper with which he had been entrusted. After the Resurrection, Joseph, being suspected of having stolen the body, is imprisoned for forty-two years during which time he is kept alive and comforted by the Grail which Christ miraculously brings to him. Christ also instructs him, after his release, to establish a "table" of the Grail. This he does and on it his brother-in-law Brons places a fish beside the Chalice and so from that time the Guardians of the Grail have the title of Fisher King. At this table only the righteous can sit and at one seat no one can safely sit, in memory of the seat of Judas, until the son of the son of Brons.

"All who hear him spoken of will call him the Rich Fisher because of the fish he caught ... and just as the world moves ... so too must (the Keeper of the Grail and his people) move to the west." (Robert de Baron). And so Joseph and Brons

and their people went to the west. According to one account they and their descendents established the second table of the Grail at Muntsalvach, Mount Salvation, in Europe where the Grail is guarded by an order of knights. But according to what we may feel is the central line of the tradition, the Grail is brought to Britain. Joseph and his party land there at Glastonbury, and the Grail and the table of the Fisher King are guarded at the mysterious castle of Carbonek. In the time when Arthur ruled Britain from Camelot, it is King Pelles who is Guardian at Carbonek.

This in brief is the story. The first thing we might consider is the kingdom of the Grail King. Of what land is he King? *If Arthur is the ruler of Britain as a whole, then of what is Pelles ruler?*

The answer is that he is king on a higher and spiritual level where kingship and priesthood are united, lord of an inner land of reality of which the outer world is but a shadow. So we read in Genesis 14 of the mysterious king Melchisedek who meets Abraham and of whom the Gnostic Apostle Paul writes:

> "This Melchisedek, King of Salem, priest of God Most High ... is, as his title denotes, king of justice and also king of Peace; who is without ... origin ... this Melchisedek dwells as priest in perpetuality."

We note also that the priesthood of Melchisedek consisted in the offering of bread and wine.

The idea of a sort of "inner" kingship of the world is developed also esoteric and somewhat eccentric (involving for example a system of tunnels under the oceans), lines by Saint Yves d'Alvreydre in Mission de l'Indie and later by Ferdinand Ossendowski in connection with the imagined city of Agarttha. However, perhaps the clearest explanation of the "inner kingdom" is in the work of Plato, whom all Hermeticists should recognize as master and unequalled teacher, and then in that of the contemporary English writer C. S. Lewis. Plato, having developed his ideal city in the Republic answers the objection:

> "I think it can be found nowhere on earth".
> "Well, said I, perhaps there is a pattern of it laid up in heaven for him who wishes to contemplate it and by so beholding to constitute himself its citizen."

C. S. Lewis states in his children's story The Last Battle, that "our own world, England and all, is only a shadow or copy of something in the Real World..." and "(there is a) Real England, an England within England ... and in that inner England no good thing is destroyed." He goes on to say that all the "Real lands" are like connected spurs of a central mountain. Again, in That Hideous Strength Lewis writes of the fellowship around a modern Fisher King who is ruler of the "Real" England, or Logres, as opposed to the outer world of factories, newspapers

and so on. Each land contains that which is good, and hence Real and Eternal, and that which is not. Similarly we might speak of an essential, inner, America which has its roots in the Eternal world, and of the outer America. To the "inner kingdom" belongs everything, and every action, which is good and beautiful and just.

Now what we learn from Melchisedek, on the one hand, and the Fisher King of Carbonek, on the other, ... is that every Real Land, which is to say the inner heart of every land, *is nourished and sustained by the Grail* ... which is to say, to go back to our previous work, by the Eucharist in which the worlds are harmonized, for the Grail is a particular presence of the Eucharist. The Real Lands of the Grail King, are those which will remain when the world, as we know it, passes away, and this leads to consideration of the two ways in which the future, and end, of human victory may be conceived from the point of view of the Grail.

The first is by a sort of alchemical process of transformation in which the whole of humanity is transformed as, as a beginning, the Grail Kings were maintained and transformed into more than material life by the Grail and the Blood of Christ. In this vision, the Blood of Christ which falls into the earth by the cross symbolizes -- and indeed is -- the Divine Life which enters into and gradually transforms the world. This view, we note, fits well with, but does not require, a belief in transmigration of souls. It also fits well with, and perhaps requires, a certain optimism about the progress of history, -- of the outer as well as the inner kingdoms -- of Britain as well as of Logres.

The second view that we might take, looking out from the tower of Carbonek, is of a Real World -- of which we might say the axis runs from Jerusalem to Carbonek -- mysteriously coming to a fullness at which point the apparent, but ultimately unworthy of reality, outer world and history, will fade away and separate into Reality, that which is unreal losing forever its subsistence.

"And the heavens shall be rolled together as a scroll."
Isaiah 34:4 (similarly Revelation 6:14)

Or T. S. Eliot:

"With a hollow rumble of wings
with a movement of darkness on darkness
... the distant panorama
and the imposing facade are being rolled away."

We may prefer one view to the other, (this speaker inclines to the second,) but this is not the important thing. The important thing is to come to a vision of the "Real Lands", of the lands of the Fisher King, and to a realization of how they, and we, are nourished by the Grail. In our next lecture we will try to enter those Lands a little further.

#211

CIRCUMAMBULATIONS

"They shall march every one on his ways, and they shall not break their ranks" —Joel, 2:7.

CIRCUMAMBULATION forms a very considerable and a very important part of Masonic ceremonial. It is not without specific purpose therefore. It demonstrates the ability to move forward in a correct attitude of positivity. It demonstrates the solidity and determined purpose of the progressive career the newly made Mason intends to exhibit. It is also emblematical and symbolic of united purpose of thought and action, generating a vibratory power that can produce phenomenal results, even as Joshua is said to have marcht his men seven times around the city of Jericho, following seven priests blowing seven trumpets of rams' horns.

2 Circumambulation or marching about the boundaries of the Lodge, symbolizes the ancient customs of marching which formed a conspicuous part of the ceremonials of the Samothracians, Dionysians, and Mithraics, as well as of many other notable arcane bodies of antiquity. The symbolic perpetuation of the custom in modern lodge rooms is necessarily limited and serves the purpose of enabling the neofite to be properly identified at the principal points of light in the lodge.

3 The ceremonial marching in the lodge furthermore signifies the esoteric journey the neofite makes in traveling in the proper direction in search of Light masonically.

4 Among the ancients, circumambulation usually took the form of a thrice repeated procession about the altar. It was the *dextrovorsum* of the Romans and the *Deaseal* of the Druids. It is noteworthy that, among Greeks, Hindus, Druids, and Celts, this circumambulatory journey followed the Path of the Sun, in fact, the neofites were obliged to repeat the formula, "I follow the Path of the Sun" in many rituals, fragments of which have come down to us.

5 In Freemasonry, as explained previously, the neofite does not follow the Path of the Sun in direct order of progression but in the reverse, signifying EVolutionary process on the *Path Back to the Source.* In our modern Work, circumambulation makes it possible for the neofite to be halted at stated points and caused to react to pertinent questions that prove his progress and test his qualifications to make further advances.

6 In all investigations possible, it develops that circumambulation has always been associated with some form of Sun-worship, and even in Free-

masonry, which is, properly, the conservator of many of the Lesser Mysteries of antiquity, it is not entirely dissociated from this ancient significance, for the neofite is journeying back to the Light whence he came and which he had, symbolically and actually, lost. Considering the prominence of the Sun as a symbolism of the Masonic East, it will be seen that circumambulation has, therefore, a direct allusion to the solar orb and the ideals born of its serious meditation.

7 Circumambulation signifies the journey thru life in more ways than one. It would be quite absurd to inform the neofite that he is setting forth upon a symbolic journey if he were not required to leave his seat. The physical action required in the circumambulatory process therefore impresses a definite note of reality upon the neofite at a time when he, psychologically, is receptive and sensitive to lessons illustrated by grafic ceremonial.

8 It is this psychological factor, probably, that makes the modern use of circumambulation effective and valuable in initiatory rites. The neofite feels that, altho the action may be seemingly simple, he can see in it something definite. At least he is making action of a positive character in the pursuance of the goal that is set before him. He is made to feel by such action that he is contributing a personal reception of and participation in the principles that are being inculcated at the time.

9 In the consecration of a church, at the laying of a cornerstone, in the blessing of an altar, circumambulation is an important factor in the ceremonial, taken, no doubt from the words of the Psalmist (*Psl.* 26:6), "I will wash mine hands in innocence: so will I compass thine altar, O Lord:" This custom of circumambulating the altar is an integral part of the Greek and Eastern Church rites today, at the celebration of the Holy Liturgy. The washing of hands continues another ancient custom, that of bodily ablutions before undertaking the ceremonial circumambulation. So we may conclude that the idea of purification has also been and probably is associated with this particular part of the Masonic ceremonies today. It is one of the things that have been lost sight of in the passing of time, but the significance nevertheless remains.

10 The process and custom of circumambulation, both ancient and modern, is conducted under circumstances that make it impossible for any deception to be practist by the neofite, if he were so minded. It is the Man himself who thus appears, in habiliments other than those in which he is accustomed to appear. This makes fraud impossible and also symbolizes to the neofite his comparatively helpless condition, a condition wherein he is at the mercy of his judges and witnesses.

11 The process of circumambulation teaches the neofite two important lessons. When he begins his first circumambulation, he cannot see where he is going. He undertakes it in a state of blindness. This teaches him his blind condition, his groping in the darkness like a traveler lost in his way. He must have confidence in the unseen guide who attends him.

12 Thru life, each human being makes a part of his progress in a similar state of darkness and ignorance. He must have confidence in the superior wisdom of those who are appointed to guide and protect him in his helpless condition. This is the state of infancy, running well into youth. At the time of adolescence, he attains his mental majority and is able to begin some progress not altogether in blindness, but still, the strength of uncontrold passions and desires is apt to be detrimental, so legal restrictions are imposed until he comes of full age.

13 Similarly, in the ceremonial, after completing part of his journey in blindness, the neofite attains *some* Light and is then in a position to make *some* progress but still with an attendant, to see that he keeps within the proper bounds and does not go astray. Not until he attains the status of a Master Craftsman is he FREE in the full sense of the word. Until then, as apprentice and fellow-craft he is under guidance. So too, in human life, even tho one may have set out early in life, he is still under authority until he has finisht his proper instruction and is able to receive Master's wages by attaining an independent position in life and becoming free to work out his own designs upon the Trestle Board of Destiny.

14 In connection with the ceremony of circumambulation, the cable tow forms an important part of the work. Considered by some as merely a symbol to remind the neofite that he can be prevented from further progress up to a certain point should he prove unworthy, the cable tow has a much greater significance. It is a symbol of the umbilicus, which is severed only when the new human being is completely born into the light of day. Masonically, the umbilicus symbolizes the birth of the neofite into the Light of the Order, after he attains certain points of progress in the Craft.

15 The cable tow is however used in each degree. Therefore it must have a significance that extends further than the first birth. It does have such a significance. For in each human being there is an invisible tie, called the silver cord, which, during life, unites the different vehicles that make up the composite creature called Man. It is only at death, when Man is born into the celestial Light that the silver cord is broken (*Eccles.* 12:6). This feature is exemplified Masonically in the neofite's experience and the final release from the cable tow symbolizes his death to worldly matters and his birth in the Spirit, ready to be raised into the Light supernal.

16 As the Masonic initiate looks backward upon his career since his initiation, passing and raising, he can readily recognize the several incidents thru which he has passed that bring home to him most forcibly the salient points in his career in the world at large. In his spiritual progress which should be co-incident with his Masonic progress, he is reminded of the many ties which may have prevented him at times taking steps he afterwards discovered to be inimical to his welfare or that of those dependent upon him for support and protection. When the proper time arrived, he remembers that he was freed from such ties, not always just when he desired or expected it, but inevitably when he had attained a status that justified it.

17 We are reminded of an ancient prayer in the English Prayer Book, archaic in its construction but quite effective when understood. It begins, "*Prevent* us, O Lord, in all our doings and further us with thy continual help". The word "prevent" seems ambiguous in a prayer, but when we understand it to mean prevent us in all our doings from making untoward mistakes, guarding and guiding us, we become immediately reconciled and would not have it altered. This same idea of prevention is incorporated in the symbolism of the cable tow.

18 This factor of the preventive measure introduced by the cable tow assures us of the intention of Masonry to prevent us as far as possible from making untoward mistakes in our ignorance and blindness and it gives us a sense of security if we keep in mind the prevention that is ever exerted in our behalf by the Great Architect whom the Craft seeks to serve as its Sovereign Grand Master and Ruler.

19 As the neofite progresses in his circumambulation, he is halted at certain points by proper officers who cause him to identify himself and to satisfy them he is in possession of the requisite qualifications to proceed further. Do we not experience the same thing in our life in the world? Are we not halted at times, more or less regularly by those who are in authority to do so, and caused to give them satisfactory evidence of our qualifications to proceed onward in our way? I think that if we are honest with ourselves, we shall find that all thru our life we have had to satisfy such demands. Masonry simply reconstructs in model or miniature, the life we have to lead in the world of affairs. We must prove ourselves, step by step, before we can go onward. We must show evidence of having learned certain lessons satisfactorily before we are entrusted with greater responsibilities. All human life is a process of being initiated into responsibility, which does not decrease but which increases as we develop the wisdom to attend to it.

20 Whenever he is halted, the neofite must show signs that he is in possession of the necessary qualifications to make further progress. In life, whenever we are halted, vexatiously sometimes, we feel that we are being held up unnecessarily, we too must show signs that we are in possession of the necesary qualifications to entitle us to proceed onward. The signs in the lodge room and the signs in the world are singularly alike in many important respects. They consist of the horizontal of perfect squareness and honesty and the perpendiculars of the upright life and upright morality.

21 In the army and navy, men are compeld to walk uprightly in their carriage. This is enforst with such strictness that one can tell army or naval officers years afterward when, even in old age, they are characterized by the commandingly upright posture. In Masonic ceremonial, once in his career, the neofite is stood erect and commanded ever to walk and act in a similar manner and his subsequent Masonic career is markt or should be, by that uprightness that he has once assumed. In his circumanbulations, this upright carriage is a factor. No one can sneak thru Freemasonry. All Masonic progress must be made uprightly and in full view of the attending brethren.

22 This is a principle that cannot be strest too vigorously, for it marks the Masonic character thru life. The true Mason will be found ever acting uprightly, on the square, not for advertising purposes as some mistaken brethren have, at times attempted, but for the sake of the inherent principle involved. Once this becomes stampt indelibly in and upon a brother he cannot well fail to remember it thru life.

23 We are circumambulating thru life, marching before our fellow men. It may not be in parade with a brass band accompaniment. It is usually in a silent, seemingly unseen and unnotist manner. Yet we *are* seen, and from time to time we are halted by unexpected circumstances and in unexpected ways. If we cannot make the right answers, somehow, we do not seem able to proceed. And if such a dilemma occurs, we have to wait until we are invested with the proper qualifications. This is illustrated in our Masonic journeys or circumambulations. They teach us valuable lessons if we apply them properly. If we see in the circumambulations only a walk around the lodge we have learned very little. If we carry away the memory of that journey and seek to find its application in every day life, we shall have profited by our experience in the lodge and that is just what the lodge is for, to teach us how to walk uprightly.

24 The character of a man may be read in his carriage as he proceeds in his circumambulations. The erect posture, uplifted chin, not in defiance, but in the consciousness of inherent strength, marks the true Mason who may be counted upon to exemplify in his everyday secular life, the best teachings of the Fraternity. The slouch can be expected, with equal confidence, to go thru his Masonry in a slouchy manner, touching only the high spots here and there but never probing deep beneath the surface. The neofite who marches with a weakly smile shows the inevitable signs of weakness that will manifest sooner or later in many ways. The positive forward step of the man keenly alert, predicates the brother who may be expected to make good in the Craft in a progressive way. The carefully walking brother who takes each step with a serious meditating mien, indicates the one who later on, will seek to learn more about the Craft from a philosofical standpoint. He will become a good exemplar of the tenets of the Fraternity.

25 In the circumambulation, a man shows just what he really is. On the street, at home or in social circles where he feels himself to be an accepted fixture, he does not need to make a special effort. In the lodge, the neofite knows instinctively that he is on exhibition, and usually he seeks to put the best foot forward. If he is doing so unnaturally, he quickly betrays himself. If he does so naturally, he shows with equal clearness his qualifications for the work he is assuming.

26 Walking reveals the Real Man in many ways. Physical defects may be pardoned or charitably overlookt by the brethren if the Real Man presented to view is acceptable in a spiritual sense. When a man is before his brethren in a critical manner, the innate tendencies that constitute his spiritual composition soon become evident to any trained observer of human nature. The step of a man is frequently the measure of his energy, character, individuality and temperament. It is something to which he is so accustomed, that he cannot well simulate for the moment, something foreign to his nature. The coward, the sneak, the brute, the scholar, the pedant, the business man, the clerk, the professional men, each have their characteristic gait, and this gait is evident in the circumambulation. Then the hyena, the fox, the pig, the bull, the faithful dog and the wise old owl all show the atavisms that they have bequeatht to Man in a distinctive way.

27 The ceremony of circumambulation was associated in many early rites, with the idea of expiation. Curiously enuf, the idea seems first to have developt in connection with punitive measures, for among some eastern peoples we find that prisoners were condemned to march continually for an appointed period, around the central enclosure of the prison. Later, this physical activity was put to good use, in compelling the prisoners to push long handles while walking. These handles fitted a sort of central capstan and was used to operate the grinding stones in milling .

28 Bread has always been associated with practically every religious rite known to man. In a sacramental manner, it has been used as a symbol of life or the sustenance of life, in which the presence of the god was incorporated. So, the production of flour, for the purpose of making the bread, in due time became a sacramental process, and special prayers were offered as the grinding began. The prisoners who performed the task were assumed to acquire considerable merit by being the ones to produce the habitat of the god, and thus, before long, it became a post of honor which was sought by many, to circumambulate the moving mill-stones.

29 A religious rite once instituted, takes a strong grasp on popular opinion and becomes sacrosanct to a remarkable degree. The Christian ritualism, never founded by Christ, is made of Greek, Roman and Asiatic elements, each and all of which have a remote antiquity back of them, and still serve most useful purposes to those whose emotions are reacht thru ritual more easily. It is remarkable that, regardless of the particular religion that uses it, a given form or custom seems to perform the same service just as acceptably. It shows that ritualistic rites are quite adapted to serve as carriers or conveyors of spiritual pabulum, once the interpretion with which it may be locally "charged" is made clear to all to whom it shall come.

30 A faint shadow of this expiatory principle may inhere in the Masonic circumambulation, by virtue of the fact that thru it, the neofite is taught that no worthy ideal or goal is attainable without the expenditure of useful labor and physical effort to some degree. The circumambulation does not entail any notable degree of hardship, it is true, but, at a time when the neofite is psychologically sensitive to a more than normal degree, it has its effect mentally and spiritually, and the slight physical effort does cause him to feel that even tho it be merely a part of the ritualism, he is, nevertheles, "earning his degree" which is an eminently proper state of mind.

31 In the Synagogue in the Wilderness and in the more pretentious Temple at Jerusalem, the priests "walkt before God". It was religious custom. They circumambulated the Shekinah. It was a walk of circumspection. When the neofite begins his circumambulation, it is the beginning of a journey, for him, into the unknown. We are told in *Eccle.* 2:14, that the "fool walketh in darkness". The neofite also walks in darkness, to have it imprest upon him that the wisdom of this world is foolishness in the sight of God (1*Cor.* 3:19), but by the Divine Light he can walk *thru* darkness (*Job,* 29:3). When he has come thru the darkness, his feet delivered from falling, he walks before God in the light of the living (*Psl.* 56:13), and, in clear Light, he learns the truth of (*Prov.* 13:20) the saying, "He that walketh with wise men shall be wise".

32 It is not to be expected that the neofite will understand all these factors to be associated in the esoterism of circumambulation at the time he performs it. Naturally, one cannot be informed on something of which one is ignorant. Initiation compels the candidate to meet a group of circumstances which serve as tests in moments of unpreparedness. But initiation of the right sort confers upon each candidate, a group of principles which it is expected that candidate will afterwards seek to investigate from the new standpoint and vantage ground of privileged information he has attained.

33 Circumambulation teaches the candidate, we may say above all, to *go forward,* in the quest of that for which he is, presumably, seeking. If the candidate, as unfortunately many do, assumes Masonic ceremonial merely as a stepping stone to social, fraternal or other considerations, he will gain only what he is seeking and probably attains less of that than he expects. He does not deserve more, for he is approaching Freemasonry in direct opposi-

tion to the well defined tenets of the Craft and is, in a way, dishonest with himself and the Fraternity he is entering. He may progress officially in the Craft, but, we have amongst us more than one exalted official whose acquisition of Masonic Light is fully exprest in the personal conclusions that Esoterism or "occultism in Masonry is all bunk." Sometimes their scholastic opinions are not so softly and tactfully exprest.

34 As we walk in the lodge, so does Freemasonry expect its sons to walk in the world outside, for the Mason does not cease to be such when he leaves the lodge room. Once a Mason always a Mason is an old saying, and the true Brother proves himself to be such even more by his normal, natural actions and attitude outside the lodge than he does by his affected attitude within it. If, in Masonry, properly divided, we find "Mary's Son", it means simply that we have a positive, masculine organization, devoted to manly, energetic, progressive unfoldment of the individual, along the lines set forth ages ago by the Son of Mary, not in any sectarian sense, but purely in the individual sense. This means as much to the Jewish members of the Craft as to the Christian, for the Son of Mary was a Jew, born of a Jewish mother, and he has but reflected glory upon the Jewish race even as an historical character devoid of any sectarian note. In Freemasonry Jewish and Christian ethics unite.

35 The last sentence may strike the average Mason as singular. *Is* it singular? Israel means, "A fighter for God". Technically then, all fighters for God are real Israelites. Christ means, broadly interpreted, the "good one" and Christians or Chrestians, as they were anciently called, were "the good ones". The good Jew is therefore just as much a real Christian, as the real Christian is a true Israelite, or "fighter for God". Think this over, brethren, and see what may be accomplisht thru the lodge, that has seemed impossible according to the ethics of the outer world. Truly, this may be the application of the Masonic principle of the true Level and Square.

36 In this ceremonial circumambulation, the neofite traverses the three cardinal points of the lodge under symbolic circumstances. West, South and East, he meets specific challenges that require of him adequate proof of his status. Part of the time he has a faithful brother to speak for him. There comes a time when he is required to speak for himself without prompting. To the esoterist, there is a solemnity apparent in this procedure which is not ordinarily felt by others in the lodge. While we normally function in a physical world, nevertheless we are also, but usually unconsciously, functioning in spirtual worlds at the same time, worlds etheric and astral. Whatever we do in the physical world, constructs its counterpart as an imperishable archetype in the inner spiritual worlds.

37 When, therefore, we make a journey thru circumambulation on the physical plane as represented by the lodge, we are, at the same time, making a pilgrimage on the spiritual planes. What is more, altho our physical efforts may, and unfortunately are, usually soon forgotten, the pilgrimage into the spiritual planes remains a concrete fact. We are influenst all thru our lives by acts we have committed, mayhap in the early years of them. Possibly and probably we have forgotten most of them. *But others have not.* We often hear it said of a brother, "He is having a hard time living down his youth". It expresses a salient fact. As we walk in our youth and younger years, so shall we be obliged to walk in our later years to a modified extent.

38 Now, as we walk in the lodge, so shall we be influenst long after we have left the lodge room, if the lessons we have been taught have made any definite impression upon us at all. The impression *has* been made upon our inner or sub-consciousness, even tho it be absent from our normal or walking consciousness, and from this truth arises the struggle we frequently feel between our normal desires and something that seems to pull and tug at us otherwise.

39 By our ceremonial circumambulation, we have made a registry upon the inner worlds of being. We have placed ourselves irrevocably on record there and karmic responsibility will hold us to the performance of what we have assumed. Our pilgrimage into the holy of holies, while not apparent to ordinary vision, is none the less real, none the less effective. As we walk, so

shall our advance be. If we walk, crab-like, stilted, crampt, or halting, so will our progress be in equal measure. If we circumambulate vigorously, confidently, courageously and positively, those characteristics will be reflected in our every life in the world outside the lodge, and do not forget, brother, that the lodge symbolizes the world by its conformation.

40 The answers we have given as, at times, we were halted in our circumambulations, are likewise registered in the spiritual worlds. We have it on the assurance of one of the writers of Scripture that we are encompast about with a great cloud of witnesses (*Heb.* 12:1), and from this, we may realize that the answers we have given to our earthly brethren are heard and noted by our spiritual brethren, who are able to follow our movements at times when many of them, in fact, most of them, are concealed from the brethren of the lodge visible.

41 If Freemasons would only keep this concept of the lodge visible and the Lodge Invisible, the mortal brethren and the immortal brethren, uppermost in their minds in things Masonic, it would lift the Fraternity even higher above its present exalted status, for materialism, like a canker, can creep into any institution composed exclusively of human beings. We say exclusively advisedly, for it is common practice for us to feel that after the funeral service our brethren are departed. The use of this word departed is a mistake in Masonry. It ought to be expunged from all Masonic literature. Our brethren are *not* departed. They are *with us* more vitally than ever. They are making their individual circumambulations in the spiritual worlds, no longer partially but now wholly, and that brings them even nearer to us.

42 The words of Job (*Job,* 22:14) are most *apropos* here: "Thick clouds are a covering to him, that seeth not; and he walketh in the circuit of heaven". To the brother who goes to the Higher Lodge unprepared, thick clouds *are* a covering to him, that he seeth not, for his ignorance still blinds him, nevertheless, he walketh in the circuit of heaven,—the *circuit* of heaven—the circumambulation of the Celestial Lodge.

43 We cannot esteem this simple ceremonial of circumabulation too highly. Back of it is an antiquity that is vast indeed. Back of it is a mass principle of the highest order of merit, thru which our brethren in ages past have sought to express their deepest convictions of a moral nature. Back of it is an esoterism that reaches deeply into the individual every day life of the Masonic brother wheresoever he may be at the time. Back of the simple procedure is the true expression of the Real Man, the True Mason, which cannot be camouflaged by any affected gait, method or attitude. Back of it lies the deep principle of Masonic Universalism, for the greatest and mightiest of earth have been compelled humbly to walk before their brethren upon entering the Plane of Masonic Equality, and none have found it derogatory to their dignity to do so.

44 In some of the simplest things in life, man expresses his inner nature best. This is true of the simple matter of circumambulation. In it and at the time of it, Man shows himself to be whatsoever he really is. It is one of the times in his life when he stands neither in the barbarism of nudity nor the veneer of conventional garb. His whole appearance is carefully calculated to divest him of everything that could possibly call attention to aught but the man and neofite himself. He feels somewhat lost without that to which he is ordinarily accustomed. Then to be compeld to circumabulate in such a condition reduces any possible false pride to its proper level.

45 As we walk in the lodge, so should we walk in the world. As Mackay calls attention, "On this subject, the Old Charges of 1722 are explicit.—'You shall be cautious in your words and *carriage*, that the most penetrating stranger shall not be able to discover or find out what is not proper to be imitated: and sometimes you shall divert a discourse and manage it prudently for the honor of the Worshipful Fraternity".

46 Among the ancient Greeks, the rite of circumambulation maintained the correct value of the mystic journey. If the reader will refer to Serial Number 99 (the Lights) and note the diagram of expression therein, he will see that the complete journey was from the East to the West, symbolizing INvolution, and from the West back to the East symbolizing EVolution. The Greeks

kept this exact procedure, in the processions about their altars, keeping the right hand always extended towards the altar, thus signifying the round of the Sun both above and below the earth.

47 There is a bit of esoterism in this example of the Greeks. Our right hands are our principal factors of utility. If we mentally and sub-consciously keep our right hands to the Sun, i. e., toward the Light, they will not be apt to perform acts of darkness. It will keep us moving always in the right direction of constructive progress.

48 Circumambulation is a *sign of action.* It is just as truly a specific sign as any given manually or gutturally. It is a pedal sign, in a way, but an important one. This is a feature notably characteristic of every principle of Freemasonry. All are *active* principles. *Action is the kenote,* for Masonry implies actual building operations and these are never passive. The negative type of human being has no real place in Freemasonry, for his nature is diametrically opposed to a cardinal Masonic Principle, that of ACTION speld large.

49 We have pointed out in this instruction only a few of the lessons that may be developt from the parallels found when applying the ceremony of circumambulation to Man's life in the world at large. It has a distinct and peculiar esoterism of its own and it requires search in earnest to discover it. The ceremony itself is simple, the lessons are simple, but powerful in effect when personally applied. It is to be hoped that, some day, Masonic exegetists will recognize the value of circumambulation and accord it a place in the explanatory lectures that does not seem to exist at present. The neofite has a right to find everything in Masonry explained to him on the most substantial basis, and while neither time nor space permit complete historical exegeses in the lodge room at initiation, passing or raising, of each individual precedure, nevertheless and notwithstanding, this feature of circumambulation that occupies such a prominent place in the ritual, should, we believe, be more definitely imprest upon the candidate.

50 When the neofite enters the lodge, he travels toward the East. When he leaves it, he travels toward the West. So is the Path of Human Life. From the rising of the individual at his birth, to his going down at life's end in the West of life, he physically travels from East to West, but spiritually, in obedience to the law of polarity, he travels from West to East for he is ever seeking Light. Circumambulation is, therefore, esoterically, the symbol of the active completion of a cycle of human life, both on the physical and spiritual planes of consciousness. If we perform it, conscious of its true import, we shall learn valuable lessons that will occur to us at the time. If we accept and perform it mechanically, it will remain in our memories only as a bit of ritual, meaningless to us.

51 Those of us who may have completed our circumambulations years ago, may find in the thoughts herein presented such new Light as may, even at this time, give us a keener sense of the duties that life still makes possible for us to perform and the responsibilities we have yet to fulfil. As long as human life lasts, we can still recover that of which we might have been unaware at the time, if we adjust our minds accordingly and let the truth sink into our inner consciousness that it may manifest in our outward works and activities. In the proper valuation of circumambulation, the Masonic seeker may rise to new and splendid opportunities for true human service.

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Morum
Sacrorum

Worthing 31W
Barbados
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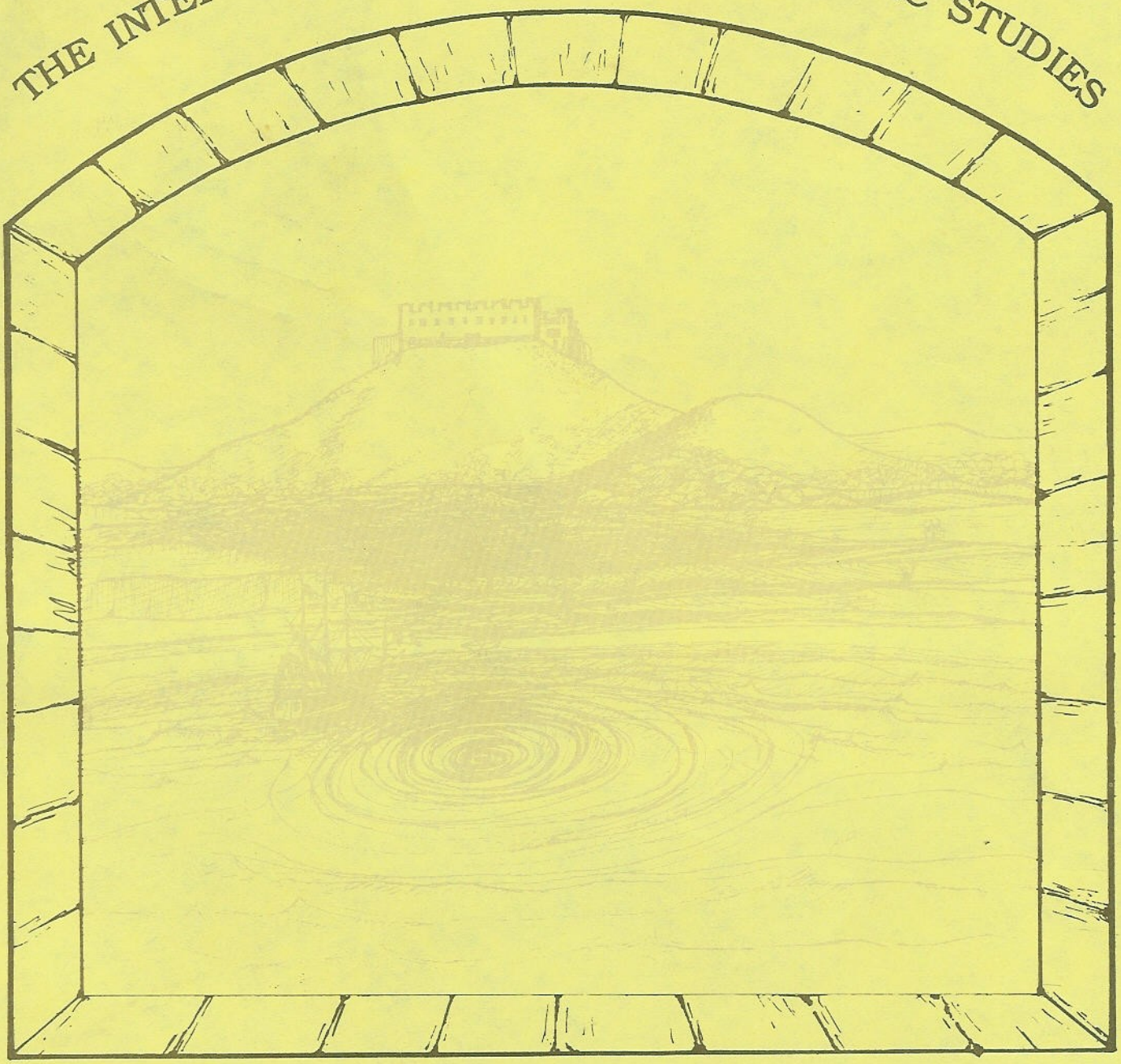

PLANE III

GRADE: *COMPANION*

LIBER 56 COMING OF THE PARACLETE

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

#211

Beloved and Respected Companions

The Templars!

THE STRANDS OF THE TRADITION

Saint Bernard of Clairvaux considered it his personal mission to reunite the different strands of the spiritual tradition and to adapt this synthesis to the age in which he lived. He had access not only to teachings known to the early Church Fathers but, through family connections, he had also been trained in Druidic lore. He despatched his Knights Templar on secret missions to seek teachings which had been guarded for centuries in certain brotherhoods of the Islamic and Judeo-Egyptian traditions.

The nine Knights sent by him to Jerusalem could not seriously have been sent just to guard the pilgrims. What could such a small body of men achieve as a police force in hostile territory? The real task of the nine Knights in Jerusalem was to carry out research in the area in order to obtain certain relics and manuscripts which contained the essence of the secret traditions of Judaism and ancient Egypt, some of which probably went back to before the days of Moses.

There is no doubt that the nine founding Knights fulfilled this particular mission and that the knowledge obtained from their finds was taught in the oral tradition of the Order of the Temple's secret circles. Hence the rumour that when the Templars were seized by King Philip certain relics were spirited away for safe keeping.

THE TEMPLARS AND THE GRAIL The Templars are said to have had close contacts with the Troubadours, those wandering minstrels whose poetry and song entertained the courts and peoples of Europe with stories of noble deeds. Some of these were themselves secret Templars, as is said of Wolfram von Eschenbach, the man who popularized the Grail legends. One of these legends relates that Gamuret, a knight and father of Parsifal, had another son named Feirefiz by a Moslem woman. Feirefiz also reaches the Castle of the Grail but cannot see the Grail itself until he is baptized, to which he agrees in order to marry the Grail King's daughter, whom he loves. Feirefiz is then able to contemplate the Grail, around which appears a

message advocating tolerance for other races and creeds. The marriage takes place and a son is born, the legendary Prester John, future guardian of the Grail.

LINKS WITH THE ALCHEMISTS & KABALISM There were links between well known alchemists and the Templars. One of these was Raymund Lull, a respected Catalan monk born in 1232. Lull, as well as being an alchemist, was a member of a secret circle of the Order of the Knights Templar. It is known that Lull was present as an influential member of the Church at the abolition of the Order at the famous Council of Vienne. Lull did not attempt to intervene. Either he was privvy to knowledge that the Order had arrived at the end of its cycle or he had simply concluded that there was no more he could no to influence events. He had argued strenuously for the unification of the Templar and Hospitaller Orders in the hope of thus saving the Templars, but in vain -- Grand Master Jacques de Molay remained firmly opposed to the merger.

Links have also been traced between the Templars and Kabalism, the esoteric branch of Judaism. Several writers have alluded to the contacts which existed between the Templar tradition in Spain and the famous Kabalistic schools of the Iberian peninsula.

THE SECRET MISSIONS OF THE TEMPLARS

In addition to the activities just related, the Templars were entrusted with a number of secret missions. One of these was to work for the linking of Christianity and Islam.

The word Islam means "confident submission to God." Islam is the religion promulgated by the Prophet Mohammed, and someone who accepts Islam is a Moslem. Islam dates from the seventh century AD when Mohammed, a well-to-do Arab merchant, received instructions in a vision to bring the message of the One God to the Arab world. Mohammed himself did not claim to have started a new religion, but is reported to have said that his task was merely to bring to his countrymen the message of monotheism already declared by the patriarch Abraham and other prophets such as Moses and Jesus.

MOSLEM BROTHERHOODS There is documentary evidence that despite the continuous state of military confrontation which existed between the Christian and Moslem armies in the Holy Land, there were very close contacts between the Templars and certain Moslem brotherhoods. It is known that the Templars signed secret treatises with the Islamic sect of the Ismailis, and it was demonstrated on several occasions during combat between Arab and Templar forces that certain ideals of chivalry were respected on both sides.

There were of course the famous contacts between the Templars and the Fraternity of the Assassins, a secret fraternity and offshoot of the Ismailis founded around 1090 by Hassan Sabah. The head of the Fraternity was known as Sheikh-el-Jebel, or "the Old Man of the Mountains." Certain historians have argued that the real meaning of the title was "the wise man or sage of the Kabalah or Tradition."

THE ASSASSINS Although opinions differ as to the real nature of the Assassins, there is general agreement that the Fraternity taught a secret doctrine which was transmitted only to the initiated. There must certainly have been some connection between the Assassins and Sufism. It also appears that the organization of the Fraternity and its religious codes and regulations greatly resembled those of the Templars.

The old belief that the Assassins were a fraternity of drugged murderers (the Arabic word *hashishin* meaning partaker of "hashish," the local marijuana) may have been greatly exaggerated during the period of the Crusades when anything pertaining to Islam was given an unsavoury reputation in Western Europe. Unfortunately the word assassin was adopted in some European languages with the meaning it has today, although it may well have derived from the Arabic word "assas," meaning foundation.

THE DRUZE A brief diversion concerning the fraternity known as the Druze might be in order here. This group is found in Lebanon, Syria and Israel today. Certain authors have suggested that some of the teachings of the Druze might be of Templar origin, and members of the fraternity do talk of their co-religionists in Europe, especially in Scotland! Contacts between the sect and the Knights Templar could easily have occurred during the period of Templar presence in the Holy Land, although this view may have arisen because Druze teachings are a mixture of Judaism, Christianity and Islam, and include elements of Gnosticism. Within this amalgram is a secret oral tradition said to be practiced by an inner group whose initiates are known as Akkals or Okkals, and who possess seven secret books of teachings accessible until recently only to the "pure". Four volumes believed to contain these books have now been published in Arabic, not long after Druze villages in Lebanon were taken over by Phalangist Christians. No denial of the books' authenticity has been issued by the Druze sect, an omission which is significant by itself.

It is also believed that there were contacts with those Moslems who had settled as conquerors in Spain. Although there is no direct relationship to the story of the Templars, it is nevertheless interesting to note that the man considered to be the greatest mystic in the history of Islam, Ibn Al'Arabi, was born in Murcia, Andalucia. He first studied law in Seville, moved to the Middle East where he was initiated into Sufism in 1194, and died in Damascus in 1240 after an extraordinary spiritual career.

THE SUFI TRADITION The flowerings of the Sufi tradition was also conterminous with the rise of the Templars. Although Sufism had already existed from the early phases of Islam, it was only around the tenth or eleventh century AD that it was institutionalized. The most important Sufi brotherhoods were founded between the twelfth and fourteenth centuries, but the golden age of Sufism was the twelfth century. It is therefore probable that given their mission the Templars would have been busy obtaining information during this period of spiritual ferment in Islam.

UNIFICATION OF THE TRADITION You know of the transmission of the Tradition to Abraham by Melchisedek. This heritage was subsequently diverted into three main currents of Christianity, Islam and Judaism. It was the task of Saint Bernard and the Templars to try to bring them together again.

The Templars did not succeed in outwardly reuniting these currents. They did however manage to maintain the contact with Islam and to integrate certain teachings, as just mentioned. Through the Essenes and the Kabalists, elements were also transplanted from Judaism, all of which were to vitalize the spirituality of the Western peoples for the centuries which followed.

QUESTIONS / DISCUSSION

Another secret mission of the Templars was to strive for the Return of the Christ. Their terminology for this objective was the "Return of the Christ in Solar Glory." **This is the priority mission of the Temple today.** One additional point can be appropriately made at this time: It concerns the puzzlement of historians as to why the Templars, with all their wealth and power, so meekly and passively accepted the destruction of the Order by Philip the Fair. The Templar tradition indicates that the main officers of the Order believed that one day the Order, like Christ, would have to sacrifice itself physically in order to facilitate the return of the Christ *in victu.* This could explain their courage in battle and why many of them accepted death and the decline of their Order during the period of the persecutions without physically defending themselves.

Times have changed. In the present cycle, the modern Templar is not expected to sacrifice himself at the stake as did Grand Master Jacques de Molay on that cold October day in 1314. *The Templar of today will rather be expected to sacrifice the **selfish aspects of his nature** so that the spirit of the Universal Christ shall manifest in him **in victu.*** To describe this in alchemical language: man needs to master the cross of the four elements in order to achieve the awakening of Cosmic Unity and Consciousness in his being. The four elements are symbolized in alchemy by the equilateral cross. Each of the four alchemical elements is ascribed to an arm of the equilateral cross

and coincides with one of the four cardinal points on the compass. Each of the elements represents among other things an aspect or quality in ourselves which, if out of balance with the other three elements, brings the negative aspects of that element into our life and behavior. Here are some examples of the positive and negative qualities of the different elements. **(Please also refer once again to lecture #41(A), Liber 13).**

ELEMENT OF EARTH

Positive Qualities	Negative Qualities
Punctuality	Unreliability
Firmness	Stubbornness
Confidence	Selfishness

ELEMENT OF AIR

Cheerfulness	Quarrelsomeness
Diligence	Fickleness
Kindness	Tendency to gossip

ELEMENT OF FIRE

Activity	Irritability
Keenness	Bossiness
Resolution	Intolerance

ELEMENT OF WATER

Modesty	Timidity
Docility	Passivity
Intuition	Credulity

In alchemy and in certain other esoteric traditions such as the Kabalah, symbols have been evolved to represent each of the four elements. There are ways known to initiates by which these symbols can be manipulated through meditation or other techniques to bring about a balance of the elements in the practitioner, so that within him negative and positive qualities can be neutralized and balanced by positive qualities. In simple terms, when an individual manages to master the unbalanced or warring elements in himself by working on his character, his weaknesses and uncontrolled impulses, he will have sacrificed his ego and will no longer be tied to the cross of the elements. He will become free from unbridled domination, thus enabling the Christ within to manifest. The alchemist would say that such a person has managed to purify the dross or impurities in his

metals through the force of sacrifice and self-discipline, transmuting these metals into the alchemical gold of an awakened spiritual awareness.

THE COMING OF THE PARACLETE

Yet another secret mission of the Templars was to prepare for the coming of the Paraclete. The original texts of the New Testament were written in Greek. In the Greek text of the book of St. John, the word *Parakletos* appears several times in Chapters XIV-XVI. This word has been translated into English as "Comforter." No single English word, however, conveys all the significance of the Greek *Parakletos* which has meanings relating to defender, helper, comforter and advocate. Some theologians prefer to use the anglicized word Paraclete.

At the last Supper, after the Christ had revealed to his disciples that he would be betrayed and would not be with them physically for very long, he told them that he would be followed by the Paraclete, a manifestation of the Holy Spirit or the Spirit of Truth. Christ went on to give a number of hints about the nature of the Paraclete. He indicated six characteristics or functions:

1) It would be with the disciples, and in them (John 14:17).

2) It would teach and recall the teachings of Christ (John 14, 26).

3) It would testify of the Christ (John 15:26).

4) It would make men aware of their errors, and of what is really meant by justice (John 16:8).

5) It would guide men into an authentic realization of what is truth (John 16:13).

6) It would prophesy (John 16:13).

The Templars considered the Paraclete to be the manifestation of the Holy Spirit as the Spirit of Truth and Revelation. For them its coming would herald the completion of the cycle of a phase in the evolution of our planet, when the Triune nature of the Divine will have been brought in through concrete manifestation -- the Father aspect through Melchisedek; the Son aspect through the Christ manifested in Jesus of Nazareth; and the aspect of the Holy Spirit through the Paraclete. The Templars believed that they were given the mission of preparing men's minds for the coming of the Paraclete, so that one day they would be able to perceive truth directly without the intermediary of a spiritual teacher or master. Today it is believed that we are now entering, or have entered the Age of

the Paraclete. Accordingly, men and women in our time will need to make less efforts to develop their spiritual intuition than their forebears in earlier cycles. The coinciding presence of the Paraclete and the currents of the Aquarian Age will ensure that our current cycle will be unique in the history of our planet.

ATTRIBUTES OF THE PARACLETE Returning to the particular attributes of the Paraclete, the Cosmic vibrations which work through the aspect of the Divine which is called the Holy Spirit have begun to manifest. Not only will they accelerate the development of man's spiritual intuition if he makes the necessary efforts to purify his vehicles by living the Christ life, but the power of the Paraclete will dynamize the uncovering of truth in all areas of life. Already one can observe that many former secrets are being forced into the open, and the general public is becoming rapidly aware of many things, both spiritual and material, which have been hidden for centuries.

THE MODERN TEMPLAR The modern Templar, like his predecessor in the Middle Ages, has a special responsibility to facilitate the unfolding of the Paraclete and to propagate the awareness of the new influences by the state of spirituality he radiates. He will not need to go about enquiring into hidden things. By his efforts to purify himself and open himself to the new influences he will automatically stimulate the realization of what truth is in the people around him. The law of cause and effect (or Karma) will guarantee that Templars of today will reap the harvest of seeds sown by the martyred warriors of the red cross some six hundred years ago.

The Christ force, now accelerating the return to its Source, is facilitating the entry onto the scene of the Holy Spirit or Paraclete, which has the particular role of awakening in Man the realization of Truth. In turn the action of the Paraclete will favour efforts by the Christ Consciousness to free itself from the restriction of matter. If man plays his part, the action and reaction of these two positive forces will ensure that the program for the return of Cosmic Consciousness back to the Divine Creator, in the sense mentioned in these lectures, will be carried out on schedule. The French translation of the Greek word *Parakletos* as "Consolateur" with the etymological meaning of "he who restores together" sums up this process well. It suggests the coming together of the Godhead and its physical creation.

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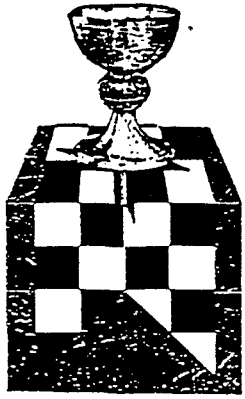
When we return in Liber 57 we will examine the Orders of Chivalry in modern times.



#212

Beloved Companions and seekers of the Grail!

THE QUEST OF THE HOLY GRAIL

Lecture Three : **The Wounded King**

"What, it will be questioned,
when the sun rises do you not see a round disc of fire
somewhat like a coin?
O no! No, I see an innumerable company of the Heavenly Host
crying Holy, Holy, Holy is the Lord God Almighty...."

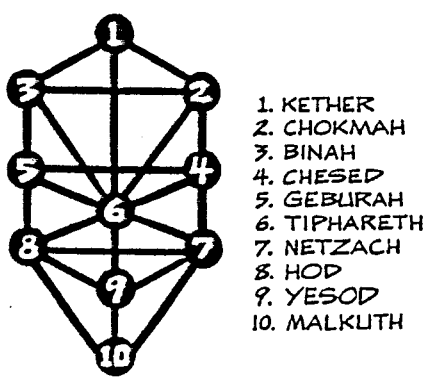
In these words the great English poet and mystic William Blake, whom we may also consider to belong to the Christian Hermetic tradition, puts very clearly the distinction between the **outer** vision which stops with a description of the physical object, in this case the sun like a red disc --- and that **inner** vision which adds depth and spiritual understanding.

"The aim of spiritual exercises is depth ... Hermeticism,
the Hermetic tradition, is in the first place and above all
a certain degree of depth, a certain level of consciousness."
Meditations On The Tarot

So as we travel towards a deeper understanding of the Grail, it is appropriate to note that *all esoteric work is precisely a working to deepen, and add a new dimension to, our understanding.* True esotericism never contradicts the exoteric. Rather, as with Blake's way of seeing the sun, it is a way of deepening. It should be added that this work of deepening, or "esotericizing", is by no means limited to those within the Hermetic tradition, narrowly defined, who think of themselves as esotericists. For example when the liturgy of the Church imagines Adam lamenting his loss of communion with God, "... I have become an exile from the joy of Paradise ... I who once was king of all God's creatures on earth am now become a prisoner ... I who was clothed in glory must now ... wrap

myself in mortality..." is doing the same sort of thing that Martinez De Pasqually does in his Treatise Of Reintegration Of Beings and doing it at least as successfully and profoundly.

This particular theme, of our separation from God and from the land of heart's desire, is an inexhaustible subject for meditation because it is the starting point of the human condition. If we look into ourselves even a little, we will find that this sense of separation and loss, over which Adam lamented, is present with each of us every day of our life. Plato was mediating it in one way when he taught us the difference between the "Necessary" and the "Good". Leon Bloy deepened our understanding of it in another way when he said "the only sadness is to not be a saint." If the subject is inexhaustible, our intention here is to see how the theme of separation and loss is developed in the Grail material and we will turn to that after touching briefly on the parallel developments in Kabalah and in Masonry which, with the Grail, constitute three main streams of the esoteric tradition or -- in A. E. Waite's way of putting it -- "three literatures which testify concerning the voided House of Doctrine."



In Kabalistic teaching as developed by Isaac Luria, the Divine Light was rayed down into ten vessels, the Sephiroth, and all except the first three were unable to bear this influx and were shattered and in particular Malkuth, in which all the higher powers are reflected, was broken into fragments of light scattered throughout the world and together constituting God's Presence, or Shekinah, unable to easily return to its source. There is then a Divine Exile which parallels the wanderings of the people of Israel and, indeed, the cooperation of man is necessary to restore both the Upper and the Lower worlds.

In Masonry it is the "Word" of the Master Mason which is lost. It is by speaking a "Word" that God began the creation of the world ("And God said ..." Genesis 1:3) and it is perhaps chiefly by the harmonics of sound that we begin to know the harmony of the worlds. The passing on by word of mouth of initiatic teaching represents -- (and this is perhaps its deep significance, deeper than the actual content transmitted) -- that time when the human word will be united to the Divine Word. However the "Word" is lost and is the object of a quest.

"(I have travelled) from west to east,
and from east to west again ...
in search of that which was lost
... the Master's Word."

We shall find both the idea of the Kabalah of man's participation in the restoration ... and the Masonic idea of quest ... developed in the Grail writings.

Let us first of all, however, set the scene in which the knight visiting the Grail Castle first sees the holy things. While the Fisher King is conversing with the knight -- Perceval is his name -- a procession passes before them bearing these holy things. Depending on the account, the holy things are enumerated differently but in general they consist of a spear (perhaps dripping blood), a dish, a sword and a chalice which is the Grail itself. You will note that these echo the four suits of the Tarot and, indeed, all the correspondences of the scale of four. As to the Grail itself, Chretien tells us:

> "A damsel came ... holding between her two hands a Grail and as she entered with the Grail there was such a brilliant light that the candles lost their brightness, just as the stars do when the moon or sun rises ... the Grail was of refined gold set with the richest precious stones that exist in the sea or in the earth."

Later we are told that the king is sustained by the Grail as all the guardians, from Joseph of Arimathea on, have been:

> "He is (daily) provided with a single Mass wafer, which is brought to him in the Grail; and it sustains his life, such a holy thing is the Grail."

Now all the stories of the Grail agree that, although the Fisher King is surrounded by the life-giving holy things, he suffers from a wound. Although the stories differ greatly in detail as to the cause and nature of the wound, they agree in certain essentials: that the wound can be healed only by the achievement of the Grail Quest by a knight from outside the lands of the Fisher King, and that in the meantime this grievous wound saps the vitality not only of the King himself but also the fertility of the surrounding land. This is one dimension of the problem of the Quest. Another is the Table.

In the time of Arthur's rule in Britain, Merlin established the third Table. That of Joseph, we are specifically told, had been square; but that of Merlin was round.

> "...for it mirrors the roundness of the earth, the concentric spheres of the planets and of the elements in the firmament; and in these spheres we see the stars and many things besides; whence it follows that the Round Table is a true epitome of the universe."
>
> Queste del Saint Grail

But the Grail is not present at this table of the universe and, as we said before, Britain is not united to Logres ... the inner kingdom to the outer. Charles Williams summarizes the matter:

> "At the first Table is our Lord; at the second the fish caught by Brons which was the image of our Lord in the imagination of the young Church, and also the arch-natural vessel; at the third there is yet nothing, but something is to be. Logres and the Grail are to come together, and the King is to preside at the union. The empty chair (of the second Table) is to be left there also till he who was to be the union should come."

Reviewing then, we see, as A. E. Waite puts it, that "the same story of loss is therefore told everywhere, if never twice in the same way." In the Grail stories the themes of loss, as developed in the esoteric and exoteric traditions, are gathered up with particular force and intensity and the way to resolution is shown. Merlin's Table is without the Grail and the Grail lands suffer as the Fisher King suffers

> "Well should Logres be named with tears,
> with bitter weeping, grief and fears.
> For here no fertile seed is sown,
> Neither peas nor grain are grown...
> On the trees no leaf is seen
> Nor are the meadows growing green,
> Birds build no nest, no song is sung..."
>
> Sone de Nansai

What is needed is a "freeing of the waters" to fertilize the land (compare Indra's freeing of the waters, also the union of the Upper and Lower Waters in the **Zohar**) and this can only be done by a quest achieved by the ordinary person from this world who dares all to bring the worlds together and "achieve the Grail."

I will continue in our next by examining more deeply the nature of the "quest" in general and of the Grail Quest in particular.

Peregrinus

-o-o-o-o-o-o-o-o-o-

#213

LIVING STONES

Entered Apprentice, Fellow-Craft and Master Mason

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God."

1 *Pet.* 2:5

ALL thru the Masonic Tradition, the neofite is taught that he is to be engaged thenceforth in the preparation of material and the actual building of a spiritual Temple, an "house not made with hands, eternal in the heavens." Somehow or other, many neofites develop the idea that this operation of building is something in the future tense, something for which they are to be continually preparing. Those who hold to this idea, find their ideals of the Masonic structure also a matter of the future. Seldom do they bring their concepts down to the present.

2 The Masonic Tradition, however, deals continually with the *present.* The building *is* indeed a spiritual building, but it is not so simple in the general scheme as would appear at first sight. The Masonic brother is, first of all, to be a *lively* stone. Being a stone he is building material. In preparing the stone for building he is preparing himself, but he becomes incorporated in the general structure the moment he steps foot inside the lodge.

3 As a building is composed of many kinds of stone, so the spiritual building is composed of many kinds of building material. As several kinds or bands of workmen are employed on a building so do we find corresponding bands in the Craft. Now the peculiarity of Masonic building operation is this; that the Masonic brother is, at one and the same time, *both builder and building material.*

4 There are Three Movable Jewels, the Rough Ashlar, the Perfect Ashlar and the Trestle Board. The Rough Ashlar is the stone as it comes from the quarries where it has been formed by Nature's Workmen, the Nature forces. It is prepared to be fitted as Perfect Ashlar by the tools of the Fellow-Craft. The Entered Apprentice is the Rough Ashlar, which condition reminds him of the rude and imperfect state of nature, in which he assumedly enters the Fraternity.

5 As the Entered Apprentice progresses in the Craft, he becomes able, as a Fellow-Craft, to apply his newly acquired knowledge and "virtuous education" to so trim the rough stone or material that it becomes the Perfect Ashlar, ready for the Master Workman's further orders.

6 When the Perfect Ashlar stage is attained, as a Master Mason, the initiate *transmutes* the stone that is himself into a "Living Stone." He had formed a part of the Spiritual Temple "in the rough, but now he is permanently incorporated into the Structure in a way that admits of no further change, *unless*—as is sometimes the case—a *seemingly* perfect stone in a building proves itself incapable of standing a severe strain placed upon it. It is then removed. Sometimes a Masonic Living Stone, or one seemingly so, proves incapable of fulfilling trusts reposed in and on it and has to be removed.

7 Man is truly a stone in more ways than one. He is composed of the Four Elements in synthesis. Specifically, he is composed of the same chemical elements which, properly united, form the various kinds of stone known to us geologically. By a stretch of words, and covering many nature-processes, we may say that Man is stone in colloidal form. He has in himself all the elements, chemical and ethical, that characterize stone. We say of some men, "they are solid as granite—they are hard as flint—he is as polisht as marble—he is soft as clay," etc. Granted that these are comparisons developt from obvious similes, nevertheless, the beginning of such comparisons develops from a recognition of identical qualities in the several objects compared. In man, we witness the atavisms from mineral, vegetable and animal kingdoms.

8 Man, therefore, having the *composition* of stone and expressing in his mental attributes many of the *qualities* of stone according to individual temperament and environment, it is not difficult to observe that man is, really, a lively stone,—a LIVING STONE, in an objective as well as a spiritual sense. But the essence of Man, that which makes him a *Living* stone, is that phase of the Principle called Life, that distinguishes him from all non-reasoning creatures. Man has, therefore, something mysteriously inherent within that not only differentiates him, but persists independently of his physical stone body, it inheres actively in an inner or spiritual body, also of stone, for the spiritual body, being a body, has substance, and this substance, impalpable, invisible, has the same chemicals that manifest exteriorly in dense crystallization or solid form as the physical body.

9 Man is a Living Stone, not in simile or allegory but in FACT. That means that he is an enduring creature. As building material, Man is something that is to last—eternally—and it behooves him to so cut, trim, square and polish the Vital Stone that is himself, that it may evenly stand any strain that may be placed upon it, and find permanent lodgment in the fabric of the Spiritual Temple, not made with hands, but *made with brains directed by the Spirit.*

10 If we take a careful look at the Trestle Board, we shall find that all the Temples of all the world's humanity and its religions have shown a marvelous adherence to the same threefold idea that we have had occasion to mention so frequently thus far in these lessons. Among the ruins at Stonehenge, we find the two outer circles, dolmens, and the inner sanctuary. The Egyptian temples were divided into the outer court of the people, the inner or hypostyle section and the shrine or sanctuary. Greek temples had their pro-naos, naos and sanctuary. Hebrews had their outer court of the people, the inner court or holy place of the priests, and the holy of holies or sanctuary, into which the High Priest enterd only at appointed times.

11 Christian cathedrals have their nave, or place of the people (congregation), the choir, or holy place of the singers and minor offices, and the sanctuary within the chancel rail, in which stands the Altar or holy of holies, the *sanctum sanctorum.*

12 In view of such a singular unity of plan, we must assume that it is derived from an understanding of cosmic proportions and relationships, which, on investigation, we find to be the case. We are not studying architecture in this lesson, however, but we mention these facts because Masonry, being a cosmic or universal Order, should agree in essential harmonics with such features as we find to be general in an universal scheme. Masonry proves itself true to form in this respect, for the Institution is comprehended under

the same threefold plan, the Ground Floor, the Middle Chamber, and the *Sanctum Sanctorum.* These are alleged to have been derived from the plan of King Solomon's Temple. If this is true, the plan has an excellent lineage, but we are not at all concerned with its derivation from the Sol-Om-ON Temple. Masonry derives from something far more important than a Temple so transient and ephemeral that little trace of it now remains, and its general appearance is only a matter of widely speculative conjecture.

13 The point is, that Masonry, in its long lineage thru the various important arcane bodies that have served their appointed times as custodians of the Lesser Mysteries, has become the crystallization of an idea so ancient in human history as to be co-eval with the dawn of human reason. This threefold idea under which we comprehend Deity, Man, and the World as the epitome of Applied Art or Architecture, is found intact in its most essential form in the Craft, for not only is the architectural plan of Freemasonry conceived as an expression of the trinitarian idea, the Craftsmen also conform to it.

14 Just as Man's representative temples have held to the threefold idea, so has Man himself, in his emergence into the Light of Reason. His body is divided into three principal parts. In the Ground Floor or Abdomen, the "Place of the People" we find the ordinary workmen (intestines, kidneys, bladder and generative organs), performing the every day work of functional process, making ready the materials taken rough-ashlar-like into the body, and distilling, condensing, refining and sublimating them to become the infinitesimal agents in the blood stream, nerve tissue and wonderful brain cells.

15 When the lower bands of workmen have finisht their work, the Fellow Crafts in the Second Division of the Body, the Thorax, apply their tools. The heart takes up the newly produced blood products and places it and them in circulation, or as constructive factors in the physical temple. The lungs *purify* the blood as it makes its *circumambulation* of the body. The vital fluids of various glands have been produced as the rough food products were conducted by a series of winding steps upward thru the lower body (intestinal convolutions to ascending and transverse colons) and finally brot to the Middle Chamber of that same body.

16 Ultimately the refined products are *raised* to their exaltation in the highest point of the bodily Temple, the brain, the inner or holy of holies, the *sanctum sanctorum* of Man. That which started out as raw material—rough ashlar—is now developt and unfolded essentially into creative, constructive, living LIGHT. Solid material has now become spiritual material; the lower has been raised to the higher. A process of the truest form of transmutation has been accomplisht.

17 When Man enters this world he is the Enterd Apprentice. He is the rough ashlar fresh from the biological quarries. He is misshapen, crude, even grotesque. He is helpless and incapable. He is simple matter that must be handled and moulded by others before he attains any semblance of independent action. He must learn how to use the tools that belong to him which are his arms and limbs and his five senses. His Apprenticeship lasts a long time for man is a most complex creature. Animals, which have a far shorter period of gestation, enter the world capable of taking care of themselves after comparatively few days. Man, who requires a much longer period of gestation uses up many years of valuable time before he is capable of taking care of himself, and not always even then.

18 Man's apprenticeship lasts thru Infancy, Childhood and Early Youth—the triune scheme again. In later Youth his more advanst position as a Fellow Craftsman begins. Then he applies the tools he has been learning to use thru the advantages of education, natural and acquired. As he completes his Later Youth period, he enters the Young Manhood and subsequently the Middle Age periods. Here he is engaged in making practical use of his stony qualities of resistance, stability, permanence, strength, rigid character, inflexible will power, and impenetrable mental reserve. He is perfecting the Rough Ashlar until it reaches the status of *comparatively* Perfect Ashlar.

19 After Middle Age, now technically a Master Workman, he enters that stage of life commonly called Old Age. This is divided, according to most recent psychological averages, into the pre-senile, senile and post-senile periods. Again the triune conformity. The term senile is not to be under-

stood as synonymous with weak-mindedness, imbecility or anything of the sort. It relates to the status of the comparative vigor of the forces of metabolism vs. katabolism. Many men have accomplisht their greatest work at the Biblical age of the three-score and ten. Huxley studied Greek at sixty. Edison is mentally keen and active and—intellectually prolific long after eighty. Rockefeller was still the dominant personality in the world's most powerful corporation at ninety.

20 We have given the three divisions of so-called Old Age simply to conform to popularly understood terms. But Old Age is the period of the true Master, for then it is that one has at last learned how properly to circumscribe his desires and to keep his passions in due bounds with all mankind, but more especially with the brethren. It is then that ripened judgment, born of digested experience, in connection with a wide vision and settled wisdom, enables him to look back over the Path he has trod, and to apply the lessons he has learned in preparing a Trestle Board for those who pass the same way after him.

21 The neofite who is initiated an Enterd Apprentice, Passed as a Fellow Craftsman and Raised a Master, is simply recapitulating in miniature or microcosm the Path of his life, in a grafic manner that should impress him with a profound sense of awe when he contemplates the harmonic and orderly processes of Nature, whose creature he is and by whose laws he functions in this world of matter.

22 As we scan the book of human history we are amazed at the number of men who have "made their Mark" imperishably and ineradicably upon its pages. Off hand, any well informed person, with the rudiments of education, can name a remarkable number of men whose deeds entitle them to a niche in the World's Hall of Fame. But to whomsoever a deeper understanding of the progress of the human species is clear, comes a flood tide of names that stand out like stars of the first magnitude in the firmament of human achievement. These, verily, have been, still are, and always will be, LIVING STONES. Their deeds still work for them and attest what humanity has become because of them.

23 It is not our purpose to hold up what are commonly known as the "World's Great Ones" as an illustration of all that constitutes Living Stones. Every human being is a Living Stone. But some stones are, as we know, imperfect. Some stones actually are dead. If we hammer them, they give forth no ringing sound of solidarity. They break, crumble and disintegrate. We sometimes call such, "rotten stone." There are such stones also in the human fabric. It is the purpose and function of Freemasonry thru its symbolic teachings, to prevent such stones from composing the human structure as permanent features, also to reduce, little by little but none the less surely, the number of such imperfect stones.

24 Masonry teaches its neofites to utilize the tools of environment and the tools contained within the body itself, to fashion a Perfect Stone, a *Living* Stone, not only from the organic standpoint but from a keener mentality, a sharpened and discriminative intellectuality and above all, an awakened spirituality. For this reason, the Craft takes every possible human precaution to prevent the admittance of members who are not calculated to make good builders themselves and to furnish good building material in themselves.

25 Again we note the triune system. In the Enterd Apprentice Initiation, the neofite is committed to a Life of Action. In the Fellow Craft, he is Passed to a Life of Education in the acquisition of higher knowledge. In being Raised a Master Mason, he is exalted to a Life of Rulership. Work is the first requisite of Man. Without it, he would not be able to provide himself with the barest necessities of existence. Education and the acquisition of Knowledge is the next step, for the advice of our ancient operative Grand Master, Sol-Om-On was, first, last and all the time "Get Wisdom, get understanding." Read his Proverbs and learn for yourself. With knowledge we shall understand better what we need, what is best adapted to make us grow, mentally as well as physically, and to improve the environment and condition in which we live.

26 Attaining rulership—sovereign ruler over a cosmos consisting of millions upon millions of important and vital cells, each with its own individual

intelligence, each able to perform its own peculiar functions, each contributing to the welfare of the whole, each a citizen in the vast Empire that is *one, single, Man.* Government is the highest attainment of the human mind for it includes all else that the human mind has any capacity to conceive, receive or attain. Thru government we conceive our highest ideals of a Creator and an orderly control of our World. That we are, from time to time, misgoverned, simply shows how far short we are even at this advanst day in the world's history of conceiving a proper estimate of the true nature and function of government. It shows how far short we have come in being able to measure up to the standard required for good government. Still we are on the way. We are profiting (and some politicians are profiteering), thru the mistakes that have been made in ages past as revealed to us thru history.

27 Today, in the Middle Chamber, the Fellow Craft receives instruction in synthesis. Certain educational principles are inculcated in a symbolic way. When the Craft was first instituted the free school as we know it, was unheard of. Educational advantages were few and for the few only. The principles taught in Freemasonry used to constitute courses covering many years in the academies of Plato, Socrates, Aristotle and the Sages. Today they are taught in a few years in our public schools. Nevertheless, the Fraternity still teaches, not the subjects themselves, but the moral, ethical and spiritual essences contained and enshrined in those principles of art, science and ethics.

28 In adhering to the ancient plan of teaching by allegory, Freemasonry holds true to the system maintained even as far back as ancient Egypt. Many diagrams are publisht that show the sectional view of the Great Pyramid. Probably all Masonic students are more or less familiar with them. Nevertheless it is well to call attention to the triune plan embodied. The Ground Floor or Lower Chamber and the Middle Chamber (The Queen's Chamber, so-called) are clearly shown. Lastly the King's Chamber or the *Sanctum Sanctorum,* in which is found an empty sarcophagus. No body has ever been found in the Great Pyramid, altho for years some Egyptologists have persisted in assuming that the structure was erected as a tomb for Cheops, by his daughter who sold her favors to raise the funds. No proof of such an idea has ever been satisfactorily advanst or sustained.

29 The *Sanctum Sanctorum* with its empty coffin is a feature every Mason will recognize and understand, for it is more than probable that the Great Pyramid was the place of Initiation into the highest mysteries of Egypt's Hierophants. This *sanctum* is called the "King's Chamber" and most appropriately so, for he who passes thru the symbolic rites involved in the sanctuary becomes, in fact, a king among men, for he becomes, first of all, *king of himself.* In so doing, or becoming, he enters into the possession of his kingdom consciously. We are, all of us, kings, but few of us KNOW it and it is hard to realize it when we are informed of it.

30 In the lower chamber, beneath the center, a large part of the initiatory work in the Egyptian rite was performed. A much less number succeeded in finding their tortuous way up the winding passage which joined the Grand Gallery at a point from which another passage led directly into the Middle Chamber. In the Masonic Lodge of today, much of the most important work is performed in the Enterd Apprentice rite, symbolic of the Ground Floor of the Temple, for here it is that *the first impression, Masonically, is made.* That first impression will last longer in the new brother's mind than any other part of the Work because it was the first.

31 In the Mason himself, in the lower of his three bodily divisions, the abdomen, in the Enterd Apprentice part of his life career, the most important work is performed, for his growth and unfoldment is really largely a matter of digestion, assimilation and excretion. The same forces are operative when he enters the Lodge. He receives certain teachings. He must digest them, assimilate the value of them, and excrete from his mind false concepts and false values and perspectives he has hitherto held.

32 In the Middle Chamber of the Egyptian Temple, lessons were imparted that exercised a markt effect upon the candidate's emotions. In the Middle Chamber or Fellow-Craft degree certain teachings are imparted which we well remember made definite impress upon our emotions at the time. In the bodily temple of Man, the Thorax is the holy place where the heart reigns

supreme and emotion finds a central focus of action, for the heart registers with unfailing precision every slightest emotional change we experience. Thru the lungs we bring into our bodies the air, symbolic of the *pneuma* or spiritual forces, which purify the river of life.

33 The *Sanctum Sanctorum* was the throne or seat of the Hierophant. In the Lodge it is the degree pertinent to the Master, wherein he makes his younger brethren, apprentices and fellow-crafts, Master Masons or Master Builders. In the head, or sanctuary of Man, is the Ego, the Real Self, supreme, Master of the body, Master of the Mind, Master of the Soul. Here the secret of life was assumedly imparted by the ancients. In the sanctuary of the Lodge the secret of life is symbolically imparted. In the Temple of the Body the secret of life becomes the active, dominant factor in and by itself.

34 In the Fellow-Craft work, the candidate is taught to make an advance by a tortuous stairway consisting of three, five and seven steps. Freemasonry exhibits in this ceremony a notable application of the rules and processes of human life, for each human being works his way into and thru life by a similar series of steps.

35 The Ground Floor of the Pyramid is in the bosom of Mother Earth, so the Ground Floor of human life is in the body of the Earthly mother. The human-to-be begins with the "descent of the Monad" at the moment of conception. This is the first step. The second step is the period of gestation. The third Step is the moment of Quickening, or first independent foetal life.

36 The new human being makes another advance. The first Step is Birth into the Middle Chamber, the world, situate between the hidden worlds microcosmically, of the maternal womb and the equally hidden world of spirit that lies beyond that of Matter. The Second Step is that of walking, which is independent movement from place to place unaided and "on his own." The Third Step is Speech, by which he makes known his needs and expresses the desires born of the activity of his astral vehicle. The Fourth Step is Adolescence, at which time he attains the power of an independent creator of his kind and species. The Fifth Step is the attainment of his mental majority, at which time he assumed to be so well verst in the use of the "I" Consciousness that he is an individually responsible member of society.

37 Having served his apprenticeship as an embryo human, and having successfully passed the tests of a fellow-craft in the world, he makes his last advance in mortal life, to the Third Division thereof. The First Step in this last advance is the recognition of his Moral Accountability. The Second Step is the assumption of his full share of Personal Responsibility. The Third Step is Marriage, symbolic of the unity of human polarities. The Fourth Step is the exercise of mature Discrimination. The Fifth Step is the realization of the necessity for human Co-Operation. The Sixth Step is—Death—*a new birth,* for it leads to his Raising by the Master of the Celestial Lodge into the Seventh Step, Resurrection.

38 Geometrically, the plan of the Great Pyramid is the squaring of the circle. Ethically the plan of Freemasonry is the squaring of the circle of human life. The path from the Ground Floor of the Great Pyramid out to the surface of the structure, pointed directly to the Pole Star at the time of building. The Path of the Enterd Apprentice from the Ground Floor out to and thru the surface world or superficial environment should be equally well oriented toward that star which is Truth, immutable and unvarying, by which, as a luminary, the whole course of human life should be guided.

39 The Attentive Ear, the Instructive Tongue and the Faithful Breast are precious jewels that each Mason is expected to possess. Until he does possess them he cannot truthfully declare himself to be a Mason. The Faithful Breast represents the inner faculties, the Spiritual Principle in Man. The Attentive Ear is the channel by which and thru which impressions are received by the inner from the outer. The Instructive Tongue is the channel by which the inner expresses to the outer. The three constitute another phase of the triune plan of activity, cosmic and mundane, even individual, and show man's analogy as a microcosm to the Great Plan of the Macrocosm.

40 The Working Tools of the Enterd Apprentice are the 24-inch Gauge and the Common Gavel. In the ceremony of conferring them, explanations

are given which satisfy the requirements of the time and place. We must call the initiate's attention to a salient fact in connection with them. The 24 inch Gauge is an instrument of division. The Common Gavel is an instrument of cleavage,—breaking up, and can be used either constructively in putting together or destructively in breaking apart. In the principle of division, the Enterd Apprentice has his attention directed to a fundamental necessity, whether he understands or apprehends it at the time, or not. It is the necessity of a proper valuation of Time as a specific concept. We have long surmised that there is something in consciousness besides length, bredth and thickness.

41 As this something, elusive in its nature, has approacht nearer to our inner faculties, we have termed it the *Fourth Dimension.* As we learn more and more about the Fourth Dimension we become able, by degrees, to demonstrate its actuality. Times and Space concepts have resulted which have materially alterd our ideas of the universe. The 24 Inch Gauge represents, besides the usual explanation, four intervals of six inches each. Each four, represents a time and space concept; one of length, another of bredth, a third of thickness and a fourth of *Penetrability.* Without this last and Fourth Dimensional concept, we cannot logically understand what is meant by omnipresence of Deity. Each quarternary of six inches represents a double tri-unity or trinity, the positive and negative expression of a triad.

42 These Four Triads, in dual expression constitute the "Triads of the Supernals," the Absolute, Supreme Being and Solar Logoi in positive and negative expression; the Father, Son and Holy Ghost in masculine and feminine expression (hence the Marific principle, the Mary's Sons in Masonry); the Body, Soul and Spirit in dual expression, male and female in biologic Man, and the Ego, Conscious and Sub-Conscious Minds in Real Man, in hermaphroditic expression.

43 The Plumb, Square and Level, are the Working Tools of the Fellow-Craft and have been explained in a previous lesson (No. 2). For the Master Mason, *all* the working tools of masonry become symbolic, but more especially the Trowel. The Compasses are dedicated in special measure to the Degree, but the Trowel enshrines a special significance. In operative usage, it is the instrument whereby the cement is spread that binds an entire structure into one unified fabric. In Masonry, similarly, it is used to spread the cement of brotherly love and affection. For this reason it is allocated to the Master, for it is the hand of the Master that is felt operatively thru all the degrees of the Lodge. The Master alone is in the position to cement all factions, individual with individual and all individual brothers to their Lodge and to the Craft it represents and of which it is a unit part.

44 The Trowel is, therefore, peculiarly a symbol of the universality which is the basic principle of Freemasonry, as we have strest in previous lessons. Universality, as exemplified by the Trowel, is not only the principle which, like true cement, binds together the entire Craft, it is the vital power that fortifies it against decay, disintegration and ultimate destruction, for while internal differences of opinion are bound to make their mark as time passes and cause modifications in the general aspect of the Fraternity, nevertheless, like the wonderful cement used by the Roman builders whose secret remains as yet undiscovered, the strength of universality preserves the structure of Freemasonry impregnably against the ravages of time.

45 The wages of the Fellow-Craft are Corn, Wine and Oil, symbolizing, respectively, Nourishment, Refreshment and Joy. These are products of the Vegetable Kingdom, in which are incorporated the essential vital principles of the kingdom. In the corn are food values for the physical Temple of Man. In the oil are food values that are utilized particularly by the glandular factors in the body, corresponding to the Etheric Temple of Man. In the Wine, the active factor is the Pure Spirit of the Vegetable Kingdom, which goes directly to those principles in Man that manifest in raising his mental attitude and his general tone; in fact, to use a common expression, it "cheers man and brightens his spirit."

46 These wages, by which, symbolically, the Mason sustains life, teaches us by their status that we are not to look for the things that pertain to the

Animal Kingdom and consequently to the Animal Nature in Man, to provide us with the means for attaining an higher status in life, on any plane. The wages of Masonic workmen are paid in pabulum that applies to the inner man, not to his external environment. This is as it should be and in keeping with the ethical status of the Institution.

47 The principal business of the new born child is carried on in his "Ground Floor" or lower bodily division. It is principally a matter of organic growth. In this growth, the Foundation is laid and the Constitution developt which will form the base of action of the man-to-be. In the Enterd Apprentice Degree, the Foundation is laid and the ethical Constitution developt on which the Mason-to-be will base his activities.

48 So far as the Drama of Freemasonry is concerned, in our opinion it is simply the amplification of the Osirian Legend, as enacted symbolically in the Great Pyramid initiations. In fact, all the arcane dramas known to us are but amplifications of that original, the Masonic being that the Hebraization of the Egyptian mythos, a mythos that had an origin in truth and concrete fact. That Hiram Abiff actually existed is an historical fact, proved by the external evidence of recent archæological discoveries, in which images of that personage have been recovered, and while grotesque, they nevertheless testify to the culture, crude tho it was, of the times.

49 One notable feature must be mentioned *en passant*. All Masons will admit and agree that no matter how many years may elapse in absence from Lodge, nevertheless, the Mason seldom forgets his Masonry. As a member of examining committees, the author has observed this fact many times over. There are two reasons for this truth. First, Masonry uses a language peculiar to itself, that is quite the opposite from what the profane would naturally expect. This language fits nicely into the vocabulary of every Mason, regardless of his social or academic placement in life. This is another evidence of the universality of the Craft.

50 The second reason for the permanence of Masonic principles and ideas lies in the fact that, with masterly psychology, the teachings of Freemasonry are so simply exprest and logically conveyed, that they become at once a part of the initiate's sub-consciousness. There they remain as fixities so long as he exists in mortal expression, and, we have reason to believe, into at least a part of his immortal expression as well.

51 The man who has been duly initiated, passed and raised in a legitimate Lodge of Freemasonry, has incorporated into his physical, etheric and astral vehicles of expression definite laws that will affect him physiologically, psychologically and psychically. Body, Soul and Spirit find their respective forms of nourishment and stimulus in the principle made living fact in the course of one's Masonic career. The Monad is first prepared to be made Man, near the heart of its mother, in a place (the maternal womb) representing an antechamber to the outer world of physical experience. Man is first prepared to be made a Mason in his own heart and then in an antechamber adjoining the body of a just and duly constituted school of spiritual experience. In each case, the heart is the prime motivating factor, for man's first fœtal circulation derives from the maternal heart beats.

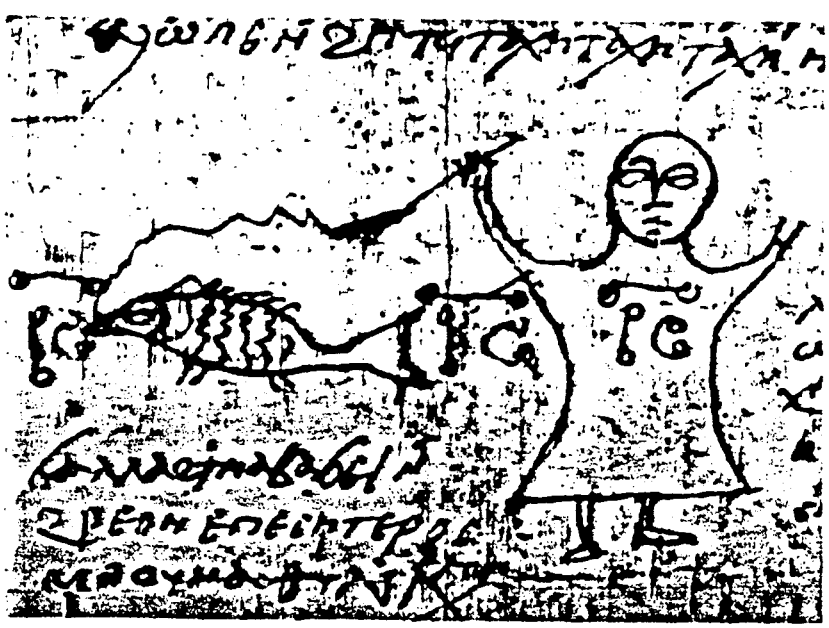
52 Freemasonry is, therefore, primarily a matter of the heart expressing thru spiritual experience, and as such it moves the Mason to acts of true charity, compassion, temperance, and justice thru his life career.

The Fisher King

The Fisher King is the guardian of the Grail, so called because the second guardian, Bron, fed his followers with a single fish from the Grail, emulating Christ's feeding of the five thousand with five loaves and two fishes.

Having received a wound which never heals, the King is kept in a state of suspended life, and the land around his castle becomes barren. Behind the figure of the wounded king is that of Christ himself, and his wound is supposed to have been inflicted by the spear of Longinus, the soldier who pierced Christ's side. The apostles were called by Christ 'fishers of men' (Mark 1:17) and Christ was represented in art as both fish and fisherman.

The Fisher King pierced in the thigh. Manuscript illustration from *Le Roman du Saint-Graal*, Ms. Add. 10,292, f.74, France, 14th c. Reproduced by permission of the British Library, London.



Jesus the Fisherman. Coptic magic papyrus, Egypt. Staatliche Museum, Berlin.

Custodes
Morum
Sacrorum

Worthing 31W
Barbados
West Indies

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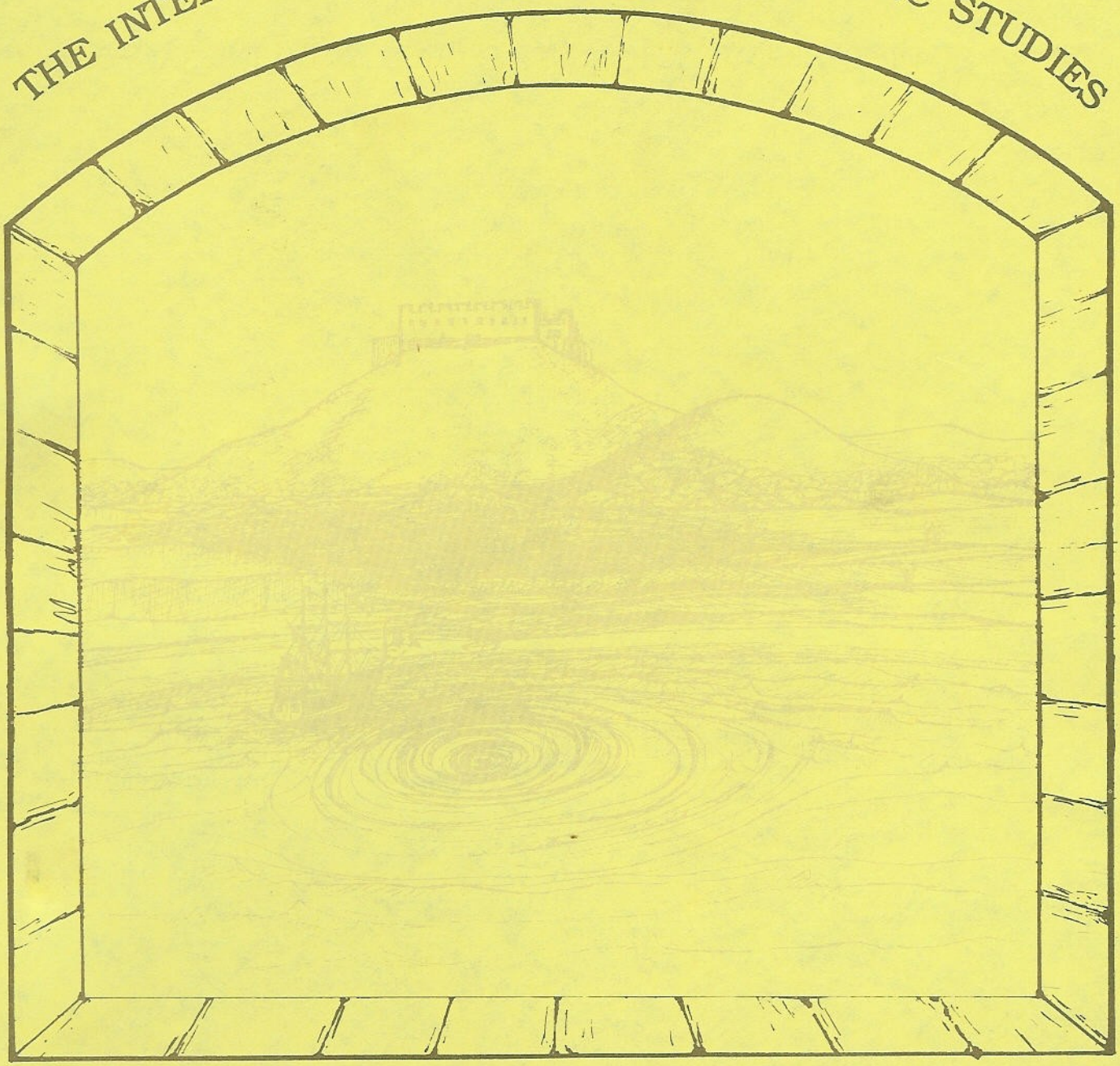

PLANE III

LIBER 57 THUNDER !

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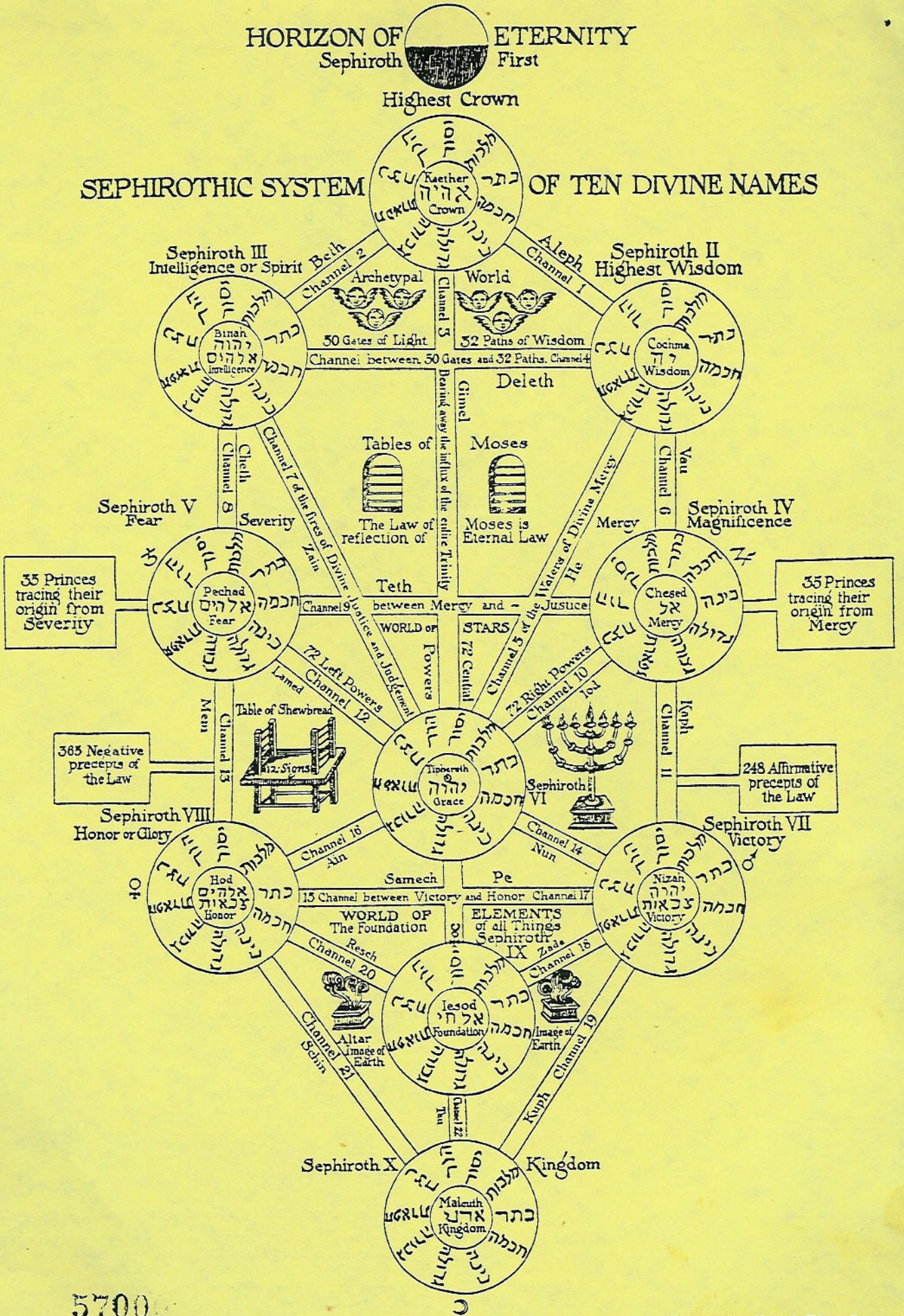
DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN



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Translated from Kircher's *Œdipus Ægyptiacus.*

THE SEPHIROTHIC TREE OF THE LATER QABBALISTS.

#214

Beloved and Respected Companions

ORDERS OF CHIVALRY IN MODERN TIMES

The modern descendants of the orders of chivalry have been unkindly described by their detractors as being either mild, benevolent charitable institutions, or mutual aid societies composed of people who enjoy titles and dressing up. Those who have taken it upon themselves to defend these orders claim that some of them have an esoteric side dedicated to the spiritual development of an elite who work quietly and without fanfare for the evolution of humanity. To their credit, the still-active traditional orders have remained discreet in the face of assertions made both by their detractors and their defenders.

The Order of the Knights of Malta, after many vicissitudes, exists today with headquarters in Rome. Sometime after his expulsion from Malta by Napoleon, von Hempesch abdicated his position as Grand Master in favour of the Russian Tsar Paul I, and subsequently died in poverty in Montpellier, France, in 1803. After his abdication there followed a period of confusion during which the post of Grand Master was abolished.

In 1803 Pope Pius VII appointed Jean Tommasi as head of the Order. Throughout the nineteenth century the Knights of the Order pressed continually but without success to be given back the island of Malta. The headquarters of the Order was established in Rome in 1834 after the Russian Commanders of the Order were persuaded to give up their claims to primacy. During the period which followed there were continuous difficulties with the papacy. These were settled in 1961 when the Order adopted a new constitution.

Today* the Order of the Knights of Malta comprises some 9,000 members throughout the world. The activities of the Order are now essentially charitable and humanitarian. The Order has diplomatic relations with some 42 countries, mostly in Western Europe and Latin America (with the exception of the United Kingdom and the Scandinavian countries.)

Apart from a number of ecclesiastics, the membership of the Order is divided into three classes. Members of the first are known as Knights of Justice. These are members who have

*(1990)

taken vows of obedience, poverty and chastity, accepted particular rules and are subject to Canon Law. The second category are called Knights of Obedience. These are those who have formally undertaken to follow a Christian life according to the spirit of the Order. Finally there are those who have not given a formal undertaking but who have agreed to live a Christian life and to participate in the humanitarian activities of the Order.

Contrary to the Order of the Knights Templar, the Order of the Knights of Malta has never admitted to any esoteric activities. However, it is believed that at least one of the Grand Masters of the Knights of Malta, Manuel Pinto de Fonseca, was a high initiate of the Temple. The story goes that it was Pinto who initiated the famous Count Cagliostro into the Tradition of the temple.

As far as the Teutonic Knights are concerned, in 1809 Napoleon abolished the Order in all the countries of the Rhine Confederation. The Order continued however in Austria and its headquarters were transferred to Vienna. In 1840 communal living was established among the clergy and a female branch instituted. After a papal decision in 1929, the Order dropped its links with chivalry and returned to its original aims of promoting charitable activities largely in Austria, South Tyrol, West Germany and Yugoslavia. In 1938 the National Socialist Government abolished the Order. It was reinstated after the second World War, and now continues modestly in Germany as a religious community devoted to charity, teaching and good works.

As mentioned previously, towards the end of the Middle Ages kings and princes had begun the practice of creating secular orders with the purpose of forming elite groups bound to the royal person. These orders had nothing in common with the old institution of chivalry except for titles, the act of dubbing and the awarding of insignias. A few of these honorary orders have survived into modern times.

In some countries, particularly in the United States of America, there are many fraternal organizations of a social, benevolent character which describe themselves as orders of knighthood, but which do not have or claim to have links with the tradition of chivalry.

As far as the Order of the Knights Templar is concerned, from time to time various orders have sprung up, especially in France, all claiming direct lineage from the original Order founded by Hughes de Payns. Today in France there are all kinds of orders, some pure in intention, some less so, and others quite ridiculous in their pretensions. Not infrequently, many of these orders, instead of getting on with the job in hand, spend a great deal of time and energy deriding other orders whom they consider to have a lesser claim to

legitimacy. It is not my purpose to discredit any particular order. I believe in the old biblical admonition, "By their fruits ye shall know them."

That being said, for those persons seeking a Templar order today, the choice is not an easy one. No matter which order is chosen one is bound to hear tales originating in other orders of some kind of unethical behaviour by those in charge of the order of one's choice. There are some orders in which the officers in charge are administratively and intellectually capable, but lack the spiritual radiation which can transform the spiritual lives of members in concrete ways. There are others whose leaders are honourable but continue to adhere rigidly to procedures and practices drawn from the Middle Ages. In this kind of situation what often happens is that dynamic members continuously leave, taking whatever little spirit there is, leaving the letter and the form to a few moribund chiefs who would probably die of shock if anything else happened. There are also situations where orders are run by individuals whose personal lives do not seem to correspond to the lofty ideals they preach. Sometimes a very capable and inspired leader arrives on the scene and is given control by a grateful membership only to find that he and the order are never allowed by other orders to live down the misdeeds or shortcomings of his predecessor.

Against this background the picture for aspirants, particularly in continental Europe, where orders abound, might not seem a very inspiring one. In practice the situation is not as bad as it appears. One thing the aspirant should realize is that one of the first tests he will encounter on the path to spiritual development is that of discernment or discrimination.

In the English-speaking world, where there are few if any operative Templar orders, the situation is much easier. The main reason for the scarcity of Templar orders has quite simply been the question of language. Nearly all existing Templar Orders originate in France. Even where branches exist in countries outside France, the senior members of the local branches must be able to communicate with headquarters in French. Although in some ways this has been a blessing, in the sense that non-European seekers have been largely spared the growing pains of the Templar revival, it is at the same time a pity that the immense body of spiritual knowledge available to the Templar Tradition is not yet accessible to the English- speaking (and other) regions of the world.

The difficulty caused by the language barrier has likewise plagued the growth of the Martinist Order in English-speaking countries; happily however, since 1985, this situation has been addressed and the problem is slowly being overcome.

I will now give a brief summary covering those contributors who I feel have had a predominant influence on the

Western Tradition. It follows that there are many groups, movements and individuals both in the past as well as in modern times which time and space does not allow me to mention, but which have also played their roles in adding to our experience of humanity's long quest for the Grail. To cite one: the Theosophical Society, since I feel their inspiration more properly belongs to the Oriental Tradition.

It will be seen that some of the strands we will examine have co-existed with the Templars, and from all indications have contributed to the spiritual knowledge gathered by that Order. In turn, a number of the strands have themselves been directly or indirectly enriched by the Order.

I will begin with the Kabalists.

THE ESOTERIC TRADITION AND THE TEMPLE

THE KABALISTS

In this introduction I will briefly recap some of what you have already been taught, and also step forward on some new ground, all of which will be in preparation of things to come. The word Kabalah, also written Qabbala or Cabala, as you know, is of Hebrew origin. It has been translated as "to receive" but means literally "the tradition". As the combination of these two ideas suggest, the Kabalah has been essentially an oral tradition within which the secrets of Jewish mysticism are passed on through initiation into teachings and practice under a guide experienced in the system. The Kabalah is described as a tradition in the sense that it claims to represent the esoteric part of the oral Torah revealed to Moses. In fact Kabalism includes the entire range of esoteric doctrine and practice which had arisen during the first and second centuries of the Christian era and developed particularly from AD 1200 onwards.

In the period between the third and sixth centuries, a work appeared which came to be known as the **Sepher Yetzirah** or **Book of Creation.** Perhaps you have obtained a copy. This is the earliest text of speculative Jewish mysticism, and it describes the process of creation in terms of 10 primordial emanations called **Sephiroth.** The work links the 22 letters of the Hebrew alphabet to the 10 **Sephiroth** to form symbolic keys to a comprehensive philosophical system called the 32 Secret Paths of Wisdom.

Dissatisfied with the traditional interpretation of Judaism, certain Kabalists rebelled against the excessive rationalism of the Jewish philosophers. They began to create a new dimension of religious experience in the thirteenth century. This was a decisive period in the development of the kabalah and

was due to the work of the Jewish mystics or Provence in France during the second half of the twelfth century, and in Spain, especially in the region of Gerona, during the first half of the thirteenth century.

In the last quarter of the thirteenth century, the many strands of kabalism merged in a work which made its appearance under the title **Zohar** or **Book of Splendour.** The exact origin of the book is obscure, and there is controversy as to whether it was the rediscovered work of Simeon ben Yohai, a famous second century teacher, or a fourteenth century compilation by Moses de León from Guadalajara in Spain.

In the fourteenth century Joseph Gikatila wrote The Gates of Light, which further developed the doctrine of the **Zohar** by linking the Divine Names of God to the individual Sephiroth. The expulsion of the Jews from Spain in 1492 led to a revival of interest in the mysticism of the kabalah. This revival was concentrated in the little known town of Safed situated in Upper Galilee in that part of Palestine which is now Israel. Some of the famous names associated with this revival were those of Moses Cordovero and Isaac Luria. The last-mentioned made an important contribution to Kabalistic philosophy. His influence was very strong in seventeenth and eighteenth century Jewish history, and he is considered to have indirectly prepared the ground for that popular form of Jewish mysticism which developed among the eighteenth century Jews of Eastern Europe known as Hasidism.

Since the last half of the nineteenth century, Kabalistic teachings, especially the practical aspects, were modernized by a number of practitioners, including W. Wynn Westcott and S. L. MacGregor Mathers in the late 1800s, and Arthur Edward Waite, Aleister Crowley, Dion Fortune (Violet Firth), and Israel Regardie in the early part of the 1900s. In the 1960s, W. A. Butler continued the work of his modern predecessors of adopting and popularizing the Kabalah. Some Kabalists active in the 1980s include Gareth Knight, W. E. Gray and Z'ev Ben Shimon Halevi.

Let us refresh our minds. According to Kabalists, the Supreme Being, which is an Absolute and inscrutable Unity, contains all within Him. This Unity is **Ain Soph**, meaning the Infinite One, the inherent creative principle. Such a lofty being, say the Kabalists, could not create directly since it had no finite qualities. It therefore created indirectly by means of a series of 10 spheres from within the Infinite Light itself. These 10 emanations are called **Sephiroth** or Splendors of the Infinite One. The creative principle descends from **Kether**, the first created **Sephirah** (singular of Sephiroth), following a serpent-like path down through a series of Sephiroth arranged in triads. Each Sephirah manifests progressive states of destiny until the lowest sephirah, **Malkuth** or physical life, is reached.

The disposition of the 10 Sephiroth in a particular pattern linked by 22 paths is called **Otz Chiim** or the Tree of Life. According to the Kabalists the same arrangement exists in miniature within man's psycho-spiritual organism.

Historical accounts of the development of Kabalism have now given much information on what is generally called the Practical Kabalah. In the beginning, this aspect was kept secret and only transmitted orally, but over the centuries information on practical Kabalistic techniques was gradually leaked, and when the secret teachings of the Order of the Golden Dawn (which we will review shortly) were published in the late 1930's, the practical Kabalah became public knowledge.

In brief, the practical Kabalah teaches that the 10 spheres of Sephiroth and the 22 connecting paths, which together form the Tree of Life, are a symbolic system of relationships which can be manipulated either subjectively or objectively using certain techniques. For example, using the tree subjectively, one can, by dynamizing and manipulating the corresponding centers within oneself, become in resonance or harmony with the forces of the Cosmos, i. e. with the different aspects of God symbolized by the different Sephiroth. This would bring about a kind of psycho-spiritual integration or illumination.

The Kabalists teach that the Tree can also be used objectively. By this they mean that initiates of the system can, through the use of rituals based on Kabalistic symbols and relationships, manipulate cosmic forces which can also affect the external life of the practitioner, including persons and events. Of course they also teach that if the powers obtained in this way are not used altruistically, Nature will exact drastic payment for the selfish abuse of such forces.

It is certain that the Knights Templar obtained access to Kabalistic teachings. As was the case with Islamic Sufism, the rise of the Templars coincided with the development of Judaic Kabalism. The spiritual esotericism of both Islam and Judaism were united with that of Christianity through the Templars, who were the **de facto** spiritual heirs of the early Church Fathers.

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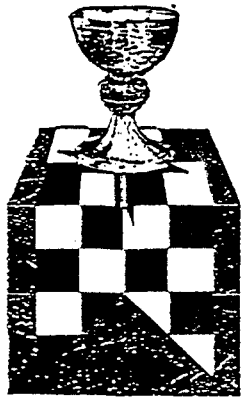

#215

Beloved Companions and Seekers of the Grail!

THE QUEST OF THE HOLY GRAIL

Lecture Four : **The Meaning of the Quest**

"Nel Mezzo del cammin di nostra vita..." Dante begins.

> "When I had journeyed half of our life's way I found myself within a shadowed forest, for I had lost the path that does not stray. Ah, it is hard to speak of what it was, that savage forest, dense and difficult, which even in recall renews my fear: so bitter -- death is hardly more severe!"

And, of course, for Dante the way out of the forest of lost direction is an interior way leading through the heart of the earth, and beyond that to the Mount of Purgation and the way that leads among the stars. (Compare the V.I.T.R.I.O.L. -- visit the interior of the earth and, by rectification, reveal the hidden stone -- of the alchemists).

In any case as we read in Dante's forest, or of the situation of the Grail, we should have, if we are reading with spiritual sensitivity, that odd experience -- like that of the boy Balthazar who discovers, in Ende's Neverending Story, that he is himself a character in the book he is reading -- that we are reading the story of our own life.

If in the Grail story the inner kingdom is separated from the outer, Logres from Britain, and the Grail is lost to the Table of Logres, and the ruler of the inner land is himself sick with a suffering which shadows his land, it is also true -- as we must now realize if we are to proceed -- *that our inner life is separated from our outer and both lie under the shadow of this separation.* If the Grail stories tell of Broceliande, the Forest Sauvage, through which one must pass -- and in which, as in Dante's "shadowed forest", no way is clear, -- so also we all know, or have known or will know, the experience of having lost our way in life and of seeing the world around us as, perhaps, a forest of symbols to which we have no key of interpretation.

"Jesus said unto them,

"When you make the two one,
and when you make the inner as the outer
and the outer as the inner
and the upper as the lower,
then you shall enter the Kingdom"

Thomas : 22

In these words the Lord defines an inner journey which precisely reflects the knight's goal of restoring the land of Logres and attaining the vision of the Grail. (Let us note parenthetically that the Gospel of Thomas, which was one of the texts found at Nag Hammadi, while not included in the New Testament, contains [and is perhaps the source of] many verses that are in the Four Gospels, and therefore is at an entirely higher degree of reliability, in relation to what Jesus actually said, than are the other apocryphal gospels, which seem to be speculative and written much later.)

Jesus said "Be wanderers." Thomas : 42

A quest is a journey in which the inner and outer worlds are brought together and organized around a goal. If we know a little Kabalah we are acquainted with the doctrine of the "four worlds" and are aware that the significance of things changes as they are perceived at different levels. At the level, or world of Assiah (our physical world), *only actions may be seen, not causes,* and so the philosophy of materialism may be said to accurately describe the world from the point of view of Assiah. This is the shadowed forest where one sees no connections between things — and the way is lost.

> "The lower the individual's spiritual attainment, the more divided one feels from the rest of existence... The Kabalists stress, however, that as we begin to achieve higher states of awareness, we will increasingly see the unity among the apparently haphazard events around us."
>
> Hoffman, The Way of Splendor

The role of the symbols of the quest is, then, that they serve as the framework around which one can reorganize one's perception of the world.

For the Chinese an object of quest was the hidden palace of Hsi Wang Mu which was located somewhere beyond the northern and western mountains beside the "Lake of Gems". This quest is still further developed by the Tibetans as the quest for the hidden land of Shambhala. At the center of this land in a park are reserved the supreme mandalas of the Kalacakra and it is said of these mystic patterns that "just seeing them bestows the supreme attainment."

Therefore the devotee organizes his life around the journey to Shambhala which it is said can be accomplished in three ways: Geographically, which is said to be the hardest. (Though there are many guidebooks, they were not [as might be expected] entirely clear.) (2) By Meditation or, as it were, astral projection; or finally (3) by dreams of the hidden kingdom.

If Shambhala is visualized as a hidden kingdom in Central Asia, it also represents a hidden region of the mind. As Edwin Bernbaum says

> "We have lost the innocence that enabled us to see the world directly ... We have to go forward to a new and wiser innocence that combines the wonder of a child with the wisdom of a sage. Our interpretation of the guidebooks to Shambhala suggests that we can do this by living our lives as journeys toward a deeper awareness of ourselves and the world around us..."

A more literary form of the quest is the description, in The Conference of the Birds by the Sufi poet Farid ud-Din Attar, of the spiritual life as a journey across seven symbolic valleys in search of a king known as the Simurgh.

Now the Grail Quest is in one way completely unique and in another way it is similar to all the other spiritual quests. The similarity lies in that, as with the other quests, the follower of the way is, by his concentration on the object of the quest and its symbols, freed from the mundane world of dead materialism, and brought into a higher experience of the world where he can begin to see the connectedness of things and the operation of Providence. In the Grail stories there appears on page after page the word "adventure" which represents this experience.

> "Perceval thou hast conquered ... enter this ship and go wheresoever adventure leads thee..."
>
> "My sons, depart from here and go where adventure leads you..."

As P. M. Matarasso puts it, "in a general way adventure represents the random unpredictable element in life. To this the Quest adds a further dimension ... the adventure is above all God working and manifesting Himself in the physical world ... there runs through the stories like an unbroken thread the idea of providential guidance which man can either accept, refuse, or simply fail to see." The Perlesvaus takes this concept so far as to say that when a questing knight has passed through an area, and experienced the adventures it has to offer, the land itself -- its topography, castles, dangers and so on -- is changed so that at his return the knight will find it different

and providing different adventures. And it may be said, in general, that as we stop living on the surface of reality, and begin to see the possibility of "adventure", we find more and more the appearance of meaningful pattern and coincidence marking the way. On the other hand, of course, one may fall below mundane reality, as it were, into the paranoid's world of negative connection -- a diminished, rather than enhanced reality. It is perhaps symptomatic of our times that this falling away from reality is generally accepted as an object of study, while the raising to a higher organization of reality is ignored or dismissed -- however it is with this that we are concerned. In many of the Grail stories an asking of a question is crucial, as we shall see, to the achievement of the quest. John Matthews relates that nicely to the condition of everyone in this way,

> "Thus a great part of the task for the Grail Seeker is to look within at the reality behind the world of appearance and to bring that reality out into the open. Thus as when the question is asked by the seekers and the wounds of king and land are healed, we must be able to stand in the Waste Land and question what we appear to see -- the words 'quest and 'question' are here synonymous."

And we may also add that the movement upward towards the roots of the worlds brings us to the place where we can participate in the healing of things, as the Grail stories show. So Rabbi Luzzato says, "the Highest Wisdom perceives and knows what is best to rectify all creation," and the Kabalists regard that their meditation on "unification" helps to knit together the worlds. And of course there is similar teaching in the Martinist tradition and, indeed, in the general Christian tradition.

Thus far, we repeat, the Grail Quest is similar, or at least analogous, to other spiritual quests. Where it is unique is that it is not just a story, or inspiring myth, but is rooted in the overwhelming reality of the Eucharist as we showed and shall later develop further. In this reality is not only the promise but also the achievement of the inner and outer worlds, of that which is above and that which is below. All quest stories, whatsoever, tend towards this one thing, this Grail, which was also an actual cup on an actual table. The Grail story, then, is the central quest of all because it is true on all levels of reality from the most subtle to the most dense.

However, before following deeper into these considerations, we shall return to the Grail stories and meet their central characters.

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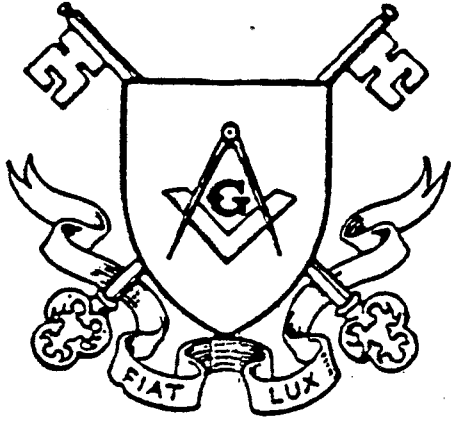

#216

RAISING

The Esoterism of Masonic Resurrection

"Some man will say, How are the dead raised up? and with what body do they come?
—1 *Cor.* 15:35.

THE moment when a Master Mason is raised is, perhaps, one of the supremest moments in his whole mortal life experience. Tho he may receive initiation into many cults and crafts, none of them compel the same mental response and reaction as the ceremony thru which every Freemason must pass ere he can take his place with his fellow craftsmen as an equal in every sense of the word.

2 Raising or elevating, bringing forth, stepping up, resurrecting or lifting, in some form or other, has formed the principal motif in every religion and philosophy the world has ever known, barring none. Back in ancient Egypt, the wonderful "Chapter of the Coming Forth by Day" in the Book of the Dead, is replete with the various applications of this great principle to individual and even collective human life.

3 All the arcane bodies of antiquity, justly famous, which have never been replaced by any of the ingeniously devised modern cults, many of which claim a silly antiquity they cannot substantiate, had, as their chief climax, the raising of the Candidate from simulated, and sometimes almost real death.

4 The whole structure of the Christian faith is built, not so much upon the life, work and activities of Jesus, the Christ, as upon the promise held out and the hope fortified, of life beyond the grave, a belief held by every race the world has known, and this is true regardless of how widely separated many races have been, especially in bygone centuries when the transmission of news and teachings of any sort were matters of slow and laborious exploration and long distance travel.

5 In view of its ethical foundation, we would be justified in expecting to find in the Masonic curriculum, something by way of a principle that would give added strength to a concept so universal in its scope as to know neither time, place or source of origin amongst all the world's humanity. We should

find this principle regardless of what we *do* know about the slow processes by which the ultimate idea became crystallized into an universal human belief, for which men were *ready* to die; which *made* them ready to die and to die happily.

6 Masonry *does* provide such a reinforcement of the general idea, divested of any and all trappings of doctrine or dogma. The ceremony of raising may be conducted by a group of officers in evening clothes or by a working cast in full costume, supposedly of the time of the building of King Solomon's Temple. It makes little difference, except in its appeal to the æsthetic polarities demonstrated as between Lodges which delight in plain, well rendered simple work, and those which seek to develop ultra ritualism.

7 One of the symbolic names for the Great Pyramid was "The House (or Mountain) of Light". Herodotus seems to have known something of the rites which were celebrated in that historic structure, a structure, some cultists claim, that was erected a matter of over two hundred thousand years ago, but it is only fair to state that there is nothing in history, nothing in geological or archaeological science, and nothing in human reason to support such an hypothesis. Probobly erected somewhat later than 2170 B. C., the King's Chamber or *Sanctum Sanctorum* was the scene of many a mystic drama. There is reason to believe, however, that the actual raising or restoration to consciousness took place in the Temple of the Sphinx, which was connected with the Great Pyramid. The body of the Sphinx is that of a lion, and the *Lion's Paw* figured symbolically in imparting strength to the Candidate so close to the borderline of life.

8 Restored to consciousness, the final bringing to Light took place in the Great Pyramid itself, the House of Light, into which no ray of sunlight ever penetrated after the completion of the mighty structure. Ceremonial or symbolic raising must convey the idea of an elevation unto a spiritual plane of life and consciousness exterior to the physical. While the Great Pyramid is, of course, upon the earth, the King's Chamber is elevated far above the earth's surface and the Candidate, seeing no ray of sun, but only such symbolic light as was devised at the time, was enabled to focus his consciousness, newly awakened, on a spiritual plane most cunningly yet aptly contrived.

9 In essentials, the process of raising a brother to all the Light that can be conferd upon him in any human undertaking or school of initiation, preserves the landmarks of spiritual truth and esoteric value entrusted by the now extinct Schools of the Lesser Mysteries of antiquity. The great and salient feature of the process of raising was, however, developt chiefly by the Alchemists, who applied the Principle involved, not alone to the raising of the human spirit, but to the raising of many lower states of vibration to higher ones in all the kingdoms antecedent to the human.

10 Thus, the esoteric value of the ceremony of raising consists and inheres in its more truly spiritual and occult (or hidden) character of TRANSMUTATION. When death occurs, *life does not* and *cannot end.* Having had no beginning an ending is inconceivable. Death, as far as finality means, is simply the end of a given *form,* or set of forms. The life Principle is even more active than ever. It is *free,* and in its free state, it is invisible to physical sensoria. It becomes tangible only when we become sensible of its presence thru contact with it in an instrument thru which it can function.

11 We cannot *see* electricity. But by establishing contact with it, we become instantaneously sensible of its presence tho still we cannot see it. A huge dynamo may be revolving at a terrific speed and developing potential power, but that power does not become appreciable in any way unless and until we make a demand upon it by establishing contact with it in circuit with it. Then the potential energy developt gets to work busily.

12 Religion and philosofy are quite right in basing their chiefest visions upon the principle of raising. Philosophy seeks ever to raise the human mind and understanding to higher levels of comprehension. Religion seeks to raise the human spirit from hopeless crystallization into material concepts and from a dull, sodden, hopeless status to a bright, happy, optimistic outlook thru a clear realization that life is eternal and that therefore, whatsoever we do today, is worth while because it is a part of the eternal plan so

far as we individually are concerned. So, *everything counts.* Everything in life becomes of supreme importance, for an eternal happiness is due us only as we earn it by conscious, well directed effort in the here and now.

13 Our wonderful progress in the present century is due, solely to the fact that, after centuries of ignorance, man discovered the way to raise iron from its softer status to the hardness and temper of steel. This is consequently the Age of Steel. It has raised or stept up our culture a thousandfold.

14 Masonry, following out the plan of the ages as exprest thru religion and philosofy, continues to stress the importance of the process of raising, with the result that, by keeping this momentous principle ever uppermost in the minds of its sons, the Craft has undoubtedly led in bringing the human mind to its present status of culture, wherein it is penetrating matter, space, time, dimension and cosmos as never before in human history. Why and how? Simply because, as the human mind is raised continually to higher and higher levels, it entertains higher concepts, which, thru study and concentrated purpose, must eventually find their ways into tangible expression.

15 Over sixty-five per cent of the principles we were formerly, and not so many years ago at that, required to *accept on faith,* we now *know to be fact.* As the human mind has been stept up, year by year, it has reacht out into the unseen, and many seeming mysteries of antiquity are the child's play of the laboratory today. In other words, we are undergoing, mentally and physically, a process of continuous transmutation. Our physical bodies are far more sensitive today than were those of our progenitors. That is one reason for the seeming multiplicity of new diseases, yet even in this matter, we are discovering that Mind is a comparatively all potent principle in healing that is fast superseding, in many instances, the healing mission of the *materia medica.*

16 It is true, of course, that the church also has taught the principle of raising, but it has taught and enforst it doctrinally and dogmatically in a way that has caused reason to revolt and common sense to question the authority of its teacher, usually ending up by showing the teacher the "better way." Freemasonry has strest the principle of raising or transmutation, without doctrine or dogma, in a simple manner that has made and continues to make, regardless of his cultural status, a most powerful impression of lasting nature upon the mind of the candidate.

17 At this writing, we are not concerned with the particular manner in which the various candidates interpret the Masonic ceremony individually; the point is, that the continuous emfasis Masonry puts upon the principle of advancing to a higher spiritual level of consciousness is absolutely certain to have its effect, an effect that is equally certain to "work out" or manifest externally in the world's affairs in a constructive way.

18 The man who is continually seeking to attain higher phases or planes of consciousness is bound to reflect his mental attitude in his works in some way or other. The mind that soars, will achieve things pertaining to the higher plane and then seek to objectify them on the plane of his sensible environment. The world progresses and is vastly better because of the increasing group of those who *do* seek the higher things,—the "more excellent way"—the "things that are excellent."

19 As we look over the not formidable list of those who have become really great actors do we realize what it is that has made them great? It is not the donning of the costumes and the names of illustrious personages whom they have temporarily represented and portrayed. It has been due to their individual ability to put themselves into the actual character and individuality of the personages they represented. *They* were those personages temporarily, and in becoming, for a brief space only, the illustrious ones of earth, they rose to the occasion so fully that they took on, as by induction, the nature, character and merits of such personages. They lived the lives of the illustrious ones over again for them.

20 At a certain time in his career, every Mason has a similar opportunity. To the extent that he can grasp the solemnity and importance of the situation and rise to the opportunity presented, he derives a fleeting illumination

that cannot fail to make its permanent impress upon his inner consciousness. This furnishes a stimulus, brief we admit, but powerful enuf to start him upon a new pathway thru life, and, to his credit be it said, that the average Mason *does* rise to this opportunity in *some* degree, as witness the ever-increasing strength and importance Freemasonry is assuming in the world of human affairs. Example is nowerful. Example is doubly powerful when the neofite enacts that which it represents in his personal and individual sphere.

21 The Three Great Ones, whom the Masonic neofite has for an example and whom he is called upon to exemplify, represent respectively, Wisdom, Art and Craft. These three factors united, produce what we call culture or civilization, and the degree of unity effected between them is the measure of the culture or civilization attained. Freemasonry, it may be seen from this, is a powerful factor and leverage for cultural attainment and its influence as a civilizing factor, standing pre-eminently for education, patronage of applied art, and the encouragement of craftsmanship thru wise principles, has been ever apparent in the entire course of its brilliant history.

22 The Masonic neofite gives the attentive ear to a dissertation on *sight,* and learns something of an All-Seeing Eye. This symbol is one of the many that have been appropriated by several modern fraternal and beneficiary orders without, however, the slightest reference in their rituals to the real meaning of them. The All-Seeing Eye is usually assumed to represent the omnipresent and transcending vision of Deity and ritualism refers to it accordingly. But there is much more to the symbol of the Eye. The All-Seeing Eye does represent the ever-present vision of Deity but it also represents the ever-present visualization of the All-Seeing Eye within each human being.

23 In every human individual, situate in the brain, between the caudad ends of the *thalami,* and occupying the depression between the two superior quadrigeminal bodies, is a tiny body about ½ inch in diameter. It is called the Pineal Body or Gland, one of the most important of the endocrines. It is reddish in color and is connected with the Third Ventricle, projecting downwards between the *Superior Corpora Quadrigemina,* which are the centers of sight. It is covered by the *velum interpositum,* which intervenes between it and the *splenium* of the *corpus callosum.*

24 The Pineal Gland (shaped like a fir cone—*pinus*), has long been regarded by anatomists as a vestigial organ or rudimentary relic. It represents a cyclopean eye, and is assumed to be an atavism from some extinct ancestral vertebrate, homologous with the parietal organ, and resembling a molluscan eye of a living species of Prosaurian. Now, while the pineal eye has been found to be, instead of an atavism, a most important gland of secretion, with marvelous effects upon the human organism at certain periods of its career, it is, without actually being an active eye in the physical sense, a true eye to all intents and purposes, but functioning on the inner, rather than the outer planes.

25 Scientifically speaking, the pineal undoubtedly occupied a position up front, where it could exercise its properties of vision externally, but with the gadually changing conformation of the developing human skull, it has receded anatomically to its present position. But it still has the powers of vision, if the individual takes the pains to develop the consciousness of them. They are *there* and they are *operative* but we do not know or recognize them except thru fleeting visions we call hunches, intuitions, hallucinations of a kind and similar psychical phenomena.

26 The pineal gland is truly, in the light of recent discovery, a third eye. It is truly an All-Seeing Eye in each human individual who takes the trouble to develop requisite spiritual powers of a phase of vision that transcends ordinary physical eyesight. This "third eye" or organ of vision, located in the depths of the human brain, is the All-Seeing Eye that serves the Faithful Watcher who never slumbers or sleeps but who is ever active on the spiritual planes of being, the Ego. As the Ego is an Emanation, a "spark" from the Divine, the organ that serves it is not too distantly related to the All-Seeing Eye of Deity itself. Therefore, when we hear the dissertations on sight and the All-Seeing Eye in the Lodge, we may remind ourselves that it is not necessarily an eye somewhere "up in the clouds" that is watching over us.

It is an Eye, Divine in its essential attributes, that is watching over us right from within ourselves, where we are told by the sages to look for the Treasure of Treasures, and not elsewhere without us.

27 Almost co-eval with the idea of immortality itself, has been the concept of an All-Seeing Eye. The Hindus knew it as the Eye of Siva. The Tibetans have the Buddha of the Thousand Eyes. Ages before either of them, the Egyptians had the Tearful Eye of Isis, found so frequently upon the tombs and the various bas-reliefs. The symbol has been workt into Christian usage and Masonry has perpetuated the idea. But always, it has been the notion of an Eye observing humanity from without, and we now know that that is the wrong direction to look, for the truly spiritual must be sought by man *within himself*. The Great Light teaches us that the Kingdom of God and of Heaven is—not up in the air—but *within* us. God Himself is *within* us—not elsewhere—for "In Him we Live and Move and Have Our Being." Therefore, as we exist only in and thru Him, He also must inhere in every atom or proton of our structure.

28 Under the symbol of a letter of the alfabet prominently displayed, the Mason contemplates the name of Deity. Like all the symbols of the Craft, however, it means more than simply the name of God. God is the contraction of Good. God expresses all good; evil, so-called, being the polarity of good that expresses misdirected energy. Electricity, perfectly good in its nature and character, can be powerfully constructive when properly directed. It can be equally destructive when misdirected. So, in order to distinguish between the two polarities, the Mason contemplates Deity as the Great Geometrician, by which name he seeks to comprehend the Deific attributes and activities as those of constructivity, for order is always constructive and geometry is a synonym for order.

29 It was in his capacity as the Great Geometrician, that Deity brot order out of chaos and gave us a world in which we see exemplified the continuous and unvarying conformity to natural law which is really Deity in Manifestation. God geometrizes. That is, He always plans each law in such a manner and on such a basis that all subsequent involutionary or evolutionary process will act in steady and obedient conformity with and to it. For this reason, a planet a moment off time, would, in the course of ages, become a disaster-producer in cosmos. But from star to star-fish, everything obeys law—except Man, and he has to obey, willy nilly, certain laws he cannot defy. In his attempts to emulate Deity, Man has formulated laws for his own welfare, but unlike Deity, he cannot maintain strict conformity to them, either on his own part or that of his fellow-men.

30 As the Great Geometrician, God is comprehended somewhat in his creative aspect as the Great Architect, and Masonic symbolism employs the factors in architecture to a markt degre. Architectural features are ready and excellent exemplars of specific spiritual and esoteric truths, and it is vastly easier for some minds to gain a serious and proper concept of Deity when contemplating Him as a Builder, rather than as a Father or a Supreme Judge. Nevertheless, we must remember that in the Craft, names are sometimes employed to *conceal* as well as to reveal. The title of Great Geometrician, we understand to be merely the veil which conceals the secret, sacred and unpronounceable Name of Our Creator, not merely the Yod, He, Vau, He of the Hebrews, the AUM of the Easterns, or any of the fancifully mystical cognomens common to arcane students.

31 The secret, sacred name of God *is unpronounceable*, therefore it is also *unprintable*. It may be neither spoken nor written for it is not a word in the ordinary lexicografical sense. The real name of God is a *vibration*. It may be felt or senst by those whose lives are sufficiently upon a spiritual plane. It can be apprehended by those in ordinary planes of consciousness if they are able to respond to the power of art and beauty in Nature, as she expresses thru the Four Elements in their uncontrold and native status.

32 We gain some idea of what the name of God really is by referring to a previous lesson in this series (No. 4), wherein we discust the meaning of the Lost or Master's Word. By contemplating God as we best can understand Him thru His creative aspects, we shall place ourselves in a proper position to receive the unpronounceable but at least somewhat communicable

Name which will prove potent to raise us to a higher plane of consciousness thru a higher ability to appreciate.

33 The All-Seeing Eye and the title of the Great Geometrician are, in themselves, sufficient leverage to raise the neofite to a higher level of conscious perception of the Divine Order of Nature and his individual place as a Co-Builder with Deity. Many a man has been lifted from the "slough of despond" by the sight of physical beauty in his environment, or the contemplation of the wonders of creation about him. Many have been "lifted up" to a status of true spiritual exaltation by the inward contemplation of the wonders of conscious existence thru the genius of a Deity who can be *apprehended* but not *comprehended.* The All-Seeing Eye within each of us will show us glimpses into the supernal planes if we "live the life" requisite for such advance visions. The name of the Great Geometrician will work its marvelous harmonic effect into the ruffled vibrations of the human soul, if we permit it to do so thru serious meditation and contemplation; not thru curiosity but thru desire for still further Light.

34 The moment a man is permitted to enter Freemasonry even upon the Entered Apprentice degree, he has been raised above the level of those of his associates not of the Fraternity. This is not to be interpreted as any concept of snobbish exclusiveness for Freemasonry is far from anything of the sort. It would be against its fundamental principles of universalism. But the man who becomes an Enterd Apprentice and then proceeds onward, takes upon himself responsibilities and duties to his fellow Masons and to all mankind as well, that his non-Masonic associates have not assumed. Therefore, of him who *assumes* much, shall much be *expected* and from his assumedly higher level of admitted and profest personal responsibility, the world will demand a contact that will permit a realization by others of the spiritual power he should, normally, develop thru living a life based upon and guided by active principles of conduct.

35 All thru the symbolic degrees of Freemasonry, the Candidate rises by his own energy, under guidance. He ascends the stairway to the Middle Chamber and comes to the place where he expects to be acknowledged a true Master Mason. But there comes a time when he can no longer raise himself and has to acknowledge the need of an active operative power higher than himself to raise him from an humble and lowly status to erect, conscious Manhood on the plane of Mastership.

36 In this symbolism, Freemasonry does but follow the plan of human life again. Step by step man raises himself, it may be from obscurity, or it may be from mediocrity to success. But, no matter how active and vigorous a man may be, there comes a time in every man's life when he is laid low by the forces against which he has struggled. We doubt if there is a man living who has not, at some time or other, not felt the need of the assistance of his fellow men in rising out of a critical situation. It seems to be a law of Nature that it shall be so.

37 We seldom rise thru our pleasures. We rise in life thru the experience that is born of suffering in some special way or of some special kind. We meet ruffians at every angle, not always in the hoofs and horns of Mephistopheles but more often in the evening clothes of assumedly polite society. Still more often the ruffians with whom one is called upon to contend the hardest and defend his integrity to the greatest extent, are ruffians the world does not see but whom we feel and sense within ourselves, for just as we are taught by the sages to seek the highest treasure within ourselves, so also, must we watch out for the lowest influences, for good and evil dwell together in this strangely complex creature, Man.

38 If it seems strange that good and evil are so closely associated, let us remember that the so-called Devil was, traditionally, an archangel in good standing, a Light-Bearer in the kingdom, who, thru pride and ambition, fell from his lofty estate and thereafter devoted himself to warfare against his erstwhile Sovereign. According to Tradition, but not by any means according to orthodox theology (which, thankfully, is quite fallible), the Devil is, aeons hence, to be transmuted thru his own efforts, back to his pristine status and restored to his rank amongst the celestial hierarchy.

39 Of course, this is merely Tradition, but, strangely enuf, it would be quite logical if it should prove to hold a cosmic truth already recognized by many students. For evil stirs up the forces of repulsion to such an extent that, sooner or later, they exterminate their source of origin and then the forces of attraction, light and constructivity, restore the original equilibrium.

40 This restoration of equilibrium is the reason for pain. It shows us the error of indulgence and becomes a penalty therefor, until repeld by the unpleasant effects we mistakenly thought would or might be pleasure, we turn upon the error or mistake itself and seek to rectify it or to destroy it by proper restitution of some sort. This is the esoteric truth of the saying in the Great Light that, "the wages of sin is death"—meaning, of course, the death of the sin itself, for we well know that every one who "sins" does not necessarily die therefor.

41 In the human Temple, there are Three Gates thru which the Real Self contacts the world and personalities external to himself. As in all mythology, yet quite truly so, Gates are guarded by both angels and demons. In the body, the demons or ruffians are, in the Head or East, Sense Illusion. In the West or lower part of the Temple, Lust. In the South, symbolically the heart, Desire. Illusion, Lust, Desire! Each has in it the elements of its companions, yet each is a separate entity in, by and of itself, capable of working much harm to the sensitive soul who may fall into its power.

42 A man may successfully pass one, perhaps the second of these bodily ruffians and come thru victoriously, but by the time he meets the third, he is so exhausted by the repeated assaults that he must succumb. Here, at last, he can no longer rise unaided, simply because his journey on physical planes is completed and he cannot rise to an higher plane of consciousness until and unless he is assisted by some one who has already attained to it.

43 In this fact, that none can help him in his direst extremity except one who has gone this way before him, he receives another impressive lesson, namely, that he has a special duty to all who may also be below him in life's stations. There is never a time in the entire cycle of consciousness with any individual human being, when there are not those who are above him as well as below him. Haughty as he may feel, there are still those who are superior in exaltation to him. Humble as he may feel, there are always those who are still beneath him. This is the law in Nature's School for always there are classes entering for life's day at school and classes graduating over those who are entering.

44 In the spiritual kingdom, the same law is operative, for those who have gone there long, long ago, now constitute the various celestial grades or hierarchies and are appointed specific duties in assisting to guide the evolutionary process of other human life waves now on their way to expression. The Master Mason may "take the higher degrees", so-called, in York and Scottish Rites, but in no other body will he experience a situation that will make a more important or lasting impress upon him than in the Symbolic Lodge. All that Masonry really is, aside from fanciful tradition and the tradition of the building of a material Temple that is not at all in alignment with historic and archaeologic facts, will be found in the magnificent ethical principles inculcated in the Three Symbolic Degrees. We may touch upon the "higher degrees" in other lessons, but none of them are really higher except in numerical sequence only.

45 The Galilean Master once said, "And I, if I be lifted up, will draw all men unto me." He has done so to a marvelous degree. Perhaps it is this ceremonial raising strest in Freemasonry, that serves as an operative principle to draw or to attract so many millions of intelligent men in the more progressive races and nations to its ranks of membership. The steel magnet raises the steel bar it attracts. That which attracts is a magnet, whether it be of steel or of flesh and blood. That which attracts, if it operates constructively, raises that which it attracts.

46 The purpose of being raised, symbolically and in fact, is that the Master Mason may *travel in foreign countries.* Let each understand this as he will, for concepts of the "foreign countries" vary according to traditional denominational heritages. Freemasonry however, is not concerned, as an institution, with denominationalism, altho its individual members are not at

all free from such affiliations and their consequent influence upon the individual mentalism.

47 However, the true Mason gets something of value even in the ordinary understanding of this phrase, "traveling in foreign countries." The Mason who has attained to any real and genuine initiation will understand that no geografical countries are alluded to, but the planes of consciousness that are foreign, i.e., external, to the normal planes of physical environment.

48 The true initiate is he who learns how to so control his physical vehicle and its properties, that, instead of being in subjection to it, he is superior to it and can leave it consciously at will. Then indeed he *can* travel in foreign countries, upon planes of consciousness and in states of being *external* to his normal environment and *internal* in relation to his spiritual consciousness. The planes of experience open to the real Master Mason are the Astral and the lower sub-divisions of the Plane of Thought, which is above the Astral region. These are, indeed "foreign countries" to the uninitiated, but to the initiate, they are sources of inspiration and revelation in his service to his fellow beings.

49 Traveling in foreign countries is not a magical process. It is a normal procedure to whoso has properly prepared and developt himself. It is simply a matter of the conscious and voluntary dissociation of the Ego, clothed in the Mind Stuff to which it is accustomed, from the physical body, and functioning with the Astral Body on Astral planes of being and consciousness. The Master Mason who can thus travel is entitled to and does receive Master's wages, which are not paid in any currency of the physical world but in the pabulum of the inner worlds.

50 Some men, uninitiates, will say, "How are the dead raised up? and with what body do they come? The dead are raised by those who have themselves been brot to Light, for death is darkness and Life is Light. They come to Light with the body they have prepared for it. Not the body of weakness and worldly desire in which they have formerly functioned, but the new body of strength they have developt as a result of their initiatory career and the lessons they have learned. It is not the seed that blossoms. Long before the blossom appears the original seed body has decayed. It is not the physical body that Freemasonry teaches shall be raised, but a spiritual body the Mason gradually has been developing.

51 Until a Mason has been raised, his path for the most part, has been that of darkness. He has had to grope blindly, partly with guidance, ultimately alone. But until he has been truly raised, and able to travel in foreign countries, he is not a Master in the full sense of the word, regardless of the titles and decorations he may subsequently wear. The real Master must be able to prove that he has been raised, not alone physically, but psychologically and spiritually. He must prove that he knows by personal experience what it means to travel in foreign lands without a personal guide and to collect master's wages and prove his possession of them.

52 To the one who has applied himself to learn all that raising in his earthly Lodge implies, the raising into the Celestial Lodge will not come as a difficult matter. He will look forward to that event as a crowning triumf in his initiatory career, for all life is a process of initiation and a continual raising, in evolutionary status, in mental, intellectual and, whether we realize it or not, in spiritual status, too. It is the law of Life that progress shall consist in being raised ourselves and in raising others in our turn. Progress is stepping upward, looking upward, thinking upward, and finally,—release—upward.

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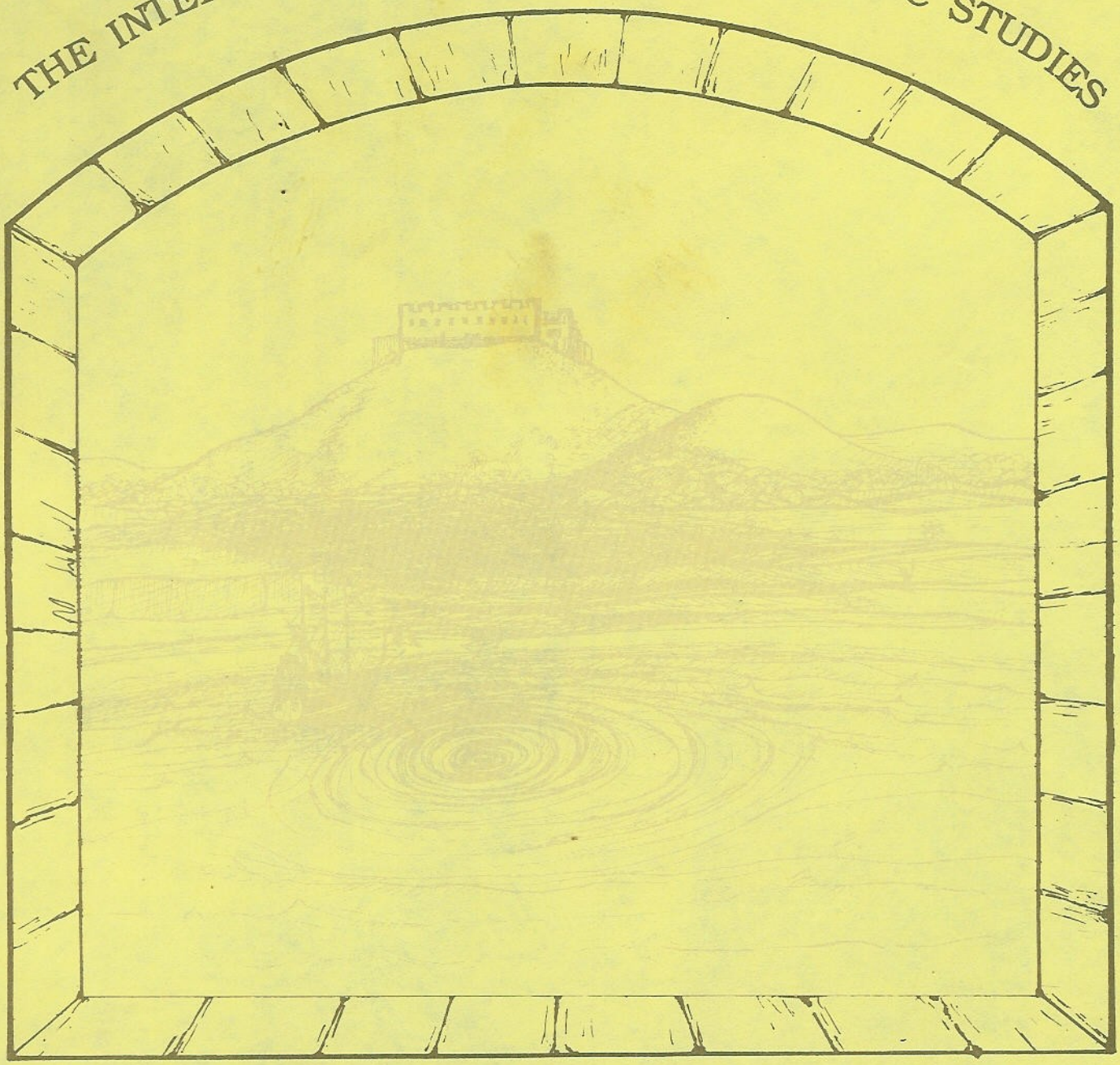

PLANE III

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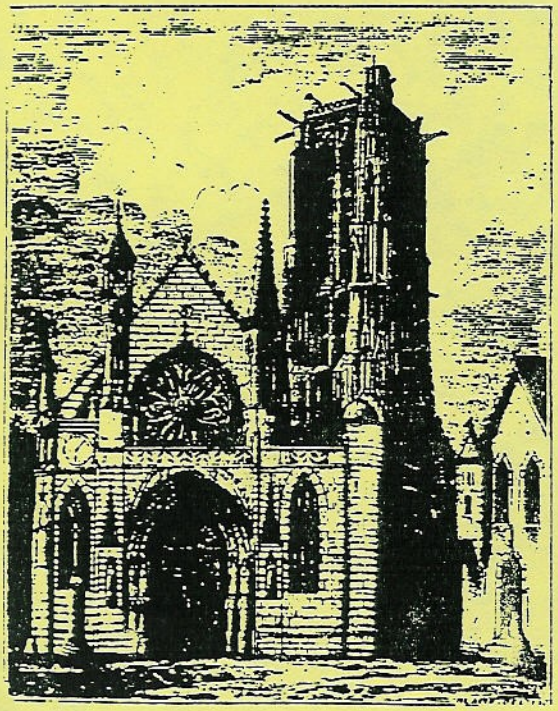
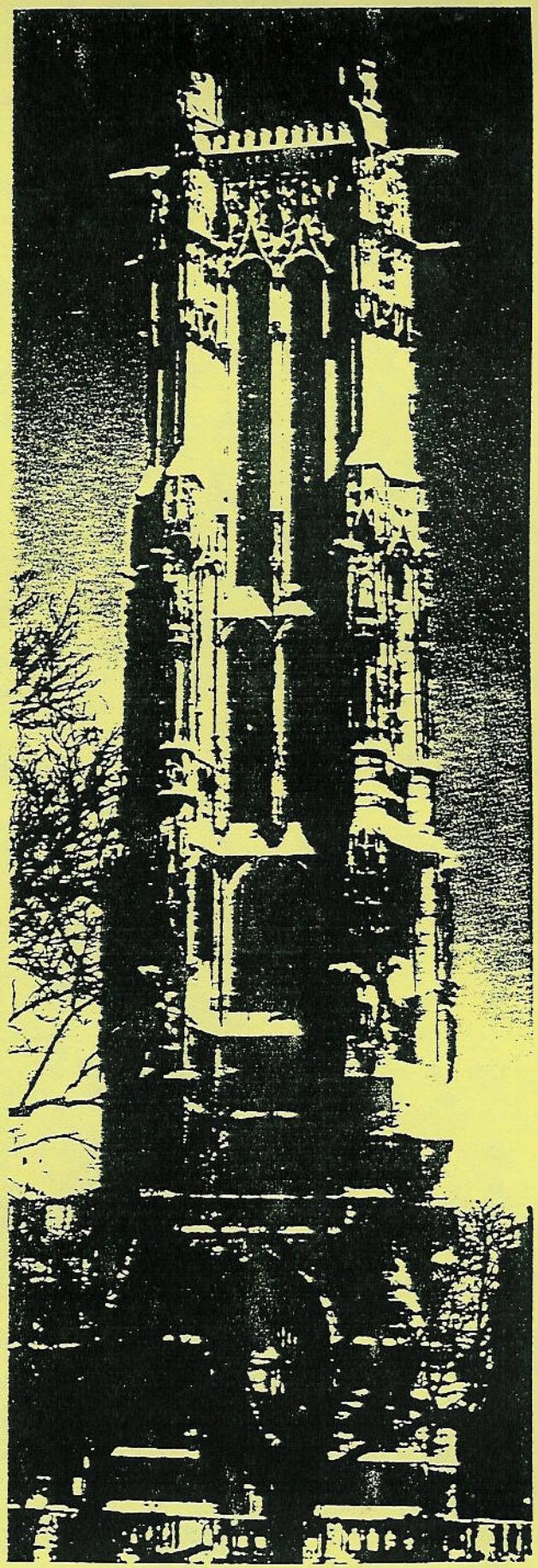
DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

Nicolas Flamel (1330–1417), Parisian alchemist, was buried in the church of Saint-Jacques-la-Boucherie (*below*), near which he lived and worked. At the end of the eighteenth century the church was demolished, but the tower (*right*) is still standing; it is now a meteorological station. Flamel's tombstone can be seen in the Musée de Cluny in Paris





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THE ESOTERIC TRADITION AND THE TEMPLE

The Alchemists

The word alchemy is derived from a combination of Arabic and Greek words. It originally meant the "Egyptian Art." This relates to processes which, it is believed, were used by the Egyptians to transform the nature of certain metals. In antiquity, Egypt was called "Al Kemit" or the black one. Alchemy was said to have been first taught in Egypt by Hermes Trismegistus, a legendary Egyptian legislator, priest and philosopher who supposedly lived in the reign of Ninus about 2000 BC. So closely has legend associated Hermes with alchemy that the latter also became known as the Hermetic Art. The legacy of Hermes was in fact the teaching of Egyptian and Greek initiates belonging to esoteric circles in and around Alexandria. These initiates found it convenient to use terms and language employed by metallurgists and certain other artisans of the time in order to keep their teaching and mystical experiences secret. One such set of writings which has come down to us from antiquity is said to have been written by Hermes himself on an emerald tablet. Included in this text was the famous axiom of Hermes "As above, so below."

DEVELOPMENT OF ALCHEMY & CHEMISTRY During the early part of the Christian era the Neo-Platonists became interested in the subject and introduced it as a new science -- it was about this time that people began to call it alchemy. Around the eighth century, the Moslems became interested in the subject, but since they were not sympathetic to any spiritual system outside Islam, they confined themselves to the purely chemical side of the new science. For example, under the stimulus of Djabir Ibn Hayyan of Baghdad, a veritable scientific school arose which made important discoveries and established what was eventually to become the basis for Western chemistry. The conquest of southern Spain by the Moors brought alchemy to Europe. It is believed that Italian monks were the first to translate Arab manuscripts into Latin. It is also recorded that in 1144 the English monk, Robert of Chester, translated an Arab work on alchemy.

In Europe, in some cases spurred on by greed, many researchers plunged themselves into ancient alchemical texts, trying to transmute the base metals of tin, lead, copper and iron into silver and gold. Many quacks and charlatans also claimed to have discovered secret formulae for producing an elixir of everlasting life, or gold, thus adding their wild and dishonest imaginings to an already obscure alchemical literature.

NICHOLAS FLAMEL In those exciting times, a legend developed about an alchemist named Nicholas Flamel, who many believed had found the secret. According to legend, Flamel worked for many years without success. One day he discovered an old manuscript containing alchemical symbols which was signed "Abraham the Jew." Flamel invested more years of effort with the help of his wife, a former widow, subsequently known in alchemical history as the "Widow Pernelle," trying to decipher the manuscript. Feeling discouraged, he decided to make the traditional pilgrimage to the Spanish city of Santiago de Compostela, legendary burial place of the Apostle St. James the Martyr, the patron saint of alchemists, taking the manuscript with him. Passing through the city of León he met a mysterious Jew who confided to him the secret of the manuscript. From then on Flamel became very rich, to the extent of granting money to charitable institutions, and contributing to the re-construction of the Church of St. Jacques-de-Boucheries. Since then no one has ever been able to disprove the story, or offer a satisfactory explanation as to how Flamel came by his fortune.

Alchemy's boom years, in terms of academic interest and experimentation, were between 1550 and 1650, after which it gradually fell into disrepute because no one managed to demonstrate that the formulae or methods contained in all the different writings on the subject really worked. Despite this, alchemy has continued to fascinate a certain kind of mind, even today, and over the centuries many eminent personalities from all walks of life have been drawn to the Hermetic Art. Paracelsus, Albertus Magnus, Raymund Lull, Roger Bacon, Giordana Bruno, St. Thomas Aquinas, Sir Isaac Newton and Elias Ashmole, one of the fathers of modern Freemasonry, are said to have been practitioners.

PARACELSUS Paracelsus, famous for his contribution to medicine, is also known as the author of a treatise on alchemy entitled "The Great Mysteries" which was to influence generations of alchemists. Paracelsus was both a medical doctor and metallurgist and tried to apply alchemical methods to medicine. He is considered to be one of the fathers of homeopathy and was among the first to use the experimental and observational approach to curing disease.

While some of the great minds following in the footsteps of the early Arab researchers have studied alchemy purely from a material point of view, others realized that the

purpose of those who developed the process was to provide potential initiates with certain keys which could unlock a secret psycho-spiritual system capable of guiding the persistent practitioner to the summit of spiritual illumination and union with the Divine. These keys are still used today among initiates attracted to this approach. In France, for example, there are a few practicing alchemists in the classic mold who are highly respected in esoteric circles. Two of these, personally known to me, are living proofs that true alchemy, practiced by those who know, really works.

JUNG Jung, the great Swiss psychoanalyst, has confirmed through practical work on himself and his patients the authentic meaning of alchemy. From his writings, it does not appear that Jung's research took him to the final stage of the alchemical process. He seems to have completed what in alchemy is described as the "Work in the White" after the "Work in the Black". Jung called this the "Individualization of the Personality."

The final step in alchemy is the "Work in the Red," and when this has been carried out successfully one is said to have completed the "Great Work". This is spiritual illumination, the realization of Unity, the acquisition of the Philosopher's Stone. The main obstacle to reaching the summit of the Art is that, as in any other spiritual system, in the final stages of the path the pilgrim has to commit himself totally, sustained only by absolute confidence in the Divine within. It is not recorded how far Jung and his successors approached this final step.

Because of the incredible hotchpotch of influences and deliberate efforts by initiates to conceal the keys to the true techniques, it is virtually impossible to explain in a short summary what alchemy really is, but I will try to sum it up:

THE GOAL OF ALCHEMY Like many other approaches dealing with spiritual development, alchemy is really about the nature of transcendental unity and man's urge to integrate himself in it. Aware of the famous axiom of Hermes, or Thoth as he was called in Egypt, the alchemist tries to reproduce in the "philosophical egg" or crucible the same process which gave birth to the world. He does this by attracting Divine grace and then identifying himself with God, after which he proceeds to work in the same way as the Cosmos was created by organizing the primeval chaos. Although he employs material manipulations to realize his objectives, the goal of the true alchemist is above all -- **spiritual.**

The alchemist believes that if he manages to achieve perfection in his art, he will also be transformed in the process, hence the great stress place in alchemy on the purity of soul and perfection in the application of all the techniques involved in the process.

The alchemist believed that Man had a spirit, an individual soul and a material body. The spirit, which was part of the Universal Spirit, belonged to the Divine world. This spark of the spirit became imprisoned in matter at the time of Man's original fall. In alchemical terminology the body corresponds to salt, the soul to sulphur, and the spirit to mercury, and these three aspects also represent the three universal forces of the Trinity.

The three universal forces operate through seven channels, symbolized by the seven planets. There are seven base metals which correspond to the planets. The Sun corresponds to gold; the Moon to silver; Mercury to mercury; Venus to copper; Mars to iron; Jupiter to tin; and Saturn to lead. The world of matter is divided into four elements: Fire, Air, Earth and Water.

THE EFFECT OF PERFECTION In perfecting and redeeming himself, Man also helps the world of Nature to ascend. The Divine has given Man the means whereby he can achieve both spiritual and material perfection. Man is thus able not only to transmute metals; he is also given the means of combating disease and mortality. There is thus an inner alchemy concerned with the perfection of the soul and an outer which concerns the perfection of matter and the body. Accordingly the quest is oriented in two complimentary directions. One is the search for the Universal Medicine or Elixir of Long Life. The other is to complete the purification process known as the transmutation of base metals.

THE PHILOSOPHER'S STONE The Elixir can only be made after the Philosopher's Stone has been obtained. The Stone, which resembles a ruby, is crushed to a powder, liquefied and then drunk. According to alchemical lore, the practitioner will be regenerated by this concoction and will be able to live to the age of 144 without suffering from illness of any kind.

The idea underlying the transmutation of metals is that metals are living things, and if they are purified to a maximum they will inevitably take the form of gold which is the noblest of all metals. Similarly as the practitioner purifies himself through the frustrations and difficulties encountered in manipulating his alchemical materials, he will reach a certain level of purification in the "Great Work" which will allow him to be restored to Man's original state of purity, i.e. to realize the transmutation of gold within himself. In alchemical jargon he will have discovered the Philosopher's Stone, transcended time and space by dissolving all that is putrescible in his body and being, and coagulating the Divine within him to become one of the elect.

At the end of the process, the two directions of the quest will coalesce. Since both directions are but two sides of the same thing, the outer will become a manifestation of the

inner, and the realization of the inner will be facilitated by the perfect execution of the outer. Thus while the principle occupation of the true alchemist is not the search for material gold, the process when realized will make the acquisition of gold accessible to him.

THE PROCESSES Theoretically the alchemist has a choice of three levels of intensity in the speed at which he carries out the quest for the Philosopher's Stone. These are the Wet Process, the Dry Process and the Short Process.

The Wet Process is the most common and is effected by allowing a gradual ripening of the **Materia Prima** or First Matter. The very first alchemical operation is to free the base metal selected as the material for the whole process from its inessential characteristics. When this is done the material becomes the **Materia Prima.** This is then kept in a transparent flask and heated in the **athanor** or alchemical oven, passing through four different phases described successively as Black or Raven, White or Dove, Iridescent or Peacock, Red or Rubification. The Wet Process, if correctly done, will take 40 days.

Information on the Dry Process is only given by word of mouth. It is known however that it is extremely difficult, and a number of alchemists are said to have died attempting it. The Dry Process is also called the Sacerdotal or Path of the Humble. It is said to take three days. The Short Process takes a few hours or even a few seconds. However, only the very great initiates can accomplish it.

In spiritual terms, the work in the Black or Raven is the descent into the depths of one's being, where one sees both the impure as well as the nobler aspects of oneself. By working on his weaknesses the practitioner masters his lower impulses. In other words by a process of distillation he removes the dross from his basic metals to obtain the **Materia Prima.** This process is also described as capturing and taming the Black Raven. When this operation is successful a quality called the Green Lion followed by another known as the Red Lion will manifest.

In the next stage, the material will develop a white colour which is the philosophical mercury, the mercury of the wise or the Virgin Milk drawn from the May-dew. The final stage is of course the Red stage or Rubification which will bring the desired perfection.

The conditions required for the Great Work are, **inter alia,** solitude, silence, patience, perseverance and discretion. Account also needs to be taken of astrological conditions, and the rules concerning the different stages to be followed in practicing the art must be strictly adhered to.

Certain alchemical symbols and ideas form part of the Templar Tradition, which is only natural since many Templars were secret alchemists.

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#218

Beloved Companions

We are happy to be able to share with you the following anecdote about Papus:

An anecdote about Papus

Translated from L'Initiation.

While reading the very interesting article dedicated to Paracelsus, which appeared in the last issue of L'Initiation for 1953, the following sentence caught my attention:

"He (Paracelsus) has searched for the Philosopher's Stone. Most probably he has not been more successful than they (the alchemists) in transforming lead into gold" ... (page 305).

This reminded me of the following anecdote:

As I left one of the courses that Doctor Papus was giving a certain evening at the Hermetic School, rue Seguier, we had followed him to the cafe de l'Horloge at the corner of the bank and Place Saint-Michel.

While chatting with him, I remarked on the superb gold charm which adorned his watch chain. I complemented him on it. With his customary simplicity he allowed me to examine it, then asked:

"Do you know this metal?"
"It is gold."
"No, it is lead."

I opened my eyes wide. - - "Lead?"
"If you prefer, lead transmuted into gold. Alchemical gold."

And he continued:

"It is quite a story. One day, Guaita came to find me. He had bought a very old book about alchemy on the banks. As the back part was in a bad state, my Guaita, a fervent book lover, undertook to repair it. In the course of this operation he discovered a sachet of parchment concealed in the back of the book. He opens it and finds a red powder inside. It is then that he came to see me, bringing his discovery.

"What is that?" said he. "Could it be the Philosopher's Stone?" "What do you think of it?"

I was as embarrassed as he. The origin of this powder so well hidden in a book on alchemy, its appearance so perfectly fitting what the old alchemists have written about it, had evidently led me to think that Guaita himself was not mistaken in supposing that we had some of the Stone in our hands.

Finally, I told him to make sure that there was only the experiment to carry out. "Let us see what your book says about the way to transmute lead into gold when one possesses the Stone. We will follow the instructions meticulously and we will attempt the transmutation." That is what we did.

We wrap the powder in a small ball of wax, in a crucible we melt down a small piece of lead pipe of a weight corresponding to the powder we had, and into this liquefied metal, we throw the small ball of wax.

Scarcely had it touched the melted metal than a green glimmer produced itself in the crucible, lasting a fraction of a second, dazzling like a flash of lightning , illuminating the whole room. And we noted that the metal solidified instantly into a yellow mass.

The crucible cooled, we break it to extract the ingot.

It quite had the appearance of gold. It was sent to "la Monnare" for testing and was returned to us with certification that it was a gold ingot. After sharing it, we had it transformed into charms and this is one of them which decorates my chain.

He added laughing: "That is how I made gold once in my life. Unfortunately I would not know how to do it again!"

DACE

(Related by "Dace," pseudonym of the late Paul Schmid [one of Papus' most faithful companions] who departed for the Eternal Orient on April 22, 1960 at an age of 81. I salute his memory here. Phillipe Encausse.

* * *

The Freemasons

We have already presented two papers on Freemasonry as it relates to the Esoteric Tradition and the Temple and of course there is the on-going series being presented in each Liber.

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The Compagnons

Compagnonage was the name given in France to certain guilds with mystical associations, formed between workmen in the building trade to promote their mutual interests. The basis of each guild was called the **Devoir** or duty. The Devoir was the collection of rules, work practices, traditions and rites of the craft. The essence of Compagnonage was to promote a workmen's elite which would bring a deeper dimension to manual work through the attitude that there was much more to the practice of a craft than earning a living.

Although virtually no mention of Compagnonage has been found in public documents of the early Middle Ages, it can be traced back to at least the twelfth century. At that time it came to public notice in the form of associations founded to protect workmen during their travels, and to provide friendly contact for members arriving in strange towns. One of the earliest official references to them is in 1420, in an ordinance during the reign of Charles VI.

There were three main associations deriving from three traditions:

The Children of Solomon
The Children of Master Jacques
The Children of Father Soubise

The Children of Solomon claimed that Solomon gave them their Devoir as a reward for their work during the building of the Temple, and that he had united them in a Brotherhood. The Children of Master Jacques traced their origins to one of the Master Builders who was a colleague of Hiram Abiff, the great builder sent to King Solomon by Hiram, King of Tyre, to supervise the building of the temple. Father Soubise, the legend goes, was a colleague of Master Jacques, and after the temple was completed they travelled together to Gaul, swearing that they would never part. Their association did not last because of rivalry, and Master Jacques was murdered by certain disciples of Father Soubise who himself denied any involvement. Another legend claims that Master Jacques was in reality Jacques de Molay, the last Grand Master of the Knights Templar.

Within each of the three associations there was a system of initiations and degrees with secret signs, passwords and decorations. At least during the time of the Templars, there was also a system of secret instruction. The art of building and the esoteric knowledge associated with it were passed on only by word of mouth. The first stage of membership was that of Apprentice, which lasted about five years before arriving at the stage of **Mâitrise** or Mastership. As soon as a craftsman finished his apprenticeship he joined one of the three associations and

commenced an obligatory journey through France, known in the tradition as the **Tour de France.**

The Compagnon survived during the Tour by working as he went. In each town there was a "House" of the association presided over by a woman called the "Mother." Meetings were held in the House, officers were elected and food and lodging offered there to travelling members.

STRICT RULES There were very strict rules concerning communal life, such as respect for the elders of the craft, for the Mother of the House, and for all Compagnons regardless of religion, race or political opinions. At table in the communal House, all conversation which could lead to discord was forbidden. Anyone who did not respect this rule was subject to a fine which was adjusted according to the importance of the fault. Before sitting at table the Compagnons had to satisfy the Mother that they were suitably dressed. They also had to ask permission to leave the table and were liable to fines if they were late for supper.

The Compagnons had many quaint customs, practices and dress. They also developed a vocabulary of their own. The word **coterie** for example was a generic term used to designate a given **devoir**, the different functions performed or the grade reached within a trade. A "Dog" was a compagnon who had completed his **Tour de France**, "Fox" was an aspirant, and a "Monkey" was a Master Craftsman.

THE TEMPLAR/COMPAGNON CONNECTION I have already suggested how the mutual influences of the Templars and the Compagnons might have acted and reacted on each other. For example, the Templars certainly deepened the spiritual dimension of the artisans' contact with forms and materials. The Compagnons provided the constructions to be ensouled by the laws and spiritual principles taught and practiced by the Templars.

Compagnonage has had to adapt itself to a variety of historical circumstances. The movement was persecuted from the fall of the Templars all the way down to the nineteenth century. Ironically, the Renaissance did not work in its favor since one of its legacies was the introduction of the speculative element in artistic creation, whereby the artist imposed his own inspiration and assigned a secondary role to the purely manual aspect of the work. The public became interested only in the artist who conceived a building or a sculpture and not in the artisans who carried out the basic physical work.

HARD TIMES The sixteenth century Reformation, the democratic ideals of the French Revolution of 1789 and the popular movements of the 1800's were also not conducive to the Compagnon's way of life. In the industrial era, although there has been no persecution of Compagnonage, the by-products of

socialism and trade-unionism have not helped it either. Although Compagnonage was not attached to any particular religion, it was religious in the sense that it did not consider man a purely economic being, but a composite unit linked to a universe with which he sought harmony through the search for form. This approach was not very popular in the rising materialism of the late nineteenth century. All these external pressures were bound to react unfavourably on the internal unity of the Compagnon movement. From the sixteenth century onwards the movement began to break up and all kinds of dissension arose.

During the Reformation a split developed. They were the **Gavots** who followed the reformers, and the **Devorants** who stayed faithful to the Catholic Church. Problems on the building site of Orleans Cathedral brought matters to a head and created what was subsequently called the Schism of Orleans. The revocation of the Edict of Nantes in 1685 accelerated the division and decline of the movement and many Compagnons who were Protestants emigrated to Germany, Switzerland and other countries. Even the traditional **Tour de France** was banned by Louis XIV.

In 1793 some of those Compagnons who belonged to the Devoir of Father Soubise decided to drop all religious elements from the association, an action which resulted in the formation of a new Devoir called the devoir of Liberty. The nineteenth century was a particularly agitated time within what remained of Compagnonage. After several failures the Compagnon Union was set up in 1889, bringing together the different groupings. This did not last and the Union disappeared at the end of the nineteenth century.

In France today, Compagnonage operates principally within the framework of the Workers Association of the Compagnons of Duty, the Compagnon Federation of Building Trades and an earlier version of the Compagnon Union which had been founded in 1875, and was later temporarily incorporated into the Union just referred to. In recent years there have been glimmerings of interest in Europe, especially in West Germany, Belgium, Switzerland and the Scandinavian countries, amongst the younger generation who are attracted to the idea of becoming master craftsmen of a trade. Regrettably, there may no longer be enough true masters of the crafts capable of transmitting the spiritual tradition which inspired the original Compagnons.

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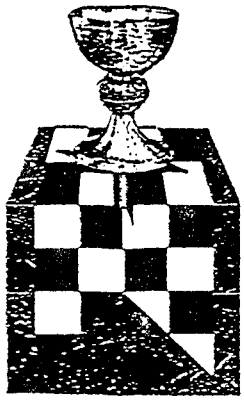

#221

Beloved Companions and Seekers of the Grail!

THE QUEST FOR THE HOLY GRAIL

Lecture Five : **Perceval**

Perceval, a knight introduced by Chretien de Troyes in his Conte del Graal (written about 1180), was the first hero of the Grail stories and under various names (Peredur, Parzifal, Parsifal, Perchevael) he remained at the center of the stories which followed and, for long, captured the imagination of Europe. Nonetheless he was an unlikely hero. As a boy, the story begins, Perceval is sheltered by his mother from all knowledge of the world of knightly chivalry, for she feared that knighthood would bring his death as it had his father's. However, one day Perceval sees a party of knights and, enchanted by the romance of knighthood and with no thought of his mother's grief, he leaves for King Arthur's court. After various adventures the young, and still very naive, knight comes to the castle of the Grail and, at dinner, witnesses a procession bearing the Grail and its related holy things. He remains in awed silence only to discover later that if he had instead asked a question the Fisher King might have been healed and the lands of the Grail renewed.

It is only after many further adventures that Perceval again, and finally, achieves the Grail Quest, which involves for him the asking of a question, and becomes himself the Guardian of the Grail.

This in brief is the story of Perceval's Quest. We shall consider in the following lecture the stories which center on Galahad and, even reduced to this minimum, the material is very complex. Let us separate it into four headings which I shall call: thew Divine Fool, the question, the alchemical Perceval, and "why Perceval"?

The Divine Fool

As in the Tarot the Fool (who, whether designated 'aleph', as beginning; or 'shin' in connection with the mystery of love, is the point around which the dance of the arcana turns) signifies that foolishness of God which, as St. Paul said, is wiser than

the wisdom of men, so Perceval is one of those characters who reflects the mystery of wise folly. This is most explicit in Wagner's Parsifal where, for example, the Fisher King is told:

"By pity enlightened
The guileless Fool—
Wait for him,
My chosen tool."

And this is implicit in the character of Perceval from the beginning. Now, esotericists like to identify correspondences in a neat and exact way, but before identifying Perceval with the Fool of the Tarot, there is a distinction that needs to be made. The Fool, while he may appear balanced over a precipice, never loses his perfect equilibrium. Perceval however, albeit in naive innocence, performs many rash acts with unfortunate and even tragic consequences. His impulsive departure leaves his mother to die shortly afterwards of grief, and his unasked question leaves the king and his lands in their suffering. We may say the same of Don Quixote, that other figure so close to the archetypal Fool, that in misunderstanding so many things he causes sorrow and constantly loses his equilibrium if in the end -- for the reader -- he brings liberation and understanding. Under our final heading we will pursue the significance of Perceval's folly a bit further, but for now let us say first that Perceval is not identical to the Fool, but, secondly, that he stands -- like Don Quixote -- in a profound relation to the Fool.

The Question

What is the question which Perceval needs to ask so that the Fisher King may be healed? In Cretien it is as to the meaning of the Grail procession, and similarly in the Peredur. On the other hand in the Perlesvaus it is as to who is served by the Grail. In the Parzival the healing question is: "What aileth thee, my uncle?" Now considered, as it were, exoterically, we may say that the essential idea was that a question was needed and each author felt free to provide his own specific. Various esoteric interpretations may, no doubt, be offered, but when we consider that (as we shall develop later) no question was necessary at the highest level of the Quest, that of Galahad, it is not so much in relation to the Grail that a question is necessary but rather is necessary for *Perceval himself* to question -- in one way or another -- the meaning of the visible reality, to get beyond the surfaces through which, as a 'naif', he naturally experienced in the world. *The question is for the sake*

of the quester, not for the sake of the Grail.

On a philosophic level, Simone Weil has remarked that there is a profound insight in Von Eschenbach's insistence, in the Parzival, that the nature of the illness be asked. Each of us awaits that question of profound compassion in relation to our own experience, in effect "how does it feel to be you?", which will free us from the burden of our solitude. Or as Von Eschenbach:

> "When unconsoled the Fisher sat,
> So sorrowful and full of grief,
> Why would you not give him relief?"

The Alchemical Perceval

Wolfram von Eschenbach's Parzival also contains a great deal of complex symbolism, much of it apparently alchemical. First of all the Grail itself is described as "...a stone of purest kind, called lapis exilis." Which parallels-

> "This insignificant stone (lapis exilis)...
> is despised by fools, the more cherished by the wise."
> Rosarium Philosophorum Arnold of Villanova

In addition the alchemical triad of black, white and red is reflected in many places and, indeed, Parzival is reconciled at the end to a half-brother, Feirefiz, who is parti-coloured black and white. There is a wealth of other symbolism which will interest, and more or less reward, the esotericist. Perhaps particularly striking is (in von Eschenbach's poem The Hound Gardevias) a hound's collar written with starry script and a leash twelve meters long of interwoven strands of yellow, green, red and brown. The Parzival was the central text, we might add, for the Grail meditations of Rudolph Steiner and also for Walter Stein and Trevor Ravenscroft, whose books are the most available expression of this school in English. Characteristic of this school is a very complex and detailed conception of the relation of the Grail, and the Blood of Christ, to the "inner history" of Europe. In general one senses an attempt to concretize and make graspable and definable something: "inner history", which is too subtle for such treatment, and also a certain blurred sense of reality, of what is fact and what is fancy. Which is by no means to deny the value of their work. Ravenscroft's Cup of Destiny, in particular, we recommend as a valuable companion to the reading of the Parzival, which in turn we recommend for its wealth of symbols.

Why Perceval?

Finally, moving from a literary to a spiritual point of view, we must ask ourselves why the first image of a Grail hero is that of a sort of innocent, who reminds us of the Fool, who must learn to question reality. Perhaps the answer is related to the necessity, in the spiritual life, to return to simplicity as a starting point. Jesus taught that to enter the Kingdom of Heaven one must first become as a little child. Zen Buddhists are given, for contemplation, the question "what was your face before you were born?" The problem is that as time goes on we become not so much one simple person, but a crowd of people who daily take the stage in turn. Somehow we cannot be all ourselves at once. No writer, perhaps, understood this problem more clearly than Marcel Proust whose great novel Remembrance of Things Past grows out of certain moments, which he called "Resurrections", of transparant unity of being...

> "And at the moment when, recovering my balance,
> I put my foot on a stone which was slightly lower
> than its neighbours, all my discouragement vanished
> and in its place was that same happiness which at
> various epochs of my life had been given to me ...
> a profound azure intoxicated my eyes, impressions
> of coolness, of dazzling light..."

This, that is, from a sudden breaking free from the present and the recovery of the integrity of self beyond the fragmentation caused by passing time. Now what may be given by an apparently accidental experience, may also be achieved -- at least to a considerable extent -- by a spiritual effort. The effort called for is that of seeing things with the original simplicity of an ideal child, without adding any interpretations, without any fear. One can see easily, in others perhaps more easily than in oneself, the outline of the child remaining within the most sophisticated or even the most unpleasant, and so on, person. The introduction of Perceval as the first Grail hero indicated that the first condition of the Grail Quest is to return to that simplicity, and then from that standpoint to question the reality around ourselves.

This is one form, and stage, of the Quest; we shall consider next another which is represented by the person of Galahad.

Peregrinus

#222

INITIATION

Esoteric and Exoteric

"It is given unto you to know the mysteries . . . but to them it is not given."
—*Matt.* 13:11.

IN our subject text, we have the crux of initiatory process. Initiation is shown to be a matter wherein and whereby information of a serious and profound nature is communicated to a chosen group and withheld from others, presumably not qualified, at the time at least, to receive it.

2 Initiation is a process devised, as a result of practical experience, for the purpose of compelling those who, by profest desire for knowledge of a specific character have undertaken active steps toward its attainment, to prove their individual worthiness and qualifications for it.

3 All along the Masonic pathway, the neofite is challenged again and again, sometimes seemingly with unnecessary frequency, but this is only apparently so. Is he worthy? Is he well qualified? Is he in possession of the necessary credentials? Has he made suitable proficiency in the understanding of that which already may have been entrusted to him? By what other rights does he expect to obtain the privilege he seeks, of advancement into an additional degree or measure of Light?

4 The answers to the questions propounded and the several challenges made seem, sometimes, absurdly simple, unless more than ordinary attention and thought is given them. This is a feature of the wonderful construction of the Masonic Work; that it does not require or utilize involved phraseology, and the most momentous factors of Truth, abstract and concrete, are expressible in the simplest etymology.

5 Ceremonial may or may not express any particular *new* truth. True initiation is ever and always a process that is operative *within the individual.* External ceremonial merely fixes the attention on certain principles, grafically exprest, at a certain time, place and under unusual circumstances, wherein a candidate makes a profession of his desires, his faith, his sincerity, his qualifications and his personal worth, in the presence of a group of chosen or privileged witnesses.

6 In ceremonial initiation, the candidate meets experiences he does not ordinarily expect, yet there is nothing that man can devise that will do more than form a stimulus thru which may be conveyed a strong impression that will be psychologically and psychically registered in the sub-conscious, which is the point it is usually desired to reach. Therefore, we do not ordinarily expect startling assertions or weird utterances in an initiatory ceremony of any real worth, and in this respect Masonry does not disappoint us.

7 Instead of startling or thrilling pronunciamentos and revelations, we discover, in true initiation, that very ordinary precepts, principles, dissertations and ethics, become quite extraordinary when given or repeated in a specialized manner, under circumstances calculated to give them an atmosfere that will cause the seed they enshrine to take root, expand and develop entirely new concepts in the mind of the listener who is, at the time, in a specially attentive mental status.

8 Ceremonial initiation can, at best, but bring home to a candidate, the truth in remarkable clarity, relating to a given subject. It does not necessarily give him *new* truth, but it shows him a *phase* of truth he supposed he already possest in a new light, that usually develops in him a correspondingly new attitude and new works and activities as a direct result.

9 Such a form of ceremonial initiation will suffice for those whose minds are not yet ready to go further. The work performed by and for them, will have its results. It will register and the seed will take root, altho the plant and its blossom may not be evident until the period of mental gestation is completed. This particular length of time is dependent upon the individual temperament and the extent to which the neofite is crystallized into the ordinary concepts developt by traditional training, environment and educational systems.

10 Initiation is a weeding-out process, whereby those who are qualified to "know the mysteries" may be given the keys thereof, for giving the keys is all the Masonic initiation, passing or raising, ever does. Nowhere in the ritual does the Craft attempt to apply or to attach any phase of esoterism. The neofite must look for it himself. It is there and it is very obvious to whoso seeks it, and having the keys, the neofite has but to apply himself by the Light he has received according to degree, and the esoterism will be clearly revealed.

11 To some it is given to know the mysteries, but to others, it is not given. Not that there is any flavor of favoritism, but ever since mankind enshrined his philosofy in ritualistic mysticism, he has discovered that there are varying grades in life's school, and that which is appropriate to the graduate, is not, with discretion, available to the freshman. Therefore, initiation wisely acts as a weeding process, whereby those who, at present, are not entitled to be entrusted with arcane knowledge (which is TNT to the ignorant), are instructed how to prepare themselves for the reception of more important truth and principle. Those who *are* prepared, are invested with it.

12 The brother of the mystic tie who has participated in the several initiatory rites in the Craft and who sees in them only a ritualistic process of entering and affiliating with the Fraternity has missed the organic contact that is necessary for real advancement. There are hundreds who have become "Sublime Princes of the Royal Secret" who have not the faintest idea as to what the "Royal Secret" is or why they are sublime, or what makes them princes, and if so, princes of what?

13 While the particular title mentioned in the previous paragraf belongs to holders of the 32nd degree of the Ancient Accepted Scottish Rite, it but expresses a status that was attained, if it was attained at all, early in the holder's Masonic career, i.e., when he became a Master Mason. Initiation, Passing and Raising have been frequently allocated to Youth, Manhood and Age, by Masonic orators, but we believe that such an allocation does not express the real truth involved.

14 The brother who becomes in fact and deed, not in word and ritual only, a true Master Mason, has already traveled in a foreign country and he has been made a citizen thereof. If he has learned his lesson well and made suitable proficiency entitling him to a stated advance, he has, in truth, been exalted to

the status of a prince of an invisible empire and that in itself constitutes a Royal Secret, for it can be shared only with those who have similarly traveled and been similarly exalted.

15 Initiation takes one out from the ordinary physical plane. The fact that the ordinary working tools of earth's craftsmen are used ethically but not physically, shows that they are assumedly being employed upon a different plane of consciousness. Passing, takes the neofite thru the median plane in the invisible world, while Raising, exalts him to the third and last attainable plane therein.

16 Initiation begins on the physical plane and is intended to lift the candidate's consciousness from that plane to the Etheric Plane. Passing carries (or passes) the candidate from the Etheric thru the Astral Plane where he finds the materials out of which his desires, impressions, wishes and passions in the physical world are developt. Raising, exalts the candidate from the illusion and delusion of the Astral World to the Thought World or Mental Plane, both Concrete and Abstract.

17 Our statements may occasion some surprise amongst brethren whose attention has not as yet been directed toward the esoteric side of Freemasonry and such brethren will be even more surprised when we state that the real esoteric purpose of the entire Lodge ritual is for the purpose of bringing about a rapprochment between the visible and invisible lodges.

18 In the opening and closing of the Lodge, the repetitive interlocutory work has a special significance. It is repeated over again every time the Lodge convenes. Why? Simply because in the questions and answers given at the time, the brethren *are actually building a lodge on the Astral Plane.* But nothing is permanent on that plane, therefore, it is necessary to reconstruct the actual Lodge by our verbal process each time the earthly Lodge convenes. Speech is two-fold. It is a fundamental Masonic requisite. The reason why it is such a requisite is clear. Speech expresses thought. Second, it concretizes the thought exprest. So, when we verbally declare what constitutes a Lodge, its furniture, features, officers and purpose, we actually construct on the Astral Plane, the verisimilitude of the earthly Lodge and it is thru this medium that the real mysteries are communicated to the *Faithful Breast* ready to receive them.

19 This being true, we can see how important it is, that sincerity should characterize every word uttered in the Masonic bodies. When the Opening Prayer is addrest to the Great Architect, that the Lodge may at this time "reflect that order and beauty which reign forever before His throne" we are assuming a tremendously serious responsibility, to which we should endeavor to live up to the very best of our ability. We are asking something more than superficial consideration ordinarily reveals.

20 Ceremonially, but factually, we have been taken, thru initiatory process, out from the material plane and taught our principles upon the Mental Plane, *but we did not know it at the time.* True Mastership means the ability to recover this process step by step *consciously.* We can truthfully claim to travel in foreign countries, work and receive master's wages only when we can do so *consciously* and *as an act of our own free will* and accord, upon the Mental Plane.

21 All legitimate schools of the mysteries teach that initiation is an interior process and Freemasonry faithfully adheres to the tradition and teaching, for while the *outward* ceremonial causes the candidate to focus his waking consciousness upon the lesson being inculcated, *its action is internal,* i.e., the realization of the process is solely upon the Mental Plane. The goal sought in all initiation is similar to that of the application or reception of a sacrament. A sacrament is defined as the outward visible symbol of an inward spiritual grace. Initiation is an outward ceremony indicating the attainment or the assumption of an inward exaltation and a personal experience of illuminism.

22 As an Enterd Apprentice, the new brother enters in true Apprentice form upon the Etheric Plane, in which state he is presented the tools with which he must thereafter work. He is passed to the Astral Plane where he must demonstrate precision, in order to be accepted as a true Fellow-Craft amongst his fellow workmen. Perfecting himself, he is raised to the Mental Plane, and let us observe right here, that inside and outside the Fraternity, modern psychology has shown and is showing us with continuous revelation, how much of our most important work in this world is performed upon the Mental Plane of consciousness.

23 It is only when the Master in Masonry attains the Mental Plane or Thought World *consciously* that he is entitled to the appellation of "Master" in *fact* instead of *courtesy*. In the lower half of the Mental Plane, called the Region of Concrete Thought, is the *Archaeus* or cosmic storehouse, wherein will be found the archetypal models of all that pertains to human advancement in the various waves of evolution upon our planet.

24 This *archaeus* is the *real Masonic Trestle Board*, for here will be found the designs that have already been manifested for human progress and welfare and also other designs that will become manifest or brot into realization only when humanity shall have become entitled to them by developing the capacity to understand them and apply them. Here it is that the Master derives his ideas and studies the plans for human betterment which are to be developt thru the activities of those over whom he is appointed to govern.

25 The Upper Half of the Mental Plane is sometimes called the Region of Abstract Thought, and while the Master may study the designs on the Trestle Board of archaeus, he cannot vitalize them or give them life except thru an understanding of the laws that pertain to this higher mental region, for this is the home of the vital concept of Form, Life, Activity and the Desire-Emotional phase of Man. It was thus known to the ancients as *Hyle*.

26 These three "World Regions" are the planes of consciousness into which it is the purpose of the three Symbolic Degrees of Masonry to guide the candidate. The ceremonies of the Lodge room have nought to say regarding them. The officers merely award the keys and point the way, but the brother who has "taken his degrees" in the Blue Lodge soon realizes that, if he is to be a *working* Mason instead of a *theoretical* one, he must "carry on" from the new basis of departure furnisht by what he received from his Lodge. Of course, all true initiation depends entirely upon the spirit in which it is received or undertaken. Those who seek merely fraternalism have their reward and are usually content with it. Those who, by evolutionary status are receptive to higher concepts, find that initiation ceremonies merely awaken in them a response to the Spirit of Freemasonry, which we conceive to be a vital entity, always active in the Craft, seeking those who in turn are seeking the way to further Light than Physical ceremonial can convey.

27 Fremasonry is quite on equal footing with any church of past or present. This may be a new concept to the strictly orthodox denominational Masonic brother, but it is a fact nevertheless. Freemasonry is an institution devoted to the exposition of moral philosofy and a practical method of living that will enable the members to attain a definite spiritual status. This is exactly the mission of the Church. It has been the mission of every root or world religion ancient or medieval. Freemasonry claims no divine lineage but there is more of Divinity in its essential fabric than its members may suppose. Freemasonry inculcates a moral law. So does the Church. Freemasonry operates thru a system of degrees and initiatory ceremonials. So does, or rather so did the Church, for the Christian Church was originally a secret organization of five degrees, with appropriate pass words, tokens and signs. Freemasonry works in a ritualistic manner. So does the Church, Catholic or Protestant, for all service is ritual with differing degrees of symbolic embellishments.

28 A person is made a Mason thru ceremonial initiation. A person becomes a member of the Church thru a ceremonial initiation, whether it be Confirmation or Reception into Fellowship. The whole Solar System operates thru ritual, for ritual is nothing more or less than an orderly, systematic manner

of functioning, that ensures uniformity of thought and purpose and the exclusion of all other thoughts and extraneous matters.

29 The foregoing observations were made because they serve as an introduction to the statement that initiation into the Masonic Order is an interior as well as an exterior process. While the physical body of the candidate conforms to the outward functions, the Ego is exalted to the Mental Plane, unconsciously at the time, but given the clues that will enable the brother, if he seeks the door thereto, to enter the *Sanctum Sanctorum* of the higher world regions at will, as a free and accepted Ego; free, because no longer limited to the physical body; accepted because by his presence on the higher planes of being, he has proved his worthiness to be accepted as a Master Builder in the Spiritual Temple.

30 We have called attention to the fact that with every opening of the Lodge we erect an astral counterpart of the Lodge in the inner worlds, that serves temporarily the purpose of the complete initiation. This permits the co-operation of the two classes of brethren, the visible and the invisible. While the visible brethren are engaged in conducting the initiation of the candidate in the earthly visible Lodge room, the invisible brethren are engaged in cooperating by conducting a similar initiation of the same candidate but on the Mental Plane in the Astral Lodge just erected.

31 Like all legitimate schools of the mysteries, Freemasonry operates under the aegis of a distinct Ray from the Logos, the color of the Ray being Light Blue, sometimes slightly yellowish. This is the symbolic color of the planet Venus, which, in astroscience, signifies that order, symmetry, beauty and proportion upon which so many of the cardinal principles of Masonry are founded. It is thru this Ray that Freemasonry penetrates into the inner spheres of being and furnishes, to those who seek it, a direct contact with the higher functions of spiritual cognition and consciousness.

32 Masonic initiation is most subtle in its functions. The Candidate is caused to respond to certain ceremonial procedure, but this procedure is of a type that stimulates thru the mental faculties, an increast activity in certain "centers" in the bodily organism, called by some the "psychic centers" and by others the *"chakras"* or Lotos buds. Ordinary initiation does not wholly awaken them, only a well defined system of developmental work can do that, but it does stimulate them to a greater degree of activity than they normally exhibit. This increast activity serves to quicken the spiritual faculties of the neofite, so that, if he is at a point in evolutionary status to receive the mysteries, a desire for them will be awakened within him and his response to the Spirit of Freemasonry and its entity-genius will be so strong as to cause the ceremonial work of the Lodge to become but the beginning of a more extended search and a wider field of activity.

33 In Masonic initiation the keys given are most numerous. Freemasonry does not stint its sons. It gives generously. While the Church has always typified the feminine aspect of Divinity, being called the "Bride of Christ" and by other feminine names, Freemasonry represents the masculine nature and character of Divinity, and in this aspect of Fatherhood, the Fraternity provides most generously for all its children. This is well known so far as the material plane is concerned but we are interested here with the esoteric or spiritual side alone. Esoterically, it is due to its characterization of the masculine aspect of Deity that Freemasonry confines its membership solely to men.

34 If the newly initiated brother will take any one of the Masonic Principles that have been ceremonially placed before his consideration and use it as a focus for concentration and deep meditation, it will serve to open up to his inner vision a wealth of spiritual truth he has not heretofore experienst or even suspected. The Fraternity has wisely left its various definitions in such a status that the enquiring mind can readily carry them farther, allowing free play for individual original thought. In this fact the candidate or rather, the neofite (new plant), has his opportunity, for by meditation and concentration he can take a given symbol and carry it on thru mental analysis followed by synthesis in a way that will develop a wealth of thought and elevate his mind to a truly spiritual plane of vantage at the same time.

35 The Masonic brother who will faithfully follow this suggested procedure with all the symbols of Masonry, taken in their proper turn and place, will find that his real initiation *was* on a mental plane and that such deep delving therein is only bringing out what he least suspected he had within himself. It will prove a true test of the extent to which his initiation has really extended.

36 There is nothing magical or bizarre about this concept of the double nature of Masonic initiation. It is simply another way of stating a truth we all know to be operative in every day life. Day after day, we go about our affairs with little seeming attention to details that do not concern us. But let some mental shock, twist or psychological phenomenon occur and we are amazed to note that sub-consciously (as we say), we have been registering impressions and visual images of things to which we gave no active attention at all, and of which, ordinarily, we would have claimed entire ignorance.

37 The same phenomenon occurs in initiatory ceremonies that have a substantial background of reality and vital truth to justify them. The body and the waking senses or normal consciousness may respond as usual to external stimuli, but the inner spiritual senses are registering impressions received upon and from a plane of consciousness higher than the physical, altho we may not be conscious of it at the time. The psychical centers with us, which have been referd to, have received new impetus and the energization developing from the new impetus makes active our powers of visualization and intuition to a markt dgree if we will but give our earnest attention to them.

38 While we are incarnate as human beings, we have no right to discount or belittle any of the physical processes. There are cults that indulge in extravagant claims to superhuman and supernormal developments. There can be nothing of the sort. We cannot be more than human or normal, try as best we may. Few of us are completely normal and few of us are wholly human. There are too many hold-overs or atavisms of animalism still observable about us.

39 So we may regard with suspicion claims to a spiritual development or cognition that takes an attitude of condescension toward the physical environment for every step we make in spiritual process or development must have its basis in some sort of physical fact. Spiritual development or true initiation is both physiological, psychological and psychical. If we attain a spiritual unfoldment due to "stepping up" our individual vibratory status, that vibratory status functions in a physiological way on a physical plane but the results manifest as a psychological and psychical phenomena of some sort.

40 If we attain a higher spiritual status, it is due to a "stepping up" of our psychical natures, with a psychological basis which, in turn, is developt on the solid foundation of physiological activity. All development is a function of the individual cells and without taking them into consideration in our unfoldment processes, all initiatory work is in vain.

41 In conferring ceremonial initiation Freemasonry, therefore, wisely begins with the physical plane, well knowing that the Spirit of Freemasonry Itself will take care of the inner processes involved. The Craft gives to its neofites, keys in plenty, when the neofite has demonstrated that he is worthy and well qualified. But it does not give him Further Light until the neofite has put himself in a proper position to receive it, which proper position is upon the psycho-spiritual plane. When he attains this plane of consciousness, he is prompted from within to seek further, realizing inwardly that something still remains of which the outward ceremonial is merely the shadow.

42 The factual evidence of the observations developt in this lesson is found in the ever and rapidly increasing number of thoughtful Masons who are interested in Masonic Research. By Masonic Research we do not mean to imply the resurrecting of dusty archives, historic manuscripts, ancient Charges, eminent craftsmen and similar data. These activities are most valuable for the preservation to the wisdom of future generations of a complete knowledge of the exoteric aspects of the Craft. But such matters are exoteric only, and they do not satisfy the yearnings of those to whom the true nature of their individual initiatory experiences has become apparent.

43 Such brethren as we have just refer'd to have heard vaguely of "Masonic Secrets" and they are determined to find out what those secrets are and in the beginning of their search they have discovered that the secrets are not those of ancient archives nor upon the physical or even the intellectual plane of consciousness but pertain solely to the realm of spirit. To the truly initiated Mason, the staircase that leads from the Ground Floor to the Middle Chamber is but Jacob's Ladder leading from the Ground Floor of earth to the Middle Chamber of the lower heaven worlds or planes of inner spiritual consciousness and the angels ascending and descending are those initiates who are seeking to rise, and the celestial Brethren who descend to earth to help the seekers.

44 To the truly initiated Brother, the sprig of acacia is not alone a symbol of immortality, it symbolizes the famed mythological Tree Ygdrasil, whose branches bind together hell, earth and heaven and from which all humanity derives nourishment. On top of its branches sits the Eagle (of the A.A.S.R.), between whose eyes sits Vedfolner, the hawk (of ancient Egypt). In ancient mythos, "the roots go down into the three great realms (1) of death, where, in the well Hvergelmer, the dragon Nidhug and his brood are ever gnawing at it: (2) of the giants, where, in the fountain of Mimer, is the source of wisdom: (3) of the gods, Asgaard, where, at the sacred fountain of Urd, is the divine tribunal, and the dwelling of the Fates."

45 In the three regions penetrated by the roots and branches of Ygdrasil, it is easy to see the correspondence with the three degrees of Masonic Initiation, the Enterd Apprentice where the world is over operative to swerve the neofite from his newly assumed responsibilities; the Fellow-Craft wherein he learns wisdom, and the Master Mason, wherein and whereby the initiate, as one of the gods in creative ability, becomes the Master Builder and Workman.

46 Contrary to popular opinion, Freemasonry does not stand or fall with the legend of King Solomon's Temple. It is far more substantial and enduring than that, for the myth of the famous Temple is not supported by the facts of history or archeology. The attainment therefore, of a place representing the *Sanctum Sanctorum* of King Solomon's Temple is only an allegory of the real initiation which is the attainment of and raising into the *Sanctum Sanctorum* of the Inner, Invisible Temple on the spiritual planes. This Temple on the invisible planes is a very real structure altho not apparent to physical sight. Nevertheless, those who understand what is meant by the cosmic consciousness* will readily understand how it is possible for mortal man to function in a Temple served by spiritual entities.

47 Initiation is so almost identical with regeneration as to mean practically the same thing. In initiation, the candidate, as heretofore stated, does not receive essentially *new* truths, so much as he receives a clearer view and a more complete and comprehensive understanding of *known* truths. When he assumes his Masonic Obligations, he does not assume anything essentially new. On examination, it will be found that all that is embodied in the Obligation is no more or less than what would normally be expected of a decent, thoughtful, progressive, enlightened man and citizen.

48 But we grow careless, thoughtless and indifferent as we rub against the world and friction wears down the keenness of our better natures. The candidate for church membership in the process of confirmation, renews and ratifies his baptismal pledges and is confirmed in this renewal. The candidate for the mysteries, in assuming his Obligation, renews his principles of manhood and citizenship and is sealed in that renewal by the witness he invokes in the presence of earthly witnesses.

49 Renewal is a form of regeneration. Initiation provides for this process of renewal, therefore initiation is essentially and fundamentally regenerative in its action and its effect upon the individual. With the renewal effected, the candidate for advancement is given a new lease as it were. He has assumed a definite scheme of life which, if faithfully lived up to, will unfailingly have

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* Cosmic Consciousness. Bucke.

its effect upon him, manifesting thru his external attitude toward all mankind but especially with the brethren.

50 In the regenerative and initiatory process of Freemasonry, the glyphs of the Craft make a powerful appeal to the individual conscience and inner moral nature of the neofite. We say inner moral nature advisedly, for it is the inner morality that counts, not the external veneer that we often fail to realize is *but* a veneer. Crises in life bring out the truth of this statement, and in such crises it is the inner, inherent nature that comes to the front and reveals the real man within.

51 Real initiation teaches one lesson that is paramount. It is the lesson of toleration. True, we often discover those amongst our fellow craftsmen who are *not* tolerant but that is not the fault of the Fraternity. In every instance, toleration is taught as a cardinal principle, a Masonic virtue, whereby each brother is led to see that each man's conscience is his own guide and that it is not within the power of man to superimpose his ideas upon another or upon others, with any reasonable expectation of seeing good results accrue therefrom.

52 Intolerance has been the curse of the ages. It has been the cause of more warfare and shedding of innocent blood than any other single cause, as will be found on examination, for intolerance is one of the basic principles of greed and selfishness. Tolerance of the ideas of others, especially their religious ideas, is a virtue that should be cultivated far more widely than it has been, and doubtless there will never be a time in human history when intolerance will not be a foe to be reckoned with, for as we advance, we carry over, tho perhaps in higher form, the same atavistic tendencies.

53 Real initiation is a mental vacuum cleaner. The man who enters into the process in the right state of mind should emerge therefrom with his mental impurities cleared away. He faces the world with a clean slate, ready for a new and better record. The neofite who is truly initiated will have replaced an attitudeof intolerance with one of widest toleration. He will replace sentiments of race or religious prejudice with those of acceptance in the light of true brotherhood, and the certainty that all races unite under one common Fatherhood. He will realize that *brotherhood* is *not a platitude* but an *organic reality*. He will understand that the terms "free" and "accepted" are but synonyms for "liberty" and "equality" in the sense of a sharing of opportunity and responsibility and moral accountability.

54 The man who has received initiation in the grades of Freemasonry has passed thru the most searching and critical examinations of conscience and conduct it is possible for man to apply to his fellow man. Therefore, the world has a right to expect much from the Masonic initiate, for he has assumed much. He has not assumed anything that was not previously to be expected of him, but in his renewal and regeneration, he has *consciously assumed* that which was ethically expected of him, therefore, as a "child of Light" his regeneration is to become manifest as an exemplification of Masonic Principle and Conduct in the external world.

55 Assuming the requisite evolutionary status, the Masonic initiate is in a fair way to progress on the Path that leads to cosmic consciousness, if he eschews the pitfalls of politics and cliques and keeps to the straight and narrow way of true Masonic Principle. He cannot fail to make that progress, for over the same Path have trodden those who, having gone that way before us, have enterd into Light.

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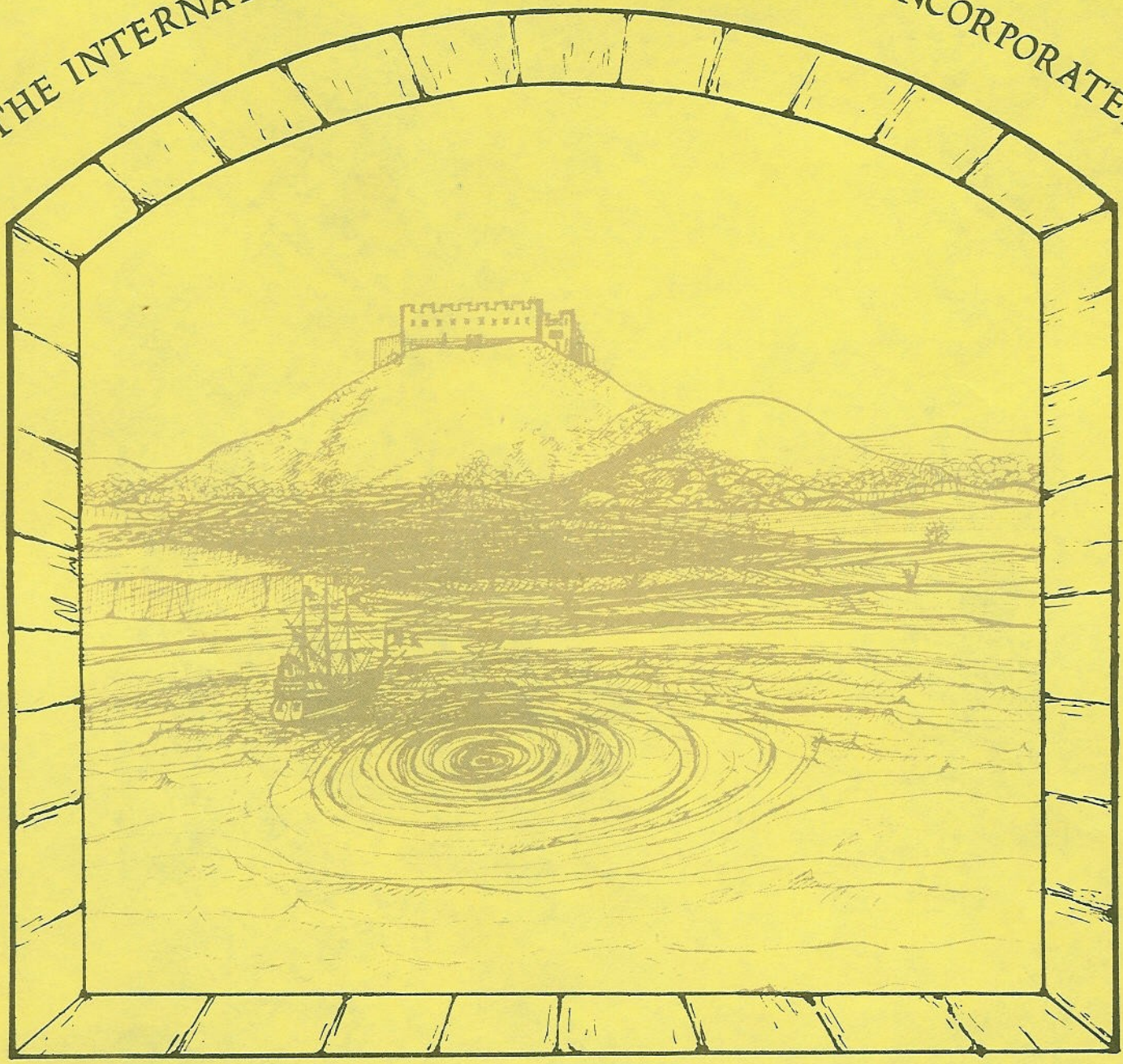

PLANE III

LIBER 59 A GOLDEN DAWN

GRADE: *COMPANION*

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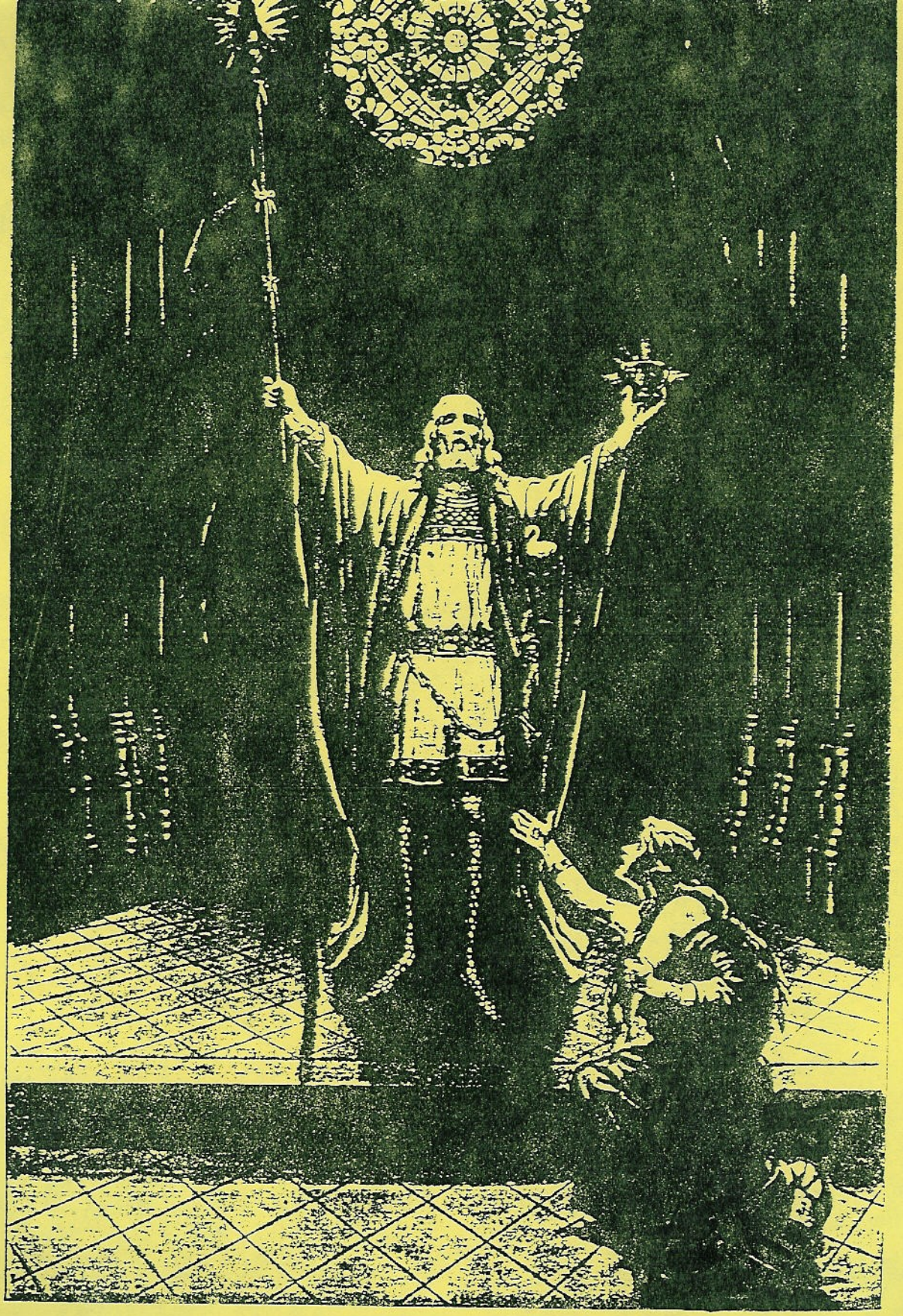
DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN



PARSIFAL AND THE HOLY GRAIL.

In the great temple on Mount Salvat stands Parsifal, the third and last king of the Holy Grail, holding aloft the scintillating green Grail Cup and the sacred spear. From the tip of the spear trickles an endless stream of blood. Before Parsifal kneels Kundry (Kundalini), the temptress, who, released from the spell of the evil Klingsor, adores the sacred relics of the Passion. Of the Grail Mysteries, Hargrave Jennings writes, "The council of the Knights or Brothers of the Holy Grail, or Graël, was a reflex of the sacred bond sanctified by sacraments which held the majestic and mystic Rosicrucians together. These were really the guardians of the greater mysteries. In this sense of the mysterious and the sacred, the 'garter' of the 'Most noble the Order of the Garter'—is not a 'garter' at all, but the 'Garder,' or 'Keeper,' the sacredest and holiest guardian of the supernatural chastity of none other than the most exalted feminine personality (of course in the abstract and miraculous sense), the very foundation of Christianity—the 'Cestus' or girdle of the blessed and immaculate Virgin Mary, the Queen of Heaven, with her victorious foot, for all the ages past and to come, trampling upon the Dragon, in her celestial purity, as the 'Mother of Christ.'" (See Phallicism.) The key to the Grail Mysteries will be apparent if in the sacred spear is recognized the pineal gland with its peculiar pointlike projection and in the Holy Grail the pituitary body containing the mysterious Water of Life. Mount Salvat is the human body, the domed temple upon its summit, the brain, and the castle of Klingsor in the dark valley below, the animal nature which lures the knights (brain energies) into the garden of illusion and perversion. Parsifal, as the purified candidate, becomes the Master of the holy relics and of the sacred science for which they stand. Kundry, having fulfilled the purpose of her existence, dies at the foot of the altar with the immortal words, "I serve!"

#223

Beloved and Respected Companions

THE ESOTERIC TRADITION AND THE TEMPLE

THE CATHARS

The word Cathar is derived from the Greek word **Catharoi** meaning pure. It is believed to have been first used in the second half of the twelfth century to describe members of a heretical Christian sect which developed in southwestern France and certain other areas in Western Europe during the twelfth and thirteenth centuries. The Cathars were also known as the Albigenses, meaning "Men of Albi." One of the main centers of Catharism was the town of Albi which is today the capital of the County of Tarn, situated about 47 miles northeast of Toulouse. However, there were other heretical sects in the region which were also called Albigenses. In order to understand the meaning of Catharism, a brief mention of the Gnostics, the Manicheans and the Bogomils will be necessary.

GNOSTICISM The word "Gnosticism" originates from the Greek **Gnostikos** which means one who has **gnosis** or knowledge. Gnosticism is an ancient religious movement which predates Christianity but which subsequently interacted with it during the first three centuries of the Christian era.

The basic doctrine of gnosticism is dualism, though the degree and nuances of the doctrine have varied throughout its history. Dualism is the belief that there are two creative forces: God the Absolute who created the spiritual world, and a lower being who created the evil material world. According to this doctrine, there is an aspect of man, of which he is not normally conscious, which is part of the Godhead itself. Because of the Fall this became captive in matter. Through an initiatory experience bringing revelation from above, Man can become aware of his divinity and destiny and thereby regain his original world of the spirit. This realization cannot be achieved through studying sacred books or doctrine; it can only come through an inner revelation.

One of the effects of Christian influence was to encourage a certain flexibility among different Gnostic groups as to the relationship between God and the created world. Probably the greatest effect of Gnosticism on Christianity was to oblige the latter to develop a doctrine to counter the concept of dualism and to assert the importance of the work of Jesus Christ.

MODERN GNOSTICISM The term **Gnosis** is frequently encountered in hermetic and esoteric teachings. Modern Gnosticism is no longer dualistic, and the word **Gnosis** is used nowadays generally to mean *the realization of one's divinity through inner revelation* rather than through mastery of a given doctrine.

The original Gnostics accepted the idea of the Christ within, but rejected the atonement. To them the Christ was a great prophet who had realized the Gnosis. One of the better known sources of Gnostic doctrine is the **Pistis Sophia**, and as it was written in the third century, it shows considerable Christian influence. This work takes the form of a dialogue between Jesus and his disciples along with Mary Magdalene on the Mount of Olives, 11 years after the crucifixion. **Pistis Sophia** is the World Soul which has fallen with Man and can be redeemed by Man if he redeems himself.

THE MANICHEANS The Manichean sect was founded by Manes, a Persian mystic who lived between 215 and 276 AD. Manes was initiated into the Mysteries of Mithras, and although he is reputed to have studied those mystical teachings of esoteric Judaism which were to become the Kabalah, his own teachings were very much influenced by Gnosticism, of which he adopted a very radical form. He taught that the spiritual world and the material world were completely separate. The spiritual world, which was good, was created by God, and the material world, which was evil, was created by Satan. Man contained the goodness of the spiritual world within him, and his main purpose in life was to free his spirit from the evil world of matter so that it could return to God.

Manes taught that Jesus as a personality was neither the unique son of God nor the provider of salvation. Jesus, according to Manes, came to show the way, demonstrating that the Christ within him and within all human beings was the only hope of salvation.

Manes ran into opposition from the Zoroastrians and was eventually tortured and crucified. After the death of Manes, the inner circle of his followers organized and promoted the sect so effectively that it soon spread through Turkestan, parts of the Middle East and as far as India and China.

BOGOMILISM
MANICHEISM
ALBIGENSIANISM
CATHARISM

Manicheism was adopted between the tenth and fifteenth centuries by a number of people living in the Balkan region known today as Bulgaria. The Bulgarian version of Manicheism was named after its founder, Bogomil. During the eleventh and twelfth centuries, the movement spread European and Asian provinces of the Byzantine Empire. The strong reactions against heresy at the time brought persecution, and in 1100 the leaders of Bogomilism were imprisoned and their leader Basil burned to death. About 1150 the influence of the Bogomils began to be felt in parts of France and Italy. In Bulgaria itself they remained a powerful influence until about the fourteenth century, when the Ottoman conquest brought the movement to an end.

The Albigensian movement and Catharism were at first not just a branch of Bogomil Manicheism; there were already doctrinal trends in that direction in southern France. The Bogomil movement strengthened and gave more systematic and organized form to these heretical tendencies, but around 1150 the situation changed considerably and the doctrines of the Bogomils became closely associated with Catharism. Nicetas, a Bogomil bishop, visited the south of France in 1167.

THE CATHARS

Ironically, Bernard of Clairvaux was called into the breach to persuade the Cathars to return to the Catholic fold. Even he was not successful and they proceeded to organize themselves into a church. Shortly afterwards a large number of bishops were appointed in Albi and others later in Toulouse, Carcassonne and Val d'Aran. A number of bishoprics were also established in Italy.

In 1209 Pope Innocent III obliged the Cistercians to preach a crusade against the Cathars. A civil war took place in which the Provencal civilization of southern France, including Toulouse, was destroyed. The Cathars and other Albigenses survived only to be crushed later by the Inquisition in 1239. In 1244 the fortress of Montségur, the main Cathar stronghold, was captured and destroyed, and large numbers of Cathars burnt alive. The surviving Cathars had to go underground and many fled to Italy, where persecution was less intense.

DOMINICANS & FRANCISCANS

The Dominican and Franciscan Orders were founded in the thirteenth century to counteract the influence of the Cathars. Their respective techniques were different but equally effective. The Dominicans evolved techniques which developed into the Inquisition, while the Franciscans preached and won over the masses with the message that the world was God's and therefore good. An interesting point in passing: St. Augustine was once a member of the Manichean sect, but when he embraced Roman Catholicism he became one of the sect's most ardent enemies.

In the way they lived the Cathars were very similar to the Essenes, and even their detractors had to admit that they were very pure people. At one stage there developed a divergence of doctrine within the Bogomil churches, between those who took a more moderate view on dualism and those who wished to follow a more radical line. The Cathars supported the radical form of dualism.

CATHAR PRECEPTS In the practice of their beliefs, the Cathars were extremely ascetic. Meat and sexual intercourse were forbidden. In order to accommodate those believers who were not able to follow the very strict discipline of Catharism, a division was introduced whereby those who followed the discipline completely were known as **Parfaits**, or Perfect Ones. The latter were set apart from the others by an initiation ceremony which involved the breaking of bread. The Cathars, incidentally, did not believe in transubstantiation. As far as the Holy Scriptures were concerned, the Cathars did not completely accept the Old Testament and had their own interpretations of some parts of the New Testament. The Cathars also believed like the Manicheans, that one's spiritual being remained in heaven and could be united with one's soul (which was attached to the physical body) only through a revealed spiritual knowledge -- Gnosis. If this Gnosis were not realized, one's spiritual being would be obliged to attach itself to another physical body when the existing body died.

The legacy of the Cathars was not merely the memory of their purity and their courage. They and other heretical sects laid the foundation for what became Protestantism. There was also an esoteric side to the Cathars linked to the legend of the Holy Grail. According to the Tradition certain of the **parfaits** decided to perpetuate their secret teachings by disguising themselves as troubadours, peddlers, merchants and craftsmen and to discreetly pass on their teachings in the course of their wanderings. It is also claimed that they infiltrated the guilds, the remnants of Templarism and Compagnonage, and later the Freemasons.

Wagner's **Tannhauser** and **Parsifal** were based on the Grail stories accredited to Wolfram von Eschenbach, who almost certainly came into contact with Cathars whilst practising his calling. There is the legend I referred to earlier which states that when Montségur was about to be taken by the armies of Innocent III, the Cathars secretly sent away their sacred relics to be hidden in a safe place. According to this legend one of these relics was a chalice which, if it was not the original Grail, was reputed to have had the qualities of the Grail.

Various researchers have tried to trace links between the Knights Templar and the Cathars but the evidence is not clear. It appears that some Templars were obliged to take part in attacks against the Cathars. It is also claimed that some Templars managed to avoid taking part and even provided hiding places for the Cathars who wished to escape persecution.

There is no clear evidence to direct contacts for the sharing of respective experiences between the Templars and the Cathars. It is reasonable to assume, however, that if the Cathars had any teaching which could have added to the collection of knowledge the Templars sought to preserve, it is likely that the Templars would have availed themselves of it.

-o-o-o-o-o-o-o-o-

1) Who were the Cathars?

2) Name one of the main Cathar centers.

3) Were the Cathars Gnostics?

4) What was the doctrine of the Cathars?

5) Who was Manes?

6) What did Manes teach?

7) What was the basic Gnostic doctrine?

8) What is the difference between ancient & modern Gnosticism?

9) What effect did Gnosticism have on Christianity?

10) What became of Basil, the Bogomil leader?

11) What became of the Cathars' relics?

12) What is the legacy of the Cathars?

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GNOSTIC IDEAS OLD & NEW #224

As most of you know, the Gnostics predated Christianity and flourished in the first centuries of the Christian era. They were pressured almost out of existence and driven underground by the orthodox Christian machine.

Students of Gnosticism should keep firmly in mind that *Gnosis is a manner of perception and not a specific belief,* and in pursuing any study about Gnostics and Gnosticism should eternally bear in mind that *there never was, nor is there today, a uniform Gnostic teaching.* Therefore it is quite impossible to say "the Gnostics taught this -- or they taught that -- or they teach this -- or they teach that...."

The following compilation was made by a recently established "Gnostic Church" and is being shared at this time because of the subject matter we are presently studying. We must add however, simply for clarity, that this compilation was NOT made by the Universal Gnostic Church, which you will remember, was declared by Papus as the official Church of Martinism.

COMPARISON BETWEEN SOME ANCIENT PAGAN GNOSTIC CONCEPTS WITH THOSE OF A MODERN CHRISTIAN GNOSTIC GROUP.

(1) Some Pagan Gnostics believed that the physical universe was created by an evil being as a trap for souls. This evil being (of various names) deceived human beings into worshiping him as God, and thereby kept their souls bound forever in his domain. *Some Christian Gnostics believe that the physical creation is an emanation from the Godhead Itself and therefore is inherently divine, though presently in need of restoration and healing through Christ.*

(2) In keeping with this, some Pagan Gnostics believed that matter was essentially evil. *Some Christian Gnostics believe that matter is part of the dynamic power known as the Holy Spirit and is therefore essentially holy.*

(3) Some Pagan Gnostics believed that the body was evil and a thing to be hated and escapted from. *Most Christian Gnostics believe the body to be subject to the laws of suffering and death because of the ignorance of the person inhabiting it, but that it*

can, in Christ, be transmuted into an instrument of righteousness and made holy and perfect. The imprisoning force that binds the soul is not the body, but the "sleep of death" -- forgetfulness of God and our own true nature, and identification with the temporal, which is ultimately unreal.

(4) Some Pagan Gnostics believed that God was in no way present in the temporal world, but that He abandoned it irrevocably. To reach God, then, one had to escape from this world. *Some Christian Gnostics believe that the world itself is a form of God's Presence, and it is ignorance of this alone that needs to be escaped from through Christ. As soon as ignorance is dissolved, the individual will find himself one with God and Christ in a union of love that has always existed, though forgotten.*

(5) Some Pagan Gnostic believed that Jehovah of the old Testament was a negative "tribal spirit," and not at all the true God. Consequently, they rejected the Old Testament as a book of deception and evil. *Some Christian Gnostics believe that Jehovah is indeed the one true God and that the Old Testament is true (though in many places allegorical) and is to be accepted by all who would believe in Christ.*

(6) Some Pagan Gnostics believed that there were two great, co-equal Principles: Light & Darkness; God & Satan; who warred with one another continually, neither ever really winning permanently or completely. *Some Christian Gnostics believe that there is only ONE existence: God, who is the Supreme Good. Evil is not an entity in itself, but a distortion of goodness. The "sinner" is starved of good, and therefore does evil. It is not his nature, but rather a denial of his nature, to commit sin. This is why Satan is called "a liar from the beginning."*

(7) Some Pagan Gnostics believed in the absolute separateness of the individual and God, believing that at best the individual could ascend to a better realm than this world. *Most Christian Gnostucs believe that man is irrevocably in the image of God and is in essence one with God, though presently "astray" from the true fold -- the Bosom of the Father.*

(8) Some Pagan Gnostics believed that salvation was for the few -- eternal damnation or total annihilation being the destiny of the great majority and held almost total pessimism as to the ultimate fate of

man. *Some Christian Gnostics, on the other hand, were -- and are -- of just the opposite opinion. The doctrine of the* APOKATASTASIS PANTON *(the restoration of all things to the divine perfection through Christ) is central to Christianity. Saint Paul's statement: "As in Adam all die, even so in Christ all shall be made alive" is fundamental to a right understanding of Christ's mission in this world: "that God may be in all." I Cor 15:28. This is an entire study unto itself.*

(9) Some Pagan Gnostics held that either Jesus of Nazareth was the natural son of Joseph and Mary, or else they held that his body was a non-material illusion. *Some Christian Gnostics hold that Jesus Christ was supernaturally conceived and born of the Virgin in a body that was real.*

(10) Some Pagan Gnostics, whatever they thought about the nature of Jesus' body, denied that he suffered in any way on the cross. Some even postulated that a Pagan Jesus was substituted for the real Jesus and died in his place, while the real Jesus looked on from a distance. *Some Christian Gnostics affirm that Jesus did indeed suffer -- fully and to the utmost extent, even refusing the drugged wine which could have alleviated his pain.*

(11) Some Pagan Gnostics taught that Jesus did not really die on the cross, but only entered a cataleptic state from whence he was roused after his burial. *Many Christian Gnostics, on the other hand, teach that Jesus did indeed truly die, and his spirit fully separated from his body as it hung upon the cross.*

(12) In keeping with the above, some Pagan Gnostics denied that Jesus actually rose from the dead. *Some Christian Gnostics hold that he did indeed rise from the dead, and keep the festival of his resurrection -- Pascha, the New Passover -- as "the Feast of Feasts."*

(13) Some Pagan Gnostics taught that the Twelve Apostles and their associates did not know the true teachings of Christ, but that the real Gospel had been confided to others. Some of the Pagan Gnostics claimed to be the spiritual descendants of those 'others', having received the 'secret knowledge' from a succession of hidden teachers -- including the sorcerer, Simon Magus -- who were outside the

visible Church. *Some Christian Gnostics deny this, considering the Apostles as perfect conveyers of the Christian Revelation which they (the Gnostics) in turn hold in conscious fullness. (Unfortunately, much of that knowledge was expunged from public knowledge by the efforts of the Byzantine Emperors but it continued to exist among the monastics and in the writings of the Church Fathers whose expositions of ignored truths are today passed off either as "quirks," "corruptions of the texts" or "slips of the pen.")*

(14) Some Pagan Gnostics disdained the use of many Sacraments, usually acknowledging only Baptism as viable. *Many Christian Gnostics avail themselves of a full range of Sacraments -- in no way confining themselves to the later Western numeration of only seven.*

(15) Some Pagan Gnostics especially held the Eucharistic Rite in contempt, insisting on 'spiritual communion' alone as being valid. *Most, if not all Christian Gnostics, on the other hand, place supreme value on the Holy Eucharist as the ONLY valid way to enter into full communion with the whole Christ: Body, Psyche and Spirit. Without that Eucharistic Communion there is no life in Christ, as he himself insisted during his public ministry (John 6: 53- 58).*

(16) Some Pagan Gnostics undertook ascetic observances in order to reduce the body to its bare existence, that they might escape its influence. *Some Gnostic Christians undertake ascetic observances for the purpose of transmuting all the energies of body and mind into the "gold" of spiritual illumination in Christ.*

(17) Some Pagan Gnostics saw the body as an instrument of bondage. *Some Christian Gnostics see the body as an instrument for liberation when dedicated and used according to the ways of Christ.*

(18) Some Pagan Gnostics taught that it was evil to have children, for that brought more souls into bondage to this evil world and its evil god. *Some Gnostic Christians teach that it is a worthy thing to have children, for through them souls can be given the chance to grow unto "the fullness of the measure of the stature of Christ" -- something impossible outside the physical body.*

(19) Many of the Pagan Gnostics taught that women were evil -- instruments of the false God of the world to perpetuate men's bondage therein. They taught that women were antithetical to the true God Who, in the final analysis,. was a Male. Therefore sexual intercourse with women was abhorred and many Pagan Gnostics urged their followers to engage in various sexual aberrations. *Most Christian Gnostics of course hold that women are in the image of God as much as men, though God has no gender, the expression "Father" being an esoteric symbol. The sexual attitudes of some of the Pagan Gnostics are of extreme repugnance to Christian Gnostics.*

(20) Some of the Pagan Gnostics believed that the evil God of this world should be defied and his influence destroyed by engaging in the grossest acts of violence, crime and sexuality -- with the accent on sexual acts. *There should be little need to point out that the view of most Christian Gnostics is just the opposite, that "whoever commits sin is a slave of sin".*

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#225

Beloved and Respected Companions

THE ESOTERIC TRADITION AND THE TEMPLE

The Order of the Golden Dawn

In 1865 an Englishman named Robert Wentforth Little founded an esoteric society — the Rosicrucian Society -- in Anglia. Membership was deliberately limited and only to Freemasons who had reached the grade of Master Mason were allowed to join. The

nineteenth century novelist and politician, Edward Bulwer Lytton, author of the successful historical novel The Lasts Days of Pompeii, and the Rosicrucian romance Zanoni, was one of the senior officers of the Society.

After Wentworth Little's death in 1878, three men took over the running of the Society. They were a retired medical doctor, William Woodman (1828-1891), a coroner, Dr. Wynn Westcott (1848-1925), and Samuel MacGregor Mathers (1854-1918).

In 1887, so the story goes, the Reverend A. F. A. Woodward, an elderly parson and author on Freemasonry, gave a coded manuscript which he found in a London public library to Wynn Westcott. The origins of this document have never been established, and Woodward himself died in December of that year. Westcott deciphered the document and found that it contained the outlines of a series of rituals for a group which called itself the Golden Dawn. What transpired immediately after this event has been the subject of heated debate ever since.

What is certain is that Westcott asked Mathers and Woodman to join with him in setting up a new esoteric order, which would derive its inspiration from the rituals found in the document. They agreed, and the Hermetic Order of the Golden Dawn was established in 1887/88. The official history of the Order claims that the address of a German initiate in Berlin called Anna Sprangel was found in the deciphered document. When contacted, she gave Westcott authority to set up an English branch of the long-established secret esoteric order to which she belonged.

Some historians in this field claim that in order to give an authentic background to his new order, Westcott invented the story of Anna Sprangel. Whatever the truth of the matter, a series of systematic study instructions including lessons on the Kabalah and Hermetic Symbolism were drawn up, a system of initiations and grades established, and a hierarchy of officers appointed. Mathers undertook the development of what were to become the Golden Dawn rituals. Shortly after an inner Order was added to which only the most advanced members could belong.

The Order was very well administered by Westcott with Mathers supplying the inspiration. Membership increased rapidly and by the end of 1891 when one of the trumvirate -- Woodman -- died, there were some 81 members in the London Lodge alone. Some of the well-known people who joined the Golden Dawn were the writers Arthur Machen, Bram Stoker and W. B. Yeats; Gerald Kelly, the president of the Royal Society; the Masonic expert Arthur Edward Waite; and one of the most famous actresses of the time, Florence Farr.

In 1892 Mathers produced a new ritual for the inner

order based on the myth of Christian Rosenkreutz as related in the **Fama.** He also reformed the Order with himself as head, and introduced more practical work, which made membership of the inner order even more demanding. Even his detractors admit that the training followed in the inner Order was extremely thorough and that those who managed to stay the course ended up with a very good grounding in almost every aspect of the Western Esoteric Tradition.

The Order's best years were 1891-1896. After this the personalities of Mathers and Westcott clashed, and the Order declined rapidly with members splitting off to form rival orders.

The Golden Dawn did not have a good press during the years of its internal convulsions, nor in the years immediately following the first World War. The public antics of Aleister Crowley, a former member who subsequently set up his own order, did not help the image of the Golden Dawn, despite the fact that most of Crowley's notorious activities were carried out after he had left. In recent years however, researchers have been able to take a more objective look at the Order and there is no doubt that whatever the true origins of Westcott's original authority and information, and whatever the truth about the strange personalities associated with the Golden Dawn, the combined genius of Westcott and MacGregor Mathers did produce a system of psycho-spiritual training containing a genuine and dynamic synthesis of the different strands of the Western Esoteric Tradition whose vitality remains unsurpassed.

Even Crowley has benefitted from a re-examination of the Golden Dawn history. An increasing number of specialists are now of the opinion that Crowley was in fact merely an early "hippy," and that, whatever might have been his personality faults and rather tongue-in-cheek way of expressing himself, his courage and qualities as a hard-headed researcher cannot be denied. But whatever the final verdict, the Golden Dawn tradition still survives, and some modern esotericists are busy up-dating the system, discarding some of its nineteenth-century exaggerations and supplementing it with new knowledge which the Age of Aquarius has been showering upon us. Thus, despite the human failings of the individuals who drew up the Golden Dawn system, it was certainly one of the Guardians of the Tradition. Anyone doubting the efficacy of the system has only to try out some of its methods, which have by now been borrowed by all kinds of groups and are included in many current books on spiritual self-development.

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We apologize for our inability to present lecture #6 on the Grail by Peregrinus ... because of the 'space' situation! It will appear in our next.

#226

STEWARDS—OF THE MYSTERIES

"And David assembled . . . all the stewards over all the substance and possessions of the king." 1 *Chron. xxviii;* 1.

STEWARDS are the lowest in the scale of ranking officers of the Lodge, being among the "appointive officers." For that reason, perhaps, they are not always given the consideration that is their due. Their position has become overshadowed by the more dominant offices that carry more generous "speaking parts" and are therefore more coveted. In fact, Stewards, in many Lodges, are regarded, more or less, merely as the proper officers to assume charge of the essential work of the "Fourth Degree", the "Working Tools" of which, are the Knife, the Fork, and the Spoon, not symbolically, but *naturally* applied—with vigor.

2 There is an old adage that a chain is no stronger than its weakest link, and this adage, while fairly venerable, has not yet been disproved. The Stewards of the Lodge are essential links in the chain to an extent equal to any other position outside that of the Master and his Wardens. At the present day, the office of Stewardship has become largely usurpt by a multiplicity of other petty officials; Standing Committees, Finance Committees, Trustees, Entertainment Committees, etc., etc.

3 As a matter of fact, the Steward is the official to whose care is, or was, committed the custody, not only of the properties of the Lodge, but its general welfare, and the position is pre-eminently one of trust and responsibility. However, aside from this fact, Stewardship is really a preparation for the assumedly more important functions in responsible office, and some Lodges are awake to this truth to such an extent that they have for a general axiom, "appoint stewards as potential future Masters."

4 This is the special phase we are to consider. Stewardship is, in itself, *a phase of initiation*, for the brother who cannot properly fulfill the duties, simple as they may seem, of Stewardship, is not competent to assume the final responsibilities of the higher offices. In the early Christian Church, Stewards had definite responsibility of a most active sort. They were charged with the care of the sick and distrest, the hospitaller's duties and the guardianship of the general welware of the faithful.

5 We are not oblivious of the existence of "Lodge politics" and we are aware that the chairs are not always fild thru sequential promotions, but we shall ignore this status, for it is not germane to the essential principle of Masonic values. Theoretically, at least, Stewardship is the first

step taken by those who are not only *entrusted* with the mysteries, but also, with the responsibility of *conferring* them upon other worthy and well qualified candidates for advancement.

6 Stewards then, are not merely functionaries upon whom devolve the pleasures of the after-lodge collations; they are *Stewards of the mysteries, neofites* in training for the proper rendition and interpretation of Masonic teachings and allegories. They are potential Masters, and *Masters are graduate Stewards.* Like the Sephirotic Emanations, they symbolize the beginning and the ending, the ending merged into the beginning and stand at Malkuth on the Sephirotic Tree of Life.

7 There is a special dignity attacht to the office of Steward that ought to be emfasized more vigorously. It is an honorable position. It is a symbolic position. It is an esoteric position. It would possibly be more correct to say that the Junior Steward represents Malkuth and the Senior Steward Yesod. Malkuth, Kabbalistically, signifies "Kingdom" and the Junior Steward stands between the Kingdom of the World as symbolized by the outer world of everyday life, and the inner world of spirit as represented by the Kingdom of the Mysteries, the Threshold of which the candidate seeks to cross.

8 The Senior Steward, as Yesod, symbolizes, Kabbalistically, "Foundation." As one step higher in the Steward's grade, he symbolizes the fundamental basis of Masonic teaching, into which, the Candidate who has passed the Threshold, is entering. The Ten Sephiroth, of which Malkuth, the Junior, and Yesod, the Senior Steward are the bases, represent symbolically the fundamental activities of *En Soph*, as specific rays of Intelligence.

9 Esoterically, therefore, the Junior and Senior Stewards hold a definite place in the sequential chain of symbolic official units in the Lodge. They are positive links in this chain and from the spiritual standpoint, their place and position is as fundamentally important and vital as any that may be more notable by virtue of ritualistic activity on the floor of the Craft.

10 The Stewards stand, as it were, between the Initiate Brethren and the Profane of the outer world. *All Masonic Brethren are virtually Stewards*, for all Masons are potentially custodians of the mysteries, by virtue of the Obligations they have individually assumed. But the Lodge Stewards hold an appointive office bearing the distinct appellation as such, and so act as exemplars of what all members of the Craft ought to have continually in mind—their responsibility toward the teachings they have received.

11 As the Stewards symbolically represent Kingdom and Foundation, so these properties represent the great body of Masonic membership at large. It is the general membership of the Craft that constitutes the Masonic Kingdom of Light and it is also the great body of Masonic membership that constitutes the foundation upon which the successful work Freemasonry conducts for humanity is and must be built. Singularly, but most appropriately, these two properties, Kingdom and Foundation, represent the basis upon which, that Spiritual Structure, the "House not made with hands, eternal in the heavens" is Masonically erected. Kingdom furnishes the locale, and Foundation the substantive base upon which the spiritual building only can be built.

12 The success and permanence of any building depends entirely and basically upon the foundation that is under it and the place wherein and whereon that foundation is laid. It is an evidence of the genius of Freemasonry that Stewardship forms the Foundation and the Kingdom upon which the fabric of the Craft is developt.

13 The importance of the several official Masonic positions is shown by the symbols appropriate to each. The Cable-Tow, previously mentioned in these instructions, is essentially a physical symbol of limitations. Until freed from limitations, the Masonic neofite cannot expect to make the complete progress that the Order opens out to him. Similarly with the Plumb-Line. It is not alone a symbol indicating the upright manner which should characterize the actions and attitude of Masons toward each other; it is to a greater extent, the *symbol of continuity.*

14 The Plumb-Line symbolizes the continuity of the Order, not alone as an institution in the world, but as an organic, continuous stream of illumination, developt by the conjunction of many sources thru past eras into one unified organism, in which the spiritual life stream has been preserved. It is the symbol of what is commonly called the "Apostolic Succession" in some religious bodies and it is the symbol of the living protoplasm transmitted from cell to cell thru the process of fission, extending back incalculable time periods in biological history.

15 A single break in such a stream would have checkt the supply from all subsequent ramifications. The Stewards, as Malkuth and Yesod in the Lodge, symbolize and *are* the keys to the beginning of the chain of Masonic-consciousness, for it is not too difficult to visualize the Fraternity as an Entity, with its individual Group Spirit, and the Stewardship preserves the continuity from one source of origin to the new one. For this reason, the Plumb-Line is peculiarly appropriate to the station of the Stewards, althou of course it is not so allocated in the Lodge.

16 In modern usage, the Junior Warden responds to the symbolism of the Plumb-Line and as his office has largely to do with the assumed actions of the Craft while at work, it is not inappropriate, nevertheless, from the standpoint of continuity, it also symbolizes to a notable degree, the work and responsibility of the Stewards.

17 A Steward is one to whom something of importance is entrusted. The Lodge Steward therefore, is, or should, be an exemplar of what all the brethren of the lodge should be,—custodians of the mysteries in an active, operative sense, not passively initiated members, for no matter how many degrees one has taken, no man is truly initiated unless and until he has received the Light within as a part of his individual consciousness. Then he is truly a custodian of the mysteries,—a true Steward.

18 A man enters Freemasonry as an Entered Apprentice, in order to become an integral part of the Foundation of Masonry. A Mason enters the ranks of the Lodge Officers as a Steward, in order that he may become an integral part of the "Kingdom" of Masonry. All life is a process of initiation into the spiritual kingdom and Freemasonry exemplies this truth, not only by initiation into the Order itself, but into the official grades of the Order as well. Stewardship therefore, together with the Junior and Senior Masters of Ceremonies, may be regarded as the Entered Apprentice grade of *official* Masonry.

19 The office of Stewardship is a test, an excellent test. It is not by any means an impressive office at first sight or thought. Seemingly, the Stewards have little to do of obvious or appreciable value. Too often the chairs of the Stewards are vacant and the Master is obliged to fill them temporarily. This is natural, for it is normally human for ambitious ones seeking the lime-light, to electioneer for positions of greatest apparent brilliance. Nevertheless, we have in mind the declaration of an historic character who preferd to be a doorkeeper in the house of his Lord, than to dwell in the tents of wickedness. The same application might profitably be made to the office of Stewardship.

20 It is a genuine test of the sincerity and capacity of a brother, to decide, by appointing him to the office of Steward, whether he can be trusted with small responsibilities, in a seemingly obscure position. The negligent Steward is apt to make a negligent Deacon, Warden or Master. Those who cannot be trusted with small matters are seldom able to rise to the responsibility of larger and more important matters.

21 Esoterically, the Steward represents a step into another and a higher phase of initiation. To the ordinary Master Mason, the Lodge satisfies and appears to offer him what he has sought. But the official ranks of Freemasonry represent a different phase of attainment. Officialdom, in any usage, represents power, deputed or entrusted by suffrage, to chosen ones. Roughly speaking, the Body of Freemasonry represents the Lesser Mysteries, while Official Masonry represents the Greater Mysteries. The Steward therefore, is one who has made a still further step. He has allegorically entered the lower grades of the Greater Mysteries of the Craft, a step carrying with it a slight degree of power, which is to be increast as time passes and the neofite proves worthy of the seemingly slight responsibility reposed in and upon him.

22 The Steward personifies every individual brother of the Order, for every Mason from Entered Apprentice to Grand Master is a Steward. Every Mason has been entrusted with a greater or lesser degree of the mysteries. At the time they were conferred upon him, or, rather, at the time he was invested with them, they may not have seemed especially mysterious or, in fact, as partaking of the nature of mysteries at all. This is because humanity is prone to judge superficially and things worth while lie deep beneath the surface.

23 The writer has known of many men who have entered Freemasonry with every expectation of having some portentous mystery revealed to them and have exprest a keen disappointment at the apparent simplicity of the ritual. A few years later however, several of these same men had become ardent esoterists and were and are strong for the more specific instruction in the arcanes, in the Lodge room. But this is not the mission of Freemasonry. The Fraternity, as previously stated, presents the keys and furnishes the Light, and it is the province of every sincere seeker to make his own search, by his own inner guidance, and in so doing, he will discover to his pleasure, that congenial minds will rally to his aid and companionship.

24 According to Mackey, it is the duty of Stewards to "assist in the collection of dues and subscriptions." Stewards in the modern usages have little of that to do, except by way of soliciting subscriptions for the inevitable Lodge dinners, suppers and collations. The jewel of office of Stewardship is the Cornucopia, a symbol of plenty. Esoterically, this symbolism is most ancient, and takes us back to the earlier custodians of the mysteries. In those mysterious rites, the analogues of the modern Stewards, had, as their specific duty, the support and nourishment of the workers who devoted their time to the instruction given to the continuous classes of neofites. Such a duty is no longer incumbent upon Stewards, for times have signally changed.

25 Ordinarily three compose a M.·.M.·. Lodge, but when composed of seven, the personelle consists of the Master, Senior and Junior Wardens, Senior and Junior Deacons, Secretary, Treasurer. There is reason to assume however, that in earlier times, the functions of the Secretary and Treasurer were taken over by brethren not in the usual order. The full working staff of the Lodge outside of the Secretary and Treasurer are, the Master, Senior and Junior Wardens, Senior and Junior Deacons, Senior and Junior Masters of Ceremonies, Senior and Junior Stewards and Chaplain.

26 The Tyler, Marshal, Precentor, Organist, etc., may be regarded as extra-ritualistic functionaries. Here then, we have ten officers, corresponding to the Ten Sephiroth or Emanations. The whole staff constitute in the exoteric plane, the collective forces of the Ray from the Great White Brotherhood, which is a body entirely dissociated from any individual organization one the physical plane, but operating thru such bodies thereon as may prove to be acceptable and facile instruments for its great purpose—human enlightenment and freedom.

27 Each member of this illustrious staff, is a direct representative of brethren who have gone this way before him thru ages upon ages past, in the presentation of the mysteries. They have indeed an illustrious ancestry and lineage. They are the Stewards to whom the great husbandman Freemasonry has entrusted specific talents, and from whom Freemasonry *will* and *does* require an accounting.

28 Associated with the Stewards are the Masters of Ceremonies, Junior and Senior, who correspond, Kabbalistically, to the Sephiroth Hod (Splendor) and Netzach (Firmness). In the Rosicrucian Grades of the First Order, the Junior and Senior Stewards and the Junior and Senior Masters of Ceremonies have, as their ritualistic correspondences or analogs, the Zelatori, Theorici, Practici and Philosophii.

29 Researchers who seek the Masonico-Rosicrucian correspondences will find, therefore, in the Masonic Stewards and Masters of Ceremonies, a *collegium*, or body representative of the First Order of Freemasonry, the Ground Floor of the Temple, analogous to the First Order of the Kabbalistic Structure of Rosicrucianism. This correspondence is not a matter of chance. It is evidentially intentional, as preserving a definite adherence to a cosmic *schema* that has, thruout many ages, conserved, or rather, concealed and revealed the Lesser Mysteries.

30 Furthermore, there is ample evidence to "those who seek" that the Stewards and Masters of Ceremonies are a passive development of the functions of the Dadouchos and Stolistes of the ancient mysteries, perpetuated in the work of the officers still bearing the same names in the Rosicrucian Work. We say "passive" advisedly, for Masonry proclaims itself to be a *speculative* Order, altho its Work is really quite operative, for work can be performed actively, operatively and constructively to far greater permanent advantage on the mental plane than on the purely physical. It is probable that, in their limited knowledge of mental energies as we understand them today in the light of modern psychology, the founders and formulators of Masonry as it now exists, sought to develop an organization that would function solely in the "Outer". In this they were not only successful, but even more so than they had any idea, for Masonry functions both in the "Outer" and in the "Inner" as well, and to good purpose in each.

31 The Ground Floor of Masonry's Spiritual Temple is, Kabbalistically, built upon the four fundamental factors, Kingdom, Foundation, Splendor and Firmness. To complete the picture, the Tyler standing without, armed with drawn sword, symbolizes the Kerubim who, with flaming swords, (Caduceus of Mercury) guarded the Gates of the allegorical Eden. The Tyler, by his position outside the Door of the Lodge, corresponds to the Rosicrucian 0°-0°, which symbolizes the commencement of all things under the simulacrum of No-Thing and is inclusive in its functions. The Tyler therefore, symbolizes the commencement of the Masonic career and his functions are included in every degree or phase of the Lodge's Work.

32 The basis of Freemasonry is, as may be seen, complete. To those who can establish true values, and see with the eye of experience and real depth of appreciation and understanding, a building is not impressive thru applied decorative beauty alone. An ornate entablature, imposing columns, elaborate peristyles, and sculptured pediments do not constitute the measure by which the beauty of a structure may be unfailingly estimated. The critic whose opinions have weight and depth, bases his appreciation, on the ensemble, to some extent of course, majorly upon the foundation; the solid, substantial basic principles of legitimate construction.

33 The work of the Masters of Ceremonies is not at all spectacular, but there is a feature about it that should dignify it with a special impressiveness, namely, that these officers are primarily those with whom the candidate for the Mysteries comes first in verbal contact ritualistically. They . . . . *prepare* the Candidate. This process of Preparation is, in itself, most symbolical. First of all, it teaches the Candidate that Freemasonry, like anything of real worth or dignity, cannot be "rusht". It cannot be taken by storm. One cannot rush in off the street and make his entrance to the Lodge. A special Preparation must be and is provided for and the Masters of Ceremonies take care of it.

34 The writer has known of Candidates who have refused to proceed with the Initiation, due solely to the effect of their first contact with the Masters of Ceremonies. Whereas they expected solemnity and impressiveness, they were met with flippancy and levity, intended, no doubt, as fraternalism and good fellowship, but Candidates at the time of actual entrance into the order are not usually thinking of good fellowship. They are in a highly psychological condition. Things that would ordinarily be passed off understandingly, are mistaken and misunderstood.

35 The actual preparation of the Candidate is highly symbolical. Divested of the insignia by which he is ordinarily recognized and known to the world at large; stript of the conventionalities of any given age, custom, style or precedent, the Candidate, in a state of "neitherness"—presents *only himself* to the Lodge. Symbolically, it is "a soul laid bare" that, being properly instructed, enters the Lodge. Symbolically therefore, it is not the outer man who becomes a Mason, it is the *inner* man, the *Ego alone*, divested of all that the world has invested him with, stript of all outward honors, decorations and the glittering baubles of custom or environment.

36 Added to this lack of physical investiture is the lesson inculcated that the aid of Deity must first be sought in all important undertakings. This procedure, his first experience with the Craft he is entering, makes one of the most striking and deeply seated impressions upon the neofite.

The lesson is a wholesome one that he can take with profit into his home or office and, in fact, this is true of every definite principle inculcated in the Masonic curriculum. All the teachings of Freemasonry are eminently practical.

37 From the very outset of his Masonic career, the teachings of the Fraternity are sharply imprest upon the Candidate's vital consciousness in a way he is not likely to forget. It is only thru pain that we understand pleasure. It is only thru darkness that we understand what light means. Experience is gained thru contrasts. A life that held only pleasure would be deadly dull and colorless. Masonry gives its neofites a taste of contrast and drives home the moral of its lessons by the vigorous application of its Working Tools.

38 The Masonic neofite enters the Craft thru Pain and Darkness. As Manly Hall has well said, "Ignorance is the darkness of Chaos and Light is the knowledge of Cosmos." This is quite true and most *apropos*, for entrance into the Masonic Fraternity symbolizes release from the mental darkness of the chaotic outer world into the light and liberty of the cosmic world, and as we have already pointed out, light gives liberty and liberty is freedom and Light, Liberty and Freedom are essential Masonic Principles that mean—TRUTH.

39 It is in the Entered Apprentice Degree that the Neofite receives his distinguishing badge, the White Lambskin Apron, the insignia by which all Masons are known. The Neofite is taught, at the time he is invested with this Apron, that "its spotless white surface should be an ever-present reminder of a purity of life and conduct, a never ending argument for nobler deeds, for higher thoughts and for greater achievements." It is considerably more than that, however, esoterically. The Apron with its Flap, shows the Square and the Triangle. The Strings represent the Cable Tow applied to each section or factor. The Square represents Man, as a creature of Matter, in fact the plane or region of Matter—the World. The Triangle represents Spirit. When the Flap or Triangle points upward, it represents Spirit superimposed above Matter. When hanging downward, it represents Spirit involuted or involved in Matter, the Logos of the Man, or the Word Incarnate in Human Form.

40 Considering the fact that, esoterically, it is not the physical Man but the Spiritual Ego or real Man who is entering, thru Initiation, into the Craft, we may see how really symbolic the Masonic Apron is. The Apron is worn in ways peculiar to the various Masonic Degrees, but by the aid of simple diagrams which the Masonic reader can easily prepare for himself, it will be seen how the manner of wearing the Apron signifies not only the classification of Working Craftsmen but the degree to which Spirit is merging into and vitalizing Matter thru Involution, also the extent to which Matter is Evolving up to Spirit. Symbolically, the manner of wearing his Apron, should distinguish the evolutionary status of the Neofite.

41 The Strings of the Apron are, symbolically, applied one to the Square of Matter, the other to the Triangle of Spirit. They are the spiritual umbilici, corresponding to the Cable Tow and as we have pointed out that the Cable Tow is a symbol of Limitation, so these spiritual umbilici are likewise limiting symbols. They remind the Neofite that, altho essentially a spiritual being, he is limited in his spiritual capacities on the Material Plane. As a physical being he is limited in his faculties on the spiritual plane. But when tied about him, they symbolize the unity between the functions of both planes,—spiritual power materialized and material power spiritualized in constructive activity.

42 Bro. J. D. Buck points out that "Freemasonry is the subjugation of the Human that is in Man by the Divine; the conquest of the Appetites and Passions, by the Moral Sense and Reason; a continual effort, struggle and warfare of the Spiritual against the Material and Sensual. That victory, when it has been achieved and secured, and the conqueror may rest upon his shield and wear the well earned laurels, is the True Holy Empire." This struggle and conquest is symbolized by the Lambskin Apron and its component elements of Spirit and Matter coming into unified activity. The Master Mason who wears his Apron appropriately to his Degree, is wearing a symbol that it requires courage to display, if he only realizes the full import of its complete symbology.

43 When the Entered Apprentice is invested with his Apron, he is made thereby a Steward of the Mysteries, which he is not only to *guard*, but, above all, to *understand*. What he *wears* is essentially symbolic of what he *is*—or *should be*. The Lambskin presented is pure white, a most symbolic color, comprising all the rays of the solar spectrum indicating the collective spiritual qualities of Man. But the Aprons commonly used in the Lodges for ordinary wear, are frequently bordered with blue, emblematical of the Blue Lodge in which they are used. This color, blue, besides being a spiritual color, is cosmic in its individual symbology and indicates the "knowledge of cosmos" referd to by Hall, and is also emblematic of the universality of Freemasonry, the deeply seated basic principle of the Craft.

44 Kingdom, Foundation, Firmness and Splendor are then, the basic principles which the Entered Apprentice is to incorporate into his individual life plan. They will be found to be the most solid and substantial and, at the same time, the most elevating concepts the mind of the Neofite can assimilate, and if he goes no farther, he will, as he enters into a deeper realization of what these principles signify, build his life upon a foundation and according to constructive laws that will establish him firmly in the way to a greater Light, a deeper understanding of the Mystery of all Life and a comprehension of Personal Responsibility that will make him a true Man in every sense of the word.

45 To be a Steward of the Mysteries is an exalted status. Sendivogius said, "The orb of the World contains not so great a mystery as a little Man, made in the Image of God." The true mysteries are not *revealed* by any initiation devised by man. They are revealed only to those who know how and where to look for them—within one's self. The mystery of Life is concealed within each human being. The Mystery of Past, Present and Future is lockt up within the human Ego. The Super-conscious memory of Man will release to him the knowledge of who he is, what he has been and what he will be in ages to come, if he unlocks that memory and lets it become active in his consciousness.

46 The Square represents the Body and the Compasses represent the Spirit. The Enterd Apprentice is brot to Light by the aid of certain Representatives of the Greater Lights. The Enterd Apprentice who learns to use the Compasses to control the Square by the illumination conferd thru an intelligent (not sectarian) understanding of the Greatest Light in Masonry, will make his subsequent progress on the spiritual pathway in accord with the best and most reliable laws ever given to humankind.

47 Stewardship is a status of service,—of serving one's fellow-beings. It is not a menial position, or one which, in any way whatsoever, is derogatory to one's dignity. False pride often makes us feel that some kinds of service are beneath us, but no service that is worthy of the name, can ever be derogatory to the man who is sure of his manhood and all that it implies. It is an axiom that no one can become a good general unless or until he has also been a good soldier. No one can become a good or a wise director of his fellow-men unless or until he has learned to *serve* his fellow-men. Service not only renders necessary aid and assistance; it enforces self-discipline, develops courage, increases resourcefulness when one is called upon to help another for whom all resources have, seemingly, failed.

48 Stewardship is the symbol of an implied trust and the acceptance of it. Acceptance of a trust implies the necessity of creditably discharging the responsibility assumed. Stewardship in all of its aspects implies *action* and every teaching in Freemasonry backs up this implication. The Worshipful Master is simply a Master Steward who has earned his honorable position by proving himself capable in the smaller things and tests previously demanded of him. All the precepts inculcated thru the Enterd Apprentice Degree even to the very name of the Degree, emfasize the idea of Stewardship and true Service.

49 Stewardship entails an accounting for that with which one has been entrusted. The Enterd Apprentice must give an accounting of himself before he can expect to make further progress in the Art. This does not mean the perfunctory Lecture which is to be memorized before showing the Suitable Proficiency in the preceding Degree. It means that, spiritually, the neofite must demonstrate his understanding of what he

has assumed thru his Obligation and the teachings given him, before he can expect to progress farther on the inner planes. This examination and accounting is not required before any committee of human examiners but before the stricter examiner that is his own conscience.

50 The Neofite who is really seeking More Light must be able to satisfy himself that he does understand what he has received in its inner import, before he can reasonably expect to go onward. That he may, and probably will, in due time be advanst to the Fellow-Craft Degree is not alone or in itself advancement on the inner planes of consciousness. It is merely another *opportunity* and will be understood only to the measure that he understands what he has already undertaken. Stewardship of the Mysteries in Masonry means being entrusted with the principles of elemental building building on the Temple *not made with hands.* It is, therefore, encumbent upon the Neofite, like a good steward, *to begin building on that Temple at once.*

51 The Nazarene Master once said, referring to Stewards, "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with *few stripes.* For unto whosoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more." The parable referd to customs prevailing at the time, but the principle remains the same. Of those to whom *much* Light has been given will much be required. Of those to whom *some* Light has bee been given will be required *some* measure of reciprocity. Those who have received much Light and who have failed to use it, will receive the stripes of an offended conscience. Those who have received some Light but who have not known it or taken the pains to understand it, will receive the stripes of personal disappointment with what they have received, simply because of their continued ignorance, which is a cardinal sin of mankind in an age when ignorance is unpardonable because inexcusable when Light is everywhere available.

52 Freemasonry does not really invest its Neofites with *new* mysteries. It reveals to them the mysteries with which they are already invested and entrusted. It is for the Neofite to seek the understanding and right use to them. Man is, and most men are content to remain, biological structures. The true Mason who understands, seeks to transmute the biological structure into the Spiritual Temple that it should be. Nature does the initial work in providing man with a base upon which to work. Knowledge provides the tools with which to improve that base and to develop it into a sublime structure worthy of the Soul that tenants it.

53 A realization of the principle of Stewardship will make this clear to any Neofite and give him the Light and show him the way to work the Great Transmutation. It is incumbent upon the Neofite to take home the lesson taught by the process of his Preparation for entrance into the Lodge Room, the lesson that not the physical but the spiritual man is entering upon a new plane of consciousness and into a new world of experience. The Ego that *is* man, will then be able to direct the further progress desired because it is given an opportunity to function as a spiritual Entity.

54 It is the duty of every Mason to so regard his membership, aside from any question of official position, as one of essential Stewardship and to faithfully discharge the provisions of his Obligation in such a manner as to compose a good accounting of the trust the Craft has reposed in him. Only by so doing will he rise to a proper appreciation of what Freemasonry really means and what the name itself implies. Only by so doing, will he receive all the Light that can be conferd upon him in a Masonic Lodge. If Light is really what he seeks, the seeker must be able to recognize it when and as he sees it. Otherwise, he remains still in darkness and is little better than the profane in the outer world who have not enjoyed his opportunity.

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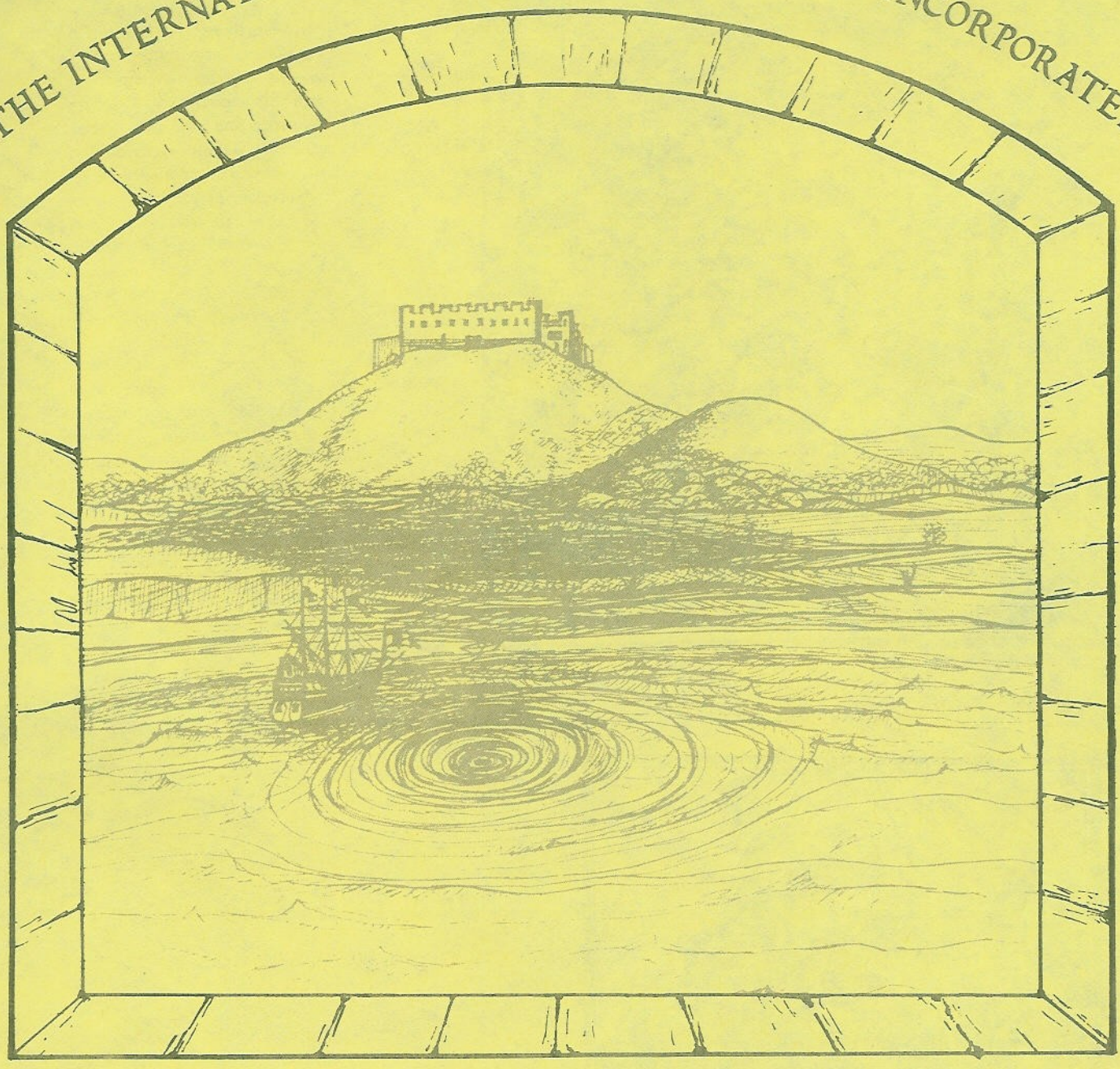

PLANE III

GRADE: *COMPANION*

LIBER 60 THERE GOES GALAHAD

Private & Confidential

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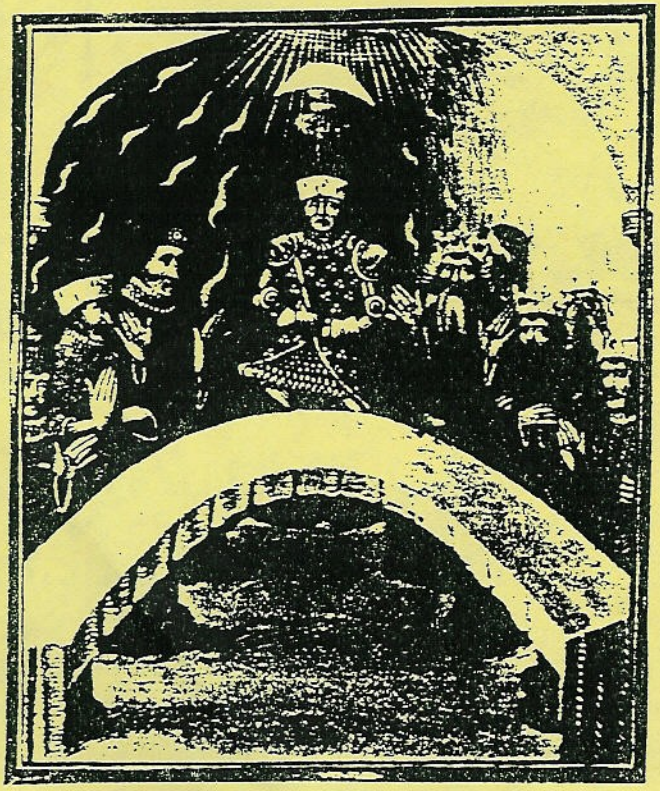
DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

There were three tables associated with the Grail: the Table of the Last Supper, the table at which the guardians of the cup first sat, and the Round Table of King Arthur and his knights. According to tradition, all three were round, and those who sat at them were dedicated to the seeking of spiritual wholeness.

The Grail appeared at King Arthur's Round Table 450 years after Christ's Passion, on the feast of Pentecost, the day predicted for the arrival of Galahad. In the presence of the Grail he is ushered in, and all the knights lose the power of speech. In the Bible, Pentecost was the day when the disciples suddenly 'began to speak in other tongues, as the Spirit gave them utterance'; they were enlightened in the same way as the knights were by the coming of Galahad (realizing that the Waste Land would be healed along with the Fisher King). At the Pentecostal table, tongues of fire radiate out to the disciples just as rays of light from the Grail stream down to the knights.



Galahad in the Siege Perilous.
Manuscript illustration from *Li Roumans du bon chevalier Tristan*, Ms. Fr. 99, f.363r. France, 15th c. Bibliothèque Nationale, Paris.

#227

Beloved and Respected Companions

THE ESOTERIC TRADITION AND THE TEMPLE

The Rosicrucians and the Rose Croix

It is not possible to explain Rosicrucianism in a simple, straightforward manner. As is the case with so many of the subjects I have dealt with in the last 10 Libers, accounts of the characteristics and history of the Rosicrucians are a mixture of facts, fables, legends and sometimes deliberate invention.

The Rosicrucians of the 17th century were profound, mystical Christians. They were adversaries of the Catholic Church of that time because of its intolerant attitude. The Rosicrucians therefore tended more towards the Protestant trend, in spite of the anti-esoteric posture of the latter. It is evident that this term no longer resounds today even in circles which bear its name. The Rose-Croix of Freemasonry are not always Christian — they are rarely esotericists -- and the modern Rosicrucians have a different orientation. However, we must render to Caesar the things that are Caesar's.

ROSICRUCIAN HISTORY Those who would like to study the history of the Rosicrucian movement (the real one, that of the 17th and 18th centuries -- and not the reconstituted American organizations of today) should read the book History and Doctrine of the Rosicrucians by Sedir. In addition History of the Rosicrucians by F. Wittemans, the one bearing the same title by Serge Hutin, and Templars and Rosicrucians by Robert Amblain are also valuable. With these books, the profane reader will have sufficient information concerning the Rosicrucians, whose main goals consisted of: healing the sick; and giving anonymous help to individuals, human organizations or states, if their cause was just. It is also said they engaged in political action tending towards the establishment of a universal state, European first, then global (2nd) religious action tending to a return to a more pure or pristine Christianity, nearer to its source and lastly, by the action of the brethren of the Rosy-Cross, to reintegrate man and nature into their original state. This program was eventually given to less mysterious organizations which were closer to the profane world. Among these initiatic movements we point to the more known ones, namely: Martinism and Freemasonry. The rational branches of Freemasonry work

together to realize this program of the Rosicrucians in the social and political spheres. Martinism was given a task which is more occult and esoteric.

CHRISTIAN ROSENKREUTZ The legendary founder of the Order, Christian Rosenkreutz, who was supposedly born in the 14th Century in Germany, has never been identified historically. In point of fact, this name is a symbolic one. According to Robert Amblain, the Hebrew roz (rosah) means "secrets", "rosen" means prince, and "koroz" means "herald". This is why "kerazid", in Hebrew, "herald of God", is, in the Jewish angelology, the name of the angel of proclamation. Thus, "Rose---" [this name is unclear on the manuscript we are translating from - Ed] only appears to be a German name; in reality it is a name of function, or office, by deformation of the Hebrew "rosah koroz", thus meaning "Herald of the Secret", which perfectly qualifies or describes the function of the Rosicrucians. But what is the secret? This name, which refers to God Himself, in esoteric writings, is referring to the Siphra Didzeniutha of the commen- taries of the traditional "Gemara" of the Talmud, or Holy Scriptures, particularly the Book of Daniel "God is His own secret..." The "rosah koroz" of the Rosy-Cross is but the herald of God, therefore a vehicle of the angel Keraziel.

In order to realize their great plan, which would require many centuries, the Rosicrucians utilized all the traditional occult forms of knowledge: alchemy, magic, theurgy, astrology, etc.. Their doctrine was a combination of the Christian Gnosis and the Jewish Kabalah. They were, in reality, Christian Kabalists.

THE ROSICRUCIANS OF THE EAST There is a particular branch of the Rosicrucians named "Rosy-Cross of the East". Gerard Heym, in L'Initiation, the organ of the Martinist Order, (1963, #57 p.47), quoted "the Order of the Asian Brotherhood" also named "Knights of St. John the Evangelist", reorganized around the year 1750, then around 1780. The center was located in Thessalonica. In fact, they were the "Rosicrucians of the East". Before 1914, Papus received the filiation of said "Rosicrucians of the East" from someone who had himself received it in Cairo. That particular person became a member of the Supreme Council of the Martinist Order. No other person than Papus possessed this filiation, not even Teder, his successor.

It should be mentioned that Asia has nothing to do with this Order of Esoteric Knighthood. It is only because the grouping of the letters makes it convenient for a sigil that the name was chosen. In fact, the candidate, during his inception into the Order received the Ordination of **Eques A Sancti Joannis Evangelistae** which, when grouped, spells EASIE. The cloak of the Order was black with a white lining, all made of linen, which fell to a few inches from the floor. (The black on the outside symbolized prudence, wisdom, consistency in adversities

and peril, humility, and hidden knowledge. As a colour of mourning it meant that the initiate was dead to the world. The white of the interior symbolized the inner light, the absolute truth, the regeneration into and by the Higher, the purity of the soul. On the cloak, near the shoulder, was placed this insignia:

Under the cloak the knight wore a collar and a particular piece of jewelry.

According to the initiate who transmitted this initiation to Papus, it is to the **Rosy Cross of the East** that the ordination given by don Martines de Pasqually to the Reaux+Croix comes. This movement also brought to the surface the method of the "inner way" taught by Louis-Claude de Saint-Martin which is in reality *spiritual alchemy.* Two cities were particularly important for the **Knights of St. John the Evangelist:** In Italy, Venice and in France, Marseille. Even today the crypt of Saint Victor and his famous Black Virgin play an eminent role for the members of the Order, for this Black Virgin is their patron saint.

CREATIVE PRAYER The Rosicrucians knew of the invaluable effects of prayer. They knew that creative prayers laid on the occult rule mentioned by Cornelius Agrippa in his famous Occult Philosophy which states that Holy Scripture is a compilation of "historical facts" that have their roots in the "archetypal world." In order to make a prayer more efficient, it becomes necessary to link it to the appropriate event which is its celestial archetype. Thus in order to have a safe maritime journey the prayer should evoke the crossing of the Red Sea by the Israelites led by Moses. Because this crossing is not only an historical event, but also the "permanent image" of the pilgrimage of human souls, which are crossing the "troubled waters", mentioned in Genesis, while travelling to the heavenly city.

The method of prayer used by the Rosicrucians was one where the operant was devoid of all profane clothing or metalic objects. He wore a white alb made of linen and a cordelier. He wore sandals consecrated solely for such occasions. When praying, his head is uncovered. For exorcisms he wore his hood attached to his alb. He operates before an altar made up thusly: altar cloth made of golden silk upon which is placed the Gospel according to Saint John opened at the first chapter. On each side of the Bible is a candlestick with a beeswax candle (incense if desired).

THE CHRIST SYMBOLIZED We may also add that the custom of honouring the Gospel and allowing it to assume the role of "condenser of the presence of the Christ", was known in the times of the Emperors of the East. In Byzantium, the emperor had, on his right, a chair richly decorated, upon which was placed the Gospel of St. John written on parchment. On this Gospel was placed a lit candle. This whole scene symbolized the Christ, who was invisible but present. This practice was later adopted by the Cathars.

The doctrine of the Rosicrucians of the 17th century is also that of Martinism since the time of Louis-Claude de Saint-Martin and his teacher Martinez Pasquales. It is that of the Christian Kabalists of the Middle Ages and the Renaissance. I am giving an overview here so that everybody may understand the reason why certain operations were performed. This doctrine is, in fact, the esotericism of the Judeo-Christian tradition.

CONCERNING CREATION

God, as an Essential Being, existing by Himself and in Himself, without need or variation, infinitely good, infinitely wise, because He is infinitely perfect and All-Powerful. By being omnipotent and eternal, His Power was necessarily exercised over eternity and all beings.

According to the scriptures, God made creation after creation, universe after universe, probably separated by interval periods of non-being analogous to the famous "seventh day" when "God rested". (Genesis 2:2) [These periods of activity and rest, of out-breathing and in-breathing, of creation and un-creation, are called in the East: Manvantara and Pralaya. In the Old Testament a period of manifestation or Manvantara ends with the entrance of Noah into the Ark. Pralaya -- the Flood -- then follows. When the Flood subsides a new epoch begins. The period between Manvantaras may be immense. - Ed]

When the beings who were integrated in one of these creations came into manifestation by their own volition, a sort of self-determining act, when they came to the end of that creation, they remained fixed at that final stage to which they came. And it is a sort of mysterious "FIRE" which keeps them fixed, hardens them and prepares them for the role they are going to play in the next creation.

Thus, when fixed in evil, they will remain, in the next creation, instruments of temptation, of corruption, of destruction. These are the demons.

When fixed in goodness, they will remain in the next creation, instruments of liberation, or purification, of creation. These are the angels, or souls that are chosen and "set aside", as Saint Paul said.

As far as the creatures that are not fixed, because they came forth for the first time out of non-being, each will play their particular role, while carrying within themselves their own heaven and hell, a state which will remain for as long as they participate in that particular creation. These creations are called **aeons.** They are cycles and when they constitute a general creation they ate called **aeons of aeons.**

CONCERNING THE PREEXISTENCE OF SOULS

The name Adam does not refer to a carnal being but a collectivity. When we say "Adam" it is as if we were saying "the army". The first Man was an egregore, and it is the central spirit of this egregore who was the true Adam. As Origen said: "Souls have preexisted, as a population..." The Scriptures also hint to this.

Most of the Biblical citations which have anything to do with the preexistence of souls have been used to support the belief in reincarnation by those who believe in it. We can see why one can easily be confused.

OF THE TEMPTATION AND FALL OF MAN

The notion of temptation (by the principle of Evil and by the beings within its orbit), for preexisting souls, is an integral part of Christianity and Judaism. To deny that there was a Fall and a spiritual degradation of man is to deny the incarnation of the Christ and to remove the value of redemption; it is also to deny the value of his sacrifice. All of the foregoing are fundamentals of Christian belief.

One could look at the Fall as a sort of explosion of the egregore, the dispersion of the collectivity, its corruption, analogous to the corruption of the body at death. And since we are talking about a fall which followed a spiritual degradation, this implies a descent into the corresponding planes of existence which are the inferior ones, by a progressive materialization leading to an animal-like state, and even beyond.

CONCERNING THE REDEMPTION OF MAN

Just as a perverse intelligence prompted preexistent souls to plunge into darkness, so will a pure one re-illuminate them.

Many passages in the Old Testament speak of the Messiah, his coming and the circumstances surrounding his coming. The messianic prophecy is one of the elements we should consider the most in all the Scriptures.

If we imagine a pearl necklace whose string breaks and the pearls fall and scatter in all directions, then we will have an idea of the Fall, because now we no longer have a necklace; we must now look for 'the pearls.'

Most of the pearls will be lost in some dark place, under some furniture and it will take time before they're recovered even if we look for them persistently. Others will be easily found because they would not have strayed far from the point of the Fall or from the eyesight of the owner of the

necklace. Each pearl carries within itself its own destiny, just as preexisting souls carry theirs within themselves.

When the owner of the pearls gathers them, he will string them anew with a new string just as they were prior to the break. When this has been done he can once again speak of "the necklace" instead of "the pearls."

If they are any pearls missing, it would be due to the imperfection of the means utilized for the search, or the negligence of the searcher. But if our owner is a perfect being, if he has all the necessary means to search for his pearls, and if he has the time required and is without impatience, he would gather all of them.

Let us replace "pearls" by "souls", "necklace" by "Total Man" and the "owner" by "God", then the problem of final restitution is resolved, and the apocatastasis is justified.

CONCERNING THE REDEMPTION OF NATURE

The degradation of the First Adam caused the degradation of the original creation, over which he was guardian. This constituted the ideal image having the prototypes of all the creatures (vegetable & animal) according to the Platonist view. This is why in the famous Garden of Eden (which is an ideal state, purely spiritual and not material) the animals and vegetables mentioned in Genesis are but "essential archetypes", having, each, all the preexisting souls of the beings of its kind. Eden is the world of essence. After the Fall, what he had was degraded and became that of substance, as a result of this materialization.

This is why the redemption (which took place) and the reintegration (which is progressive) of man, labours of the Christ, has to be followed by that of all Nature. This is the labour of Man, although his own redemption already brought a purification "in principio" of the fallen creation.

This reintegration of souls, other than that of humans, (vegetable and animal which are found in Nature) is also alluded to in the Scriptures.

CONCERNING THE APOCATASTASIS OR FINAL REINTEGRATION

There is no eternal hell, there are only **sojourns** in creation. These sojourns correspond to the ultimate state in which the Creature was "fixed" when the end of the Universe in which it participated came to be. The same goes for Heaven which, in relation to this type of reasoning, would be transitory, the Creature being able by his aloofness to, once again, fall. In point of fact, this second point is very unlikely because the Creature would, by this time, be perfect, therefore incapable of

succumbing to temptation. He would have removed all powers from the entities of darkness and his probation on the plane of manifestation would have been over.

In the esoteric exegesis of the Scriptures, the names of peoples who were enemies of Israel were emblematic of demonic legions. The Cappadocians, called Caphthotim in Hebrew, from the word meaning apple, or pomegranate, are fallen angels, the apple being the symbol of knowledge and evil (a play on words on the Latin 'malum') and the pomegranate symbolizing the lower world. It is for having swallowed six seeds of the pomegranate that Persephone could never return to her mother Demeter, in the world of the living, after she was kidnapped by Hades. *Israel (Hebrew: man of God) is but humanity in its entirety, the collectivity of human souls* and Egypt, Cappadocia, Cyrene, designate different creations, other universes. "From beyond the banks of ten rivers of Ethiopia my supplicants will bring me offerings" (Zephania 3:10) Ethiopia (in Hebrew: Chus, meaning "blackness") signifies esoterically "the Black Ones", or fallen angels. "For now I will issue orders and shake the House of Israel among all the nations as you shake a sieve so that no pebble can fall on the ground." (trans: grain of wheat) We know that wheat is a symbol of the soul and in the sacred texts, particularly the New Testament, the Christ, is the divine sower, as the devil is the sower of iniquity. This, briefly, according to Robert Amblain, was the doctrine of the original Rosicrucians.

CHRISTIAN ROSENKREUTZ (continued)

It is uncertain when the word "Rosicrucianism" was first used. As a belief system, it came to the notice of the general public in the seventeenth century when an anonymous work now known as the **Fama**, mentioning a mysterious personage called Christian Rozenkreutz, was published. The German word **Rosenkreutz** means "rosy cross". At this point it may be useful to look at the symbolism of the Rose and the Cross to see why they were chosen as the name of this legendary personality.

The Rose and the Cross are very profound symbols in the sense that if we meditate or even think about them, they affect us deeply. Like the symbol of the Grail, regular meditation on the Rose and the Cross can have very strong effects on our inner lives.

THE CROSS Let us begin with the Cross. No single culture or religion can claim to be the originator of the Cross as a symbol. It is found in all religions and cultures from time immemorial, and belongs to the common heritage of all mankind. In Jungian terms the Cross is one of the basic symbols through which that "data bank", the collective unconscious, containing the accumulated knowledge of the evolutionary experience of the human race, tries to convey to us certain aspects of transcendental reality.

In ancient civilizations, the Cross was a schematic representation of the insertion of the microcosm within the macrocosm. That is to say, the Cross was considered by the ancients as an affirmation of the existence of man as a miniature of the cosmos possessing the same structure and animated by the same cyclical impulse of creative force.

Down through the ages the Cross has evolved in many forms. The oldest is the equal-armed cross known as the **Crux Quadrata**; then there is the Latin Cross or **Crux Inmisa**; the Egyptian Cross or **Crux Ansata**; the Celtic Cross, **et cetera.**

SYMBOLISM OF THE CROSS Whenever most people think of the Cross they tend to think of the crucifixion. In fact the Cross existed long before the crucifixion. In early times, for example, the equal-armed cross represented the four cardinal points and the four alchemical elements of Earth, Water, Fire and Air. The Cross also symbolizes the active masculine principle which is vertical, and the passive feminine principle which is horizontal. If the human body is envisaged with standing with feet together and arms outstretched horizontally, the image would correspond exactly to the design of the Latin Cross, corroborating the symbolism of the insertion of man into the cosmos represented by the four cardinal points.

In the astrological tradition, the twelve signs of the Zodiac are arranged in such a way that three signs are placed on each of the four cardinal points, each point representing one of the four elements. This arrangement was known in antiquity as the "Rose of the Winds," with the probable connotation that it was the Cross of the Four Elements which, when brought into equilibrium, will permit the Wind of the Spirit or the Rose to blossom forth. One could also stretch the symbolism further by visualizing the Cross as spinning on its axis, pushed by the creative, cyclical and evolutionary Wind of the Spirit to delineate time and space, the necessary conditions for material manifestation.

THE ROSE The spread of the Rose as a flower in the West was probably due to the arrival of the Arabs in the Iberian Peninsula. It subsequently became part of the culture of many nations and is prominently encountered in literature, music, painting, embroidery, heraldry, legends and religion. This was due to an almost universal appreciation of its qualities of elegance and beauty, which have made it the ideal symbol of nobility, love and perfection.

The Red Rose came to symbolize the passion of love or the passion of suffering. The average rose, in the Middle Ages, was probably a spindly shrub. Suffering was symbolized by this shrub's struggle to transform gross material nourishment from the earth to produce its beautiful flower, a flower so delicate that it had to be surrounded by thorns. The red colour of the Rose also

symbolizes the red fire of the spirit which pushes man to perfect himself in the crucible of material life — the Cross of the Four Elements. The Rose was used in the Middle Ages as a secret sign by many members of spiritual and intellectual movements that dared to question the beliefs of the established church. For these free thinkers, it represented the fragile flame of awareness with the aid of which the hidden truths of Universal Harmony might be rediscovered. Even Martin Luther, one of the Fathers of the Reformation, adopted the cross with a rose in the center as his personal emblem.

According to the French writer Gérard de Sède in his books La Rose-Croix and Le Secret des Cathares, the first time an emblem combining the Rose and the Cross was publicly displayed was in the eleventh century in Spain in the independent kingdom of Aragon.

There is a legend surrounding this event according to which an Aragonese Knight named Iñigo Arista, in the midst of a fierce battle against the Moors, suddenly saw a cross of light in the sky with a rose on each of its arms. Taking this as a sign from God that his side would triumph, Arista plunged with great determination into the fray, from which the Aragonese emerged victorious. A monastery to commemorate this event was erected near the site and dedicated to St. John. This is the monastery of San Juan de la Peña, which today can be found near the town of Jaca in the province of Huesca. Some time later an Order of Chivalry with the emblem of the Roses and the Cross was founded in the monastery.

Gérard de Sède writes that there is a historical record which relates that in 1623, the agents of the French King Louis XIII mentioned in a report that members of a secret Rosicrucian fraternity participated in a solemn ceremony at each feast of St. John in San Juan de la Peña. In the monastery today one can see a painting depicting the legend of Iñigo Arista, as well as the tombs of twenty-four Knights of St. John, each decorated with the four Roses and the Cross.

The unusual character of this historic site and the gentle beauty of the countryside in the surrounding provinces of Huesca and Navarre makes a trip to the region a "must" for spiritually minded travellers planning a visit to Spain. San Juan de la Peña is really a huge cave converted into a monastery. It is impressive not only because of the grandeur of its setting and its unusual construction, but because the atmosphere of what was undoubtedly a place of high spirituality still lingers in spite of a recent extensive program of restoration. Who knows what a respectful pilgrim to the monastery may have experienced there?

Returning to the history of the Rose and the Cross, Gérard de Sède also mentions that the banner of Raymond VI,

Count of Toulouse, who tried to defend the Cathars against the armies of Innocent II, was in the form of a cross, described in heraldry as **de gueules à la croix et pommettée d'or.** In heraldry **gueule** means red and was derived from the Arabic word **gul** meaning rose. De Sède sees a link in the fact that at the time, Aragon was the most loyal ally of Toulouse in its fight against the papal army led by Simon de Montfort.

Yet another meaning of this beautiful symbol is that the rose represents the soul of man unfolding on the cross of the body, as he experiences and overcomes the trials and vicissitudes of life.

Against this rich tapestry of history, legend and symbolism, it can be seen why the Cross with the red Rose in the center, representing man's noblest aspirations, was adopted as the emblem of the Rosicrucian movement. Its basic tenets, which stem from the distant past, are shared by other spiritual groups but its true origins lie hidden in the records of secret fraternities, with the result that writers have given different versions of its history and of the often enigmatic personalities who are known to have been its emissaries.

We will continue!

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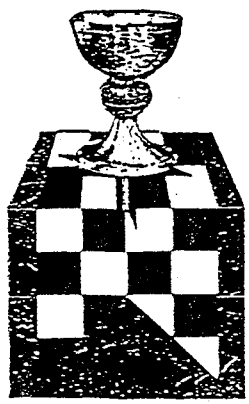

#228

Beloved Companions and Seekers of the Grail

THE QUEST OF THE HOLY GRAIL

Lecture Six : **Galahad**

The stories of the Grail were passed on over the centuries and freely elaborated on by generation after generation of storytellers

and poets, "and this" says Charles Williams, "rather than anything else, was the first cause of the invention of the sacred and glorious figure of Galahad." Galahad replaces Perceval as the central hero of the later Grail stories, in particular of the Queste del Saint Graal (about 1225), and then of Thomas Mallory's Morte d'Arthur which is the definitive form of the Arthurian stories for English-speaking readers. While the stories developed by trial and error and according to the likes and dislikes of generations of authors, we may also feel that something deeper was going on and that little by little the essence of the inner history of the Grail was rising to the surface of consciousness. If so, then we may expect to find in Galahad a new level of understanding of the inner quest. However, among those with a spiritual interest in the quest, Galahad is an oddly controversial and, for some, enigmatic figure.

"Galahad is a cardboard character ... because he has no failings he is not human," says Richard Cavendish and even John Matthews, whose spiritual metier is precisely the Grail material, says unenthusiastically "(Galahad) is a difficult archetype to work with."

Before going further we will tell the story of Galahad but only very briefly and that for a reason we shall develop in a moment. Galahad was the son of Lancelot and Elaine, the daughter of Pelles the Grail King, brought up mysteriously (Williams suggests that Merlin carried him to Blanchfleur, Perceval's sister, for rearing), he comes to Arthur's court as a knight amidst many marvelous events, for example: he is the first to be able to sit in the Perilous Seat at the Round Table, which reveals him to be the one who will preeminently achieve the Grail. Through him the Fisher King is healed, and after many adventures he, with Perceval and Bors, comes to the place of the Grail and dies in ecstasy after receiving Communion from the Grail at a Mass offered by Josephus, son of Joseph of Arimathea, and then the Grail passes beyond knowledge...

> "A great marvel followed immediately on Galahad's death: the two remaining companions saw quite clearly a hand come down from heaven... It proceeded straight to the Holy Vessel and took both it and the lance, and carried them up to heaven, to the end that no man since has even dared to say he saw the Holy Grail."
>
> Queste

Now, one difficulty with the character of Galahad, which makes him appear "cardboard" to Cavendish, is that he is utterly simple and direct in his movement, through all the adventures, towards his goal. He has no faults, he is in fact a truly Good man, so he is called "The Good Knight," and so he seems impossibly strange to us — as strange, maybe, as a visitor from another planet! Yet is not the simplicity of goodness what is in fact proper to humanity? Indeed Galahad entirely

expresses the idea, Kabalistic if you will, of humanity as a perfect vessel for the Divine light. And this is a little terrifying ... as C. S. Lewis observed it is not so ultimately alarming if one fears a demon, but what if one meets an angel and can only flee in fear?

With that, perhaps excessive, caveat we do say, nonetheless, that the Galahad character requires especially the approach of reading the story and travelling with him as it were. For this reason we have not summarized the story in detail but rather ask you to acquire The Quest of the Holy Grail (the readily available paperback translation if the Queste) and ride along in Galahad's company for a time. I daresay that most readers for whom the Quest is at all appropriate as a spiritual way will find the character of Galahad finally exhilarating like a spray of cold water, and perhaps say with Lancelot, his much more earth-bound father who at the end travels with Galahad alone for half a year in the mysterious Ship of Solomon (set adrift on the sea of time by Solomon and painted in red, white and green),

> "Truly, never before knew I of so High adventures done, and so marvellous and strange."

A. E. Waite is also, as so often, insightful, -- if also often, flowery, on the character of Galahad:

> "As compared with the rest of the literature, we enter in his legend upon new ground, and are on the eminence of Mount Salvach rather than among the normal offices of chivalry ... The atmosphere of the romance gives up Galahad as the natural air gives up the vision from beyond... He issues from the place of the mystery... Galahad's entire life is bound up so completely with the Quest that apart therefrom he can scarcely be said to live."
>
> The Hidden Church of The Holy Grail

A second objection to Galahad, and more than the first (I take this to be the source of Matthews' difficulties, is that in passing with the Grail beyond the circle of the world we know, it contradicts the supposed "here and now" accessibility of the Grail. Matthews says that "it (the Grail) is for all men to find and recognize within themselves. For we are all Grails when all is said and done." Therefore "Galahad can learn from us", along these lines -- one supposes -- of being a more democratic man, more like "L'homme moyen sensuel", as well as we from him. I suspect that one important question is whether, granted that we are all vessels potentially of light, there is not first of all the one Grail of the three tables, and first of those: that of Jerusalem. However let us propose to postpone direct consideration of the nature of the Grail to our next lecture and here follow a somewhat different path of access into the meaning

of Galahad, one suggested by the conclusion of the "Heart of Wisdom Sutra" -

> "This is the Great Mantra, the Incantation which dispells all fear: Gatte! Gatte! Hara Gatte! Hara San Gatte! .. Gone! Gone! Gone Beyond! Gone utterly Beyond! O What an Awakening! All Hail!"

Again, are we wrong in supposing that those from whom the Quest of the True Grail is meant will resonate inwardly to these words? In any case they seem to me entirely appropriate to the Quest of Galahad, for what he was seeking was not something in this fragmented world of reflections, but something at the Root Above, and his purity was manifested in an air of velocity which was always with him even in repose and which in the end carried him beyond all things and revealed that henceforth the vision of the Grail is only for the one who can similarly pass Beyond.

Charles Williams, poet and true mage, perhaps understood this quality of Galahad better than any other contemporary writer, and I should like to educe here two quotes from Williams -- the first not directly concerning Galahad but, rather, concerning the "velocity" we have spoken of as his chief characteristic ...

> "'The flight of the alone to the Alone' ... Speed, speed and always speed! His mind remembered that wild careering herd; so, and swifter than so, he desired the Return. He seemed to hear the beating of hooves..."
>
> The Place of The Lion

The second from his poem "The Last Voyage."

> "Through the sea of omnipotent fact rushed the act of Galahad.
> He glowed white; he leaned against the wind
> down the curved road among the topless waters.
> He sang Judica te, Deus; the wind,
> driven by doves wings along the arm-taut keel,
> sung against itself Judica te, Deus.
> Prayer and irony had their say and ceased;
> the sole speech was sped...
> In the monstrum of triangular speed,
> in a path of lineal necessity,
> the necessity of being was communicated to the son of Lancelot.
> The ship and the song drove on."

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#229

DEACONS—SUPERINTENDENTS

"Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre". The Great Light

THE Junior and Senior Deacons in a Masonic Lodge may be said to constitute the Second Order. Kabbalistically they correspond to the Sephiroth Geburah (Justice) and Chesed (Love), while the Chaplain is represented on the Sephirotic Tree by Tiphereth (Beauty), for we are instructed to worship the Lord in the *Beauty* of Holiness.

2 The office and function of Deacons is most ancient and honorable. Long before the Christian Era, the Mysteries were served by the Deacons thru many notable rites and systems. Their position, just next below that of fully ranking elective officers, both in religious, philosofical and fraternal rites, is one peculiarly prominent, for to the deacons falls the active floor work, whether in temple, chancel or lodge room.

3 Ordinarily, the Senior Deacon is the direct appointee of the Worshipful Master while the Junior Deacon is the appointee of the Senior Warden and thus an ancient tradition instituted by the Roman lawgivers is perpetuated in the Masonic Work. The Junior Deacon works under the direction of the Master and his Wardens, in association with the Tyler, but the Senior Deacon's work is, if well executed, possibly the most spectacular of all the floor work for the Senior Deacon's presence and voice are in constant evidence.

4 The Masonic Senior Deacon corresponds to the Rosicrucian Conductor of Novices, and in this capacity, the Senior Deacon in a Masonic Lodge performs, symbolically, a two-fold function, Guide and Instructor, for it is the Senior Deacon who renders the "Middle Chamber" Instruction to the Neofite who is being passed to the grade and degree fo Fellow-Craft.

5 Again Freemasonry sets before its members an illustrious example. Again the Craft appoints men to exemplify the great service man should give to his fellow-men—guidance and instruction. In this guidance and instruction, the sublime principles of Justice and Love are enshrined and set forth by every precept it is possible to adduce. It is well, therefore, that the Great Light of Freemasonry admonishes Deacons to be grave, not double-tongued, not given to much wine, not greedy of filthy lucre. To be sure, this advice is commonly assumed

to have been intended for the deacons of the early Christian Church, but singularly enuf, it applied also to those who were deacons in the Mysteries long before the time of the Apostolic writer, who gave therefore, only the same admonition to which the Deacons of the Mysteries were already accustomed and which was a requirement for their particular office.

6 The duties of the Deacons are not alone to carry messages of certain officers and to attend certain alarms. In this respect they have as their mythic analog, Mercury, the Messenger of the gods. We have already mentioned the truth that Masonry operates under a definite occult or spiritual "Ray". The Senior Deacon, esoterically, may be likened to the actinic property and potency of hat Ray. His work it is, that vitalizes the general floor work of the Lodge and, in association with the Master, it is he who actively assists in bringing the Neofite to Light and then makes that Light clear and lucid by his subsequent interlocutions.

7 Until the final moment in the Masonic Drama, the Senior Deacon is the "faithful friend" of the Neofite, but there comes a time when that Neofite must stand alone. This is peculiarly symbolic of human life. In our progress thru life and in the acquisition of human experience, we are dependent upon faithful friends for a vast part of what we commonly call our success. Our failures in life, if we have had failures, are largely due to our lack of faithful friends.

8 The Senior Deacon's work therefore, symbolizes the friendships we sustain in our life journey and teaches us how greatly we depend upon them for a successful issue in our affairs and in the ultimate realization of our ambitions. In human life also, there come times, however, when we must stand alone and make individual decisions in crises upon which depend our ability to "rise" from a lower to an higher estate in the scale of progress. The Senior Deacon cannot "raise" the Neofite to whom he has been such a devoted companion and friend. Only the Master can raise the Neofite, and in human life, our friends cannot, at critical moments raise us out of our normal status. Only our own decesions, our own stamina, our own intensity can make it possible for the Greater Master of Human Destiny to raise us to a Sublime Degree of Mastery.

9 The Senior Deacon is the one who, in Masonry, guides the Neofite to true esoterism. Occult means "hidden". Esoterism means "for the few." It is only the few who have the stamina to win thru life's battles. It is only the few who win thru in the symbolic journey on the floor of the Lodge. The Senior Deacon guides the Neofite right up to the esoteric point in his progress where he must leave him because some things in life can be undertaken only on one's own initiative and alone. The Senior Deacon carries the Neofite only as far as the Law of Limitations permits, but from that point, he must surrender his charge to a higher power than his.

10 To the thoughtful Neofite, the Senior Deacon becomes invested with a special significance for the latter becomes, for the time being, the Neofite's *consciousness*. The Neofite makes a considerable portion of his Masonic journey in a state of darkness and even after he has been brot to Light, he is dependent upon the Senior Deacon for articulation. In this state of darkness, wherein he cannot or may not speak for himself, he hears the voice of the Senior Deacon altho he cannot always see him. This, in a way, symbolizes the clairaudience or power of spiritual audition the Neofite should, legitimately seek to develop permanently within and for himself. He experiences, while in this status of comparative helplessness, a clearer comprehension of the bonds under which his real Self functions. It is as tho he were in a different world, which in truth he really is, a world wherein another must speak for him, answer for him, identify, certify and testify for him. It teaches him what he must do for another whenever he may be called upon in the outer world, to do so.

11 Under the Senior Deacon's care, the Neofite is, seemingly, in another world, a world to him of unreality, wherein he has the power of locomotion to be sure, but only as he is guided by his unseen Pro-

tector who becomes his eyes, his mouth and his director, only audition being left to him. The bonds of physical inability become tangible to the Neofite under such circumstances and if he is sensitive, be becomes conscious of a phase of mental existence only, that accentuates his inner perception and gives him a foretaste of the powers that are his birthright if he will only develop them when the ritualistic environment is removed.

12 While in this status of darkness, the Neofite is acutely conscious of the eyes of the Brethren fixt upon him. In this consciousness, he becomes aware of the searching activity of the Masonic emblem of the All Seeing Eye, which is not alone a Christian symbol but one of far greater antiquity. It is the Eye of Isis, searching for Osiris and it is the Eye of Siva which annihilates Time and Space and symbolizes omniscience. But far deeper than either of these ancient symbols, the consciousness of vision concentrated upon him at a time when he is psychologically sensitive to an advanst degree, should remind him of the inner eye within himself, the cultivation and development of which alone, will make him a true Master ultimately because its stimulation into activity means the quickening of other associated faculties of spiritual perception thruout his entire organism.

13 This inner eye, a true all-seeing eye of his own, is the Pineal Gland, whch has been regarded until recently as a vestigial organ, but is now known to anatomists to be a true third eye, with the same elements as are found in the retina of the ordinary optic. Until and unless the Neofite develops this third eye, he cannot travel in foreign countries for he could not recognize them even if he could penetrate into them and it is useless for a blind man to attempt to travel, even in his own country. When the Neofite therefore, sets out upon his Masonic journey in search of Light, he is searching for a light that is not alone of this world, but of subliminal worlds, a light that can finally be born only within himself, and all the symbolism of Masonry leads up to this sublime concept of Light.

14 It is only while man is in a state of darkness to which he has been confined or reduced that he begins to understand the unreality of ordinary environment. If we could retain the quickened faculties we enjoy during our initiatory experience, after the ritual is ended, how different the world would seem to us. We begin to comprehend realities only when our ordinary environment is obliterated from our normal vision. In other words, a given environment blinds us to environments exterior or interior to it. That is why we as mortals, give so little thought to other worlds, exterior and interior to our own. The worlds are there. All human beings profess to *believe* it. A constantly increasing number affirm that they *know* it and the testimony of all the sages thru all the ages is to the effect that such worlds exist and that they are perceptible and penetrable to and by the denizens of the world of Matter. They constitute the "foreign countries" of which so much has been said and written in all esoteric literature.

15 The three degrees of Masonry, Enterd Apprentice, Fellow-Craft and Master Mason, correspond to three phases of human consciousness, the Normal, the Sub-Conscious and the Super-Conscious. They also correspond to the three general aspects of Man, Body, Soul and Spirit. The Enterd Apprentice Degree has to do with the things of the Body. It is the basic degree, and as such relates to fundamental principles upon which human life and conduct are developt. That is why the ritual stresses its teachings most sharply upon the candidate or Neofite on his first entrance into the Lodge. The lecture of this degree relates to the properties and qualities of Mother Earth and the states of Matter with which we have to do in the process and progress of mortal existence.

16 The Fellow-Craft relates to the Soul of Man. Soul is a phase of etheric substance that is derived or developt as a definite pabulum from the physical body or rather, the threefold body of Man, physical, etheric and astral. This essence is secreted by the Spirit of Man from the experience assimilated by the threefold Body. Therefore, the Fellow-Craft has much to do with the intellectual nature of Man, for it is in the Mind that Soul finds its vehicle of expression thru what we ordinarily term the

intellectual faculties. To the Senior Deacon is entrusted the important responsibility of implanting in the Mind of the Neofite a sincere appreciation of the finer things that can enter into and become a part of Man's being only by way of his mental perception. Menal perception must not be confused with spiritual perception, but our spiritual perception is largely dependent upon the mental avenues of ingress while we exist in mortal garb.

17 It may be seen from the foregoing that the work of the Senior Deacon has to do, symbolically as well as actually, with the Soul of the Neofite. In the Egyptian rituals, the Deacon finds his analog in those beings whose duty it was to care for the soul of the departed in Amenti, while preparing for the final judgment and the weighing of the heart of the deceast. In the Masonic work, the Neofite may well take this lesson to himself, even tho he learns of it long afterward. The work of the Fellow-Craft degree is really a weighing of the heart, for as he works his way upward over an irregular staircase of symbolic numerical values, he is approaching a place in the plan of the Temple that has much to do with his individual evolutionary status. The Soul of Man stands midway as it were, between his Body and his Spirit. Occult anatomists believe that there are specific cerebral areas in what they term the Mid-Brain that have to do peculiarly with the Soul, whatever they may decide the soul to be in the light of modern psychology. However, if this is true, and it seems logical, the Mid-Brain of Man is his individual Middle Chamber in the Spiritual Temple of the Ego, and as the Fellow-Craft Degree applies in its teachings thereto, this degree is, therefore, peculiarly the Degree of the Human Soul.

18 The Senior Deacon of the Lodge, in view of the character of the Fellow-Craft Degree, acts therein not alone as the guide and instructor of a Neofite; he is the Guide and Instructor of a Human Soul. Tho he does his work symbolically, it is nevertheless just as actual and real as tho exprest in any other way. Symbolism is not for pageantry, it is for instruction and instruction is something definite and of determinable value.

19 The Enterd Apprentice Degree relates, as stated, to the Normal Consciousness, that is, the phase of consciousness that has to do with our ordinary cognizance of things while we are in the waking state. The teachings of the Enterd Apprentice Degree relate almost entirely to matters which come within the province of our Normal consciousness as it functions in our social environment, by which is meant our active relations with our fellow-beings.

20 The Fellow-Craft Degree relates to the Sub-Consciousness of Man, that phase of his consciousness that assumedly lies deep beneath the surface, the all-powerful genie that carries on the vital functions of the human machine without volition on the part of the individual. Among these functions are breathing, digestion, assimilation, excretion, absorption, secretion, selection and the active, vital processes of the avenues of sense perception. But the Sub-consciousness of Man does far more than these, as psychologists have discovered and proved. It motivates the individual toward the realization of his depest and innermost ideals, ambitions and desires. It exercises a dominion over him that he has not begun to fathom or understand. The Sub-consciousness makes possible to the individual almost anything in the bounds of reason that he may desire deeply enuf or concentrate upon with sufficient persistence, stedfastness and conviction. It is in the Sub-consciousness that faith, hope, belief and intuition as well as prescience are rooted.

21 Altho the phase of consciousness to which we are now referring is called the "sub"-consciousness, it must not be assumed that it is inferior to the Normal consciousness. It is far superior to the latter and far more potent and powerful. But its nature is such that while all powerful, it can receive only that which is transmitted to it thru the Normal consciousness, hence the term "sub". But once received, it holds fast to the general thought involved with inconceivable tenacity. In fact, it is so tenacious, that complexes and psychoses result from failure to discharge by realization of them, the ideals, desires or wishes involved. Then it becomes problem for the psychoanalyst.

22 In the Fellow-Craft Degree, the instructions of the Senior Deacon are adrest particularly to the sub-consciousness of the Neofite. It is expected that he will and usually does forget many of the things he is taught at the time, as soon as he is releast from the ritualistic procedure, but nevertheless, the essentials of what he has received have been absorbed into his sub-consciousness and will be retained there for the rest of his mortal expression for he is peculiarly in a psychological condition at the time they are imprest upon him.

23 The Senior Deacon's work is therefore, of paramount importance psychologically, for it is operative not only for the moment, but for a life time. No matter what the age of a Mason may be, it will be found to be quite surprising how much he retains even into his advancing years of the teachings inculcated by the Senior Deacon's work. There is nothing dramatic or spectacular about the Fellow-Craft Work. It is almost purely intellectual and of the the quality that can and should be transmuted into a spiritual idea. It is really the foundation of the spiritual qualities that Masonic Initiation and Passing should develop into independent seership and quickened vision.

24 The Fellow-Craft Degree, coming as it does between the Enterd Apprentice and the Master-Mason, teaches the important lesson of equilibrium or balance, without which no Neofite can expect to make satisfactory progress, or, in fact any progress at all, for balance is one of the primary requisites of the spiritual traveler. In Rosicrucian rituals the Neofite is taught that he cannot proceed by the right hand or the left hand paths alone he must pass between the Pillars of M.·. and S.·., likewise, the Neofite in Masonry has been taught that he must pass between the Pillars J.·. and B.·. and learn the lessons their symbology teaches. Justice and Love are the Sephirotic symbols of the Fellow-Craft exemplified thru Strength and Beauty with their concomittant virtues and graces. But the main point is, that the spiritual traveler must choose and pursue the straight road that lies between the columns, learning the lesson of directness and stable equilibrium thereby.

25 King Solomon's Temple is not so valuable to Masons as an architectural accomplishment. Its chief value lies in its symbolism of mental achievement, for it required wisdom to contrive, strength to support and beauty to adorn; all virtues of the mind as well as embellishments of stone and textile. The Temple of the Human Spirit is a far more nobie and glorious building than any that Solomon with all his reputed wisdom ever constructed. As a matter of fact, there is little to support the idea of a building such as King Solomon's Temple is popularly supposed to have been. Solomon or Sol-Om-On is simply the name of Deity in three ancient languages expressive of Divine Wisdom and from this concept came that of a man superlatively wise. But the mortal Solomon's wisdom was not apparent until he had reacht a considerable age and had learned some sad lessons thru experience.

26 For this very reason, Solomon is a figure quite appropriate as a symbol for instruction, for it is only after we have passed thru certain experience that wisdom becomes apparent and we are able to profit by our experience. Our ability to so profit is one of the evidences of the wisdom we are expected to demonstrate and our failure to so demonstrate shows that somewhere along the line, we have neglected to learn and profit by what we have learned. In the Fellow-Craft we are taught the lessons. In the Master-Mason Degree we are to prove whether we are able to profit by them and demonstrate that we have assimilated what we have learned.

27 In a very real sense, the Fellow-Craft Degree might be called the "Degree of the World" for it exemplifies the major part of our active life. During that major part of our active life we are being taught wholesome lessons and then we are expected to put them to work for us. Our success in doing so or our failure to do so spells the measure of our progress and determines the extent to which our ideals may or will be realized. We are constantly functioning thru avenues of sense perception that are supposedly quickened by the instruction we have received from proper teachers. We are supposed to "use our senses" if we expect to make any headway in life. We are expected to demonstrate in practical mea-

sure the value and content of the precepts for success which we have been taught.

28 The same is true in the Fellow-Craft Degree. We receive wholesome instruction. We are expected to use our senses, the senses which form such a symbolic part of the Masonic teaching. We are expected to demonstrate when the proper time arrives that we have not only learned our lesson but that we also know how to apply them constructively. In other words, the Senior Deacon is an active agent of the Great White Lodge that knows no earthly representatives so far as organizations are concerned, but which works thru human organizations wheresoever and whensoever it finds a vehicle appropriate to its use. The Senior Deacon, if he takes his position seriously (and if he does not, he has no right to be a Senior Deacon) should always be conscious of the fact that he is serving, not only his Lodge on earth, but also the Lodge on high.

29 Regarding the Fellow-Craft Degree as the "Degree of the World", the Senior Deacon becomes the symbol of our invisible guide thru mortal and wordly experience. Every human being has such a guide. The difficulty is, that most human beings do not know this, simply because as our culture has developt, we have lost sight of the finer forces thru overconcentration upon the coarser because visible forces. Our sensibilities are blinded and influenst by our environment and what we consider necessary to that environment.

30 Mechanical achievement alone does not constitute true culture. It is simply an evidence of the extent to which human ingeniuty can be developt. Greece and Rome had no such mechanical triumfs as we boast, but they left us an architecture and an art that we slavishly copy even at the present time and from which we dare not stray simply because we have not been able to improve upon them. The age of Philosofers laid foundations of metafisics that have not been improved radically until Einstein gave us a new geometry with greater worlds for application.

31 The teachings of the Fellow-Craft do not apply to human inventiveness or ingenuity but to human sensibility in the acquisition mentally of the finer and more enduring things in the soul-life of Man. Mechanical concepts change with each decade, eved in the line of direct progress, but some things there are which do not change but grow more and more valuable as time passes simply because we gain a deeper understanding and appreciation of them. The Senior Deacon who does not attempt to become dramatic or theatrical but who seeks to drive home the teachings office provides, will impress the Neofite in a far more permanent and positive manner. Neofites are quick to discern in their psychological status, the evidences of dramatic effects and these effects do not produce lasting results or carry the psychometric sense of sincerity with them.

32 The Fellow-Craft embodies another most important truth under seemingly simple symbolism. Masons are, of course familiar with the position of the Compasses as spread in this Degree. The Compasses as a whole symbolize Spirit as the Square eymbolizes Matter. The two, points of the Compasses therefore symbolize the two extremes or polarities of Spirit, namely, emotionalism and intellectualism. In the Fellow-Craft Degree, one point of the Compasses is *freed*. This esoterically, is the point of emotionalism, which the philosofy of the world has taught and still largely teaches us to suppress. By suppressing our emotional instincts and methods of expression we repress our intuitional faculties and stop the action of the spiritual centers or "Chakras" in our finer vehicles, which serve as keys or links to bind together in unity the physical structure and its spiritual counterparts.

33 If we follow obediently the symbology of the Fellow-Craft we shall find that we have freed one important point in our essential make-up, which will give us greater scope of action because of a wider range of perception, contact and appreciation in manifested expression. Repressions are always harmful and in the new found freedom afforded by the measure symbolized in the Fellow-Craft, the Traveler rejoices to a wonderful degree, for then he begins to find or know himself as never before, simply because *others* find and know him as never before.

34 The Neofite in the Fellow-Craft understand in a general way that he has received more light, but the position of the remaining point of

the Compasses reminds him that there is still more for him to seek. He is to seek the release of the other extreme of Spirit, his intellectual faculties, not merely in an academic sense, but as transmuted into spirito-intellectual understanding. This means that what the Neofite cognizes thru his intellectuality, he must spiritualize before he will derive the complete understanding of it, for every thing has two sides or aspects, and the academic knowledge alone is only transitory unless and until it develops the spiritual knowledge enshrined in it.

35 The activity of the Spirit of Man in extracting the essence of experience known as Soul is symbolically shown in the Fellow-Craft by the way in which the Neofite is taught to wear his Apron. One corner, properly arranged, shows the penetration of the Square of Matter by the Triangle of Spirit. This penetration it is, which spiritualizes Man's nature and raises him from the materialistic plane of Enterd Apprentice to this mystical plane of Fellow-Craft, for this degree is truly mystical in every way. The mystic is one who relies upon interior illumination and upon the process of meditation in acquiring truth. The teachings of the Fellow-Craft are in every instance, the kind that require meditation before their essential value becomes apparent. The symbolism of the mystic stairway is, in itself, a symbol of gradual elevation, an ascent which must be made before the Middle Chamber of the Mystic Temple can be attained.

36 In the esoterism of Fellow-Craft, we must not fail to observe that the Twelve Fellow-Crafts who figure so prominently in the Masonic drama, are none other than the human analogy of the Twelve Signs or Constellations, which combine to give to Man the experience it is the purpose of mortal existence to provide. Esoteric or spiritual science teaches us that Man enjoys recurrent lives or rebirths. These are operative twice during the time it takes the Sun by "Precession" to pass thru each Sign of the Zodiac. Thus, there are twenty-four involuntary rebirths of each human individual. In each Sign of the Zodiac, he reincarnates in both the positive and negative expressions of the Sign and by so doing, he obtains all the experience mortal life expression can give him. It is not so much a matter of where, on the earth, he comes to rebirth. It is principally a matter of expressing under the influence each Zodiacal Sign brings to bear upon the earth.

37 There is an old saying that "There's a Judas in every twelve" and so it is that the Twelve Fellow-Crafts are not without those who prove false to the oath of fidelity in the ritual drama, just as there are Signs amongst the Zodiacal group that exercise an influence held by astro-scientists to be inimical to Man's best interests if he permits their influence free play in full scope. It is the Fellow-Craft therefore, that gives us a complete clue to Freemasonry's status as a true religion, not a sectarian or denominational affair but a cosmic or world religion, centering about the solar concept as do all the true nature or world religions.

38 In its application to ordinary human life, the Fellow Craft represents Man at his prime of manhood, in the full vigor of active, constructive work. He has started from the West. He is traveling toward the East but he has not yet arrived. He is, in a way, at meridian, the full of the day of work. He has much to do in preparing the stones for the living structure—curbing desires and passions, conquering habits, divesting himself of the rough edges of untrained and unrestricted energies. He has many refinements to make, many corners to be smoothed and polisht before the stones that are his personal qualities, mannerisms and attributes can fit into a final position in the Temple not made with hands.

39 It has been askt how the Fellow-Craft Degree can relate to the Queen's Chamber in the Great Pyramid correspondences that are so often brot out by Masonic scholars. The answer is plain. It is because the Middle Chamber of the Great Pyramid, designated as the Queen's Chamber, expresses the feminine aspect of Divine Creative Power. Man is a constructor. Woman is essentially the creator in human life. Man impregnates the female, but the female does the creative work in producing the human embryo and bringing it to term. She supplies the building materials, and that which is born of her, is essentially of her substance

and nourisht thru and by her own body. Similarly, the Fellow-Craft, despite its masculine name, expresses the feminine aspect and character of the Creative Logos, the Word made Flesh. The Fellow-Craft is not only constructive, it is creative. The Master Mason puts together what the Fellow-Craft has created and prepared.

40 Little has been said regarding the Junior Deacon. He is, in a way, an apprentice to the Senior Deacon. He is not only the messenger of the Senior Warden and the attendant on alarms at the outer door, he also attends to the proper tiling of the Lodge. This is a symbol of the guardianship of the Mysteries he will some day be permitted to expound in the Senior office. Guardianship is an important mission. Whether it be St. Peter at the gates of heaven or Cerberus at the portal of Hades, guardianship is a post of responsibility, one of the details of trust reposed in a man to give him an opportunity to demonstrate his sense of personal responsibility and moral accountability. The faithful discharge of the Junior Deacons office is sure to be rewarded according to the efficiency displayed.

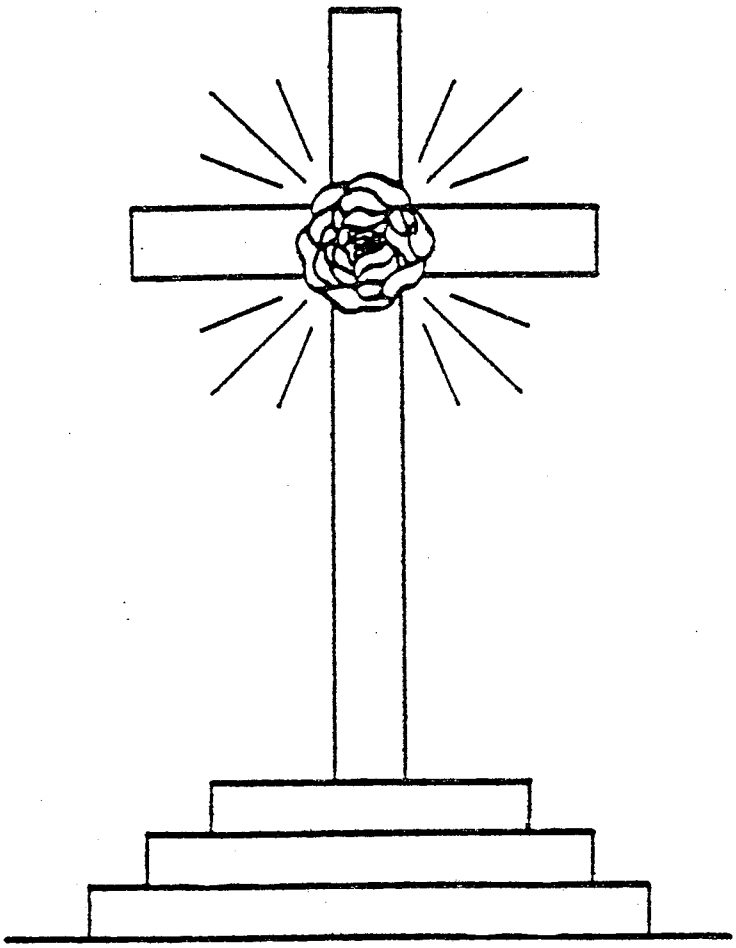
41 The depth of Masonic symbolism is remarkable, considering that it applies to day to conditions that were unknown to the Founders of the Art. The Cable Tow, for instance, three times around the body, signifies the Threefold Body. Physical, Etheric and Astral, well known to esoteric students today, but not so well known to early Masonic Monitor constructors, at a time when esoterism was tabu and it meant loss of social and other forms of prestige to be known as even interested in such matters. The Etheric and Astral vehicles or bodies of man are just as important to consider as his physical body and the Cable Tow symbolism provides this consideration. It is as important for us to circumscribe our wishes and desires as the more outward, visible and recognizable manifestation of them.

42 Chalk, Charcoal and Clay may serve to remind the Neofite who understands, of the Freedom, Fervency and Zeal which should characterize him as a free man, not only physically free but mentally and spiritually so. Among the fifteen winding stairs, 3, 5, 7 and 9 stand out as mystic number from remotest antiquity. The Hebrew Kabala emfasizes them and Pythagoras, who taught that "Number is the principle of all things and that the organization of the Universe is an harmonic system of numerical ratios" gave them special prominence. He taught that 3 represents unity in trinity; 5 the soul derived from this trinity; 7 the threefold body, threefold soul plus Reason, and 9 the complete number of Body, Soul and Spirit in their triune aspects each. The Arabian Kabala and the Greek also hold to similar correspondences.

43 The Fellow-Craft who completes his work creditably is entitled to his wages, which are Corn, Wine and Oil. They have elsewhere in this series of lessons been discust. We are not to regard them so much in the light of wages from the ordinary superficial standpoint as we are to see in them the Neofite's *crown of effort.* Reward merely as such is not far removed from a mercenary character. Wages that come to us as the crown of our genuine efforts have a different atsmp. The useful worker is surely entitled to a reasonable measure of nourishment, joy and gladness but his concepts of what constitute these on the material plane differ very widely.

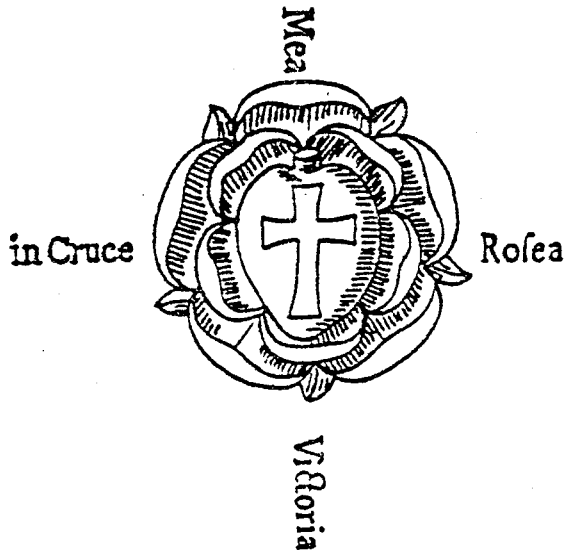
44 The Fellow-Crafts who have discovered what it means to work and receive Fellow-Craft wages in the real sense, are united in their concepts of what is required to give real nourishment, true joy and substantial gladness in the highest and ultimate sense and they strive for such wages, not as wages or rewards or in any sense of mercenary compensation,b ut as a goal that means a constructive life well spent in true service and therefore of lasting permanent good. Such workers partake of the good they have accomplisht for others. Their works live after them, and the wisdom of future generations shall proclaim them blessed and the world be better because of them.

45 The Senior Deacons who understand their official position will realize that they are superintendents in the vineyard and on the work of the Temple. Super because above and over the Apprentices committed tho their charge. Intendents because directly in charge of a department of constructive work on the Invisible Temple itself.



THE CRUCIFIED ROSE.

The original symbol of the Rosicrucian Fraternity was a hieroglyphic rose crucified upon a cross. The cross was often raised upon a three-stepped Calvary. Occasionally the symbol of a cross rising from a rose was used in connection with their activities. The Rosicrucian rose was drawn upon the Round Table of King Arthur, and is the central motif for the links forming the chain from which the "Great George" is suspended among the jewels of The Order of the Garter. Hargrave Jennings suspects this Order of having some connection with the Rosicrucians.



From *Geheime Figuren der Rosenkreuzer.*

THE ROSICRUCIAN ROSE.

The rose is a yonic symbol associated with generation, fecundity, and purity. The fact that flowers blossom by unfolding has caused them to be chosen as symbolic of spiritual unfoldment. The red color of the rose refers to the blood of Christ, and the golden heart concealed within the midst of the flower corresponds to the spiritual gold concealed within the human nature. The number of its petals being ten is also a subtle reminder of the perfect Pythagorean number. The rose symbolizes the heart, and the heart has always been accepted by Christians as emblematic of the virtues of love and compassion, as well as of the nature of Christ—the personification of these virtues. The rose as a religious emblem is of great antiquity. It was accepted by the Greeks as the symbol of the sunrise, or the coming of dawn. In his Metamorphosis, or Golden Ass, Apuleius, turned into a donkey because of his foolishness, regained his human shape by eating a sacred rose given him by the Egyptian priests.

The presence of a hieroglyphic rose upon the escutcheon of Martin Luther has been the basis of much speculation as to whether any connection existed between his Reformation and the secret activities of the Brothers of the Rose Cross.

INSTRUCTIONS FOR ADVANCEMENT TO THE FIFTH DEGREE

1) Photocopy this page and the reverse side, or detach and use this leaf.

2) Answer the Fourth Degree exam overleaf.

3) Complete the form below. Return this leaf to the address shown and enclose your dues-donation (according to your Zone) for the Fifth Degree material.

4) Your exam will be corrected. If you obtain a Pass, your new membership card showing your new active status, your Pass for the Fourth Degree and all the material for the Fifth Degree will be sent you in one package by surface mail.

5) If you fail the exam, we will apply your dues-donation as a credit to your account and send you another exam paper for reexamination. WE WILL NOT ACCEPT SHODDY, HURRIED OR SKETCHY JOTTINGS. GIVE FULL ANSWERS IN THE SPACE PROVIDED. TYPE OR WRITE CLEARLY. DO YOUR EXAM RIGHT THE FIRST TIME AND SAVE YOURSELF THE TROUBLE OF HAVING TO DO IT OVER.

DUES-DONATION FOR THE FIFTH DEGREE (Libers 61-70)

Zone "A" Barbados. $35.00 Barbados Currency.

Zone "B" Commonwealth Caribbean, Netherlands Antilles, and Guyana. US $18.00.

Zone "C" All other countries. US $35.00 or equivalent in negotiable foreign currency.

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Chevalier Grayson
I.C.E.S./**OTG**
Worthing W31
Barbados, West Indies

Respected Chevalier

I herewith submit my Fourth exam (overleaf) for your kind consideration. I also enclose my dues-donation for the Fifth Degree, according to my Postal Zone, to help the Great Work. I renew my pledge of confidentiality and give my assurance that all material entrusted to me will be held as personal & confidential and for my eyes only.

_____
Signature

Name & address:

Key #

Amount enclosed $

OVER

FOURTH DEGREE EXAM

1) **Give your understanding of the meaning of the Holy Grail.**

2) Explain the esotericism of the Masonic Resurrection.

3) Who were the Compagnons?

4) To what cause does the Jungian school of psychoanalysis attribute many of our social ills?

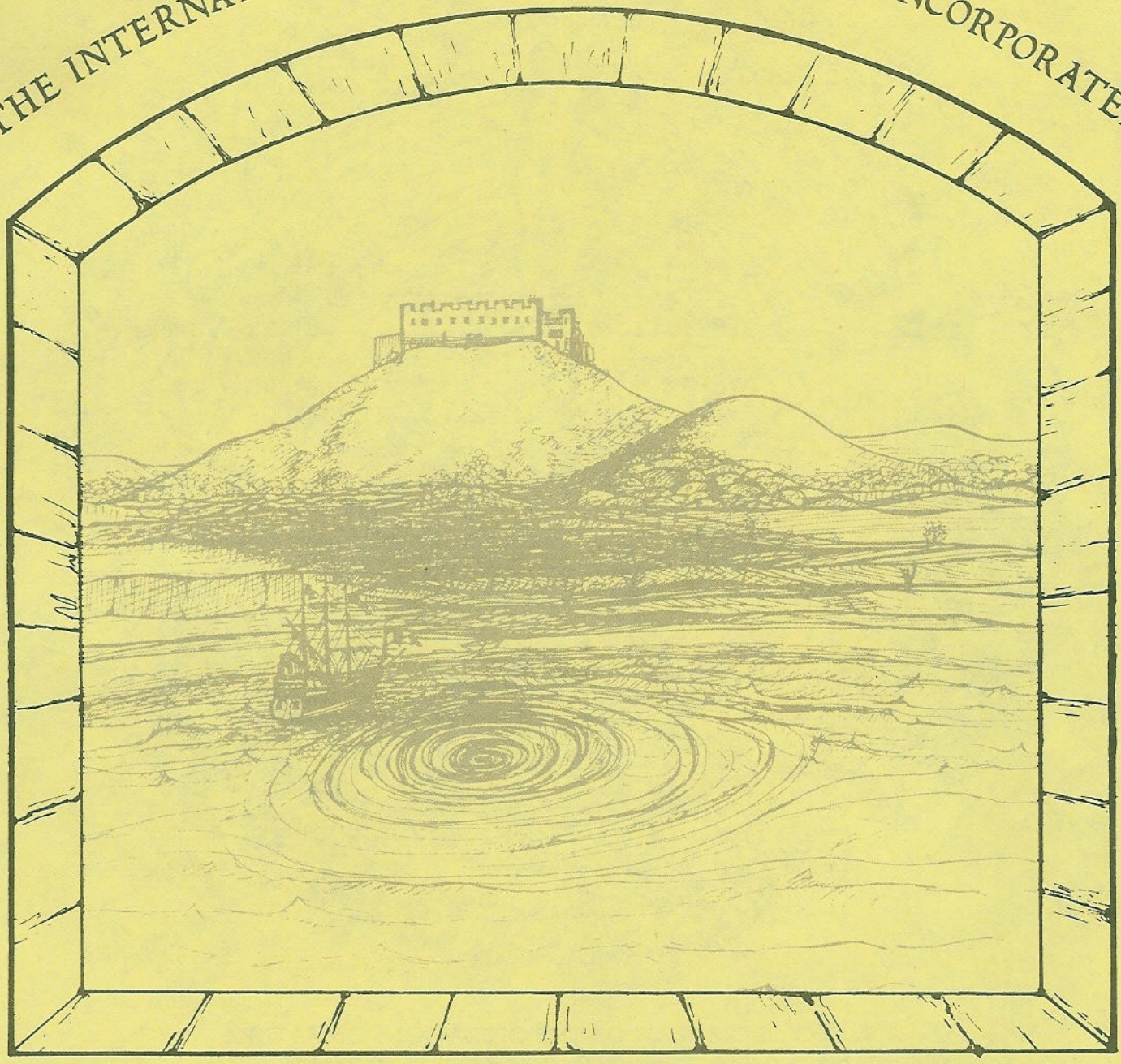
5) Why is it important to balance the opposite polarities within oneself?

6) What is your conception of 'God'?

7) Who were the Gnostics?

THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

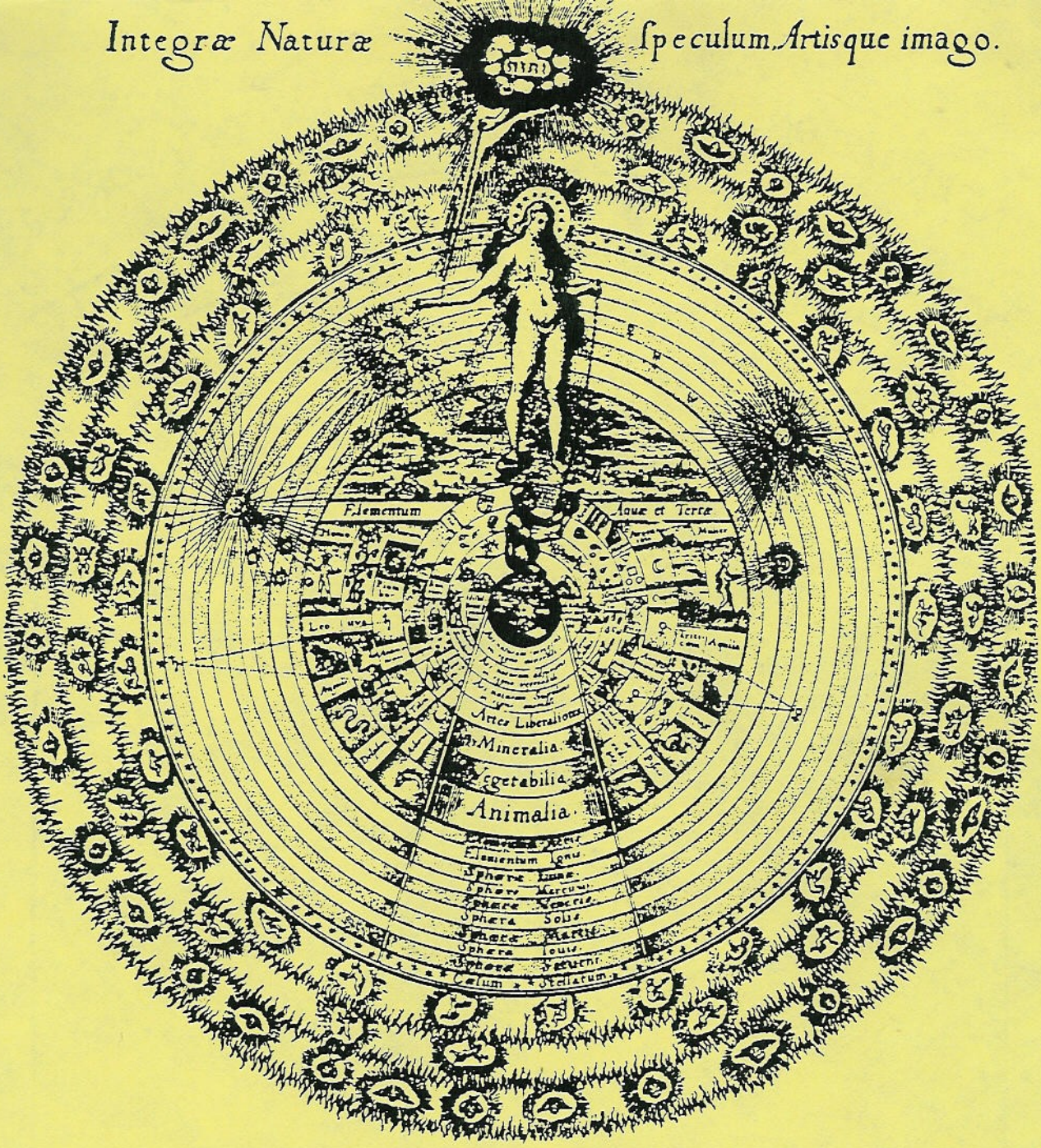
GRADE: *COMPANION*

LIBER 61 MID MORNING

Private & Confidential

The International College of Martinists Incorporated, is a non-profit institution existing for the purpose of disseminating information on the Traditional Esoteric Arcana. The lectures/instruction contained in this Liber comprise material which was previously delivered orally to an esoteric group and has subsequently been given to the College for its use. Under these circumstances the College does not claim to be the author or originator of the contents of this Liber which is distributed in good faith. This Liber is loaned, not sold, to the receiving member as an incident of membership, for *personal* and *private* study, and its acceptance by the student is an acknowledgement that it is being held in trust for the College and is to be returned to it upon request.

DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN



From Fludd's *Collectio Operum*.

A SYMBOLIC DIAGRAM OF THE OPERATIONS OF NATURE.

This plate, engraved by de Bry, is the most famous of the diagrams illustrating the philosophic principles of Robert Fludd (Robertus de Fluctibus). Three figures are outstanding links between Rosicrucianism and Freemasonry: Michael Maier, Elias Ashmole, and Robert Fludd. De Quincey considers Robert Fludd to be the immediate father of Freemasonry. (See The Rosicrucians and Freemasons.) *Arthur Edward Waite considers Robert Fludd as second to none of the disciples of Paracelsus, even going so far as to declare that Fludd far surpassed his master. He further adds: "The central figure of Rosicrucian literature, towering as an intellectual giant above the crowd of souffleurs, theosophists, and charlatanic professors of the magnum opus, who, directly or otherwise, were connected with the mysterious Brotherhood, is Robertus de Fluctibus, the great English mystical philosopher of the seventeenth century, a man of immense erudition, of exalted mind, and, to judge by his writings, of extreme personal sanctity."* (See The Real History of the Rosicrucians.) *Robert Fludd was born in 1574 and died in 1637.*

The de Bry diagram shown above is almost self-explanatory. Outside the circle of the starry heavens are the three fiery rings of the empyreum—the triple fire of the Supreme Creator—in which dwell the celestial creatures. Within the ring of the stars are the circles of the planets and elements. After the element of air comes the circle of the world (earth). The circle of animals is followed by the circle of plants, which, in turn, is followed by the circle of the minerals. Then come various industries and in the center is a terrestrial globe with an ape-man sitting upon it, measuring a sphere with a pair of compasses. This little figure represents the animal creation. In the outer ring of fire above is the sacred name of Jehovah surrounded by clouds. From these clouds issues a hand holding a chain. Between the divine sphere and the lower world personified by the ape is the figure of a woman. It is to be specially noted that the female figure is merely holding the chain connecting her with the lower world, but the chain connecting her with the higher world ends in a shackle about her wrist. This female figure is capable of several interpretations: she may represent humanity suspended between divinity and the beast; she may represent Nature as the link between God and the lower world; or she may represent the human soul—the common denominator between the superior and the inferior.

Beloved and Respected Companions

THE ESOTERIC TRADITION AND THE TEMPLE

The Rosicrucians (continued)

There are many "Rosicrucian" orders, lodges and societies these days. Some are secret, others operate quite publicly and place large advertisements in the media. All claim to possess secret teachings handed down from a secret brotherhood. These teachings appear to be a combination of various currents of the Tradition such as Gnosticism, Alchemy or Hermeticism and Kabalism. At their best, these orders declare themselves dispensers of truth and say their aim is to help humanity free itself from the thral of material darkness.

Certain writers have used the word "Rosicrucianism" to describe the movements and ideas which followed the publication in Cassel, Germany, between 1614 and 1616, of the three works generally referred to as "The Rosicrucian Manifestos." The first was the famous **Fama Fraternitatis,** followed by the **Confessio** and the **Chymical Marriage of Christian Rosenkreutz.** Their full titles were:

The Fama Fraternitatis or Laudable Fraternity of the Rosy Cross.

The Confessio Fraternitatis or Confession of the Laudable Fraternity of the Most Honourable Order of the Rosy Cross.

The Chymical Marriage of Christian Rosenkreutz in the year 1549.

The first two works were written in the form of declarations, while the third was an alchemical text.

THE LEGEND OF THE FOUNDING OF THE ROSICRUCIAN BROTHERHOOD

The **Fama** describes the founding of the Fraternity of the Rosy Cross by Christian Rosenkreutz, after his journeys to Damascus, Damcar in Arabia, Egypt and Fez in Morocco. In these cities he

met those who were in possession of secret teachings in philosophy, magic, and Kabalism. After synthesizing the best of the teachings he received, Rosenkreutz went to Spain to meet other learned men in the hope of sharing his knowledge with them but he was not taken seriously. Returning to Germany, he chose three other men with whom he founded an order after instructing them in the knowledge he had obtained in the Middle East.

The number was eventually increased to eight, upon which five were sent separately into different countries. Before leaving, each member of the fraternity agreed that he would not follow any profession other than that of healing the sick, and this should be done free of charge; that he would follow the customs of the country where he was sent, and would not draw attention to himself by adopting any particular style of dress; that every year on a certain day he would meet with the others in the house where it all began and which they called the House of the Holy Spirit, or submit his reason in writing; that he would prepare someone to succeed him on his death; that their seal should be the word C.R.; and finally, that the Fraternity should remain secret for one hundred years.

It was also agreed that on the death of Christian Rosenkreutz his body should be placed in a secret vault where it should remain hidden for one hundred and twenty years. The document goes on to state that at the end of this period, a member of the Order found the secret vault, containing the perfectly preserved body of the founder and a number of precious documents and symbols. The vault was then closed, and the Order dispersed.

According to the **Confessio**, Christian Rosenkreutz was born in 1378 and lived 106 years. Most writers are of the opinion that the story of the life and death of Christian Rosenkreutz was a symbolic explanation of the Order and that Christian Rosenkreutz was the pseudonym for several of its members. Some believe that while the first two works were a collective effort, the **Chymical Marriage of Christian Rosenkreutz** was written by Johann-Valentin Andreae, who lived from 1586 to 1654. In his old age Andreae denied authorship and claimed that he had never been a member of a Rosicrucian fraternity, but later historians have pointed to the fact that his family crest contained a red cross with four roses, and also that the social ideas which he advocated and the way he lived conformed very much to the Rosicrucian ideal. It is also known that in genuine Rosicrucian orders, members are required by rule not to reveal their identity.

After the publication of the Manifestos, many Rosicrucian Orders and belief-systems influenced by their approach to life developed in Europe. This movement followed two streams. There was a current of ideas developed by a number of scientists, intellectuals and reformers in the social, political and

philosophical fields which was characterized by a Utopian vision of the world. The other aspect was the Hermetic and Kabalistic type of Rosicrucianism, which was concerned essentially with occultism and mysticism.

Two well-known members of the Utopian school were René Descartes (1596-1650) and Robert Boyle (1626-1691). Rosicrucians who chose the Hermetic path included Thomas Vaughn, born 1622, and Thomas Heydon (1629-1667). There were of course individuals who were active in both aspects of Rosicrucianism such as Francis Bacon (1561-1626), Thomas Campanella (1558-1639), Robert Fludd (1574-1637), Jan Comenius (1592-1670), and Elias Ashmole (1617-1692).

There is a belief that Francis Bacon was the real author of the more profound of Shakespeare's works. There are writers who claim that some of the latter's writings such as **Love's Labours Lost** showed some familiarity with Rosicrucian ideas, and that the only man in England who could have written them was bacon. The fact that **Love's Labours Lost** was first produced in 1595 before the publication of the **Fama** was shrugged off by the pro-Bacon school, who have pointed out that this meant nothing since the original Rosicrucian Order must have existed before the **Fama** was published. There is another view that Bacon and Shakespeare were simply members of the same Rosicrucian Order.

In the case of Descartes, it is known that he was very much influenced by Rosicrucian ideas and had tried very hard to contact the Order. Descarte's difficulty stemmed from the fact that the French, in general, had reacted negatively to the great interest which was shown throughout Europe in the publication of the **Fama**. One day in 1623 notices were put up in Paris purporting to be the work of a secret Rosicrucian brotherhood. The text of the notices was as follows:

> "We, the deputies of the Head College of the Rosy Cross, now sojourning visible and invisible, in this city, by grace of the Most High towards Whom the hearts of sages turn, do teach without the help of books, or signs, how to speak the language of every country wherein we elect to stay, in order that we may rescue our fellow men from the error of death."

The notice quoted above brought considerable opposition to Rosicrucian ideas. There are differences of view among specialists of Rosicrucian history as to whether the Paris notices were hoaxes or really the work of Rosicrucian adepts, and the relationship between Descartes and the movement has never been clearly established.

It was in France that Rosicrucianism was to have a revival which climaxed in the early nineteenth and first years of

the twentieth century. Some of the well-known names associated with this revival are Martines de Pasqually (1727-1774), Cagliostro (1743-1795), Louis-Claude de Saint-Martin (1743-1803), Josephin Péladan (1859-1918), Gérard Encausse, also known as Papus (1865-1918), and Stanislaus de Guaita (1861-1897).

Péladan's brand of Rosicrucianism became very popular among the artistic circles at France in the beginning of this century. In 1892 he sponsored a series of artistic exhibitions called the **Salons de la Rose-Croix.** Some of the well-known artists who had connections with the movement were the painters Gustave Moreau and Georges Rouault and the composer Erik Satie. A number of present-day groups in America claim to derive their authority from various branches of the French Rosicrucian movement, one of these, the AMORC, was founded by Harvey Spencer Lewis (1883-1934). He advanced a theory which claimed that the Rosicrucian movement was established since the days of ancient Egypt by the Pharaoh Tutmosis III and perpetuated by the great Amenhotep IV, better known as Akhenaton. Bearing in mind what was said earlier, that the characteristics and history of Rosicrucianism are a mixture of facts, fables, legends and deliberate invention, you will, as in all things, use your own judgement and come to your own conclusions.

SPENCER LEWIS AND A.M.O.R.C.

According to Spencer Lewis, seventeenth-century rosicrucianism was merely the external manifestation on an Order that had never lost its continuity, despite its tradition of operating in cycles of 108 years of activity and 108 years of silence in any given country. It is claimed by AMORC that in accordance with this tradition, Spencer Lewis was delegated to begin a new cycle of activity in the United States in 1915.

The history of the Rosicrucian Order AMORC, goes along, side by side, with the dynamic life of H. Spencer Lewis, its founder, and first Imperator. AMORC owes him its name and its existence, and its filiations — whether they were authentic or wishful — because there is such a thing as wishful affiliation that one must not confuse with being real (they are perhaps authentic in the spirit and heart of those who claim them to be real, however, the spiritual value of such societies are questionable) that allowed him in 1915, to present it as a regular resurgence of the American rosicrucian movement. AMORC signifies in English: Ancient Mystical Order of the Rose Cross, and this was the sigil AMORC used since the official proclamation of its existence in the year 1915.

Harvey Spencer Lewis was born in November 25, 1883, in Frenchtown, New Jersey, of Catherine Hoffman, a German school teacher and Aaron Lewis, her husband, an expert caligraphist who prided himself on counting among his ancestors, Merri Weather Lewis (1774-1809) of the Lewis & Clark expedition and Sir Robert Lewis. Another Lewis, Ralph, second son of Spencer and

his successor as Imperator of AMORC, published under the title Cosmic Mission Fulfilled a biography of his father, pious and documented, of which I will speak about later, more often jumbling the life of the man with the beginnings of AMORC.

H. Spencer Lewis received a protestant education, and later on manifested his attachment and his devotion to the Methodist church to which he belonged. (It is remarkable to notice how protestantism, with the sobriety of its rites and the nudity of its symbolism, has a tendency to push its adherents towards occultism. As it pertains to the Rose Croix of yesterday and today, the fact is not the least bit surprising: Beginning with the Lutherianism of Valentin Andreae and the brothers of the circle of Tubingin, where the apparent birth of the rosicrucian pamphlets of the years 1614 - 1616 took place, and continuing with the devotion to this movement by Michaël Maïer, Robert Fludd, Francis Bacon and so many other zealous protestants, it culminates today with many reformed Christians, clergymen included, belonging to the rosicrucian movements of this century.) According to his son and biographer, Ralph, Spencer Lewis was not only a devout, reformed Christian, but he also had the gift of intuition which manifested since his childhood.

When he was about 20, Lewis exhibited certain psychic abilities to the editor of the Evening Herald of New York, who offered him a job as head of a committee to investigate mediumistic frauds. He was also in charge of the artwork of the paper. In 1904, with the help of the Evening Herald, Lewis formed the Institute for Psychic Research of New York, of which he became President.

He then became interested in esotericism and particularly to one of its major trends: rosicrucianism. And to the rosicrucianism on the American continent.

THE GERMAN PIETISTS OF PENNSYLVANIA

What can one say about rosicrucianism on the American continent? We generally go along with the historians as well as the occultists in considering the German pietist community which settled in Pennsylvania in 1694 as the origin and introduction of rosicrucian ideas on the American continent. This community was formed in Germany by the theologian Johan Jacob Zimmerman (1664-1693). After the death of Zimmerman, Johannes Kelpius (1673-1708) headed the community of which a part left for the American continent, on the *Sarah Maria*. The group headed by Kelpius arrived in 1694 in the place which was to become Philadelphia, which owes him its name. During that year, the little community settled on the borders of the Wissahickon river, in a place which eventually became Germantown.

Kelpius was the son of a clergyman, and a master of the "liberal arts". It is claimed that he brought over with him

a rosicrucian manuscript whose rules and principles he and his community used and applied. Author A. E. Waite also ascribes to this theory in his book Brotherhood of the Rosy Cross published in 1924 and, before him, Julius Friedrich Sachse in his book The German Pietists of Pennsylvania, in 1895. J. F. Sachse (1842-1910) being a descendent of the pietist community, would have inherited part of these manuscripts and a primitive version of the famous Secret Symbols of the Rosicrucians of the 16th and 17th Centuries, published in Altona in 1785 and 1788.

The exact title of the manuscript coming from the Sachse family would have been as follows: *Manuscript, Physica, Metaphisica et Hyperphisica. D.O.M.A. An Easy A.B.C. for young students who applied themselves in the temple of the Holy Spirit, illustrated by simple diagrams for the eye, destined for the work of the new year, in the natural and theological light. In folio 12x14 in., 30 engravings marvelously coloured and painted, with texts, towards the year 1700, by a member of the fraternity.* It is worth the trouble to compare the title of the book of Altona printed and edited by J. D. U. Eckhardt in 1788: *The Teachings of the Rosicrucians of the 16th and 17th Centuries. Or an easy A.B.C. for young students who are working every day in the temple of the Holy Spirit; illustrated for the exercises of the new year in the natural and theological light, etc. In folio 18x11 inclusive, 36 engravings and 18 pages of texts.* J. F. Sachse published many ??? (this word is illegible on the original we are translating from - Ed) of manuscript he inherited in his book of the pietists of Pennsylvania. It would be worth the trouble to compare these tablaux to the engravings of Altona.

According to Spencer Lewis, who claimed to be one of the descendents of the rosicrucian pietist community of Germantown, he benefited from the transmission of certain manuscripts, or copies of them. One is led to believe that Mrs. May Banks Stacey, a British occultist who lived in India, was the agent of this transmission although Lewis, to my knowledge, never actually specified that she was. I believe that the source was none other than J. F. Sachse himself, for whom Lewis had a profound admiration and to whom he dedicated his Rosicrucian Questions and Answers with Complete History in these terms:

> "To the memory of Brother Julius Sachse, F.R.C., historian, last descendent of the first American Rosicrucian colony (...)".

"THE ROSICRUCIAN RESEARCH SOCIETY"

I don't know whether it was after it was formed, or in the following years; whatever the case may be, between 1904-1909, the institute of Psychical Research of New York, of which Spencer Lewis was the President, became the cover of a

society for the study of apparent teachings of rosicrucianism, the "Rosicrucian Research Society". Around 1908, Lewis asserts, "someone who possessed' papers proving that she held the legitimate title of 'legate' of the Rosicrucian Order of India" asked to be affiliated to the Society. Lewis leaves no doubt that this person was Mrs May Banks Stacey. This English mystic whose role one would believe to be important during the beginnings of AMORC, is not well known. She remains in the shadows. One knows nothing of her initiatic affiliations, nor of any English or Rosicrucian branch from which she claimed affiliation.

At the beginning of 1909, Lewis said he questioned by mail, the Editor in chief of a Paris journal, concerning the possible survival of the rosicrucian movement in France. I do not know that Lewis ever gave the name of this newspaper nor of its editor in chief. Whatever may be the case, Lewis continued with his story; let us hear his witnessing: the response from this editor came to him during the first days of July of the same year, in the form of an invitation to visit France and contact in Paris a language professor residing at Boulevard Saint-Germain. Ralph Lewis brought some new clarity in the biography of his father. Percy Rockefeller, son of the famous John D. Rockefeller, had hired Aaron Lewis, Spencer's father, to do some geneological researches on his family; this entailed Aaron Lewis and his wife Catherine to travel back and forth to Europe over a period of years. In 1909, Catherine, not being able to accompany her husband, was replaced by her son.

On July 24, 1909, Lewis and his father embarked from New York, on the *America*, towards Cherbourg where they arrived on August 1, then went to Paris. Having to help his father in his researches, Lewis could not visit the language professor before the 7th. This man he tells us, had a store which sold engravings and photographs of French monuments. After their meeting, the professor directed Lewis towards Montpellier, from there he is directed to Toulouse.

TOULOUSE

Just as Lyons, the city of mystery and of the mysteries, and like other cities such as Prague and Moscow; Toulouse, the rosy city, radiated in times past like a lighthouse of illuminism. Many examples of history that we know of, and so many others that may have escaped history, reinforce this opinion, for example: around 1640, an unknown, noble traveller, is received in Toulouse; his elixir soon produced marvels. He claimed to have come from Sicily. Because of the marvels of his medicine, the head of the city gave him the title of "Bourgeoise of Toulouse" and exempted him from paying taxes. The name of this noble traveller is Joseph Balsamo! More than a century before the appearance (in Aix-en-Provence, in 1768 for the first

time) of Cagliostro who had the profane name of Joseph Balsamo; in the middle of the 18th century, the Order of the Elus-Cohen was implanted in the rosy city, it remained alive - and there alone - up to the last lustre of the century; towards 1850, the Viscount Lapasse — (Do you remember Viscount Lapasse? Please check Liber 23, lecture #84) — is said to have formed in Toulouse, a rosicrucian circle, having a real or fabricated filiation with Balsamo-Cagliostro. It is from the hermetic circles of Toulouse, friendly and fraternal, that Peladan also claimed filiation, when he started his Catholic Rose+Croix. So it is not surprising that Spencer Lewis came to the mystical village of Toulouse to seek any remnants that may be left of a rosicrucian group.

He arrived in Toulouse in the evening of August 9. I don't know if he was accompanied by his father. He stayed at the Hotel Tivolier, according to the instruction he had received. The next morning, August 10, he went to the "Salle des Illustres" where he met a photographer, officer of the Rose+Croix of Toulouse whom he never identified. The photographer guided him towards an old tower and we know today that this tower was the Capitole.

IN THE DUNGEON OF THE CAPITOLE

Some words about this edifice, of which the following information comes from the best sources: In 1525 the head of the city of Toulouse learned of the Spanish incursions on the border of Aude. To defend the city from eventual invasions and protect the archives of the community, the leaders of the city decided to construct the tower, it was finally finished in 1530. From then on, the function of the tower was to house the papers of the city, it became the "tower of archives", which were to be saved there until 1945-46 when they were transferred to the basement of the municipal library.

Lewis went to the dungeon of the Capitole where he met, so he says, the Grand Secretary of the Toulousian Rose+Croix, dressed in a white robe with embroidered symbols, where he was busily working with his archives, in the first floor of the tower.

Since I don't know the true identity of this so-called Grand Secretary, whom Lewis never identified, I am tempted to deny the actuality of this story, or at least to deny the reality, according to the common use of the term, which does not exclude, according to this episode, a symbolical or allegorical reality.

This temptation is a legitimate one for the historian and many have fallen for it. But, from getting familiar with our man, his thoughts, his life, his writings and mystical works, and from so trying to ascertain what is in his heart, I subscribe to a belief in a partial reality of these events, above a possible allegorical reality. Additional facts that have come my way recently reinforce this opinion, but they do not prove it. It is up to you, the reader, to make up your own mind.

At the dungeon of the Capitole, Spencer Lewis could only have met the Archivist of the place, that is, the Archivist of the commune: François Galabert. This man had two young assistants, but the circumstances of Lewis' story would show that they had nothing to do with the meeting. Notice also that the building was a public place, the Archivist could not have been walking around in a white robe! Nor would his assistants be absent. Let us therefore give all this a symbolical reality rather than an actual one.

Who then was this François Galabert? He went to the "Ecole des Chartes" in 1897. In 1899 he became the assistant of Charles Samaran, who became the director of the archives of France, the classification of the archives of the Lordship of Châteaurenault (Indre et Loire) brought to Paris for this purpose by their owner. In 1902, he left Paris to become the Archivist of Ariège. In 1904 he was nominated as Archivist of Toulouse where he started fulfilling these functions on October 1st of the same year, as Director of the old section of the Capitole. On May 4th 1920, the municipality made him head of the Library in addition to the management of the archives. in 1937, he left the library, being tired because of his age, but remained the head of the archives until 1943. And he remained working in establishing a general repertoire of the municipal archives, until his death in 1957. His work as an archivist and librarian are stupendous. His modern successors look upon him with great admiration.

Galabert was a member of many intellectual societies of Toulouse: archivist of the ariègeoise Society of sciences, letters and arts; member of the archeological society of mid France notably. This last organization also belonged to the Vicount of Lapasse, alleged founder of the Toulousian Rose+Croix. But Lapasse had been dead for more than 30 years when Galabert came to Toulouse. In Toulouse, Galabert taught paleography at the faculty there and he was there at the beginings of relations after 1918 between Toulouse and certain American universities, notably Columbia University.

This means that our archivist looks like what we could picture as the Grand Secretary of the Toulousian Rose+Croix in relation with the United States regarding rosicrucian activities. Upon these relations, those of the Rose+Croix of Toulouse, and those of H. Spencer Lewis in the United States another element surfaces, in anticipation of what is going to follow, which comes from Lewis himself. This is a phrase that the Grand Master of the Rose+Croix of Toulouse would have pronounced: "Our Secretary will send you in a sealed letter, other documents *under the protection of the French Government.*" Concerning correspondence, would Galabert have benefited from this "protection of the French Government"?

Another detail coming from Lewis: the identity of the Grand Master of the Toulousian Rose+Croix in 1909. He only referred to him under the initial "L" in his *"Le récit d'un pélerin vers l'Est"*, (Account of a Pilgrim Travelling East). In his "Complete History of the Order" he names him: "the Venerable Lasalle, well known author of numerous rosicrucian documents". The only Lasalle known to have been associated with initiatic activities was the colonel and dignitary of the philosophic Rite who signed a charter in 1811. A century separates Lewis from his supposed initiator, provided that he was talking about the same person. But let me bring your attention here to something which I have not yet deciphered: there was in Toulouse, at the beginning of this century, a photographer named Lassalle (with two "s") who died in 1915. This Lassalle had dealing with Galabert with whom he collaborated in the archives to photograph documents. Let us remember that Lewis declared that a rosicrucian officer he met at the "salle des Illustres" was a photographer.

This does'nt prove anything and any ideas I have are not certainties. And I don't know whether Galabert ever had esoteric interests, nor the photographer Lassale.

THE INITIATION OF LEWIS

Let us pursue our analysis of Lewis' story. The Grand Secretary, at the dungeon of the Capitole, gave him a letter of recommendation and an address. He goes there: its an old domain, the Grand Temple of the Order, located in the old city of Tolosa. Let me just make plain by saying that this domain was never identified and that, according to Lewis, it was demolished a few years later and the Order had to transfer its location. In this place, Lewis supposedly met numerous officers of the Rose+Croix of France, among which: the Grand Master Lasalle, and there also he supposedly received an important initiation.

On this initiation, Raymond Bernard lifted a corner of the veil in an interview published in the "Editions Rosicruciennes", in response to my questioning. Primarily, he declared that the initiation received by Spencer Lewis in 1909 was particularly related to the charge that he was to assume, and had nothing to do with the initiations that AMORC transmits nowadays to its membership. He has in other places stated that this particular initiation is studied in detail in the high degrees of the Order called the *illuminati* section, where certain documents having to do with it are presented to rosicrucians who swear never to reveal the contents.

This could have something to do with the initiation to a degree whose existence is found in the inner Rose+Croix of Hieronymus in the 1930's and which may still be practiced today in AMORC: the 13th degree called "Imperator". In a letter found

in the Lelarge collection, Jean Mallinger wrote that Spencer Lewis signs all his charters: "R+C XIII" which would indicate that he was initiated into this particular degree. But this does not prove that he received it in Toulouse rather than Belgium. Other officers of AMORC in the USA have, after Lewis, received this same initiation, probably from the hands of Hieronymus himself, beginning with Ralph Lewis, his son and successor, to whom it was conferred in 1936.

Concerning the initiation of 1909, Hieronymus could not have been the initiator of Lewis. This hypothesis does not hold water since at that time Dantinne was living in Huy, Belgium, and his first voyage to France is dated 1913. But it is still possible that Spencer Lewis was initiated by Dantinne in the Belgium Rose+Croix during the beginning of the 1930's or even earlier.

In passing, let us do away with the hypothesis that was proposed, according to which les Frères aînes de la Rose-Croix (F.A.R.C.) [the elder brothers of the Rose+Croix] or those pretending to be, could have given birth to AMORC and sponsored its formation. On the F.A.R.C., you need only consult one source: M. Roger Caro, their representative, Patriarch of the Universal Church of the New Alliance. Caro, a disciple of the alchemist Jean Deleuvre, published, in 1970, *The Agenda of the F.A.R.C.* where the Order is presented as having been formed in the 14th century, being the remnants of a Templar Order. Around 1972 the F.A.R.C. removed themselves from the Church of the New Alliance for 25 years. M. Caro, in 1981 confirmed to me that there was no relationship between Spencer Lewis and F.A.R.C. using these words:

"You are perfectly right in affirming that F.A.R.C. never had any initiatic relationship with the Imperator H. Spencer Lewis of the AMORC. His name appears nowhere in our files, and I have myself exposed this by describing the progression of the alchemical operations executed by the Imperator H. Spencer Lewis in America ... and that are opposed to the teachings of F.A.R.C.."

Concerning the alchemical operations of H. Spencer Lewis, we will come back later. During a visit with Raymond Bernard, he affirmed that there was no relationship between F.A.R.C. and AMORC. At least in light of the hypothesis studied here, it is not certain that F.A.R.C. precedes AMORC.

Still according to Spencer Lewis, in the days following his initiation, he witnessed in a big building in the Toulouse region located on the banks of the Garonne, where the rosicrucian monestary was located, a monthly meeting of the *illuminati*, interior circle of the Order. And there he supposedly met the editor and chief of the Toulouse newspaper; a certain

comte Bellcastle-Ligne, secretary of the international rosicrucian council: a certain M. Verdier, sovereign grand commander of the rosicrucian illuminati of France. I know nothing of the comte Bellcastle-Ligne but AMORC published in its brochure entitled *Rosicrucian Documents* a photocopy of a typed letter, written in English, by this Verdier, dated from the Hotel Biltmore, in New York, from September 1st 1915, addressed to Spencer Lewis. The signature indicates "Jérôme J. Verdier, 13th F.R.C./France". The letter indicates that the author is just passing through New York, accompanied by an officer of the 13th degree of the AMORC of England and asks Spencer Lewis for a private interview, also in other places presenting the felicitations of the Rose+Croix of France. But this letter does not prove that Verdier existed anyway.

BIRTH OF A.M.O.R.C.

Upon returning to New York, Lewis received from Mrs. May Banks Stacey the "gem of the key" (the final go-ahead) of rosicrucian authority that she said she held for the Grand Master of the Indian Branch. After seven years of preparatory work, the first meeting to organize AMORC was held February 8, 1915 in New York, presided over by H Spencer Lewis. (Mrs. Banks Stacey had also transmitted the last necessary documents, on November 25, 1914 on his 31st anniversary.) On March 3rd, 1915, the first meeting was held semi-publicly, to announce the formation of the Order. Then, on the 23rd of the same month, a second meeting of the founding members took place in New York and, on April.1, 1915, the American Supreme Council was formed. Mrs. Banks Stacey proposed that Spencer Lewis be elected Grand Master General of the Order. The decree that was published on this occasion was published by AMORC in its *Rosicrucian Documents.* On May 13, the first members of the Order were initiated. In the month of June, AMORC published its first official manifesto. The first Lodge was established in Pittsburg, Pennsylvania on November 25, 1915.

In order to demonstrate his powers, the Imperator H Spencer Lewis performed in June 1916 in New York a transmutation of zinc into gold, which was published in an AMORC magazine called *American Rosae Crucis.* Fr. Wittemans also wrote of this transmutation in his *History of the Rose+Croix.* This public transmutation took place in the presence of a journalist of the *New York World,* in the New York AMORC Temple. No one seemed to have doubted the reality of this operation to the delight of those who wanted to think of it as authentic. In any case we can note that there is a divergence in method between Lewis and the alchemists of old Europe in certain analogies with the particular operations of Frédéric Jollivet-Castelot to whom we will come back later.

From July 31st - August 4th 1917, the first National Convention of AMORC was held in the city of Pittsburgh, during which the national constitution of the Order was adopted.

LEWIS IN EUROPE

In 1926, Spencer went to Europe for a second time, accompanied by his second wife, Martha, and the Grand Master of AMORC for Florida. This voyage took them to France and Switzerland, maybe to England, during the months of August and September.

In France, Lewis would have participated in "the 29th international congress of the brothers of the Rose+Croix" held in Toulouse. According to his account, he also met other rosicrucian officers, in Paris, "in an important reception given during the congress for the highest ranking rosicrucian officers of Europe". Was Jollivet-Castelot one of these officers? Jollivet-Castelot wrote a letter dated April 27, 1926 to one of the AMORC officers:

"You may know that the Rose+Croix branch that I am in charge of, specializes in alchemy and you are surely aware of my researches in the transmutation of metals, specially of silver to gold. I would be happy to know if the Imperator "Spencer Lewis" wishes to have an interview with me concerning this and come in contact with the Alchemical Society of France."

Jollivet-Castelot points to the fact that he is not sure that he could meet with the Imperator Lewis since he had to be absent during the months of August & September, but he would try to write to him at least. I do not know if the meeting took place in 1926, but it appears that these two men really did meet during the 1930's. According to Spencer Lewis, Jollivet-Castelot was an honorary member of the AMORC of America while belonging to the AMORC of France. It appears that Lewis himself was made a member of the Alchemical Society of France, I do not know when, maybe during the 1934 convention.

I know nothing of the supposed sojourn of Lewis and those who accompanied him, in Switzerland, this same year, 1926, where he said that he witnessed another rosicrucian gathering during which he received a document recognizing him. Let us bring to light here that at this same time, in Switzerland, a group of occultists gathered around Dr. Bertholet (1883-1965). In 1927 Dr. Bertholet formed the Vaudoise Society for Psychical Studies that would have a very strong influence in the AMORC of Switzerland, which was organized totally and independently of H. Spencer Lewis in 1933.

There is no trace that Spencer Lewis was ever in Belgium during his 1926 trip to Europe.

On the prior dealings between the American AMORC and the Belgian rosicrucians gathered around Dantinne, a glimmer of light was shed by Lewis himself in the form of a correspondence with F. Wittemans, in 1928. Wittemans, who was a Belgian Senator and a historian of the rosicrucian movement, was made an honorary member of the Belgian Rose+Croix this same year, 1928. According to his account, it was in the beginning of 1928 that Lewis was informed that a certain rosicrucian meeting was to be held soon in Egypt and in Europe the following year. A new trip was then organized by AMORC, and in January 4, 1929, a group of rosicrucians left the headquarters of the Order, in San Jose, California, headed by Lewis. This group went to Egypt, to Luxor, where an important initiation was suposedly conferred upon Lewis on February 14, 1929. Of this initiation, I know nothing. Then this group left for Europe and visited France, Switzerland, Germany and England.

In 1930, Spencer Lewis associated himself with a German occultist, Heinrich Tränker (1880-1956) who, with the *nomen* of "Recnartus", had formed the *Collegium Pansophiae*, a very restrained rosicrucian group. Tränker also inherited the succession of Theodore Reuss (1855-1923) at the head of the *Ordo Templi Orientis* (O.T.O.), which was formed by the latter in 1906. Lewis received a patent from the O.T.O. which was signed by Reuss in 1921. This body was made up of a system of grades similar to the degrees of the illuminati of Bavaria and made use of the symbol of the Rose+Croix. This Order taught magical sexual practices that no one, even in these days, would look upon as being respectable, and which were violently fought during the time of Lewis.

AMORC IN EUROPE

At the beginning of the 1930's, the national jurisdictions of AMORC were seeing the light of day throughout Europe, more or less independently of the American Order: in Italy under the leadership of the Grand Master Dumstano Cancellieri, in England under the leadership of the Grand Master Raymond Andrea. Also, in Germany, in Austria, and Denmark, and Holland. An AMORC Order was also formed in France, around 1931, under the grand mastership of Dr. Hans Grüter, surgeon-dentist, of Swiss origin, living in Nice. Grüter had for Grand Secretary Jeanne Guesdon (1884-1955) who succeeded him in 1945, as Grand Master of AMORC for French-speaking countries.

Jeanne Guesdon lived in France up to 1912 when she left for England for a few months, then went to Havana, where she lived from 1913-1930, while working for the Brandière company, of which she became secretary and eventually director.

In January 12, 1926, she joined AMORC. Jean Guesdon was in close relationship with the Belgium rosicrucians and she often acted as Lewis's ambassador (i.e. mediator/interpreter). At the beginning of 1933 Edward Bertholet formed the Swiss AMORC, a society which is independent of the American AMORC, but closely related to the Belgian Rose+Croix and the French AMORC. The Swiss AMORC received its charters from the interior Rose+Croix of Hieronymus on the one hand, and the "frères illuminés de la Rose+Croix" (Illuminaten Brethren of the R+C) on the other. It would appear that the AMORC of France also would have gotten its patents from these two organizations. This brotherhood of the Illuminated Brethren of the Rose+Croix was headed by August Reichel, a German occultist who fled to Switzerland with the rise of Nazism, who also was the Grand Master of the Order of Unknown Samaritans, since 1924. Reichel was a disciple of Frédéric Jollivet-Castelot, who was the editor of the magazine *Rose+Croix*, in Douai, as an organ of the alchemical society of France. From 1935 onwards, the magazine also became the organ of the French and Swiss jurisdictions of AMORC. The center of the Swiss AMORC was the Lodge *"Fiat Lux"* of Lausanne which was working in close relations with a similar Lodge, of Prague, which was the heart of AMORC of Czechoslovakia.

MODERN AMORC

Spencer Lewis died on August 2nd, 1939. In his will he left the Order to his son Ralph, who was then Supreme Secretary, to succeed him as Imperator. On August 12, the appointment was confirmed by a vote of the Supreme Grand Lodge of the AMORC of America. After the Second world war, the independent jurisdictions of AMORC came under the umbrella of the American Order. After the break with the Belgian rosicrucians gathered around Hieronymus 1n 1951, a first Lodge of AMORC was built in Brussels in 1954 under the auspices of the French jurisdiction of the Order. Jeanne Guesdon died on March 29th 1955. Raymond Bernard succeeded her as Grand Master on July 8, 1959 and was himself succeeded by his son, Christian, who was installed on August 7, 1977, whose authority as Grand Master extends over all French-speaking countries.

WHO ARE THE ROSICRUCIANS?

It seems characteristic of rosicrucian groups to go to great trouble to try to prove their authority and prevent rivals from laying claim to the rosicrucian banner. The Rosicrucian Fellowship of Oceanside, California; the Quakertown Rosicrucians of Pennsylvania, who trace their ancestry from P. B. Randolph; and AMORC, are the three most active of the American groups. Among these three there has been quite a lot of hostility, culminating in a long feud between Swinburne Clymer of the Quakertown Rosicrucians and AMORC but in the exchanges no really profound issues were ever touched upon, it was mostly mudslinging.

R. Swinburne Clymer was H. Spencer Lewis' archrival. Clymer, among other charges, accused Spencer Lewis of forging documents and arming himself with phoney and bogus charters; he challenged Spencer Lewis' own claim to the designation "doctor", stating that Spencer Lewis had bought the title from a "diploma mill". Lewis challenged Clymer to a public debate and offered to pay all the costs, Clymer refused the invitation and in turn demanded that Lewis submit to investigation all the documents he possessed. This Lewis was not willing to do.....

Other organizations have been unfriendly towards AMORC; for example: in the early 1970's the United Grand Lodge of English Freemasonry released a communication requiring all English Freemasons who were members of AMORC to resign from that organization ... or else relinquish their masonic membership. This caused a stir resulting in at least one masonic lodge known to this speaker, to close. AMORC remains today the largest of the rosicrucian groups, well organized and, to its credit, it has brought the esoteric and mystical light to thousands around the world who might never have become involved otherwise. The present Imperator of AMORC (1989) Gary L. Stewart, says (Gnosis #12) "...The word "Rosicrucian" itself is a generic word. We can't say that it identifies one organization, whether it be AMORC or any other organization, for that matter. It is a generic word that's used in many different ways by many different people, but I think the word, as it evolves from the symbol that is used, indicates what I would like to call an egregore (a spiritual substance or essence) which is what is important to preserve.".

WHAT IS ROSICRUCIANISM?

Perhaps at this time we could ask what *really* is rosicrucianism? Is it a particular philosophy? (If so is it the philosophy of a particular person or group?) Or is it a combination of esoteric and even exoteric arts and sciences? Could it be, like the *gnosis*, a manner of perception, rather than a particular teaching or belief? Is it religious, political, philosophic or scientific?

The first person to widely promote "rosicrucianism" in America was Paschal Beverly Randolph who began his occult activities around 1858 and built up a rosicrucian organization under his leadership. He was honest enough to say that his rosicrucianism came mainly from his own mind. Born in 1825, Randolph became an orphan at an early age and after a hard childhood worked as a sailor and travelled widely. He pursued a course of self-education and went on to write an extraordinary range of books, including works on anthropology, philosophy and fiction. He is reported to have been a spellbinding lecturer. The teaching that Randolph outlined in his Eulis! is largely concerned with the correct use of sex and its powers. Christopher McIntosh, a respected writer, historian of ideas and the author

of several books on the history of esotericism says:

> "It is interesting that Randolph, having discovered sexual magic independently, should have come to the conclusion that this was the true basis of Rosicrucianism. There is evidence that earlier Rosicrucians were interested in sex as a magical force and described it symbolically in their treatises. Sexuality is a curiously recurrent theme among Rosicrucian apologists, and Randolph clearly regards it as central to the whole philosophy."

On the teachings given out by AMORC, the late Imperator Ralph Lewis says: "The Rosicrucian Order is founded upon the basic precepts, doctrines, and teachings that have descended through the centuries of its existence. Its mystical and metaphysical principles arose from the investigations of the ancient mystery schools of the East and of ancient Greece. These were later added to by certain of the Hermetic teachings as promulgated through such works in Alexandria, Egypt, during its cultural height .....It must not be assumed, however, that the teachings as they are now presented in the official monographs, or as they are expounded in our Lodges, Chapters, and Pronaoi throughout the world, are pristine in form, that is, unchanged and as they were originally conveyed to members centuries ago. The terminology of the past was mostly in theological terminology, much of which is now archaic and would not be comprehensible to the modern student without considerable unnecessary reference. Furthermore, the Rosicrucian teachings were never intended to be static and dogmatic as are many of the other philosophical systems and religious teachings today. The Rosicrucian teachings are constantly being added to as a result of the advance in education ....." * I must add, for myself, that I do not know of any sexual magical practices in the AMORC curriculum.

UNDER THE AUSPICES OF THE ROSE & CROSS

There are many rosicrucian orders. Some of them would, of course, like their faithful to believe that their particular branch "is the only true and authentic order". But ... beyond the true and the wishful filiations which make up the history of rosicrucianism since the time of Johann Valentin Andreae and the time of the *fama fraternitatis*, this proclamation of the rosicrucian fraternity, beyond groups and initiates, this unique fraternity, this informal and intangible brotherhood of the elect of God, ... does it not escape the history of men and the historian?

The ideals and influence of this august fraternity is nonetheless real and initatic societies who claim to be under the inspiration of all that is symbolized by the Rose upon the Cross, have as a goal to carry out its message by bringing us closer to the state where knowledge and wisdom merge.

*Rosicrucian Forum, December 1975, page 52.

The rosicrucian movement which is exposed in this present work and which culminated in the formation of the now dead FUDOSI, represents a moment in the history of these beings, these searchers, these guides who were fallible during their times, because they were only men, but engaged on the Path, each one according to the aspiration of his heart and his intelligence.

THE ROSE+CROIX

In the Temple tradition a distinction is made between a "Rose-Croix" and a "rosicrucian". The word Rose-Croix is used to differentiate between a person who has reached a level which foreshadows the next important stage of the evolution of humanity, and someone who is merely a member of a rosicrucian order or movement. A Rose-Croix has been described as someone whose spiritual attainment has enabled him or her to obtain practical knowledge of the secret significance of the Rose and the Cross.

According to the Temple tradition such rare individuals do not obtain their authority from any type of organization, though they have used orders or movements to transmit their ideas. Some of these individuals have fulfilled their mission posing as ordinary personalities, and the knowledge of their true identities and the extent of their contribution to the evolution of humanity has died with them. Of this handful of beings the only known figures who were confirmed by the Tradition were Cagliostro and the mysterious Comte de Saint Germain.

CAGLIOSTRO Despite the strange personality he presented to the world, it is now accepted in esoteric circles that Cagliostro was not the rascal and mountebank which popular history made him out to be, but was one of the great men of the eighteenth century. He is now considered to have been secretly behind many ideas which influenced the spiritual, social, and political thought of his time. It is said that he affected his particular personality because it enabled him to become the confidant of people in high places, and thereby indirectly to influence events.

THE COMPTE DE SAINT GERMAIN The Compte de St. Germain is reported to have astounded his eighteenth century contemporaries with his longevity, knowledge and strange powers. Like Cagliostro he managed to move in circles where he was able to influence kings and rulers from behind the scenes.

Raymond Bernard, a French rosicrucian, mentions in his book Rencontres avec l'insolite a mysterious Rose-Croix called Maha whom he said he encountered from time to time in different European countries. Some contemporary works dealing with rosicrucianism refer to the existence of a secret fraternity — The Elder Brothers of the Rose-Croix — which is said to faithfully follow the tradition as outlined in the *Fama*.

The esoteric Tradition considers the rosicrucian movement as one of the manifestations of the eternal Temple. A genuine order of the Temple today should be able to transmit, along with other teachings of the primordial wisdom, the essential message of the true Rose-Croix. This does not mean of course that one can expect to find Rose-Croix adepts behind every worthy esoteric order. Rather the ideals and inspiration of the Rose-Croix should be present in a genuine order, in ways which will permit members to progressively approach this high state of spiritual realization.

In conclusion, despite its flowery eighteenth century style, not many better descriptions of the state of being a Rose-Croix can be found than the following statement attributed to Cagliostro:

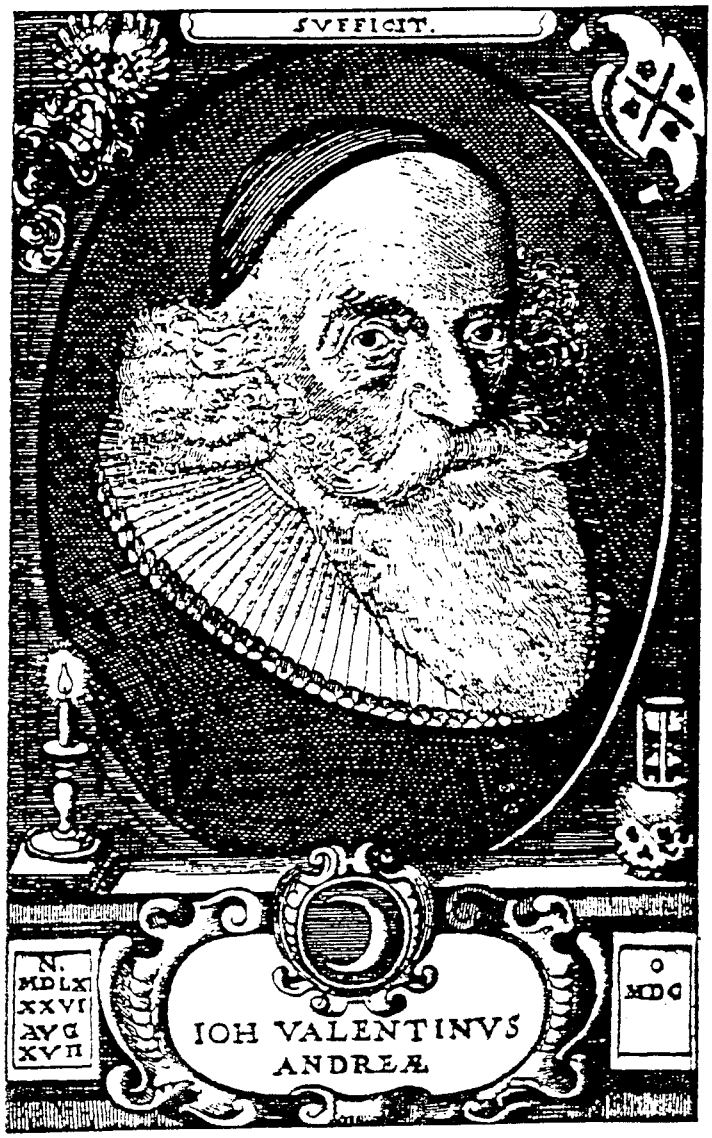
> "I hail from no particular epoch or place; beyond time and space my spiritual being lives its eternal existence and, if I turn my mind within, remounting the stream of the ages, and extend my consciousness towards a state of being far beyond that which you can perceive, I become whoever I desire. Consciously participating in the Absolute Being, I adapt my actions according to where I find myself. My name is that of my function and I choose them both because I am free: my country is where momentarily I halt my steps. You may pride yourselves on the past glories of your ancestors, who are strangers to you; or you may give yourself importance with illusory thoughts of future glory, which, alas, may never be yours; I, I am he who Is. I was born not of the flesh but of the spirit. My name which is of me and from me, the one which I have chosen in order to appear amongst you, is that which I claim. That which I was given at birth, that which I was called in my youth, like those from other times and places I have left behind, discarding them as I would discard unfashionable clothes, now become useless.
>
> "Here I stand — a Noble Traveller; I speak and your soul trembles, recognizing words from long ago; a voice within you, long silenced, responds to my call; I act, and peace returns to your hearts, health to your bodies, hope and courage to your souls. All men are my brothers, all lands I hold dear; I journey through them so that everywhere I pass the Spirit may descend and find its way to you. Of kings, whose power I respect, I ask but the hospitality of their lands, and where this is granted me I pass, doing as much as I can, but merely pass. Am I not a Noble Traveller?

"Like the South wind, like the dazzling light of the midday sun which characterizes the awareness of things and active communion with God, I am heading North to the mist and the cold, leaving in my wake parts of myself, exhausting and diminishing my energies at each resting place, but leaving you a little light, a little warmth, a little strength, until finally it is finished, and I will have reached the end of my journey, the hour when the Rose will bloom on the Cross. I am Cagliostro..."

-o-o-o-o-o-o-o-o-o-

Grail lecture #7 will appear in the following Liber.

-o-o-o-o-o-o-o-o-o-o-o-o-o-



From a rare print.

JOHANN VALENTIN ANDREÆ.

In certain esoteric circles there are vague rumors which intimate that the humble personality of Johann Valentin Andreæ masked an exalted emissary of the Rose Cross. While there is sufficient evidence at hand to establish the actual existence of a German theologian by the name of Andreæ, there are many discrepancies in his biography which have not been cleared up to the satisfaction of critical investigators. A comparison of the face shown above with that of Sir Francis Bacon discloses striking resemblances in spite of the differences due to age. If Lord Bacon borrowed the name and identity of William Shakspere, he could also assume, after his mock funeral in England, the personality of Johann Valentin Andreæ. The crescent below the bust is significant, as it also appears upon the crest of Lord Bacon to denote that he was the second son of Sir Nicholas Bacon. Furthermore, the four letters (O MDC) in the frame at the lower right corner of the plate, by a very simple Baconian cipher, can be changed into numbers whose sum gives 33—the numerical equivalent of the name Bacon. These several points of interest, when considered together, go far towards clearing up the mystery surrounding the authorship of the first Rosicrucian manifestoes.

From *Chymische Hochzeit.*

THE CREST OF JOHANN VALENTIN ANDREÆ.

The reference to four red roses and a white cross in the Chymical Marriage of Christian Rosencreutz identified Johann Valentin Andreæ as its author, for his family crest, shown above, consisted of four red roses and a white cross.

61 21

Chymiſche Hoch-zeit:

Chriſtiani Roſencreütz.

ANNO 1459.

Arcana publicata vileſcunt; & gratiam prophanata amittunt.

Ergo: ne Margaritas obiice porcis, ſeu Aſino ſubſterne roſas.

Straßburg/
In Verlägung / Lazari Zetzners.

Anno M. DC. XVI.

From Rosencreutz' *Chemical Marriage.*

TITLE PAGE OF 1616 EDITION OF CHYMISCHE HOCHZEIT: CHRISTIAN ROSENCREUTZ.

The most remarkable of all the publications involved in the Rosicrucian controversy is that of The Chemical Marriage, *published in Strasbourg. This work, which is very rare, should be reproduced in exact facsimile to provide students with the opportunity of examining the actual text for the various forms of cipher employed. Probably no other volume in the history of literature created such a profound disturbance as this unpretentious little book. Immediately following its publication the purpose for which the volume was intended became the subject of popular speculation. It was both attacked and defended by theologians and philosophers alike, but when the various contending elements are simmered down the mysteries surrounding the book remain unsolved. That its author was a man of exceptional learning was admitted, and it is noteworthy that those minds which possessed the deepest understanding of Nature's mysteries were among those profoundly impressed by the contents of* The Chemical Marriage.

61 22

MARTINIST FILIATION AND ETHICS

1) The Martinist Initiatic line begins with Louis-Claude de Saint-Martin. L-C de S-M was a pupil of Martinez Pasquales, founder of the Order of Elect Priests. Saint Martin later disassociated himself with the Elect Priests and became aligned with the Order of Unknown Philosophers, he formed small groups which were variously known but mostly called Society of Initiates or Society of Intimate Friends. Here we see the initials S.I. which allude to the Initiation he was transmitting. This Initiation always has been and always is transmitted from person to person, from Initiator to initiate, via an intimate ceremony.

2) The French mystic Papus received this Initiation which he later referred to as a "bequest". He discovered that some of his friends had also received it. This Initiation was being given freely from person to person and not under the aegis of an organized body, Papus thought it was too precious a heritage to be left unattended, he therefore decided to found an organization to secure and guarantee its perpetuation. Papus founded the organization around 1889 and called it the **Martinist Order** to commemorate the name of Louis-Claude de Saint-Martin and Martinez Pasquales. While the name of the Order commemorates these two mystics, the Initiation is in fact that of the Unknown Philosophers. Saint Martin actually adopted the name "Unknown Philosopher" as a pseudonym and all his books were written under this name --- he never used his own name.

3) After the death of Papus, the Martinist Order became divided into two branches. This division occurred because Teder, who became Grand Master after Papus, decided to place a prerequisite that only persons who were Master Masons could enter the Martinist Order. This brought about confusion since, for one thing, it debarred the Sisters. The original Order then had two divisions, one accepting only men who were Master Masons and the other which adhered to the original constitutions and accepted both men and women. The "Masonic" branch moved its headquarters to Lyons and became known as 'The Martinist Order of Lyons'. The other "free" branch, headed by Victor Blanchard, add the adjective Synarchy to distinguish it from the Lyons Order and became known as the "Martinist Order and Synarchy." Several years later a third group was formed and called itself the Traditional Martinist Order. The first Grand Master of the TMO was V. E. Michelet, he was succeeded by Augustin Chaboseau.

4) in 1934, in Paris, an organization called the Fédération Universelle des Ordres et Sociétés Initiatiques, better known by its abbreviation F.U.D.O.S.I. was formed. This was a confederation of Initiatic Orders and Societies who came together at the time for their mutual well-being and protection. This organization was disbanded in 1951 after certain discontentments prevented it from continuing harmoniously. The history of the FUDOSI and the Martinist Order is well documented and covered in the I.C.E.S Libers. The Ordre Martiniste et Synarchique (MO&S) and the Ordre Martiniste Traditionnel were two of the fourteen

member-societies which together, composed the FUDOSI. The Ordre Martiniste de Lyons was not a member of the FUDOSI.

5) Also a member of the FUDOSI was the Order called A.M.O.R.C. which in fact was the member-society around whom was centered the controversy that brought about the demise of the FUDOSI. AMORC was the only Order in the FUDOSI that was headquartered in an English-speaking country (the U.S.A.). After the dissolution of the FUDOSI, in an act of self-aggrandizement, the AMORC decided to assume the role of 'big MacGuffy' and proceeded to try to frighten, cow and intimidate some of the very Orders that had been members of the FUDOSI when these began to establish themselves and begin their work in English-speaking countries. AMORC also employed scare tactics against other Orders who had not been FUDOSI members.

6) Spencer Lewis, who was Imperator of the AMORC at the time of the formation of the FUDOSI, subsequently accepted the Grandmastership of the TMO for the U.S.A. and subordinated it under AMORC. Very soon the TMO became an irregular organization, it trampled upon the sacred initiatic tradition introducing "self conferred" or "autonomous" 'initiations'; it turned the hallowed Martinist symbol, the Pentacle, upside down; in its Heptads and "septems" it proceeded to confer bogus S.I. Degrees [bogus because the person conferring the Degree did not and does not (October 8, 1990) hold the 4th Degree, that of Unknown Philosopher, which is the prerequisite required to be an Initiator capable of conferring the S.I. Initiation]. The TMO disgraced itself and was ostracized by all the genuine Martinist Orders of the world.

7) In 1982 the OM&S began operations in Barbados under a charter from the OM&S Grand Lodge of Great Britain.

8) In December 1985 the AMORC wrote an anti-fraternal and threatening letter to the Provincial Grand Master of the OM&S of Barbados [who was a member of the AMORC/TMO at the time]; it was unfriendly and quite in keeping with the AMORC policy of intimidation. The Provincial Master resigned from the AMORC/TMO on January 13, 1986 and his resignation was accepted by AMORC on January 28, 1986.

9) This letter of intimidation was followed up by two newspaper attacks by AMORC/TMO in January and May of 1986. These newspaper "articles" contained deliberate misinformation and lies. The OM&S responded to both of these attacks by issuing rebuttals in the same newspaper. At the time, Ralph Lewis was Imperator of the AMORC and TMO Grand Master for the United States. It should be noted that the same attacks leveled by the AMORC against the OM&S of Barbados were also previously employed by the AMORC against other organizations in other countries.

10) Ralph Lewis died on January 12, 1987. On January 23, 1987 the Board of Directors of the Supreme Grand Lodge of AMORC elected Gary Stewart to the Office of Imperator of AMORC and

Grand Master of the TMO for the USA. The formal installation ceremony was held on March 20, 1987.

11) On April 12 1990 Gary Stewart was deposed as Imperator of AMORC however those who ousted him apparently forgot to dismiss him as Grand Master of the TMO so as of September 1990 it appears he still holds this office/title.

12) On August 12, 1990 Gary Stewart hosted a meeting in New York city which was open to the public. The purpose of this meeting was to air the goings-on concerning his removal from office of Imperator of AMORC and to allow persons to ask questions on any or all aspects of the AMORC/TMO operation. With his permission and at his suggestion all present were free to tape record the entire procedures. This writer took advantage of the offer and tape recorded the whole proceedings which is contained on three 60 minute cassette tapes. Most of the meeting was devoted to Mr. Stewart's answering questions put to him by members of the audience. The following is excerpted from the speech, it was the only question asked him concerning Martinism:-

Question from a member of the audience: *Mr. Imperator, this is a question regarding Martinism as well as Rosicrucianism. I am not active with the Rosicrucian Order AMORC any longer, I may not be, I wish to pursue my Martinist work. Is there any reason why I* ***have*** *to be a Rosicrucian in order to pursue Martinist studies? Please comment.*

Reply by Gary Stewart: *Yes, there is a reason ... the reason is that I don't think people are very good at administration and they don't seem to divide their time between Rosicrucianism and Martinist studies and that's not a good reason, I grant that. They were some changes coming up with Martinism that we were working on for a couple of years, correcting the linage ... the initiatic linage ... getting everything sorted out. Now I don't know what a Septem is ... for those of you who aren't Martinists don't worry about it, you have the Heptads and the Septems and these are like the Lodges and Chapters, but the only thing you have in Martinism is Heptads* ***(a)*** *... and what's important is that its an oral tradition, that you go and you choose a certain path similar to Rosicrucianism ... but its not the same as Rosicrucianism and ... ah ... I see no reason in the world why you would have to be a Rosicrucian to be a Martinist ...* (applause from audience) *... those were the changes I was in the process of instituting. Now we have one big logistic mess in trying to get this thing universal, all the way around the world, and its taken almost two years of intensive work, work that I did in the Park, its preliminary work and formation work and it never gets out and published but I spend a lot of my time in reorganizing the Traditional Martinist Order to bring it in line with the proper linage. The TMO has the strongest linage of any of the Martinist Orders existing* ***(b)*** *and the ones existing like the Ordre Martiniste and the Synarchy ...*

these are legitimate organizations ... they come from a legitimate tradition **(c)** *and the problem that we ran into ... ah ... a few years back is that we started doing the ... ah ... autonomous self initiations which do not fall in line with the correct ... ah ... ah ... transmission of the linage ... as I said it was an oral tradition, you must go to a Heptad to actually undergo the Initiations physically for you to have the proper initiations. So we're in the process of correcting all that ... but the linage is still very strong ... its still alive, you know, ... in my particular case ... ah ... I received my linage by initiations of the four degrees from Cecil Pool, he got them from Ralph Lewis who got them from George Lagreze and Augustin Chaboseau* **(d)** *... but Ralph Lewis only initiated six people and that was in 1942 and of these six people Cecil Pool was the only one surviving at the time and then he made sure that that was passed on to me and ... ah ... you know the tradition still survives. So we're in the process of regularizing a lot of the members and redoing the linages just to get them proper ... but as it stood we were in the process ... in fact, in Edinburgh we even were in the final throes of finishing the Martinist reorganization and it would have opened up all of the ... ah ... for the Heptads to take in members who were not Rosicrucians if they so chose to. Right now I don't know what's happening with it. One interesting thing about it though ... they tried to remove me as Imperator but they* **entirely** *forgot about Sovereign Grand Master ... now they're in a real pickle ... because they can't remove me ... for two reasons ... number one I have to call the meeting so that they can remove me and I'm not going to cooperate* ... (laughter from the audience) ... *and number two, everybody's linage comes from my own ... I can nullify everybody's linage but they can't do mine, the only person who can nullify mine would be Cecil Pool, Ralph Lewis, George Lagreze or Augustin Chaboseau and none of them are around to do that* **(e)** *... so I'm not sure what they're thinking about the TMO ... I know that when it was pointed out to Donna* **(f)** *well, is he still Sovereign Grand Master? ... she went into an absolute tizzy, she entirely forgot about it, so, well, that waits to see what happens ... but they'll be more about the Martinist Order coming up very shortly, you know, within the next couple of months, that probably you'll be interested in hearing about.*

Questioner: *Thank you Frater.*

Stewart: *OK.*

13) A FEW COMMENTS ON THE ABOVE

The following is given with the greatest respect to Mr. Stewart.

a) Martinist Works are called LODGES. The Lodge is specifically the Third Degree operation. The first and second degree operations are called Heptads.

b) "The TMO has the strongest linage of any of the Martinist Orders existing". After admitting to the irregularity of the TMO, Mr. Stewart would have his listeners believe it has a "stronger linage"! What does he mean?

c) The OM&S was founded some twelve years before the TMO and the OM&S is the **ONLY** Martinist Order that has operated without interruption. All the others were suspended during the years of the Second World War. The OM&S was active during that time in neutral Switzerland.

d) Mr. Stewart needs to brush up on his history! First of all this statement by Mr. Stewart contradicts his TMO discourse #18, Mystic Degree, page 5, where it is shown that Lagreze was initiated by Papus! In fact George Lagreze was initiated by Teder and not by Augustin Chaboseau or Papus. Papus and Augustin Chaboseau exchanged their initiations (see I.C.E.S. Libers for these details), Papus initiated Teder and Teder initiated Lagreze. Regarding the initiatic linage that Mr. Stewart would like his hearers to accept -- it would go like this: Augustin Chaboseau initiated Lagreze who initiated Ralph Lewis, who initiated Cecil Pool, who initiated Stewart (or so he says). As a matter of interest the OM&S linage is as follows: Papus initiated Teder who initiated Lagreze who initiated Auguste Reichel, who initiated Churchill, who initiated Gulion (the present Grand Master of the OM&S of Great Britain), who initiated Savitar (the present Grand Master of the OM&S of the West Indies). It would be interesting to hear how Mr. Stewart comes to the conclusion that the TMO has the strongest linage of any of the Martinist Orders.

e) What does he mean by "nullify"? After someone has received a degree (a spiritual transmission) it cannot be taken away! such a person can be thrown out of the organization, he can be discredited and unrecognized ... but his degree cannot be "nullified" ... at least not in the sense that the power that was conferred upon him can be taken back.

f) Donna O'Neill, current (October 1990) Grand Master of AMORC's English-speaking jurisdiction.

10) Until recently, AMORC/TMO members of the U.S.A. did not even know they were other Martinist Orders ... or that the TMO had disgraced itself. This writer was a TMO member and a member of the TMO Heptad in New York in the early 1980's and **no one** in the Heptad at that time, Officers included, knew they were other Martinist Orders and **no one** knew the TMO had been disgraced and was unrecognized by the other Martinist bodies. This situation is understandable ... the TMO was not going to inform its members of its disgrace and its irregularity! Until recently (1987) there was only one other Martinist Order operating in the U.S.A., this was the French Ordre Martiniste and it was operating only in the French-speaking Haitian community. Such being the case the English-speaking TMO members and the French-speaking OM members seldom crossed paths ... it was not until around the mid 1980's that a few of them began to bump into one another. When that began to happen there was the odd

mention of this "other" Martinist group ... but there could be NO open conversation about them in the TMO Heptad ... and of course they (the Ordre Martiniste) were considered by the TMO members to be spurious!

14) Information on the disgraced TMO and their shenanigans began to be generally known in the U.S.A. and the English-speaking world through the first book I published Five Christian Principals and the Libers of the I.C.E.S.. There a detailed history of the FUDOSI, the Martinist Order, the Rosicrucians and other fraternal movements is given. Prior to the availability of the I.C.E.S. Libers, information which is widely known in France, (the mecca of the initiatic tradition), was little known in English-speaking countries and when it began to get around in the U.S.A. a great hue and cry went up among AMORC/ TMO members. Without waiting to discover whether it was correct or not, the AMORC/TMO stalwarts immediately began hurling missives at the I.C.E.S. bearing accusations that it was deliberately circulating falsifications and trying to pull down the AMORC/TMO! AMORC/TMO headquarters were also deluged with letters of enquiry ... who did acknowledge, at least in a few cases this writer knows of ... that indeed there were irregularities that needed correction. Apparently, (I say this in fairness to Gary Stewart and I reiterate the word **apparently**) there must have been a shift in policy at some time subsequent to Stewart's assuming the AMORC/TMO leadership, because when Ralph Lewis and the 'old guard' was there, they were arrogant and smug in their wrong-doing and never would admit any impropriety ... the AMORC/TMO organization was portrayed as the epitome of truth and perfection. When these defenders finally found out the truth of the matter **they were flabbergasted.** "A little learning is a dangerous thing" the saying goes and it is particularly true in this case. Here was a group of people starved of information, yet willing to go to the gallows in defense of a fraudulent cause. And yet this is not ironical because one only acts foolishly when one is ignorant. AMORC/TMO members are led gently down the garden path and for the larger part, most of them are brain-washed ... It was as if the sun had ceased to shine and they suddenly found themselves in abject darkness. THEY WERE SHOCKED, AND SPEECHLESS. This is not a funny joke, there is a lesson here which you, dear reader, should take note of: you very often criticize others ... do YOU have the facts, the truth, the authority and the right to make your accusations and pass your judgements? Beware of your freely proffered condemnations ... the karmic wheels of God grind slowly but they grind surely and thoroughly. May you enjoy whatever Heaven has in store for you ... may the seeds you have planted bear sweet fruit for you ... just as the seeds that AMORC/TMO planted are fructifying for them now.

15) On September 17, 1990 the New York Heptad of the TMO sent a letter to its members advising them that their Martinist initiation was invalid and asked for their indulgence and patience "while measures are being taken to re-establish our recognition and rightful place with the other authentic Orders of the World." This 'Heptad' which has been working for some fifty

years has not turned out a single bona fide Martinist in all its time because its initiating Officers never had and do not even now (October 9, 1990) have the quality of Initiator i.e. the degree of Unknown Philosopher. And ... vanity of vanities ... it is interesting to note, in passing, that although TMO members have found out their initiation is invalid, they still proudly sign themselves as SS.II and use the S.I. insignia after their signature!

16) At this time the AMORC/TMO is split right down the middle and charges and counter charges have been filed in the California law courts. Christian Bernard has been installed as Imperator of AMORC. Two camps now exist, those who back Stewart and those who back Bernard. The most recent information (October 7, 1990) is that the irregular TMO organization continues to operate from headquarters in San Jose, while Stewart is said to be founding, or has founded the TMOA (Traditional Martinist Order of America) which apparently will begin to operate in due time. In the meanwhile all Martinists will pray for harmony and peace in the present circumstances and hope for a just settlement. Let us all concentrate on this.

17) This writer hopes the information supplied herein will restore any loss of dignity which may have come upon any Martinist who was embarrassed as a result of the AMORC/TMO harassments over the years, he further hopes that members of the OM&S especially will feel fully vindicated in knowing that the TMO now publicly acknowledges their irregularity. The decent thing for the AMORC/TMO to do now would be to publicly apologize to the OM&S and to the other Martinist Orders and Fraternities of the world who they tried to vilify.

18) All documentation to support the above disclosures is available for private scrutiny by anyone who may wish to see it, including photocopies of the copyright and legal registration certificates for the Martinist Pentacle held by the OM&S of Great Britain, Barbados and other countries. This writer does not think it decorous to make a public display of certificates and charters.

René Cossey
October 10, 1990

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Hostile letter written to OM&S Provincial Master by AMORC p8.

OM&S Provincial Master's letter of resignation to AMORC p9.

AMORC's acknowledgement of PM's resignation p10.

Newspaper articles relating to Gary Stewart's dismissal p11.

TMO Mystic Degree, discourse #18, page five showing Papus as Lagreze's Initiator p12.

Letter from TMO headquarters to a TMO member admitting "certain inconsistancies" in their operation p13.

Letter from TMO Heptad in New York to its members advising them, among other things, that the TMO because of "certain irregularities" is not recognized by the other Martinist Orders.

AMORC

The Rosicrucian Order

Known as "THE ANCIENT, MYSTICAL ORDER ROSAE CRUCIS" throughout the world

Rosicrucian Park San Jose, California 95191, U.S.A.

December 31, 1985

[redacted]

Top Rock 6
Worthing 6
Barbados, W.I.

9

Dear Sir and Frater:

Just recently we received an abundance of material on Martinism being circulated in Barbados, under the banner "Ordre Martiniste de Synarchique," using the official symbol of the Traditional Martinist Order of the World, with its headquarters in San Jose.

It has now come to our attention that you have been instrumental in setting up this organization, knowing full well that it is in opposition to the Traditional Martinist Order and AMORC. You are, in effect, denying the authenticity of the Traditional Martinist Order and its Sovereign Grand Master.

Since you have put your energies into such an organization, we are suspending your membership in both the Traditional Martinist Order and AMORC, and will take definitive action on that pending your reply within thirty days.

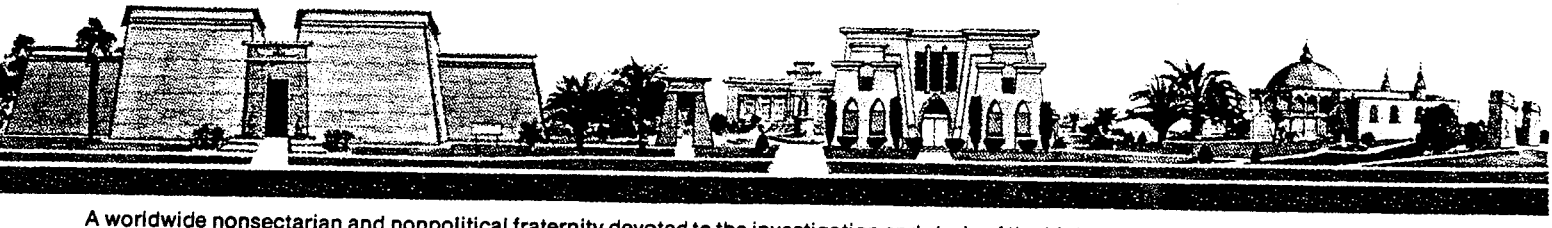
With best wishes for Peace Profound,

Sincerely and fraternally,

Arthur C. Piepenbrink

Arthur C. Piepenbrink
SUPREME SECRETARY

ACP:mz
cc: Olive Asher, Grand Recorder, T.M.O.
Membership Department



A worldwide nonsectarian and nonpolitical fraternity devoted to the investigation and study of the higher principles of life as found expressed in man and nature

Universal Cable and Telegraph Address: AMORCO

January 13th, 1986

Rosicrucian Order AMORC
San Jose, California
U.S.A.

10

Dear Sirs:

I hereby and herewith tender my resignation from your organization as of this date: thirteenth January, nineteen hundred and eighty-six.

With all good wishes for Peace Profound.

Sincerely,

[redacted]

Christ Church
Barbados
West Indies

ACCEPTANCE REGISTRATION RECEIPT — Foreign

Parishes
Local No. P.L.

Posted at ..... [illegible]

Addressed to ..... Rosicrucian Order

..... Amorc

..... San Jose Ca 95151

..... [illegible]

G.P.O. No. 40

Parish P.O.

Date Stamp

F. A. A56: 372A

Signature of Postmaster

THE ROSICRUCIAN ORDER
International Supreme Temple
ROSICRUCIAN PARK • SAN JOSE, CALIFORNIA 95191, U.S.A.

January 28, 1986

[redacted]

Top Rock 6
WORTHING 6
BARBADOS

11

Dear Sir and Frater:

In accordance with your request, we are accepting your resignation from the Rosicrucian Order.

While you are not receiving monographs from us, we suggest that you review those you have on hand. This will serve to keep you in contact with the Order and, at the same time, we are sure you will find the review helpful. Many times you will uncover important points that you perhaps overlooked, or did not thoroughly understand in the first reading.

Please advise us of the reason for your resignation.

With all good wishes for Peace Profound, we are

Sincerely and fraternally,

ROSICRUCIAN ORDER (AMORC)

Elvia Ortiz
Elvia Ortiz
MEMBERSHIP DEPARTMENT

EO:jm

Ten of Fourteen

Wednesday morning, April 18, 1990

25 cents

San Jose Mercury News

Serving Northern California Since 1851

Alameda County Morning Edition

Rosicrucian infighting ousts leader

Suit alleges theft of $3.5 million

By Ann W. O'Neill
Mercury News Staff Writer

The mystic Rosicrucian Order, a super-secret international society that has brought the artifacts and rituals of ancient Egypt to San Jose, suddenly finds itself waging a public, modern-day battle over worldly power and money.

On Monday, the order ousted its leader, Gary L. Stewart, after obtaining a court order and summoning police when he refused to leave Rosicrucian Park, the world headquarters on Naglee Avenue. It also filed a lawsuit accusing Stewart of embezzling $3.5 million and secreting the money in the tiny European republic of Andorra.

The deposed leader, in his own legal papers, alleges that he was illegally stripped of power only after he discovered that other officers have been plundering the order's coffers for years.

And so it was that a society which claims 250,000 members worldwide, zealously guards its privacy, traces its roots to 1500 B.C. and seeks to unite humanity through cosmic consciousness, began to air its dirty linen this week in Santa Clara County Superior Court.

Rosicrucian bank accounts are frozen. Some 175 employees at the San Jose world headquarters may not be paid. And, both sides allege in court papers, the order's financial survival is at stake.

The legal battle brings to a head a three-year internal power struggle that began when Stewart succeeded Ralph M. Lewis as imperator and president of the Ancient Mystical Order Rosae Crucis, as it is formally known. During Stewart's tenure, dissident order mem-

See ROSICRUCIAN, Back Page

Going public

Statue at the museum

The highly secretive Rosicrucian Order is in an uproar over charges of financial misconduct. Among the allegations:

- Gary L. Stewart was ousted as leader of the Rosicrucian Order, and a lawsuit was filed accusing him of embezzlement.
- Stewart says he was the one who discovered the coffers had been plundered.
- Because of the dispute, Rosicrucian bank accounts are frozen, and as many as 175 employees in San Jose may not be paid.

Ousted Rosicrucian leader denies embezzling millions

ROSICRUCIAN, from Page 1A

bers circulated more than a dozen "hierarchy letters," criticizing him. There have been numerous firings, ex-communications, reports of death threats and threats of slander suits.

Christian Bernard, who heads the order's Grand Lodge in France and was one of Stewart's most powerful rivals, is temporarily in charge.

The tale, with all its cloak-and-dagger intrigue, became public Friday, when Treasurer Burnam Schaa sought a court order to oust Stewart.

Stewart

Money allegedly moved

In court papers, Schaa and the order accuse Stewart of embezzling $3.5 million of a $5 million loan from the Silicon Valley Bank. Schaa alleges that Stewart transferred the funds to a bank in Pittsburgh, and later to the Andorran bank, without Schaa's knowledge or the authorization of the non-profit organization's board of directors.

But Stewart said in separate court papers that Schaa knew all about the Andorran affair. He contends that it was all part of a plan to move the order's Spanish Grand Lodge, now based in San Jose, to Spain.

Stewart contends the plan was discussed with the order hierarchy — as well as with representatives of the Andorran president, the Spanish government, the Rockefeller Foundation and an aide to Sen. Edward Kennedy.

Tax advantages sought, attorney says

Stewart's San Jose attorney, Steven J. Barth, said his client denies embezzling the money. Barth said Stewart transferred the funds to take advantage of tax benefits and favorable foreign exchange rates.

The move to oust him was initiated, Stewart contended, after his hired consultants and accountants discovered the order lost $1 million more in 1989 than its in-house books showed. The auditors also discovered $8.3 million missing from the order's trust accounts, Stewart charged.

Schaa said in his legal documents that the Supreme Grand Lodge — the order's board of directors — were not satisfied with Stewart's reasons for moving the $3.5 million to Andorra. They asked him to return the money.

Stewart said he explained that the bank in Andorra was closed and would not open until Monday.

The directors asked him to resign. He asked for two hours to think it over, according to court papers.

Leader fired everyone

When he returned, Stewart fired everyone in the room — before they could fire him. The embattled leader tried — unsuccessfully — to turn the tables on his accusers. He read from a proclamation, a copy of which was contained in the court records:

"In the past three years, I have witnessed absolutely horrendous acts which, in good conscience I cannot and hopefully will not need explain. Now, we are looking at ... the strong possibility of embezzlement. I try to take action and you want me removed. I find that suspicious. ... For attempting to conduct illegal activities, I now exercise my right as Imperator and dissolve this Board, firing each of you."

Order traced to 1500 B.C.

Mercury News Staff Report

The Ancient Mystical Order Rosae Crucis traces its roots to schools in ancient Egypt started by Thutmose III about 1500 B.C. to search for explanations religion could not provide. It resurfaced in 17th-century Europe with the publication of a pamphlet credited to three people, including Sir Francis Bacon.

The order describes itself as a fraternity, a collective cosmic consciousness to unite mankind, but insists it is not a religion or a sect. It claims about 250,000 members worldwide. Its symbol is a budding rose, representing the human soul, on a cross, representing the physical life.

The order became active in the United States in 1915, when H. Spencer Lewis founded the Supreme Grand Lodge in New York City. He was succeeded as imperator and president by his son, Ralph M. Lewis, in 1939. Gary L. Stewart succeeded Lewis upon his death in 1987.

In 1927, Lewis moved his order to its current world headquarters at Rosicrucian Park off Naglee Avenue in San Jose. The park's planetarium and Egyptian museum have been popular tourist spots.

Because the order is secretive, the Rosicrucians have long been a source of curiosity to their San Jose neighbors. Lewis acknowledged some of the mystery surrounding the order in a 1957 interview: "We've been called everything from religious fanatics to a racket."

Rosicrucians attempt to explain the unknown through science and an understanding of past cultures and the order of nature. Reaching that understanding requires 10 steps of study. Members study at home in "sanctums," using correspondence courses called "monographs." Members believe in reincarnation, and some participate in demonstrations of extrasensory perception.

San Fran chronicle 4/18/90

Rosicrucian Leader Ousted, Accused of Embezzlement

Chronicle Staff and Wire Reports

The leader of the Rosicrucian Order as been ousted as imperator and president of the mystic organization and is suspected of embezzling more than $3 million, a spokesman at world headquarters in San Jose said yesterday.

Gary L. Stewart, installed in 1987 as head of the group that claims it has roots in ancient Egypt and about 250,000 members worldwide, left late Monday after police were summoned to enforce a restraining order, spokesman Carl La Flamm said.

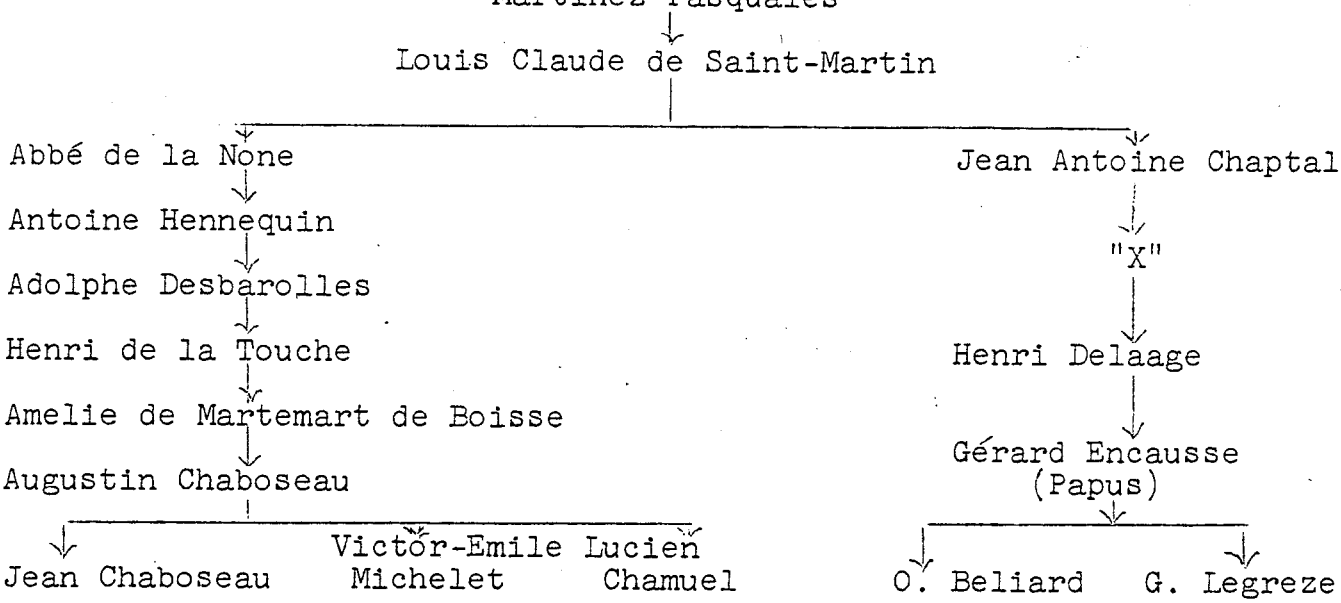
A Superior Court suit had been filed against Stewart after he defiled a unanimous board of directors vote on April 12 to remove himself as president and imperator of the Supreme Grand Lodge, a title normally held for life, La Flamm said.

Stewart was not available for comment.

The action to strip Stewart of his leadership came after the order's secretary-treasurer discovered that he allegedly had transferred more than $3 million between March 28 and April 5 from the Rosicrucians' bank account, the suit said.

(Illustration A)

MARTINIST FILIATION



Traditional Supreme Council of 1939

Augustin Chaboseau Jean Chaboseau O. Beliard G. Legreze

Regional Supreme Council and Synarchy of the United States

Ralph M. Lewis Cecil A. Poole Mahlon Cain

James R. Whitcomb J. Duane Freeman

* * * * * * *

TRADITIONAL MARTINIST ORDER
SUPREME TEMPLE AND SOVEREIGN SEE OF THE WORLD, SAN JOSE, CALIFORNIA 95191, U.S.A.

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64

This is to acknowledge your letter of June 1,1989.

Thank you for your expressed concerns about the possible changes in the Martinist Order. We are quite well aware of certain inconsistancies and also areas where improvements could be made. I, for one, am cautious, however, when thoughts run to change and deletion.

We have taken note of your suggestions and will keep them in mind.

May you ever dwell in the Eternal Light of Cosmic Wisdom!

Sincerely and fraternally,
Traditional Martinist Order

Cyril S. Esty
Grand Archivist

CSE:ce

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September 17, 1990

182

Respected Fellow Martinists,

Greetings in the Light of Martinism!

There has been a hiatus in the lineage of the Traditional Martinist Order over a long period. Recently, conditions worsened because of the injustice which occurred at Rosicrucian Park, San Jose, California, in April 1990.

One thing that was never in question was the authentic lineage of Imperator Gary L. Stewart as the Sovereign Grand Master of the Traditional Martinist Order of the World.

The majority of officers and members of the New York Heptad recognize Brother Gary L. Stewart as the Sovereign Grand Master, who has the authentic lineage, and as such, have allegiance to him as Sovereign Grand Master.

Currently, the external affairs of our Sacred Order have been in the hands of those without lineage and no mystical authority in Martinism. We wish to maintain the integrity of the Heptad, its symbols, signs and teachings, and to prevent the Heptad from operating as a SEPTEM.

My Brothers and Sisters, it is regrettable that as students on the Path of Divine knowledge, we have failed to take a stand for justice and honesty, and are leaving it up to the Courts to do for us what we ought to have done amongst ourselves. It is also a fact that because of certain irregularities, together with the sub-ordination of the Traditional Martinist Order, Our Order was not recognized by any of the other Martinist Orders of the World.

We seek your indulgence, particularly your patience, while measures are being taken to re-establish our recognition and rightful place with the other authentic Orders of the World.

Respected Brothers and Sisters, this is just a preliminary report of the circumstances confronting us at this time, and you will be hearing from us again.

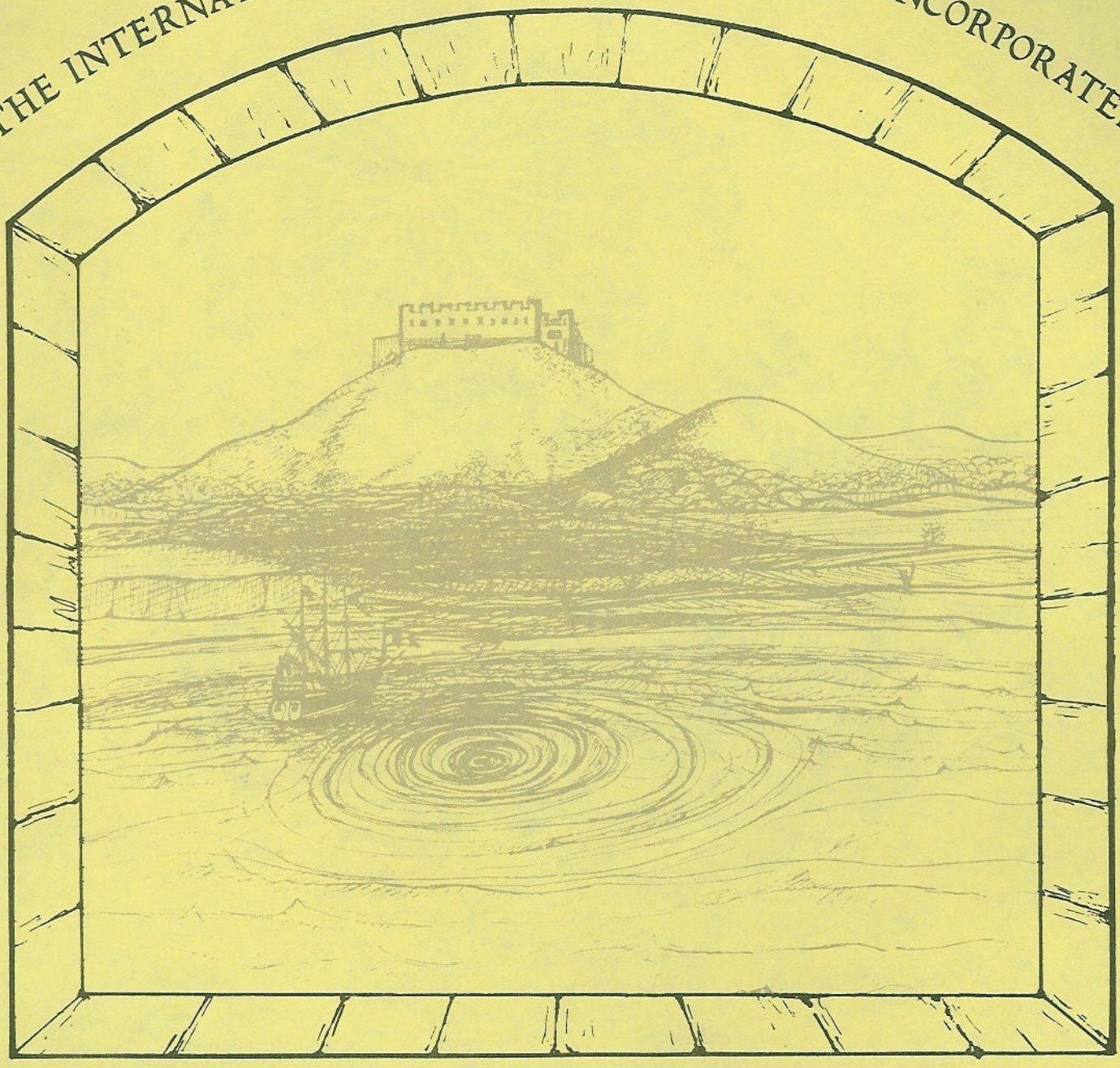
We thank you for your continued understanding and support.

Sincerely and fraternally,

Adell M. Tomlinson
(MOH)

THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

GRADE: *COMPANION*

LIBER 62 HIGH NOON

Private & Confidential

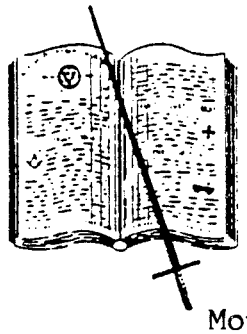
The International College of Martinists Incorporated, is a non-profit institution existing for the purpose of disseminating information on the Traditional Esoteric Arcana. The lectures/instruction contained in this Liber comprise material which was previously delivered orally to an esoteric group and has subsequently been given to the College for its use. Under these circumstances the College does not claim to be the author or originator of the contents of this Liber which is distributed in good faith. This Liber is loaned, not sold, to the receiving member as an incident of membership, for *personal* and *private* study, and its acceptance by the student is an acknowledgement that it is being held in trust for the College and is to be returned to it upon request.

DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

Only three knights out of the many who set out from Camelot achieve a sight of the sacred vessel. They are Galahad, Perceval and Bors, three very different men who experience the Grail each in his own way, and who represent three ways of approaching the mystery. For Galahad, the pure knight, is reserved the way of the Spirit, of direct communion with the godhead; for Perceval, the simple man, whose name means 'pierce-vale', the way of dedication, of the Heart, which entails a long hard road towards self-realization; and for Bors, the ordinary man, who watches the events but stands a little apart from them, the way of contemplation, of the Mind.

The three knights sail to the Holy City of Sarras, variously said to be in the east and in 'the spiritual realm', bearing the Grail to the Eucharistic celebration in which it will become at once the Grail of the Spirit, of the Heart and of the Mind. From this point there is no further that they can go. Galahad leaves the earth in a blaze of ecstasy; Perceval returns to the castle of the Grail King to become the head of the Order of Grail Knights and king of the blossoming Waste Land; Bors returns to Camelot. And, as Malory writes, 'Sithen was there never man so hardy to say that he had seen the Sangreal.' (Plate designed by James Marsh, England, 1979; *Parsifal*, charcoal drawing by Jean Delville, Belgium, 19th c.)

THE INTERNATIONAL COLLEGE OF MARTINIST STUDIES



Monday at High Noon

Dear Companions

In this Liber will be found the concluding lecture on **The Grail**, also the 11th in the series **Esoteric Masonry.** The Twelfth and last on Esoteric Masonry will appear in our next* and bring to a close the series "The Esoteric Tradition and The Temple". Many letters of appreciation have already come in and we hope all Brethren enjoyed the series ... it was a change of pace from the preceding heavy studies and was restful and refreshing. We now have 38 Libers to go and at L100 will be the exam for the honorary Degree **Doctor of Divinity.** Many of you have already sat for your Master of Sacred Science Diploma but the Doctorate is the "crown jewel"! Let's see what's immediately ahead:

In the Libers to come we are going to deal mainly with three topics: Gnostics/Gnosticism; the Kabalah; and the third section will comprise material from Martinist sources ... possibly some from the R+C ... and certain lectures of a delicate nature which have come from a source which we shall not name.

GNOSTICS/GNOSTICISM. Since the discovery of the Nag Hammadi texts in Upper Egypt in December of 1945, it has taken over three decades for the information from that find to become available. We would like to ask all Companions to obtain a copy of the book The Gnostic Gospels by Elaine Pagels and use it as a study guide in parallel with the material which is going to be given. Of course there are many other fine works on Gnosticism also available at this time ... however this one is really worth obtaining. Bear in mind that for your Doctorate you will be required to submit a Thesis on some aspect of Gnosticism so you should start working on accumulating all the information you can. Also, for those Brethren who have the time, remember our **Two-Step Program** whereby you can receive the Libers at twice the regular speed.

In the first place there was no standard or uniform teaching among the Gnostics and added to this was the fact that almost all the Gnostic literature was burned and destroyed. This situation has caused much disagreement throughout the centuries as to what the Gnostics taught and/or did not teach. It has not been until the discovery of the Nag Hammadi texts (information from which has taken some three decades to become available) and those called the 'Dead Sea Scrolls' ... that scholars have had something to work with ... and nowadays (1990), as a result of these finds, much new light is being thrown not only on Gnosticism itself, but on early Christianity and on Judaism too.

*We have decided to present this paper in this Liber.

We have not suggested you obtain 'outside' material before ... because it has not been necessary ... however this topic of Gnostics and Gnosticism IS a *hot one!* Every scrap of information you can lay your hands on that will be useful in helping you to come to a rounded and balanced position, should therefore be obtained and made use of ... and the new material coming out from the pens of eminent scholars who have access to the Nag Hammadi texts will be found to be of great value.

THE KABALAH. Again, this is such a wide subject, (as you know), to try to present a comprehensive course would be futile. It is not our intention to attempt the impossible. Rather, we think we can be of most help to Brethren if we take certain aspects of Kabalah and discuss it, and try to make it lucid. This will have two effects: (1) The particular topic will be made clear; (2) It will put you in a position to understand the many books on Kabalah now available ... *which are not easy to inculcate without background or foundational information.*

THE OTHER MATERIAL. This will be varied, interesting and (hopefully) ... useful!

Now, how should we present it? Should we say so many Libers to the first topic, so many to the second, and so many to the third? Or should we "mix it up"? We will opt for the latter, as this has been our procedure all along. You will remember what we have said so many times before: to give useful information is one thing ... to present it in such a way as to maintain interest ... and stave off boredom ... is another!

The group that we now are ... those of you here who are receiving these Libers ... are of a different ilk, of a different quality than the original band that started out. The curiosity seekers have left us ... and in the meanwhile, in the time we have been travelling together *each of you has matured much more than you know!* We will be sharing with you material which is NOT in public circulation and some of it you may find **VERY CONTROVERSIAL.** ***MUCH OF IT MAY EVEN BE CONTRADICTORY!*** DOES THIS MEAN WE SHOULD NOT GIVE IT OUT? Some will undoubtedly hold that view. The point is this: There has to come a time when the child becomes a man. There has to come a time when the protective wings of the parent have to be folded back so the sibling can fly ... or else it will remain forever immature and undeveloped. This material we would certainly NOT put before the less experienced because they would be quite unable to sift it with proper discernment ... which is what **you** must do! **Again, yet again, we say to you:** ***in all things, learn to be perceptive ... take what you can use ... and leave the rest!*** ARE WE GOING TO HAVE TO REMIND YOU OF THIS ALL THE WAY THROUGH? ***WE HOPE NOT!*** YOUR INTUITIVE FACULTIES HAVE BEEN SHARPENED ... EXERCISE SHREWD DISCRIMINATION, BE COGNITIVE AND PRUDENT. **LEARN TO JUDGE RIGHTLY.**

So with that brief introduction, dear Companions, we greet you and wish you well. We do not think you are affiliated with us to read in these Libers material you can walk into a book shop and pick up off the shelf. As we have been saying to you ever since the day we first set sail, we are not the authors of the material in these Libers, and it is not for us to pass judgement upon it ... we are doing our best to select material from the vast heritage which has been entrusted to us, and share with you what we think will be of the greatest interest and value to you. We sincerely trust we are doing a "good job" and you will continue to find your association with us useful and rewarding.

By the way, it is our intention to present as much of the up coming information in its original form as is possible ... but where the quality of the originals is too poor, we will have to retype some of it. We believe you will appreciate that.

Without any further ado then, let us be on our way, happy to be together as we continue our journey to the House on the Hill, which is looming larger and larger with every step we take.

Sincerely in the Works

Sacra

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#231

Beloved Companions and Seekers of the Grail!

THE QUEST OF THE HOLY GRAIL

Lecture Seven : Conclusions

We must now draw together the materials we have been presented and see where we stand and what the ways forward are. It seems appropriate to do this under four heads, asking ourselves first: What is the Grail? Second, what constitutes achievement of the Grail? Third, what are the conditions for the quest? And finally: What do we recommend in terms of method ... and the way? This is a large mouthful to chew on ... so let's begin with the rather big question.....

WHAT IS THE GRAIL?

The Holy Grail is the chalice of the Last Supper in which the wine was given the significance of the blood and life of the Divine. As it is at the focus of the pouring of Divine Life into the world, creating and sustaining it by an act of

sacrifice which is both eternal and in time — in eternity the "sod ha tsimtsum", the mystery of the Divine making space; and in time, the mystery of the Incarnation and the Cross, so — as that focus — the Grail is (or at least is an ideal image of that which is) itself the focus of the universe itself as vessel of the Divine, for all the worlds and levels together form a single vessel. In this aspect — to digress for a moment from this rather dense definition — the Grail would appear to be the image that the popular novelist Stephen King is reaching for in his Dark Tower series when he speaks of a mythically fascinating "nexus" or "pylon" around which all possible worlds revolve ... and indeed his character Roland may be seen as a modern Grail Knight. His depiction is a bit coloured perhaps by the conventions of modern "hard-boiled" realism and "horror" fiction, but is completely recognizable finally as a companion of the quest.

Now, to get back to business: Not only is the universe a "vessel" but so is the individual soul, and that is why the Grail is so truly the archetype of the individual's spiritual way. Furthermore, the one Grail gathers up the symbolisms of all those other and lesser cups (because realized only on the level of imagination) — the Krater of the Platonists, the Cauldron of Ceridwyn and so on — so that they are seen as rays of rainbow light from that one prism and heart of light which is the Grail.

The Grail is, again, the transformation and restoration (indeed a transformation which goes beyond restoration!) of the world. As it is the vessel of the Eucharist, so it is also the source of the Eucharist today, whether served in an ancient Gothic cathedral or in some store-front in the inner city. However, in particular, I daresay the spirit of the Grail mythos resides in the Eucharist, experienced as the Eucharist of the 'Eschaton', of the 'end' (the 'term' of Plotinus), towards which all things rush. I believe you will find this a rather complete definition, the "alchemical" approach to the Grail, for example, simply expresses this same material in terms of alchemical symbolism. If anything, many of the approaches to the Grail involve a reduction of the vision to a symbolism, finally one of many interchangeable symbolisms, of personal transformation.

Well, without wishing to overstress what must be an individual discovery, we counsel against that sort of reduction and in favour of the hard climb to the place where one can see the Grail in its breathtaking universality and Glory.

WHAT IS ACHIEVEMENT OF THE GRAIL?

Now, we have said already that achievement of the Grail involves becoming, and knowing oneself as, a vessel of the Divine and that it is a hard climb to vision. We will say more when we come to make some recommendations for the way, and of

course we are aware that there is little use piling on words which are beyond our experience, but it seems appropriate to add one thing here. That is ... that because the Grail is that which sustains the world and all the "ten thousand things" in existence — by precisely the Divine act of "Tsimtsum", of Sacrifice on all levels — the passing beyond the vision of the Grail is not that of disappearance into the Divine but that of free and loving adoration. Again, and this is very important to meditate on and work with inwardly, *the Grail is that precisely which sustains and validates all things, including your existence and mine, and its achievement involves knowing oneself in relation to the Fountain of Life.*

WHAT ARE THE CONDITIONS FOR THE QUEST?

Two conditions of the Quest, which I daresay will do for going on with, are suggested by the characters we have studied of Perceval and Galahad. From Perceval we learn the necessity of that absolute simplicity and honesty in relation to ourselves which we might call, in the Zen sense, "beginner's mind". From Galahad we learn the necessity of that "ultimate concern", that yearning for the Divine, that passionate intention ("Purity of heart", as Kierkegaard observed," is to will one thing") which can really carry one beyond ... from where one is to where one ought to be.

HOW DO WE START ON THE QUEST?

First of all, the world of the Grail is the world of the original stories. We have already recommended the Quest of the Holy Grail as a good place to start exploration of this world. In addition there are paperback editions available of the Parzival, of Chretien de Troyes' Perceval, of The High History of the Holy Grail, of Malory's Morte, and so on. As one becomes at home, perhaps little by little, with these books, one comes to see them as what they are — a really unique fusion of imagination, in depth, scope, vision and faith, of the inner world & the outer world, of the esoteric & the exoteric ... and this is also what the Grail (nexus of the worlds) is all about. It may not seem a very stimulating spiritual exercise to read and reread these ancient books but I should like to say that the rewards are great and, indeed, there is no other literature like this.

When one knows this, as it were, authentic atmosphere of the Grail, one then has a basis to judge the more recent books, of which they are many, finding something of value, no doubt, in almost all ... but particularly with some, feeling "yes, this is the real thing." We have cited a number of useful modern books in the course of these papers but, again, here I should like to urge the importance of entering into the old stories. And of course you will have the pleasure of meeting characters we have touched on barely, or not at all, of becoming acquainted with, and learning from, Bors and Gawain, Dinadan

and Elaine. And then there are the related Welsh stories of the Mabinogion and the other (Arthurian but not Grail related) tales of Yvain and "The knight of the Cart" and so on. So there is a vast province of literature here, and also including the Merlin material, but in any case the important thing is to become thoroughly at home in some representative part of it more than to acquire just a superficial knowledge of the whole.

Now a word on "pathworking". (Editors note: this subject of PATHWORKING will be gone into in the coming lectures on Kabalah.) The Grail stories are in themselves rather like superb pathworkings. As you probably know, "pathworking" is like Jungian "active imagination" with the addition of a scenario ... a sort of directed tour by meditative visualization ... and so, of course, there is the possibility of developing further pathworkings. A "state of the art" Grail pathworking by Dolores Ashcroft-Nowicki may be found in John Matthews' At The Table Of The Grail, for example.

The problem with pathworking is that it can be hardly more spiritual than, and little different from, the game *Dungeons and Dragons* where one imagines making all sorts of profound promises and declarations of intention and so on ... but the problem is that, unless one is very careful, the imagining is not the reality. It is a little like Johnny Cash's song about the prisoner who, awaiting execution, dreams about home but then wakes up still within the four gray walls of his cell. Or, probably all of us have had the experience of dreaming we were performing some difficult task, taking an examination or whatever, and then waking up having to really do it. Now this is what pathworking tends to result in and especially with people (which today is most of us) who are not trained in interior discernment. Furthermore, the style of pathworkings is a problem ... I have yet to read, or hear, one which really rang true ... free of "preciousness" and the soft, blurred, comfortable quality of a partly deceptive dream. Now this may be because the people who do pathworkings today simply lack the literary gifts of, say, a Dante, or even a Charles Williams, to express spiritual vision with clarity, and this is no discredit to them. In some cases also, one suspects a certain dream-like quality in the vision itself, although everyone, of course, distinguishes themselves from the *Dungeons and Dragons* crowd and no one intends to deal in pleasant phantasms.

The criterion of a good spiritual imaginative work is that it produces in reality the transformations which it proposes. Each person will find, for themselves, what they are able to do with authenticity but may we suggest first of all the meditation of the original stories and images and then, perhaps more than elaborate pathworkings, the modest, sober and intense projection of oneself into a scene by an act of active imagination and without a scenario. But, and this is why we have gone on rather at length on this, whatever imaginative exercise one finds appro-

priate one must on the one hand, use the imagination to the full (the Grail stories are magesterial works of imagination) but not allow it to substitute for the Reality. Discretion and Discrimination complete, it has been said, the magician's motto: To Will, to Dare, to be Silent and to Know. Let us be aware of the depth of the work of discrimination and discretion which is necessary in relation to the imagination and of the danger of failing in the quest without realizing it at all as one goes happily in a fantasy of spiritual achievement!

Next it seems to me that the Eucharist, with which we started these studies, will become increasingly central in any Quest which sets for itself the highest goal, *that of passing over into the true homeland of Real things.* In addition to the Eucharist there are meditative devotions and rites related to the Eucharist and the Grail, some involving taking bread and wine, and of these its seems to me that the deepest and most evocative is Benediction of the Blessèd Sacrament. This is a rite that comes out of the very spiritual world of the Grail stories. In addition there are rites of bread and wine used by various groups, but, insofar as they relate to the Grail they are secondary to the Eucharist by the essential nature of things. This does not mean they are not useful but rather, again, they are like the separated colors of which the Grail, the Eucharist of the Last Supper and also of today, is the heart of light. I daresay that it is the nature of the Grail material that whether one comes from the one side or the other, one ends up willy-nilly breaking through the distinction between esoteric & exoteric if one is going to get very far on the central road of the Quest, the one that leads to Carbonek, and this can be quite a disorienting experience, but — again — we suggest this is the disorientation not of dream but precisely of waking up to the strange clarity of reality.

Of course, like all spiritual work, one's Grail meditation is inseparable from the totality of one's life and from service. Ora et labore is the formula which expresses this with precision, on the one hand — because it is the nature of the Grail. The Quest is one of prayer, of adoration, which goes beyond one's self-absorption vertically, and also it must issue in work, service, which transcends oneself, as it were, horizontally.

But this admonition, true though it is, is not really the right note to end our introduction to THE QUEST OF THE HOLY GRAIL. Rather, let us end, within the world of the Grail itself, with these words from the High History...

> "Many were seized with a desire to go and to see what was there. They went there but never did they return and no one knew what became of them... except two Welsh knights (who) came forth ... and when they were asked why they were so happy, they said to those who enquired, "Go where we have been, and you shall know the why."

Peregrinus

THE QUEST OF THE HOLY GRAIL
A Footnote on Related Fiction

We have recommended reading certain books, first of all The Quest of the Holy Grail, as a necessary step if one is to go on with Grail studies. I suspect this may present a problem to many people, including some who would benefit from this line of study, first because not every-one has formed a habit of disciplined and regular reading, and secondly because there is something a little alarming about an old book unless one has formed the habit of reading old books ... rather as, for a child, there seems to be something a little frightening about talking to a very old person unless he is fortunate enough to have grandparents. Well, in any case, if esoteric studies are to be taken beyond the general 'knowledge lessons' of one's Order on the one hand, or the sort of popular occult books one sees at Shop-Rite (or even S. Weiser!) on the other ... one is going TO HAVE to get into SOME old books ... and Grail studies have the advantage of having inspired a category of fiction which it occurs to me to introduce here, briefly, as a possible way to get one's foot into the water and begin to feel at ease with the material. Here then are a few books, which I think you may enjoy (whether you read one or all) and which should serve as an introduction to the fascinating world of the Grail.

1. The Once and Future King by T. H. WHITE. This is the book on which the film Camelot was based. It is an excellent modern retelling of Mallory. In my copy the Grail section is pps. 426-474.

2. War in Heaven by Charles Williams. A Grail story set in modern times and which one may read with all the excitement of a thriller but which also has great depth.

3. That Hideous Strength by C. S. LEWIS. The Grail does not appear here but Merlin appears in modern times. Again, a thriller with depth.

4. A Glastonbury Romance by J. C. Powys. This is a lengthy and rather difficult modern novel with a Grail theme which does not really belong on a list of introductory works but which we include as of possible interest, at some point, to some.

5. The Light beyond the Forest by Rosemary Sutcliff. A retelling of the basic Grail story ... good, but a little hard to find.

Then we will recommend one film:
6. Excalibur This film of a few years ago, available on video cassette, was made with a genuinely mystical feeling.

And finally three very different quest stories which may also serve as bridges to the world of the Grail in addition to being worthwhile in themselves...

7. The Dark Tower: Vol I, The Gunslinger by Stephen King.

8. The Voyage of the Dawn Treader This is one of, and one of the best of, the famous Narnia stories of C. S. Lewis. For children but equally for adults. The particular quest is that of Reepicheep.

9. The Lord of the Rings J. R. R. Tolkien. This is an immense book, a world in itself, but it is the greatest fantasy work of our time and no list of quest books would be complete without it.

I envy you the pleasure of discovering and reading some of these books for the first time! And you will find as much, or more, pleasure in the old books of the Quest itself.....

#232

WARDENS

Overseers of the Temple

"Which ruled over the people that wrought in the work." 1 *Kings, v;* 16.

IN the Sephirotic scheme, the Masonic Wardens, Junior and Senior, correspond to Binah (Intelligence) and Chokmah (Wisdom) respectively. Intelligence and Wisdom are two superlatively Divine attributes that are allocated to the Sun in the Solar Worship of all ancient religions, and as Masonry is the custos of many of the Lesser Mysteries, it is not surprising that we find provision for this particular dogma.

2 In the Sacred College at Rome, whenever a new Pope is to be elected, a canopy is placed over the seat of each attending Cardinal. This canopy is raised, however. When the new Pontiff is elected, the canopy over his cardinalatial seat is lowered. Sometimes all the canopies are lowered at first and after the election, all except that of the new Pontiff are raised back to the wall. The significance of this procedure is to set forth the fact that every Cardinal is a potential Pope. It is a College of Peers.

3 The same symbolism might be said to apply with equal truth to the Masonic Wardens. Masonry does not, of course, maintain a College of Wardens, but every Warden is a potential Master, as will be found by reference to the earlier literature of the Craft. A New Lodge can be formed only with a Past Master or Warden as a nucleus.

4 The Wardens symbolize, therefore, something more inherently factual than would seem to be exprest in the ritual. It is not enuf that one Warden is so placed as to observe the Sun at Meridian and to superintend the Craft during periods of refreshments, etc., or to symbolize in another place the setting of the solar orb. Two features in the ritual pertaining to the Wardens do not receive the emfasis they deserve. The Junior Warden has, as one of his duties, to see that *means of refreshment are not perverted to intemperance or excess.* The Senior Warden is not only a paymaster if necessary, it is his duty to see that none go away *dissatisfied, harmony being the support of all institutions, especially this of ours.*

5 The Master and his two Wardens, represent in the Lodge the triumvirate that composed the basis of the Masonic Legend. King Solomon and the two Hirams have their correspondences in the Master and his two Wardens Freemasonry affirms no "Apostolic Succession" nor is it a companion-

at-arms with any of the silly cults of the day which claim "unbroken lineage" right from Pharaonic times; claims that stamp their formulators either as grossly ignorant, stupidly credulous or plain charlatans.

6 Nevertheless, Freemasonry *does* embody in her trinity of Lodge Officers, Master, Senior and Junior Wardens, an organic and unbroken continuity from the time of the formulation of the first Grand Lodge of approx. 1717, and thru the Founders of that august body, the Craft received the accumulated mystical heritage developt thru a long chain of more or less related bodies devoted to the perpetuation, practice and preservation of the Mysteries.

7 The Grand Master and his Senior and Junior Grand Wardens, and the Master and His Senior and Junior Wardens in the unit Lodge constitute a genuine hierarchy in Masonry that serves as the holding factors of the wisdom of the ages bequeatht to the Order. In the Wardens therefore, is vested a sacred trust; the continuity of a trust that has come down, without doubt, from many sources thru a very remarkable antiquity. No sane Mason today regards seriously the claim of highly imaginative Masonic writers of a few score years ago, who saw in Masonry an organization on which Moses waited impatiently for initiation, and of which Enoch was one of the illustrious progenitors. Nevertheless, Masonry does service as the "holding corporation" for the legitimate mysteries that many ancient schools sought to develop and to pass on to the "wisdom of future generations."

8 *Wisdom* and *Intelligence,* applied to the *Prevention of Intemperance* and the *Preservation of Harmony* in the process of the Building of the Invisible Spiritual Temple, are the ethical features exemplified in the office and station of the Senior and Junior Wardens in Masonry. Collectively, the Wardens compose the solid base on which the Lodge, symbolic of the Solomonic Temple is constructed. A foundation on the ethical plane, made up of such principles as are represented by the Wardens, cannot fail to be enduring, progressive, constructive and, above all, active.

9 There is a very special purpose embodied in the way in which we are presenting these pictures of the different Masonic stations. In human institutions, or rather, in the exoteric presentiment of institutions where human executive ability is required, we cannot always look too closely at the personality of the man or the occupant of a given office or station. Some great rulers have been far from desirable as models personally, but their station has called for respect and many of them have, in spite of their personal defects, risen to a really excellent measure of credit for their administrative talent.

10 So, in Masonry, we are calling attention, not to the individuals who bear the titles, so much as we are to the title and the office it represents. In a previous lesson we stated that the Deacons of the Lodge represented the "actinic" properties of the Ray from the Logos and the Celestial Brethren. Similarly, the Wardens represent what might be termed the vital-administrative quality of the Ray. All students will be familiar with part of the following table, which appears in many almanacs and is known to all esoterists and students of astroscience. It shows how parts of the human organism correlate with Zodiacal Signs to compose, in its larger aspect, the cosmic Grand Man of the Universe. Masonry being an universal institution, naturally we expect to find it conforming to the Grand Plan of the Celestial Trestle Board.

Zodiacal	*Human*	*Masonic*
Aries	Head and face.	Master, Head of the Lodge.
Taurus	Cerebellum, Throat and Neck.	Senior Warden, Voice of Hiram of Tyre.
Gemini	Lungs, Arms, Shoulders.	Junior Warden, Activity of Hiram Abiff.
Cancer	Stomach and Breasts.	Senior Deacon, Digestive Work.
Leo	Heart, Back, Spinal Cord.	Chaplain, Vital Religious Background.
Virgo	Bowels, Abdomen.	Junior Deacon, Receiver at Outer Door.
Libra	Kidneys, Loins.	Senior Master of Ceremony.
Scorpio	Secrets.	Junior Master of Ceremony.
Sagittarius	Hips and Thighs.	Senior Steward.
Capricorn	Knees.	Junior Steward.
Aquarius	Legs.	Marshal.
Pisces	Feet.	Tyler.

11 The appropriateness of these analogies will be apparent to all students of the esoteric side of Freemasonry and will reveal how solidly the Lodge is planned on truly cosmic lines and proportions. Solomon's Temple was never completely finisht. Therefore, the Lodge refers to its various departments as the unfinisht *Sanctum Sanctorum* and floors. Grand Lodge is the symbol of the Temple carried to a higher stage of completion but it is only in the Lodge Celestial that we may expect to behold the finisht structure.

12 The Senior and Junior Wardens are, respectively, the administrative mentality of Hiram A.·. Both are necessary in the Work of the Temple and the qualities they symbolize are equally vitally necessary in the Work of the Individual Spiritual Temple, the Unseen Structure.

13 The Senior and Junior Wardens, with their individual trusts, are, or should be, exemplars to the Brethren of "Masters-in-the-making." In them we expect to find embodied the Masonic principles which have been so clearly taught by the officers and the symbolism of their respective stations all along the line. Wardenship is an elective office and to qualify for it, something more than lodge politics is necessary. Ability, integrity, honor and human consideration in its highest manifestation is required. In electing a Warden, the Lodge sees in him a future Master of the Lodge and while good fellowship plays an undoubted part, nevertheless, to the honor of the Craft be it said that in all the years of its existence, the Order has recognized the sterling qualifications necessary for Wardenship and seldom does one come to a Warden's chair without markt qualifications therefor.

14 The Wardens are the vital associates of the Master. Under some circumstances, the Master and his two Wardens can compose a Master Mason's Lodge and this alone shows the organic nature of the Warden's office. In occupying the stations at the South and West of the Lodge, the aspirant to Masonic honors must emulate the two great historical personages whom the Fraternity has chosen as exemplars of trust, integrity, ability and honor. The two stations constitute the Enterd Apprenticeship and Fellow-Craftsmanship of Worshipful Mastership and this dignity is not exceeded by that of any other human creation.

15 According to Simon's Monitor, "the Enterd Apprentice is to emerge from the darkness to light; the Fellow-Craft is to come out of ignorance into knowledge." Preston, who wrote the first Monitor, observes that the First Degree is "to enforce the duties of morality; the Second comprehends a more diffusive system of knowledge." In the Third Degree, the Neofite who has emerged from darkness into light and from ignorance into knowledge has symbolically accomplisht two planes of life expression, the physical and the mental or intellectual, and is now "raised" to the third plane of consciousness, the spiritual.

16 Consequently and logically it is in the Third Degree of Masonry that we find the two Wardens giving appropriate expression to the higher functions of their respective offices. The Neofite has met the Wardens in the preceding degrees, but it is only in the Third Degree that he discovers who and what they actually represent. Thus they become endowed with new personalalities which make a powerful impression upon the Neofite in his psychological condition at the time.

17 In the Third Degree the Senior Warden instructs the Neofite how to wear his Apron. The points of the Compasses are free. The Neofite is now in possession of all the light he can be given in a physical temple. But the way in which he now wears his Apron shows him that Matter is completely penetrated by Spirit and as he can receive no further light in a physical temple, he is again prepared to make another journey, this time on the Spiritual Plane, for unless and until he recovers that which was lost or a good substitute for it, he cannot function as a Master Workman engaged on the higher phases of building.

18 In the Enterd Apprentice Degree and the Fellow-Craft he found a considerable similarity in the work. In the Master's Degree, at first he noted what appeared to be a continuation of that similarity. But as the Neofite approaches the time when he must enter symbolically upon the Spiritual Plane of Consciousness, he observes a markt change. Now he has no "faithful friend" to do for him. Whatsoever he does, must be done alone. Tho thousands are momentarily entering upon the final Spiritual Plane, they do so

individually and in silence. The Lodge repeats the lesson—and its warning. The Master's Degree changes the Neofite's mental attitude completely, for here, the first time in his Masonic journey, he is confronted with new experiences which culminate in a way that drives home a powerful lesson, one that he will never forget.

19 Tho he may become a proficient Masonic scholar in after years, little does the Neofite realize at the time, in the Master's Degree, that he is recapitulating a scene and dramatic moment that has been perpetuated from even before the beginning of the Osirian Legend, down thru the rites of Mithra and various other schools to the present day. Tho form and verbiage may change, the principle involved in the drama is imperishable for it is cosmic; it is universal; and it is a principle in Nature itself that goes on forever, repeating itself in every creative process known to biology.

20 Birth, Death, Ressurrection! The three great factors in every life, from primitive cell to complex organism. Man is *sure* of two of these factors, but he builds his highest hopes on the third, of which he *knows* the *least,* and this fact alone is the strongest proof of its reality, for it shows that there is something we have not yet discovered, seemingly embodied in the fundamental protoplasm, that leads man to believe against the testimony of his presently known senses, that death is a ruffian whose triumf is short-lived and who never wins.

21 These three greatest factors that enter into man's ethical consciousness are strest in the three degrees of Freemasonry, but they are most dramatically summarized and recapitulated in the Third and Sublime Degree of Master Mason. The two Wardens, with the Master, present to the Neofite in the Third Degree, a picture of human struggle, earnest, conscientious effort, talent seemingly subjugated by forces of selfishness, greed and envy that stop not short of cruel savagery. Finally, the triumf of a pure soul, the restoration beyond human rapacity of the one who has fought the good fight and who has won thru.

22 The Masonic Drama has been so thoroly covered in the many excellent works by splendid Masonic scholars, that there is no need to repeat it here. Instead, we shall emfasize the truth that the Masonic work is conducted on two planes of consciousness, the mortal and the spiritual. We have strest the fact, previously, that all the Masonic work in the Lodge develops on two distinct planes, the physical and the astral. Whatsoever is done on the physical plane develops its counterpart on the astral plane where it becomes archetypal and permanent. The drama enacted in the Third Degree therefore, does something for the Neofite, of which he little dreams at the time. It prepares him for his final exit from mortal consciousness and his entrance into spiritual consciousness. In this single way, Masonry is doing a work that is paralleled, we believe, by no other human organization.

23 The Church, as an institution, seeks to prepare man for his after death existence by the development of his *faith.* Masonry seeks to prepare man for the same great adventure by a process of *fact.* In this connection,, it is notable, that, while the Church has on its hands an ever increasing problem of empty pews, Masonry is swelling its ranks as never before. There is a reason for this. Faith will always be a noble human ethical factor. But the present age, is, as none like it in the past, a philosofical age. Human beings today do not seek *faith.* They seek *fact.* Masonry gives its Brethren facts to work with and for this reason, it is appealing to human intelligence as, perhaps, no other institution has done in many centuries.

24 The discerning Neofite, after he has been taught how to wear his Apron as a Master Mason and observes thereby that the triangle of Spirit is fully descended into the Square of Matter, will also note that the position of the Two Wardens and the Master constitutes a Triangle in the Square of the Lodge. Always this position is maintained. Always, therefore, the symbol of Matter Spiritualized is before those who, having eyes, see and understand what they see. In the French and some Rites, the two Wardens are both in the West, but the triangular position is maintained, for one sits in the North-West and the other in the South-West. The symbol therefore, is not without intention and is preserved from ancient times.

25 The Triangle in the Square always symbolizes Matter interpenetrated by and raised to a spiritual plane. In some Masonic bodies the Triangle

has, in its center, the name of Deity in Hebrew, the Yod, He, Vau, He, or Tetragrammaton. So, while the Triangle expresses Spirit, in most instances it symbolizes the highest expression of Spirit—Deity, and thus carries out symbolically the first lesson the Masonic Neofite is taught, that of recognizing the Presence and assistance of Deity in all important undertakings.

26 Some there undoubtedly are, who see in Freemasonry only a splendid fraternal Order. Others in Freemasonry fear that fraternalism is perhaps being carried too far. Frankly, the writer disagrees with both classes of our excellent Brethren. In the first place, human relationships and human needs are such that no real fraternalism can exist without an inner, tho perhaps unexprest nucleus of Deific motif. Secondly, human relationships and human needs are such that no true fraternalism can be carried too far. We need the best and truest kind of fraternalism in the best and truest measure.

27 In Freemasonry, the recognition of Deity is a basic principle and the action and presence of Deity is manifest in every teaching and symbolism of the Lodge. And the more personal fraternalism we develop, the more we shall bring our Brethren under the ægis of that Deific Presence until, little by little, it becomes apparent to the most materialistic mind. In every Masonic teaching, the Neofite is instructed that his status at the time is a part of the Plans laid down on the Trestle Board of the Lodge, which, in turn, is simply a humble reflection of the plans laid down on the Celestial Trestle Board, whose draughtsman is the Great Architect of the Universe, Deity, the Great Geometrician. The plans of the Great Geometrician must, of necessity, represent symmetry, proportion, and stability, which are the practical expressions of balance, justice, mercy and altruism.

28 In the triumvirate of Grand Masters represented by the Master and his two Wardens, the first, King Solomon, represents Wisdom to plan and administer. The second, Hiram of Tyre, represents the kingly quality of human co-operation, amity, concord and agreement in generous human relationships. The third, Hiram A.·., represents the kingly quality of making the supreme sacrifice if need be, in the preservation of trust and responsibility. These are factors that have represented the epitome of human ethical goals thru many centuries. The two Wardens therefore, stand for supremely high or kingly qualities of manhood which, in themselves, are impressive lessons to the Neofite and to the Brethren as well. They maintain and keep alive a vital example in the routine work of the Order.

29 The office of the Wardens truly carries out the symbol of the *Bee Hive*. This particular symbol is explained to the Neofite as one of industry and he is taught never to scorn any of the industrial arts. But there is something deeper in the Bee Hive symbolism than this. The Rosicrucians esteem the Bee and the Bee Hive as most important symbols, for to them they represent Transmutation and the alembic in which the work of transmutation is performed. Now Freemasonry too, should realize this nature and character of the Bee, one of the most marvelous of all natural creatures, with a degree of intelligence we are only beginning to understand. The Bee takes the substance of the flower and transmutes it into crystallized sunshine, honey, a vegetable product raised to an animal product, and preserves it in a tiny cell of pure wax.

30 For this reason, the ritualistic Churches of Christendom canonically stipulate that only candles of pure beeswax or candles containing a certain percentage of beeswax shall be used as Eucharistic lights on the Altar. It is because of the symbol of Transmutation they represent, and in the Masonic application this symbol shows that the Neofite, besides being active and industrious, is, in building his spiritual Temple, raising himself from a lower to an higher status, from the physical and mental to the spiritual plane of consciousness.

31 The Hive represents the Lodge, which is a center of activity. The wax is represented by the ethical but positive factor of Brotherly Love. As the wax unites all the cells in the hive, so the wax of Brotherly Love unites all the brethren in the Lodge in one active, industrious fraternal band. The wax in the Bee Hive is arranged in *perfect geometric form* by a group of bees known as the "Workers" under the direction of Master Workers, true Masons in fact. In the Lodge, the wax of Brotherly Love, or "cement" as it is there called, is spread by the Trowel of the Master, who directs the geometrically perfect work of the brethren.

32 In the Master's Degree, the *Pot of Incense* is the emblem of a pure heart and an acceptable sacrifice to Deity. Again, it is more than that. Incense, when ignited, forms a cloud of subtle vapor, which is breathed into the lungs and thus enters into the circulation of each one present. In this sense, it forms a connecting link between the Brethren of the Seen and the Unseen Lodges. It is a means and a channel by and thru which the spiritual afflatus develop "where two or three are gathered together with one accord" can enter into each organism, and organically become a uniting factor thru which the spiritual accord can flow and manifest in and thru each brother present.

33 The *Anchor and the Ark* are emblems of a well grounded hope, a well spent life and of that Divine Ark that will safely waft us over the tempestuous sea of troubles and anchor us in a peaceful harbor where the wicked shall cease from troubling and the weary will be at rest. Let us look deeper. Every world religion has had, and those still existing do have their respective arks. The ark of the Shekinah in the Hebrew Temple was assumed to hold the Presence of Jehovah after the Presence had ceast from manifesting thru the Pillars of Fire and Cloud In the Christian Church, the Ark is the Tabernacle on the Altars of ritualistic churches, where the Consecrated Wafer called the "Host" is affirmed to retain the Real Presence of the Christos. Egyptian, Chaldean, Babylonian and Assyrian altars had their shrines or Arks for similar purposes. Several Egyptian temples had, in the Sanctuary, Arks wherein bones of Osiris were believed to preserve the Presence of the God.

34 Every human being is an Ark wherein the Divine Presence is preserved. The human body is an Ark, floating on the troubled waters of human life and mortal expression, passing thru storms of strife, whirlpools of contention, eddies of conflicting desires, theories, beliefs and forces that seemingly swerve it from its course. The Real Presence is the Ego, the Spark of Divinity that unites in flesh the human and Divine natures, the Word Incarnate and made flesh. If left to itself, the human organism, wonderful as it is, would soon become a prey to the very forces that brot it into being. The Master, the Ego, the Divine Presence, is the helmsman and steers the wonderful Ark in the direction intended by the Celestial Trestle Board, the plans of which, we call—Destiny. When the Master leaves the Ark, it becomes the prey to forces just mentioned, and, as all know, its disintegration is speedy.

35 The Anchor is *knowledge.* Knowledge, the collection of truths that we know thru personal experience, is much less than we ordinarily suppose. If we were to make an inventory of things we can affirm we positively *know,* in distinction to what we *think we know* or what we *believe* or what we *accept* on assumedly creditable information, we might be surprised to see how small the list would be. Nevertheless, we go thru life, basing our hopes, ideals, ambitions, endeavors and strivings on a few facts we actually *know* to be positive truth. On such facts we build all thru our life expression. The collection of facts that constitutes what actual knowledge we have is our Anchor. Our beliefs, assumptions, hypotheses, conjectures, speculations, theories and day-dreams are not anchors. They are false moorings and we often find ourselves strangely "at sea" when we thought we were safely moored. Knowledge is our sure Anchor and establishes us in safe moorings and prevents our frail craft from being swampt by the deluge of human opinions and oppositions.

36 The *Forty Seventh Problem of Euclid* is a symbol regarding which, many fascinating works have been produced. There must be some excellent reason why this particular symbol has been selected from among the many seemingly equally important geometric theorems. Briefly, the Problem postulates that, "the square described upon the hypotenuse of a right triangle, is equal to the sum of the squares described upon the other two sides. The sides of the Triangle represent Matter as the horizontal base; Spirit as the upright or perpendicular. Deity as the hypotenuse, connects Matter and Spirit. Matter and Spirit are simply two different manifestations of God. one in His dense or visible aspect, the other in his attenuated or spiritual aspect. God is the sum of all Matter and all Spirit. Now if we apply the Euclidian diagram to Man, the horizontal represents his Body, the upright or

perpendicular his spirit. The hypotenuse represents his Divine nature and character which must be the sum of his physical and spiritual characteristics. Again, let the horizontal represent Man's Body. The Perpendicular is his Mind. The hypotenuse will represent the sum of his physical and intellectual abilities as his Spiritual Consciousness. Whichever way we use it, the Euclidian Problem represents the Divine Nature as collectively summing up the results of the dual qualities of the two aspects of Nature exprest by the horizontal and the perpendicular lines.

37 The *Hour Glass* is an emblem of human life. It surely is! But not as simply as it appears, for the Hour Glass is an external emblem of interior hour glasses *within us*. A man is as healthy, as long-lived, as able, and as ethically developt as his glands make him. Those tiny alchemists within us are somewhat like time-clocks. Seemingly they are charged according to individual constitution, hereditary endowment and vital stock, to "run" for a given length of time. We can accelerate their motion if we choose, and if we do so choose, we pay the penalty by shortening our lives. This we commonly call "burning the candle at both ends," but it is very true nevertheless, altho it is only thru recent science that we have discovered the reasons for it. Like old batteries, we try to recharge them by various means and methods of rejuvenation but none of these have proved permanently effective and they only put off the eventual exhaustion. The Glands of Man are the hour-glasses of his various vital departments physiologically and they are running continuously.

38 From another standpoint, the Hour Glass is a symbol of a Nature-fact that few Masons have studied. Students of astroscience observe the progress of the planetary bodies in their relation to the individual human being, and from a map called a "horoscope" or "chart of the hours" they observe the various aspects formed by the heavenly bodies to a particular chart and note how Destiny checks off from time to time, the epochal events in the individual life expression. This is not to be confused with "fortune telling" for none of that element enters into true astroscience. Nevertheless, to the sincere observer, the individual horoscope or hour-map of a man is his individual Hour-Glass recording the passing of Time and its manifestation.

39 Ordinarily, the *Scythe* is the emblem of the Reaper—*Death*. To the esoterist, however, it is equally the symbol of the *Sower*,—Life. Before one can sow, reaping must take place. The Scythe is then, more truly a symbol of *Preparation*. If one of the Great Masters of Freemasonry had merely died, there would have been no Freemasonry. Had the Christos merely died, there would have been no Christianity. Great Ones—true *Masters*, prove that thru death, they enter into *Life More Abundant*. To the true Mason, the Scythe is a symbol of Preparation for Great Opportunity. Therefore, there is nothing morbid about this symbol to those who can discern the Light it affords and radiates.

40 In industry, the scythe is used for two purposes; to cut the crop of hay or valuable food product or nourishment for lower forms of life, and to cut down weeds and hedges on the wayside. In human life, the Scythe is the symbol of that biological reaping whereby we garner the crop of positive virtues we have developt, grown and accumulated from our individual experience in mortal expression and we also cut away the weeds of parasitic growth of false desires, notions and theories that clog our mentality and intellect, so that we need not carry them with us into the Plane of Reality.

41 Thru all these useful and eloquent symbols does Freemasonry, like a faithful parent giving wholesome precepts to his sons, give to its workmen warnings and examples by which they may be unerringly guided thru the maelstrom of human expression. Altho a railroad may have perfect rolling stock, good road bed and the best interlocking switch system, travel is not safe unless that road is amply provided with reliable signals and also unless the engineer *understands* those signals.

42 Human life is like the railroad. Given a sound, perfect body and ample means for existence, nevertheless wreckages of the finest lives occur unless the engineer, the Ego, understands the warning signals set for his direction and also unless plenty of signals in the shape of useful, logical, wholesome symbols of human experience are thoughtfully and wisely provided.

43 Wardenship is a noble and an exalted office. All the Masonic virtues taught to the Neofite are expected to be exemplified by the Senior and Junior Wardens. They are to show us by personal example the virtues of the Great Grand Masters they represent. As Man is a trinity of essential qualities and natures, so the Master and his two Wardens constitute a trinity that represents in the Lodge—Deific qualities. Deity is manifest in every Masonic teaching. Without that manifestation, no "regular" Masonic body recognizes the organization lacking it. God has been defined as "that within each man, which makes him love and desire to serve his fellow man." This is a profound truth with which every thinking Mason will surely agree for there is no discordant note of denominationalism or sectarianism in it. It is a nature-truth that is self evident.

44 In Wardenship, the Mason contemplates the next and final step, for no matter whether he goes to Grand Lodge or not, the office and station of Worshipful Master is a sublime step and status. Many Wardens become Masters who never become Masters. This seeming paradox will be explained in the next lesson, on Mastership. Many men have become nearly great, but failing to become truly great, they become—pathetic. Yet they have lived useful lives and have performed many useful deeds for their country and for their fellow men. The world pities them for what they *might* have become, had they risen to their opportunity and been able to put themselves over.

45 This is what the true Warden, who understands his position will attempt to do—to become a *real* Master when he is elected to that office by the suffrages of his Brethren. He is in the position of one who, having been faithful over a few things, is about to be made ruler over many things, above all—ruler over *himself.*

46 Thus the Masonic school provides various grades, from which it promotes its students and Neofites in an ever ascending scale, each new grade attained representing a new status of evolutionary progress in human ethical and spiritual life. Like the Bee which is held up to him as a symbol, the true Mason is ever seeking to transmute his personal and individual energies and potentialities into higher expressions and manifestations, until he arrives before the goal that means so much in its real sense,—Mastership. The station of Master does not make the Master, unless the Warden has become a Master before his election, he is not apt, to become one afterward. The way to the higher station is always by accomplishing in full the duties and responsibilities of the lower station one may be filling at the time.

47 The Wardens have a great responsibility in exemplifying before their brethren, the qualities their stations are assumed to display. Unless they prove themselves worthy examplars of the two Hirams (Khurums) they cannot worthily represent the wisdom of Sol-Om-On. As Lesser Hierarchs of Freemasonry, the Wardens are charged with the responsibility of representing the best that the Ancient Craft embodies, whether in or out of the Lodge, for, with the Master, they are the Lodge, Just as a Justice or Judge is, theoretically, the Court at all times. Symbolically representing Strength and Beauty, the Two Wardens also represent the two Pillars at the right and left hand sides of the Porch of King Solomon's Temple. Strength and Beauty are the Guardians of the Temple in which, as Masters, they hope to preside in due time.

48 As Guardians of the Porch of the Temple, they have as their correspondence in the Mysteries, the Guardian of the Threshold, a profound esoteric principle based upon the karmic accumulation the individual has develop, and which must be met and successfully passed before the Neofite can hope to enter the sacred precincts beyond.

#233

MASTERS, MASTERY, MASTERSHIP

"Neither be ye called Masters: for one is your Master". Matt. xxiii:8.

THERE are two occasions in the life of every Masonic Master that are never to be forgotten. The first is when he is handed the Gavel of authority from the Installing Officer, and realizes in full, with a surcharged consciousness, all that it implies. For the Masonic Master is truly the Master of his Lodge. He is all-powerful in that body. From his decision there is no immediate appeal. The second great occasion is the moment when he surrenders the Gavel of authority, to be presented in turn to his successor. It takes a big personality to receive power and then lay it down quietly and gracefully.

2 There are many Masons whose breasts have never been decorated with a Master's Jewel, but who were true Masters nevertheless. There have been and are many Worshipful Masters and Past Masters who proudly display glittering Jewels, who have never known the meaning of Mastership. Neither the Jewel nor the station make the Master. They adorn the title and the person and they are insignia of what *should be*, but, unfortunately more *seldom is*.

3 The foregoing observations are not in any sense a lack of appreciation of the office of a Master in Freemasonry. Many who are known as Masters, but who are not Masters in the real sense, are, nevertheless, men of a type that reflect great credit upon the Craft; men whose lives are exemplary; who are at the service of their Brethren; who are foremost in Lodge activities, but who have not learned what it means to travel in foreign countries, work and receive Master's wages.

4 There are three kinds of Masons who come to the Master's Chair and Hat. The first are the politicians of the Craft, and every human organization worth while has its full complement of such. They seek the office for its "pomp and circumstance," its Jewels, authority, prominence, influence both within and without the Lodge and the popularity it is assumed to develop or manifest. The second kind are they who, without knowing anything about the esoteric side of Freemasonry, are elevated to the office with a full sense of personal responsibility and moral accountability, fully prepared and desirous of giving the Lodge the best that is in them. They are a credit to the Craft. Their names are honored and—remembered. They are among the finest citizenry the nation produces. The third class is the very small number of those who know what Mastership and Mastery means, because they have enterd into Light, they have learned to travel in the foreign countries, they are earning Master's Wages, they have mastered *themselves*.

5 When a Lodge has a Master of the third class, it seldom knows it at the time. It simply appreciates that it has a Master out of the ordinary. It honors him as a Masonic scholar, perhaps, or, if it fails to

measure up thus far, it admits that the Master is a very wise person, a bit beyond the rest of the Brethren. Masters of the third class do not advertise their position. They make no claims. They do not parade their knowledge. They do not isolate themselves from their Brethren by peculiar affectations or the "I-am-holier-than-thou" attitude. In fact, they seem commonplace, usually, until one knows them.

6 In view of its religious aspect, Freemasonry would seem to be in opposition to the exprest command of One who has been acclaimed and affirmed to have been a Master thruout the centuries. This Master warned his disciples to call *no man* Master. Yet, in another place, he admits that the servant is not above his master or lord. Here is a seeming contradiction.

7 The seeming contradiction can be reconciled when we make a careful study of the life teachings of the undoubted Master who gave the command. There was no injunction against the use of the term master as used in an executive sense. For ages, humanity has spoken of masters of vessels, masters of horse, masters of intellectual pursuits, masters of organizations and masters of men. The ordinary use of the term master in Masonry is exoteric, i. e., as a ruler of men—his Brethren, by their voluntary election and acceptance of him as such.

8 The admonition against calling a man Master was with reference to its esoteric sense, and the wisdom of the admonition is seen at the present day, in the cases of so many absurd cults that have set up their own galaxies of Masters, who, in a few years, come tumbling down from their thrones and prove themselves idols of clay. The true Master in the esoteric never proclaims himself such, admits himself so to be, or permits his students to use the term. He knows human frailty too well. Being acclaimed a Master is one of the hardest tests a Master has to bear, for it motivates all the forces of destructiveness toward unseating his balance and equilibrium.

9 For the purpose of this lesson we will list some definitions;

Masters; a—Exoteric; Masters of men, organizations, affairs, business, etc.
b—Esoteric; Masters of themselves, therefore Masters also of Nature-forces operative, in, thru and by Man.

Mastery; The process (in the esoteric) of conquering exterior and interior forces, energies, desires, wishes, attachments, false concepts, wrong thought, and the imposition of the trained Will over animal impulses when destructively or wastefully operative.

Mastership; The status of one who has attained Mastery over himself and the forces represented by the human machine: the attainment of right thought and an equilibrated status: dissociation and detachmentf rom material matters as a *sine qua non.* Complete human manhood and efficiency. Control.

10 It is one thing therefore, to be a ruler in Freemasonry by occupying the Master's Chair and by exercising the prerogatives it confers. It is quite another thing to be a Master in Masonry, or any where else in the world, for that matter, by attainment of all that Mastership really means. The Masonic Degrees give the Neofite Light. They point a way. They give reliable guidance. But they *do not compel* the Neofite to follow the precepts laid down. The Order leaves it to the Neofite as optional with him whether he will dig deeply in the mines of Masonry, or whether he will be content with a superficial acceptance of its teachings.

11 In making the Neofite's spiritual progress a matter of option, Masonry again proves its possession of the age-old wisdom, for it is an axiom in spiritual law that no compulsion shall or may be used on any aspirant. No progress will be real, worthy, active or constructive, that is not a matter of free-will, without prompting, and absolutely free from suggestion of any sort from without. Thus, at the beginning of his career, the Neofite is askt more than once, "Is this an act of your own free-will"? On his answer depends his future progress, not only in the initiatory rites but in his inner spiritual life as well, for what the Neofite answers with his lips, really bespeaks the impulse of the heart.

12 Thru the subtle universality of Freemasonry, its teachings are seeping into the inner consciousness of its Brethren more and more yet almost unperceived. Twenty-five years ago, little interest was displayed in what is called "esoteric Masonry". A prominent Masonic official of exalted station is recorded as having once said "to . . . with occultism or esoterism". Well, it so happens that the great body over which that official presides is the strongest factor in true occultism and esoteric Masonry anywhere in the Craft. In a few years, the official will be forgotten, but the work he contemns is growing stronger, more powerful and more vital day by day. Today, more Masons seek an understanding of the esoteric nature of the Craft and display a better understanding of what true Mastership means than ever before in the history of the Craft. Papers are being prepared in many Lodges on the subject "What Mastership Means to Me," and the results of those papers are most encouraging and instructive, and show the new note of spiritual and intellectual progress pervading the Craft at large.

13 We may truly say that there are three kinds of Masters in the Craft. There are Masters *of* Masons, Masters *among* Masons and Masters *in* Masonry. The first are the exoteric rulers in the Craft who may or who may not know what real Mastership means. The second are the leading lights among the Craftsmen, whose deeds are an honor to the Fraternity. The third are they who are placing the leaven of knowledge in the Craft, more or less unknown by the Brethren at large. Real Masters do their work quietly, without publicity and without titles. Title-hounds are *never* Masters, except, usually, masters of egoism or downright charlatanry. There is plenty of evidence however, that Freemasonry has, in its ranks, many true Masters who are quietly and unostentatiously doing the constructive work, a work that is bearing a rich fruitage and spreading its influence far and wide, even beyond the confines of the Craft itself.

14 The Master Mason has been taught, thru the ritual of the degrees he has received, the esoteric meaning of the exoteric implements presented to him as "working tools". It remains for him to use them on the spiritual temple he is supposed to be building. The Lodge will not *compel* him to use them. But it *expects* him *to* use them. The Master Mason who uses his spiritual working tools will reap a rich reward which will come to him not *as* a reward but as a *new phase of consciousness* that will remove all trace of mercenary desire. When Freemasonry becomes composed of Brethren who are actually using their spiritual working tools, as the writer firmly believes will be the case, then a power will become operative in human relationships that will be invincible and superior to that of any presently known force for good on our planet.

15 Freemasonry is one of the best possible schools for true Masters-in-embryo. It establishes a correct concept of Mastership right from the beginning. Many cults which deal so generously in Masters, have spread the concept that Masters are, in some indefinable way, beings so holy aand exalted that they cannot and do not live in the world of men and affairs, but segregate themselves, like jack-rabbits, in inaccessible caves in Himalayan and other mountains ranges where no one ever *sees* them, where no one can *reach* them, where their very existence *cannot be proven*, where inhabitants of the region *know nothing, about them* or ever heard of them. For this reason the promoters of such nonsense feel safe in ascribing almost everything under the sun to these mythical beings. The fact is, that Masters like Moses, Buddha, Confucius, Christ and other avatars, *lived* among men, were *accessible* to men, *taught* among men, *ate* and drank with men and made no claims to supernaturalism in any form.

16 Freemasonry provides a theatre and stage wherein and whereon those who seek to follow the real Masters and to become like them in the real sense, can do so. In Freemasonry, men can mingle with men, teach among men, live among men, function among men, yes, and eat and drink among men, be the better for so doing, and prove themselves men among men, and consequently Masters in a real and constructive sense. Freemasonry does not need nor does it exploit any sort of supernaturalism. It seeks to develop the natural to its fullest extent. Such work calls for Masters and the Craft seeks such men and shows them the way to attainment.

17 The real Master is a Conqueror, for he has had to conquer the most difficult thing in the whole wide world,—*himself*. Freemasonry takes men who are still in and on the battlefield of human life and in providing them with a true fraternalism, it also provides them with the finest sort of ground for personal development. The fortunate individual who, as a Master Mason,, has been called to become a Master *of* Masons, should not be content with being also a Master among Masons, but should aspire to become a Master *in* Masonry as well. When the new Master assumes the Gavel and takes his seat and dons the archaic Master's Hat, he enters into an atmosphere and an aura made sacrosanct by decades of honorable precedent, that will give him an impetus, an encouragement, and a stimulus that will rarely be found elsewhere, toward a proper understanding and recognition of what his Master's office and station should mean to him. If he is at all sensitive, he *must* feel this in some degree. Most of the Masters the writer has met have become conscious of this truth to some extent. Many of them have not known exactly what it was at the time, but they admit having felt themselves in an unusual position wherein something was demanded and expected of them that they had not hitherto experienst.

18 Taking it by and large, Freemasonry has chosen good men as its rulers and exoteric Masters. It requires a man of good sense, reason and character to become a good Master even in the exoteric for when power and authority is vested in a man who has never exercised it elsewhere he seldom measures up to it and fails to know how to use it. The Masonic Master, besides representing King Solomon and his reputed Wisdom, also represents, Kabbalistically, the Sephira Kether (*Ipsissimus*), or the Crown. Mastership is the crowning achievement of the Master Mason who has seen, heard, understood and practist all or as much as he could of what he had been invested with. There are several Kabalas, and in some usages Kether represents Deity. No true Master assumes to correspond to this Sephira from this standpoint, but he does, nevertheless, represent the crown of achievement and attainment. His titular office confers this grade from the Sephirotic scheme upon him, and it is for him to measure up to it with all his ability.

19 The specific working tool of the Master Mason is the Trowel, which is also largely identified with the Master and is the special Jewel of the Select Master. The Square pertains to the Master's station because, as the Master Workman of the Lodge, in supreme authority, it is his prerogative and function to try every man's work, whether it be perfect or not. Now the Trowel is not only used to *place* the cement that unites a structure into one mass, it is used to *spread* that cement. There is a deep esoterism in that little work "spread". It means to distribute, to smooth out, to unite, to develop. The true Master in the Craft therefore, is not only an executive, he is a supreme instructor, a teacher, a propagandist for the Order. It is a true part and phase of the Master's work to spread the teachings of Freemasonry. Therefore he must be well informed as to Masonry's teachings, not only from the ritual standpoint but from the standpoint of exact knowledge of their inner or esoteric meaning.

20 The true Master in Masonry, by virtue of the smoothing property of this Trowel, should also be a Master of Harmony, balance, equilibrium and poise. Thru his qualities in this direction no element of inharmony should ever be permitted to enter the Lodge, for his supreme authority can overrule the forces of distress and inharmony to ensure peace, harmony and brotherly love and affection. A Lodge without a Master would be unthinkable. Therefore, it is the Master's presence that, in an organic sense, maintains the unity of the entire structure of the Lodge. The Master is endowed with the power of creating harmony and ensuring unity and he is invested with the prerogative of trying the work of his craftsmen. These are powers that belong to every true Master, wheresoever we may find them in the world at large. They do not force their powers or privileges upon any man. They are at the service of all men to test their fellow-men for the latter's edification, instruction and wise counsel, for the counsel of a true Master is always constructive, therefore always to be sought and valued.

21 We have already mentioned at some length in this series of lessons, the concept of a "Lost" or "Master's Word". Oriental enthusiasts have profest to find in the AUM or OM of Eastern religious philosofies, the Word that was Lost. But the Orientals who have intoned this word and

meditated thereon thru many centuries past, long before the Christian Era, have not been able to lift themselves from the status of a conquered people, emasculated and decadent. Likewise, modern charlatans have "restored" the Lost Word in lectures, lessons and private teachings,—at a price—but we do not find that their disciples have been able to lift themselves from a very ordinary mental attitude. Whatever the Lost Word may be, we believe it is reasonably obvious to the thinker. Those who seek some remarkable freak of etymology or magic sound that will shake the heavens and make all things possible to the happy possessor, will be doomed to disappointment.

22 The Lost Word is restored only to those who can recognize it, understand it, and, above all know how to act when they are invested with it. Any one who *claims* to possess it is a self-confest impostor right at the start, as every true occultist knows. When one reaches the status wherein and whereby he can recognize the Lost Word or Word of the Master, he does not use it as a publishing asset or a publicity promoter. He *lives* it, and living it is the only way in which one can function the Master's Word.

23 The true Master *in* Masonry will *know* the Lost Word. Altho he will never acknowledge its possession, those who know him will be conscious of the fact that he is in possession of *something* not ordinarily possest or even understood by others. The Master's Word has never been printed. It cannot be. Therefore, more or less clever inventions can be safely cast into the rubbish box, for time will prove their worthlessness if one cares to or has time to waste. It is better by far, and it is the "only way", to attain the Master's Word by the accumulated merit of Right Thought, Right Speech and Right Action, which indelibly stamp the real Master *in* Masonry.

24 The real Master, who *lives* the Master's Word, is a power among men and in the world at large altho he seldom displays any honors accruing from his status. The honors that Mastership inevitably bring are not the honors of this world or glittering but meaningless titles easily invented, cheaply sold and acquired with little difficulty by any one who is willing to play the necessary politics to obtain them. The honors showerd upon the real Master are those conferd upon him by his associates in the "foreign countries", as a recognition of his attainments unknown to his visible brethren but well known to those who are active upon inner and higher planes of thought and consciousness.

25 Here is a curious fact. The real Master will not *proclaim* himself to be a Master, simply because *he does not know that he is a Master.* In other words, the real Master is conscious that he has conquered *some* things and has resultantly risen in the scale of progress and spiritual evolution, but always he sees greater things *to be* conquered and mastered —in himself. As his consciousness expands, his consciousness of self becomes clearer, wider and more comprehensive. The more he learns and discovers about himself, the more he sees to master and to perfect. At no time therefore, is the real Master in a position wherein he can sit back, consciously, and say to himself, "It is finisht, I have conquered, I have mastered, this is all there is for me to do".

26 At no time will the real Master find that there is nothing further for him to accomplish; no further height for him to attempt to scale, no further goal. Always, another and more important goal, involving greater responsibilities, opens up before him. This truth is what prevents many sincere aspirants from becoming Masters in the real sense. At the very start, they discover that, as quickly as they feel they have accomplisht one set of tasks or passed an apparent test, greater tasks and greater tests appear before them. They take, if they are weak, the attitude of the world and say to themselves at least, if not to others, "What's the use", or, "I cannot spend my life in this sort of thing; it doesn't get me any where". Have you, my friend, ever heard expressions like these? If so, you may be sure they came from some one who has been given definite tests by the Great Ones of Destiny, and has become discouraged at the very beginning and is giving up the race.

27 The real Master-in-the-making proves his worthiness to proceed by showing himself to be above discouragements. Discouragements result from failure to realize results from a given plan or procedure. Ten to one our plans were wrong. The discouragements result from our ignorance. Therefore, *all discouragements are tests* and likewise warnings that some-

thing is wrong somewhere in our plans. We have made mistakes. If we have not, we are not true men. Mistakes are wonderful things. They are *opportunities*,—opportunities to do better. If every thing we attempt workt out just as we planned it, what a mess of things we should make in this old world. It is good for the human race that we make so many mistakes. Then we have to stop and think more carefully as to the better way, and if we should investigate, we would find that the most valuable thing in life, the greatest and most important inventions ,greatest advances in government, intellectualism and even spiritual progress have resulted from a very considerable chain of original mistakes and the consequent attempts to correct and rectify them.

28 All this, the real Master gradually learns, and soon he becomes, if not happy, at least encouraged by his mistakes because he knows that they mean he is to do what he is doing in a better and more constructive way. The weakling does not learn this lesson. He bemoans his "bad luck" and flits from one thing to another always hunting for the next opportunity without being able to recognize it, always watching for the ship that seldom, if ever, comes in.

29 The real Master *in* Masonry is keenly alive to these truths. He is not content with merely "making Masons" and conferring degrees, however instructive and beautiful those degrees may be. He is ready always with his Trowel, smoothing out the Path of the weakening brother or the discouraged craftsman. Some of the most helpful counsel, wise guidance, and fraternal assistance this writer has ever seen or known of being given to men, has come from Masters in Masonry who did not know themselves to be such, but who were always ready, as Masters should be and are, to do all that was within their power, not limited by the extent of their Cable Tow but unlimitedly and unstintedly.

30 The true Master need not be a devotee of oriental lore or a juggler with pentagrams, pentacles or Kabbalistic theories. But he must be a nature-lover, recognizing in the lower kingdoms of life his younger brethren, and feeling himself akin to all that has life. He is a partner with every living thing, for he knows that he is sharing with them the same vital forces of Nature, which is God in Manifestation.

31 Mastership does not require the accomplishment of abnormal or *outre* practices, fads, silly mutterings, mumblings, moanings, grotesque and unnatural postures, contortions and phallic accompaniments. We have yet to see a Master evolved by or thru any such procedures and the groups large or small that encourage and teach such rinktums have not as yet produced any recognizable examples of spiritual power and clean manhood. The spirituelle, sickly, anaemic types are not by any manner of means on the road to Mastership, for Mastery includes mastery of the laws of health, hygiene, physiology, as well as those of psychology and the mental and spiritual world.

32 The Master arrives at his goal thru a process of accomplishing seemingly *little* things. A man once said to the writer that "no one who bothered his head with a mass of details could ever hope to become a truly *big* man." Estimates vary, as to what constitutes a big man. If no one could become a big man who used his head for masses of details, we would have had no Edison, we would have no Bell, we would be minus a host of men who have made, thru their contributions, our civilization what it is, the most marvelous the world has ever known.

33 The Great Brethren, who have our human evolution in their keeping, do not start the embryo Master on his way, by placing before him profound problems, the solution of which will bring him a more or less immediate recognition. They try him out with trifles—seemingly. Here again the weak, unprepared, or unworthy fall from line, for the type of mind that cannot devote itself energetically to the accomplishment of some seemingly small affair, will not show the requisite qualities tto deal with larger matters. The false pride that can see nothing less than front page publicity on the newsprint, will never feel that the conquest or mastery of so small a matter as himself, is worthy his energies and efforts.

34 Mastery is the parable of the Talents repeated over and over again thruout the ages. Only to those who have been faithful in a few things (small things—trifles), will be given the rulership over larger things. No man can rule a city who cannot conquer a village and no man can master others who cannot master himself. The process of attaining

Mastership then, is the process of mastering little things—at least seemingly little things. The Great Light warns us "Behold, how great a matter a *little* fire kindleth (*Jas. iii*:5). The most momentous affairs in mortal experience develop from the smallest beginning. A spark is all that is necessary to create a forest fire covering hundreds of square miles of territory. The Master-in-embryo is he who recognizes the importance of little things and pays as much attention to the successful and creditable accomplishment of them as io the seemingly more attractive and glittering matter.

35 This is not an instruction relating to the process of attaining Mastership. What has here been given, is sufficient to show that Freemasonry provides all the material and all the instruction necessary for those of its Brethren who sincerely desire to seek, not only exoteric rulership as Masters-in-ordinary, but better still, esoteric Mastership in the real and complete sense of the word. Every teaching in Freemasonry is a distinct and definite step toward true Mastership. Every Working Tool of the Craft is an aid to the *Magnum Opus*. Every ethical principle exprest in the Masonic curriculum is additional material from which to build the Stone of the Wise. The Lodge is an alembic. The initiations are stages in Transmutation. The result—if truly attained—will be the Philosofer's Stone, but this is not easy.

36 The true Master does not display any phenomena of Mastership. He is not called upon to produce credentials, for these will be *evident* if he *is* a Master. Mastership is not "demonstrated by sanctimonious visage, the hypocritical veneer of imposture, the camouflage of affected cheerfulness of pseudo scientifico-religious cultism, or the tinselry of self-conferd "honors". These are proofs of the non-attainment of Mastership—its antipode. Mastership brings the only kind of honors a man can successfully withstand, for human honors are easily secured but expensive to maintain; a proof of their relatively slight real value.

37 The office and work of a Masonic exoteric Master or Lodge Ruler is well known and understood by every Brother of the Craft. But his position is merely the outward presentiment of the vast principle that lies beneath the titular surface. The Spirit of Freemasonry is working indefatigably to stimulate, thru the significance of the Master's Chair, the desire to become a real Master in every occupant. And there have been real Masters in the esoteric as well as in the exoteric. Albert Pike was one of them. His writings are biblical to thousands of Freemasons and we hail this opportunity to do him reverence as becomes his high and exalted station, for Albert Pike still lives, not as a memory, but as an Entity. The intitiated will understand.

38 There have been other Masters in Masonry. We need not use this space to name them for their works live imperishably in the archives of the Craft. Their works do follow them. We cite the fact because it is an encouragement to us to realize that others have attained to the True Wisdom thru the sublime principles of our Craft, *when rightly understood*. It is for us to understand the principles we have been and are taught. Freemasonry wars against ignorance. That is the only war it wages; otherwise it is an institution peculiarly of peace. In banishing ignorance, the Order paves the way for us to see the Light and it sets its Light upon the hilltops so that all may see.

39 Every Brother who has been "raised" in Freemasonry has been *started* upon the Path to real Mastership. He does not realize it at the time. But every guide-post possible is set before him if he will but read it intelligently. Signs are arranged in right angles, horizontals and perpendiculars and each one has a direct and definite application to human life and progress. The Brother who sees in them merely an arrangement of lines is still in ignorance. As soon as he sees in them ethical and even physical forces, he is beginning to see the Light and if he keeps on, he cannot fail to discern the goal to which he should be traveling.

40 The Master's Hat is an archaic symbol, yet one having a sound symbology. According to Bro. Mackey, "To uncover the head in the presence of superiors has been, among all Christian nations, held as a mark of respect and reverence". We must remember, however, that Freemasonry work along the legend of the Temple of Solomon the King. This Temple was the seat of Hebrew ecclesiastical authority. It has been an age-old custom, still maintained, among the Hebrews, to keep the

head covered in Temple or Synagogue. The usage of the Master's Hat has a sound historical and religious basis.

41 It is not so much that the Master retains his Hat ceremonially, in order that the Brethren may be placed in the position of having uncovered heads in the presence of a superior, for Freemasonry does not inculcate the theory of superiors to such a pronounst degree. The greater principles of Liberty, Equality and Fraternity have prior eminence. We must look deeper. The Master's Hat, worn by him ceremonially, is a *symbol of Humility, a* cardinal Masonic precept, taught on more than one occasion in the Craft. The Jewish Priests and High Priests wore special turbans or mitres; the Christian clergy wear the beretta, mitre and zucchetto. These head pieces were and are worn as symbols of humility and reverence in ceremonial functions. The Master represents his Brethren before the Presence of Deity which has been invokt by the chaplain, a Presence symbolized by the letter G displayed in a manner familiar to all members of the Craft.

42 A Masonic Master in the exoteric sense, that of a ruler in Masonry, is an exalted personage. A Master in Masonry in the esoteric sense is a vastly greater personage. The Founders of Freemasonry knew what real Mastership meant. This is evident in all the archives of the Order recovered by indefatigable Masonic scholars. It was the purpose of the Founders of the Craft so to exalt Mastership that every occupant of the Master's Chair would sense the inner significance of his station and rise to the real eminence it symbolizes. In the process of this gestation and growth of the Order, the organic side of development has, at times, obscured the deeper significance that is enshrined in the station, but modern Masonic scholarship is bringing it more and more to the thoughtful attention of the Brethren and already there is a well defined appreciation of what true Mastership really means; an appreciation that is deeper and more profund than ever before.

43 The Master of a Lodge is called "Worshipful". A Grand Lodge officer is called Right Worshipful, and the Grand Master is Most Worshipful. Similar terms are used in Rosicrucian ceremonial address. This is in line with ecclesiastical usage. A clergyman is called Reverend; a Bishop, Right Reverend and an Archbishop, Most Reverend. In England, the mayors of small towns are called Worshipful; the mayors of large cities like London, Right Worshipful. The title seems first to have been appied to the Grand Master in Masonry, in the publications by Anderson, in 1723. These titles are not grandiloquent or meaningless. A true Master is *really* worshipful, for he brings a presence and radiates an aura of profundity into the work of the Craft. The antiquity of the Person and Function he symbolizes is worshipful in a very genuine sense, and we must remember that these inner factors are what we esteem when we use the term "Worshipful". It is not only a ceremonial usage; it is an admission and a token of recognition of the real import of the Master's Work and Office.

44 It is meet and right that every member of the Craft who is made a Master Mason should seek first to become one in fact as well as in name. Then it is not only right, but eminently desirable that the should look forward to the time when he can be found worthy of being called to the Master's Chair and Work. But it is even more important that he should look forward in this manner with an understanding heart and be motivated by a sincere desire to be a Master in the real sense, as well as the titular concept.

45 Exoteric Masters are created. Esoteric Masters are developt,—not by cultism or faddism, but by personal endeavor to live the life of Mastership, so that traveling in foreign countries will not be a matter of dogma but of accomplishment. The world has need of such Masters. The Craft has need of such Masters. The Brethren have need of them too, today, as never before, when true guidance is a prime requisite in the maelstrom of conflicting human theories and alleged teachings. Masonry offers guidance on the Path in a sane, reasonable, logical, lawful manner and none who follow that Path will be in danger of going astray. The Temple is being built daily, hourly, momentarily, even now as you read these instructions. The Path is not easy but it is passable. Others have trodden it safely. Guidance will make your progress sure. Persistence and worthiness will make attainment certain. Impatience is a drawback. Calm poise and equilibrium are sure signs of unfoldment.

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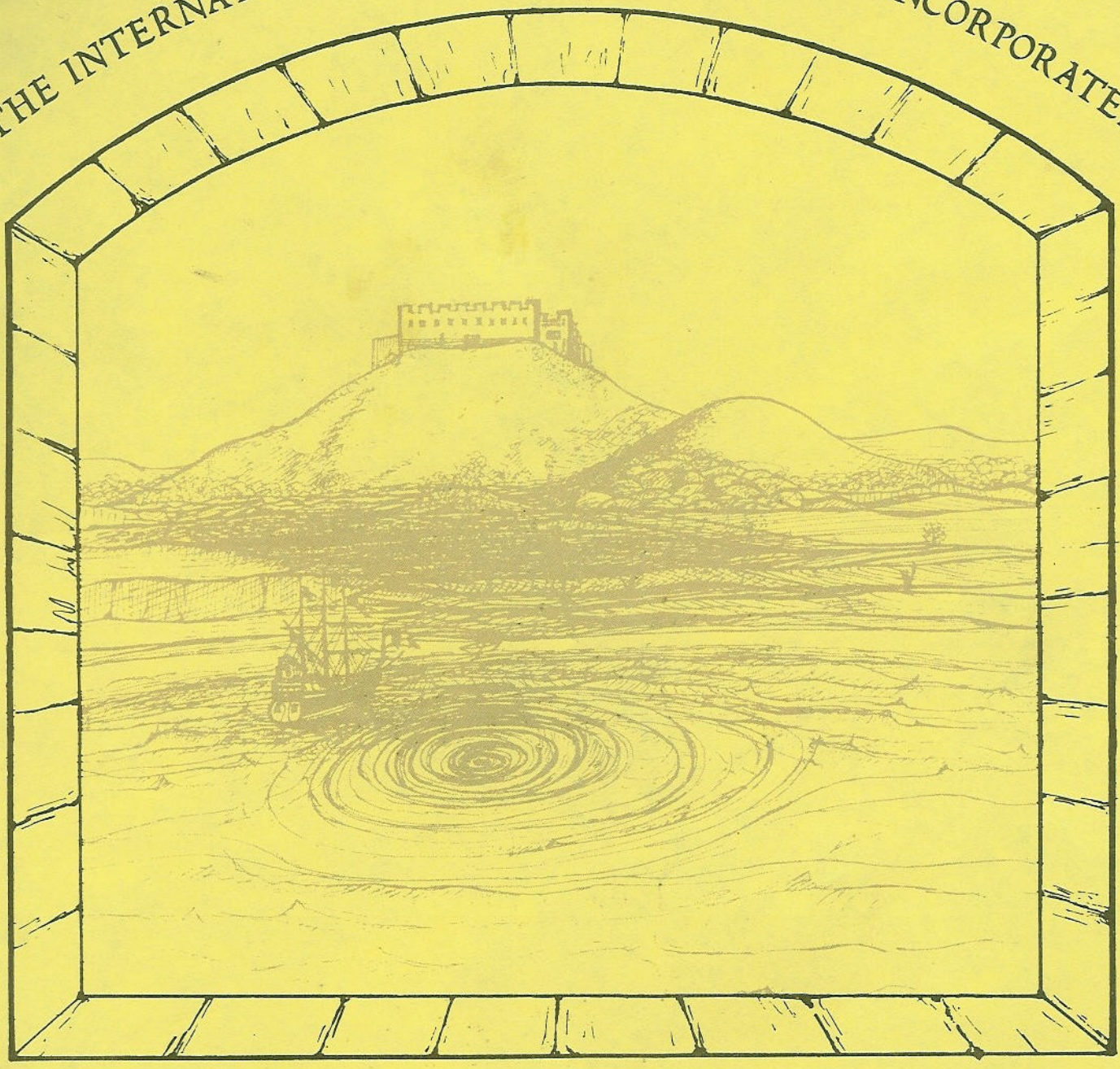

PLANE III

GRADE: *COMPANION*

LIBER 63 ILLUMINATION

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

THE CHURCH OF THE ASCENSION

The Essene - Gnostic "Chrestian Ekklesia"

#234

PART 1 THE MASTER TEACHER

An enquiry into the true identity of "Jesus Christ"

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Many students of esoteric subjects as well as orthodox Christians are so used to considering the spiritual revelation of Jesus Christ in an historical context that it is no wonder that there is so much contradictory information available concerning his true identity. A great deal of time may be spent in considering the conflicting theories of the many authors who have written on this subject. In your local public library you may well find a copy of a book which came up a few years ago in which the author claims to prove that the Jesus of the New Testament Gospels was really a man called Onias The Just. Along side it you may find another book which may convince you that Jesus was really Apollonius of Tyana. Another may claim that Jesus was really Jesus ben Pandira, a person mentioned in The Talmud who actually lived and died exactly as The Old Testament predicted. If you pick up a book of Islamic legends you may come across the story of Jesus being revived with medicines after the Crucifixion and afterwards living to a ripe old age in India.

In occult circles there are many legends about the so-called unknown period of Jesus's life. According to one of them the years of Jesus's life from the age of twelve to the beginning of his ministry around the age of thirty were spent in study in The Mystery Schools of Egypt. This legend relates to claims that his mother Mary and her consort Joseph were both students of The Mystery Schools and that the dangers for their prophesied child could be reduced to a minimum by spending this period in Egypt. Other legends claim that Jesus visited some to the schools in the Himalayas.

During the last few years some people in the theological world have been astonished by claims that Jesus studied in Japan and, after his brother took his place on the cross of Golgotha, he returned to Japan, married and had lots of children. According to an old French legend, Jesus married Mary Magdalene and had children by her. The Merovingian Kings of France are said to have been descendants of Jesus and Mary.

One learned archaeologist concludes from his discoveries that Jesus had a wealthy uncle, a tin maker by trade, who sent him to Europe to study. During his travels, Jesus is said to have visited Stonehenge and Glastonbury.

One person has managed to "prove" that the name "Jesus Christ" was never mentioned at all by the early Church Fathers but was an agreement to join together the names of the Druid Sun God, Hesus, and the Hindu saviour Krishna. This was done, apparently, at a council convened some time around the fourth century A.D. Another has claimed to have located Jesus alive and well on the planet Venus and through his mediumship Jesus is able to continue speaking directly to his many followers on Earth.

Of course, there have been thinkers who have denied that Jesus ever existed and have regarded him as a mythical figure. Although this view is not supported by the majority of responsible scholars, there is much conflict of opinion about what can be reasonably be accepted as historical fact about the person and the myth of Jesus. It will be well to emphasize here that there are historical facts to be accounted for and one of the objectives of the remainder of this talk is to try and put these facts into their proper perspective.

Some of the earliest information we have about the historical Jesus is to be found in a work called "The Annales of Tacitus". This work shows the modern reader what an educated and distinguished Roman historian knew and thought about Christianity some eighty years after its birth.

Historically, the most certain fact that we know about Jesus is that he was crucified for sedition against the Roman government in Judea. The Roman Governor who ordered his execution was Pontius Pilate, who held the office of Governor of Judea from 26 to 36 A.D. This execution is recorded not only by Tacitus but also by the authors of the four New Testament Gospels. These authors might have wished to suppress such damaging evidence because, if Jesus had been crucified for sedition it would have been an embarrassing fact for them. For Jesus's followers it would have meant that their leader had been condemned as a rebel against Rome and they were likely to be incriminated as well.

According to Tacitus, Nero was suspected of burning Rome in 64 A.D. To free himself from suspicion, "the Emperor fastened the guilt and inflicted the most exquisite tortures on a class hated for their vices whom the people called Christians. Christus, from whom the name derived, suffered the extreme penalty under the reign of Tiberius on the order of the procurator, Pontius Pilate. Their pernicious superstition, suppressed for the moment, broke out again,not only in Judea, the source of the evil, but in Rome itself. Accordingly, acknowledged members of the sect were first arrested, then, upon their evidence, an immense multitude was convicted, not so much for the crime of firing the city, as of hatred for mankind."

This passage from "The Annales" indicates the Tacitus thought that:

a) early Christianity was a dangerous and subversive movement;
b) its founder had been executed for sedition by the Roman Governor of Judea;

c) the execution had only temporarily checked the movement, and it had spread from Judea to the underworld of Rome; and
d) the people of the time believed that Christians hated mankind.

This made it easy for Nero to make them the scapegoats for the firing of Rome.

This work by Tacitus is a most important historical document regarding early Christianity as it is the earliest non-Christian source of information, all other information comes from Christian writings that were inspired by theological rather than historical interest. The Christian Gospels purport to give factual accounts of the life of Jesus and these writings are based on the assumption that Jesus was not just a man but that he was the Son of God sent into the world to save mankind. This assumption involves some complex theology, it has nothing to do with historical fact. However, these theological ideas are historically important because they formed the basis of Christianity, and the birth of Christianity is one of the most important milestones in religious history. We must, therefore, consider how these ideas originated and trace how they developed into the religion we know today as Christianity. We must also explain who Jesus was and what he taught and did as an historical person.

The authors of the New Testament Gospels could hardly have suppressed the fact of Jesus's execution. It was too well known an event for anyone to conceal. Instead, they tried to show that Jesus was really innocent of sedition. The Gospel of Mark, the earliest of the four New Testament Gospels, sets the theme for the others by trying to show that the death of Jesus had been plotted by Jewish leaders who hated him. The Sanhedrin lacked the authority to execute Jesus and so it handed him over to Pilate. Charged with sedition, Jesus stood his trial. The Gospels relate that Pilate was not convinced of Jesus's guilt and sought to have him set free, but the Jewish leaders stirred up the mob until Pilate was forced to accede and order the execution. So, Christian evidence admits that Jesus was executed for sedition, but it also maintains that he was innocent.

The situation for the Jewish people at that time was extremely dangerous. It became even more so for the Christians of Rome about 71 A.D. Mark's Gospel deals with this. Mark's attempt to turn Pilate into a witness to the innocence of Jesus breaks down in a critical analysis bringing a startling picture into focus. The Romans crucified Jesus as a rebel because they considered him to be one. There is much evidence from various sources attesting to this piece of history.

Jesus is said to have been a native of Nazareth in Galilee and was first associated with John The Baptist who announced, in the manner characteristic of Hebrew prophecy, the imminence of The Kingdom of God and sought to prepare the Jews for this event by a baptism of repentance. After the arrest of John by Herod Antipas, Jesus carried on the mission alone. After some success in Galilee, he encountered opposition from the Jewish authorities. Jesus soon became convinced

that these authorities were delaying Israel's preparation for The Kingdom of God. The priestly aristocracy, headed by The High Priest, controlled The Temple of Jehovah at Jerusalem, and their position gave them a rich income as well as great authority. Seeing them as the chief obstacle to Israel's conversion, Jesus challenged their control of The Temple. With his disciples and followers, he staged a Messianic entry into Jerusalem at The Feast of The Passover. Gathering support, he attacked the trading activites of the Temple which were a profitable source of revenue for the priestly aristocrats.

After the cleansing of the Temple, Jesus stayed on in Jerusalem until the night of The Passover Feast, which he ate with his disciples in the city. Between the time of the cleansing of the Temple and that of the Feast, he withdrew from the city each night, as he seems to have been uncertain of his next move. By the time of the Passover Feast he probably realized that his attempt to challenge the authorities had failed and it would be wiser to withdraw to Galilee. In Gethsemane that night he experienced an agony of indecision. The initiative passed from him to his enemies. One of his apostles, Judas Iscariot, had defected and betrayed his rendezvous to the Jewish leaders.

It is difficult for many people to evaluate the events which occurred after the crucifixion of Jesus. There is a story of his being buried in a tomb belonging to Joseph of Arimathea, that he resurrected and appeared to some of his disciples, although nobody outside their circle recorded a similar sighting. Although the physical presence of Jesus is stressed, nothing is said about him resuming his life on earth. Instead, he is said to have ascended to heaven.

The transformation of Christianity from a strictly Jewish Messianic cult to a universal salvation religion centred on Jesus was due to Paul of Tarsus. Paul had not been an original disciple, in fact he had at first rejected Jewish Christianity because it preached a crucified Messiah (quite unacceptable to a pious Jew) and he helped to persecute members of the movement. On one memorable occasion, however, Paul had a profound spiritual experience on the road to Damascus. He attributed this to the intervention of God. Paul became convinced that God had chosen him to reveal Jesus to the Gentiles in a completely different guise than the one presented by the Jewish Christians.

It is an indisputable historical fact that Paul's new conception of Jesus drew its inspiration from Greek ideas rather than from Judaism. The philosophy of the Gnostics, which was widely followed in Syria, Alexandria and farther east, held that all mankind was enslaved by demonic powers and taught how Self-Knowledge (Gnosis) could save man from subjection to their rulership, and that God had sent Jesus into the world for the salvation of mankind. The Greco-Roman society of the time could understand and appreciate Paul's ideas derived from the esoteric doctrines of the Gnostics. Jesus was presented by Paul as a saviour-God who had died and risen again. Through the sacrament of baptism, Christians were ritually identified with Jesus in his death and resurrection. As a consequence, they were born into a new, risen life in Christ.

The Jewish Christians were quick to repudiate Paul's new "Gospel". They also rejected his claim to be an apostle and sent out emissaries to his converts to present their own "Gospel" as the true and original form of Christianity. In 70 A.D. the Mother Church of Christianity at Jerusalem perished when the city was destroyed by the Romans. Christianity was thereby freed from its primitive involvement in Jerusalem, and Paul's version of Christianity survived and set the pattern for the entire faith.

In Romans 1:14, Paul refers to the sources of his doctrines in the following words:"I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise".

Freed from its early Jewish influences, Christianity was quickly adapted to the spiritual needs of Greco-Roman society and eventually survived the downfall of the Roman Empire.

Having noted the distinction between the image of Jesus the rebel crucified for sedition by the Romans at the behest of the Jewish leaders, and Paul's "Jesus Christ" derived from the esoteric doctrine of the Gnostics, we can now turn our attention to the true identity of "Jesus Christ" as The Master Teacher. The two apparently disparate histories of Jesus (the seditionist and the Messiah) have become fused in folk memory as an archetypal symbol. To the Gnostics, the words of Jesus referred to an archetypal Master Teacher or an archetypal system of thought and practice. "Archetype" comes from the Greek meaning, "molded first, as a model, exemplary, an inherited idea or mode of thought derived from the experience of the race and present in the unconscious of the individual." As far as the ancient Gnostics were concerned, the idea of Jesus Christ being placed on earth by God is an archetype, the heritage of every man. The search for the meaning and understanding of this reality has been present throughout history and is probably the major factor in the purpose of man's existence. Through the archetypal symbol of The Master Teacher, "Jesus Christ" is seen to be not a man who lived in a certain place at a certain time, but a process of doing or overcoming.

This being so, it doesn't matter at all whether a man called Jesus lived two thousand years ago in the Holy Land or not. Conflicting historical evidence concerning this question has already sidetracked far too many people. It has undoubtedly been a major stumbling block to sincere metaphysical students who have been misled by uninformed teachers. What needs to be grasped is the principle for which Jesus stands; the concept of Jesus as a visibility who personifies the absolute truth of being. The principle and the transcendental experience which the portrayal of Jesus represents is natural and verifiable, and is every man's birthright.

Continued.....

THE CHURCH OF THE ASCENSION

The Essene - Gnostic "Chrestian Ekklesia"

#235

PART 2 THE MASTER TEACHER

An enquiry into the true identity of "Jesus Christ"

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If we accept that all the stories in the Bible are allegorical (Paul himself says they are in Galatians 4:24) then the complete history from Abram onwards must be an allegory. Therefore, the New Testament books which give the geneaology of "Jesus" from "Adam" can have nothing to do with an actual living person. In the light of all this, all names of supposed living persons mentioned in the Bible must conceal some other meaning than that of actual personalities. Jesus, Mary, Joseph, Peter and John and all the apostles must contain hidden spiritual meanings instead. For many centuries now, the allegories teaching a spiritual Christ within have been carnalised into the belief in a man who actually appeared within the world of time and space, and that this man was able to cancel out the "sins" of those who believed in him.

Paul's Epistles contain many references to The Cosmic Christ. The true mystical teachings that may be discovered in the Bible agree with the highest teachings contained in the books of the Eastern religions and indicates that a traditional knowledge regarding God and Man has been known to initiates throughout the world for many thousands of years. In his Epistles, Paul admonishes his students to follow the true Gnosis which can be discovered only within the area of mind. The "Jesus" of the Gospels, in this context, is taken to be a pattern of experiences had by everyone who follows the Path to Ascension.

In contrast to orthodox Christians who believe in an historical Christ, the Gnostics' interpretation of scripture was purely spiritual. To them, the Resurrection was an already established fact of Spiritual Truth. To live the life of a "resurrected one" means that one will eventually experience the Spiritual reality in this life here and now, not in some mythical afterlife or after another five hundred incarnations. God-realisation is the goal and destiny of every man. As the Gospel of John expresses it, "The Light that lighteth every man who comes into the world". This Light is the natural reality of one's being, immanent and transcendental, and veiled by the ignorance of earthly ideas and supposition.

We have already mentioned that Paul's conception of Jesus Christ was derived from the philosophy of the Gnostics. "The Gospel of Philip"

is a second century Gnostic document of Syrian origin. This work contains one of the clearest explanations of the meanings of the words "Jesus" and "Christ" ever set down on paper. Here are the passages which include these explanations:

> "'Jesus' is a hidden name, 'Christ' is a revealed name. For this reason, 'Jesus' does not exist in any other language, but his name is always 'Jesus' as he is called. 'Christ' is also his name: in Syriac, it is 'Messiah', in Greek it is 'Christ'. Certainly all the others have it according to their own language. 'Nazarene' is he who reveals what is hidden. Christ has everything in himself, whether man or angel or mystery, and the Father.
>
> "The apostles who were before us had these names for him 'Jesus', the Nazarene, Messiah, that is 'Jesus, the Nazarene, the Christ'. The last name is 'Christ', the first name is 'Jesus', that in the middle is the 'Nazarene'. 'Messiah' has two meanings, both 'the Christ' and 'the measured'. 'Jesus' in Hebrew is 'the redemption'. 'Nazara' is 'the Truth'. 'Christ' has been measured. 'The Nazarene' and Jesus are 'they who have been measured'".

From these passages, we have three definitions, as follows:

a) "Christ" - the measured or annointed, the Messiah
b) "Nazarene" - the Truth
c) "Jesus" - redemption, or the way to redemption.

Therefore "Jesus, the Nazarene, the Christ" indicates that one following the way to redemption, or the arcane discipline, reveals the Truth, the Christ in his experience, in the secret or hidden name of Jesus. This teaching coincides exactly with the hidden meanings given for his name in The Acts of John in The Apocryphal New Testament.

What connection does this information have with the historical events recorded by Tacitus which we mentioned earlier? Who was the individual who aroused the opposition of the Jewish authorities? Many interesting clues may be found in G R S Mead's book, "Did Jesus live 105 BC?" It is Mead's contention that the prototype of the 'Jesus of Nazareth' referred to in the New Testament Gospels was a man named Jeshu ben Pandira. He was born in 105 BC and sometime between then and 79 BC he was initiated and raised to the Degree of Hierophant of The Mysteries of Serapis and Christos in Egypt. On returning to Jerusalem he conferred the same initiation upon twelve of his followers with The Right of Succession. Jeshu ben Pandira's philosophy was not new, it was the continuation of The Gnostic Philosophy. It was Pythagoras of Crotona in the fifth century BC who named his philosophical system "The Gnosis". His system continued through Plato and thereafter through the Platonic philosophers until Jeshu established his own mysteries in Galilee in 79 BC. During the first four hundred years of the so-called Christian era the Gnostic

Ekklesia was known as The Church of Serapis and Christos up to the reign of Emperor Hadrian. According to Roman records dating from the time of Hadrian the Gnostics were known as "Bishops of Serapis and Christos" and they had been in existence since about 355 BC. Pharaoh Ptolemy of Egypt, who knew these mysteries as those of Osiris and Isis, was present at the commencement of the Serapean line of Succession. Many members of Serapis went to Antioch in Syria and spread into Galilee later.

When Pharaoh Ptolemy Philadelphus invited the sages of Judaism to come to Alexandria to establish their College of Rabbis there was friction between them and the Greek teachers. The followers of Jeshu ben Pandira also became dangerous rivals of the Rabbis of The Temple of Jerusalem. In 71 BC Jeshu ben Pandira was murdered by The High Priest of The Temple of Jerusalem. This fact is confirmed by evidence in The Dead Sea Scrolls wherein it is claimed that the "Teacher of Righteousness" was killed by The High Priest.

It may have occurred to you that the information which we are presenting here suggests that the "historical" Jesus, or Jeshu, lived approximately one hundred years before the orthodox churches claim that he did. This may be explained by the fact that there is a hundred year difference between the Julian and Gregorian calendars, therefore, we must push back the calendar a hundred years in order to arrive at the correct date when the Gnostic system of Self-Realisation instituted by Jeshu ben Pandira first began. Both Helena Blavatsky and Gerald Massey brought forth evidence that Jesus lived a century before the Gospel dates, and the Jewish Talmud itself identifies Jeshu ben Pandira as the individual connected with the events we have mentioned.

Another significant fact about Paul of Tarsus may be mentioned here. When in Rome he initiated a wealthy ship-owner named Marcion into The Mysteries of Serapis and Christos. A consideration of Marcion's Gospel would be outside the scope of this talk but we may mention that,in many respects, it may be considered to be based substantially on the contents of the Pauline Epistles. As far as Marcion was concerned, Paul was the disciple. As Marcion was the Roman Patriarch in the true Line of Succession, Chrestianity, in its original Roman form, was thus derived from him and not from either Peter or Linus.

The Gnostics of the early centuries of the so-called Christian era were firstly initiates of The Mysteries of Serapis and Christos but, on becoming Hierophants, they began to teach their own version of the True Religion according to their own mystical experience. The Ante-Nicene Fathers of the "Christian" church were so astounded by the mystical feats performed by the Gnostics that they feared and persecuted them. The Christians who believed in only an historical saviour resented the fact that the Gnostics could accomplish greater miracles than those recorded of their saviour by tradition alone. In 325 AD Emperor Constantine convened the Council of Nicaea and there ordered the formulation of a creed based upon a history of a saviour personified by Jesus of Nazareth as the only Son of God. Later, when

Constantine's orders had been carried out, he proceeded to destroy the Gnostics. The reason for this was that the Gnostics held that every man was a Son of God and that Jeshu, their leader, was a "Just Man" who demonstrated the innate power of God within every human being.

In spite of seventeen hundred years of propaganda and misinformation, Christ is not, and never was a person. The Christ drama is not connected with events played out on earth in time and space sequences, but occurs within man at every moment. If using the Christ drama as a pattern applicable to man's own spiritual unfoldment, it becomes clear that three definitie stages are played out within man himself. The first and preparatory stage is that of Purification. The aspirant is encouraged to build into himself the qualifications of control of the mind, body and the sense, discrimination between the real and the unreal, endurance, faith, tolerance, emotional and mental equilibrium and the desire for liberation. These qualities were ever demanded of an aspirant before he could be allowed the presence of his own Master to be known. The second stage was Illumination. here, the Higher Self, which the Gnostics called the "Christos", succeeds in conquering the elements of the Lower Self thereby allowing a transaction to take place between the mortal and its immortal Self within the human body. The Gnostics called the Lower Self the "Chrestes". The disciple unfolding toward spiritual maturity may also be referred to as the "Jesus Soul". The third and last stage is Union. Here the aspirant is able to gain admission into the Inner Sanctum of the Gnosis and achieve the Cosmic Awareness of his own Essential Nature. The Chrestes is encouraged to make the flight of the Jesus soul from the third dimensional nature of the human body into that of the fourth dimensional nature of the Christos. Thus, one becomes a conscious embodiement of the Universal Self.

When the initiates of these Mysteries had gained proficiency in their new-found powers they became Hierophants. They then had the right to initiate others. By becoming a Mystae or an Illumined Adept of Life, they granted to themselves the power to relive the past, understand the present and foresee events which were to come. They were given the honoured title of Christos, he who becomes the Ever-Becoming One, a Master among men.

By way of a postscript to this talk. I will conclude with two brief quotations. The first is from the writings of William Kingsland; it summarises some of the more important points we have covered.

> "Within the Christian Scriptures there lies a deep spiritual truth, a real Gnosis of man's origin, nature and destiny which has simply been materialised by the Church in the traditional interpretation of those Scriptures based upon their literal acceptance. Gradually, however, as the 'Christian' doctrine became hardened and more and more dogmatic, the government of the

Church fell into the hands of prelates ambitious for worldly power. This knowledge became a heresy. What records are left of it are mainly the misrepresentations of the bitter opponents among the Church Fathers.

"Now the innermost core (of the true Church) is the in-teaching of the ancient Gnosis, the Real Self, the eternal, immortal, divine Self, which is one with the Universal Self, commonly called God. Thus the root teaching of this Wisdom at all times has been the divine nature of man, and what was taught in the inner schools of the Mysteries was the method of achieving this supreme knowledge in a practical manner, that is to say the attainment of god-like characters and powers. Every man is potentially a god, however feeble may be his powers at the present time. At root he is God. Gnosis is Power. The supreme knowledge confers upon its possessor the possibility which is not even dreamed of by the ordinary individual - or the ordinary Christian for that matter, notwithstanding the repeated assertions of that possibility in the Christian Writ."

The second piece is a remarkable quotation from Edward Carpenter. It is often difficult to define Consciousness as it pertains to the True Self, especially as many people consider Consciousness to be an attribute of mind. Any member in the Higher Degrees who has attained Cosmic Consciousness, which is nothing more or less than Consciousness of the True Self, will find this an eloquent description of the experience.

"Of all the hard facts of science, I know of none more solid and fundamental than the fact that if you inhibit thought and persevere you come at length to a region of consciousness below or behind thought, and a realisation of an altogether vaster self than that to which we are accustomed. And since the ordinary consciousness, with which we are concerned in ordinary life, is before all things founded on the little local self, and is in fact self-consciousness in the little, local sense, it follows that to pass out of that is to die to the ordinary self and the world.

"It is to die in the ordinary sense, but in another sense, it is to wake up and find that the I, one's real, most intimate self, pervades the universe and all other beings.

"So great, so splendid is this experience, that it may be said that all minor questions and doubts fall away in the face of it, and certain it is that in thousands and thousands of cases the fact of its having come even once to a man has completely revolutionised his subsequent life and outlook on the world.

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THE CHURCH OF THE ASCENSION

The Essene-Gnostic "Chrestian Ekklesia"

#236

Continued from #156.

THE MEANING OF GNOSTICISM - con't

Most of the works **about** Gnosticism have been written from an orthodox christian's point of view and even the reviews of the collection of Gnostic texts discovered in Egypt in 1946, (known as the Nag Hammadi Library) have been the work of orthodox christians. But the N.H.L. manuscripts contain an amount of Gnostic teaching, ***written in the familiar cryptic language*** **which seeks to convey an inner spiritual meaning** and does not relate to any actual "historical" incident of the people and places concerned.

Orthodox christians are used to looking at Jesus and his teachings in an objective or factual way but the Gospel of Philip, one of the Nag Hammadi Codices, says that "Jesus" means "redemption" or the way to redemption. Apparently, to the ancient Gnostics, all Scriptural names and places represented the cryptic language of the Mysteries and did not necessarily refer to actual persons or real geographical locations.

The name Jesus, his associates and his journeyings, from the Gnostic perspective, refer particularly to spiritual processes actually taking place in the life of him who walks Jesus-like or Christ-like, in his/her life, **here and now.**

On the question of "resurrection" -- to the Gnostic, resurrection is an already established spiritual fact. The Gnostic "heaven" is a reality **here and now,** so that whereas resurrection to the orthodox christian is believed to be the man Jesus resurrecting from an actual rock tomb, to the Gnostic Christians, as revealed in the Nag Hammadi Codices, resurrection means leading an entirely new and enlightened life, and to live the live of a 'resurrected one' means that one will eventually experience this Spiritual Reality in his life, **here and now.**

To live according to the true Gnosis of God one has to follow a path of Purity, Honesty and of Consecration to Truth, and the Nag Hammadi Library proves that those who followed the teachings contained therein, tried to live by standards which many present-day christians would find very difficult to follow.

In the first part of this explanation of Gnosticism we stated that the Gnostics had a vocabulary all there own, at the end of this second part we will give some of this vocabulary. It is essential to understand that any attempt to try to interpret the Gnostic Scripts from a materialistic point of view will only make nonsense of them. The strange allegories and seemingly "historical" happenings are never intended, in Gnostic language, to be physical realities. The average orthodox christian finds it most difficult to divorce the spiritual myth from its seemingly disorganized appearance -- and as long as one looks for rationality and history -- he will never break the code of the Gnostic Cryptic Language. In like manner as the Greek myths reveal inner truths, so too do the Gnostic stories reveal the Gnosis of the Soul.

Since the publication of the "Nag Hammadi Library" and the Essene Qumrum Scrolls, much interest has been directed to the study of the early Gnostics. The present-day "organized christian church" was brought into being at the Council of Nicaea, circa 325 A.D. and this latter set about a systematic persecution of the Gnostics, inventing false propaganda against them. This led to a situation wherein that which is termed "Gnosticism" was labelled "heresay" (whatever that means) and sincere seekers were turned away believing that this teaching was something to be avoided -- when in fact it is nearer to primitive Christianity -- and may contain the very answers to life they have been seeking!

Admittedly, the Gnostic texts are difficult to understand and their system of symbology is recondite and heavy. We have presented this information because it has been requested; but also because there are valuable insights to be gleaned by Seekers on the Path. At all times however, our members are free to take what they can use and leave the rest. It is left to each student, here, to do the same.

At this point we return to the Disciplina Arcani:

Dear Friend

In the fields of wholistic medicine we come to realise that in the case of physical disease, bodily ailments can be brought about by certain personality traits and mental attitudes to people and environment. It is useful therefore to have a basic understanding of psychosomatic medicine.

The ancient Patriarchs understood that most, if not all, of human suffering bodily and circumstantial, were the outcome of living in ignorance. It was proven by the fact that by changing one's philosophy of life healthy bodies and more harmonious living conditions were the result. Suffering was not, and still is not, the heritage of the Children of God.

Gnostic symbology might seem rather complicated or even obscure but understanding that the human phase of mind uses imagery to present its problems we, as helpers to the summit, use the same method through mythology to help the person to spiritual freedom. It is in perception of the principles presented in the myth and in applying them to daily living that we benefit and learn control of our destiny.

Sincerely yours in the Light,

THE MEANING OF GNOSTICISM

#237

Part 2

In our last Lesson we showed you some of the background of what is known as Gnosticism and how it is your story and nobody else's.

We will now give a list of the cast of the characters who will make their appearance on the scene of each act, and as the drama moves on they will appear again under some new guise and character, but always try to remember that there is one STAR PART in this drama and that is MAN himself.

Some of the characters mentioned are:-

The Unknown Principle (Abraxas):
The Treasury of the Boundless, limitless Life wherein all being is, the incomprehensible and Unknowable Self of every human being, which we call the Great Naught which is the All.

The Logos:
From the Unknown Principle emanated a Ray of Light into the Boundless Virgin Space forming the Manifested Logos, commonly called "God". It will be seen that there are two Gods, which are the two aspects of the Unknown Principle - one unmanifested and the other manifested. We call them respectively - the God-Man and the Man-God.

The Trinity:
From the Unmanifested Logos was emanated the Divine Thought within the primordial Element, Sophia Achamoth, the Matrix of the Universe. From Achamoth emerged the Christos - the Son; the results of the Celestial Marriage of Christos and Sophia Achamoth were born the Christos-Sophia and Sophia-Christos forming the Holy Spirit, these four manifesting as Jehovah-Ildabaoth, the Creative Logos, called by the Jews - ALHIM JEHOVAH, who has become the Ultimate God of the Christians. The Father of Jesus was the Unknown Principle and not Jehovah.

The Archangels:
From the two pairs of opposites were born the Eight, the Seven Creators or Jehovah-Ildabaoth and his Six Sons, and then the sons became the Fashioners of the Universe and the Eight the Sophia-Achamoth - the World Soul.

Jehovah-Ildabaoth:
The Creator of the World and God of the Jews and Christians, becoming boastful before the Unknown Logos formed a soulless creature after his own image. The creator and his Six Sons, seeing that their creation was a soulless creature, brought their creation to their Father who called forth to the Divine Thought and, taking pity upon animal-man, Sophia-Achamoth was sent to vivify the creature. The Creator began to fashion the seven Regions of Light, and gave to his sons the rulership of each one of the regions, in order to imprison their creation and make his a slave to their wishes.

Sophia
The Creators, after clothing Sophia with their Robes of Light, sought to imprison Sophia by the matters of every region. Upon reaching the Abyss of Matter or the Valley of Death, she became afraid because of the cruelty of the Creators to her and she cried out to the Divine Mind for salvation. Sophia in this sequence represents the formation of the Divine Soul of Man on its downward descent into the lower regions.

Jesus:
It was when the Sparks (Sophia) fell through the regions and reached the valley that they were formed into Jesus - the human Soul. At that time nascent man was a soulless, mindless creature, and with the help of Sophia, the daughter of Achamoth did battle against the Creators. Sophia Achamoth, his mother, seeing that all was not well with her daughter Sophia and her son Jesus, cried out against her Father - Ildebaoth, and appealed to the Unknown Principle for help, He sent his son the Christos to descend to man.

The Christos:
The First Mystery, seeing that man was in chains to the Creators and was subject to the Rulers of the Regions, sent Christos to rescue Sophia and her son Jesus. He descended from the Treasury of Light and entered into the man Jesus, giving him both a Soul and Mind, thus granting to man the power to conquer the Rulers of the Regions. This is the same story as Horus, Attis, Adonis, Bacchus, Prometheus, etc.

The Cursing of Man:
Ildabaoth seeing that his creation was more powerful and beautiful than himself, became very angry and tried to prevent nascent man from knowing his real nature. Ildabaoth imprisoned the Man-Jesus within the boundaries of the four regions of Force-Matter (Eden) to keep him innocent. But man, yielding to the Serpent of the Divine Thought through Sophia, did seek to know his heritage,he did eat or experience sentient matter and his eyes were opened to the true nature of Ildabaoth and he began to experience the pangs of desire for Good and Evil - life and form - spirit and matter. Ildabaoth seeing that he had no more power over his creation, banished man to the nether regions or the valley of the shadow of death, to live in physical bodies, but the Christos descended to save man from Ildabaoth and his Hosts and gave unto man power and knowledge to return back to the Treasury of God, the Pleromic Regions.

The Christos-Soul
The Christos being a Ray of His Father, the Unknown Principle becomes the Champion of Man against the tyranny of Ildabaoth, he entered into Sophia - the Divine Soul, and received the power and intelligence to conquer the Rulers of the Regions.

The Birth:
Mary or Maria, being overshadowed by Sophia gives birth to the Soul in Jesus. The Three Kings represent the three races wherein man had to struggle against the forces of Ildabaoth, and once becoming a Soul, he

is filled with the Power of the Unknown Principle whose nature becomes manifested in the human Soul of Man.

Baptism:
The awakened Soul becomes aware of his Holy and Divine Heritage and re-enters the stream of the Life of the Logos, and baptised by Light, he beholds his Father recognising Him, Jesus-Christ begins the work of breaking the power of Ildabaoth over man, working through man's images of menace. Ildabaoth seeks to tempt Jesus from the path of rectitude, he fails and retires, Jesus then begins to proclaim the Father of All and he ignores Ildabaoth. In this, we see how the Church has twisted the original drama of the Christ and makes it a history instead.

The Transfiguration:
Jesus, now representing the awakened man,now finishes the purificatory stage and is lifted up into his Divine soul wherein he sees the Father and his human Self (two disciples) within the Mount of his True Self, his three vestures now tremble before their Divine Lord, but man must return to the valley of living death to do battle once again against Ildabaoth who had now taken control of the three vestures of Jesus the Man.

Crucifixion:
Ildabaoth with his images of menace makes a final attempt to bring man under his dominion, he stirs up the images of menace within Jesus to betray him. Judas, the symbol of the images and that part of Jesus which still has to be redeemed, seeks to betray his Inner Lord. So Christos on his descent into the regions of the Man-Church caused the Rulers to be troubled and Ildabaoth sought to stir up the Rulers (images) against Christos-Jesus and they sought to take him and bound him again to the Cross of the Body with the help of the Titans - the Rulers of the Mind, Emotions and the Body. He gave up the earthly body on the cross and went to the Valley of Death where he released the slaves of Ildabaoth. The Christos took the human Soul-Jesus back to his own region of Light and the moral tabernacle of Jesus suffered on the Cross in the Valley of Death (earthly conditions).

Burial and Ascension:
The Soul of Jesus-Man rejoiced in his reunion with his mother Sophia, the Divine Soul and the Mystic Marriage was consummated in the Fourth Region of Light. Ildabaoth, still hoping to conquer Jesus-Man, sought to bind Jesus to the Tomb of Matter in the Valley once more, but the Jesus-Sophia-Christos conquered Ildabaoth and his Six Sons and finally ascended to the Treasury of Light to be on the right hand of the Unknown Principle - the Father or Great Naught of All.

Ministry:
Jesus the Divine Master,taking pity upon those who are still prisoners of Ildabaoth descended again through the Regions of Light in His Robes of Glory and confounded the Rulers. He descended to the emotional or Sixth Region of Light and showed Himself to His disciples and there remained with them for about Eleven years,revealing to them the Gnosis of the Soul and the Mysteries of the Treasury of Light.

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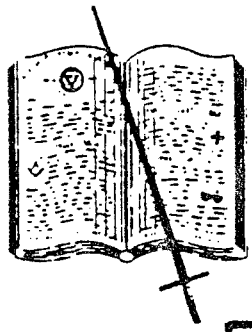

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Dear Associate

You have attained that point in your progress on the Path where you have been admitted to the Illuminati. You will now enter into deeper and more specialized studies. We require that you do NOT disclose to anyone what point you are at, nor do we wish any of the information which will be shared with you, from this point on, discussed with anyone, unless they too have reached this level.

Should anyone ask you how long you have been a member of the College, or at what point on the Path you have reached, you will reply, "I am studying the Esoteric Tradition of the Temple". If they have reached this point they will answer word perfectly: "I have seen the Parthenon and I have heard the music of the spheres." Then you will know the inquirer is also a member of the Illuminati and both of you will be free to discuss, privately, the material you are now receiving.

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You have been told that some of the material you are about to receive you may find controversial or contradictory. Our duty is to share with you what has been entrusted to us and that we will do. **Your duty is to take what you can use and leave the rest.**

We have said to you that everyone in the present party are alert and mature; again we say to you: learn how to discriminate rightly ... the time is coming when you will have to continue your sojourn alone.

With all good wishes for further illumination

Sincerely

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THE GREAT WHITE BROTHERHOOD AND BRETHREN OF THE ROSY CROSS

THE name "Great White Brotherhood," a purely fanciful invention of the human imagination, has been the theme of many books, the bait and lure of many forms of charlatanism. From the experiences of credible initiates who have been able to dissociate from the physical vehicle and "travel in foreign countries" comes an agreement as to an association of spiritual beings who exercise considerable influence in several departments of human activity. The descriptions offered in booklets and propaganda literature, if such can be dignified by this name, whose authors or sponsors claim individual descent, or direct and exclusive connection with the Great White Brotherhood, are confessions, each and all, of absolute imposture.

2 No visible, humanly contrived organization, whatsoever its claims, can legitimately call itself the exclusive representative of the Great White Brotherhood. Let it be understood that that Brotherhood may even look with tolerant amusement upon the very name that has been given to it. In the hands or mouths of legitimate spiritual bodies who do possess a reasonable comprehension of its nature, the name is not a misnomer. As the seven prismatic colors of the spectrum constitute a pure white light, so the composition of the celestial rays which compose the nucleolus of this Brotherhood also constitute a centre of dazzling white, whence comes the united agreement amongst true initiates.

3 Among the serious attempts to define the so-called Great White Brotherhood, we read that it is a group composed of Adepts, or those who by proper self-development have fitted themselves to assist in the "ruling of the world." In just what way they rule we are not informed but the idea seems to be the persistence of human ambition for super-exaltation. The activities of these Adepts are said to be multifarious, as they are concerned with practically all the functions of the rest of humanity. They are said to possess powers that transcend any of those of their fellow beings and it is claimed for them that they live according to their choice either in the mortal or the spiritual worlds and are able to prolong their lives in any expression for centuries. In this we see the persistence of the story of the Wandering Jew and of Christ's saying to his Apostle, John XXI:23, "If I will that he tarry till I come, what is that to thee?" The earthly exponents of the Great White Brotherhood are also claimed to be known as "Rishis," "Arhats" or "Mahatmas" and are invariably domiciled in the Himalayan or Tibetan Mountains, the inaccessibility of which, the proponents of such allegations well know, prevents either proof or disproof.

4 All the usual and well known descriptions of the Great White Brotherhood, which we will for the purpose of this lecture continue to call by this name, will be found to be according to the wishes or the desire for personal aggrandizement of the describer. There is almost always the intimation of an exclusive personal

connection, contact or acquaintance with this exalted group and some of the claims are absurdly blatant. Therefore, if we are to seek a fairly clear conception of what the Great Brotherhood really is, it will be necessary to lay aside the cult claims and individual descriptions which fail utterly to describe truthfully, and turn to it from a different angle.

5 The first Chapter of Genesis shows a plural status amongst a celestial hierarchy. "Let US make man in our own image." Genesis was written by a scribe who recorded the wisdom of Moses which in turn derived from the ancient Egyptian, plus the contributions from Chaldean, Babylonian, Sumerian and Akkadian sources. Scripture tells us also of Seven Spirits before the Throne.

6 To the Egyptians, these were known as the "Seven Sons of Light," named from the planets of which they were the Regents or as we now say, the Indwelling Spirits, giving each respective planet its Planetary Intelligence. These planets were Saturn, Jupiter, Mercury, Mars, Venus, Sun and Moon. Note that Earth or Terra is not included. It had not at that time acquired its Planetary Regent and that is why the long line of Avatars, Messiahs or Messengers visited it at periodic intervals, culminating with the Christos who finally entered into his Kingdom.

7 According to the Gnostics Thoth or Hermes was the chief of the Seven Sons of Light. Origen, an early Church Father, gives the names of the others as Adonai, genius of the Sun; Tao, of the Moon; Eloi of Jupiter; Sabaoth of Mars; Oria, of Venus; Astaphai, of Mercury and Ildabaoth (Jehovah), of Saturn. These names immediately lead us to note a strong inspiration for the later definitions of the Great Brotherhood in the Kabbalah and the so-called Greater Holy Assembly which, in some respects, furnishes a model for late misconceptions.

8 Like the Christos, these Seven Sons of Light have had incarnate experience although not necessarily as we understand incarnate life upon the earth. They had it according to the nature and character of the planet of which they were the supreme initiates. They had passed through all the rounds, chains and periods peculiar to each. Having completed their initiation, they have become true Adepts, but not the sort that are used to advance pseudo-occult societies. They are what might be better termed Superlative Adepts in the highest spiritual sense. For they have passed to liberation and in being "Spirits before the Throne," they inhere in the fourth sub-region of the first sphere or cosmic world plane, the World of God. As this World interpenetrates all of our corner of cosmos, this does not prevent them from occupying their individual thrones planetarily. This is what is meant by the term "Thrones" in the New Testament, the word having a definite objective as well as the words "Dominions," "Principalities," etc. All these terms refer to specific grades of celestial hierarchies.

9 To say that the first sphere, or World of God is a region of light is far from adequate. It is pure white light but of a peculiar vitality. The only way in which it can be truthfully described is by saying that it is LIVING LIGHT and it is difficult to understand such a term. Light is a form of radiant energy. Under a powerful microscope a frog's web can be spread so that the observer can see the flow of the living tissue called blood, the river of life. In the same way, but only to the eye of those who live therein, celestial light is living, pulsating, flowing, radiating and life-giving. In fact, it is from this phase of energy that those whose abode is in such a World region derive their strength. They do not sleep as we understand sleep, but they do enjoy rest periods wherein they recharge themselves with this living light. As we are beginning to understand somewhat of the therapeutic properties of pure sunlight, we may be able to formulate some idea individual to ourselves of how this living light would appear to us.

10 It is this intensity of living white light, the information regarding which is transmitted down through intermediate contacts to the higher astral regions, that true initiates can reach at times, that has given the abode of the Great Ones the name of the Great White Brotherhood, a human designation, but—truthful when understood.

11 The core or centrum we have described constitutes the "fixed heart" of Master-Initiates. They operate in a way that is difficult to describe. It is through a series of septenary groups that extend from the First World Region down to the Angels or Humanity of the Moon Period of our earth and to corresponding groups on other planets according to their united physical and spiritual evolutionary status. From this point, Messengers and Avatars, whose work on a given planet is still incomplete, take up the power and purpose and direct it to particular application on the planetary sphere. The original purpose is formulated in the Central Group and then subjected to such modifications as may be required to work through or evolve into the planes intermediate and below it. This is analogous to the law that an entity must have a vehicle of the substance of the world in which it is functioning at any given time.

12 Strangely enough, Roman Catholic theology witnesses to this truth. It has a curious reference to the "Seventy planets that preside over the destinies of the nations of our planet." The word "planet" is a misnomer, of course. For instance, in the Bible we read:—"When the Most High divided to the nations their inheritance, he set the bounds of the people according to the number of the children of Israel." This is the Protestant version. But the Septuagint has it:—"According to the number of the Angels," meaning planetary Angels. This is the source from which occultists have derived the names of Planetary Spirits, Governors, Ambassadors, Angels, etc.

13 Now we also recall that the Bible informs us that we are Temples of the Living God. So, if *human beings* are Temples of the Living God, then the higher entities are also greater Temples of a more advanced aspect of that same Living God. In the ultimate, the number becomes smaller and smaller and God becomes the ALL, hermetically, in tangible localized expression as a centrum, without dissociating Himself however, from his substantive diffusion in an auric pervasion of his Creation.

14 If we go into a great power house we do not observe dynamos turning out current of different kinds. Some installations require more power than others, but it is all the same type of electricity that is being generated. That is a crude way of explaining a notable feature of the Centrum of Great Ones. They differentiate according to the characteristics of the Paths by which they have arrived in previous manvantaras or days of manifestation. The fact of their arriving enables each one to adapt his particular talents, if such they may be called, to the one central purpose of the group. Therefore, in an indescribable manner there is absolute unity of thought and purpose amongst them and the thought-form on a plane infinitely higher than anything we can realize, assumes a tremendous power, intended as it is, to shape the destinies not only of one but of all the planets in our solar system.

15 It is this thought-form, which even the ethers must obey implicitly, that is passed down through the intermediate collaborators, who may not even know that they ARE collaborators and finally focusses on the appointed purpose or plan. In this way we can see that the Great White Brotherhood has for its principal purpose the carrying out of the Divine Plan which is entrusted to it. Some might ask "Why then, does not God carry it out Himself?" The reply, crudely contrived, would be to point to the analogy of a man who starts out with an idea, let us say a motor engine. He builds a small one. Perfects his plan and destroys the original model and builds a better one or ones. Next we find him in a small building working on an enlarged scale. Years afterwards, we find a huge factory or many of them covering acres and giving employment or living to thousands. Let us assume that it is somewhat this way with God. He started out with a plan in His Divine Mind. He chose out a place in cosmos in which to create. He developed a central physical body—our Sun. Ages after ages that sun has expanded into a solar family, giving life to untold billions and occupying a position in space expressed in staggering figures. As processes increase, like the manufacturer, additional agents of expression are required. Hence the necessity for what we call the several and various celestial hierarchies, not simply glittering but uselessly ornamental and abnormal beings, but graduates in God's School of Natural Evolution and workers through whom His constantly expanding field of operations is directed and managed.

16 Now I will try to explain one of the most important of the responsibilities of the Great White Brotherhood. It is to MAINTAIN THE STREAM OF DIVINE CONSCIOUSNESS which more and more is expressing AS HUMAN CONSCIOUSNESS. We speak of *our* consciousness, *your* consciousness, *my* consciousness. In point of fact, none of us have consciousness of our own. We are conscious individually only as long as we are IN THE STREAM OF CONSCIOUSNESS. This is hard to understand. It is equally hard to explain. It is one of the principles that can be sensed, felt, understood, but for which words are inadequate. Let us go a step further.

17 It is well known to most occult students and to students of ontology, that the human foetus, in the process of its nine months gestation, undergoes a recapitulation and summarization of all the evolutionary processes below the human. It is successively fish, reptile, bird, and animal; invertebrate and finally vertebrate. Many phenomena accompany this process. Why is it necessary? It is nature's way of establishing conformity to type. A foetus of a human organism from the moment of the protoplasmic formation, if it did not undergo this recapitulation, would develop unrestrictedly and, in due course, being unrestrained, into a totally new form having no antecedent and therefore a monstrosity and that is one of the reasons for certain types of human monstrosities as it is.

18 Retention of consciousness is somewhat analogous. Certain features of the past processes of unfolding consciousness in all the lower kingdoms are undergone as the young human organism strives toward maturity. We have all recognized this in youngsters. But there is something more vital back of this. When the youngster enters the stream of human consciousness, he must also be equipped with those factors that will enable him to *cope* with human consciousness in its larger expression in the great world outside of his home. This phase is what is now beginning to be known as the *super-consciousness*. We think we recover knowledge of our past evolution through our science. Well, how do we get our science except we have something in the background that makes us aware of the methods we must follow in order to extend our consciousness back into the past? We call it deductive or inductive reasoning as the case may be. But that is merely another way of exercising our consciousness.

19 The law is that THE STREAM OF CONSCIOUSNESS IN THE HUMAN KINGDOM AND THE KINGDOMS BELOW IT MUST NEVER BREAK. That is the basic force on which the plans of the Divine Architect are building His Cosmic Empire. It is what maintains conformity to the Great Plan and this is a prime responsibility of the Great White Brotherhood, through its septenary contacts right down and into our own world region. In this way the stream of Divine Consciousness in the World of God is maintained as an hermetic whole right down to its expression as *human* Consciousness in the World of Man. In this manner the consciousness man strove so hard to develop in prehistoric ages on continents now existing only as matters of mythos is still preserved to him, affording him the present use of the best, as well as unfortunately of the worst of the qualities of cunning, cleverness, ingenuity now so highly developed and many other qualities that will be quickly apparent. Have you ever stopped to think of the fact that Man alone, out of all forms of life, knows that there are forms of life both below and above him, from whence he came and to which he is travelling? How would we *know* there IS an animal kingdom had we not come through it and functioned the consciousness of it? The retention of important elements in that stream of consciousness gives us our control over the animal kingdom, our ability to train it to useful work, to breed it to better examples. The same holds true of our conquest of the vegetable kingdom. The mineral and metal world would still be meaningless to man unless he was able to select out of the stream of consciousness some factor of the important properties of that kingdom because he himself once had the trance-like consciousness of the mineral.

20 It is something of this sort to which Blavatsky refers in her statement that "the wisdom imparted by the Divine (or Great Ones)—born through the Kryashaktic powers of the Third Race before its Fall and separation into sexes—to the

early Adepts of the Fourth Race, has remained in all its pristine purity in a certain Brotherhood." She ascribes the locus of that School or Fraternity to a "certain unnamed island in an inland sea," a vague statement of no practical worth to the progressive intelligence of the age. The main statement of the preservation of the ancient wisdom, not book-learning but the stream of divine consciousness is absolutely true.

21 The modus by which the Great White Brotherhood operates is through the form of definite rays, both of light and of akashic power, capable of penetrating the substance or matter from the most rarefied of the inner worlds, to the most palpable of the outer. These rays are not momentary effects, but of a period of duration covering sometimes even centuries of our time. On these rays are impressed the plans, purpose and consciously inspirational effects it is desired to bring into manifestation in the world of humanity and also intermediate worlds, for the Brotherhood exercises care for other than our visible and physical plane. It is infinitely more far-reaching in its scope than the pictures that have been given us by highly gifted imaginations. It is cosmic to our solar system, and in contact with the Great Intelligences of other solar systems, just as our Logos is in contact with the Logoi or Gods of other systems also.

22 Having seen how that great Centrum of spiritual power and intelligence actuates in the higher planes through various grades of celestial hierarchies we now come to a "cross roads" as it were.

23 The rays, through and upon which the Great White Brotherhood operates, penetrate as stated direct through all spheres and world-regions to their ultimate focal points in the Physical World. We have spoken of certain modifications of the Picture of the Great Plan projected via these rays, somewhat as an operator projects a picture upon rays of light to a focal screen through a stereopticon.

24 Now, even in this illustration, we all know that the picture or image to be reproduced must be modified by proper focussing, roughly at first, then to a mathematical nicety, else it would appear upon the screen only as a blurred, inchoate mass of color, possessing but obscuring and concealing the real picture in its accuracy.

25 So too, the Great Picture of the various transformations and transmutations of life. The Great Plan, undergoes definite modifications or focussing processes ere it reaches the world or region of tangible, palpable or visible matter.

26 This focussing begins in the higher divisions of the 5th sphere or World of Thought, the Mental Plane, and region of Abstract Thought. In this sphere, the rays are taken up by another group or servants of the Great White Brotherhood. This particular group is composed of Advanced Masters, i.e., those who have not only arrived at complete Liberation but who have also finished with all voluntary incarnations as well and who come no more to this mundane or 7thsphere, except on special occasions to its borderline.

27 These Masters of the Upper 5th sphere region give the Idea or picture enshrined in each ray its germinal concept of FORM, animate it with the germinal concept of ultimate individual life and endow it with desire-emotion as the stimulus out of latency into ultimate self-expression and activity.

28 Having accomplished their work, the next and sub-ordinate Group of Masters who have also completed their liberation but who, from time to time, at rare intervals, visit the Physical World though not incarnate, in order to direct the focussing ray and to see that its work is in the hands of those whose intelligence best qualifies them to co-operate with as much of the Great Plan as may be entrusted to them.

29 This Group of Masters, Superior and Inferior, constitute the Hierarchy of what we call the Rosy Cross, and their work is to reduce the Divine Plan to a Concrete form or expression. They invest it with archetypal qualities, so that it becomes a matrix wherein, after further modifications, impalpable matter can take on definite shape of a permanent nature, i.e., so that it may ultimately cohere sufficiently to express in the Physical World.

30 Here it is that the elements of the Great Picture are sorted out much as we would cut a picture apart to prepare it for a puzzle contest. This is difficult for us to understand but it explains the reason why our aboriginal ancestors possessed so much remarkable knowledge that we have never had and why we possess so much that it would have seemed more natural for them to have had first. Each part of the Great Picture thus isolated becomes perfect in itself as to its appointments, just as some biological organism when divided becomes in each separate part new but complete individuals. This perfecting process is in order that each detail of the Great Picture will become thoroughly effective, whether its ultimate purpose be aerial, oceanic, continental or individual. It is in this way that seas and continents are rearranged by what seem to us to be cataclysmic phenomena, and better cultures and civilizations made to supersede those that have become obsolete.

31 Each of these details of the Great Picture are arranged in a sequential order and often require vast periods in which to become "ripe" or arrive at maturity. That is why on this Physical Plane, the 7th sphere, a given culture or civilization may obtain for several millenia. Time begins only as each comes into self-expression or mainfestation.

32 Until the moment for each detail in the Great Picture to express itself arrives, that detail lies in the womb of Materia Remota, in the 6th sphere, or what is sometimes called the Astral World.

33 In this 6th sphere the work performed by the Greater and Lesser or Superior and Inferior Masters is taken up by still another Group, two more degrees removed from direct contact with the Great White Brotherhood Itself. This Group we shall call, for convenience's sake,—Adepts, or those who have perfected themselves in liberation and initiate service. They are capable of being entrusted with the functioning, under guidance and direction of the Masters, of the vast forces of nature-so-called. These Adepts maintain the activities of the 6th sphere, an extremely important one.

34 The isolated details of the Great Picture which we have spoken of as lying in the womb of Materia Remota, or unmanifest matter, are taken up by the Adepts and "impregnated." This is a curious term to use, but it is difficult always to find terms in our limited human vocabularies to express that which is almost inexpressible. Let us try an illustration. As everyone knows there are what is known as "infertile" or "virgin" eggs. These are perfectly good eggs, rich in nourishment and in considerable demand in hospitals for certain types of patients. But they do not possess the power to gestate and maturize into chickens. They are excellent in themselves but they lack the virility to go on in evolutionary process to the destiny of the normal egg.

35 Somewhat similarly, we find here in the 6th sphere the details of the Great Picture, incapable however, of going on, as yet, to self-expression of and by themselves. A vital essence is lacking to enable them to break through the veil into Materia Proxima, or present, manifest matter.

36 That which is lacking is soul. Soul is developed individually by the conscious organism of the human individuals, but it has to have that from which it can grow. Soul therefore is implanted seed-wise in each detail of the Great Picture in order that each detail may grow into the Physical World or expression. Thereafter, the conscious organisms develop the negative polarity of soul in order that they may grow individually back into the invisible worlds consciously.

37 Here, therefore, in the higher divisions of the 6th sphere, the Adepts imbue the details of the Great Picture, first with Soul Power, then with Soul-Light and next with Soul-Life. Thus equipped and endowed each detail then begins a process of definite growth. In the 4th sub-division of the 6th sphere, each detail is "magnetized" by the Adepts, so that it will exert an *interest* or *feeling*, by virtue of which palpable matter will be both positively and negatively attracted to it and the individual life. Thus the opposing forces of polarity and the harmonizing forces of rhythm may be said to be inaugurated.

38 In the 5th sphere, each detail received its individual Tone in consonance with which its individual activity would ultimately mature. In the 6th sphere details take on the characteristic color which stamp its relationship to other details

of the same Great Picture and in chemical conformity to which it will eventually function. Finally the Adept endows it with those qualities which will shape its individual activities to its ultimate destiny. In this 6th sphere each detail, while in the womb of Materia Remota, really undergoes a process of gestation consisting of seven grades or initiatory degrees, preliminary to the two final initiations or grades which take place in the 7th or Physical sphere, wherein each detail becomes adapted to express through the four divisions of the Ethers, Reflecting, Light, Life and Chemical. Thus finally emerging through combinations of gas, liquid or solid into manifestation in Materia Proxima.

39 The work in the 7th sphere is undertaken and guided by the Group immediately next to and forming the lower body of the Adepts, and known as the Brethren of the Rosy Cross.

40 Here, then, we have a direct lineage from the borderline of life, beginning with the Brethren of the Rosy Cross, through the Adepts of the same, on through the Greater and Lesser Masters who are far removed from any localizing designation, through the various grades of celestial hierarchies to the Great White Brotherhood, whose incomparable centrum are the Spirits directly before the Throne.

41 It must be kept in mind always that the names used to designate these grades of Beings are of human invention and not at all to be taken as the actual names of Beings who are so far removed and advanced as to be really nameless. There is a point in evolution where names which serve only in the illusive world of time, are non-existent. However, leaving aside modern fanciful and imaginative apellations we may truthfully say that in the earliest stages of the dawn of consciousness, when mankind was much closer to the divine than now in consciousness, and to the divine rather than the mundane side of life, certain designations were "brought over" by him. Curiously enough they have persisted in their identities through several of the great world-religions, ages before what we now call "occult science" was even born, much less thought of. So we are justified in lieu of better, in retaining these terms for a more convenient understanding, even though we may question the authenticity of them.

42 It is in this manner that the Divine Ideas come down into manifestation in our mundane sphere. The movement and rearrangement of great masses of matter, the rearrangement of oceans, continents, the upheaval of mountain chains, the raising of ocean beds are still in the hands of the Masters, Adepts, and Brethren on the hinterland. But man undergoes a curious process. As a detail of the Great Picture, he went through seven grades of gestation in the 6th sphere and two grades in the seventh sphere. Nine in all. So he recapitulates all evolutionary process by nine months of gestation, not in the world of Materia Remota but in the womb of his mother, in Materia Proxima. His subsequent rise through various cultures and the attainment of definite statuses of civilization are compelled to be the work of HIS OWN HANDS, as he becomes more and more able to attune his cerebral apparatus to the stream of consciousness we have already described.

43 And as he demonstrates his ability to rise to the occasion more and more of the rearrangement of the masses of his continental abode will be and are being entrusted to him. For instance, man now considers it quite a simple matter of engineering to remove a mountain or two in order to lay a railroad, or to bore a tunnel through them. He digs canals that connect oceans and hemispheres; he drains and diverts rivers and lakes for irrigation purposes and he creates vast inland seas by dams, for the same purpose. Verily, man IS taking up the reins of creative activity formerly held only by his Creator.

44 So man, originally a picture or detail in the Divine Mind, emanated, vitalized by a Spark from the Logos Itself, verily a "divine Fragment" has come, in company with other details of the Great Picture, down through milliards of millenia to Physical Matter. As he has crystallized his attention to his environment of matter he has unconsciously and unintentionally allowed himself to be crystallized BY matter.

45 But as in every school and College, there are honor students who are in advance of their class or grade, so, amongst humanity collectively, there are honor men and women who stand out according to individual talents as leaders or monitors to their fellow pilgrims. These there have been in all ages, who have wit-

nessed the crystallization process and sought, not only to escape it themselves but also to retard it in others. By their efforts and their individual response to inner guidance they have attuned themselves to rapport with the Invisible Brethren of the Rosy Cross and have worked assiduously for the alleviation and liberation of humanity from the suffering and discord caused by the too complete crystallization into which it has fallen unwittingly.

46 These advanced ones and others who by serious intent and unselfish devotion to the principle involved have been adopted by and associated with the Brethren of the Rosy Cross as what are known as "Lay Brothers" of the Rosy Cross, functioning on the visible and mundane side of life. From time to time, these Lay Brothers have associated themselves together first in the Greater and Lesser Mysteries of Antiquity and more recently, in what are known as "societies" or "Brotherhoods" of the Rosy Cross. Not ALL true Rosicrucians are thus associated. Many of them are doing their work in the channels that have opened up to them. Many are TRUE Rosicrucians who have never thought themselves to be such and who, perhaps, have never even heard of the term. Many CLAIM to be Rosicrucians who have not the slightest idea what the term means. Today, REAL Rosicrucians are, in effect, Christian Mystics, for they endeavor to realize in a practical manner the inner truth of the teachings of the last Great Master to appear visibly, Jesus, The Christ.

47 Rosicrucians do not use the term Christian in the limited and narrow sense of sectarian implication. Anciently, the word meant, simply "the good one." In the Rosicrucian sense EVERY good man or woman is a true Christian, whether he or she be Jew or Gentile, Mohammedan or Hindu.

48 In order to put themselves in rapport with their marvelous lineage, those who recognize each other as Rosicrucians organize together for the simple reason that an organization provides a far more efficient vehicle or instrument for the modern dissemination of knowledge, especially of the spiritual type, than would the unsupported individual efforts. In their organization, they strive to maintain a visible expression of the archetypal structure in their formal gatherings or colleges. Therefore, we have seen how each detail of the Great Picture undergoes an initiatory or instructive gestation of nine grades before it reaches the outer periphery of Materia Proxima, and the further nine months' gestation in the womb of Materia Proxima. Similarly the Rosicrucian System operates through a series of nine grades of initiation or instruction, in which all former processes are recapitulated.

49 This is to prepare the individual consciousness not only for its destiny here, but also for its illuminated progress on the "way back" as Jacob Boehme termed it, in the inner worlds.

50 The Lay Brethren of the Rosy Cross associate themselves in what has been called by our Fathers in the Art, as their "Honorable Society." The name "Order" is a modern misnomer. The Lay Brethren of the Rosy Cross do not assume or claim themselves to be the sole or exclusive channels through which the Great White Brotherhood operates. That would be sheerest imposture and blasphemy. They DO BELIEVE and KNOW themselves to be *one* of the *several* legitimate outlets or instruments through which the Great White Brotherhood brings to a focus its carefully planned and projected purposes, which, in turn, it received direct from the Logos or God of our Solar System.

51 However, it is obvious that like Jacob's Ladder, there is a direct and continuous sequence of units of communication between man and God. It is the scheme wrought by the old Kabbalists in the Sephirotic Tree of Life. The Nine Sephiroth, through the several worlds, begins with the Tenth Sephira,—God—Kether, or Ipsissimus, the Crown, from which all other manifestations emerge, extending finally to Malkuth or Kingdom. In this the Lay Brothers of the Rosy Cross see the whole body of man, the whole body of humanity, the whole body of conscious existence visible and invisible as the effective result of the Divine Idea projected from Kether or God through the Great White Brotherhood and its graded subordinate hierarchies. It is from the status of Malkuth that the return journey, through evolution, back to Kether is made.

52 The Rays, at first of purest white, LIVING Light, on which the Great White Brotherhood impresses the Divine Plan received from the Logos, become differentiated through the several modifications received in the various spheres. Each now separate color becomes a vehicle of expression for some definite Form, Color or Tone, a fact of which all true artists and musicians are vividly aware. Color and tone, their affinities, combinations and relationships known and assumed, and the possibilities to be derived from them, are creating a new culture and developing a new science, to which many of our best minds are now being devoted. This too is simply a part or a detail of the Great Picture now coming to ripe expression in Time and Relativity.

53 If those "best minds" could only realize the lineage of the so-called "Natural forces" with which they are working and strive to become en rapport with the spiritual essence enshrined in each, then what wonderful results could and would ensue.

54 That is a part of the mission now being undertaken by the Lay Brothers of the Rosy Cross, who form the lowest step in the ladder from earth to heaven; First, the Lay Brothers of the Rosy Cross; second, the Brothers of the Rosy Cross; third, the Adepts of the Rosy Cross; fourth, the Lesser Masters; fifth, the Greater or Superior Masters; sixth, the Powers; seventh, the Principalities; eighth, the Dominions; ninth, the Thrones and the Great White Brotherhood of the Shining Ones.—ALL maintaining the sequential flow of the Divine, Universal Consciousness unbroken, from the Timeless One, to the Prisoners of Time.

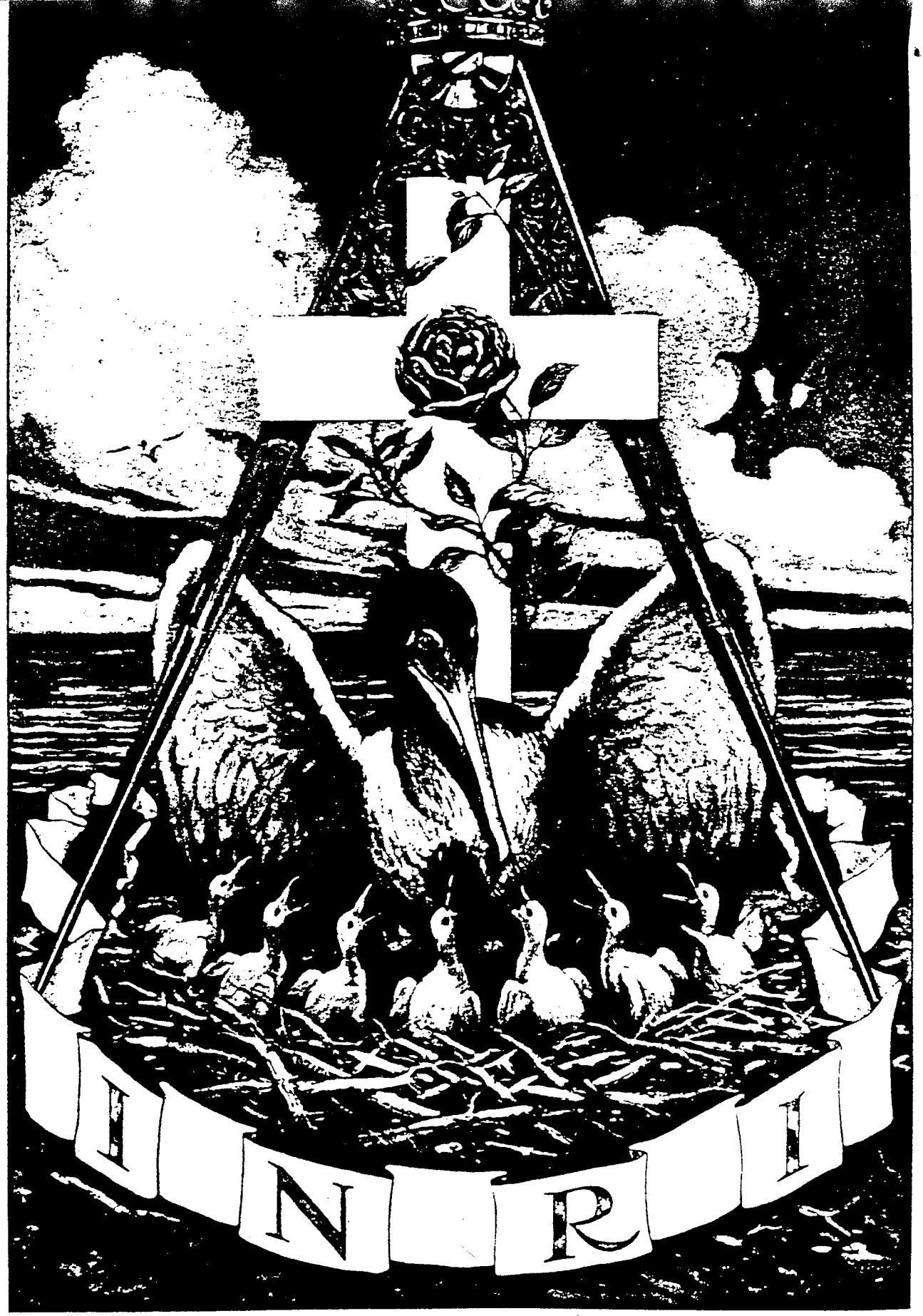
55 It is the function of the Lay Brothers of the Rosy Cross to do yeoman service in the visible world for their Preceptors, the Brethren, Adepts and Masters in the Invisible World. The Lay and Full Brethren of the Rosy Cross have no "Masters" as the world commonly uses the term. They acknowledge but one, overruling Master—Christ, whom they regard as the Indwelling Spirit of our planet, which planet has now become his throne, in this way interpreting the statements that after the event on Golgotha, "he sat down on the right hand of the Majesty on high."

56 But to lay and Accepted Brethren of the Rosy Cross it seems just to accord to those who, by their honored advance in evolution have become *masters of themselves* this title in its lesser and understood implication. By so doing, these individual masters have become the conscious and direct servants of the One Great Master—the Christos. They know him and are intimately associated with him and are permitted to join their humble efforts to his. That is what the Bible means by "reigning with Christ." In this sense the Bible statements are invested with a new meaning and literalness that brings us much closer to the ultimate details of the picture of human destiny than the imaginative and allegorical concepts of a general resurrection and an universal weeding-out process in an indefinite and hazy eternal continuum. It brings to us the picture of conscious, happy, absorbing activity instead of an oppressive picture of endless and meaningless praise and somewhat dubious hymnology.

57 With the Great White Brotherhood composed of the Shining Ones at the positive extreme and the Brethren and Lay Brethren of the Rosy Cross at the negative extreme, we have a perfect instrument for the furtherance of the Divine Idea in manifestation. This is not to be understood as an assertion that the Brethren, Lay or Professed of the Rosy Cross are the exclusive holders of this position of unusual dignity. All legitimate organizations not created for personal fame or profit, all Churches, Schools, Colleges and Universities, all human organizations and whatsoever exist for human betterment, are, in some way, the instruments to a greater or lesser degree of the Great White Brotherhood, but to use this name for purposes of advertising, publicity or a lure to membership campaigns is not far from blasphemy to say nothing of presumptuous impudence. The Bible tells us that "all things work together for good" and the Great White Brotherhood DOES use all possible vehicles accordingly. Many of them do not know that they are being so used.

58 In the incomparable Company of the Shining Ones, each unit works along the ray by virtue of which he himself has progressed to his exalted status, helping those still on that particular pathway because he knows its route and its conditions. Therefore, the Great White Brotherhood works impartially for Catholic or Protestant, Christian or Zoroastrian. The only ideal fixed by the Shining Ones is ultimate evolution into the clear Light of Truth and rapid individual unfoldment on the way thereto. All worthy methods are fostered by them and many methods are inspired by them and they work through no single method alone nor for any one cultus alone.

59 In this short paper no attempt has been made to give details of which "no man knoweth." We have sought only to give such concensus of testimony as has been made available by those who have had some indubitable contact with inner and therefore more intimate sources of information. It is hoped that this attempt will have the effect of inspiring a new and wholesome respect for this incomparable Group so close to our Logos and God.



THE JEWEL OF THE ROSE CROIX. 63 28

The pelican feeding its young from a self-inflicted wound in its own breast is accepted as an appropriate symbol of both sacrifice and resurrection. To the Christian mystic the pelican signifies Christ, who saved humanity (the baby birds) through the sacrifice of His own blood. The pelican may also be considered as representative of the sun, whose rays (blood) are the life of the seven philosophical planets depicted as the pelican's brood. In the Mysteries the pelican represents the resurrection of the candidate from the dead. The mother bird signifies those divine institutions which possess the secret doctrine which is the spiritual life of man. It was an ancient belief that three days after the father pelican had killed his own young, the mother resurrected them by wounding herself and permitting her blood to pour over their bodies. In Masonic symbolism the blood of the pelican stands for the Secret Work by which man is "raised" from the slavery of ignorance to the condition of freedom conferred by wisdom. As the Rose Croix degree is based upon Rosicrucian and Hermetic symbolism, it follows that the pelican represents one of the vessels in which the experiments of alchemy are performed and its blood that mysterious tincture by which the base metals (the seven baby birds) are transmuted into spiritual gold. Both the rose and the pelican signify the highest expression of human and divine affection. The love of the mother bird for her young typifies the emotion of the Creator for those creatures which He fashioned during the Seven Sacred Days. The word "Rose" is a simple anagram, for from the rearrangement of its letters is derived the word "Eros"—the name of the Greek god of love. The phœnix is often substituted for the pelican, as can readily be discerned from an examination of its bill.

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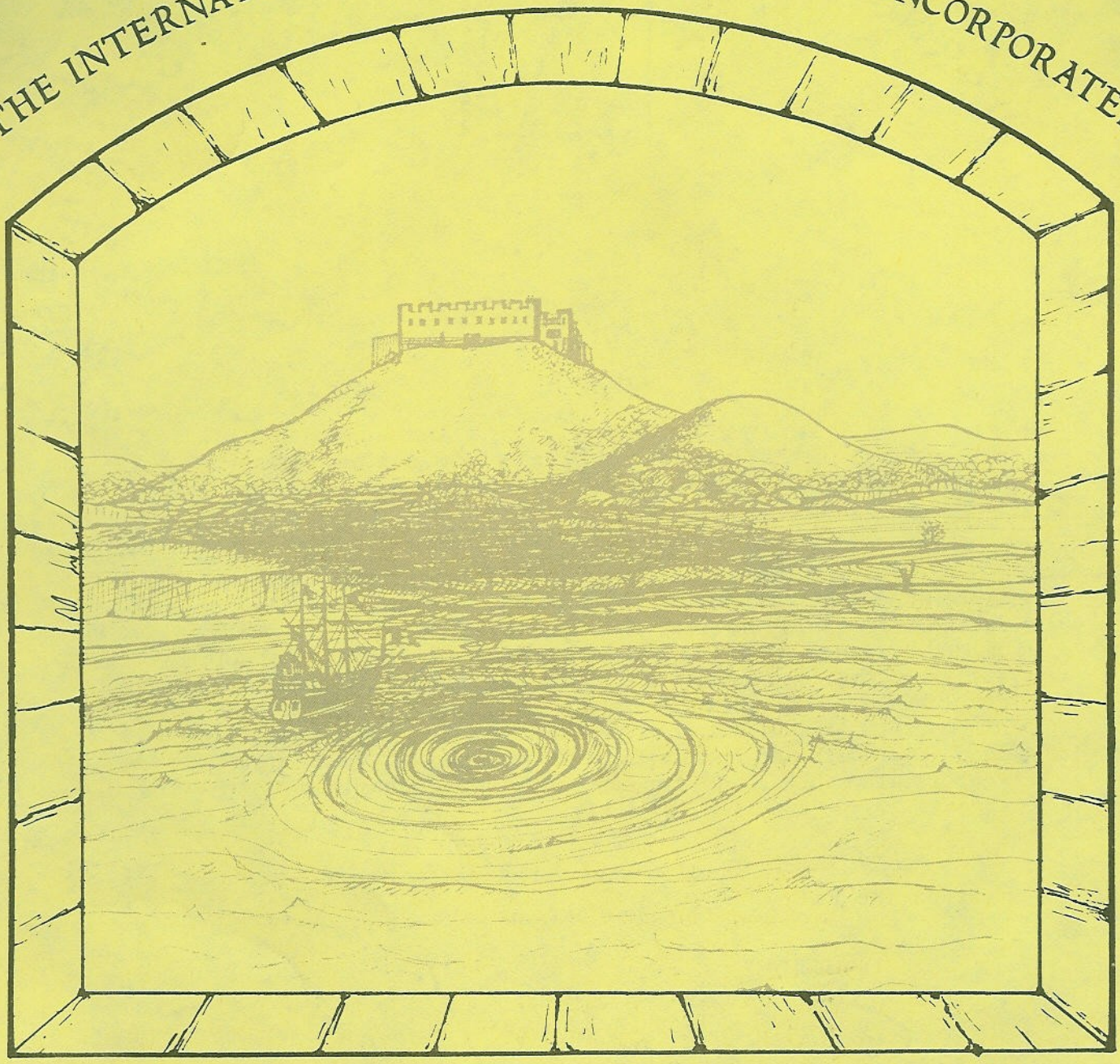

PLANE III

LIBER 64

GRADE: *COMPANION*

Private & Confidential

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

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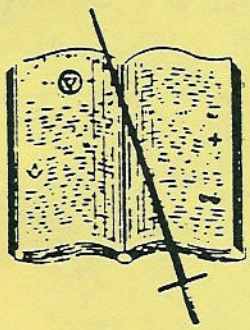

Dear Companion

Again, yet again, we remind and admonish you: do not get lost in the intellectual forest! Do not become a sterile academic. Remember you cannot obtain **knowledge** from reading!

Reading can only provide **information.** Persist especially with exercise #1 in Liber 1, exercise #2 in Liber 2, exercise #3 in Liber 4, and EXERCISE "X" ... the practice of the presence of God ... constantly dwell on God, constantly dwell on what you consider God to be, constantly dwell on the attributes of God: compassion, love, beauty, truth, justice, forgiveness and on all that is summed up in the phrase "the Good" **... strive to manifest these qualities in your life,** in your relationships, in your attitude, your behaviour, your speech....

With all good wishes for your continued advancement on the Path

Sincerely

64 00

The International College of Martinist Studies Inc., Worthing W31, Barbados, West Indies.

Disciplina Arcani

Personal & Confidential

Dear Friend

You have now received information on the basic terms of the Ancient Gnosis and it can be realised that these terms are given to the energies and forces at work in the realm of human experience. Organised religion seems to overlook the complexity of the human psyche and reacts when intelligent people refuse to accept limiting dogmas and doctrines of a rigid nature.

Gnostic philosophy is designed so that the follower can see and analyse many peculiar forces at work within the mind and makeup of one's self and others. By recognising the many pitfalls which prevent one from becoming a fully mature person, the easier it becomes to eradicate them.

We can give but a sketchy outline of our work in the lessons and it can be seen that it is only when a student is able to attend the group in person that the full teachings can be given and explained. This is why we give you the opportunity of writing to us personally with your questions or problems.

"The Cosmic Drama" section gives the inner meanings of the Christian mysteries in the light of the Gnosis.

Sincerely yours in the Light,

THE COSMIC DRAMA

Part 1

#238 CLASSIFIED

PALM SUNDAY

Palm Sunday begins the real Mysteries of the Christ, but we must refer to the events which lead up to this Holy Week. At the Baptism, the descent of the Divine Soul is seen entering into the Chrestes-Jesus, from then he begins to perform miracles through the Power of the Soul.

At the Transfiguration this union between the human and Divine reaches its height of glory and power, but not quite, the human self is still strong in him and he must turn his face towards the final battle which he must face with the Ruler of the Body.

On Palm Sunday the neophyte is permitted to enjoy his last earthly triumph. In its Gnostic sense it reveals one of the stages along the Path of the Chrestes. This part of the drama is derived from the ceremonies of Initiation as performed within the Mystery Schools of Osiris and Serapis. The entry of Jesus into the city of Jerusalem on two asses symbolises the aspirant being conscious of his two Souls. Bearing in mind that the Greek Sign of Cancer is the two asses, this is both the turning point of the sun's course across the sky and also the turning point of the Soul's earthly career.

At the Transfiguration the Crestes becomes temporarily one with the Christos within and he is acclaimed by the mass of the people, he attains the highest pitch of his glory as the Son of God, but he has not completely conquered his animal self. The drama shows that the priests of the established temple represent this animal nature, with the triumph of the human Soul becoming a danger to the continued reign of the Ruler of the Body. Thus the ruler of the body, being the sub-conscious mind, sometimes called SATAN, fears that the Illumined Soul may disturb the current of respectability which allowed it to float into a position of becoming ruler of the body.

In this Drama, Jerusalem is symbolical of the Heaven or Temple above, and on earth it is the human Temple of the Holy Spirit. The neophyte always rides upon an animal representing the body, this also shows that it is the Divine who always holds the reins of the human personality, whereas, at the dawn of creation, the One fragments Its Life within the limitations of the Waters of Space to become the many, the Divine falls into an earthly sleep and becomes oblivious to its Divine Nature and becomes lost within the waters of the personality.

THE LAST SUPPER

The ceremony of the "Washing of the Disciples' Feet" symbolises the purification of the understanding - or a right understanding of Spiritual Law - and it is necessary to undergo the more advanced initiations into the Christian Mysteries.

Maundy Thursday has always been celebrated as the institution of the Mass or Last Supper which has become the central point of the Catholic Mystery Drama.

The Mystery of the Eucharista is not the sole property of the Christian Church, as Godfrey Higgins has proved that 'the sacrifice of bread and wine was common to many ancient nations'. The Rite of the Eucharista is one of the oldest rites of antiquity. The Gnostic interpretation of this Rite concerned the knowledge of the Divine Nature of Man and its relationship to the man of flesh.

The Bread represents the mortal life of man and the Wine the Essence of the Divine Soul which is sacrificed continually for the nourishment of the man of flesh. The Bread means the regeneration of life from the seed of the Self, and the Wine, the emblem of wisdom and knowledge gained through personal effort by the man of flesh. The Wine also represents the accumulation of experience by man, which causes a fermentation within the Soul and grants to the human Soul strength and knowledge to become as his Father.

Man exists by the continual sacrifice of the Wisdom and Essence of the Soul to nourish our souls and bodies. This ancient sacrifice has many aspects, as we shall see: The wheat typifies the seed of the Divine which is shown in the body at conception and birth, and the energies and forces presented to the human Soul to permit it to germinate and grow. The wine of the grape symbolised the Life of the Soul being poured out into the body for its nourishemnt.

The Sacrifice of Bread and Wine symbolises the original Fragmentation of the Life of the Supreme Soul at the foundation of the world, to become dispersed within the man as Souls of Men. This Sacrifice is reproduced under physical forms of time and space to act as a constant reminder to us that we are Children of the One Father as Divine Soul, but on the other hand the Father Himself.

Therefore, the Soul or Christos is also compelled to follow in the Father's Pattern, to sacrifice its Life from its own level, to be born in human bodies in order to give life and substance to the mortal Soul. This Christianised Drama of the Cosmic Sacrifice of the Divine God within the limitations of matter, shows that the Christ is the Christos within man, and the Chrestes is the human Soul through which the Christos descends to earth life after life.

We must keep in our mind that this sacrifice of the God-Man is a voluntary one, He dies to his own Glory to fall into earth as men, this means that the God-Man is not a perfect God,† but undertakes this sacrifice and descent in order to realise His own nature and divinity. Thus the Divine Self being fragments of the Essence of the God-Man, also makes a voluntary sacrifice into matter to realise its own Divine Nature, this means that the human Self is utterly unable to end itself, for it can only think in terms of its own continuity.

† The Source of all manifestation is Perfect and Whole but in a time and space sequence we have the appearance of a state of becoming.

Therefore, the Christos-Soul is the Lamb sacrificed from the foundation of the world, dying in very truth from its own Glory, entering into the confines of mortal life to live and die, then to rise triumphant as the Risen Christos. The Drama of the Eucharist is the symbol of this sacrifice of the Higher Self for the lower self. It indicates that when the Christ speaks or acts, he then represents the Divine Soul of Man, and when Jesus speaks and acts, he represents the human Soul.

THE AGONY

The Garden always represents the nature of the human body and the Garden of the Agony is the pinnacle of Wisdom where the neophyte beholds the last and final act in the human destiny of the Soul.

If we look at the story of the Agony in the Garden of Gethsemane, we will see that it could not refer to an historical event: Jesus left three disciples sleeping and went further away to pray to his Father, he returned and found them asleep and he spoke to the, he again went to pray for the second time, and he returned to find them sleeping, he again went to pray for the third time and he returned to the sleeping disciples. Now, who was there who recorded the fact that Jesus spoke to his Father and then spoke to the sleeping disciples three times? We are not told, hence it is really a part of the Drama of Initiation.

At the fourth Initiation the Soul has to face the last dregs of the sufferings it has brought upon itself according to the Law. The neophyte must face this Cup before he becomes free from the toils of human evolution.

THE BETRAYAL OF PETER

This part of the ritual has to be enacted by the animal nature, called Patar or Petre in the original. The neophyte must eradicate all attachment to the body of flesh, hence Peter acts in this capacity, first the mental essence denies the Soul, then the emotional nature also denies and finally the physical body rejects the human Soul.* †

To Be Continued .....

* In spite of all this drama we should never lose sight of the continual process of transmutation taking place. That which appears base is transformed into more subtle energy.

Nothing is ever lost - even if denied. According to the Jesus prayer in John 17 "nothing is lost save the Son of Perdition". This "Son of Perdition" is the human soul entranced by its illusory concepts of the world.

† The body should be regarded as an instrument only and not as the self.

Personal & Confidential

Dear Friend

We can identify the Cosmic Drama with all of the events occurring in the life of the human being. In fact the human is vulnerable to any condition which occurs here in the world.

All around we see death, suffering and discord whilst underneath - silently and unnoticed changes are taking place which lift mankind a little farther into the realisation of the Divine Reality.

It is true that we are, as individuals, involved in a Cosmic Process from which we cannot escape. It would appear that we are trapped in a never-ending series of events which bring nothing but fear bo the human. The early Gnostics tried to answer the questions arising from the turmoil of human experience by creating allegories to convey information to the enquiring mind. Why? Why? Why?

Some hypotheses maintain that every thing - pain, joy, suffering and wholeness, all stem from the source - that God punishes and rewards. Others say that suffering is the result of ignorance and sin - perhaps God is punishing us for following the promptings of an opposing force - namely the Devil.

The purpose of the Gnosis is to bring people to the truth about Life. The innner knowledge, or gnosis, is the knowledge that the eternal aspect of the human experience is the Reality of ourselves. The Truth is that we are all "Sons and Daughters" or living intelligent facets of the One Universal Deity. We are the organs and parts of the Cosmic Organism.

The Divine Process is reflected in the human experience and this "God" in each one of us is also reflected in the individual experience of an unfolding life. In miniture we reflect the Cosmic Drama of growth from ignorance to enlightenment - or from death to immortality. Death being no more than a process of re-birthing into new experiences - new forms and a deeper understanding of our individual importance. We are also an essential requisite in the outworking of the Androgyne God to fulfil Itself within the densest aspect of physical light-energy.

Let us go forward then trying to get glimpses of our relationsip to the Source of All Things for in all our human 'troubles and trials' we shall emerge complete and fulfilled at the consumation of the Aeon.

Sincerely yours in the Light

THE COSMIC DRAMA

Part 2

#240

CLASSIFIED

THE CRUCIFIXION

We now come to the very heart of the Gnostic Drama of the Christos, wherein the Soul as the Son of God descends into the limitation of the body of flesh and identifies himself with man's suffering and final death as well as with his life and labour, by this means assisting the human Soul to rise from the most finite level of being and human experience to the infinite stage of being the God-Man.

This drama begins with the Divine Victim entering the human temple for the final act of the human Mystery with a triumphal procession, commemorating the entry of the human Soul into the Jerusalem of the human Temple for the Passover Sacrifice which was and ever will be his own crucifixion or Initiation out of the human evolution into that of the Divine Evolution.

We must ever realise that each form of life is the disguise of God, and that life exists because it ever offers itself to Itself, since the food of sacrifice, which is eaten is the disguised God giving himself to the parts to be eaten. (Just as we partaking of the bread and wine, process them through the body to be distributed by the Blood to feed every organ and part - Ed) This means that by the 'death' of the Son of God in matter we are redeemed from the past and granted salvation from the bondage of time.

Psychologically, the above death of the God deprives the physical death, which is so essential to life and its growth, of any particular horror because our mind is no longer obsessed with the desire to accumulate the memories of the past indefinitely. Just as physical death is the instrument of eternal renewal for the Self, so the Sacrifice of God into matter is also the surety of the renewal of manifestation. This 'death' is the wiping away of all memory of past events, which, if we allowed ourselves to accumulate, would strangle all the inherent creative life with a sense of unutterable monotony, by this means the end of the sensory-system called human nature - becomes for it, the end of its time and usefulness for the unfoldment of the Christos.

The Crucifixion, then, means to the Gnostic something very much more than an event occurring once some two thousand years ago, it shows that the Divine Christos does not die a physical death - but that it actually wills to die from eternity into finiteness, it becomes new every moment of time, as St Paul says, "I die daily".* This human Temple is changed and renewed unceasingly at every moment and with every breath, therefore, in the Alpha and Omega we are annihilated in each physical experience and another form resembling it takes its place for the descent of the Christos. The Crucifixion thus becomes for us a constant reminder that the Christos is ever sacrificing its own life for the sake of the human Soul - Jesus.

* I Corinthians 15 : 31

We are not going to waste time in recapitulating some of the many explanations put forward by the metaphysicians for the meaning of the Holy Week, we are going to deal with some of the personal aspects of this grand Drama.

For instance, Peter holds the same office as the Roman myth of Janus. He, like Peter, bears the keys of Alpha and Omega and the Rod which conducts the defunct Soul from the body to heaven. Peter then symbolises the descent and ascent of the human Soul from the casket of flesh. He is also the Sun who rises in the East and sets in the West, but he also controls the descent and ascent of the human Soul downwards into matter and also its ascent at death. This shows that Peter is certainly a myth borrowed from the attributes of Mithra, Janus of Rome and Proteus, the rock of ancient Greece.

The betrayal of Jesus by Judas is certainly based upon the myth of the betrayal of Joseph by his twelve brethren, in which Judas (Gr.Ioudas) figures as the ringleader. We also find the same 'betrayal' figuring in all the religious myths and mystery dramas. The episode simply shows that the human nature of man will always betray the human Soul at the moment of triumph.

The trial before Pilate, the story of the two thieves, the sayings on the Cross, have all the marks of circumstantial fiction or were borrowed wholesale from the older myths. That there was an historical crucifixion, scourging, and mocking, in the person of Antigonus, the last Asmonean King of the Jews, who was slain by Mark Antony, and that such event was grafted onto the story of Jeshu is an undoubted fact.

Philo says that King Agrippa was insulted by the populace at Alexandria, who took a lunatic named Karabbas, dressed him as a mock king, honoured him and hailed him as a king. We must also realise that the story of the crown of thorns, the scourging and the kingly titles is derived from the ancient drama of the Mock King, the sacrificial victim among primitive peoples who died for the salvation of the race or nation, taking upon himself the sins of the race. This simply tells that the self accepts the sins of the human Soul by its descent or crucifixion in matter.

The Ritual of Crucifixion is a very old one, it is to be found in Egypt where the victim representing the Saviour-God was led as a prisoner in procession wearing a crown of thorns, later to die for the good of Egypt. This same story is told of Prometheus, Herackles, Mithra, Adonis and Attis, which certainly indicated the last stage in the Greater Mysteries, when the neophyte had reached the highest stage possible in the earthly Disciplina Arcani.

We are told that in the ancient Babylonian festival of the Sacaea a prisoner condemned to death was dressed in the king's robes, throned, and allowed to deport himself as the king for

five days, after which he was stripped, scourged, and crucified. He died and his blood renewed the life of the nation. We find the same rituals being enacted at Athens, and in the ancient Semitic myth of the sacrifice of the only-begotten son Ieoud by the Father-God Kronos, after a ritual in which the victim is dressed in royal robes. In the old sacrifices by the North American Indians, this same ritual was enacted.

It becomes obvious that from the Semitic myth we have the mock crowning of Jesus and the supposed substitution of the criminal Barabbas or Karabbas, 'Son of the Father', who in the time of Origen was named 'Jesus Barabbas'. Care was also taken by the Semites to remove the body of the crucified victim, some distance away from the scene of death.

The drink of gall comes from the Mysteries of Demeter and Egypt. Here we have the symbol of the final draught of the human law of cause and effect.

The origin of the myth of Jesus carrying his own cross to the place of crucifixion comes from Cyrene which is in Libya, the place of the legendary scene of the pillar-carrying exploit of Herackles, and in Palestine Simon was actually a God-name, representing the ancient Sun-God Semesh, identified with Baal, which again links Baal with the Samson myth. This identification with Baal who carries his pillars crossways, should reveal the figure of Simon the Cyrenean carrying the cross and of Peter being crucified to the same form of cross upside down.

The origin of the Cross itself is absolutely pre-Christian and universal, and was recognised as the symbol of life or immortality. The original Gnostic Cross is shown growing out ot the female reproductive organ, and the human Soul - Jesus becomes the 'Christus Pontifex', the Christos who becomes the bridgemaker between heaven and earth upon the Tree of Life which is planted in Golgotha, the Place of the Skull, which is actually the door to this world. The Christos, therefore, becomes the Door which is again Peter, the controller of the Life between heaven and earth.

The Cross as shown on the Catholic Monstrance is the same as the Spinal Tree which shows the seven lamps and the sleeping serpent coiled about the phallus at the base. It is the same as the Wheel of the Law, which shows the Axel Tree or Spinal Tree ascending from the genitalia of woman to the Sun or thalamus in the head, it moves through the heart, which has been called the Light of the World because of the whirling motion of the heart Centre, and then to the Centre of the Cross and is then whirled out into the Beyond by the Whirling Axis of the Body.

The outline of the cross, the tree of the human form, is stretched between the waters of material existence and the heavens of the Divine Self. The Path from the waters to the

thalamus represents the whole course of the Soul's ascent into liberation - from the material waters into which it descended when the Man-God fragmented Itself into terrestial creation and continuous incarnation. Therefore, the human Soul rising from the waters of sentient existence, passes by the Way of the Cross from thw womb of nature up along the Axel-Tree to the Lotus in the skull, the point at which the union of humanity with divinity is finally realised.

The Seamless Garment being rent into the many represents the One, or Whole, of the Indivisible Pleroma, this robe being Universal Light. Whereas, the second robe of Light of the moon is variable and chequered, the former being the Garment of the Soul and the latter the Garment of the Personality. The division of the garment into four parts, shows that the life of the Soul is infused into the four-fold vestures which make up the personality.

The rock burial and resurrection of the Slain God has many meanings, but the whole event is mythological and is derived from the Mysteries of Egypt, Attis and Adonis, Mithras and Demeter. The rock-tomb is the body, the stone which is rolled against the opening symbolising the Cycles of Learning, and the four soldiers representing the four-fold personality. At the resurrection the rock is rolled away showing that the illusion of mortality is finished, the purpose of the personality is finished and the Soul rises from the tomb of matter as the Ascended Master.

The contradictory Christian details of the life and history of their Slain God are to be explained by natural variations from the various mystery systems and dramas. Such circumstantialities give an air of reality to the story so long as their discrepancies are ignored, when this is done the Hylics will accept the pseudo-historical account. It is only when one restores the Gnostic basis to the drama that we find it ceasing to be one in time, but it becomes instead a continuum within ourselves hourly and daily.

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THE SANCTUARY OF THE GNOSIS

MARY MAGDALENE

#242

CLASSIFIED

Historically it is difficult to state with any absolute certainty any kind of definitive life of Mary Magdalene. However, there are many references and clues to who she was and the role she played as an historic person as well as interesting references to indicate her importance as an allegorical figure for the teaching of spiritual unfoldment.

Let us deal first with the historical aspect using the Bible for reference. Mary Magdalene is mentioned only a few times by name: the first as "the woman from whom seven devils had been cast"; in a list of women who followed Jesus; then several times with respect to her presence at the crucifixion of Jesus, and her place at the tomb as one of the women who went to anoint Jesus' body and subsequently as the one to whom Jesus first showed himself.

There is evidence that Mary Magdalene was also Mary of Bethany and by all accounts this fact was accepted by the Church Fathers Tertullian, St Ambrose, Jerome, Augustine, Bede to name a few. If this is the case we have a lot more information about her in the Bible record and it would explain what would appear to be an inconsistency in the fact that Mary of Bethany is mentioned several times as having given hospitality to Jesus, and being present at several important events in his life, but is not mentioned at all in connection with his death and resurrection.

The relationship Jesus had with Mary of Bethany has often been cited as one that only a wife could have had. A study of the customs of the time would substantiate such a claim and this has been written about in several places.

In the account in St.John's Gospel of the raising of Lazarus, Mary is identified as his sister and it goes on to say, "It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick." Tradition says it was Mary Magdalene who anointed Jesus but this is not actually born out in the four gospels which speak of "a woman of the city who was a sinner" at the washing and anointing of Jesus feet, and in the accounts of the anointing of Jesus head just prior to the Passover, as "a woman", or as just "Mary" in John's gospel.

From other records we can find that Mary was of the House of David and was in fact "well connected". There is evidence to suggest her family in fact owned land in and around Jerusalem as well as in Galilee. This fact would account for her being known as both Mary Magdalene (from Magdala on the Sea of Galilee) and Mary of Bethany situated a few miles south of Jerusalem. In St.Luke's gospel mention is made of Mary Magdalene being one of the women who supported Jesus: the list also includes a member of the household of King Herod.

There are other records which relate Mary to Jospeh of Arimathea, he was her uncle, and they are reported to have travelled to Britain, to Glastonbury, to carry out their work. After Joseph's death Mary went to France where she died. The recent book "Holy Blood, Holy Grail" mentions Mary as being a key figure in France in the first century and whereas one might not agree with some of the conclusions drawn in the book, it is obvious that such a person did exist and had a profound effect on the people and the thinking of the day.

Many of the churches in France are dedicated to "Our Lady" and it is thought today that that is to The Virgin Mary, or the Mother of Jesus, or the Mother of God. As the Roman Catholic Church did not in fact introduce its present teachings with respect to the Virgin Mary until around the 18th century, this tradition of dedicating the church to "Our Lady" comes from an earlier period and thus indicates an older tradition which would make sense of the place of Mary Magdalene in history.

There are two schools of thought on where Mary Magdalene received her lines of succession. The first, that she and Jesus were the last initiates under the old dispensation and that it was their task to usher in the new; the second, that she received her Hierophantic powers along with the other apostles at the last supper.

A further idea put forward is that she was an initiate of the cult of Ishtar or Astarte - the Mother Goddess and 'Queen of Heaven'. The sacred symbol of Astarte being the Dove - Mary came from Magdala, the village or place of the dove.

Whatever the facts of the matter or the historic events, the various stories fit spiritual allegory and as such make sense and are in no way contradictory; in much the same way as there are other apparent anomalies in the Bible but when understood spiritually are compatible.

If we take only the gospels as our guide with respect to Jesus' appointment of the twelve as apostles and the controversial point as to whether or not he ordained women, it can be found that he commissioned the disciples to teach "the Kingdom of Heaven is at hand, heal the sick, raise the dead, cleanse lepers, cast out demons" and "Go ye into all the world and preach the gospel, baptising them in the name of the Father, and the Son and the Holy Spirit". To Peter he said, "Feed my lambs. Feed my sheep." On the other hand the commission to Mary Magdalene was, "go to my brethren and say to them 'I am ascending to my Father and your Father, to my God and your God'" or, as in some accounts, she was told by the angel to say "he has risen from the dead." Each commissioning is as valid as the other but Mary's has the deeper import as she was to reveal the resurrection.

Mary went to the disciples and told them of the resurrection but they did not believe her. This reluctance to accept her word is also found in other places including the Gospel of Philip and the Gospel of Mary. In the writings of Robanus a conflict between Mary and the apostles is also recorded and this is a legacy passed on to us today. Many men are still reluctant to accept what women have to say whether in the church or out of it - this is symbolic of mankind's reluctance to listen to its intuition or heed and follow its spiritual insight, preferring instead to rely on the outworkings and methods of the world.

In the unfolding of the gospel allegories at various points 'Mary' is represented as Mother, Sister and Wife and has counterparts in Joseph, Lazarus and John. Allegorically Mary represents the feminine principle Sophia as John represents the masculine principle of Love (agapé). Jesus is the human soul who has to resolve these two principles to attain Christhood. In her literature, Dr Rosa Miller, Hierophant of the Order of St Mary Magdalene, gives the story of how Jesus gave his blessing to the union of John and Mary - thus symbolising the importance of the union of the two principles into one.

By bringing back the feminine principle into the allegory you bring enrichment to the understanding of the outworking of life. In the mass this becomes more clear to you as you see how it is the feminine aspect which, moved by compassion, goes out into the regions of matter and is blinded, she calls upon the Christ who comes down to her and becomes the bridge between heaven and earth bringing healing and lifting her up.

There is a quotation I should like to use here from the church at Rennes-le-Château in France: "From she whom I desire to liberate, there wafts towards me the fragrance of the perfume which impregnates the Sepulchre. Formerly, some named her Isis, queen of all sources benevolent. Come unto me all ye who suffer and are afflicted, and I shall give ye rest. To others, she is Magdalene, of the celebrated vase filled with healing balm. The initiated know her true name; Notre Dame de Cross."

This puts a different interpretation or slant on the concept of Orthodox Christianity of the "suffering servant". This aspect is further emphasised in the document attributed to John the Apostle who depicts Miriam (the Judaic name for Mary) as being present at the crucifixion and in order to give Jesus the hyssop which would alleviate his suffering, she gave herself to the soldiers who guarded him. In this story you are reinforcing the idea of Mary Magdalene as a prostitute but what does this mean with respect to her standing as the symbol for Sophia - Wisdom?

You will see from this that there are many aspects and ideas which we have not explored because we have been conditioned by a one-sided doctrine of the Godhead. This has led us to the position we find ourselves in today and unless we redress the balance we will

find ourselves in even deeper trouble. To answer the world's problems and questions we need to embrace all aspects of life: male and female; good and bad; wise and foolish; loving and hateful, and bring them all under the domination of that which we call "Christ". It has to be done by all of mankind which means men and women in every walk of life.

As we seek to find out about and integrate ourselves with the feminine aspect, or the Goddess, as well as God, we will automatically find a better balance manifesting itself and the place of women in the priesthood will be seen and fulfilled. This later point has been dealt with more fully in our paper "Women in the Priesthood" and is available for those who wish to explore this matter further.

We have then an exciting new era opening before us which challenges the norms of the past and will move us forward to a richer and fuller future.

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CLASSIFIED

THE PRIESTHOOD #243

We have this afternoon been present at the Ordination of a Priest. The ceremony used was based upon the requirements and standards set by the organised Church in the Middle Ages to ensure a valid ordination conferred by a Bishop who had been consecrated in the line of the Apostolic Succession. This Apostolic Succession is based upon the theory that the "laying on of hands" by a Bishop maintains an unbroken line of "laying on of hands" right down from the Apostles themselves.

However, from our point of view this claim by the organised Church is not entirely true because research can prove that the qualifications and requirements for a valid Priesthood were laid down long before the Christian Era.

The very fact of a Bishop laying his hands upon a person and pronouncing him, or her, a Priest does not in reality consititute the true requirements of Priesthood. A person can only become a Priest by the true flame of the Holy Spirit working within. Just as a marriage ceremony conducted by a Priest does not constitute a true marriage but rather the persons being conjoined by virtue of the perfect unity of the Two Divine Natures within each one of them.

So, a true Priest is the person who is genuinely linked to the Spiritual Hierarchy by virtue of the qualities developed in the effort to set themself apart for the service of the whole family of mankind and to keep themself solely as a channel for the ever-flowing fountain of Life which is pure and fresh at every moment in the moment. The true Priest of God is neither bound by sectarian beliefs nor is he or she afraid to break free from the status quo of organised religion which binds the spirit within and ends in spiritual death.

In very Truth, it is the right of every man and woman to become a Priest of the Most High God; to serve by being a channel of the Divine Powers for the whole of Mankind without consideration for any particular religion or belief.

There is a new influx of Spiritual Power and Freedom breaking through at this time - through the dark mists of spiritual crystalisation and slavishness to set dogmas and creeds - and the Holy Hierarchy, or Higher Forces, are awakening the prepared ones to a new Priesthood. Not new in its true sense but new to people of this age. The True Priesthood has existed since the dawn of time and because of the many attempts to stifle its freedom of movement it has now been born free from all suppression and has re-gained its heritage for all those who follow its precepts. Such a Priesthood has been known in the West by the name of the Priesthood of Melchisedek - a priesthood not made with hands but by the Grace and Power of God, the Governing Principle of the Universe.

The New Ekklesia Universal has regained its rightful claim of Succession from the Organised Church who,it could be said,stole it from the ancient pagan Priesthood of old. This was made possible during the early part of this century by what has now come to be known as the Wandering Bishops. It was through these Bishops that most of the Lines of Succession,researched by a well known Gnostic and known as the Right of Succession, were recovered for use by the now Universal Priesthood of the Cosmic Christ.

Whilst the True Priesthood is not a Priesthood conferred by the laying on of hands, its authority is made known by the Bishops, or Hierophants, who are responsible for guidance in a relationship as an Elder to younger Brothers or Sisters within the structure of an Hierarchical system of Divine Operation; as servants to each other for the fulfilling of mankind's purpose on this planet.

The way of service is one of self-sacrifice to the Higher Powers, in the discipline of refraining from any act which would contribute to the mass sub-conscious by self-indulgence, exploitation of others, greed, possession, hatred or a general lack of human feeling for life as a whole.

The True Priest follows a life of learning from others, observing and living according to the highest concept of Perfection available to man. It is not a path for weaklings or for those who are

not ready to share the burden of enlightening others. The more Light we receive - the greater responsibility we have towards each other. As I said, we become servants to mankind and not dictators to its conscience. The way to real freedom is to liberate oneself from all the chains which average humanity has around its ankles. In the work upon one's own nature, by allowing the Divine Spirit to take over, we can eliminate most of our barriers within which bind us, like a prisoner, to the recurring cycles of pain which trouble us again and again. We cannot gain freedom by adhering to any man-made system whether it be a religious system, a fraternal system or even the most high-powered esoteric system. Our final release is discovered in the total abandonment of all systems, all set creeds, opinions and self-attachments - these are our shackles. Freedom lies in Freedom Itself and Wisdom lies in Wisdom Itself. Not until we can abandon ourselves, or commit ourselves totally to the ever-burning fire of Love, can we know what Truth is all about. Whilst we cling to the last vestige of our own concept of Truth we are not Free.

Truth is that which remains when opinions and hypotheses cease; Love is that which is left when all attachment ceases; and Wisdom is the Right use of the precious knowledge we gain in the experience of Life's deeper meanings.

There have been many Great Teachers but many students fall by the way because they make their own assessments of what they believe the Teacher has said. The true Teachers lead the disciple, or younger brethren, to the edge of that which transcends all human thought and every esoteric Principle. The Pupil is then left to discover the Reality of Being for himself and become a Priest forever after the Order of Melchisedek.

THE CHURCH OF THE ASCENSION

WOMEN IN THE PRIESTHOOD

With respect to the recognition of the equality of the sexes this so-called modern age is very backward. In the very early communities the Egyptians, Greeks and Celts gave women the right of possession and equality. The movement of women during this time to establish their rights is based upon a sense of inferiority which is the result of the indoctrinations from a masculine dominated society. This is seen in all areas where men hold the dominant positions and power - industry, politics, medicine, science, the arts, education and religion. Although women have made a break through in many of these areas their voice is still largely ignored and it is twice as hard for them to reach the top or carry their point.

It is now evident that women are demanding greater say within the church. They are seeking the right to become priests but are encountering much opposition because the male factor is feeling threatened in its position of power. With regard to the arguments and excuses put forward in favour of an exclusive male priesthood, weak attempts such as "Jesus was a man" can serve only as an insult to an intelligent mind.

Within religion the priesthood has for centuries been a male domain. The established Church was intolerant of the Gnostic groups which ordained women and spread scandal about their rites and offices, and where a woman had psychic and healing abilities she was persecuted and condemned as a witch. Against this kind of background it is easy to see why psychologists find that the majority of women today have a low self-image - it has been programmed into them over a long period of time. Unfortunately, in trying to break this heavy yoke they have fallen into the trap of being like men and are fighting for their rightful position with men's weapons.

For 1700 years the holy scriptures of "Christianity" were writings specially selected during church councils to help back up the dogmas promulgated by the organisation. There are many more writings existing outside the Holy Bible that have been branded apocryphal and psuedographical, with many others deliberately withheld from public view, because they tell another story. In very truth the human mind is so vulnerable to any kind of authoritative indoctrination that it cannot see the truth even when the truth is presented: whatever the long-term beliefs have been it comes to be accepted as "the Gospel Truth", when in fact it might be a mere fragment of fiction originated in the minds of some propaganda machine. Thus, all kinds of excuses are erected to protect the existing status quo whether or not its principles are founded upon the truth.

To admit that the verses of scripture about the role of women as attributed to St. Paul are interpolations, and then to say it is of little importance whether or not these texts are authentic when being used as a basis for an argument for the exclusion of women from the priesthood, is a grave error of judgment.

Many honest researchers have been busy during this last century to unearth the true facts relating to Christianity in general, and, because their findings prove to be a "sore spot" to those who support the accepted tradition, the writings of these people have been deliberately "scandalised" or forced out of existence by those who claim to be in charge of the spiritual lives of others. In fact their "shepherding" could be said to be nothing more than a hoodwink served to protect their own edifice of "comfortability".

Male and female roles are different but equal. For too long we have been accustomed to elevating male roles and functions and belittling the female. In our endeavour to redress the balance we must be careful not to swing too far or mistake what we are endeavouring to do. Again it could be proved from another point of view that women were more important than men, but we will satisfy ourselves in attempting to prove, from the scriptures, that the great teachers recognised women as equals.

An objection raised to women in a priestly role is that at the time of menstruation they are unclean and therefore unfit for such an office. Can we take such a superstitious idea seriously when menstruation is a natural bodily function and God did not make anything unclean as was clearly demonstrated to Peter? (see Acts chapter 10).

Clement of Alexandria, a bishop, circa 180, wrote concerning the rights of women to the priesthood in the Christian Church and because of this he was branded as a "womaniser and seducer": this attitude is still maintained in many ecclesiastical circles today. In purely spiritual matters does it count whether or not it is a male body or a female body through which the Divine Blessings flow into the human realm of experience? Or does it invalidate the Mass when said by a female priest when it is claimed that this ritual is based upon purely masculine Solar Principles? Such are the arguments that go on whilst the masses starve for enlightenment. Is God dead or are his representatives here on earth in such a state of confusion that they cannot read the signs of the times?

In many of the Scriptures women were present when Jesus was giving the most secret of his teachings and, in some of those considered apocryphal, or "gnostic", it was the women who asked most of the questions. It is also interesting to note that it was Mary Magdalene unto whom Jesus first revealed himself after

his Resurrection. St John's Gospel Chapter 11, verse 5 gives an example of how the Love of God (Agape) is given equally to all, male or female, without distinction. Jesus' remarks in Matthew 12:48 and Mark 3:33 (interesting numbers too) also clearly show that even relationships, apart from the sex, are all one in Christ. Jesus made it plain that the Power of God is not, neither can it be, affected by the sex of the body it is expressed through. During the celebration of the Mass the quality can be affected only by the intent and purity of the celebrant. If the Christ Power is affected by the sex of the person it is being channelled through, then it ceases to be All-Powerful.

Both men and women have colluded in producing a false picture of mankind through their misunderstaning of their roles and responsibility in expressing the life that is within them. We have to find the true masculine and feminine expressions within ourself and then bring that forth - eventually finding a correct and perfect balance between the two so that they are expressed as one - then through this one, Christ can be manifest. This Christ is what It is - It ceases to be just that if It becomes biased on either the Masculine or Feminine side of expression. Within the Mass the Christ influence or Presence is "brought into experience" directly to the Host via a change of Consciousness which is Archetypal and thus the physical body cannot affect it. However, both masculine and feminine aspects are present in the Bread and the Wine.

Those whose arguments are based upon the Solar Principle, and are not Solar initiates, have not observed that the Sun is a fusion of Masculine and Feminine energies. This principle is distinctly portrayed in the Ying/Yang symbol from the Far East. The proof of this lies in the evidence - all nature is reliant upon a continual sexing process to maintain expression. As we have said before, the Christ Consciousness never has been, nor ever can be, affected by the person who is pure enough to bring it into expression. The only authority as to who is fit to perform the Sacrement of the Mass lies in the Ekklesia itself and those in charge - the Bishops. If the Bishop is satisfied that his priests have been correctly instructed then he knows that "where two or three are gathered in Christ's name - He is there". Man, in any case turns on his own heaven or hell.

One has to agree that the structure of the ordained ministry is quite a different thing from the spiritual state of being baptised in Christ where there is neither male nor female (Galatians chapter 3), but to draw the conclusion from this that it is not an inherent right for women to take up a vocation within the church is open to debate. In praying the Lord's Prayer - "Thy will be done on earth as it is in heaven" - we are asking that a reflection of what is established in the realm of spirit be reproduced here: can we then afford to cling rigidly to a pattern which patently does not offer exactly the same opportunities to all on the basis of sex discrimination, when such a distinction is not known within the Christ? Do we, or do we not, truly want that Kingdom on earth? 64 18

FRATERNITAS ROSÆ CRUCIS

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Personal & Confidential

No.

#241

THE ROSICRUCIAN "ORDER"

IN the previous lesson we gave a synopsis of the concensus of testimonies offered us regarding the so-called "Great White Brotherhood" by spiritual entities and great mystics who have become able, at times, to dissociate from their lower vehicles, "travel in foreign countries," and bring back to us from the inner sources and contacts some direct information of a logical and credible nature.

2 We have traced the processes and modifications by which the Great Plan extended by the Logos to the Great White Brotherhood was and is developed in the several spheres or world-regions until "ripe" for externalization and manifestation in the 7th sphere, our physical world.

3 At that point we were made aware of the mortal helpers in the Great Work or Magnum Opus; helpers to whom the name of "Lay Brothers of the Rosy Cross," among others, is given. Who associate in definite organization form in order to effect an instrument for the more efficient dissemination of the teachings of the Great Ones in the invisible spheres of consciousness.

4 Here then, are two distinct divisions. The Brethren of the Rosy Cross, who have NO visible place of association, and the Lay Brothers who *do* have a visible organization and visible places of association for greater efficiency in carrying on the Work of the Inner Brethren, to a visible world, amongst visible pupils and students.

5 These visible organizations have existed from time immemorial under various names, sometimes as the inner expression of contemporary state or dominant religions; sometimes as the instrument of historic schools of philosophy.

6 The rites and ceremonies of Osiris, Isis and Attis; the Samothracians, Eleusiniand, Dionysiacs, Mithraics, as well as what are called the Greater and Lesser Mysteries of antiquity can be classed in the generalization. The Gnostics, before their decadence, played their part in the Great Plan and then fell from the lofty ideal that had sustained them and were fairly short lived in consequence.

7 How, when and where the name "Rosy Cross" became adopted and attached must remain one of the mysteries of the Society itself. It is a part of its sacred Tradition. The terms were adopted as expressive of certain usage long before they were permitted to become the well known apellation of the organization itself.

8 There is no documentary evidence of any unbroken line or "Apostolic Succession" in the Fraternity prior to the Christian Era. There are however, documentary and monumental evidences of the use of many of its expressive terms, the common use of its symbols and its essential teachings among widely distributed and divergent peoples and nations geographically distant from each other.

9 While one phase of its continuity, perhaps the most important, has been preserved by the Church from the beginning of the Christian Era to what might be called the renaissance, which was effected by Our Father Christian Rosy Cross or Rosencreutz, the Church itself has long since ceased to be aware of the fact. Only a few realize that the Essence of what constitutes true Rosicrucianism was inextricably a part of the warp and woof of the Christian mystical fabric.

10 None of the visible forms or organizations adopted by the Rosy Cross bore the name of "Order" prior to the advent of Christian Rosy Cross. In fact, we have only fragmentary and disjointed evidences of its existence, although of sufficient reliability to prove that quietly, unostentatiously, the disciples DID maintain *some sort* of existence. Curiously enough, these evidences take the form of old parish names, such as chapels or churches of the Rosy Cross. Parish Registers indicate sodalities for inner instruction in the sacred mysteries, bearing the name. The name itself and its essential symbols being present in ancient stone sculptures, stained glass, bronze and marble memorials and the earliest literature of the more serious type.

11 With the advent of Christian Rosy Cross however, a new cycle set in regarding the history of the Rosy Cross. Christian Rosy Cross positively did NOT create an "Order" of any sort. On his return from his journeyings, which we shall subsequently note, he organized sequentially three Circles composed of but very few members or Brethren. Later on, and after his death the Work took on new impetus and made some slight manifestation in the outer world from which it had kept and HAD BEEN KEPT previously sedulously aloof.

12 With the emergence of the Work of the Lay Brothers of the Rosy Cross there seems to have developed a very definite organization, close upon the original three Circles. Its existence was published to the world under the rather cumbrous but highly expressive name of the "Most Holy Order of the Ruby Rose and the Golden Cross," Ordo Sanctissimus Rubeae Rosae et Aureae Crucis. This title proves two vital facts, namely, that the inner Work or philosophy of the Rosy Cross included both Hermeticism and what was mediaevally called Alchemy. This does not mean however, as so often is falsely and ignorantly imputed, that the Lay Brethren of the Rosy Cross were seeking only to transmute base metals to gold, altho the *method* they used DID pave the way for the birth and development of what we now call chemistry. Through this science actual transmutations *have been performed* in several kinds by reputable chemists and physicists in the laboratories of well known universities.

13 Those early Lay Brothers sought the transformation of the natural man, from a state of Nature to a state of Grace, transmuting his basic, leaden or Saturnine nature into the pure gold of the Soular Nature. The second fact that was proved by the cumbersome title is that the Rosicrucian organization IS and ALWAYS HAS BEEN essentially religious. It cannot be otherwise and remain Rosicrucian as is well understood by those who know the real meaning of the word "Rosicrucian." An organization that uses the superlative "Most Holy" cannot be otherwise than deeply religious and pietistic. The very name therefore, of the Fraternity itself, contradicts the assertions of ill-informed persons of the present day who claim and even advertise that the Rosicrucians are NOT a religious organization.

14 But "religious" in the sense in which the term is used by the Rosicrucians, means the widest, deepest and most liberal interpretation of the word, for Rosicrucianism means the living of a life based upon the sublimated essence of ALL religion.

15 After the publication of the Rosy Cross under the title "Most Holy Order," many imitations sprang up in various parts of the Continent and this specious imitationism has continued to the present day. Most of these irresponsible organizations use the term "Order" after a custom which seemingly became prevalent in the mediaeval period, due to the familiarity with both State and Religious Orders and those of knighthood. Apparently the devisors hoped, by the use of the term "Order" to invest their creations with a dignity they would not otherwise have enjoyed.

16 Perhaps we shall gain a better understanding of the Rosicrucian organization and purpose if, at this point, we devote a few moments to the great medieval Mystic and Churchman from whom our later organizations are privileged to take their name—Christian Rosy Cross or Rosencreutz.

17 By many self-appointed critics, apologists or pseudo-historians we are informed that either he was none other than Johann Valentin Andreas or else a purely fictitious or mythical character. Let us correct this misinformation at once. The name Christian Rosencreutz is, of course, a pseudonym, adopted on two counts, first, because it was and still is, in some religious circles, customary to take a definite name in religion, when assuming the vows preliminary to the life of a religious. Second, because at that time the preservation of one's life often depended upon a certain degree of anonymity. Remember that this was in an age when ecclesiastical hierarchies sought to inhibit any tendency toward the freedom of mind and conscience for which Rosicrucianism primarily stands. Christian Rosencreutz was a REAL character in life, who early sought the way to the realization of an ideal, at an age when few, ordinarily, are given to serious thought.

18 It was due to his adoption of a pseudonym, a custom he impressed upon the followers in his three original Circles, that the tradition was established by virtue of which, each professed member of the Rosy Cross to this day, adopts or receives a pseudonym or esoteric name upon admission to the Fraternity.

19 As a result of the spread of the doctrines of the Albigenses to the North of France, the Low Countries and Germany, groups of the refugees from the Albigensian war gathered in motley groups. Out from one of these groups stood a peculiar character, a man and preacher, small, spare with tanned and weather-beaten face, looking much like a Saracen. Influenced by this character, the nucleus gathered about him, wandered into the Rhon district on the borders of Hesse and Thuringia, where, in the middle of the Thuringian forest stood the grim castle of Germelshausen. This castle, about which weird legends clustered, was known to be tenanted by a grim, dour, unapproachable family, said to be half pagan and more than once suspected of being brigands.

20 It was even questioned whether the inhabitants of Germelshausen were Christian at all. It is said that a curious carved figure, evidently imported from some foreign land, occupied a prominent niche in the castle walls, and it was whispered that the tenants at times worshipped it. These tenants were quarrelsome amongst their neighbors and did not hesitate to lay travelers in ambush and rob them.

21 Germany at this time, had been subject to the fanaticism of Conrad of Marburg, the Dominican, envoy of Pope Gregory IX. Tors, a fellow Dominican helped to carry on Marburg's work, assisted by a Layman named Jeans who had but one eye. With this one eye however, he claimed to have been endowed with the gift, or ability rather, to detect a heretic from a true believer He claimed to see within the grim walls of Germelshausen heretics ripe for the torture.

22 At any rate, due to his efforts, Landgrave Conrad of Thuringia who had just wrecked the little town of Willensdorf laid seige to the castle of Germelshausen, making savage assaults at intervals over a period of several years. Meantime, the family of Germelshausen due to the untiring efforts of an ascetic monk who had quarters in the chapel, had been converted to the mysticism of Albigensianism, including reincarnation. The castle fell, the family were assasinated, all but the ascetic monk, who fled in time, taking with him the little Christian von Germelshausen to whose precocious and amazing intelligence the monk had been strongly attracted. The monk turned out to be an Albigensian adept from Languedoc. The monk, with the child who was then five years old, took refuge in a nearby monastery, entering the boy under a name suggested by the child himself, as Christian Rosencreutz. Here the lad was educated, being well instructed in Latin and Greek.

23 At the youthful age of fifteen, with four other monks of the community, Rosencreutz formed a group, the object of which was to seek truth at any cost or risk. They decided on the east, whence all great religious roots had sprung. Two of them, Rosencreutz and a Brother whose initials only, P. A. L., are available, started out and gave as a pretext a pilgrimage to the Holy Sepulchre. Their

real reason was to seek a centre of initiation, the name of which, as well undoubtedly as the promptings to the trip and even the formation of their little Fraternity, was given them by the ascetic monk who had entered Rosencreutz into the monastery and who had remained faithful to his family charge over the youth. The name of the destination was given them as "The Abode of Wise Men." P. A. L. died in Cyprus. Rosencreutz continued on alone, wearing the garb, and adopting the manners of a Mussulman pilgrim after leaving Christian territory.

24 Rosencreutz reached Damascus. Many writers have ventured the opinion that the word Damcar the name of the place to which Rosencreutz was destined, was made up from Damascus and Cairo. This is not the case. Damcar was an ancient center of Arabian learning. But he reached Damascus first and found it crowded, for the Persians and other Far Easterners had fled from the Mongol incursions and had sought sanctuary in Damascus, which is today, the most ancient inhabited city in the world. Here Rosencreutz took up the studies of Maimonides, Ghazali, Mazoudi, learned his Omar Khayyam, meditated on the Masnavi or sacred books of the Sufis, studied Euclid and astronomy under Nazir Eddin.

25 From Damascus Rosencreutz went to Damcar in pursuit of still higher wisdom, but, remaining here for some years, he discovered that wisdom is absorbed only by a slow process. Damcar was situated on one of the highest points in Arabia, a place, curiously enough, occupied by T. E. Lawrence in his comparatively recent exploits in that country. It was at Damcar that his real inner life began and he received the visions that stimulated his subsequent career and brought out the principles that have constituted the basis for the Rosicrucian concept of Cosmos. Lawrence mentions much the same experience while sojourning in that now lonely spot.

26 Leaving Damcar, Rosencreutz went to Egypt, thence to Fez. It was in Egypt, in Cairo, that Rosencreutz gained his complete conception of the part Hermeticism was to play in the philosophy that was to grow from seed sown by him later on. In Fez, called the city of six hundred playing fountains, one of the last of the truly ancient schools of astrology still flourished and although some modern wiseacres claim that Rosicrucianism takes no notice of astrology, such claims are usually made for membership purposes, or else as revelations of their authors' ignorance. Astrology as taught by the ancients was an exact science and was quite another thing from the fortune-telling process and usage of today. Rosencreutz studied under Abou Yusuf, which is Arabic for Joseph and perfected his knowledge of the hidden forces of nature.

27 In due time, Rosencreutz felt the call to his own land and he came across the Mediterranean to Spain. Here he became a member of the Alumbrados, a society formed under Arabic influence, which devoted itself, strange to say, to the mysticism of the Neo-Platonists. Here he learned more about the search for the Philosopher's Stone, for the Alumbrados devoted much time to the writings of Artephius.

28 His wide travels and wanderings were impressing one salient truth upon Rosencreutz, namely, that the path to wisdom is a rugged one, with many turns, by slow stages and through unknown territory. All this is significant when we remember that Rosencreutz was as yet only a precocious youth. Yet it was here that he laid the foundations for an occult group which was to be secret, bound by a really terrible oath to compel obedience not to himself but to the principles for which the organization was to be affected and to continue as such a close bound body for three centuries without being known to the outer world except thru vague rumors. He passed back thru France at the same time when the mystical and rather mysterious Marguerite Porete was burned in Paris.

29 Reaching Germany, he became secretly a member of the "Brothers of the Free Spirit," claiming that man was a "Fragment of God and must, after many lives, return to the divine essence. "This body was composed as now, by a

group committed to the Yoga practices of the Hindus and called themselves "Friends of God," affirming the necessity of release from desire. Against these two bodies the Church waged its persecutions most intensively. Rosencreutz was disgusted with affairs as he found them in his native land. He went back to his boyhood ground of Thuringia and sought out the three monks who had been his companions in his earlier studies. The four organized a group, later increased to eight, all Germans, who formed the first real group of medieval Rosicrucian initiates. He gave to them the best of what he had gathered in his travels. Perhaps the statement that all were Germans is inaccurate, for one of them, although suspected of German parentage, under the initials L. A. came from Languedoc.

30 According to the Fama Fraternitatis, Brother I. A. returned to Southern France and endeavored to found the Fraternity there. No records exist as to his success and only tradition indicates his death near Narbonne. Of his later years, little is known of Rosencreutz except that he was the inspiration of Jean de Mechlin who did wonderful work in High Germany and in Brussels. He was the source of power of the renowned Blomert, the mystic woman who performed marvelous cures, and whose disciples claimed that they saw on each side of her a seraph who directed her. Rosencreutz was the mysterious visitor who most affected Johann Tauler, a celebrated Doctor of Theology and to whom the learned of Europe came to listen at Strasbourg.

31 Of the death of Rosencreutz, reputedly in 1484, we have only the traditions bequeathed us by the Fraternity. From this source we understand that his demise occurred at the age of 106, and that it was near Nuremberg. It is known however, that Rosencreutz in his later years went, with others of his monastic order to England where many had found comparative sanctuary. This great Christian Mystic was buried amongst other equally Christian mystics in a final haven which was said to have been discovered in 1604. At this time the "Vault was Opened," seemingly by accident like that of the ancient Hiram. Only in this instance the body was found to be in a state of perfect preservation. This is a claim that has been made for many other highly spiritualized leaders, especially among the Mohammedans. It is difficult for us to sift fact from tradition at this late date and we can only say that seemingly miraculous preservation of human bodies over a long period of time has frequently been observed, due to conditions of burial, climate, and chemical state of the soil The Vault of Rosencreutz is said to have been of mystically geometrical formation, and the 120 years elapsed between the burial and later discovery has an interesting parallel. Moses, liberator of the Hebrews, died on lonely Mount Nebo, "but of his sepulchre no man knoweth unto this day." He died at the symbolic age of 120 years and "HIS eyesight was not dimmed nor his natural force abated." The same secrecy, the same preservation, one in life, the other in death.

32 In 1413 Frater I.O. died in England, and later Frater P.D. In 1415 the second circle was formed and in 1459 Rosencreutz wrote the Hermetic Romance.

33 We shall not attempt, at this time, to carry out further chronological events. 1610 brings us to the date of the Fama Fraternitatis. It was later printed at Cassel in 1614 and in 1615 it was reprinted at Frankfort, with the Confessio of the Fraternity. With the publication of these two works, "addressed to the learned of Europe," but containing little that was not already known by those who really KNEW anything at all about the Fraternity, a veritable storm of interest was aroused. Scholars and philosophers of high degree were attracted, as well as the usual motley herd of imitators, charlatans and impostors, the parasites who are ever ready to nourish themselves on worthy works of those whom, at best, they can only imitate and that badly. Every pseudo-philosopher and alchemist assumed the name Rosicrucian and some of their serious works and attempts have even held the interest of researchers down to the present time.

34 It was at this time that "Orders" of all sorts, loudly proclaiming themselves to be Rosicrucian, sprang up. Their blatant claims and absurd propaganda exist

even unto this day, but as the bray of the ass in the lions' hide betrayed its identity, the same conditions prevail today. Think for a moment and decide for yourself whether this statement is true. The original Fraternity compelled observance of three specific rules for the life guidance of its Brethren. The first was unselfishness. Now nobody is unselfish. Those who have achieved a halo for apparent unselfishness are only less selfish than others. The reason is simple. There are only two real states. Selfishness or self-lessness. No example exists to our knowledge in modern society of a man who has voluntarily given up real riches and passed unostentatiously into poverty. There are those who have given up riches to pose as philanthropists or to enter religious foundations, after bequeathing their riches to the foundation of which they were becoming members, but not one who has shown a PREFERENCE for poverty to riches. One man alone stands out—Tolstoy—who decided just before he died to become a wandering beggar, but his decision came too late.

35 The second rule was absence of pride. Here again, nobody is without pride and the trouble with most of us is that we have far too much pride at best and too much false pride at worst. For the average man or woman, unaffected, retiring modesty is too much to expect. We all want to be regarded at our best and given credit for what we ourselves think we are really worth. The modern manias of inferiority complexes are due to this secret fear that we are not being evaluated at our true worth. Yet the Rosicrucian was instructed to remain or to pass unnoticed as much as possible, never priding himself on his knowledge and to eschew vanity as far as in his power lies. Who amongst our modern society prefers anonymity in place of recognition?

36 The third rule was chastity. This requires interpretation. Pythagoras, Socrates, Plato and the Alexandrine Philosophers insisted on chastity but none of them were chaste as the moralists interpret the word. Chastity to them meant abstemtion from excess and a preventive against the waste developed by orgiastic licence. They regarded the natural and primal urges and impulses as forces to be used and enjoyed but not abused, just as we enjoy eating, which, for that reason should not be prohibited and could not be prohibited without disaster to health and life itself. None of the natural forces can be inhibited but waste of energy and unlimited licence are decidedly unchaste. Yet to what degree do we find human society in any age stopping in its mad haste for pleasure to consider whether the energy developed is going to be charged to profit or to wastage?

37 Just apply these three rules to claimants to be called Rosicrucians, a claim which was and IS absolutely prohibited by the Fraternity. You will not be long in deciding as to the merits of such claims. The man or the woman who is known by associates to be crassly vain and selfish, or who cannot avoid backward glances over their shoulders to see that the spot light of publicity or attention is focussed upon them, or who waste their energies in ANY form of devitalizing pleasures are decidedly NOT Rosicrucian. Nor are the so-called "Orders" of which they proclaim themselves members. A good tree bringeth forth GOOD fruit.

38 We have been asked to give a definition of the term "Rosicrucianism" and this seems to be the place and time.

ROSICRUCIANISM IS THE PHILOSOPHY OF CONSTRUCTIVE LIVING APPLIED TO MAN, MENTALLY, PHYSICALLY, AND SPIRITUALLY.

This is the most concise definition we can give and it is based entirely upon the teachings and the injunctions of our Father Christian Rosencreutz. In this philosophy, all that pertains to the origin, existence and future estate of man is studied, through the several departments of physical, mental and spiritual science in order that by understanding his position in the creative scheme man may know his individual part in the Great Plan that is continually being worked out. Thus he is aligning himself consciously and conscientiously with all the divine forces engaged therein, as doing the Father's Will, surrendering his own will to the Divine in as near absorption therein as he individually can accomplish and attain.

39 The Rosicrucian organization then, as it stands to day, uses the term which it has preponderantly used since its emergence from the secrecy which prevailed during the first to the fifteenth centuries of the Christian era. That term is "SOCIETY" or, as many of our earlier Brethren wrote it, in preference to the more cumbersom Latin, "Our Honorable Society." It is not an Order in any sense that would apply to what are now called "Orders" and the use of this term implies something that the Fraternity decidedly is not. Through the Society in its modern form have become available the original findings of Christian Rosencreutz and his immediate successors, which writings in their earliest form were confined to the Latin and most of which have never been translated into English.
40 These teachings of the gathered wisdom of Rosencreutz and his first coworkers, constitute what are known as the Egyptian Wisdom Teachings. Yet strange to say, Rosencreutz did not get them from Egypt although he sojourned there for some time. The initiates and students whom he met, in small number in Cairo, were disciples of the Graeco-Alexandrine heritages. Egypt, under Islamic misrule and the revolt of the Mamelukes was engaged in the struggle against the Ottoman Sultanate that eventuated in the absorption of Egypt in the Ottoman Empire. Naturally, scholarship was at a low ebb in such a political turmoil and Rosencreutz met only the few who were keeping the lamps of wisdom burning low.
41 Christian Rosy Cross derived his knowledge of the Egyptian Wisdom Religion from the Arabians whilst sojourning in that country. The Arabians had transliterated many of the hierartic symbols into definite significance. They had also, to a considerable extent, become the custodians of that Wisdom Religion and the Greater and Lesser Mysteries, through earlier scholars of their race who lived in Egypt during the later Empire and who had arranged the Secret Wisdom as it was even then known into the Tabula. This Tabula gives us the general plan of the world regions, planes, natures and properties of each, together with the threefold constitution of man, a concept which the Egyptians had carried on to a high degree of intelligible understanding.
42 This wisdom and the Damascene learning acquired, Rosencreutz carried back to Germany where it became a foundation stone for the subsequent Teutonic mysticism of the deeper sort. Not all of this was given out even in Germany, so far as making it available to the many was concerned. The first, and perhaps the only complete assemblage of Rosencreutz's acquirements was that accomplished by Robertus de Fluctibus or Robert Fludd commonly known as "The Great English Rosicrucian," in his masterly Opera in eight Tomes, all in excellent Latin.
43 At first, the meetings of the Rosicrucian organization or "Our Society" were conducted along the routine of the monastery offices, but as years passed, due to ecclesiastical persecution a different basis was sought. Instead of the monastic offices of the Church, a system of degrees was instituted. First, they began with a simple form of the presentation of the newly elected Candidate before the Altar, where he made his vows of secrecy and applied for the recognition of the Imperator and the right to don the garb of a Brother. As this primitive form became amplified, Chancellor von Eckhartshausen introduced an elaborate system of degrees based upon the Hebrew Kabala, which it was felt would sufficiently disguise the philosophy inculcated by the Society. The net result was that it almost obscured the philosophy and introduced a complexity that made for misunderstanding and led many to devote themselves to the Kabala rather than to the Christian mystical essence Rosencreutz had implanted.
44 So, in the early sixties of the last century, these kabbalistic rituals were considerably modified to bring them within the comprehension of modern thought. Rosicrucianism itself, aside from all ritual, is a synthesis of religion, science and philosophy, seeking the least common denominator as it were, of all three. For this reason, since its first formation as a definite school of thought, it has been elastic, ready to embrace all that progressive thought developed of merit while sifting the chaff from the good grain. While never numerically large, the Rosicrucian School has absorbed many cults whose existence therefore was but transitory while at the same time, it has preserved its own identity steadfastly refusing to be absorbed by any.

45 One of the notable features of Rosicrucianism is its healing work. A work which the Brethren were obligated to engage in without fee or compensation of any kind. It is still maintained by the Brethren, although with greater difficulty for the early Brethren were able through the community residence of what were called their "Great Houses" to maintain a continual stream of healing afflatus. Today, the membership being composed for the greater part of busy men and women, living in many cases widely separated, the work is maintained at National Group Headquarters. Directed from thence it is powerfully successful and has achieved marvelous results. This healing work is constantly expanding its scope of vital power and influence and is bringing new hope, health and happiness to numberless seekers.

46 In the previous lecture, we stated that those in mortal expression were known as the Lay Brothers of the Rosy Cross. Of these Lay Brothers there are two general divisions. The Associate students who receive the teachings and seek for personal unfoldment wheresoever they may be placed in life, and second, the Collegiate members who, by united effort, provide opportunity for those who are so minded to become not only students but active workers in the propagandive work of the Society and co-operators in its various departments of activity. Christian Rosencreutz was a recurrent expression of a Great Soul from among the Greater or Superior Masters, who has visited this plane from time to time for the introduction of a higher measure of thought and vision when the existent stream had become muddied by the accumulation of Superstition and materialistic tradition, like barnacles on the hull of a noble ship. With each such advent, human consciousness has taken a distinctly higher trend into which those whose mental and spiritual capacities have, by the law of Attraction, been drawn.

47 Those who associate with the Society today for the intellectual stimulus will find their wish gratified but the intellectual always leaves something to be desired. Those who associate with the Society in the knowledge that by so doing they have the opportunity of training to become recognized helpers and co-operators with the Brethren of the Rosy Cross in the hinterland of consciousness have a higher ideal, a worthier goal, but correspondingly harder work although even the increased effort brings its own peculiar and very special reward and encouragement. Rosicrucianism has far greater depths than appear on the surface or to the superficial observer, like a pool so clear that the clarity of the waters makes its apparent depth seem deceptive.

48 The Frater or Soror who understands that Rosicrucianism is not all confined to the pages of text books or to ritualistic observances but includes the living of a definitely and carefully planned life of constructive purpose, realizes that he is also on a specific Path that leads to a supreme goal, over which many of the world's most brilliant thinkers, creators and leaders have passed and that he is in excellent company.

49 There is an old Latin motto ascribed to Terence,—"Homo sum; humani nihil a me alienum puto." ("I am a man, and nothing that concerns a man do I deem a matter of indifference to me.") St. Augustin informs us that on hearing these words of the poet the theatre resounded with applause. This saying might well be the general motto of the Rosicrucian Society for its researchive work is so inclusive that nothing that pertains to man, his past, his present or his future is a matter of indifference to the Society. The subject of the Society's work IS man. The object of its Art is the perfection and improvement of man, his transformation from a state of nature to a state of grace. Whether the student is at first taught to study man as an aggregation of chemical elements, later as a depository of mental reactions and urges, and finally as a spiritual synthesis of them all, he is also taught never to forget that he is human and that it is not his mission to aspire to wings and harps here but to be 100% efficient as a human being in order to qualify a vehicle for the highest expression of the eternal spirit within him.

50 At the beginning, the neophyte or young plant as the newly recognized Frater is termed, is not informed that he is a Lay Brother of the Rosy Cross. He is not—as yet. He must become so gradually in his consciousness, after he has passed a definite probationary period. Then, if he persists conscientiously in the Work that is offered to him, he not only KNOWS but he is also INFORMED

authoritatively of the rank to which he has attained. Yet he never proclaims himself to be such. *In fact no true Rosicrucian ever claims himself to be one*, much less admits it for while it is perfectly permissible and quite desirable now that the Society is discharging a broad humanitarian mission to admit that one is a MEMBER of the Rosicrucian Society, it is decidedly presumtuous to proclaim one's self a Rosicrucian. There is a difference which will be easily apparent to the thoughtful. A man may admit himself to be a student in an academic institution, but it is not good breeding or modesty to proclaim one's self a scholar. The world will set its own appraisal in either case.

51 Of sources of information regarding the Society, there are none that are reliable outside the Society itself. Encyclopaedic information is misleading. For the most part it consists of the usual mythos regarding the Fraternity and the stories common to all reports and thus to some extent agreeing. Then there is a mass of well-intentioned but wholly misleading matter prepared by would-be apologists and pseudo-historians regarding an history they know little or nothing about. Finally, there is the deceptive matter prepared by modern charlartans and worked into some encyclopaedias due to the editorial ignorance of the subject. Many books of reference solemnly assure their public that the Rosicrucians were a purely, or possibly impurely mythical cultus with no tangible existence.

52 The Rosicrucian Society has never, in the entire course of its existence, permitted its members to wear outward jewels or to expose anything of the sort to gain attention or credence from the outer world. Certain jewels ARE to be worn, but the initiated member alone knows how and when they may be identified.

53 Today, the Society is secret only in two things, its Secret or Esoteric Work of individual development, and the ritual observances of Collegiate functions. Otherwise its existence and its message are not only made known to the whole wide world, but better still, teachings once obtainable only with great difficulty are now available to anyone who sincerely desires to make their individual start upon the Path.

54 In a lesson of this length, it is impossible to make more than brief excursus into the identity and purpose of the Rosicrucian Society, mistakenly called by some, "Order". It would require many lessons to cover the subject taking up its individual features specifically and in detail. We can only hope in this paper or thesis to give an *outline* of the Fraternity.

55 One thing we must emphasize at this time. Those who look upon Rosicrucianism as something so sacrosanct that it means lowered gaze and solemn mien, are quite mistaken. Bulwer Lytton, an earlier Frater of the Society, wrote that "The Rosicrucians are not at all gloomy or morbid, on the contrary they are extremely sociable." And we may say that all whom we have met who could be considered as genuinely representative of the best ideals of the Society, have fortunately been blessed with a keen sense of humor and fully lived up to Lytton's representation. The ethical ideal of the Society is unusually high and if a member fails to live up to it and thus misrepresents his Society, that is not the fault of the organization but a demonstration of the weakness of the individual or his inability to exemplify the principles he has espoused.

56 We are all pitiably human. We say "pitiably" advisedly, for we are as yet so far from what we should be; from what we are destined to be and CAN become. Rosicrucianism is a system of living and thinking that is adapted to assist nature in her evolutionaly process of human unfoldment and it begins by teaching exactly what evolution IS from the higher standpoint and then how to go about it. It is so elastic that all that is good in other schools or systems of thought will be found to be fundamental in Rosicrucianism not because it adopts each new idea but because it teaches alignment with that vast archaeus of the Universal Mind, wherefrom we can draw all that is best and proper for us to have as fast as we develop the capacity for it, the ability to use it and the faculties for understanding it. Man is not given the use of the great natural forces and energies, unless and until by hard study and research he develops also the ability to use them constructively. It is a part of nature's economy not to put the tools or instruments of suicide into the hands of the careless or ignorant.

57 Many legends have grown up around the tradition of Rosicrucianism, some of exquisite beauty. They have even run into poetry of an unusually high order that has found a place among the immortals of literature. In some of these legends we observe a singular agreement as to the discovery of hidden sanctuaries where have been found lamps burning for centuries without tending or replenishment. The stories are good. We shall not discuss their probability. It may however with excellent profit be pointed out that after all there IS such a thing as the hidden sanctuary of the human heart, whose depths we had not hitherto discovered. Perhaps an accidental crisis, a problem, a necessity or a happy unfoldment and revealment helped us to discover it. When it opened to our astonished vision we also noted a strong, pure light burning therein, a light that is not of this world but whose rays reach out into this world and make this old world a bit happier. It may be, it just may possibly be the light of genuine love; it might just possibly be the light of good deeds; it might be the light of warm human sympathy. We do not say what it is in each individual discovery for there are many kinds of light now known to science. There are many kinds of rays, and all the time we are discovering rays increasingly powerful and penetrating and we are also beginning to discover more and more of the properties of the rays we have always thought we knew all about. So, the old legends MAY have some foundation in fact as do all legends when run to their basis. And to those who would like to know more about these caverns of the secret metals of Hermes wherein the mystic light glows on and on through many recurrent lives, growing brighter with each incarnation and brighter and brighter IN each incarnation itself as we develop a better vehicle, a better lamp, we can only say, in the words of the illuminated Sendivogius, "IF THAT WHICH THOU SEEKEST THOU FINDEST NOT WITHIN THYSELF, THOU WILT NEVER FIND IT WITHOUT THEE." It is not necessary for us of today to scour the four ends of the earth looking for wisdom. It is beside us and all about us if we will but open our vision, broaden our minds beyond academic ruts and denominational boundaries and let truth—truth at any price, enter into our hearts. Then,—maybe—that little lamp within will begin to send forth its rays into our consciousness and out through OUR consciousness into that of others and ultimately into the great wide world.

58 The atom is the tiniest and humblest thing we know of. BUT IT IS THE CORNER STONE OF ALL CREATION. There is something like that atom in each one of us but we must search for it. It MIGHT be some sort of a STONE and, if found, it may be discovered to have the properties of Aladdin's fabled Lamp, another and beautiful eastern analogy of the western concept of the Hidden Flame.

59 Wisdom doth not proclaim herself. She wraps herself up in humble form. She is not to be found on display. She is to be sensed and recognized only within. Truth, beauty, power, wisdom and inner health, those are the jewels the Rosicrucian is permitted to wear and to display as far as he is able. And when we find such a one we may be sure he is living the life and on the Path that has been trodden by the sages of the ages.

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

ABRAXAS

A GOD ABOUT WHOM YOU KNOW NOTHING,
BECAUSE MEN HAVE FORGOTTEN HIM.

The Major Symbols Embodied in Abraxas

The head of a Rooster

A Human Body

Legs fashioned like Serpents

Shield and Whip

Chariot drawn by four White Horses

Sun and Moon

The Name

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CLASSIFIED

The Brotherhood and Order of the Pleroma
The Disciplina Arcani

Do You Know ?

by Richard, Duc de Palatine

65 01

"Unless and until a man embarks upon this quest of the Real Self, doubt and uncertainty will follow his footsteps throughout life. The greatest kings and statesmen try to rule others, when in their heart of hearts they know that they cannot rule themselves. Yet the greatest power is at the command of the man who has penetrated to his inmost depths. There are men of great intellect who spend their lives gathering knowledge about many things. Ask these men if they have solved the mystery of man, if they have conquered themselves, and they will hang their heads in shame. What is the use of knowing everything else when you do not know who you are? Men avoid this enquiry into the True Self."

—THE MAHARISHI, by Dr. Paul Brunton

CLASSIFIED

THE SANCTUARY OF THE GNOSIS:

This Sanctuary is the oldest Gnostic Center at the present time in the English speaking nations. The recorded historical origin of GNOSTICISM, however, begins with Pythagoras in the 6th Century B.C at Crotona in Grecia Magna (Sicily). Pythagoras was initiated into all the Classical Pagan Mysteries and duly became a Grand Hierophant with the right and authority to teach and to initiate suitable disciples into the Principles of the True Religion which has existed from the very origins of the human race.

Pythagoras retired to Crotona to establish his own Philosophical and Mystical School based upon the pattern of the Ancient Mysteries. He called his new system THE GNOSIS. Pythagoras, himself, left no record of his teachings. For what we know of them, we must rely upon the writings of his many pupils. We do know that with the closing of the School at Crotona. Pythagoras initiated a number of his personal disciples to the rank of Hierophant.

63 03

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THE PHILOSOPHY OF GNOSTICISM

As stated above, we know that it was Pythagoras who denominated the existing True Religion THE GNOSIS, which means the KNOWLEDGE OF THE THINGS THAT ARE. With his system came the restoration of the occult/mystical science as taught in all the ancient schools of every country of the world, and which still can be acquired today. Just as in the days of Pythagoras, this teaching is not the product of any new thought. It is a philosophy as old as man's desire to know that he is God incarnated within the dark tenement of the mortal body, and to experience the higher dimensions of the supersensual worlds.

Gnosticism as presented today is not new, since it embodies the study and achievement of the Gnosis. The study and fulfillment of that goal is effected by a method of interpreting sacred legends, narratives, myths and mysteries, by a rule or principle of analogy and correspondence. By this method, events related as having occurred in the external world are regarded as expressing operations and experiences of the human soul within the mortal body. A person can only interpret these mysteries therefore, *according to his or her own mystical experiences.*

THE SOURCE OF GNOSTICISM:

Pythagoras claimed that a person must develop the faculty of what we might today call "spiritual photography". This is a latent faculty within every human being, which provides a record of past events which ranges from the dim past of man's history to the pre-

sent day and covers all the dimensions of man's super-sensual nature. Prof. A. Wilder of Albany, N.Y., describes this latent faculty in his "THE ECLECTIC PHILOSOPHY" in effect as: "The Divine Soul is the imperishable camera in which facts and events, past, present, and future, are alike affixed". Therefore the conscious memory of our past experiences can be recalled in this day and age, provided the candidate really believes that he is God Incarnate.

Beyond our every-day world of limits and experience all is one. One day or state -- the past and future comprised in the present. Death is the last ECSTASIS on earth. At that time the Divine Soul is freed from the constraint of the body, and its nobler part is united to the Divine, becoming partaker in the wisdom (Gnosis) and foreknowledge (Pistis) of the higher beings. Therefore, the Gnosis is for the Mystics, that peculiar state described as: the ability to see the present, and future as in a clear mirror of the Divine Soul. The achieved Gnostics can see the past and relive the events therein. They can also see the future and that which is about to take place.

MAN — THE SOURCE OF ALL KNOWLEDGE AND POWER:

The Gnostic evaluation of Man as the God Incarnate is for the serious student who desires to know and realize the mysteries of his own being and to know that he is one with the God of ALL. He thus seeks to awaken the latent spiritual powers that exist within himself as the God Incarnate that will change his whole life. This is the very essence and purpose of the True Religion which has existed from the very origin of the human race and is, therefore, the natural heritage of all people.

Thus, the mystical and occult knowledge, including all the known aspects of ESP, were possessed by the ancient Mystery Schools of Egypt, Greece, the Amer-

icas, and by the Druids of England. It is the same teaching which inspired Pythagoras, Plato, Socrates, Solon, Jesus, the Buddha, and the great Gnostic Doctors of the first three centuries of the Chrestian era, including Marcion of Rome, Valentinius and Basilides of Alexandria, and Cerenthus. All of these represented the latter part of the Gnostic cycle which had begun with Pythagoras.

THE CHRESTIAN RELIGION AND PHILOSOPHY:

Historical research reveals that the Chrestian Religion was divided into two streams of activity: (a) The Psychic and Occult sciences, referring to the science of the secrets of Nature — physical and psychic, mental and spiritual. These were called Gnostic or Hermetic Sciences which are, and have been for untold ages, hidden from the vulgar mind. This condition exists for a very good reason. This knowledge would never be appreciated neither by certain of the selfish educated classes, who would misuse it for their own profit, and thus turn the True Religion into black magic; nor by the uneducated, who would not understand it.

(b) The Mystical Gnosis, that stream of Chrestian activity which seeks to achieve the object of the Psychic and Occult Sciences within man's own self here and now. Its adherents claimed, and still claim, thatGod is all things and that man being God Incarnate has all powers and faculties latent within him. That it is through a system of purification, moral and ethical discipline, that these powers shall become manifest within his personality.

CHRESTIANITY AND CHRISTIANITY:

As a result of impartial investigation into the backgrounds of doctrine, and the evolution of philosophy and religion, it is now revealed that Pythagoras had

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two classes of students — the CHRESTES — those who were probationary pupils for the True Religion; and the CHRISTOS, those who had achieved the Object of the True Religion. We know that the philosophy underlying the various expressions of the True Religion from the days of Atlantis was known as THE GNOSIS, and those who followed this Quest were known as CHRESTIANS.

We also know from historical sources that Alexander the Great established the MYSTERIES OF SERAPIS at Alexandria in Egypt, about the 3rd Century B.C. When Alexander conquered the Eastern world, followed by the conquest of Greece and Egypt, he had for his advisers many of the disciples of the Pythagorean and the Platonic streams of the True Religion. His aim in the establishment of the Mysteries of Serapis and its Hero-god CHRESTOS, commonly known as Serapis, was an effort to blend the best elements of all the known philosophies and mystery cults into one Mystery System.

CHRESTOS - SERAPIS

We gain some very interesting facts from the biographies of the disciples of the Pythagorean and Platonic schools of thought. All of them sought initiation into the Mysteries of Serapis, as it was considered to be the fount of all occult and mystic lore of the ages. We also find that the Mysteries were controlled by approved Hierophants of the older Mysteries of Demeter, Osiris and Isis, Cybele, Samothrace, Adonis and Attis and a number of other Eastern Cults, even as far as India. The Mysteries of Serapis became the most powerful and respected of all centers of Occult and Mystic lore from the 3rd Century B.C., to the end of the 4th Century A.D.

THE MYSTERIES, OF MITHRA:

Franz Cumont in his "The Mysteries of Mithra" shows a most extraordinary insight into the nature, growth, and influence of India's Mithra into the life

of Greek and Roman worlds; how Mithra influenced the various Mystery Cults which came within its influence. It also reacted by inference on Serapis in Egypt and Rome, and through this, the Mystery of Serapis became at one time the RELIGIO LICTA of the Roman Empire alongside that of Mithra. The Roman Emperors feared the dual power of Mithra and Serapis within the bounds of their empire. These latter became so powerful in the 2nd Century A.D., that Hadrian, the Roman Emperor called the Hierophants of Serapis "Bishops of Serapis and Christos".

THE INFLUENCE OF SERAPIS:

From the time of Pythagoras to that of Proclus in the 6th Century A.D. (who was considered the last of the Chrestian and neo-Platonic philosophers) the power, influence and occult abilities of the Initiates really disturbed first Republican Rome and then Imperial Rome. The list of Initiates of Serapis and Mithra kept the cultures of Greece, Rome, and Egypt in a ferment with their discoveries and scientific thinking to such an extent that the various rulers tried to suppress them, but to no avail. Gibbon in his "Decline and Fall of the Roman Empire" clearly shows that the Initiates of Serapis and Mithra were the most cultured, advanced and ethical people in the Roman World.

Arthur Findlay in his "The Curse of Ignorance" could not but admit that the Initiates of Serapis and Mithra were the most advanced thinkers of the Classical World, he relates numerous instances where these initiates discovered many of the scientific foundations which are accepted today. They were masters of the occult sciences,the fore-runners of many of our recent scientific theories.

THE RISE OF POPULAR GNOSTICISM:

It is considered by modern investigators of Gnosticism that this cult began in the latter part of the 1st Century A.D., and that it was an enemy of the Chris-

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tian Religion according to the Ante-Nicene Fathers of the Christian Church. To make this claim is historically unsound, since we now know that Gnosticism existed for centuries before the Religion of Christ became a world power under Constantine the Great after the Church Council of Nicaea, in 325 A.D.

(a) We now know that the various popular Gnostics existing between the 1st to the 4th Century A.D., were first initiates of the Mysteries of Serapis, but, on becoming Hierophants, they began to teach their own version of the True Religion *according to their own mystical experiences.* The occult and mystical feats performed by these Chrestians astounded the Christian Fathers to such an extent that they feared them. They were feared for their ability to perform wonders of all kinds, and were therefore considered to be pagan Magicians. (1)

The Christians who followed Jesus (who in the original texts was referred to as "The Fisherman" — which term we intend to use in this article) resented the fact that their philosophical and mystics brothers could accomplish greater "miracles" than those recorded of their saviour by *tradition alone.* Hence the enmity between the Initiates of Serapis and Mithra and the followers of the Fisherman of Galilee. It was at Antioch that the followers of the Fisherman began to call their cult "Christian", hence the cleavage between the Chrestians of the True Religion and the Believers of Christ. (2)

CHREST AND CHRIST:

(b) All probationary pupils for the Mysteries of the True Religion were called "Chrestes", that is to say a Wanderer. Before the pupil was allowed to awaken his own innate Spiritual Powers he was obliged to pass through three stages: that of the PURIFICATION of the whole personality, and then through a series of tests and trials to awaken the Christ (Soul) powers within him-

self. This led to the stage of becoming ILLUMINED, or overshadowed by his own Indwelling God. It was by the activation of his Divine Nature while still living a perfectly normal life in the world, that he gained control over the inner forces of Nature and finally became an ADEPT OF LIFE.

Once having passed through the Inner School, he gained proficiency in his new-found powers and became a Hierophant. He then had the right to initiate others into the same system which he himself had undergone and to give training and discipline to others. By becoming a MYSTAE or an ILLUMINED ADEPT OF LIFE, he granted to himself the power to see and relive the past, to understand the events of the present, and to foresee the events which are to come. He was then given the honoured title of being a CHRISTOS — he who becomes the Ever-Becoming One — A MASTER AMONG MEN.

TRANSFORMATION IN 325 A.D.:

The original Chrestians had gained control over the forces in Nature by means of PISTIS or Practical Knowledge and Understanding of these Forces. They were, therefore, able to command the gods to obey them. It was the everlasting complaint of the followers of the Fisherman that they were unable to perform the miracles of the Chrestians. Thus began a period of persecution of the Chrestians by the latter-day Christians. An so was brought into being the vicious conflict between the believers in the Christos as the Divine and Immortal Soul and the believers in a Christ as *a man in time.*

In 325 A.D., Emperor Constantine called all the "bishops" of the Cult of the Fisherman to a Council at Nicaea. There he ordered the carnal Bishops to formulate a creed based upon a "history" of a Saviour personified by Jesus of Nazareth as the only Son of God. A few years later, when Constantine's orders had

(d)

been carried out, he then proceeded to destroy the Chrestians. The reason for this lies in the fact that the Chrestians, who followed the Gnostic Way of Life, believed that *every man was a Son of God*, and that Jeshu the Fisherman was a JUST MAN who demonstrated the innate power of God within every human being.

For the Chrestians — the Christ was the mighty power of man's Soul, the embodiment of God on earth or within man's nature. For the Chrestians — Christ was the Hero-God and not a *person*. They believed that through a discipline of one's human nature it could become the earthly mirror of the God in earth, and that once he had been overshadowed by the Divine Soul, man could control all the mathematical and geometrical forces in Nature and perform all kinds of wonders.

(4)

The Christians of Nicaea and Antioch denied the possibility that man is a reflection of God on earth, and called the scientific results of the Chrestians the work of the Devil. They demanded of Constantine the destruction of the Chrestians as heretics who were attempting to pervert the Christian Religion. The Ante-Nicene Fathers of the new religion of Christ overlooked the fact that the Chrestians (commonly called Gnostics *through ignorance*) existed many centuries before the Christian Fathers. Therefore logically, one must call the Christians the heretics against the True Religion, the adherents of which were then known as Chrestians.

THE DESTRUCTION OF THE TRUE RELIGION:

(e)

As soon as Constantine made the Christian Religion the RELIGIO LICTA of the Roman Empire, and after the Ante-Nicene Fathers had muzzled the original foundations of the Chrestian Cult, they destroyed everything pertaining to the True Religion. Adherents of the Chrestian Religion were ruthlessly sought

out and destroyed. Great libraries were burned and a political religion — a Religion of Power, instead of a Religion of Wisdom — was made the key note for the next 1600 years.

(5)

The accumulated knowledge of the True Religion, accumulated over vast centuries of time, was destroyed by the Christians for fear that it would destroy the uniqueness of the Religion of Jesus after 325 A.D..Branches of the Ageless Truth which we now call E.S.P., Occultism, Spiritism, Psychology, Philosophy, Masonry, and science, were forbidden. The Light of the Gnosis as denominated by Pythagoras in the 6th Century B.C. was eliminated by the fanatic and ignorant Christians. From the 4th Century A.D., the whole of Europe was overshadowed by a Dark Age of ignorance and gross superstition. Gone were the Centers of Wisdom. Mankind was forbidden to investigate the natural forces of nature and within himself. No man was permitted to follow the Star of his own Illumination. All people had to accept the Church and the Christian Bible as the only means of salvation.

(6)

THE REBIRTH OF THE TRUE RELIGION:

It was due to the humanistic revival of art, literature, occultism and learning in Europe between the 14th and 16th Century, that western man began to question the foundations of the Christian religion, the religion of power, oppression and degradation of the Human Spirit. With this awakening of the human intellect and the desire for Truth, the power of both East and West aspects of the Catholic Church declined, and a new age of Wisdom and Spiritual Freedom became possible. The Christian religion has always stood for the privileged few: the bishops, priests, and monks, assisted by the kings and a very corrupt aristocracy. Assisted by the gross superstition of the Church, the majority of the people were kept in abject poverty and ignorance.

THE EMERGENCE OF THE GNOSIS:

The 15th Century saw the re-establishment of Centers of Learning and Wisdom. It saw the coming forth of the True Religion with its Gnostic Philosophy under the guise of the Knights Templar, the Fratres Lucis, the Rosicrucians, the Illuminati, Freemasonry and Theosophy. In spite of the proscriptions of the Catholic and Protestant Churches, the Higher Science of the Spirit gained ground in every century. The Mystics, the Alchemists, medicine, science, etc., became free to talk of and to publish their findings. From the 14th Century to the present-day we have seen the re-emergence of the True Religion under many forms, in spite of the efforts of the Established Christian Religion to stem the upsurge of the Wisdom of the Ages.

THE TWENTIETH CENTURY:

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It has been calculated that some 6,000,000 people were either martyred or suppressed by the Christian religion. The Bishops and priests of the Ante-Nicene Church were responsible for this brutal carnage of human Souls. The Church today thinks in terms of Power and Superstition, whereas the Chrestians think and act in terms of Love, Justice and Brotherhood.

We must not forget that the emancipation of the human Soul today is not due to the Christian Church, but to the countless number of adherents of the True Religion through the ages. It is due to these martyred souls that today we are free to follow the Star of our own Illumination, and with the freedom to interpret this Wisdom according to our own mystical experiences.

(g)

THEORY VERSUS ACTION:

We claim that Chrestianity and its philosophy of THE GNOSIS is not a *"theory of life"*; it is fundamentally a *"way of life"*. It, the Chrestian Gnosis, above all, gives a meaning to man and creates within himself the innate power to make a success of his life. We stress the fact that a man was born with all the potentials for success, and all he has to do is to develop these latent faculties and make them manifest in his daily life. If this natural life is lived according to its principles and according to the teachings of the Pleroma, it will change his life from one of hopelessness to one of dynamic purpose.

(h)

THE GNOSTIC METHOD:

Chrestianity states that man is fundamentally God in the body. This being so, we claim that the God-Power is within man's own Soul and, by the teachings and method of the Pleroma, he first awakens this power, and then draws it outwards into the human personality. There are no external exercises, methods as such, etc., in this teaching, *it can be lived and practised within one's own home*. This is the startling simplicity of the Gnosis, one lives according to the prescribed life, and in a twinkling of an eye, the Soul becomes manifest. If 200 men and women, known to us personally, have changed their lives and have been able to banish fear, anxiety, want and unhappiness in their lives by means of our teachings, there is no reason why you should not start now.

THE SOUL AND ITS POWERS:

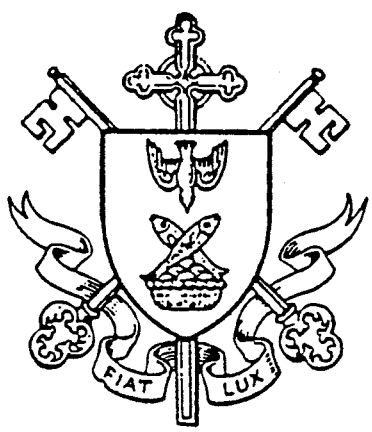
The great Mystics, Seers, Sages, Philosophers, renowned Occultists and impartial Scientists throughout the ages have spoken of, and demonstrated, the mighty Power of their own Soul once it has been allowed to enter the body and manifest its tremendous

powers . . . such powers and faculties as are not even dreamed of by the ordinary man. The Fisherman of Galilee, when he was asked by what power he performed his miracles, replied very simply: It is not I who do these things *BUT BY THE POWER WITHIN ME.* He also states: Even as I have done these things, ye shall do greater! This is the eternal promise given to those who obey the command of the God within them.

SELF INITIATION:

Although it is the effects of the Tincture of Charisma from the Soul of Man which grants him Initiation into the Secret Science of Life (resulting in the manifestation of many amazing types of phenomena) when this occurs, it is the work of the Outer Leader of the Pleroma to help and guide the student into the ability to handle these newfound powers and faculties. We must stress this all important fact, *this teaching and the way of self-realization is not for the idly curious nor the sensationalist.* However, serious study and dedication will make him a MASTER AMONG MEN.

THE SANCTUARY



OF THE GNOSIS

This Booklet is an edited copy of the original distributed by the late Richard,Duc de Palatine, who carried on this work in the U.S.A.

The Sanctuary has now been restored in Great Britain and carries on the Tradition of the original Order. We are continually updating the teachings; but we remain true to the correct Initiatic Principles of all ages and we act as a central authority on the ancient gnosis throughout the world.

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THE SANCTUARY OF THE GNOSIS is governed

by an Inner Council

which incorporates the Order of Melchisedek,often referred to as the Inner Church, the College of Sacred Science - for the training of Priests and the New Age Church Universal

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PROLOGUE

Originally we intended this booklet to be a short resume of the meaning and background of what is now known as "Gnosticism". But by probing into the origins of Christianity, the Chrestians, the Gnostics and the Essenes, one does come up against some extraordinary facts in history known to the scholars and specialists, but which are rigidly kept from the layman.

I think that the reason the layman has allowed the specialist to speak for him down through the centuries, and why civilization and ideas take a very long time to get established, is because people hate having their myths destroyed. At the same time, paradoxically, they are almost always averse to the creation of new ones. Yet the whole purpose of evolution is to create, to ripen, and then to destroy the old that the new shall flourish. Nations and religions seem to follow this evolutionary rule, wherein the new freely borrows an idea from the old and then claims credit for having discovered it.

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One of the great myths which was created in the 4th Century A.D. was the one regarding **THE GNOSIS** *and its adherents —* **THE CHRESTIANS.** *The Bishops of the new religion of Christianity worked very hard and used every means to muzzle the origins of the Religion of Christ. When they thought they had muzzled the past, they began to despoil that past in order to enrich their own religion. This myth was erected in three stages: (1) that THE GNOSIS was a heresy seeking to destroy Christianity; however, it is now being historically proven that THE GNOSIS is as old as man himself; (2) that THE GNOSIS was a foreign 'religion' intruding into Christianity; but now the scholars know differently.* **THE GNOSIS IS NOT A RELIGION,** *it is a philosophical 'way of life'. And lastly, but not least, (3) the Christians claim that their religion is superior to Gnosticism; but it has now been proved that THE GNOSIS grants to man super-human powers and capabilities. The Christians, after the 4th Century, lost THE GNOSIS from their religion, and thus it degenerated into a religion of blind faith.*

The finding of the Scrolls at Qumram near the Dead Sea has now forced the scholars and theologians to accept the premise that Christianity is an offshoot of, if not in fact, basically the Essene Community restored under a new name. This fact is being deliberately withheld from the layman. In this short discourse I hope to reveal to the reader some of his glorious and exalted past, and to show that THE GNOSIS is actually the True Religion which was in existence from the very origin of the human race.

Richard, Duc de Palatine, D.D.
January, 1974

65 19

THE SANCTUARY OF THE GNOSIS

This Sanctuary is the oldest Gnostic Sanctuary at the present day in the English speaking nations. Up till 1953, this Sanctuary was completely esoteric having been unknown to the general public since the 6th Century B.C.

THE MEANING OF GNOSTICISM

It is very difficult for the layman to appreciate the work of the scholar, which is one reason why he is not kept abreast of the findings of the scholar, moreso since most scholars consider that the layman is not suited to understand, hence the latest findings very seldom become known to him. One of these hidden or minimized discoveries in this century is that the Greek world, from the 3rd Century B.C. to the end of the 3rd Century A.D., did not use classic Greek, but used a colloquial version of Greek called *KOINE*. This idiom was as different from Classic Greek as our present English is to the language of Chaucer. When this was realized, the scholars found themselves obliged to re-evaluate the findings of the Dead Sea Scrolls in relation to the Aramaic and Greek versions. This has also been applicable to the Papyruses found at Nag-Hammadi in Egypt (vide: Rev. Dr. Charles F. Potter and Rev. A. Powell Davis).

The classical Greek meaning of GNOSIS is, as translated into English, *"The Knowledge of the things that are"*; whereas, in the common language of that age — *Koine* (Konnay), Gnosis means *"The Knowledge and* **Experience** *of the things that are"*. Since we now know that the commercial and communicating language of the Greek world from the 3rd Century B.C. was not classical Greek, but simply this colloquial language later called KOINE, it can explain simply the differences in the meaning of the word GNOSIS.

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The word Gnosticism has the same meaning and purpose as those of our modern terms "theosophia" or "occultism". The exception is that occultism has become a *theory,* whereas THE GNOSIS was, and is, the *practical application* of man's own experience of his own Inner Nature.

THE GNOSIS, or, as it is commonly known, *Gnosticism,* in its true and practical meaning, is a *"way of life",* to be lived in the mortal body. If its rules and principles are applied to human life, they will change the dullest life into a joyful, happy and meaningful experience, as has been proven by Prof. Walter T. Stace in his work "THE TEACHINGS OF THE MYSTICS".

IS GNOSTICISM A RELIGION?

There is no evidence in the writings of the so-called Gnostics to show that Gnosticism was considered a *'religion'* from the days of Pythagoras till the end of the 4th Century A.D. (Vide: THE LIBRARY OF THE ANTE-NICENE FATHERS OF THE CHURCH.) There is ample evidence to show that it was not a religious belief, but rather that it was a *'philosophy of life",* which could, and still can be applied to human life to assist man to change his own life and become aware of his Divine Nature.

THE GIFTS OF THE GNOSIS

The supernatural gifts ascribed to the CHRESTIANS and GNOSTICS were far above the traditionally known gifts of the Spirit, in their days and even in ours. The Gnostics were known to have an uninterrupted succession of miraculous powers: the gift of tongues, of vision, memory of past events, of prophecy and the power to expel demons (vide: Carl G. Jung), to heal the sick, raise the dead, and confer the powers of immortality. These have all

65 21

been fully attested to by historical evidence, whereas the miracles of "Jesus of Nazareth" have come down to us by tradition alone (vide: Justin Martyr).

The supernatural gifts developed by the achieved Gnostic and Chrestian can be demonstrated even in this materialistic age, so long as the aspirant will live the prescribed life in order to unfold the natural and inherent faculties within man, irrespective of the stage of his unfoldment. Man, being the embodiment of the Godhead, must, in the normal course of evolution, unfold his God-Powers, whether in this or in some future life.

CHRISTIANITY ESSENE AND NOT GNOSTIC

When the full implications of the blunder of ignoring the colloquial Greek language can be assessed, it will throw a very different light upon the Nag-Hammadi papyrus and the Dead Sea Scrolls in relation to the origins of the Gnostic, Essene, and Christian traditions. It has been the traditional opinion that Christianity was the offshoot of the Gnostic Movement stemming from Alexandria in Egypt. However, it is now suspected, with very good reasons; that *Christianity did not stem from Gnosticism but rather from the Essene community which existed on the shores of the Dead Sea.* It is now the considered opinion of some that Christianity stems from the Essenes, and that Christianity *borrowed* concepts from the Gnostic Schools at Alexandria and all of the known Pagan Mystery Schools.

IS GNOSTICISM ANTAGONISTIC TO CHRISTIANITY?

It was Pythagoras in the 6th Century B.C. who first referred to the Wisdom Religion as THE GNOSIS, which philosophy became known later as the CHRESTIAN RELIGION. In the time of Plato, the 5th

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Century B.C., it became designated as PLATONISM. When Alexander the Great (356-323 B.C.) King of Macedonia, conquered the then known world, he founded the "Mysteries of Serapis" at Alexandria in Egypt. This was a blend of all the known mystery and occult bodies both East and West. Those who were initiated into these Mysteries were known as "Chrestes" or "Chrestians", meaning in occult parlance, pupils on probation. From this emerged the "Chrestian Community" of achieved Gnostics, about the beginning of the 2nd Century A.D. (Vide: DO YOU KNOW, by Richard, Duc de Palatine.)

About the beginning of the 2nd Century A.D., certain initiates of Serapis took an independent line of study in the Wisdom Religion. They chose the method of interpreting the existing mysteries according to their own mystical experience, through the power of Illumination. It is now common knowledge that the followers of Jesus of Nazareth or Jeshu ben Pandira (vide: The Babylonian Talmud) followed the same principles as those of the Essenes until the 4th Century A.D. It was only after 325 A.D. that the Christians at Antioch and Rome began to carnalize and dogmatize the True Religion.

DIFFERENCES BETWEEN THE OLD AND NEW TESTAMENTS

Scholars for years were puzzled about the difference between the New Testament quotations of the Old Testament. However, when it was discovered that the New Testament had been written in Koine and not in pure classical Greek, these differences were resolved. They now realize that the idiomatic meaning between the two kinds of languages must be taken into account. This means that our present version of "THE GOSPEL OF ST. THOMAS" must be radically re-evaluated in the light

of the Greek Koine. There are differences between the expressions, and this must be taken into account when evaluating the premise whether Christianity is an offshoot of Gnosticism or of the Essene Community.

THE CONFUSION OF THE GNOSIS

With the findings of the Dead Sea Scrolls in the six caves at Qumram and considering the widespread use of the Koine throughout the Greek world, it has been found that the philosophy of the Gnostics of Alexandria and the concept of Messianic Hope were developed separately of each other. The Gnostics of Alexandria evolved their theosophic systems through the Priests of the Temples and the Greater Mysteries. They were influenced by Hermes, the Divine Poimander, the Theurgic practices of the neo-Platonists, who interpreted all the mysteries, symbols and allegories by means of the law of analogy or correspondences. The channel for their expression was through the intellect and intuition; they concentrated upon the Father/Consciousness of man's spiritual life.

When we come to deal with the Messianic Groups scattered around Palestine, we find that they evolved their Messianic hope message from the Old Testament. They did not seek to interpret the mysteries of the Secret Tradition in Israel by means of analogy. They claimed that the answer to the problem of Light and Darkness, the Fall of Man, the Garden of Eden, etc. was to be found within the Old Testament. They claimed that there would appear a Savior or Messiah to save mankind from its enemies and restore the Kingdom of God on earth. It is now fairly obvious from this that modern Christianity evolved out of the Essenes, and not from the Gnostics as previously believed.

65 24

In spite of the claims of the *Ante-Nicene Fathers of the Church* that Gnosticism was a heretical doctrine and antagonistic to the new religion of Christ, secular history makes it quite clear that the Chrestians, named by the new Church "Gnostics", had existed long before the Council of Nicaea in 325 A.D. It was then that Constantine the Great declared the *new Christian Religion* to be the official religion of the Roman Empire. From that time onwards Christians have been forbidden to study the hidden Laws in Nature or even to follow the Star of their own Illumination which comes from the Godhead resident within their own Nature.

FROM THE 4TH TO THE 20TH CENTURY

With the final suppression of the Chrestians, their Gnostic Philosophy and "Way of Life" in the Mediterranean world, the Chrestian/Gnostics went underground, since the Gnosis was forbidden to exist by the official Church. This Gnosis, however, had been and remained an integral part of the teachings and application of "The Order of the San Grael" since the 3rd Century A.D., in England and France. It appeared again as "The Knights Templar" in the 13th Century. These were followed by the "Fratres Lucis of Florence" in the 15th Century. Then in that same century came the "Brotherhood of the Rosae Crucis" in Germany. This was followed by the Masonic "Order of the Illuminati" in 1776, Mesmer's "Order of Magnetic Masonry" and Cagliostro's "Egyptian Masonry". The "Hermetic Brotherhood of Light" which came later, is based upon the teachings of Thrice Greatest Hermes, deriving from the Mysteries of Serapis. Hermes was not a Gnostic, since he was the Greek and Egyptian God of Wisdom. (Vide: John Yarker Jr: THE ARCANE SCHOOLS).

In 1875, H.P. Blavatsky founded the "Theosophical Society", wherein she restored a portion of the Gnostic Philosophy under the title of "Theosophia" or the Wisdom Religion. She states that THE GNOSIS was the original study and practice of the ancient occultists (vide: ISIS UNVEILED).

In 1953, Richard, Duc de Palatine began the restoration of THE GNOSIS in this century under diverse designations culminating in THE BROTHERHOOD AND ORDER OF THE PLEROMA; first in England and then in the United States. Therefore, the Pleroma can rightly claim to be the moral and legal successor to the ancient Gnostic Philosophy beginning with Pythagoras. It is interesting to note that this claim has been acceded to by the College of Propaganda of the Roman Church.

THE GOD-MAN AND HIS INCREDIBLE AGE

It is now suspected that there were many great civilizations before ours. It is further suspected that the last one was destroyed by water some 12,000 years ago because man began to misuse his God-Powers. We are told that the legendary Noah was warned of the coming flood and prepared for it, and only he and his family were saved. Of course, this story is a myth concealing many great truths which can be interpreted by the individual according to his own mystical experiences. Not so for the Judaic Christians. They firmly believe in the story of Noah as historic, as also in the historical battle in Heaven between the Angels of Light and the Angels of Darkness. They further believe that God physically drove Adam and Eve out of Eden for their disobedience to His Will; that man physically fell from heaven, and will corporeally rise back to Heaven by the assistance of God's Son who came to earth as the Savior of the World!

65 26

The Hellenistic Chrestians, however, rejected the gross and materialistic interpretation of what is really a solar and mystical story of man. That sublime story of man forced to enter human bodies in order to develop and use his God-Powers. The Chrestians considered Jesus simply a 'Just Man' or one who was overshadowed by his own Soul, shown in Koine and our classical Greek as the "Christos" or the Indwelling Presence in every man. It is the knowledge and experience of the Christos/Soul within him that gives man the HOPE and SECURITY that he must and will walk the earth as the God-Incarnate.

The Gnostic Principles

We realize the Gnostic principles outlined below are just postulates to you at this time; but to us (and to you also if you decide to make the effort) these represent actual experiences. The Gnosis then is based on the following principles:

(1) That there is a Unity of Life, and that all creatures and things share in this One Life, therefore the innate possibilities of man are limitless.

(2) That the cosmos and man are worked and guided from within outwards. This means in effect that man possesses all the qualities, character, knowledge and wisdom from the very moment he is born, and it is the work of the Gnosis to show him the way in which he can make these latent qualities active in his daily life.

(3) That Gnosis is first the inner quest for the knowledge about the Real Self within the human body. Second, it is the actual experience of this Real Self.

65 27

A B R A X A S

One of the most potent of Gnostic symbols used by the ancients to express the sovereign power and activity of the unknown, unmanifest, androgyne God. It has been found carved in many temples and on precious stones and serves as a reminder of the ever-present, irresistible activity of the God-head in all life.

The head of the rooster is facing the sun and heralds the dawn. The human body reminds us that at this level every facet of life is focussed and manifest in mankind. Divine protection is symbolised by the shield, and the whip denotes the discipline required for the control of the forces of life depicted by the four white horses, variously interpreted as the elements: earth, fire, water and air; or the physical, emotional, mental and spiritual makeup of man, which are also being held in check by the reins held by the serpents. Serpents are an ancient symbol, found all round the world, portraying knowledge and understanding and as legs represent right movement as well as the columns of the temple.

Also implicit in the symbol are concepts of the movement of time. The chariot is representative of the evolutionary cycles of man and the name "Abraxas" in both the Greek and Hebrew alphabets has a numberic value of 365. It has also been suggested that the seven letters correspond to the 7 rays of creative power. The name has no root, is in fact "made up", indicating the impossibility of naming the nameless which stands behind all manifestation.

The sun and the moon are the polar opposites that in this powerful symbol are held in perfect equilibrium. The Sun being the highest symbol of the Godhead at this point and the Moon its reflection - God-Man. In this marvellous allegorical picture everything is harmonised and transcended and is one of the best approximations depicting the active manifestation of the Pleroma we have.

From the explanation of "Abraxas" given at The Seminar.

The Brotherhood and Order of the Pleroma The Disciplina Arcani

THE FIRST CHRESTIAN CHURCH

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by Richard, Duc de Palatine

The word Chrestos existed ages before Christianity was ever heard of. Certainly long before 325 A.D. This can be attested by reputable historians from the 5th Century B.C. There are evidences extant even today which prove beyond cavil that the term Christian was used to denote a Good Man. This fact has been attested from the 5th Century B.C. by Herodotus, called the Father of History, and then by Aeschulus, and other classical Greek writers, the meaning of this term being applied to both things and persons.

Chrestians Not Christians

Canon Farar's THE EARLY DAYS OF CHRISTIANITY spells originally CHRISTIAN as CHRESTIAN, in the same manner as Justin Martyr, Tertullian, Clemens Alexandrinus and Lactantius, and many other Fathers of the Church spelled it. The worthy Canon was forced to admit that the name CHRISTIAN ***was first invented by the sneering, mocking Antiochians, as early as A.D. 44,*** but had not come into general use before the persecution by Nero. Even Claudius looked with alarm and suspicion on the Christians, so nicknamed in derision for their carnalizing a subjective principle or attribute. So the work of fraud had started even before 325 A.D.

That the British Isles are a relic of a vaster continent cannot be denied. Even Ignatius Donnelly in his two works "Atlantis — The Antediluvian World" and "The Destruction of Atlantis" clearly shows that the TRUE RELIGION from Atlantis had migrated to England and Ireland. Lewis Spence in his three works THE PROBLEM OF ATLANTIS, ATLANTIS IN AMERICA, and THE HISTORY OF ATLANTIS brings to light more details that show England as originally a part of Atlantis. H.S. Bellamy also gives some startling facts about Atlantis in England and Ireland. From their findings there is sufficient evidence to show that England and Europe formed part of a larger land mass, and that somewhere about the 10th Century B.C. this land mass was broken up by an upheaval.

If this is true, and our geologists have now proven this to be correct, it would account for the traditions prevailing in Ireland; and the West of England all speak of their former home which was situated in the Isles of the West now sunken beneath the Atlantic. From this homeland they received all their social, religious and political systems. This could infer that Britain was an already highly cultured land before the Romans came in 55 B.C. It could also account for the existence of their religious system called Druidism, where the name of their chief deity was called CHRESTUS. That is the real reason why Julius Caesar tried to exterminate the Druids, since he was deified and given also the title of CHRISTUS (Roman spelling). Who borrowed from whom?

A.D. 37 — Origins of English Chrestianity

Sometime in A.D. 37 there arrived on the West shores of England — possibly Avalon, the Isle of Apples — certain strangers of Culdich 'quidam advenae', reportedly coming from Egypt. The Leader of the strangers was known as Joseph of Arimathea, an initiate of Serapis and Christos in Egypt. When he related his religious doctrines to the Arch Druid, the priest replied that he and his people ***were well aware of this doctrine,*** since they had received it from their forebears across the ocean, in their homeland now beneath the sea.

The Strangers were hospitably received by Ariragus, King of the West Britons or Silures, and were settled in the Druidic College there. It is reported that the magical practices brought from Egypt were the same as those practiced by the Druids. The Welsh Bards tell us that great scholars from Phoenicia, Egypt, Chaldea, India, Greece and then finally Rome made pilgrimages to Britain to be trained in their wisdom and magical practices. It was therefore from Britain that the Torch of Civilization was passed from them to other nations during a period of six thousand years according to Herodotus. This ancient scholar further states that Egypt and Britain derived their civilization from Atlantis, known in those far off days as the Fabled Land of Lyonnesse of King Arthur.

The Bards of Ireland tell us that they were a part of Twin Islands called Antilla and Atlantis. Julius Caesar was told by the Druids in 55 B.C. that in six thousand years your world made no advance in civilization which it originally received from Antilla or the Isles of the Blest. Again Herodotus was told by the Priests of On that in the Isles of the West, he would find their sister land. The secret name of their Saviour was called Chrestes and that it was within the Hill of Tara in Ireland that the Oracle of God could be found. He was further told that their written history dated nearly 14,000 years before his time. What we call now the occult arts were known and brought to

the nth degree of accuracy. Their temples were places of Immortality and the Fountain of Eternal Youth. Their Seers could see the past, the present and the future as though it was happening now.

The Domus Dei

Later the Culdich built their first Temple, the "Domus Dei", where now stands the remains of the great Monastery of Glastonbury. The Glastonbury Tor was already in existence many thousands of years before the great Monastery. It was built in a form of a pyramid after Egypt and Central America. It stands in the middle of a great zodiac, whose origins are lost in time. The outline of the Zodiac is the same as those to be found in Utah and Brazil. Godfrey of Monmouth writes that there is a tradition prevailing at earliest times that a great golden ball stood on the top of the Tor.

Therefore, one can easily trace the history of the Culdees from A.D. 37, but their origin has always baffled the historians. There are three claims put forward: that the Cultores Dei (Culdees) were friends and some were disciples of Jeshu ben Pandira who escaped the persecution in Rome at the time of Caligula. When this ruler banished the Serapeans and philosophers from Rome, Jeshu may have travelled to Britain via Egypt and Iberia. Whether or not this claim can be historically verified is debatable since the historical date of Jesus (Jeshu) still remains in question. However, we feel it is doubtful that a more logical explanation is to be found within the remains of the history of the Gnostics.

Isiaca Mensa

We know that Caligula hated the Gnostics and the Serapeans, because he was refused initiation by them. In retaliation for their refusal, he ordered them out of Rome. We know from Legend that a group of strangers appeared at Cadiz in Spain carrying with them an emerald image of Serapis whom they called Chrestes. They remained there for some years until their presence disturbed the populace. They then requested permission to sail to Britain and the northern people of Iberia built them ships and gave tthem provisions. The High Priest gave them a Tablet with 22 faces called the Isiaca Mensa. He claimed that it was copied from the original at Alexandria in Egypt, their homeland, with the instructions to build a mound and bury it at the center. When the Arch Druid saw the Mensa, he prostrated himself before it and ordered an armed guard to protect it.

Later, the High Priest took the leader of the strangers to a small mound and showed him an exact copy of the Mensa, which he claimed his forefathers brought from Antilla in the West, and which allegedly had lain in the Chariot of the Temple of Posedonis and Clieto, the protecting gods of Antilla. Alexander found a replica of this Mensa in the Patheon of the Acropolis in Athens. Here we have the Isiaca Mensa mentioned in Atlantis, Britain, Iberia, Rome, Athens and then at Alexandria. It was called the Tablet of Thoth. It was commonly known throughout the classical world as the CHRESTES or Oracle of the God!

On the death of Herod, King of Judae, in 4 B.C., Augustus divided Herod's kingdom between the tetrarchs Archelaus Antipas, and Phillip. In A.D. 6 Archelaus was deposed and Judaea became a Roman province. At this time Tiberius became Caesar, and in A.D. 24 Phillip, the Jewish tetrarch, died and *circa* 36 John the Baptist was put to death by Antipas. Here again we are in dangerous waters; we know practically nothing of the Baptist except in the New Testament. We do know that after this supposed death of the Baptist, there was a migration of Jewish Gnostics from Judaea who travelled to Rome for protection. Whether this is a recall of the statement of Isaiah that the Jews migrated to the Isles in the West is uncertain. The fabulous Isles of the West was already under water, so we can only conclude that the Isles of Isaiah referred to Britain.

Different Calendars

Here you will see that we are laboring under an astronomical problem: The Jewish calendar differs by many years with the Roman Calendar, so we have to decide which one does the New Testament pseudo-history follow. Then we have to take into account that there is a century difference between the Roman Julian calendar and the Catholic calendar of Gregory of Rome. If the Gregorian calendar is a century too early, and this has been proved by astronomical calculations, we are indeed in deep waters. These facts must be taken into account when dealing with the pseudo-historical basis of the New Testament, more so with the Book of Acts now accepted in the Christian Canon, and which book was known to be spurious even as early as the 3rd Century A.D.

Tiberius died and Caligula ascended the imperial throne in A.D. 37. During the reign of Caligula, as stated earlier, Tacitus reports that the Bishops or Hierophants of Serapis were persecuted and banished from the Roman Empire. Tacitus mentions that there was a great evacuation of priests and philosophers from Rome, and they sailed away towards the East, while some migrated to Egypt. At the same time there was another migration from Jerusalem and Galilee of certain Gnostics who went to Egypt and then to Iberia (Spain).

Roman Persecutions

After the assination of Caligula, Claudius ascended the imperial throne. Mainly by the inspiration of Seutonius, who hated both Claudius and the Serapean Cult, Claudius also became alarmed at the power of the Serapean Bishops. Seutonius, Head of the State Academy on Capitoline Hill in Rome, became very disturbed at the power of the Gnostics and sought their banishment from

Rome. So again a migration started, this time of Serapeans and Priestesses of Isis. As explained earlier, Claudius was deified and given the title of "Christus" by the Romans. When Claudius went to Britain, he was acclaimed by the people as the Lord of the Chrestes, and they built a temple to him, and was given the title of Chrestes by the Druids and the petty Kings of Mercia and Sussex.

When Claudius died by poison at the instigation of Agripinna, to get her son Nero on the throne, Nero accused the "followers of a Christus who died by Pontius Pilate". Although this was an excuse, as we all know, it does have a very great bearing upon the events which took place in Britain.

Bishops of Christos

Here we must recall a very important fact: in the times of Tiberius, Caligula, Claudius and then later during the reign of Hadrian (117-138 A.D.), the Bishops of Serapis were also called ***Bishops of Christos,*** hence the Gnostics, Serapeans and Chrestians all belonged to the same fraternity. We also know from historical evidence that the term 'Christos' was used throughout the Greek and Roman world for many centuries B.C. as a divine and personal name given to heroes and great men after their death. We suggest that the word Culdich is the Gaelic term for "Chrestes", "The Wanderer" and a pupil on probation for Initiation into the Mysteries of the Christos or Serapis. The main theme of Serapis was the Quest for the Christos (the Divine Soul) and then the achievement of it through Initiation or 'mystical experience'. Again the most important fact to keep in our mind is that the words Christ, Christos, Chrestes were common words throughout the classical world and in the legendary periods long before 325 A.D.

One must also take note that the supernatural gifts ascribed to the Gnostics and Chrestians were far above the traditional known gifts. The Gnostics were known to have an uninterupted succession of miraculous powers: the gift of tongues, of vision, and of prophecy; the power to expel demons, heal the sick, raise the dead, and conferring the powers of immortality, etc. These were fully attested to by historical evidence, whereas the miracles of "Jesus of Nazareth" have come down to us by tradition alone. This was the complaint of Justin Martyr and Lactantinius. Julius Caesar states that the followers of the Druids and Serapis adhered to a very stern Disciplina Arcani involving many years of arduous training.

Jesus Followed an Older Tradition

So far, any form of historical analysis of the first three centuries of the Christian era brings up many problems for the Christian layman. But, the scholars have always known that historically, the religion of Jesus Christ did not stem from him, but that he simply perpetuated the True Religion which had existed from the very origin of the human race, that is to say from the last days of Atlantis. We know very little of the national and religious conditions of Atlantis in its prime, only what is revealed by Plato and many other classical scholars. There are certain Gospel references which make it quite clear that Jesus followed an older tradition, and that he was just repeating these traditions, as most teachers of mankind have stated.

Historians and scholars have always noted the remarkable similarity which exists between Druidism and the Serapean Cult brought to England by the "strangers", and could account for the reason that the first converts of the Culdees were the three Arch Druids of England. The word Gnosticism has a wider connotation than that which is given to it by the Ante-Nicene Fathers of the Christian Church. Gnosticism means "The Knowledge and Experience of the Things That Are", and therefore we find Gnostics within every religious system known.

We find from "Ecclesiastical Antiquities" of the Cymry, that the Silurian Druids claimed that their teachers came from the Isles of the Blest now lostbeneath the Great Ocean some six thousand years ago. This may account for their reason for embracing the "Cult of the Christos" on its first promulgation in Britain. It was Les ap Coel (Lucis) in A.D. 156, who confirmed the Bardic privileges when they became "Chrestians", and this king declared the "Cult of the Christos" to be the national religion of England.

Many of our students have wondered why the scholars still use the term "Christian" instead of "Chrestian". The answer is very simple when you think about it: they are Christians first and scholars afterwards, so it is obvious that they have not done their homework, and like all Christians they never bother to read up on their history!

To understand the origins and background of the religious movement called "Christian", the student has to study religions from Atlantis, the Phoenicians, the Egyptians, the Chaldeans, the Indian; the religions of Greece and Rome in the West, then those of Attis, Adonis, Mithra; the cults of the Essenes and Zealots of Judaea. Those should be studied not in their relationship to Christianity, but rather Christianity's relationship to them. Honest studies should be made on how they influenced and even helped to mold the present form of the Christian religion, the youngest one of them all.

No scholar would be stupid enough to hold that the Mediterranean nations and the ancient American nations, each spontaneously and separately invented similar arts, sciences, habits, and the similar religious myths in both sides of the Atlantic without a land connection existing between them, and that England and Ireland could have been a part of that cultural passage. It is obvious that they must have descended one from the other, or have radiated from one common source — Atlantis.

King Arthur Legend — Not Christian

It is again evident that the story of King Arthur and the Round Table is not Christian, but "Chrestian", and was patterned after the Constitutions of the Platonic Arcane Discipline of Alexandria in Egypt, whereas, the Quest for the Holy Grail is derived from the Isles of the Blest, now sunk beneath the Atlantic. It seems that the Druids were surprised to find that all the religious customs of the Cult of the Christos were the same as their own. This similarity facilitated the merging of the two cultures into one called Culdee.

There is one bit of historical evidence which can and does throw a great light upon the migration of the ***Strangers*** to England and the establishment of the Legend of the San Grael. Sigge, son of Fridulph, a pontiff prince of Azoff, a province of ancient Edessa, in the Crimea, 72 B.C., took the name of Odin when he assumed leadership of the early Saxons, and led twelve Peers and a great people across Europe via Northern Germany. Therehe was to establish the religion of Odin as shown in the Norse Edda. They finally reached the shores of Britain and became friendly with the Druids in Scotland and the Celts of Gaul.

Edessa was a stronghold of Gnosticism. Fridulph was the religious pontiff of a group of followers of Mithraism. Bardesanes went to Edessa about A.D. 72 and established a Gnostic Kingdom there. The Romans seized the small kingdom and a second migration travelled to England and became merged with the Culdee Cult. The Supreme Pontiff of the Culdees was called Odin and the God was called Votan; this belief was again reinforced by themigrations of the Vikings, who carried the religion of Votan back to Norway.

Latin Conversion Rejected

The Latin Church from Rome tried to convert the Culdees by missionaries, but they were sent back to Rome. In A.D. 579, the Latin Church met the Culdees at Witby, and Gregory, then a missionary, tried to Latinize the Culdees, but the Culdees replied to Pope Boniface IV: "Your Chair, O Pope, is defiled with heresy. Deadly errors have crept into it; it harbors horrors and impieties. Catholic! the true Catholicism you have lost. The Chrestians and true Catholics are they who have zealously preserved the True Faith, which was in existence from the beginning of time." Unfortunately the petty Kings south of the Humber river sided with Gregory and drove the Culdees into Wales.

The Saxons or Sakain race looked with suspicion on the efforts of Rome to convert them to Latin Christianity, which was founded by Constantine in 325 A.D. The Sakians and Culdees were non-Christian and the Vikings and Picts became merged with the Culdees, for the obvious reason that the Saxons, Culdees and Picts had the same constitutions and doctrines. There is also historical evidence that many more peoples found their way to Britain from Ireland, Scotland, Gaul, Norway, Germany, Spain, all having the same doctrines and constitutions. When William Duke of Normandy landed in England, he brought with him Bishops and Nobles who were Chrestians and Operative Masons, who were definitely opposed to the Latin Form of Christianity. There is further record that the Culdees sent teachers to Gaul, Ibernia, and Germany and perpetuated the True Religion in those lands, but were always persecuted by the Latins.

Continual migrations of the oppressed Catharites, Paulicans and Gogomiles from Central Europe, mainly due to the fierce persecutions of the Latin Popes and the Byzantium emperors, caused their influence to spread all over Europe and eventually they became merged in the migrations to and from Britain. Therefore all those who held to the original Chrestian Church found sanctuary in England. With them came the Knights Templar, the Fratres Lucis, Rosae Crucis and finally the establishment of modern Freemasonry.

True Origins of the Sanctuary of the Gnosis

Therefore, THE SANCTUARY OF THE GNOSIS, formerly known as "The Pre-Nicene Catholic Church" grew out of this ancient church, and is neither Latin Catholic or Eastern Catholic in its traditional sense, but is Culdee/Chrestian/Gnostic in structure and doctrine. It has an Arcane School attached to it in the same manner as did the Chrestians, Gnostics and Culdees and their forerunners, the migrants from Atlantis. From our researches ***there is no doubt whatsoever that Atlantis was the homeland of the TRUE RELIGION.***

In summary, we have shown that the first Chrestian Church was established in England in A.D. 37. It should be clear now that the many ramifications of this True Religion did not begin within the Roman or Greek Empires. It must have had its beginnings in the most remote time of human recorded history. In fact, the outlines of this True Religion can still be traced in the oral histories of every nation and every known civilization that looked to the Lost Atlantis as their homeland.

It would be humanly impossible to give a concrete and specific outline of how this True Religion first founded in Atlantis spread out over our globe as of 9564 B.C. But we feel sure that the serious student who desires to know and understand the beginnings of RELIGION from which the various aspects and types of religious convictions sprung, will find the right sources in the various mythologies, legends, myths and written records available today.

NOTE: This series of articles dealing with the origins of the Christian religion has been requested by a number of our members. The details given are not in anyway complete, owing to the gross misrepresentation of the Church Fathers, but we hope thatlc this series will present a guideline to those who are interested in this subject.

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

THE CHURCH OF THE ASCENSION

The Essene - Gnostic "Chrestian Ekklesia"

CLASSIFIED

THE CHURCH OF THE ASCENSION

ITS HISTORY AND TEACHING

Since the publication of "The Nag Hammadi Library" and Qumran Scrolls much interest has been directed to the study of the early "Gnostic" Church. It can be proved that the present organised church, called Christian, was brought into being at The Council of Nicea, circa 325 AD, and that it persecuted and invented false propaganda against those groups who were classified as "Gnostic". This has led to a situation wherein that which is termed "Gnosticism" is frowned upon and not considered "Christian" and sincere seekers have been turned away by believing that this teaching is something to be avoided when in fact it might contain the very answers to life that they have been seeking.

The Church of the Ascension came into being in the understanding that many Christians could not harmonise themselves with the existing Gnostic terminologies. The present Bishop therefore decided to drop the use of outmoded Gnostic language and to interpret the well-known Christian doctrines in the light of the ancient Gnostic truths (the Ancient Wisdom) and break down the many misunderstandings in an attempt to prove that the true Gnosis does, in fact, supplement the popular Christian doctrines by allowing those who believe these to delve more deeply into the mystical and cosmic aspects of the Christ teachings. By not imposing restrictive dogmas upon its members, The Church of the Ascension can enjoy an acceptance of the basic Christian doctrines from many different points of view. It allows a free enquiry into the doctrines of reincarnation, angels, psychic phenomena and many other subjects and, when viewed in the light of the Gnosis, assures one that the great Father-Mother Parent of mankind allows a free approach to truth within the bounds of the existing cosmic principles.

Let us now look back into the history of the Church of the Ancient Wisdom which has carefully guarded the "Mysteries" of life. Here we will quote from the writings of the late Richard Duc de Palatine, an initiate of several inner orders, who introduced The Pre-Nicene Catholic Church in 1953, the

forerunner to The Church of the Ascension. We are sure that you will discover that this history is as fascinating as the mysteries themselves.

"Our sacred Records show that when Atlantis sank in 9564 BC much of this science was lost to the survivors. When our Superior Ancestors (known to the Apostolic Church as the "Angels" who were pilots of "luminous vessels") came to rehabilitate the earth again, they instituted the Rite of Sacrifice, after the various myths had been allowed to gain prevalence. This rite conveyed the nature of matter and form (in one respect matter and form concerns the knowledge of the mortal and immortal nature of man) to a select number of persons who became the Priests, or Guardians of the Great Secret of Man. It was known that before any great event was to take place, the Priests performed the Ritual of Sacrifice and embodied the intention of directional prayer to the "gods" or forces to obey them. During the centuries the rubrics or structure of the Rite of Sacrifice has never changed, although the Gnosis of the matter and form may have been altered, but the Rubrics have never changed.

"When the Chrestians of the Mysteries of Serapis and Christos in AD 44, sought to change their name from Chrestian to that of Christian, the Right of Succession was broken. Similarly, when the new Christian Nicaean Church took over the panoply of the Pagan Mysteries, they accepted the Pagan Rite of Sacrifice and renamed it the "Eucharista". They retained the Matter and Form in its shell form, while the names of the Septenary and Zodiacal Rulers were changed into those of the Apostles, whereas the Gnosis that would have made it operational, was driven out of the Church! From 787 AD the Ritual of Sacrifice has never changed in its Christian form. The power and authority to perform the Rite of Sacrifice is called "The Right of Succession". It was Iranaeus and Eusebius who renamed it "Ordination" and became known in the Church dogma as the "Apostolic Succession" which succession is claimed for the Christian Church by Tertullian of the 3rd Century AD when he says, "Have you an Apostolic Succession? Unfold the line of your Bishops".

"Such a claim is verified by the statement of St Matthew, 21:23, "By what authority dost thou these things, and who gave thee this authority ...." to perform the ancient Rite of Succession. It could not be Jesus, since there is no historical record verifying his existence. There is not one word in the Four Gospels to claim that Jesus founded a Church, or that he gave instruction for the institution of the "Apostolic Succession". The only records in existence within the Vatican, Constantinople, Alexandria and the London Museum state that the "Right of Succession" came into the Apostolic Church from the Gnostic Doctors, sometime during the Second Century AD. The Roman records under Hadrian

states that the Gnostics and Chrestians were known as "Bishops of Serapis and Christos" and had been in existence from about 355 BC, and were the Episcopi of the Mysteries of Serapis, whom Ptolemy, King of Egypt, called the old Mysteries of Osiris and Isis. The five Gnostics who were definitely named are, Marcion of Rome, Valentinius of Alexandria, Basilides of Constantinople, Bardesanes of Edessa in South Russia, and Joseph of Arimathea of Avalon, England. Charlemagne of the 8th century revived the Order of the Knights of the Pactio Secreta and its Gnostic/Chrestian Lines of Succession.

"We say that unless a man is initiated or ordained by an Episcopi or Hierophant, who was himself initiated and consecrated by an Episcopi, and so on, right back through the ages to an Hierophant who was initiated and consecrated by a Supreme Hierophant of the Mysteries, who in turn received his Right of Succession from the Mysteries of Atlantis he cannot be a true Episcopi. Heredotus, the Father of History, was shown by the Egyptian Priests 341 wooden figures of their Hierophants of Osiris. Ptolomy the 1st Hierophant of Egypt was present at the commencement of the Serapean Line of Succession.

"There are still records in the Cairo Museum which show Ptolemy attended by the Hierophants of Osiris, consecrating the new Hierophant for Serapis and Christos. Also there is shown a picture of Ptolemy entering the newly completed Temple at Alexandria. We know that the many members of Serapis went to Antioch in Syria, and then spread into Galilee later, to act as the basis for the life and Action of Jeshu ben Pandira in 69 BC.

"G R S Mead in his work "Did Jesus Live 105 BC?" has shown with ample proof that Jeshu ben Pandira (105 to 71 BC) the prototype for Jesus of Nazareth, was initiated and raised to the Highest Degree of a Hierophant of the Mysteries of Serapis (Osiris) and Christos (Horus) in Egypt, and did, upon his return to Jerusalem, confer this initiation upon 12 of his followers with the Right of Succession. H P Blavatskaya and Gerald Massey have also brought forth irrefutable evidences that Jesus lived a century before his Gospel time. According to the Jewish Talmud, Jeshu was the original person who was transformed into Jesus of Nazareth. There is also ample evidence to show that all the Christian (sic) Bishops, were originally Bishops of Serapis and Christos up to the Council of Nicaea of AD 325, after which the Christians claimed to have received their Right of Succession from Jesus. But, we ask, where is the evidence?"

LONDON WC1

Shock survey of Anglican bishops

LONDON: More than half of England's Anglican bishops say Christians are not obliged to believe that Jesus Christ was God, according to a survey published today.

The poll of 31 of England's 39 bishops shows that many of them think that Christ's miracles, the virgin birth and the resurrection might not have happened exactly as described in the Bible.

Only 11 of the bishops insisted that Christians must regard Christ as both God and man, while 19 said it was sufficient to regard Jesus as "God's supreme agent". One declined to give a definite opinion.

The poll was carried out by London Weekend Television's weekly religion show Credo, in which Professor David Jenkins, who has been appointed the next bishop of Durham in north-east England, caused a public furore in April by expressing doubts about basic Christian doctrines.

Professor Jenkins said he did not believe the virgin birth and resurrection were historical events.

Eleven senior churchmen have asked that his consecration, scheduled for July 6, be postponed until after a meeting of the General Synod of the Church of England later in July.

In the poll, 15 bishops said miracles in the New Testament were later additions to the story of Jesus.

A majority said Jesus came back from the dead, either as flesh and blood or as a spirit in human form. But nine said that the resurrection was a "series of experiences" after the death of Jesus that convinced his followers "He was alive among them".

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In another place in his writings Richard mentions that the early Gnostics recognised no central authority for the interpretation of the teachings, but that they followed the Serapean method of interpretation according to their personal mystical experiences. We follow this method today and therefore one can readily see that all mystical cryptograms, allegories and patterns are interchangeable in their meanings, and are only "tools" which the teacher uses to explain the hidden Truths.

To quote Richard again, he says:

"Just as the universe unfolds itself to the student in gradual stages, so does the student realise that he must unfold himself in the same gradual stages. It now dawns upon the mind of the student why his Instructor only reveals bit by bit, fragment by fragment, stage by stage, the essence of the True Religion. The Way of the Cross has now begun. He now knows that his beginning of the Quest was as a Hylic. As the Godhead begins to unfold itself, he becomes a Chrestes. At the moment of Crucifixion he becomes the Christos and finally at the Ascension he becomes the Hierophant of Life."

The following extracts contain the basic Gnostic Teachings and whilst the Duc de Palatine was Sovereign Grand Master of the "Pactio Secreta" the Church of the Ascension does not operate under its umbrella.

"Now, let us deal with the seven main principles which underlie the Chrestian/Gnostic philosophy and which also underlies the tenets and purpose of the "Knights of the Pactio Secreta." We immediately see how the Post-Constantinian Christians deliberately misrepresented the original sources of their doctrines, mainly those of Serapis of Alexandria in Egypt. In this we are not referring to 'a god' nor 'the god', but simply to the Great Naught which is the All, as used by Pythagoras and Plato. By using the prefixes of 'a' and 'the', we mentally conceive of God or Deity as being a personality and all that which it implies. Therefore, the following seven principles lie at the very foundations of all the known Mystery Religions and Mystic philosophies known to man.

1. We identify Deity with Nature and vice-versa. We cannont regard Deity as infinite, omnipresent, omnipotent or even omniscient and eternal unless Man, Nature, and all Creatures are but aspects of IT, and IT informs every atom in Nature and Man. This, in its intellectual concept, infers that Man and

Nature are Deity, and man has every right to designate himself as God within the body, since he (Christos) is the WORD MADE FLESH. Those who deride this very logical premise show how utterly devoid they are of any intuitional faculty. God or Deity are pure abstractions, and we treat them as so.

2. Therefore, we must use the idefinable term 'God' to explain that Essential Power which resides within our own Human Temple, and which at the same time resides within our Immortal Soul, who is the Giver and Protector of the human Soul within this normal and limited human Temple. In this we infer the Monad - the Self; the Soul - the three emanations of the Essential Self; and the human Soul - still a further emanation of the Monad within the body. These three aspects are relative in their ultimate sense, but conceptional in their divisional or fragmented sense, they are but the ONE manifesting in many and various ways in the World of Formation.

3. We state that Deity fragments Itself from its unity of being into the many and the many are dispersed or seminally infused into the forms of men. Since the ONE lives in the many and the many live in IT, naturally, this ancient doctrine demands from us the mental conception that Deity and Man are <u>one and the same being</u>. Without this absolute doctrine being accepted by the aspirant, then any effort TOWARDS IMMORTALITY will come to nothing. Deity in this respect is the Great Naught and only becomes 'Something' when its Unit is broken up into the many. This Unity is the UTOPIA, wherein we find the state or situation of Ideal Perfection. It is only when this original Utopian condition is broken up that we find the differentiation of Deity, and the parts scattered throughout the sphere of the cosmos, but still remaining in their ultimate essence One with Deity.

4. We further state that the Units or Monads were compelled through a series of emanations, to enter finally into the tomb of flesh, or beast-like bodies. These reside within the valley of living death (normal mortal bodies) in order that the units may realize their Deific Nature. In this conception of the Chrestian/Gnostic Philosophy, we note that Deity is the Undifferentiated One Essence, which must by necessity be fragmented or crucified into the man (human Souls) so that these manifold Souls may unfold their Deific Nature. This can only be possible by the Souls becoming embroiled in the manifold and various concerns and lures of this world acting through the senses of the body. Through these conditions the entombed part of the human Soul may seek to become realigned with the Essential Monad.

5. We state that this Essential Fragments of Deity hidden within man is the Divine Soul, of which the human Soul or mortal consciousness is the outward and visible representation or part of Deity crucified in matter. This Chresto/

Gnostic conception can be explained through the Alchemistic process: the elements are thrown into the human crucible of flesh, and are crucified or COOKED by the many processes until the rare substance is refined into its original pristine nature. In this we find the real meaning of the "Mass or Ritual of Sacrifice" of the Chresto/Gnostic Ekklesia, and the "Lost Word" of the Masons, bearing in mind that the words, Mass, Crucified, and Masso, have the same meaning.

6. We further state that ALL MEN or ADAM possess one of the Fragments of Deity through and via the Monad (Spiritual Self), which is reflected in the Divine Soul and which in turn is actual in the human Soul of corporeal man. This means that the Spirit, Soul and human Soul of man constitute the Whole Man. That this lowest aspect of Deity within the corporeal body - the human Soul is ever seeking to be restored to the ESSENTIAL WHOLE within Deity. Here we see the reasons why Pythagoras and Plato taught the Laws of Metrics, Geometry and Mathematics. To these philosophers these three laws represented the nature and operations of the Philosophical Trinity of Being, Metrics represents the Monad or Man, the Geometrical is the Divine aspect of man, while the Mathematical is the corporeal man. Of course, this was later transformed into the Trinity of the Christians which in essence means the same thing.

We further maintain that the Monad, Divine Soul and the human Soul have within its threefold aspect and constitution the Powers and Wisdom of Deity awaiting the time when the man within the tomb of flesh will turn from the manifold concerns and lures of this world of form and will seek to manifest this Wisdom in his daily life through personal effort.

7. We state that the ancient method or process whereby man, resident within the dark tenement of the corporeal body, can be restored to his Divine Reality or Cosmic Consciousness is known as the Way towards Immortality. This is a Discipline which has been followed and achieved by all the Mystics and Enlightened Philosophers of all ages, climes and nations in every country."

THE CHURCH OF THE ASCENSION

The Essene - Gnostic "Chrestian Ekklesia"

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THE CHURCH OF THE ASCENSION

ITS HISTORY AND TEACHING Part 3

In order for us to impart the Gnosis to orthodox Christians the story of Jesus of the Gospels becomes a beautiful allegory depicting the story of the soul's journey through the experiences of test, trial and temptation - and through its resurrection into a new life until it arrives at the ascension - or the final rising above all earthly pain, suffering and discord. Joseph is the initiate who takes Mary, his divine inspiration, to awaken the Christhood, or child Jesus, within his own heart.

Some students have asked us about the inscription "Jesus Maria" to be found carved upon the wall of the Abbey ruins at Glastonbury. This inscription translated correctly means "Jesus, Saviour of the world" and indicates that the early Celtic Church in Britain knew the proper ciphers of the inner teaching for the attainment of Christhood. Britain, from pre-flood times, has been the repository for the true gnosis,the ancient wisdom,and the Church of the Ascension has carried its succession through from the Patriarchs of old and maintains the Cosmic Teachings intact even though they appear in varied forms. The "Mysteries of Life" are the dreams of the "alternative society" fulfilled in all human affairs. The Way of the Gnosis, holy wisdom, is the Way of Love and Compassion shown to all the creatures in the world. That is why it is hated by the world, because the Truth denies the world the right to exploit others for possession and power.

In the little book "The Church of the Illuminati" Richard writes, "History shows that there were two streams of the Wisdom Tradition deriving from Atlantis; the first migrating to Central Asia and then into India and the Chaldean Mysteries, the second from Atlantis to Egypt (Mysteries of Isis and Osiris) and then to Greece (Mysteries of Eleusis) then into Asia Minor (Mysteries of Attis and Adonis) which were blended with the Mysteries of Mithra and the Essenes. In B.C.120 to 70 Christ came to establish the "Mysteries of Jesus" which was a blend of all the earlier Mysteries. The successors of Christ were the Gnostics and the Essenes (Dead Sea Scrolls) from them came the Catholic Church which destroyed outwardly the Gnostic Movement in the 3rd Century"."

For a reasonable enquiry into the Gnostic Church we recommend students to read "The Gnostic Gospels" by Elaine Pagels. The modern

Church of the Gnosis allows one to experience the journey of a soul into freedom - a soul which demands an answer from the God it is asked to follow; it is not bound by hard and fast creeds or a dogmatic theology that decrees that one is a "heretic" if one does not blindly follow the dogmas.

The mysteries in Britain have taken on many forms, for example, to quote the Duc de Palatine again, "Joseph of Arimathea represents the state of man before the Fall. The Cycle of Merlin and Arthur is the exoteric cycle, the Cycle of Gawain and Lancelot represent the esoteric and Percival and Galahad represent the Hidden Church. In this, the Soul becomes the abiding-place of the Divine Presence. The Castle of the Grail is the human temple of the Holy Spirit through the Soul and in the Gnostic Mass of the Holy Grail, the Celebrant is the Soul itself, 'a priest forever after the Order of Melchisedek'."

Where does our present authority come from ? "The present Grand Hierophant (that is - the late Richard, duc de Palatine) is also a Gnostic Bishop and claims an unbroken line of succession from the College of Antioch, which owed its existence to St Paul and he in turn claimed authority from Jeshu Ben Pandira, who in turn was a Grand Hierophant of the Pleroma (the then Brotherhood and Order of the Pleroma), links twelve lines of the Apostolic Succession in his person. This constitutes the Sacerdotal Section."

The Pre-Nicene Church became the Sacerdotal Section for the above mentioned Order in which the present Presiding Bishop of the reformed Church of the Ascension was consecrated Auxiliary Bishop. Richard travelled to California and reformed the Sanctuary of the Gnosis and set up the Chrestian Ekklesia. Thus this Church carries on its rightful succession and is also used as a channel for the teachings of the ancient Sun Priest Kings - the Pre-flood Patriarchs.

In his writings on "The Chrestian Ekklesia" Richard goes on to say:

"Religious Turmoil Now and Then

"It is interesting to note that even in this century the secular churches are losing their grip upon the imagination of the people, and instead of teaching the people the basic principles of the "Way of Life", they have taught them to become believers only. Now, the people are turning to modern "Mystery Cults"in the hope of salvation. The secular church uses fear to retain the obedience of the people, whereas the Mystery Cults use Hope for the same purpose. History does repeat itself.

"By the beginning of the 3rd Century, B.C. the Gods were thoroughly and finally discredited, and the people of the Mediterranean world were in a religious turmoil. Only the few were eligible to enter the many Mystery Schools, but the bulk of the people were left without any real guidance, and the social life became very harsh indeed. The time was ready for a change of direction, a return to the palmy days of the past when the Gods did walk amongst men and taught and guided them. The rituals used by the temples were purely perfunctory and

devoid of any philosphic background, but depended upon tradition and custom alone. The state of affairs prevailing in those days is akin to the situation now existing today.

"In 356 B.C., there was born to Phillip, King of Macedonia, a son of questionable parentage, Alexander. His mother was a priestess in the Temple, and when she married Phillip, she was big with child. He accepted the child as his son, owing to the prophecy that a Great King would be born in a palace where two crows would sit. The prophecy was fulfilled, the son was born, and he was given Aristotle to be his tutor. Phillip of Macedonia dreamed of a united Grecian Empire, with one culture, one religion, and the purification of the Mysteries.

"Alexander the Great

"Aristotle was an Initiate of the Mysteries of Bacchus of Eleusis and Thebes of Macedonia, and he encouraged Alexander through all his conquests in the principles of the Mysteries. Aristotle and the friends around Alexander soon realised that this was not an ordinary person, he was a God. Alexander eventually conquered all of Asia and then Egypt, and under the wise guidance of Aristotle, Alexander respected and protected the various fertility cults which existed in Asia, as being variations of the One religion from Atlantis. He ordered a new Mystery School to be set up at Alexandria in Egypt. It was called the Mysteries of Serapis, and again under the advice of Aristotle, he drew to Serapis the highest and most noble elements from all the Mysteries and embodied them in Serapis.

"The Hierophants of Ptah, Osiris, Isis, and Horus in Egypt hastened to link themselves with Serapis, and then Deified Alexandra, giving him the ancient titles of Office - Soter and Christos. Alexander was the first Initiate of Serapis, and passed through the grades of Chrestes, Chrestos, finally to become a Christos - a Just Man. By becoming an Initiate he made sure that the ancient Law regarding the archaic Ritual of Sacrifice was restored, and the Rubrics were purified of all the dross which had accumulated over the centuries. He restored the mysteries until the Rubrics of the Ritual of Sacrifice was the same in intent and form as it was some 7000 years before. He made sure that the archaic matter and form were strictly adhered to. So Serapis in Alexandia became the Greek centre of the Ancient Mysteries.

"Sons of the Sun - Servants of the Servants of God

"As we have mentioned before, each Mystery Cult and School claimed the Right of Succession derived from Atlantis before the deluge. As this Right was backed-up by the Right of Succession from Venus, the Emperors, Kings, Princes, and Hierophants and Priest-Bishops had every right to call themselves Sons of the Sun, since they were all initiated into their particular Office through the same Ritual. It was from Serapis that the Roman Popes and Bishops could claim the divine right of the Priesthood of Melchizedek - he who lived before

the Flood of 9564 B.C. This same right was also claimed by the Emperors or Kings of Europe, and for the same reason.

"We think it now becomes quite clear that the basis for all temporal and spiritual power and authority stems from this archaic Ritual of Sacrifice and the Rubrics combining matter and form. These alone granted a man the supreme right to become a God on earth, and at the same time an Agent of God on earth. His responsibility was to protect, teach and encourage the Earthly God to attain the stage of becoming a Divine God. Initiation or ordination means the same thing - the beginnings and finishings on the one hand, and on the other, the ritual links the candidate with God directly.

"This is the real and only meaning of the term for a King or Bishop, that he is a Servant of the Servants of God. He is given the power to be a servant, and through his initiation, consecration or coronation he is linked to the God. At the same time the God quickens his inner perceptions and assists to draw forth his latent powers to rule and guide the Children of God entrusted to his care. Now it will be seen,in our analysis of the conditions prevailing at the beginning of the 7th century B.C. when the secular priests separated from the Initiate Priests, the secular priests were not initiated and granted the Powers of God, but were simply nominated priests by the State. This same condition exists today among the Protestant Church who broke away from the Initiating Bishop of the Catholic Tradition."

Regarding the Priest King Melchisedek, it is interesting to note that the office assigned to him in the Western Mystery Tradition is akin to that given to the Kumaris in the East. In this light the Order of Melchisedek is no other than that Order of Sanat Kumara stemming from pre-flood times. Abraham (or a Brahmin) is seen as celebrating the Ritual of Sacrific (the now known Mass) along with Melchisedek to whom he owed allegience. This Melchizedek is given much importance in the Dead Sea Scrolls and in the books found at Nag Hammadi.

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There are those who scoff at the idea of "mysteries". If those who invented the atom bomb had understood Divine Law they would have been more cautious. If those who are now experimenting with biological processes could foresee the horrors they are able to bring about, understood the Sacred Science, they would approach life with reverence.

All human suffering, the horrors of war, deformed bodies and retarded mental states are brought into experience because humans believe that they know what is best for themselves.

If humans understood the "mysteries of life" they would know that all that which they seek is a process already waiting to be released from within.

The Prince Chief Adept
(Sovereign Order of the Solar Circle)

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In just the same way as a transformation takes place in the life of a butterfly, so must a complete transformation take place in the life of the one following along "the way". Just as the butterfly lives no longer as a caterpillar or a chrysalis so must the disciple no longer think or act as a "mortal" but should begin to think and act in accordance with the concept of immortality. The real and immortal cannot be experienced whilst one accepts the reality of the transient and mortal experiences or the concepts of the average 'human' being. This can be achieved only by undergoing a strict discipline of re-programming one's whole mental outlook. In order to be "born again" one has to drop completely all the dross of the past and live anew with an entirely new concept of life and the universe. It is the church's responsibility to help you do this. The advanced techniques for helping the students were to be found only in the so-called "mystery schools". This church stemming from the traditional lines is able still to transmit the ancient secrets to the prepared candidate although on the surface, we function as an ordinary institution.

Let us continue with more information from the pen of Richard:-

"Man - The Source of All Knowledge and Power

The Gnostic evolution of Man as the God Incarnate is for the serious student who desires to know and realise the mysteries of his own being and to know that he is one with the God of ALL. He thus seeks to awaken the latent spiritual powers that exist within himself as the God Incarnate that will change his whole life. This is the very essence and purpose of the True Religion which has existed from the very origin of the human race and is, therefore, the natural heritage of all people.

Thus, the mystical and occult knowledge, including all the known aspects of ESP, were possessed by the ancient Mystery Schools of Egypt, Greece, the Americas, and by the Druids of England. It is the same teaching which inspired Pythagoras, Plato, Socrates, Solon, Jesus, the Buddha, and the Great Gnostic Doctors of the first three centuries of the Chrestian era, including Marcion of Rome, Valentinius and Basilides of Alexandria, and Cerenthus. All of these represented the latter part of the Gnostic cycle which had begun with Pythagoras.

66 12

The Crestian Religion and Philosophy

Historical research reveals that the Chrestian Religion was divided into two streams of activity: (a) The Psychic and Occult sciences, referring to the science of the

Gnostic or Hermetic Sciences which are, and have been for untold ages, hidden from the vulgar mind. This condition exists for a very good reason. This knowledge would never be appreciated neither by certain of the selfish educated classes, who would misuse it for their own profit, and thus turn the True Religion into black magic, nor by the uneducated, who would not understand it.

(b) The Mystical Gnosis, that stream of Chrestian activity which seeks to achieve the object of the Psychic and Occult Sciences within man's own self here and now. Its adherents claimed, and still claim, that God is all things and that man being God Incarnate has all powers and faculties latent within him. That it is through a system of purification,moral and ethical discipline, that these powers shall become manifest within his personality.

The Influence of Serapis

From the time of Pythagoras to that of Proclus in the 6th Century A.D. (who was considered the last of the Chrestian and neo-Platonic philosophers) the power, influence and occult abilities of the Initiates really disturbed first Republican Rome and then Imperial Rome. The list of Initiates of Serapis and Mithra kept the cultures of Greece Rome and Egypt in a ferment with their discoveries and scientific thinking to such an extent that the various rulers tried to suppress them, but to no avail. Gibbon in his "Decline and Fall of the Roman Empire" clearly shows that the Initiates of Serapis and Mithra were the most cultured, advanced and ethical people in the Roman World.

Arthur Findlay in his "The Curse of Ignorance" could not but admit that the Initiates of Serapis and Mithra were the most advanced thinkers of the Classical World, he relates numerous instances where these initiates discovered many of the scientific foundations which are accepted today. They were masters of the occult sciences, the fore-runners of many of our recent scientific theories.

The Rise of Popular Gnosticism

It is considered by modern investigators of Gnosticism that this cult began in the latter part of the 1st Century A.D., and that it was an enemy of the Christian Religion according to the Ante-Nicene Fathers of the Christian Church. To make this claim is historically unsound, since we now know that Gnosticism existed for centuries before the Religion of Christ became a world power under Constantine the Great after the Church Council of Nicaea, in 325 A.D.

We now know that the various popular Gnostics existing between the 1st to the 4th Century A.D., were first initiates of the Mysteries of Serapis, but, on becoming Hierophants, they began to teach their own version of the True Religion according to their own mystical experiences. The occult and mystical feats performed by these Chrestians astounded the Christian Fathers to such an extent that they feared them.

They were feared for their ability to perform wonders of all kinds, and were therefore considered to be pagan Magicians.

The Christians who followed Jesus (who in the original texts was referred to as "The Fisherman" - which term we intend to use in this article) resented the fact that their philosophical and mystics brothers could accomplish greater "miracles" than those recorded of their saviour by tradition alone. Hence the enmity between the Initiates of Serapis and Mithra and the followers of the Fisherman of Galilee. It was at Antioch that the followers of the Fisherman began to call their cult "Christian", hence the cleavage between the Chrestians of the True Religion and the Believers of Christ.

Chrest and Christ

All probationary pupils for the Mysteries of the True Religion were called "Chrestes", that is to say a Wanderer. Before the pupil was allowed to awaken his own innate Spiritual Powers he was obliged to pass through three stages that of the PURIFICATION of the whole personality, and then through a series of tests and trials to awaken the Christ (Soul) powers within himself. This led to the stage of becoming ILLUMINED, or overshadowed by his own Indwelling God. It was by the activation of his Divine Nature while still living a perfectly normal life in the world, that he gained control over the inner forces of Nature and finally became an ADEPT OF LIFE.

Once having passed through the Inner School, he gained proficiency in his new-found powers and became a Hierophant. He then had the right to initiate others into the same system which he himself had undergone and to give training and discipline to others. By becoming a MYSTAE or an ILLUMINED ADEPT OF LIFE, he granted to himself the power to see and relive the past, to understand the events of the present, and to foresee the events which are to come. He was then given the honoured title of being a CHRISTOS - he who becomes the Ever-Becoming One - A MASTER AMONG MEN.

Transformation in 325AD

The original Chrestians had gained control over the forces in Nature by means of PISTIS or Practical Knowledge and Understanding of these Forces. They were therefore able to command the gods to obey them. It was the everlasting complaint of the followers of the Fisherman that they were unable to perform the miracles of the Chrestians. Thus began a period of persecution of the Chrestians by the latter-day Christians. And so was brought into being the vicious conflict between the believers in the Christos as the Divine and Immortal Soul and the believers in a Christ as a man in time.

In 325 A.D., Emperor Constantine called all the "bishops" of the Cult of the Fisherman to a Council at Nicaea. There he ordered the carnal Bishops to formulate a creed based upon a "history" of a Saviour personified by Jesus of Nazareth as the only Son of God. A few years later, when Constantine's orders had been carried out, he then

proceeded to destroy the Chrestians. The reason for this lies in the fact that the Chrestians, who followed the Gnostic Way of Life, believed that every man was a Son of God and that Jeshu the Fisherman was a JUST MAN who demonstrated the innate power of God within every human being.

For the Chrestians - the Christ was the mighty power of man's Soul, the embodiment of God on earth or within man's nature. For the Chrestians - Christ was the Hero-God and not a person. They believed that through a discipline of one's human nature it could become the earthly mirror of the God in earth, and that once he had been overshadowed by the Divine Soul, man could control all the mathematical and geometrical forces in Nature and perform all kinds of wonders.

The Christians of Nicaea and Antioch denied the possibility that man is a reflection of God on earth, and called the scientific results of the Chrestians the work of the Devil. They demanded of Constantine the destruction of the Chrestians as heretics who were attempting to pervert the Christian Religion. The Ante-Nicene Fathers of the new religion of Christ overlooked the fact that the Chrestians (commonly called Gnostics through ignorance) existed many centuries before the Christian Fathers. Therefore logically, one must call the Christians the heretics against the True Religion, the adherents of which were then known as Chrestians.

The Destruction of the True Religion

As soon as Constantine made the Christian Religion the RELIGIO LICTA of the Roman Empire, and after the Ante-Nicene Fathers had muzzled the original foundations of the Chrestian Cult, they destroyed everything pertaining to the True Religion. Adherents of the Chrestian Religion were ruthlessly sought out and destroyed. Great libraries were burned and a political religion - a Religion of Power, instead of a Religion of Wisdom - was made the key note for the next 1600 years.

The accumulated knowledge of the True Religion, accumulated over vast centuries of time, was destroyed by the Christians for fear that it would destroy the uniqueness of the Religion of Jesus after 325 AD Branches of the Ageless Truth which we now call ESP, Occultism, Spiritism, Psychology, Philosophy, Masonry, and science, were forbidden. The Light of the Gnosis as denominated by Pythagoras in the 6th Century BC was eliminated by the fanatic and ignorant Christians. From the 4th Century AD, the whole of Europe was overshadowed by a Dark Age of ignorance and gross superstition. Gone were the Centers of Wisdom. Mankind was forbidden to investigate the natural forces of nature and within himself. No man was permitted to follow the Star of his own Illumination. All people had to accept the Church and the Christian Bible as the only means of salvation. "

In this Light, in our church, we are Chrestians first and Christian by result of our expressing the Son of God on earth. (Editor)

66 15

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The Ritual of Sacrifice that is spoken of in these papers is no other than the present day ritual commonly called The Mass or Eucharist. In the Chrestian Ekklesia, however, in the United States of America this ritual still carries the original name and contains references to former Gnostic Saints and Teachers.

In the ritual practised in this church the common title is preferred as it consists of a modified form of the Ritual of Sacrifice more acceptable to a varied congregation. We do not practice this ritual in the belief that it is the only way to God-Realisation. We realise that there are groups with very practical awakening techniques but we still adhere to the ways we find effective in our work.

The Mass, to us, represents a very powerful personal visual drama of the movement of Cosmic Forces and Energies working in the lives of the disciples or devotees following the teaching. It represents the "sacrifice" of the Universal God, or Father-Mother Principle, continually supplying nourishment and spiritual sustenance to all that which It has brought forth from within Itself, and shares It's own Glory with all the "creatures" (or component parts of Itself) It emanates within the structure of Its own compound form - the "creation".

In order to experience the realisation of the continual Cosmic Process the disciple, in turn, has to "sacrifice" his own sense of the "illusion of isolated ego-identity" and to participate in this process in order that the "Kingdom of Heaven", or the Order of the Perfect Man (order of Melchisedek), or the Christos, be manifest on this planet. This two-way sacrifice is depicted in the ceremony of "the Mass". The wording and movements of the service act as a "text-book", or aid at this level which enables one to consolidate the understanding of being at one with the Universal Whole. Richard, Duc de Palatine writes, ".....each human Soul is a cell in the body of the One, and therefore, for the whole to be One, each cell must conquer the conditions which keep it apart from the One - God. Meaning in effect: God and Man are one and the same Being. Therefore, buried within the heart of each one of us, being a fragment of the Whole, is hidden the Lord of Divine Life, and He dwells there to guide, the Guardian which hath shined in our hearts. This Real Self abides within our Inner Shrine, patiently waiting for us to find Him and give recognition to His presence there, then, once recognising that we are a Divinity, we must do battle with the Ruler of the Body, conquer him and arise out of the sepulchre and ascend to our original Home."

"God is Love" writes St Paul, therefore all creation is the love of God in continual expression. Each individual must awaken this Divine Love within the heart (the Spiritual Centre or Shrine) to realise immortality. When this immortality has been realised one then becomes a Prince of Light within the Great Invisible Empire of Light and is a co-worker with God. The Church of the Ascension is an outer school belonging to this Empire which is also known as the Hidden Church.

In the small book "The Hidden Church of the Illuminati" Richard writes "This Hidden Church or Empire is governed in the same manner as the Kingdom of Great Britain is governed. You have the King and His Ministers of the various departments of Life, they are called the PRINCES OF LIGHT. Each Prince has under Him a descending ladder of Minor Officials, these being the Initiates ranging from the 1st Degree to the 4th degree. Each one of these Initiates has around him a smaller group of pupils whom he directs in the business of the King, they are known as the YOUNGER BROTHERS whilst the Initiates are the ELDER BROTHERS. Each Member of the Army owes complete obedience to the King of the Invisible Empire of Light.

The King rules two kingdoms, yet in reality the two kingdoms are but the life and form aspects of the one Kingdom of Light. So from age to age from the Invisible Church a great Prince of Light becomes an AMBASSADOR of the King and descends to earth to assume a mortal body in order to teach and help mankind along the Path of Light. These Princes have come to every civilisation and restated in the form and language suitable to the people of the Kingdom of Earth the age-old fact oof his eventual restoration to his Spiritual Home.

In every century, seven of these Ambassadors descend to earth and are responsible for the quickening of the seven departments of man's earthly endeavours, they deal with: the LEADERSHIP, TEACHING, PHILOSOPHIC, THE ARTISAN, THE MYSTIC and the ORGANISATION aspects. Each Ambassador may be a pupil of a Master or an Initiate and it is his or her responsibility to sound the key-note for the new age, in the main these embodiments of the Light come silently and fulfil their task and then pass away before the majority of the people realise that God has walked amongst them and the great opportunity they have missed."

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THE REBIRTH OF THE TRUE RELIGION

"It was due to the humanistic revival of art, literature, occultism and learning in Europe between the 14th and 16th Century, that western man began to question the foundations of the Christian religion, the religion of power, oppression and degradation of the Human Spirit. With this awakening of the human intellect and the desire for Truth, the power of both East and West aspects of the Catholic Church declined, and a new age of Wisdom and Spiritual Freedom became possible. The Christian religion has always stood for the privileged few: the bishops, priests, and monks, assisted by

the kings and a very corrupt aristocracy. Assisted by the gross superstition of the Church, the majority of the people were kept in abject poverty and ignorance.

THE EMERGENCE OF THE GNOSIS

The 15th Century saw the re-establishment of Centres of Learning and Wisdom. It saw the coming forth of the True Religion with its Gnostic Philosophy under the guise of the Knights Templar, the Fratres Lucis, the Rosicrucians, the Illuminati, Freemasonry and Theosophy. In spite of the proscriptions of the Catholic and Protestant Churches, the Higher Science of the Spirit gained in every century. The Mystics, the Alchemists, medicine, science, etc., became free to talk of and to publish their findings. From the 14th Century to the present-day we have seen the re-emergence of the True Religion under many forms, in spite of the efforts of the Established Christian Religion to stem the upsurge of the Wisdom of the Ages."

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THE ARCANE DISCIPLINE

In all the Mysteries from archaic times, the central theme of the teachings was the Divine Nature of Man. The central fact was never changed from one century to the next, although the names and legends have been altered, the main theme is always the same, and unless an organisation embodies this central Doctrine, we know that they are not in line with the Esoteric Tradition of the Ages. The Secret Schools, that is to say, the Inner Schools beyond the public Mysteries of Egypt, Greece and Rome were neither fraternal nor political, nor were there ideals the same as modern Masonry or Rosicrucians. They were essentially philosophic and religious institutions, those who were admitted into the Secret Schools were consecrated to the service of the Hidden Church of the Illuminati (the Illumined Adepts and Men).

It is known that the Christian Mysteries were also known as the Disciplina Arcani (or the Arcane Discipline) from the 3rd century AD onwards. These mysteries have been preserved by the Church of the Ascension although up-dated to fill the needs of truth seekers today. For an introduction to the understanding of the nature of the Disciplina Arcani see "The Awe-Inspiring Rites of Initiation" by Edward Yarnold, S.J., St Paul Publications.

"To all these envoys of light of the one inner community was joined the most important of all agents, Christ Jesus himself, in the midst of time as a Priest-King after the Order of Melchizedek" (Karl von Eckhartshausen)

THE CHURCH OF THE ASCENSION

CLASSIFIED

ITS HISTORY AND TEACHING - PART 6

The true mysteries are the expression or explanation of the "things there are". The initiate desires, solely, to know "What is Truth?" One cannot indulge in the hypothesis of things as we believe or wish them to be. We firstly desire to know the answer to the question, "How is the Universe?" - honesty lies in accepting "Everything is how it is". The problem arises in the discovering of the Truth of a particular statement being True. It can be learned that Divine Love does not conform to any human pattern either morally, legally or politically and any attempt to fit It into these patterns shows a lack of understanding of Divine Laws.

The Principles of Life, Light and Love are not possessed by any one religion, teacher or group. That which constitutes the true nature of the Universe is fixed and constant. To understand this nature one has to live according to the precepts of those Elder Brethren who have strived before to learn of It and proved It in their lives by example.

The Dammapada which is the sacred book of the Buddhists says, "Those who who abide in the world of right thought see truth in the real and untruth in the unreal. They arrive at Truth."

In the Bhagavad-Gita of the Hindus it is written, "When thy mind shall escape from this tangle of delusion, then thou shalt rise to indifference as to what has been heard and shall be heard."

The Tao Te King of the far eastern religions states, "The Tao of Heaven has no favourites. It gives to all good men without distinction."

In the Epistle to the Hebrews in the Christian Scriptures it is also written, "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets."

The revered St. Augustine (AD 354-430) being one of the outstanding leaders of the Historic Church, but it is not commonly known that he stated that Christianity was the continuity of the Pagan mysteries, he said, "What is nowadays called the Christian religion was in existence among the ancient peoples and has continually existed from the very origin of the human race, until, Christ Himself having appeared, they began to designate as "Christian" the True Religion which had hitherto been in existence."

66 19

Jesus said, "The Kingdom of Heaven is like a treasure hid in the field, which a man having found has hid, and for the joy of it goes and sells all whatever he has, and buys the field."

Men join orders of monks and spend many years in prayer and meditation and yet do not find what they seek. Many people belong to some sect or religion but still remain tossed to and fro by the unpleasant tides of suffering in the world.

The teachers of "true religion" dare to cut across all recognised forms of dogma and doctrine to announce that which is Truth, in the face of the long-standing organised bodies who refuse to accept new revelations and a widening awareness of spirituality.

Divine Knowledge comes only to him who dares to stand on his own feet and face the dazzling light of Truth. Truth is that which strips every vestige of human error from the disciple leaving his mortal vesture to the mercy of the consuming flame of Divine Love. Only by forfeiting one's mortal attachments can one attain immortality. Such is the nature of true religion which accounts for the continual rounds of wars, hunger and suffering still rife in a world with four, so-called, great religions - with Christianity claiming that it follows the "saviour of the world". He came two thousand years ago and the organisations who claim to follow him are still groping for answers. Few there be who find Truth for there are but few who are honest to themselves.

Does the Church of the Ascension teach the Doctrine of Reincarnation? We accept the remarks made by Richard, Duc de Palatine, in his little Book "You and Reincarnation" he says, "Every school which is based upon the Occult Philosophy or Gnosis of the Ages presents its own version of this controversial doctrine of Reincarnation. This, however, does not mean that the reader should accept any one of these before he has a chance to evaluate the other versions. Thus, when we speak of the Pleroma, we are referring to the whole range of human endeavour within the mortal and immortal spheres of man's life. ..... all through the centuries great minds have pondered upon this question of man and his immortality. But owing to the great secrecy surrounding the Incarnation and Resurrection of the human soul within the Pleroma of life, very little practical knowledge is available to the Doctrine of Reincarnation.

"There is the claim that Reincarnation was not taught by the Christ who was humanised and personifieed after 325 AD. However, there is sufficient proof to show that Reincarnation was not taught to the common faithful, but was an esoteric doctrine taught to the Perfecti of the Christian era. But this doctrine of the great Christian Bishop Origen, of the second century, was declared heretical by Menas, Patriarch of Constantinople during a provincial synod in 543 AD, while the General Council did not

meet until ten years leter. There is every evidence that the Doctrine of Reincarnation was never questioned by the Christian Church until then. Earlier it had always been accepted as a part of the Christian Revelation by the whole Church, of which Origen was a leading Bishop and exponent."

The view of the Church of the Ascension on all matters spiritual is that we maintain that the Holy Catholic Church of Christ embraces all that has ever been revealed to man for his enlightenment and search for Truth. In spite of the many facts about the early church coming to light (by archaellogist, the Qumrun Scrolls and the Nag Hammadi Library) the established bodies still refuse to accept the true history of their beginnings. Therefore, whether or not we be viewed as heretical, we consider ourselves an essential part of the Modern Church and we are willing to co-operate with all churches, groups or societies engaged in the "spiritual" enlightenment of mankind.

The Keynote of every ceremony, discussion and meeting in the Church of the Ascension is Divine Love. "This Beauty, this Love," writes Richard, "This God which is imprisoned within the personality of man begins to awaken to his real Heritage, and in order to realise its own Beauty, the Divinity remains hidden in the secret recesses of the Soul of Man. The Kingdom of God and Beauty is not of this world of ever-changing forms, but for man to find this Kingdom he must advance inwards and upwards, penetrating into his own Sanctuary of Love. If man has the strength to accomplish this feat, he must close his eyes to the terrestrial things, he must realise that the things he sees and touches in the third dimension are simply uimages, traces and adumbrations of the Superior Self, that Self which is the one with the Soul of All-God."

When we have sought after every channel of the Scriptures, sought out many teachers, having entered the path of the mysteries, undergone every initiation - the Baptism of the Spirit, the trials and temptations of the wilderness, the death and resurrection of mortal pursuits and reached the final ascension, or mastery, over all earthly conditions - we arrive at the Kingdom of Love, Agape. "If I speak with the tongues of men and of angels," writes St. Paul, "but have not love (agape) I am a noisy gong or a tinkling cymbal. And if I have prophetic powers, understand all mysteries and all knowledge, and if I have all faith as as to remove mountains, but have not love, I am nothing. If I give my body to be burned, give away all I have, but have not Love, I gain notheng." Love being the final consummation of all things, because God verily is Love Itself, it is the only teacher and master of all the true Sons of God - the Hidden Church and the Kingdom of the Christ upon this planet and everywhere within the Cosmos.

The Kingdom of Heaven is not some wish to be fulfilled in the future. If it is an Eternal State it must already be here. This state of wholeness and Love Fulfilment is permanent within the heart of man. Man has only to give It expression and let Its Principles govern every action.

The Hidden Church is the "Pattern shown on the Mount". The manifestation of Perfect Expression. Heaven is always "at hand", always in evidence to those who know. It is forever near to protect and guide the faltering steps of an unbelieving society whose precepts are based upon the numerous inventions of the human mind.

"The original Gnosis was, and is, a system of self-knowledge wherein all aspects of human thought and endeavour are studied together. From this all-embracing approach to life, the Gnosis leads to a meaningfull life. "

"Therefore, let no reader ..... think that we are detracting from the teachings of the Christian Jesus. Far from it. What we are trying to do is to reveal the original stratum of the Gnosis and the materialising process which took place after 325 AD. Once we are able to discard the carnal ideas which have been imposed upon the original teachings of the Nazarene, there is revealed to us a wonderful system of self-redemption and final ascension to our immortal estate."

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"The Church of the Ascension - Its History and Teaching"
written and edited by the Presiding Bishop.

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THE INTERNATIONAL COLLEGE OF ESOTERIC STUDIES

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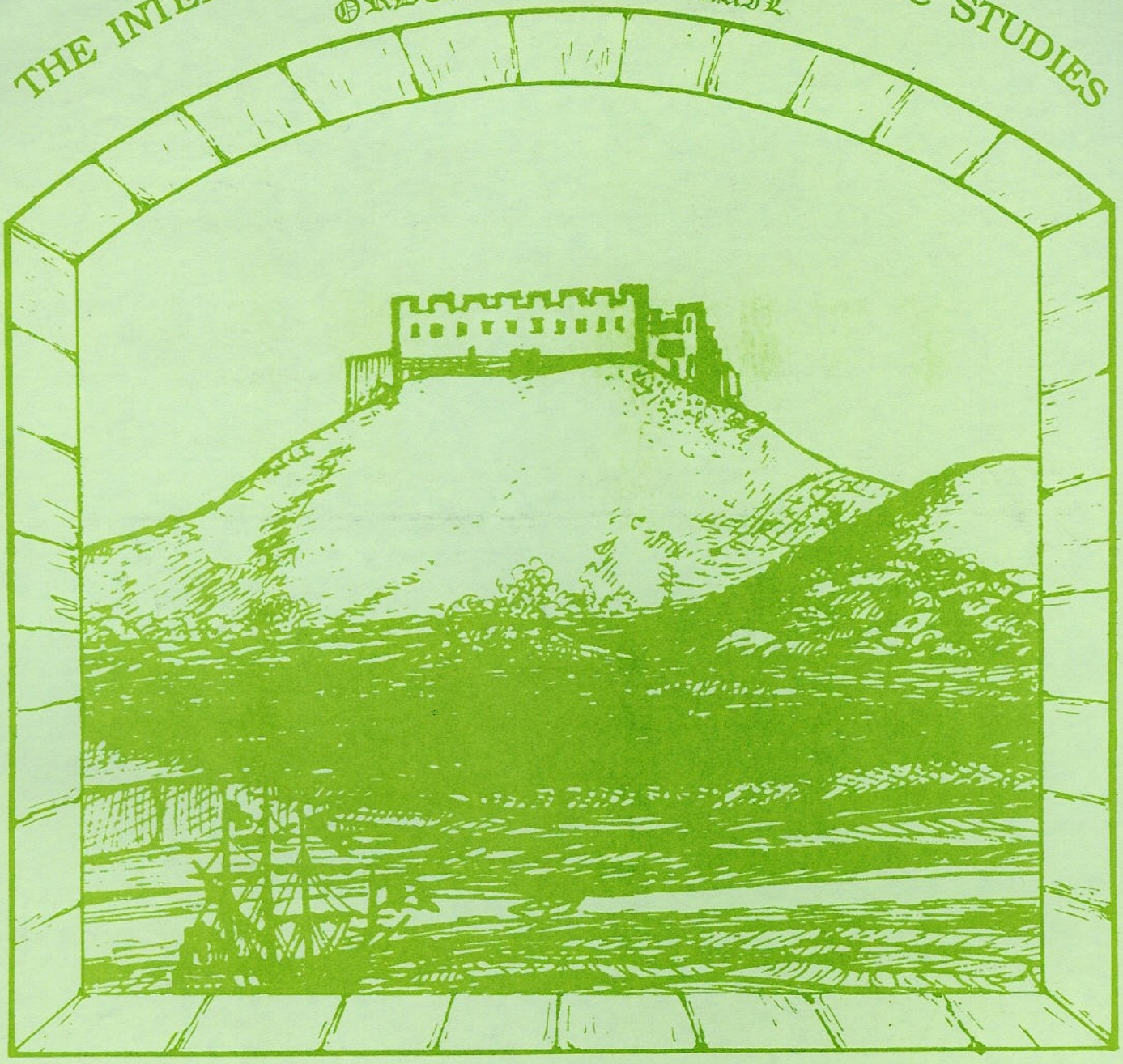

PLANE III *COMPANION* 61-70

LIBER #67 CLOUDBURST

Personal & Confidential FIFTH DEGREE

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

Dear Companions

Here is an extract from a letter dated July 25th 1962, written by a Martinist Grand Master, French born & raised, but presently living (1990) in an English-speaking country. He is writing to a Lodge Master about the question of instruction for use at meetings:

> "...you will find the instruction problem quite difficult. This stems from a fundamental difference in outlook between the French and the Anglo-saxons. The French are not unduly fond of systematic instruction, they are highly individualistic and, as a nation which has for a thousand years indulged in philosophical speculation, they tend to prefer elaborating and formulating their philosophy of life through their own research and intellectual pursuits. Thus, in the French Lodges, they deliver in turn self-prepared lectures dealing at length with a chosen subject. The real purpose of the lecture is less to impart knowledge to the listeners than to enable the author to crystalise his thoughts on the point. On the other hand, the British and, to a larger extent still the Americans, need to be "spoon-fed". It is my experience that when volunteers are solicited for the preparation of a lecture, there is a conspicuous lack of enthusiasm. My (name of country) Brethren are not fond of supplying the intellectual effort necessary for studying by themselves. The French system of working in which members present a thesis on a specified subject which forms the basis of a discussion and is then criticised from the Master's chair will not really find favour in either the US or Britain. Furthermore, the French can afford not to present in a systematic way the first elements of Martinism because doctrinal sources are available in French: All the works of St-Martin and numerous other books on the subject. These are recommended to the student and guide him in understanding and in the preparation of his lectures.."

This brings me to this point: In the six years we have been operating we have received three letters from members on the subject, but we suppose some members must discuss amongst themselves that, while our Libers are interesting, they are, nonetheless, somewhat 'disjointed' and what they would prefer would be a systematic flow that would take them literally from the cradle to the grave. While we can appreciate the merits of this "spoon-feeding" idea, **this is not what we are about!** The 'announcement' we run from time to time to inform sojourners about our program goes thus:

"THE INITIATIC TEACHINGS

We are the custodians of a library of arcane manuscripts and documents written by the Sages which articulate the genuine teachings of the Alchemists, Gnostics, Kabalists, Rose+Croix and Martinists. We are making these timeless teachings available to all sincere seekers who hunger and thirst for spiritual enlightenment, who wish to live a life of purpose, meaning, happiness and success..."

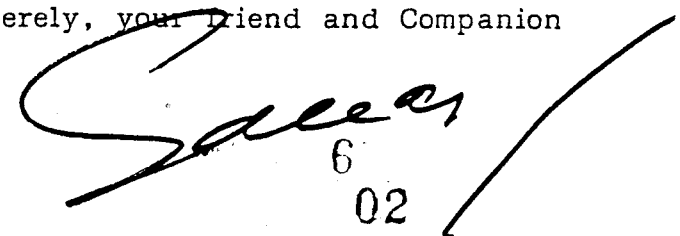
As we state many times in the Libers themselves and on the cover of every one **we are not the authors of the material.** We do not alter any of it, nor is it our intention to boil it down, rehash and formulate a step by step program to be "spoon-fed" to students. *We know of organizations who issue a life-time of material,* where the sojourner repeatedly gets told "...that is enough on this subject for the time being, to go any further now would be to overstep our boundaries, you must wait until the next degree when more will be said..." Of course in the "next degree" you are given another spoonful then referred once again to the next degree and so on ... (and very often the topic is nothing more than something quite basic which one can go into a book shop or library and find well covered in a dozen books). THIS IS NOT OUR STYLE! We will do nothing more or less than what we set out to do ... and which is meeting with the overwhelming approval and acclaim of the vast majority of members.

We have a very wide membership so it is only natural that some persons will be particularly interested in specific topics but "you can't please all the people all the time" ... that is why we try to present a variety of subject matter. In this way, over a six-month period, every member will have a compendium of material to work with. (We even try to inject a little humour now and then)!

Ours is an adult program for adults and most of our members are adult and mature. **Each Brother must extract what he can use ...** and leave the rest. Most Brethren have an index book and they write the headings of subjects that interest them and list the Liber and page number for easy revision.

Yet again we say to you: **It is not what you know** but **WHAT YOU ARE** that matters. Teachers can only point the way. The student must do the work. Please receive our fraternal salutations and we pray God's blessings upon you as the Path steepens.

Sincerely, your friend and Companion



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T H E

A R C A N E

D I S C I P L I N E

by

Richard, Duc de Palatine

CLASSIFIED

FORWARD

Since this little book was written over 20 years ago by the late Richard, Duc de Palatine the content has influenced many new groups and has encouraged the quest for the "hidden gnosis of the soul".

We have decided to re-publish the thoughts and findings of a firmly established Prince of Light and master of many Disciplines in the hope that they will give hope and a new impetus to those who strive with the limitations of the human self.

The Arcane Discipline reveals the true path of the soul to the Inner Light and shows the reason why so many students of the quest fail to achieve real mastership of this planet's resisting forces.

The work still carries on and will continue to do so until all mankind reaches its true purpose here - the manifestation of the Perfect Godhead in every being. Throughout the ages our work remains protected from the changing scenes of humanly contrived systems and our Sanctuary receives the true intitiate when he or she is ready to take a deeper look into the truth and reality of the Permanent qualities of the Divinity within.

Let us pray that the reader will discover something of value - a precious pearl to add to the countless treasures of heaven which sincere disciples gather on the way.

Grand Archon of the Brotherhood & Order of the Pleroma

THE ARCANE DISCIPLINE
by
Richard, Duc de Palatine

Personal & Confidential

INTRODUCTION

CLASSIFIED

The purpose of this book is to show the reason for the lack of purpose and achievement which one finds in the many systems of spiritual thought. It has been found that in most if not all systems there is to be found a lack of 'The Arcane Discipline' which has been proved to be the foundation stone of all spiritual endeavour. We have further endeavoured to show that the Brotherhood and Order of the Pleroma is the only system of training which is based upon this very ancient training which history affirms is as old as man himself. It has been shown in the lives and achievements of the Great Spiritual Souls through the ages that this Discipline does work and has produced such great men as Pythagoras, Plato and Plotinus among hosts of others whose name and fame is known to us today.

In order to show the veracity of this discipline and teaching, we have shown how this Discipline formed the basis of the ancient Mysteries, the Gnostics and Sacred Schools of today. We have also shown that Jesus and Paul also taught this Discipline and how it carried on through the centuries to become known as the Order of the Pleroma.

We have also tried to show what this Discipline will do for you and how the attainment of the Supreme Knowledge will confer upon you God-like powers and characters.

The Reader is asked to draw his own conclusions from what has been given and to judge for himself whether the Pleroma is founded on sound principles or not. If you think it is, then you are invited to seek more information concerning the Arcane Discipline.

67
04

THE ARCANE DISCIPLINE

CLASSIFIED

Every Mystery Religion and Philosophic System tells us that the Logos or Unknown God is ever passive; if the Deity is boundless, infinite, and unconditioned, it can have no thought nor idea, it therefore acts as the result of an inherent volition, and evolves in obedience to its own nature, and "according to the fatality of the law of which it is itself the embodiment". Therefore, everything in the universe is the embodiment of the Logos and must, according to the evolutionary and emanatory process of unfoldment, be changeless in its directive power, yet changeable in its modes of expression.

The process of this unfoldment of the nature of the Deity is followed in precise degree by man. This ancient system of spiritual discipline is as old as man and the details of it have come down to us through the Ancient Mysteries, more especially the Mysteries of Serapis, from which Christian Gnosticism took root. There can be no doubt that there existed a Christianised form of the Mysteries which was carried on by the Gnostic Doctors and later the monks of the various Catholic Orders. The basis for this Christianised form was undoubtedly the Arcane Discipline and this discipline remained in operation in the Church for about three hundred years.

That there is a great identity, nay, even continuity of the Mysteries within the framework of Gnosticism, or that the Arcane Christianity was the essential and natural adoption of the Serapean Mysteries of Egypt and Greece there can be no doubt, nor can there be any doubt in our minds that Historic Christianity is the direct outcome of the fusion of the principles of the Arcane Discipline and the great stream of pre-Christian Gnosticism. History shows that the adoption of the Arcanum was through the introduction of Platonism into the Church of Egypt and therefore into the Gnostic stream.

G R S Mead says: "It is a question of a few years physical enjoyment on earth and - if it has forgotten abuse - of the dissolution of the earthly body being followed by the death of the astral body, which thus is prevented from being united with the highest spirit of the triad, which alone confers on us individual immortality; or, on the other hand, of becoming immortal mystae; initiated before death of the body into the divine truths of the after life. Demi-gods below, and GODS above...Such was the chief object of the Mysteries represented as diabolical by theology, and ridiculed by modern symbologists (and we also add by the modern occult movement - including the Masons, Rosicrucians, Theosophists and the various bodies founded by 'Swamis' and lastly by modern Spiritualists of all shades). To disbelieve that there exist in man certain arcane powers, which, by psychological study he can develop in himself to the highest degree, become a hierophant and then impart to others the same conditions of earthly discipline.." is the height of folly, such men as Pythagoras, Plato, Plotinus, Iamblichus, Proclus, and many others knew and affirmed the reality of these powers and of the Arcane Discipline which every neophyte was compelled to undergo.

There is ample evidence also from the writings of Tertullian, Origen, Clement Alexandrinus, Cyril, Thoedoret, Gregory, Chrysostom, and many others. They all allude to the Arcane Discipline, in as precise terms as Plato, Plotinus, Proclus, and many others spoke of the Mysteries. Clement tells us that "It is not lawful to reveal to the profane persons the Mysteries of the Word". Paul also hints at the supreme knowledge which was unfolded through the Discipline, when he says: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ." Jesus also infers that he knew of this supreme knowledge which was hidden from the uninitiated: "Unto you it is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand." (Mark). In John, Jesus said to His disciples: "I have yet many things to say to you, but ye cannot hear them now."

The Christian Fathers spoke openly of the Christian Arcanum, as all students of Church history well know, but this is not so with the ordinary believer. Polycarp, Bishop of Symyrna, says: "...well versed in the sacred Scriptures and that nothing is hidden from you; but to me this privilege is not yet granted". Ignatius,Bishop of Antioch says that he is "not yet perfect in Jesus Christ. For I now begin to be a disciple, and I speak to you as my fellow disciple". Paul also states: "Might I not write to you things more full of mystery?" Clement again clearly states the rules of the Mysteries when he says: "The Mysteries of the Faith, not to be divulged to all."

Plato also made it quite clear that it was not lawful for the impure or uninitiated to touch the pure and arcane supreme knowledge concerning man's divine nature. There is also further evidence that Jesus charged his disciples to receive the "secret traditions of the true knowledge .... but not enjoining us to communicate to all without distinction" which has been conveyed in the written word, this meant that the prophecies and oracles were always spoken in enigmas and parables to the untrained and uninstructed people. In order to prove beyond all cavil that Jesus followed the Arcane Discipline and its system of grades of understanding, and those who still deny this claim, had better think again before they will dare to call us a falsifier of the genuine Primitive Christianity.

Origen, the pupil of Clement states in his DIE PRINCIPIIS: "The Scriptures have a meaning, not only such as is apparent at first sight, but also another, which escapes the notice of most men. For such is written in the forms of certain Mysteries, and the image of divine things. Respecting which there is one opinion throughout the whole Church, that the whole Law is indeed spiritual; but that the spiritual meaning which the Law conveys is not known to all, but to those only whom the grace of the Holy Spirit is bestowed in the word of wisdom and knowledge." We could fill page after page with facts and figures to show that the Christian Church between I AD to 325 AD did follow the Arcane Discipline and the teachings of the Divine Nature of Man, they all come from undoubted authorities in the Church.

Basileus says that those who retained the Arcane Discipline kept their doctrines secret, whereas their preaching was public.

Origen, whom Socrates Scholasticus in his Ecclesiastical History terms the "Expositor of the mystical tradition of the Church" obviously knew of the Discipline when he states: "To the literal minded we teach the Gospel in the historic way .... but to the proficient (in the Arcanum), fired with the love of divine wisdom, we impart the Logos." Synesius, Bishop of Ptolemais, says that: "... the truth must be kept secret, and the masses need a teaching to their imperfect reason." Although it is obvious that proportioned Catholic Church did not exist then as we know it today,he it is equally obvious that the pro-Gnostic Fathers of the Church both accepted and taught the Discipline and were clearly of the opinion that more should not be given than the intellect could understand, this was the opinion held by the Gnostics and Philosophers both before and after Anno Domini One.

Therefore, it is obvious to the reader now that the Primitive Church followed the same Discipline as was taught in all the Mystery Religions. There is also clear evidence that such bodies as the Fratres Lucis, Holy Grail, Knights Templar, Rose Cross and the Illuminati obeyed the same Discipline. Theosophy of the last century also closely followed the Discipline as was evidenced in 'Isis Unveiled' and by the Pledged Pupils of H P Blavatsky. The Pleroma being formerly the Illuminati also adheres to the Discipline.

The writer of 'Isis Unveiled' has shown this adherence, with irrefutable proof based upon extant documents concerning early Christianity, when she says: ".... that stupendous compound of unintelligible dogmas enforced by Irenaeus, Tertullian, and others, which is now termed Christianity. If these must be termed heresies, then early Christianity itself must be included in the number. Basilides and Valentinius preceeded Irenaeus and Tertullian; and the two latter Fathers had less facts to show that their heresy was plausible". It was due to the Fathers who came after the gnostic Fathers that Arcane Christianity began to be misrepresented and distorted, they desperately tried to decry the source of their own self-created dogmas and historical Jesus. It has been well-established that the teachings of the Gnostics were deliberately falsified by Eusebius, Irenaeus, Epiphanus, Ambrose and Tertullian in their interpretations of these before the teachings could be called heresies. The writer of 'Supernatural Religion' has proven conclusively the spuriousness of the four gospels, or at least their complete transformation in the hands of Irenaeus and his champions, he has exposed the extraordinary forgeries of the Fathers with an unprecedented power of logic and historical facts.

There is further evidence given in the very old book 'Sepher Toldoth Jeshu' that it was a Gospel of the Gnostic Fathers, and from this can clearly be seen the link and identity between Jesus and the Mysteries of Isis in Egypt. We know that Jesus studied in Egypt for six years and was initiated into the Mysteries and became a Hierophant of them, this has been verified in the Jewish 'Tulmud' and the 'Gemera'. The fact that the Mysteries were brought forward into Gnosticism is clearly evidenced in the Gnostic work attributed to Valentinius - 'Pistis Sophia' and in the 'Books of Hermes' and further in the 'Books of the Saviour' and the 'Gospel of St Thomas'.

There is also to be found within the framework of the present canonical gospels and the 'Gospel of John', the outlines of this Arcane Discipline when we realise that Jesus gave his "Public Sayings" to the mass, but to his own personal disciples he unfolded the Arcane Wisdom by means of the Discipline. Finally, there is the internal evidence in the Epistles of Paul to show that he also was an adherent to the principles of the Arcane Discipline and attained Illumination by means of it. It is obvious from his own words he was either an Initiate of Egypt or in the Kabbalah, as we will find that many of his sayings can be found in the 'Egyptian Book of the Dead'. We can go further and state with absolute proof, that there is not one statement or act of Jesus which cannot be found to have its prototype in the 'Book of the Dead'. This alone shows either identity or that the Fathers copied their Jesus from the earlier Egyptian Son of God - Horus the Elder and the Younger, and that Mary is simply Isis in a Christianised form. We also know that the 'Book of the Dead' is about 5,000 years old, if not older, and in this we find the complete outline of the teachings of the Pleroma, although given in the form of a Mythos of Horus, Isis and Osiris, the teaching is identical, both are based upon the principles of the Arcane Discipline which is as old as the human race.

All of the above adds up to the fact that the pagan Mysteries were an offshoot of the Archaic Mysteries, and that the Wisdom and Discipline they contained was passed on to the pre-Christian Gnostics who in turn handed it down to Jeshu ben Pandira and from him it passed to the Christian Gnostics through St Paul and eventually finding its way into Historic Christianity through Valentinius and Basilides. It was then deliberately changed from the grand Gnostic Mythos of the Soul into the carnal mythos of a man in time - Jesus of Nazareth, a man whom secular history ignores for four centuries until Constantine forced the Eastern empire to accept this mutilated version of the Wisdom and Discipline. There are no grounds for our Christian brethren to deny this fact as history stands witness to the duplicity of the Church Fathers. From that time there has existed a conflict between the Arcane Discipline and the Historic Church, between the pseudo-occultists and the spiritualists and the Illuminati of today represented by the Secret Schools and the Order of the Pleroma of today.

The earliest Christian writer, Justin Martyr, in his first 'Apology', states that "It is only through ignorance that men call themselves Christians instead of 'Chrestians'". We find that the words Chrest and Cristos were borrowed by the Fathers from the temple vocabulary of the Pagans. Chrestos, means a disciple on probation for the attainment of Hierophantship and, upon attaining that supreme Office he became known as a Christos, or one who has travelled the Path to the Summit; "when the fruits of the arduous labour, uniting the personality of evanescent clay with the indestructible individuality", he became transformed thereby into the Immortal Soul, or as Plato says: ".... we were ourselves pure and immaculate, being liberated from this surrounding vestment, which we denominate body, and to which we are now bound like an oyster to its shell".

Paul also confirms the results of this process when he states that "ye form the Christos (soul) within yourselves". Thus, for Paul

and for the Pleroma, the Christ or Christos is the "inner man" or the Sotor meaning the Logos or Saviour and this explains the true name of Jesus being Emmanuel, or God with or in us. Thus the Gnostic term Chresterion means the seat of the inner oracle - the Divine Soul of every man.

It should now be obvious to the reader, be they a Christian or Mystic, that Christianity is the link in a long and unbroken chain of exponents of the Arcane Discipline from the remotest ages to the present-day. Hence the meaning of the words of Jesus, when he states that he came not to destroy the Law (Discipline) but to fulfil it in his person, as do all Enlightened Adepts.

We have endeavoured to show the descent of the Discipline from the time of the Gnostics in a series of articles which are running in THE LUCIS MAGAZINE, and we have also shown, that, as a Theosophy, Christian Gnosticism rests upon the faculty of Illumination among those favoured souls who, by discipline or natural insight, could transcend the limitations of the entombed human Soul within the valley of death, to ascend and penetrate the cloud which hides man's inner sanctuary of the Immortal Soul on the Mount.

The teachings of the Arcane Discipline show us that the way up to union with the Divine within man is divided into many stages, that men through these stages could become gods, and then finally God. Only when a man has become a Christos can one say that the Divine is really consciously manifest in him, although partially, he has become a god whilst still in the mortal body, but as yet not fully with the Logos - the Immortal Spirit. The man so blessed by his own labours becomes a Son of God, but not God Himself. Therefore, all those who have not become the Christos although they have the Divine implicit in them it is not yet unfolded. The Goal of the Discipline was becoming God which is the consummation of human evolution. The Discipline also teaches that although the Divine exists in all mankind there are but few who know this throughout their whole being, and that the majority of men are entirely ignorant of its presence, but that these, too, can eventually be awakened to it.

The Whole of God is called the Divine Pleroma which embodies the visible and invisible regions of Nature and for men the whole of the seven vestures. The Pleroma is yet another name for Nature, into which God infuses Himself to become omnipresent, omnipotent and even omniscient, man, himself, being the god imprisoned within the Pleroma, has also latent within him the three-fold Powers of God, but in order for man to become God he must first become aware of and identified with the Divine Pleroma through his seven-fold nature.

This is the basis of the Arcane Discipline without which man remains imprisoned within the tomb of flesh within the valley of death, he must first die to his Godhead and descend into the valley to travel to the foot of the Summit and then climb its steep slopes before he can attain his Godhead again. This knowledge is just becoming available to the western man with the re-emergence of the Gnosis, but there is yet a third stage which can only be attained by a few chosen disciples, who, by their own labours, have reached the Summit of the Immortal Spirit to become the Mediators between man in the valley and God in the highest heaven.

"The differnce between Gnostic and popular Christian doctrine on this point is that whereas the initiated philosphers taught a universal creed and a possiblity for all men, the popular exaggeration erected an exclusive dogma which asserted that Jesus was, and will be, the only Christ, and still further that he was Very God of Very God, thus confusing and confounding the verities of the Gnosis, and making the whole Universe and Godhead centre in Jesus alone." Thus, by the rejection of the Gnosis of the Soul, most of the occult and spiritual systems have perpetuated this Father-God conception in their slavish adherence to their so-called "Masters" and "Swamis". They do not realise that God, the Father or the Guide are all without exception identical to the Immortal Soul, it is this dependence upon these external Father-Figures which holds man back from realising his Godhead. It is further shown that most of the present systems of thought are devoid of this Arcane Discipline and thus know nothing about the Divine Soul, and it is owing to this lack that most people will reject our teachings and the fact that we are all, from the ignorant native to the god, G O D.

This Discipline is divided into three types of men: (a) the ordinary man who is entirely dead to spiritual things; (b) those who are psychic, for although these are believers in things spiritual, they are believers only and require miracles and signs to strengthen their faith, they require the Father-Figures, such as Masters, Gurus, Adepts, Swamis, Guides, Bishops and priests and leaders. One finds them among Theosophists, Rosicrucians, Masons, Spiritualists, Self-Realisation, Arcane and Philosophic Schools and others of like nature. They are not able to think for themselves, but must have the Father-Figure to lean upon and the student must be inspired by the personalities of these before he will progress. This is the main reason why the spiritual movement is riddled with charlatanism, trickery, hocus-pocus, commercialism and pretended "pupils and masters".

The third type is the truly spiritual man or woman who is capable of letting go of all the above Father-Figures and man-made organisations, once he has done so he becomes capable of receiving and experiencing the knowledge of the Gnosis of the Real Self. In spite of his advancement and the fact that he no longer needs people, he returns to the ken of man and becomes a Hierophant in order to impart the same conditions of earthly discipline to those who are capable of understanding and experiencing their Divine Nature. Those who do accept pupils can only teach the Arcane Discipline in the same manner in which they were taught by their teacher and the teacher before him and so on until you have a long line of Hierophants stretching back over the centuries and moving forward into the future. Each attained disciple becomes the teacher of others and they in turn will become the future teachers of the human race for so long as man needs to be taught, the principles will always remain the same. The objective form through which the teaching is conveyed will be changed from age to age, but the Discipline will always be that which was pre-ordained by God to our glory.

In ancient days, the Hierophants exacted five years silence from their pupils although it would be too much to follow this practice in the Pleroma, most, if not all, students would object to this rule. If such a rule were ordered you would really find a

spiritual atmosphere in the Groups. It would not be punctured by the chattering of uncontrolled tongues and the teacher would not have to answer silly questions which have already been answered in the talk or lecture. It would also help those students who really want to know and would also clear the group of those who just love to hear themselves chatter much to the annoyance of others. The reason for this rule of silence is obvious, after five years of discussions you would then find all your questions answered as the line of talk proceeds, but the western man is far too impatient to wait for it. You cannot cross a river until you have completed your bridge.

Clement and Origen, the early Church Fathers devoted their efforts to prove that there was a Christian Gnosis - and Gnosis in its correct sense is The Science of the Soul - therefore, we find that Clement is a direct link between the Gnosis and orthodox Christianity. All the systems which have appeared between the 4th century to the 20th century are consequently, based upon Gnostic Christianity and not upon Historic Christianity. In fact, if the truth be known, Theo-Sophia really means the Science of the Soul, and it was Amminos Saccas who first used the word Theosophy, and Clement, the pupil of Saccas, used the term in relation to the Gnosis, H P Blavatsky, the founder of modern Theosophy also devoted her efforts to prove that there was a Christian Gnosis as is clearly shown in the two volumes of 'Isis Unveiled'.

To show that what we call occultism today is simply a mutilated and misrepresented story of the Gnosis, if we shear away all the hocus-pocus which surrounds modern occultism we will find emerging the grand Gnostic Mythos of the Soul embodied in the 'Parable of the Prodigal Son', which simply tells how Lucifer is God's eldest son (man), who left his Father's house to seek for freedom and of how God loves him above all His creatures. It tells how the man Lucifer descends the realms on his journey from the East and the dangers he must seek on the way, how he is abandoned in matter and puts on a robe of flesh and does eat the food of the world and forgot his high mission, and how repentance makes him change his mind and turn to higher things. An eagle then descends upon him giving him comfort from his Divine Soul, and he remembers that he is a son of God. He stirs in his tomb of flesh in the valley and as he wakes he has to lull the serpent of his own animal nature which guards the road to the Summit, he slays the serpent and turns his face towards the Mount and then journeys eastward. During this journey he fights and conquers three Demon Knights and upon winning the last battle with the Knight of Doubt, he is given the glorious Robe of the Soul which he had left behind in his Father's House. The human Soul which is now unified with his Divine Soul is now placed higher than his brother-souls who have been lost in the valley and are waiting to be found. He re-descends into the Valley of Death and strikes off the chains of his brother Souls and shows them the way Home.

A price is always demanded before one can become aware of the Father's House on the Summit and that price is the complete renunciation of all that men prize and long for here in the dark tomb of flesh; the complete self-abnegation of the lower self; perfect devotion in the service of his brothers; the destruction of all personal desires and opinions and complete detachment from all earthly desires. This is the first step demanded by the

discipline and unless you obey these injuctions, then you must wait for a more favourable opportunity in some future life.

The man or woman who desires to become aware and then unified with their own Soul must deal with the Serpent of their animal nature, unaided; they must also suppress and control their passions and emotions by the force of their own spiritual will, with the Power of the Divine Self. This can be summed up as: purity of thought and life, the absolute unswerving devotion to God and Man themself and finally as persistent effort and aspiration to reach the Summit of the Mount.

To accomplish this demand of the Arcane Discipline the aspirant must lighten or quicken the Soul in order to use the Power or Light of the Self to lead him through the dark labyrinth of human life, but if a man chooses his own way through the labyrinth, he will wander in the darkness and keep the exits locked to him and he will also find the tomb of flesh more difficult to bear. There is no other path to freedom excepting through the Arcane Discipline. No person other than yourself has the power or right to turn the five keys to your own tomb of flesh, not even a master can do this for you unless you are prepared to pay the terrible price for your ransom from the Guardian of the Tomb - The Lord of Karma.

This has been clearly shown in the Ransom of the thirty pieces of silver which Judas demanded for the betrayal of Jesus. The silver obviously refers to the forces which must be sent up and along the spinal cord of man. As this force is carried up along the spinal chord through the Discipline, it will burn through the five chains which hold you here in the body, these five fetters are known as: the desire for earth life and its passions; the desire for sensational existence; the desire for emotional life; the desire for mental life and finally the desire for Soul life. This can be summed up as meaning that all allusion to the personal self must be destroyed, doubt must be overcome by knowledge and superstition must be outgrown, and when these three are outgrown, the desire for life in form; the desire for life without form, pride of self or attainment; perturbability, and the illusion or mirage of the fleeting self must all be cast off.

Most students and in fact most men, are locked up in this tomb of flesh by their worldly desires, the grasping after the things of the earth, by sloth and indifference to the God within themselves. The five chains or locks which hold them in the tomb are the uncontrolled power of thought; which creates impurity of motive, untruth, and pity for themselves; lack of discrimination between the real and the false, the love of worldly objects; then the six-fold mental chains: which are lack of mental control; lack of discipline in the body and senses; intolerance; lack of endurance and courage; disbelief in their immortal nature; the lack of balance in their vestures and finally love of the darkness of the tomb of matter.

These chains are the gods of this world, they are the gods which every man must first worship and obey until he realises that they are false gods. "Thou shalt have no other gods before me (soul)". Among these false gods which man must first worship are money, possessions, love, sex, etc. He will hold them in high esteem

until sooner or later he finds that they are indeed false and that they have become the chains which bind him to the tomb of flesh and that only when he voluntarily lets them go will he become free to appeciate them to the full. One does not lose them by giving them up, all one does is to change one's attitude towards them, they are only evil when you allow them to rule you.

The Arcane Discipline teaches you to cast off the fetters of the domination of the rulers of the world, and these fetters are: the delusion of self or body; doubt in your omnipotent Divine Self; the taint of belief in the value of mere morality; sensuality, the attraction for things; ill-will, the repulsion of your brother-self; the lust for form on all regions of existence; the lust for non-form; pride in One's self and one's progress; the pride in not being proud and finally, ignorance.

It will be seen that the chains and fetters which bind man to earth are the root of all his and the world's sufferings. It is, therefore, only through the application of the Arcane Discipline or Gnosis that man can become free. Although the student must have a teacher to show him through the marshes of human life, it is fatal to have any emotional or intellectual attachment to the teacher, as this tends to sap every vestige of self-reliance and creates yet another false god. The teacher will explain to you the Gnosis, a doctrine which is not usually expressed in writing but is passed on from one teacher to another verbally, as there are Truths too deep to be expressible in any written form. These are deposited in the minds of a few of the wisest in every generation who become the teachers for that generation.

Let us try and show you by analogy what human life is really like and why you must have a qualified teacher to show you the way to the Summit. If you have ever been at the mouth of the Mississippi River in an aeroplane you will see that it is mainly marshland between the bends of the river, you will see faintly showing through the marsh pathways of firm land. When you land, however, and begin to move into the marshes you do not see these pathways and there is a danger that you will become bogged down and sucked into the mire. You are a newcomer to the district and want to move through the marshes, there are men who have explored the marshes and have discovered through trial and error the paths of firm earth which will take them through, it is only sensible, therefore, for you to seek out one of these qualified guides.

Now this marshland is like our human life and we must have a qualified guide to show us the way through the mire of human life towards solid ground. In this respect the solid ground is the Divine Self and the marshland is the world we live in, the mires which are everywhere in this world are slightly covered over with the green grass of glamour. For a student to enter into the marshland alone is foolhardy, for although he may eventually win through, he would be much quicker and safer if he had a trained guide to lead him. Hence we will see that the purpose of the Arcane Discipline is to lead us through the darkness of the labyrinth of human life and the Teachers of this Discipline are the Guides. These Guides are sent to mankind every century and each one of these Guides has himself explored the marshland of human life and found the solid pathway which winds through to the dry land of the Divine Soul.

The Divine Soul is always waiting for his human counterpart at the very beginning of the winding Path through the valley of Death and even though the human Soul knows not of the existence of his Divine Protector, his Immortal Soul has always known him and watches his efforts to pass through the Valley and reach his Light Source. The moment the human Soul calls forth to his Divine Soul it will begin to direct his human steps in the right direction and will help to guide him through the labyrinth and speed up his progress. The Soul ever watches over his human Son with the tender solicitude of a mother, in fact, the Soul is our spiritual Mother, the Soul is enabled to lead us through the marshland with wisdom and experience born of countless sentences of imprisonment by the Judge of Life.

It is due to the desire of the Soul, in accordance with the fatality of the law which is itself the embodiment, and according to the evolutionary and emanatory process of unfoldment which is changeless in its directive power, yet changeable in its modes of expression, that the Soul gains experience and knowledge of the valley of death. He goes through the tedious process of becoming and assuming the clothing of flesh and of being buried in the sepulchre of matter, life after life, each life within the valley giving him a little more experience,but this process must continue until he has fulfilled his mission here on earth. The very fact that the Soul returns again and again to the limitation of the valley of matter and endures the dreary conditions of life within the labyrinth, should prove to you that the only way the human counterpart of the Soul can get this experience and knowledge is within the body of flesh. So the Arcane Discipline or GNOSIS is the manual for our life here and not for some vague heaven-world as stated by our Theosophists and Christians.

Within the heart of hearts of this human-personality of ours there lies hidden a Pearl of Great Price - The Divine Soul - and it is our work here in the valley to find this Pearl of Ourselves as it is our Lode Star which will ever lead us through the labyrinth of human life. This Soul of ours is the Sword which will rise from the waters of the animal nature and give us the ability to slay the Dragon of our human nature. We are the only person who can draw the Soul from the Rock of the Body and he who can do this becomes the King of the Realm. Within the legend of the San Grael this drama can also be seen,we see how Sir Galahad,the pure knight was allowed to see the Holy Grail and sip from it the Eternal Life of the Soul and was thereafter seen no more by men.

The fact that we have been sent by the Soul to enter and dwell within the limitation of the tomb which is to be found within the valley of death, which is in other words, the Hell of the Christians, the Hades of Greece, Amenta of the Egyptians and the Labyrinth of Crete, etc., should again make it quite clear that we are here for a purpose and that purpose is to be perfectly human but at the same time be perfectly divine, to show forth our Divine Nature within the body of flesh.

This descent of the Sons of God from the Logos is shown in Ezekiel's Wheel. Hargrave Jennings observes: "All this is incomprehensible, except in the strange mysticism of the Gnostics and the Kabalists: and the whole theory requires a key of explanation to render it intelligible; which key is only darkly referred to as

possible, but refused absolutely, by these extraordinary men, as not permissible to be disclosed." Now the said Key to this riddle is Man himself, but this key must be turned seven times, we will give one of the explanations.

This shows the descent of the Immortal Spirit of Man moving down five stages into matter to become nascent man - Adam or Scorpio, the emblem of sin and matter and then Sagittarius, Capricornus, Aquarius and Pisces. These represent the first five stages through which the Heavenly Man must pass to become the earthly man through Virgo the sign of generation; when we have Libra or Enoch, who is half-divine and half-terrestrial, then on the ascent the man must pass through the conditions and qualities of Leo, Cancer, Gemini, Taurus and Aries to complete the Grand Cycle of Necessity. The balance between the two sets of five stages of the earthly man is the centripetal and centrifugal forces, as symbols of Good and Evil, the former force will drive the planets into the sun and the latter chase our Souls into the dreary labyrinth of matter, but the Balance or the Divine Soul is ever there to save us from complete destruction.

The meeting point of heaven and earth is man or Libra and he stands at the mid-point of evolution, this means that Jesus represents the long process of the evolution of the lower kingdoms of form in their process of becoming man and Christ begins the process of man becoming God again.

This is the great mystery of the Rose and the Cross: The Cross symbolises the human and spiritual nature of man and the Rose within the Cross, represents the Soul of Man, white at first and then becoming a Red Rose through the continual sacrifice of the Soul in matter. As the Rose grows in stature, the Cross decreases until it becomes depicted within the Red Rose, then at the final stage of earthly life the Red Rose becomes the White Rose born out of the Cross of Matter. This is the Rosicrucian explanation of Ezekiel's Wheel.

The Arcanum was called a SOD and the Discipline was the same as that held by the Gnostics. The most sacred of all Oaths was called the Sodalian Oath and was taken by the aspirant at the entrance of the Path and can be explained in this wise: The neophyte for Light pledges himself to the Divine Self and to the Holy Spirit through the Hierophant, he promises that he will remain true to his great task. There is not one known instance of a True Brother who has ever dared to break his Bargain or Oath to the Highter Self, but alas, THERE ARE THOUSANDS OF STUDENTS EVERY DAY WHO ARE BREAKING THEIR SACRED OBLIGATION TO THE REAL SELF. One has only to enter any of the groups and there you will see them chatting about their 'initiations', their visions, etc., and even taking pride in telling others that they are "pupils of their Master", the only pupil they are likely to become for this life-time, is to their human master, the subconscious mind.

This Oath is depicted in the Roman Catholic hymn which was adapted from the Sodalian Hymn of old and runs:

Faith of our Fathers living still,
In spite of dungeon, fire and sword,
O, how our hearts beat high with joy
When'er they hear that glorious word!
Faith of our Fathers, holy Faith,
We will be true to thee till death.

It is obvious that the Roman Church has usurped this Hymn from the 'heretics', the Arcane Christians, for it was the Popish Church who put to the sword those who kept to the True Faith. We may well ask: Are our modern occultists, especially our Theosophists, faithful to their Oath taken in either some past life or in this one? The answer must be no if we are to judge by their actions, they are first to break it, simply because they are playing with spiritual things, the histories of these movements resound with hypocrisy, pride, egotism, and, like monkeys, they cannot keep their big mouths shut for one moment, given the chance, they will spew out all their Soul-secrets to those who are willing to listen to them. There are also some members of the Pleroma who just cannot remain silent, they will learn to their cost, however, that it is prudent to remain silent at all times.

In spite of the failures which one meets every day, it is obvious that the Perfected Ones are not wanting; the steps are not hidden. It is the heart that is wanting, the love that is lacking, the desire which is absent. These are the things which keep us back, and not our ignorance of the Way to the Summit. We have been sent to help you, but you refuse to accept our word, so you must go through the hard way and learn by pain and suffering, but those who have complete trust in their Immortal Self know that we are proving it in their very lives.

The sooner you learn that the traveller on the Path to the Summit wears no crown save that of thorns, there is no patting on the back by friends, but a deep scourging by the seven thonged Whip of Retribution which makes the neophyte pay a price which the normal man or woman would shudder to contemplate. There must be a payment of your past sins in some life, either past or present, you cannot escape this justice. The price which must be paid is unsuspected by the average seeker, they know nothing of the cost which must be met in their lives for the possession of such dynamic Soul Powers, they really know nothing of the sacrifice demanded, and so, when the Law of Life demands repayment, most of them refuse. This means that they break their Oath - and must then pay the forfeit. The Divine Law does not allow for ignorance for, in this, as in all other departments of life, ignoranti non excusat legen.

As one writer states: "And this - for them - is the pity of it all. It cannot be too strongly emphasised that these matters are not to be trifled with. They are fire - spiritual fire - whose effects (when wrongly used) are unbelievably terrible. This is not mere mystogogue's rhetoric; it is only too terribly true." It is nothing short of criminal on the part of any teacher to allow the aspirant to enter the Path without indelibly impressing on him well beforehand that this Path to the Summit will either break or make a man, and there is a further fact, which is more terrible than the above, that when the aspirant has entered the Path, to leave it because he becomes swayed by his subconscious mind is worse than death to him. We know that even a temporary deflection from his bargain will bring the most severe results upon him.

There is no throng to laudate you on your way, but only the mocking of the world of would-be seekers who believe and yet do not know, there is no state carriage to carry the Son of God towards victory, but simply the heavy cross of his sins, there are no friends to help you, only those who will give you the bitter draught of betrayal when you are stripped and bound to the infamy of the cross. In spite of all this, you must not make one effort to save yourselves. There is not one true Soul who have ever attempted to shirk this Thorny Path to the Crown of Victory, they have trust in the Divine Will of God, they have absolute faith in the omnipotent protection of their Immortal Soul, and the serene patience and endurance to face the end.

Where do we see these brave souls who have or are travelling this Path? We see them not, they remain silent in the midst of their earthly sufferings but never for one moment have they ever lost faith in their Soul, they have conquered and attained the Summit of Glory, but never for one moment in time have these uncrowned Martyrs of Light permitted a call for help to go unanswered by them. Where are these Princes of Light? Are they to be found within the ranks of the pseudo-occult movements where egotism, pride of attainment, intolerance and separateness is the rule of the day? No, they will not be found there. They are to be found by those who have proved themselves worthy to become their pupils, nay, more than pupils, they become the beloved of the Elder Brother.

How many aspirants have earned the priceless privilege of becoming a Son of the Brother? When the veils have been lifted for them and the Brother is revealed to them as the embodiment of the Light have then turned away because the price demanded by the Teacher is more than they can bear to pay? The Teacher becomes the rock upon which the aspirant can seek safety from the turbulant seas of his own nature, how many pupils have judged the Rock according to their own lights, and finding not what they expected from the Rock, have slipped back into the aroused tempest of their animal nature and have slipped into the murky depths? How many pretended teachers have ignored even the smallest cry for help, have turned away with disgust and allowed the aspirant to flounder amid the rocks of Life? Very many, we are sorry to say. Go to a boasted member of the Theosophical or Rosicrucian Society and plead for help, they will turn their back upon you. When we, ourselves, have cried to our members for help, this has always come from the humblest member, from those who claim nothing, know nothing and yet have responded to the call of God in us to the God within them, they are the true aspirants for the Summit. "Even as you have done it to these, my little ones, you have done it to Me." Thus the Great Reformer said.

For such are those who are racing towards the Goal and Victory. Therefore, this omnipotent Power within man which gives him the strength and determination to succeed in his quest for himself is Divine Love, that Love which is long-suffering and kind: that Love which does not envy: that Love which does not make a vain display of itself, and does not boast. Does not behave itself unseemly, seeks not its own, is not easily provoked, thinks no evil of man. Love does not rejoice over iniquity, but will rejoice in the Truth: Love bears all things, believes all things, hopes all things, endures all things, Love never fails you. Love is the

Power which allows us to see through the mirror of the flesh darkly, but soon we will come face to face with Love, we know in part, but soon we shall know even as I am known as Yourself.

Power is the greatest force which has been placed within all men, if he would but understand its Nature. It is the Power which can and will transform him from a weakling into a god, by this inherent power of man's soul he can command the powers of Nature to obey his wishes. A man must have Faith in his own indestructibility as a Soul and his ideas must be exalted almost to madness, his brain powers must be increased far beyond the miserable status of modern society. Before he can be permitted to use the Dynamic Powers of his Soul he must have attained the complete abnegation of the little self, he must become devoid of selfishness, love of power, of ambition, of lucre, and bent on doing good to the world in general. This Power then becomes Love in operation, it will transform a man from a weakling to a mighty magician.

Therefore, the awakening of the omnipotent power within man can only be accomplished by the absolute obedience to the principles of the Arcane Discipline, the man becomes a God-intoxicated man, he becomes conscious of himself as God and acquires a practical knowledge of the hidden mysteries of Nature known only to a few, because they are so difficult to acquire without falling into sins against Nature. This becomes logical when we know that God informs all aspects of Nature and that all forms share in His life, therefore, man being a manifestation of God must have the same powers within his very nature as that of God.

Do you think it possible that generations upon generations of Great Souls would have gone on deceiving themselves and the people for the pleasure of perpetuating a belief in "miracles" if this knowledge of the omnipotent power of the Divine Soul was not a fact? Do you really think that the Mysteries and the Arcane Discipline was established to keep this mighty power reserved for the chosen few out of selfish reasons? The answer is no, the mysteries were established to protect man from himself, to enable him to tap Nature's forces without destroying himself. The Discipline was established by Wise Men in order to gradually prepare man for this great gift, the Oath of Secrecy was imposed upon the aspirant for his own good.

We will meet living examples of men and women who have unconsciously tapped the source of this Power. We will often meet both men and women of great promise and capability who have achieved nothing because they lack the complete trust in the omnipotent Power of their higher Nature. These unfortunate people are suspended betwixt heaven and earth, they are neither at home in things spiritual nor things of the earth, they eventually find themselves becoming inmates of mental homes or have to face a life of continual doubt and frustration. In all these half-hearted aspirants for the Soul, there is a curious indecisiveness in all their actions and above all a nebulousity of their personalities that tells its own sad tale. They have attempted the Path without the Arcane Discipline and they have paid forfeit, and from these torn souls we can learn how terrible this penalty is, they have, at least for this incarnation, lost their Souls!

"It is obvious that this must be. Nobody seeks occult knowledge unless they are dissatisfied with earthly learning or wish for something it cannot give. As they journey on the Path, they more and more see, not the uselessness, but the inferiority of mundane things. Nevertheless, such mundane things are pleasant, very pleasant, and earthly desires are strong in us all. If, when the call to sacrifice some treasured joy of earth comes to the aspirant on the Path, he is ignorant of the necessity for that sacrifice, he will very likely refuse to make it. And then, by his refusal, he is cast out of heaven. This is literally his state. He wanders unsatisfied over the earth, knowing the impermanence of its rewards and therefore being disinclined to seek them, yet by his recoil from the rigours - or seeming rigours - of the spiritual world, he is cut off from both consolation and compensation from anywhere else. Initiative; the mainsprings of action - is missing, and he can literally do nothing!"

How many letters we have received from our members who have expressed this very same condition, they refuse to believe that we have passed through the darkness of trial and tribulation and have attained the foot of the Summit, they refuse to believe that what we are doing and teaching is for them and them alone. How many times have we called to Love in order to help them, and how many times has Love replied in these words: "You cannot help those who will not help themselves, all you can do for them is to show the way and the rest is up to them, if they cannot cut through the glamour of this world, then they will have to wait for another time, in the meantime you have a responsibility towards those who have the insight to realise that you can help them."

Therefore those who love Him through their Souls will become the Word Made Flesh, the divinity shall dwell among and in us, and we shall see our own Glory like that of the First-born of the Father, full of grace (Divinity) and truth (God) and they shall become Gods walking the earth to save mankind. Those who have become God do live as gods on earth, they are born in the right circumstances to help us, they may be a beggar or a prince, an adept or pupil, it matters not to Love, for Love must use the best material which is offered to it. We must always look beyond the mere clothing and seek the Real and through the Real we shall see God within ourselves.

Therefore, the Logos, through His many parts, must descend into the limitations of the flesh to gain experience and knowledge before He can realise His own nature. It is Love which makes Him sacrifice Himself for us, and it is Love which gave us life and being in the tomb of the valley of death, the Logos through us must die to His own region to become alive in the valley, He must fall asleep in us and it is only we who can awaken the sleeping god and ascend with Him to freedom.

Within this underworld of ours in the body embalmed and buried in the tomb of flesh we are beset by shadows,some terrible to behold, the monsters of the darkness which lie in wait for the faint-hearted ones, the demons of lust, envy, greed, gossip, jealousy, pride, etc. They are all there within ourselves waiting to devour us, there are the bats who love darkness and mystery, there are the jackals waiting to tear us to pieces with their teeth, there are the snakes of deceit and temptation, the vampires who will

suck us of our self-reliance. Then we have to face the fleeting shadows and mirages are ever enticing us away from the beauty and Love of the Divinity within, all these and many more are ever ready to lure you to their den of iniquity, they are clothed in the flesh of human beings who survive upon uncleanliness such as: gossip, scandal-mongering, jealousy, pride of all kinds, greed for lucre, murder and sexual hypocrisy, etc., they are all demons created by your own uncontrolled imaginatory powers of the mind. But true Love and Faith will cause them to flee from you.

We can conquer these self-created demons within our own nature simply by following the dictates of the Arcane Discipline, through this Gnosis you will awaken the Champion from its long sleep and it will then help you to do battle with these mirages. The Champion will not come to your aid, however, if you will worship the gods of this world before Him, you cannot serve two masters, you must choose between the Ruler of the Body and Divine Self, the choice is yours and yours alone.

Think not, my Brothers, that you can escape from the thorns and sharp rocks which you have created, they will cut your feet every inch of the Path you follow, there will be many who will make a point of showing themselves as your friends, but be ever on your guard for the snake which lurks behind their profession, be not flattered by others, lest in flattery you are led into the mire of iniquity. Trust all people but not their human nature. Be kind and have compassion upon those who misuse you, where ill is done you, return love, pity them not, for pity is like a leech which will suck them dry of self-reliance. Far better to heal them of their sufferings for their acts will be all but more than they can bear in one life.

The Arcane Discipline teaches you to live and gain the best from your personality, do not penalise it by adopting false habits of mind, emotions and body, do not pander to its wants lest it will devour you, be stern with it and make it work for you and obey you, the Divine Self. All forms of psychicism, yoga practices, etc., are dangerous to you, they are one of the many mirages of earthly life. Never for one moment lose sight and faith in your Immortal Nature for that is your only true protection from the demons of the body and the only Power which will grant you Immortality.

It is because the principles of the Arcane Discipline have been either ignored or unknown by the many systems of thought, that you find so many people being caught up in their glamourising traps, they profess to teach, yet teach not, they claim to give, but give not, they claim to know and yet know not. They are suitable for children who just cannot think for themselves, and when their people do begin the process of thinking for themselves, they leave the kindergarten, however,when they enter a Brotherhood which does teach the Arcane Discipline and can demonstrate the Soul-Powers, they believe it not, they claim that it is a mirage, but then fail to realise that it is the same system of discipline which was founded when man came to earth and is the same today.

The Order of the Pleroma can state without any fear of contradiction, that it is the first body to publicly proclaim the Arcane Discipline and that its Leader can demonstrate the Power of the

Soul, yet in spite of this, there are people who claim that it is new and different and they will have nothing to do with it. In fact, it is neither new nor different as history affirms. The Pleroma is simply restoring the principles of the Discipline which have been hitherto practised in secret.

My Brothers, from the day you attain Illumination of the Soul, when you have awakened the Soul out of its long sleep in the tomb, your battle with the demons of the animal self will become fierce, you will have to face the uncharitable acts of those who publicly profess to be 'pupils' or 'advanced' in spiritual work. You will find them tearing you to pieces behind your back for they will lack the moral fibre to face you. Curse them not, but bless them greatly,for every scourge they render you gives you more strength, every cup of betrayal will help you to develop discrimination, every action of mocking will reveal to you the snake of the human nature, every cross you have to bear will make you all the more determined to carry on, every deserting friend will make you realise that there is only one Friend and that is the God within your own Soul.

Little do you know of what we have had to put up with from the little minds of misguided people who have come to us professing to know the Light, only to reveal that they are so encrusted with their own importance that because we do not conform to what they considered a teacher should be, they have turned away and in doing so have revealed the blemishes of their own nature. They have seen in the aureole of the Divinity their own faults and have mistaken the reflection from ourselves to be in us, but actually speaking, an Illuminatus becomes a very clear mirror which will reveal the defects of those who come near it. Pride and conceit debars them from realising that what they are seeing in us is only themselves as in a mirror. By this means they are able to see their hidden faults and give themselves the chance to do something about them.

To be misunderstood and slandered by smaller minds is the penalty to be borne by the Illuminatus who has obeyed the principles of the Arcane Discipline. When this comes your way, be not angry with them, but bless them, for by their acts they are really helping you and also themselves. This is the real meaning of the Ransom of Thirty Pieces of Silver taken by Judas,the animal nature within you,but you will say for them with your whole heart:"Father forgive them for they know not what they do." They are the ones who have sinned and should be healed.

This, My Brothers is the terrible price you must pay if you desire to become the Light, it is only through suffering and anguish that you will master the demons of your own nature and attain the Victory. But, we wish to make it quite clear to you, there is no need for this pain and anguish if you are prepared to obey the injunctions of the Arcane Discipline and are also prepared to accept our assurances on this point, so long as you realise in your mind that we are here to help you, then you can avoid this difficulty. If you try the Arcane Discipline on your own, then you are asking for very serious trouble, you can cut the link between the human and the Divine and the human will become a soulless creature which will eventually be cast into the Eighth Sphere to be totally destroyed.

Let us make this absolutely clear to you, you cannot come to the Arcane Discipline through the Pleroma unless you have gained sufficient experience in the past. You must have reached the required standard before your Soul will allow you to enter the ranks of the Pleroma, since the Pleroma is a power-house, and it is dangerous to touch the live wires without pre-training. Unless you have this training, there is the grave possibility that you will burn the delicate nervous system of the body and find yourself in a mental home. Before you joined the Pleroma you made the Pledge to the Divine Self that you would accept the training given by us and that you would obey the Arcane Discipline. That is the bargain you have made, and woe betide you if you attempt to break it.

Think not that just because you leave the Pleroma for some stupid reason and join another society in the hope of escaping the business of paying this just debt to the Real Self that it will be so. Far from it, you have broken your Pledge and punishment for this act will only accumulate more Karma which will make your remaining years in the body harder to bear. Hence those who wander from one system to another for petty reasons are those who are very young in Soul experience and should never have come into this work, but those who remain faithful to the Teacher of the Arcane Discipline are those Souls who will manifest the Good and Beauty of the Real Self.

The absolute Truth of the Self is never what we think it to be, it will never conform to what we think, we must conform to its Laws if we are to attain the truth of the Self, all aspirants have two paths open to them, either they remain with speculations and opinions which one can find in any occult book in a library, or they will leave the speculations alone and seek the Source of Truth within themselves. Let it be clearly understood, if the many systems have the Truth as they claim, why is it that none of them can demonstrate in their own lives the Truth?

Again we say, you were allowed or will be allowed to enter the Pleroma, not because it is just another society, but because it was considered by your own Soul, that you were sufficiently experienced to let go of the world of make-believe to seek for and to become the Reality. Therefore, the choice is yours. Either you continue your efforts in the Arcane Discipline through the Pleroma and eventually realise the Truth, or you may wander among the conflicting opinions and in the long run gain nothing but disillusionment and uncertainty.

Please understand that we who follow the Arcane Discipline and have achieved the goal of its endeavours do not beg anybody to join us, that would be stupid to the point of being ridiculous, what we ask is that you use your Common sense. The choice is always yours and not ours, if you cannot continue with the training given, then there are always others who will take your place in the ranks of the Leaders of Humanity. An individual is of no use to the Light unless he or she is willing to accept the ancient Arcane Discipline.

It is extraordinary to find people who desire to know the Truth and above all to become the truth as a personal experience, making excuses for not pursuing the only avenue available to them to

know, but rather stopping themselves by accepting the promptings of the Serpent Mind. There is only one way in which to realise this Personal Truth and that is within and there alone. This has been clearly demonstrated by all those great Souls who have spoken about and obeyed the Gnosis of the Arcane Discipline. But in order to experience your own Nature you must strip yourselves of all outward attachments such as knowledge and desire and prepare the personality for the manifestation of your Divine Nature. The method we are teaching is the same as that which has been taught by the greatest minds who by this method have attained the Light of Themselves.

Only a damn fool will ignore this tremendous possibility, but we are all human, and to err is human. We too, erred in our youth, we ignored the call of the Self for many years and during that time we passed through a period of pain and anguish because our love for the things of this world held us back, however, slowly but surely the Divine Self began to guide us into the right channels, we had to leave all organised societies alone and stand on our own feet, then the principles of the Arcane Discipline were conveyed to us during the sleep state, and in 1956 we had reached the end of our training, then the Soul descended into the human tabernacle and manifested to the public as Illumination.

Now we can look back and see what a damn fool we were, and how in our blindness we put off the day when we could experience the joy and security of the Self, then the Self said: "My son, you have accomplished the first stages, you must return to mankind and teach them also of the joy which is yours." So we obeyed the Will of Him who sent us and took over the Grand Hierophantship of the suspended Order of the Illuminati which eventually became the Order of the Pleroma, from which time we have been teaching and demonstrating the Power of the Soul within the body. We rule the Pleroma through the Power of the Self so if we have done this, what can you also do!

We have learnt compassion for others, have ceased to judge others by their errors or because they have done things according to our imagination for to do otherwise would manifest an appalling lack of spirituality on our part. Judge no man from the personality levels, but judge him or her from the Soul, that which is shunned in this life will have to be met in some future life, those who judge now, will be judged in the next, those who misuse others in this life will become the victims in the next.

It is possible for man to attain to spiritual freedom from the chains of earth in our lifetime, that is if he is prepared to obey the injunctions of the Arcane Discipline as taught by the Pleroma. Unfortunately, those who are to accomplish this in one life, are very few indeed, perhaps in a thousand years one has been able to attain complete freedom? But many more are able to attain partial freedom in one life through the Discipline. All we can do for the moment is to make the effort and abide by the Discipline and know that obedience to the Divine Law will carry us onwards to Perfection.

The Princes of Light ask of each one of us that we TRY, and if we fail that we pick ourselves up and try again and to do this time and time again until we do attain. The evil lies in our refusal

to make the attempt again, no matter how many times we may think we fail. Each failure made and each attempt to continue creates the Golden Stairs upon which we can climb the heights to God. We can only learn by trial and error through the teachings and practice of the Arcane Discipline.

Finally, the teachings of the Arcane Discipline can be summed up in these words, it is in this teaching that the Pleroma becomes different from other systems of thought: Man has a Divine Soul which is the Real Man, in order that you may become a human being, the Soul dies to its own region and is born in this earthly region within the Tomb of Matter in the valley of death - our earth life. The Soul only puts a portion of Its life into the tomb, but it still remains a Soul. The Soul of Man is he "who is without father, without mother, without beginning nor end of days." The Soul is then the sum-total of all its earthly experiences which it gains life after life in the various tombs of matter, this means that the Essence of each life is absorbed by the Soul, this is the method whereby the Divine Soul is able to unfold its latent God-potentials. When the Soul has developed to a certain point,then it seeks to take over its human counterpart and if the human counter-part is willing to allow this to happen, then the Soul descends fully into the personality and vouchsafes to it Its Wisdom - The man then becomes an Illuminated Soul - a Master Among Men.

You will always remain in a state of uncertainty and disillusion-ment so long as you do not recognise the existence of the Divinity within your own nature, it will be of no value for you to study and philosophise about your divine nature and your identity with the Supreme Soul of the Universe; for you cannot know the Immortal Self as long as the spirit of holiness and absolute Truth is not active within yourselves. So long as you judge all things from the world of the Shadows and the Valley of Death, you will never touch the hem of your own Divine Garment. Therefore,your blind occultism cannot abolish the inherent faith of man in the All-Seeing God Principle, without adoring in its place the blind intellect of the animal man.

Therefore, the Arcane Discipline as taught in the Pleroma is to help you to eradicate these barriers in your mind and body, to prepare the whole of the personality to receive the down pouring of the Good and Beauty of our own Divine Soul and this has been done by preparing a balanced system of teaching embodying the moral qualifications and the gradual revealing of the Gnosis of the Soul.

"Finally, we teach that the mortal man through this discipline called the ARCANE DISCIPLINE could have intercourse with God and superior spirits, and consequent attainment of superhuman knowledge by metaphysical and alchemistical process, which liberate the mind from its finite consciousness, to become one and be indentified with the Immortal Spirit."

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

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THE QUEST FOR TRUTH

CLASSIFIED

The purpose of mankind on this planet it to reach perfection, find real harmony between all creatures and to overcome all pain and suffering.

This is the ideal put forth by all the great teachers who have left evidence of the truth of what they discovered through hard work. They have also made it evident that mankind can accomplish these things and can reach a point of freedom from all unpleasant circumstances. These teachings are based upon the real facts about how the Universe functions and how man can function in harmony with It.

As long as we rely on our own concepts of the nature of the Universe and act according to our own opinions and refuse to listen to the voice of experience we will not reach a true fulfilment in this life-time.

Many people do not like facing the truth, preferring to remain in ignorance - in this state they seem afaid to shoulder any responsibility for their own troubles and close their eyes to contributing to the well-being of the community and very often accept pain and suffering as the facts of life.

The truly sincere and honest students of life work hard to consolidate such qualities as honesty and sincerity into their life. Many basic teachings say that there are twelve such qualities to integrate into one pure quality - the disciple does not reach mastership until this has been achieved. When all the qualities are known to be the One Quality then human perfection is reached and the disciple finds peace and harmony in the capacity to show forth the sublime quality of Compassion.

It is no use a disciple praying for certain qualities or gifts because we cannot gain something for nothing - that is the Law. We cannot give what we do not possess so one can see that we cannot HAVE Love or Wisdom unless we exercise these qualities to others. It is only in doing or applying the quality we desire that we can know It.

In very truth we do not possess or own anything, we are merely vehicles through which the human phase of Divinity consummates Itself. To understand this correctly we need to be really humble - not in a grovelling sense - to the greater Denominator in Life, for in living in tune with It we learn how It works and how we can benefit from that which It will convey in our direction by our co-operation.

There are many immature ideas accepted today by those professing to be leaders and teachers in various "New Age" and "Esoteric" orders and schools.

In many cases these people have set themselves up from the mere reading of books and are not aware of the real initiatic problems or disciplines required.

Whilst we are not under-rating the value of the human phase of mind we should come to learn that this is an instrument and operates at the "effect" end of the Cosmic Mind. The problem is that we units at this end of Cosmic function fall into the trap of believing that everything we see and experience is REAL and, having the capacity for choice, erect most of our hypotheses on this basis when in fact we should be looking for real causes and not "causes" observed at the "effect" side of Cosmic manifestation. This situation has been referred to as the "illusion" by the great teachers and it is in this problem wherein all our troubles lie. However, it IS possible - by following the right discipline - to overcome these difficulties and arrive at a state of harmony and live life as a balanced and orderly experience.

As it is our task to point out the barriers to enlightenment one might ask, "Why don't you give us the teaching Itself?" The situation, from our long experience, is that because the Reality exists, by removing our mental barriers the Truth will reveal Itself: if we try to say 'how it is' before the student is ready they will by their misunderstanding create further barriers which will have to be broken down. Another illusion which should be avoided is to get hooked upon the 'fancy illusion' of believing ones-self to be a particular reincarnated soul. Misunderstanding the teaching on Reincarnation leads the weak ones to strut around believing themselves to be Merlin, Jesus, Joseph and the like. The fallacy of these ideas leads to such situations as pointed out by a friend who knows "six Merlins in Glastonbury". The very tragedy of this situation reveals that these poor students do not belong to a proper initiating school because they would be protected from making open fools of themselves.

In our Inner School we do not receive a group to whom we deliver lectures or talk down to students. We take persons on an individual basis so that the barriers can be dealt with directly, discussed and shown up to the disciple who then has to deal personally with them and overcome them in order to gain first hand experience of what Life is REALLY about as opposed to what many people assess it to be.

We each need to grow into mature, repsonsible people aware of the pitfalls of believing in illusions.

We need to learn to become free and reliant on our own inherent Divine Nature then no longer will we need to indulge in magical practices, religious rituals, talisman hunting, fore-telling futures - these are all the toys of the beginners, the children who later have to learn to grow up. As we free ourselves from the illusory conceptions they no longer have any power over us - nor will you be affected by misguided persons trying to harm you by them.

To doubt one's capacity to become a free happy individual has to be overcome. The philosophies of the community in general - the media, the schools, religions and politics - seem to act against the real well-being of people because these philosophies place us into set patterns and limitations, to step out of line with popular ideas one becomes 'radical' or a 'heretic'. To dare to be free, to be a responsible, balanced and intelligent person and to understand what life is really about results in the healing and balancing energies of nature taking a hand in one's life.

Nature 'rejoices' in at last having a person open to natural Cosmic Laws and one makes big strides in individual evolution to maturity. One then comes to be a co-worker with Nature and Cosmic Hierarchy and one comes into genuine knowledge in harmony with the fact of becoming a 'genuine' person and one freed from the delusions of a self-centre approach to life. The old saying the "Truth will make you free" becomes a real experience.

What modern thinkers are saying:

"But we need not maintain that life has nothing better to offer than tests and trials. On a personal and worldly level one may experience all kinds of difficulties and conflicts, but on a higher mind level we always find harmony and tranquility where all is well."

Johan Quanjer - Editor of New Humanity

"The mind is all the time in movement, chasing desires. The nature of the desire is such that it is deceptive because it operates on the mind unconsciously and modifies itself by the association of other desires and thus we are unable to check them then and there. It seems that the human mind is a field for exploring various urges and contradictory instincts. The Esoteric philosophy emphasises the urgent necessity of observing the subtle activities of the mind with alertness, so that we can establish a vital link with the Supreme Power of Reality."

Dr K M P Mohammed Cassim PhD
Founder President Perfect Peace Lodge

THE QUEST FOR TRUTH
(2)

CLASSIFIED

In our search for Truth throughout our life we appear to seek in accordance with our needs at a particular time. For example - if we get certain illnesses we explore the possibility of a healing through "spiritual" or "natural" means. In the main these explorations denote a feeling of lack at the time - a lack of fulfilment or a sense of isolation from the Cosmic Parent.

These periods are really valuable to us if we are honest enough to admit our weaknesses. We may find healing which give us an added assurance that we are seeking in the right direction.

Then we explore such teachings as Mystical Christianity, Buddhism, Hinduism, Freemasonry and Rose Cross. All these add precious pearls to our spiritual gems which help us to realise that, at the end of it all, all Truth is ONE. A little truth seems to be spread here and a little there: no one organisation possesses the whole Truth in spite of their claims.

Also, there are many "way out" teachings which, if not checked, can lead one into many illusions of Truth and one can find one's self trapped once again in a prison of misconceptions. Here we are referring to such practices as Kundalini Yoga and any system where the Chakra or Spiritual Centres are concerned. Dabbling in these systems one can end up in dire circumstances and eventually to spiritual blindness. To believe that certain centres have to be opened or that one can send out "spiritual" forces or energies through these centres is a trap of the human phase of mind in believing that the person can control spiritual forces. This is a dangerous practice and to mix these practices up with set religious dogmas not based upon truth is an error indeed.

In very truth the human organism is perfectly designed from the beginning. If one's centres were not already in a functional process then any pursuit of spiritual truths would be impossible. At the NORMAL level everything within the perfectly designed human temple is continually operative otherwise we could not be mature and fully integrated individuals. What we need to do is to follow the inner disipline of correcting our faulty vision of Truth and to follow the life of Right Living, Right Thinking and Right Acting. These are all possible if we spend time in learning the Cosmic Laws.

We should ask ourselves: Can a human being increase or decrease the Fulness of the All Present Divine Love? Can I add to or take away from the Perfect and Whole Divine Presence? Of course we cannot. To believe that we can influence the All Powerful "God" to be more present or to do more in our direction is the belief of the immature. All we need to do is to cast aside our own illusions and we begin to see that the Fulness is right where we are. Divine Love is always in control, always accessible, always there as soon as we open our hearts to it and recognise the All-Present, Perfectly Operating Divine Presence which cannot possibly fail or be absent from any part of Its Universe. Because of our seeming frailties we erect all kinds of opinions, ideas and inventions from how life seems to affect us as individuals. But fortunately enough they are only illusions and their effects pass away when we are able to face up to them and see the unrealities.

Usually we limit ourselves because of an image we set up for ourself. We see ourself as this kind of person or that kind of person. We get worried and go off to the astrologer or clairvoyant to find out if there are any more "mysteries" about ourselves to learn. Unfortunately we get carried away by the 'false vestiges of truth' pointing towards us and we find our self shackled by energies and powers which we are told are our destiny or fate. We then acquire a very set image of ourself and become the victim of our own image-making. We get hooked on the ideas of self erected barriers, limitations and other so-called forces working for or against us.

The person on the real Initiatic Path however refuses to accept all this mortal 'rubbish' - for rubbish it is in effect that has eventually to be worked through. The Perfect Person is the one who is a free, fully integrated individual and requires no limited man-made information from without. The Right Knowledge for living a balanced, harmonious and fulfilled life is forever trying to make Itself known to us by many ways - in the language of symbol, experience and feeling. Our rightful place in Nature is to be At-One with All Life. Our thoughts and actions should be pure, unselfish and geared to learning to live aright, to be in harmony with our fellows and we should discover how to be of service rather than a draw-back to ourselves and others.

The Universe is ruled by Laws precise and operating whether we are aware of them or not, and when we work against these laws we bring about our own undoing. Ignorance, to Nature, is no excuse and, as we have had examples recently of sudden disasters in various parts of the world, this shows the slow and steady outworking of the mental poisons spread abroad by human selfishness, refusal to follow moral tendencies and a thorough dislike of a disciplined and ordered life. Even

though mankind still seeks other reasons, such as bad circumstances, ignorance, outside causes, they cannot free him from the Law. The sooner humanity awakens to its rightful place in the affairs on this planet the sooner will conditions balance themselves and order be experienced. To learn that, in Truth, devoid of all excuses, ALL unpleasant conditions: disease, famine and unfulfilment, are the effects of wrong living is a hard lesson indeed - but the great Teachers have tried to tell us this all along.

Do not fall for all the reasons of the worldly philosophies and sciences. Remain firm in the Knowledge that the Perfect Pattern for Living is already written in every heart. Let us look within ourselves to discover the real glory of nature's love and wisdom within us. Let us awaken to the truth that we are the instruments of an all wise, all knowing Intelligence which knows what It is about and what It is fulfilling in the life of every individual. Let us quit being stupid and self-centred and discover that we can experience a life of beautiful conditions; a life of complete fulfilment with greatly reduced risks of disease and other unpleasant circumstances. If this were not possible then we might as well see the absolute uselessness of life or of our purpose here. Even organised religion in its dogmatic state points to perfection, points to a perfect life, points to the day when mankind will overcome. The unfortunate thing is that it will not allow people to free themselves from ideas only and therefore acts as bands around one's feet. To be really free, we should work towards the practical application of true ideas and bring them into realities. "Truth" is of no use if it remains simply an ideal or an abstract conception. The very fact of the possibility of seeing a perfect world opens the way to realise and experience it also.

I N N E R S A N C T U A R Y T E A C H I N G S

THE QUEST FOR TRUTH
(3)

CLASSIFIED

Whilst our goal is to grow beyond the need of religion and similar systems, as humans, we often find times when Reality seems obscure. One should not be dismayed during these periods because the human focal point is linked to all forms in nature and one becomes aware of how the "lower" forms of life can suffer at the hands of human ignorance.

For this reason the Sanctuary maintains a rigorous training system for those wishing to take up a Priesthood wherein they can feel in tune with all beings and act as a catalyst in preventing trouble or in encouraging higher pursuits. Priesthood in the Sanctuary can be a rewarding experience. We maintain the 'orthodox' view of the 'Apostolic Succession' although to us this is a turn over of the ancient Right of Succession wherein authority to teach is passed on from teacher to teacher. Also we regularly hold a Communion Service but our ethos or meaning is different from the institutionalised organisations. Our Christ is the Mythical one which was known way back in ancient Egypt, as respecting the western tradition, it culminated in the Inner Wisdom or Gnosis in the Greek and Egyptian Schools around 600 BC. Historians and theologians are aware of the fact that what is called 'Christianity' today is far removed from that practised by the Ekklesia in the early centuries A.D. Such literature as found in **The Dead Sea Scrolls** and **The Nag Hammadi Library** prove this. The early fathers also had an interest in the Hermetic philosophies.

The True Christian Gnosis is really a synthesis of the present and most reliable and practical teaching collated around the early pre-Christian centuries and early Christain era and it was not until the Emperor Constantine, in the 4th Century AD, demanded full political power without any kind of opposition, and with coniving Bishops, assumed absolute authority for the souls of man that the Light began to fade. The truly enlightened teachers, their lives at risk, then went underground to maintain and carry on the work of the Cosmic Hierarchy; Spiritual Truths cannot be legislated.

The True Priesthood is the right of every man and woman, for through right living and self-purification the human body becomes tuned to the Reality Itself and the person is able to function under the correct energies, free from illusion and therefore one becomes a priest within his, or her, own temple and does not need the teachings channelled through secondary sources.

We are able, in some degree, to understand the 'Incomprehensible' by Its functioning out here in visible manifestation. The outer manifestation of 'God' or 'First Cause' was called the Pleroma, a Greek word meaning the 'fulness of everything'. In its deeper meaning it refers to the fact that the 'Fulness' is present in every aspect of visible and invisible Creation. Paul says, "In Him (the Christ Consciousness) dwells all the fulness (Pleroma) of the Godhead bodily". This admits that this 'God' cannot be away from Its own Creation - but rather is very much at one with it. Therefore it matters not who or what we are as everyone has equal access to the Parent within. Institutionalised Christianity forgets this fact when it is under the belief that the other religions have to be replaced by theirs.

As we have mentioned before that meditations, ceremonies of the Eucharist are here for our help, our stepping stones to maturity and when we reach our goal we no longer need these because we become 'God-guided' from within.

In the higher priesthood we come to learn that the Christos-myth is continually being played out in the bodily temple because every cell, organ and part in the spiritual anatomy of this body is the expression of one or other cosmic energy being manifest at our level. In very truth the whole body is a compound of the harmonious energy substances existing throughout the Universe. Being initiated into this knowledge enables the priest to discipline his, or her, own personal errors and to reach out into the farther unknown resources which lie potentially within every person.

The only way in which the higher Cosmic Energies can be experienced is by purifying the mind which means that we need to halt the process of thinking like a mortal being and to programme our minds in the direction of Wholeness, Harmony and Perfection. To still hang on to our human weaknesses and to make excuses for ourselves defeats the growth to awareness.

The Cosmic Creator or Manifestation is THE Intelligence Itself and in spite of all the attempts to stifle the Truth by organised religions, philosophies and psuedo-esoteric groups this Intelligence maintains Its Channels for the maintenance of the Truth of Reality in every age. It presents its channels in each generation and successive teachers are guided to adapt the material to suit the needs of the students in every age.

The false vestiges of truth will fade away and that which can never be destroyed will be revealed. Mankind will cease hood-winking itself and as the human race matures into perfect manhood and womanhood the Truth as It is, as It has been and It always will remain will blossom forth as the

first shoots in spring-time and brotherhood and peace will be experienced on Earth. This precious Truth is maintained and protected by this Sanctuary which acts as the direct instrument for the great Hierarchy of Beings who live to act as channels for the Great Love and Wisdom of the Universe and who also maintain a bridge over which the Secrets of Life are preserved and taught to those who have the courage to stand naked in the Light of Truth.

Our Sanctuary has stood the tests of time and stands as the centre for personal divine illumination in these islands for the Light of Truth is not to be located in any temple built with hands or any assumed 'sacred' grove or geographical spot but it is there to be awakened in the Heart of every being.

Through the centuries groping mankind has believed that the "Word of God" can be crystallised into the form of a sacred book and from this concept has sprung many wars and suppositions about the real nature of the Universe. The enlightened person no longer needs books from which he, or she, gather sustenance. Everything in the world of effects takes on a new perspective and the beauty of nature is enjoyed and books, art and music become things in which we find new fields of harmony and a means whereby we help our fellow creatures.

The nature of the Universal Mind is pure Agapé or a quality which transcends all human efforts to describe or experience It accurately. It is the life and Power in which we 'live, move and have our being' - the Life within which transcends all other forces within the Cosmos. It is the power which moves the mighty quasars, the pulsars, galaxies and great suns of all descriptions and we as tiny beings on this planet are linked by the chains of atoms which, by the very fact of unity gives us an affinity with the remotest star. To positively meditate on this fact helps us to free ourselves from the mortality in which we appear to be locked. In our work to cosmic liberation we need to look beyond the human foibles which we invent to preserve our own little world of transient dreams. In our growing up we awaken to the Glory of the Life of which we are a part.

THE QUEST FOR TRUTH
(4)

CLASSIFIED

Because we have explained what happened in the past regarding the history of the Gnostic Church since the Council of Nicea, we should cease to carry with us a "middle age" mentality and look forward to the New Cycle.

Resentments and prejudice act as barriers to Truth. The Master taught us to "Love our Enemies" and in the light of the true Gnosis we really have no enemies. Our misguided brothers and sisters are under the Law and they receive the effects of their own ignorance. Knowing how terrible this can be at times it behoves us to exercise compassion and be ever ready to help: because we are all part of one organism and the compassionate ones function as anti-bodies in a sick community.

Being followers of the Gnosis our spiritual faculties are purified and we see more clearly the errors of mankind. This can seemingly add to the difficulties in helping people. However, we should take it as a challenge to exercise our discipline more vigourously therefore increasing our capacity for Love. If we succeed in the difficult task of maintaining the right balance we appear to be rewarded with further hard work. This is logical because, even in the secular society, the capable ones carry the weak. In a society over-charged with mass mental poison it is those who remain purified and apart (the Ekklesia) that help to stem the calamity of many greater happenings which threaten the human family as a whole. The Perfect Ones act as Mediators or Saviours in that sense - this then is part of the inner teachings.

There are still deeper aspects of the Mysteries which cannot be explained owing to the delicate nature of the subjects and how the disciples are individually affected by them. This is why we now take students on a "one to one" basis which enables us to tackle the barriers of each person separately.

To help ourself towards the kind of harmony that we have mentioned we need to enter into a discipline for living and stay with it until we gain spiritual freedom. The way recommended by all the teachers is to programme the thought and idea world with the material required to build according to the Perfect Archetype.

We need to accept the fact that the Universal Mind - call it God if you wish - is in all ways Whole and Perfect to infinitude and is manifesting Its Complete and Whole Nature in every way throughout space and through that which appears to us as matter and form. The Universal Mind expresses Itself as Pure and Perfect Love (Agapé) and can never fail in Its own outworking for the good of every individual and the Cosmos as a whole. Because It is the only REAL Presence - all that which appears to be opposite to that Divine Nature is the illusion experienced by the individual through persistently living and acting in accordance with one's

own perceptions and suppositions. Our own concepts, opinions and hypotheses have no effect on the Cosmic Mind nor can we influence It in anyway from what It IS in Reality and Truth.

With this in mind we then ACCEPT this Truth and act in accordance with the Divine Law of Perfect Love and Justice. To maintain ABSOLUTE reliance along these lines leads to the eventual experience of the outworking of the Power Within. Persistence and perseverence result in the final breakthrough to freedom from those experiences which 'bug' us and cause us concern: illusions fade away, which proves the illusions to be illusions, and that which is Real and True is revealed and realised; we become effective instruments or vehicles for the All-Present Reality to reveal Itself in our lives; and we arrive at the awareness of our Oneness with all Life. Never seek to POSSESS Divine Realities - they are there and need only to be witnessed.

The Law is that "we reap what we sow"; or every effect has a cause, either in the Reality or in the illusion. Knowing this we should be wise in using the "materials" for the temple which are in harmony with the finished structure. We cannot build a Perfect structure with bits of resentment, possessiveness, immoral actions and self-indulgence. Because the Whole and Perfect State is absolutely pure and devoid of any mortal concepts we cannot reach a transcendant state if we are in the least "polluted".

The Head of our Order, having had to reach this point in the Discipline, can see all the barriers in the mind of the candidate and therefore is in position to help to overcome all faults. The teacher's aim is to free the disciple from the need of the teacher and to pass him, or her, further on the path of spiritual evolution. The student has the choice then of becoming a teacher or to journey on to wider fields.

There are some students who still believe that all they have to do is to keep their minds 'free' by their thoughts and by periodic meditation on the perfect and whole. This has proved ineffective and they ask why nothing seems to change or imporve. We should not be ignorant of the fact that our thought-world needs to be carried out into our actions and relationships with our fellows. It is no use trying to see others as 'Children of God' and at the same time reacting to their errors and condemning or criticising their actions. We need to stop judging and act towards them as beloved friends or relations. We cannot change others but some students try to change others by 'metaphysical' or 'spiritual' means. Unless we, ourselves, are changed, we are in no position to even attempt to help others. Jesus said, "Physician heal thyself": a statement which is loaded with a depth of Truth.

Most groups these days, and we say this from experience and observation, such as many different groups of freemasonry and institutionalised religion, lack the ancient discipline. This discipline is the <u>discipline of self purification</u> which exists in

the true "mystery" or "esoteric" schools. It is a system which has also been passed down by the succession of teachers, hierophants and archons initiated into the real mysteries of life.

One can find reference to this ancient discipline mentioned by writers who have tried to get information about how the mystery orders operated. Gerald Massey, a prolific writer on the origins of present day beliefs, refers to this as the "Discipline of the Secret"; a Jesuit writer refers to this as the "Disciplina Arcani"; other mystics also refer to this system in similar terms. The Duc de Palatine, an Initiate of many esoteric orders, wrote about this discipline and incorporated the necessity for such a discipline in the new movements he founded. Such teachings are now synthesised within the work and teachings of **The Santuary of the Gnosis** in its different sections: **The New Church Universal** and **The Order of the Holy Pleroma**. Several students of the mysteries object to such a discipline but without it one cannot hope to reach "Christhood Perfection" or Boddhisattvaship, or whatever, without it and it is owing to this objection that they never do. We cannot expect to simply go along listening to lectures, involving ourselves in ceremonies, rituals and meditations forever without the thought of "graduating"; when the pressures of responsibility come heavy, the hangers-on depart and complain that this is not what they have been seeking.

To be a true Initiate means a "heavy" responsibility for ones own actions and a capacity for being self-motivated in this work without needing to be cajoled or enticed with "carrots" along the way. Being an Initiate means being a "self-reliant" and fully integrated person and free from all hang-ups which 'bug' the average person. Knowing this, how does one face up to the challenge. There are beings on this planet, on this level, whose knowledge and actions would put all our present human spiritual, social and scientific knowledge into the kindergarten by comparison. These people are living examples of the Discipline we have mentioned and they recognise us only by the disciplines in life which we follow.

All this might seem tough talk but if you honestly desire to reach 'spiritual heights' then they do not come by academic means, the intellect is a barrier. By absorbing too much academic knowledge we tend to rationalise and reason from the standpoint of "worldly" hypotheses. The Inner Truth is not perceived by any phase of the human level of consciousness, therefore we need to side-step the claims of the sentient world to understand the Eternal.

INNER SANCTUARY TEACHINGS

THE QUEST FOR TRUTH
(5)

CLASSIFIED

The best way to achieve results in realising and experiencing the harmony of nature is firstly, to avoid preconceiving or trying to imagine, that is making mental images, to help onesself. Many students waste valuable time in attempting the impossible. By the impossible we mean that the conscious level of mind's function cannot see the correct state of the Universal Wholeness. Human image-making prevents one from knowing the Truth because it is continually viewing and assessing the "effects" end of the process.

Because we really wish to experience the Reality of Life we should be prepared, at any cost to one's own pride or fear of one's little world being shattered, to learn and accept the Truth. This Truth turns out to be entirely different to one's concept of It.

Starting from what the great teachers have told us about the nature of Reality we need to accept this and then slowly erase the barriers to the experience of It. One can help one's self by contemplating the Reality of the All-Presence: that Life which is forever in activity in spite of all that appears outwardly and whatever all people think or suppose exists.

The first Law of the Universe is Harmony and, because the harmony, wholeness and Love is already there to be experienced we can be absolutely sure of finding It. We can never experience that which does not exist. This statement raises the problem of experiencing pain and suffering. In fact this happens only in the human phase of mind which possesses the faculty of CHOICE and, according to one's actions and reactions to life's outworkings we produce our own experience of what is being played out at the time. For example, you might react to what you thought was somebody's attitude to you - they appeared to be unpleasant to you and you then created your own image of them; you might resent someone else's success or power over you; you could even be thoughtless in dominating others and exploiting others for your own ends; or you may be jealous of your "loved one" and place them in your own mental "straight jacket". All these attitudes are the "seeds" which sprout and grow into unpleasant conditions like, disease, fear and instability. Whereas if you encourage harmony between people and help others to be happy without fear or thought for yourself you see the results (or fruits) as pleasant and joyful. There is nothing mysterious or fantastic about this, it is the way things

are. This indicates that the mode of outworking is the same whether we make trouble for ourselves or create happiness for ourselves. In spite of all efforts by some religionists to refute this it can be proved to be the True.

There is a misunderstanding that Gnostics teach that the world is evil. Even some Christians react to us on this point: but this is not what we are saying. St Paul in the New Testament warns about following "the ways of the world", its philosophies and the traditions of men: one has only to look out in the world, the media, its politics, its money-seeking systems to have some idea of what we are talking about. The "world" is NOT evil: it is "evil" which we see and experience by way of what we project into it. Jesus taught that we can have life differently, not in some heaven after "death", but here on earth by changing our lifestyles and motives. To experience the harmony and peace discribed by Jesus in this seemingly "evil"world we need to go through a completely new programming and to adapt our thinking and actions to a condition which would appear alien to those following after their "worldly" concepts. It is this lack of self-discipline which is the "ignorance of the Law" and which results in the "evil" we see in the world. This is a basic principle but appears difficult and "advanced" to those who do not dare to approach the change.

Therefore, whatever religion or philosophical system one follows, The Truth, AS IT IS, must remain; and the "Way" or "Path" of understanding, must also remain the same in spite of the myriads of systems set up to follow the Precepts of the Teachers. Some Christians are under the illusion that their religion is the only one teaching the Truth: 'because Jesus was the Son of God, there can be no other, and therefore since God sent His Son there can be no other religion'. This implies Supreme Authority, as it were, straight from the horse's mouth - all others are pagan or heretical. The same attitude persists in Judaism and Islam. It is this dogmatic ignorance which leads to war and mistrust between the nations. Fascism has been borne out of the Christian faith because of the dogmatic interpretation of its own scriptures - not realising that it was only human beings who wrote the books in the first place.

To sweep away all this nonsense is the task of the enlightened beings amongst us. We need to learn that we are all one human family, to trust each other and respect each other's approach to finding the true light nnd guidance from within. Life can, and should be a happy and harmonious experience because that is its nature from source. We reap the fruits of our own labours - hence we each have our own experience of the "world". Jesus taught that "whatever measure you meet life it will be measured unto you again" and "whatever you sow, that shall you also reap": there

cannot be any better or more precise description of life's outworking than this, yet in spite of this many seek to avoid these truths and invent their own reasons for life's happenings and try to find ways round the situation. However, because all effects out there in the world, appearing good or bad to the senses, are transient, being subject to change, it is only when we root our life in harmony with that which is the Eternal Reality that we can KNOW inwardly what are the truly harmonious and whole principles of Being. Learn to have perfect assurance in the true nature of the Reality, which is Divine Love and its own intrinsic harmony will infiltrate into one's world of effects.

Let us share our thoughts with St Paul in his Epistle to the Romans, chapter 8: "Who shall (or even can) separate us from the Love of Christ (Divine Love - Agapé). Shall tribulations, or distress, or persecution, or famine, or nakedness, or peril, or sword?" We can also include our own illusions, own suppositions, false concepts, our own blindness and ignorance, nay all these are overcome by patience and discipline. Even though Love seems far away it is impossible for It to be so. Let us now be also persuaded that neither the illusion of death or even life - nor angels, archangels, nor principalities, nor powers, nor things present, nor anything in the past or in the future nor political powers, health services, magicians, astrologers, hierophants, archons, priests nor anything which appears in the objective world. Nothing can separate us - for in this substance "we live move and have our being". "Love cannot fail", says St Paul for It is that Source which brought the Universe into being and maintains and governs it in justice, harmony and perfection. Throw in your lot with Divine Love and follow the discipline of the secret and your tribulations will vanish away as the darkness at sunrise. Consider all The Epistle to the Hebrews, chapter 11. Meditate often on this talk when doubt appears.

All the seemingly self-active energies of evil which appear in the world are the "devils" and dragons created by wilfully opposing the True Law. These "images of menace" tend to bother and torment us - but only if we feed them with the intentions of our own wilfulness. The Law is such that in the Christ/Boddhisattva we should not destroy anything but rather learn to see the usefulness of the "evil energy" purified and reformed - like a "wild creature" that is tamed and then becomes a friend.

Love is the only energy which can bring about a change of this nature and is proved by experience. When fear and mistrust is overcome by Love then one finds him or herself at one with all created life.

CLASSIFIED

THE QUEST FOR TRUTH
(6)

Because the Gnosis is based upon the way things are, it must follow that all 'systems' or 'techniques' used in individual development must follow natural laws. These laws or modes were known by the priests of ancient Egypt, the Solar religions of South America and later by the "Gnostics" during the early Christian era. One can prove this by noting that the Hermetic Teachings were followed by the priests in the early church. There were two streams in the early church - the Jewish Christians which knew the Cabalistic meanings of the Torah and the 'Gentile' Church which followed the synthesised teachings of that day. In the New Testament accounts it is indicated that Jeshu was aware of the inner mysteries because he accused the lawyers of keeping them from the people; he also taught the public in parables but gave his disciples the straight teachings.

The fact that Jeshu very often stayed up 'praying', sometimes in the 'garden', indicates to Solar Initiates that he was associated with, and had knowledge of, the Solar Doctrines. We know that many of the ancient rituals were arranged to coincide with the periods of full Moon and this practice is still prevelant today. Because the Moon is associated with the Feminine aspects of Deity it could be said that whilst a strong Masculine front was kept up, the feminine influences were received during the full-moon festivals. Also, because of the lack of equilibrium in the male dominated orders they failed to know that a balanced teaching is contained in the Solar (Sun) area itself. Because the Inner Solar Mysteries are taught only to special pupils there is little known about them, neither can any books be obtained which deal with the subject, although some of the secrets are now being discovered by physicists and secret orders which have recently been formed.

Energy from the Sun, being the substance of which we are all made, can be directed within the human organism to step up human receptivity of higher frequency experiences.

In the Jeshu teachings we are informed that "the Light of the body is in the eye". It is through the eyes we take in Light waves in order to interpret the physcial world but other parts of the body are also sensitive to this Light. Light is the carrier wave of all the other frequencies and as this was noticed by the 'ancients' they considered Light to be the Supreme Power. This is true inasmuch as without this Solar Energy we could not exist.

Thus we have a Light which gives a world of outward experiences of the Cause of the outer worlds. Actually it is one and the same Light but as it appears to function in two different ways, pulses and waves, it really is the One expressing Itself in its dual nature. Unless we can understand the Dual Nature correctly we will fall short in overcoming our difficulties. Learning to understand the Dual Nature of the Life Energy has proved difficult to some of our students whose thinking has been programmed by a

masculine dominated society and a false impression of femininity has been accepted.

Femininity is interpreted by its Source function of Wisdom. The Holy Spirit in the Hebrew Mystery Religion was considered the feminine force and in the majority of mystery religions Sophia was considered dominant.

If one reads the Song of Solomon in the Old Testament and in the Apocrypha the importance given to Wisdom is prevelant. Thus Love being Male, as we explain in detail by demonstration, Wisdom is definitely female and if one lacks a balance of the two, he or she, will run into crystallisations of human suppositions. The union of Love (Agapé) and Wisdom (Sophia) is the mystic marriage and final bonding in the higher mysteries and the ecstasy of the mystics and spiritual masters is found in the pure spiritual experience of Divine Intercourse - the two becoming one. This ultimate union would, firstly, appear as the Divine Androgyne which, with further merging, results as a complete sysergy emanating two primary energies like a Sun. This knowledge constitutes the basic doctrines of the Solar Mysteries. The 'know how' or modus operandi of the "Way" is taught to persons who give up everything to receive this knowledge or Inner Gnosis. This knowledge is the same knowledge which was known by the priests of ancient Egypt, China, India and South America, not forgetting the primary mystery centres in Great Britain which have survived the "length of time" and are still in existence. To discover them one must have fulfilled the requirements in their daily living before they can discover the initiators. In truth the real Mystery Schools and Teachings have never been absent even though book researchers have been unable to trace them. It is because they are genuinely 'Hidden' they are known only to those who find them. This 'inner' knowledge became known as the Gnosis in the Mystery Schools and was also taught in the Spiritual Disciplines of the early church.

Because of the special nature of the True Gnosis it is not to be found by merely reading scriptures, performing religious rites or any other magical operation, meditation or any other pre-determined act. These indulgences help us to bring it into focus but do not affect it in any way. Because of its profound transcendental nature one needs to quieten all mortal ways of thinking to enable It to descend into Its own elements. The Boddhisattvas of the East are aware of this so they spend much time in calming the mind so that the "outer world" cannot prevent the experience of the One from taking place. One can see then that the rites and ceremonies of Masses, Eucharists, and humanly manipulated operations cannot give the experience of the Divine Reality - they only give the experience of the physical energies at the perimeter of the Divine Outworking.

The True Gnosis then is mainly concerned with the experience of the Divine Reality and this is attainable by both men and women

as It is not affected by either: It is beyond sexuality. One needs to pass beyond his or her sexuality to properly experience That which contains the All. Also, because of the Universality or Cosmic Nature of the Gnosis, one can use the symbols of any of the world religions to define it. There is only One Truth and only One Reality no matter in what religion, group or school it is taught and there is one way alone in which it can be understood. The way to It transcends all religions and groups. The beauty of all this explanation is that at the end of all our describing and explanations the truth is that the Divine Reality <u>can</u> be experienced by those who tread the hard way to becoming one with It. It is because of this fact that the great teachers made great sacrifices to lead the way for others.

Because of the naturalness of the inner teachings it is better to go out and commune with nature <u>actual</u> than to sit and visualise it in the mind only. The real essence is in the things themselves.

When the Gnosis is understood and practiced through only one religious system it becomes an outer form of Gnosis or a Gnosis gleaned through one avenue with its appended practices. For example, in the 'Christian Gnosis' those following this discipline tend to become fixed on their own techniques, that the followers assume that the central act of the Mass or Eucharist is the only valid method of "invoking Christ". As long as they believe this they will be limited to their own programming. The 'Inner' or True Gnosis is gained when one achieves complete 'God guidance'by total submission to the Christ Light within and remains intact and non-reliant on external religious practices, a complete and free'Child of God'. What we have indicated is that there can be an error in considering it to be the true way if one simply follows the outward form of the Gnostic teachings - that is by enacting 'gnostic' rituals and reading 'gnostic' scriptures or literature - this does not constitute true knowledge. True Gnosis begins when we bring the teachings to bear on the final submission to the requirements of purity and in transcending the distracting faculties of the human phase of mind: the process of overcoming the lower psychic and physical desires of the ego. Like any other form of spiritual quest, the letter of the gnosis is not the Gnosis.

The word "channelling" is a term now used widely within the New Age teachings because the method appears quite respectable and of some importance, however it still indicates some kind of 'mediumship' or 'being a channel' for some recognisable entity which has not yet overcome the desire for presenting the Light at a personality level. The whole activity is based upon the assumption that some of the characters actually exist. We can prove to our students that much of this 'channelling' is based totally on the desire for an 'ego trip' and there is too much importance given to the personalities, of both 'channel' and the entity being 'channelled'. Our advice to students is to avoid such practices. One can gain inspired knowlege or information direct from source and in no way is a secondary party considered valid.

INNER SANCTUARY TEACHINGS

CLASSIFIED

THE QUEST FOR TRUTH
(7)

By now the student of the Gnosis should be awakening to the fact that the Gnosis, or Inner Knowledge, is not in the words or lectures themselves. The truth of the matter is in the realisation of the futility of knowing facts, and in being a natural and self-expressive individual: the Gnosis is not in the knowing about it but, as has frequently been pointed out, is in the living it out in everything we do.

Furthermore, in presenting a "new" approach to Priesthood we present the idea of every person as a priest in their own right and the Church, Ekklesia or Order then becomes a fellowship wherein people can meet and share their interests; in fact the Real Truth has nothing to do with religion or any other system.

Everyone who is engaged in the enlightenment of humanity is a priest - whether or not they have been through an act of ordination. The True Priest is the one who follows the Way of Truth as it IS.

The dictionary describes a priest as "a person ordained to act as a mediator between God and man, to administer the sacraments, etc". From the point of view of the Inner Knowledge all people are, because they are here, mediators between that which is called "God" and mankind which is a whole and complete organism within the Cosmic frame of reference.

The teaching is that people are the Cosmic Mind at this level. Gnosis includes all the terminologies used to dispense the teachings based upon Cosmic Truths to mankind. We should not run away with the idea that the word, or term, 'gnosis' is the only word used to denote the 'teaching'. We even need to consider the possibility of the non-existence of a God.

We study together to enlighten ourselves on these matters and as a disciple or a teacher we maintain the knowledge of Cosmic Truths bodily for our own personal spiritual awareness. We are then in position to help others discover their own contact with the Divinity within. As long as we leave others free to be free then we discover our own freedom. Any attribute is gained as we allow it to function within ourself. It is no use praying for love and understanding if we do not allow them to emanate as they move within us - we cannot immediately come into possession of any spiritual attribute without the practice of doing it.

We can only have what we are - or as Jesus puts it, "as a man thinketh in his heart, that he already is", and he also pointed out that we reap only what we sow. This works both ways - for good or ill.

Priesthood is not, as they say, "sexist" because it does not relate to any gender; neither can it. The idea of a masculine dominated priesthood without the feminine influence gives only an unbalanced experience of the calling.

There are records that Lady Abbesses existed in the early church in Britain and one such lady, St Bride, is reported to have trained 5 Bishops. This indicates that her spiritual qualities were, we would say, equal to that of a Bishop. The consecration of a Lady Abbess is equivalent to that of a Bishop. Also, who are men to say that the Divine Parent gives more blessings to men than women? The teaching given that the Christ Consciousness is accessible more through a man than a woman shows an ignorance of spiritual law. The fact that it is the blood of the mother that one receives at birth should cause one to ponder on the question - Whence the blood of Christ?

Another interesting fact that the Gospels record is that Mary Magdalene was the first person to whom Jesus proved his resurrection or state of rising above human "weakness". Intitiate Priests will see here the allegory that without delicately balancing his feminine quality he could not have achieved resurrection. Neither can the "Ascension" be achieved without the fusion of masculine and feminine Cosmic energies. These energies are naturally within both genders in the whole of humanity.

The difference between a dedicated priest and the people at large is that a priest's life is devoted entirely to the study of the nature of the Universal Mind, God, and how best the greater awareness of It can be achieved; whereas the person engaged in a casual interest grows mainly by trial and error. The Priest, however, is taught the 'dangers' of following erroneous fields of pursuit and how the 'mortal' area of consciousness is apt to misinterpret the Myths and guidelines for personal emancipation.

In practice there are two types of people: those who are not aware of their spiritual nature and those whose life is devoted to seeking to understand what is true about life. The first type are the worldly ones who seek after the things which lead to material comfort for the satisfaction of basic desires and they also react to any suggestion of change. Then there are those who seek to find how they can become mature people and be of service within the natural scheme of things. Jesus called the first type the 'dead' or

'asleep' and the others the 'awakened' or 'elect'. We should always bear in mind that the two types follow entirely different standards and there is no compromise between the two. The first type follow after the transient and illusory forms and the awakened follow after that which is real and permanent.

Religion when understood correctly should provide the right guidance to help those awakening from their sleep, or death, into the real and permanent state. However, when a religion becomes crystallised it remains in the illusion itself and is in no position to provide genuine help. Religion should act as the door to Reality but how often does this remain closed because of the failure to understand Cosmic Laws?

To help ourselves over the barrier of our animal nature to enflame the Divine Spark within us, we need to discipline ourselves in such a way that we do not react or respond to stimuli from outside of ourselves. We need to control our feelings so that we do not violently react to the ideas and conditions which at present hold us in bondage. A complete change of values and living philosophy needs to be brought into being before we can become free. The laws within materialism hold no validity in the realm of Spirit or Divine Mind so we can no more seek to possess wealth, people or things. We can no more follow after pursuits which satisfy our own personal desires, neither can we make a pact with God or 'fix it' through priests or teachers. The Laws of the Cosmos appear completely alien to the rules existing in a materialistic society and we therefore have to become purified on the Cosmic Law's terms and not on ours.

We need to learn that the world of Reality is what It Is and in this world all is perfect harmony. All Life exists in a state of Perfection and Harmony and is At One with the Source of all Being. The only way to know this is to accept this Truth and live at one with It. No matter what one does one cannot change It - it is ourselves who need to change. Meditate on the fact that you now live in a Perfect State. Nothing can die, change or be affected in any way because there are no opposite forces in existence to influence a change. We deal with energies and forces and not in things and personalities. Once you get hooked on personality or things you are back in the illusion. This rule applies also in the attachment to the teacher or elder brother and sister. It is only in becoming free that you can learn the lesson of Compassion.

Try to remember always that everything you see out there in the world of effects, in HUMAN OUTWORKING, the joys, pains, institutions, healing and social systems, the media and the legion of social standards are all the projections of the human images of life. The mass of humanity is concerned

with possession, sexuality, politics and what they are getting out of it all and thus the effects reflect their desires.

Then there are the few who can see through all the false and illusory standards and try to bring order and harmony into their lives. This can be achieved by living and acting in accordance with a philosophy or teaching which is entirely opposed to the worldly philosophies and standards which are accepted by those who benefit by exploitation of these materialistic standards. It is to the few that the inner secrets of life are revealed.

The Priesthood within the Hidden Church of the Illuminati is totally different from the priesthood existing in the institutionalised religions owing to the fact that these religions have created dogmas and practices which cannot be proved by a careful study of the Scriptures they follow. Therefore the teachings of the Inner Priesthood remain esoteric, as they always have been.

An American researcher wrote to us a short time ago explaining that the Degree Rituals of the Order of the Illuminati had come into his possession but he could not trace the higher three degrees. We explained that the reason for his failure is that John Yarker Jnr did not pass them, and neither would he pass them, on to the existing Masonic Lodges because they had changed the details of the true mythos to the legend of Hiram Abiff.

Furthermore, the higher degrees are only to be found in the Inner Priesthood thereby perpetuating the traditions that the Real Mysteries are always in the hands of a valid Priesthood - as in Ancient Egypt, Greece and amongst most of the more primative Shaman priests. Exoterically the three degrees of Priesthood are shown as Deacon, Priest and Bishop - the Bishop acting as Hierophant.

For further information see:
The Hidden Church of the Illuminati
The Paradigm of Priesthood

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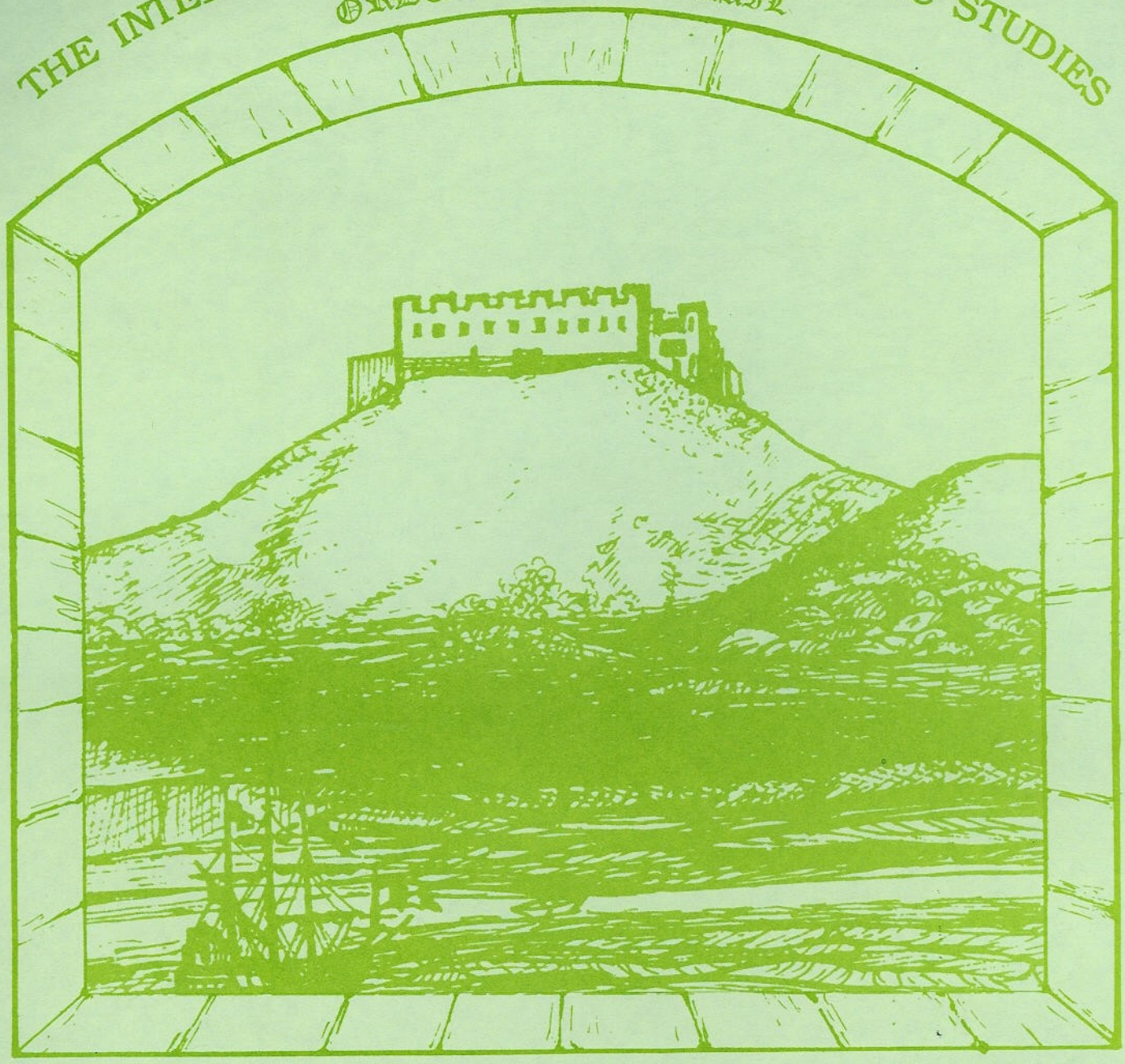

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LIBER #69 LANDSLIDE!

Personal & Confidential FIFTH DEGREE

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

THE SANCTUARY OF THE GNOSIS

Original

Part One

CLASSIFIED

THE ANCIENT PATRIARCHS AND THEIR TEACHINGS

Count George Emmanuel

Personal & Confidential

There is now plenty of evidence to prove that civilisations existed on this planet long before the one we have now. Therefore it is in error to believe that our modern technologies are the end product of a mere five to six thousand years of evolution. When we study the lives of the ancient Sumerians and Egyptians we discover that they had quite admirable systems of government and law. They taught many subjects in their schools that must have taken centuries of research. We believe this knowledge was carried over from people who, previously, had suffered from some kind of global disaster and were finding, again, their former techniques of civilisation.

Civilisation lies in one's ability to live harmoniously with one's fellows and not in super technical achievements which now have become a burden inasmuch as we live under a threat of nuclear war. Also, in spite of the peoples of the western hemisphere living according to certain religious principles, we have an increase in crime, broken marriages and homes, and a growing populace of mental cases.

Patient research into the lives of the ancient, and so-called mythical, "Pre-flood" Patriarchs has led to the discovery that these people achieved a very high degree of harmonious conditions within their lives, personal and social. We find that this was due to the kind of philosophies by which they lived. Their success lay in their ability to live by such laws that approximated the true and natural laws existing in the Cosmos. They knew that according to the measure one's life was lived in agreement with the inherent nature of the Universal Intelligence, the more harmonious and healthy their experiences would be. This is genuine scientific living. They also knew that the external world in which they lived was but the reflected image of their own thoughts and actions, and the more these were motivated by beauty and love so would their world of experience be.

These thoughts give the reader some idea of what life was like in the past, fabled, age of "the gods" - from where many legends, recorded on old tablets, have come down to us in what could be described as "religious" records. Ancient myths, the world over, contain stories of a wonderful "golden age", a "Garden of Eden", in which mankind dwelt - wherein he was free from want, from sickness, and war. All this is still possible, we find, if one's philosophy for living is free from the ideas of evil.

The main content of the modern religions in our world today is based on a recognition of suffering, frustration and war and this is mainly due to man's inability to find the correct answers to his problems. In the main, the answers that he frequently comes up with tend to perpetuate, and make more prolific, the ills, because he feeds them rather than trying to discover a way to eliminate them.

Page 04

In our search for truth we find that whatever we believe, and whatever our opinions and suppositions are, our world will reflect that kind of environment back to us. This means that everything in the external sense of our existence is nothing more than the concrete evidence of our own thoughts, and that the only real substance of all manifested life is in that Source from whence stems our actual being.

Through an entirely different approach to life, a changed philosophy for living, we can come to experience new technologies. If the way of life that we live was more in line with the true nature of the universe, our technologies would bring us harmony and peace, instead of their reaching a point wherein the danger lurks threatening subsequent extinction.

The patriarchs of old used their sciences wisely and did not exploit them to gain worldly wealth or political domination. Even as late as the Eclectic Schools in Greece, it was regarded as an error even to use mathematics for commercial purposes or any other science for self-gain. Now we have that low-bred attitude of "in-fighting" for recognition in the various disciplines, and the exploitation of the arts and sciences breeds economical troubles and political mistrust. Mis-used natural energies and forces lead, inevitably, to a breakdown in human relationships, and eventually, of moral and law-abiding tendencies.

The gradual breakdown of human relationships, which can be seen in the growth of divorces, separations, lack of morals and disrespect for the law, brings in its wake an increase in new social diseases, mental and physical. As we are nearing many changes within the earth's physical structure, the people perpetuating these things will be less resistant to future conditions which might

arise in the way of a higher radiation from the sun and from the experimentation with nuclear energy. Unpleasant mutations within the human specie could arise which might allow some with unpleasant personalities to take the lead as the dominant kind. Scientists have noticed that there has been an increase of 0.4% in solar output since 1976.

Page 02

The cause of most of the ills of the present day stem from, as already mentioned, the religious teachings and other philosophies believing in a need to suffer to evolve, and that suffering is part of man's lot. Freedom from suffering has not been helped by the formation of dogmas and doctrines based upon the whole idea of suffering as a punishment for wrong-doing, and of a God who allows His own Son to transfer this suffering to Himself as an attempt to make men free. Such happenings that have occurred since these teachings were introduced to the western world have been most disastrous and have landed us all in the unpleasant conditions we are experiencing at this time. Of late, we have had many new revelations of truth regarding the Universe and man. Because the discoverers of these truths found themselves at loggerheads with the large organised bodies, their findings are rejected and the religion known as Christianity refuses to grow up. Because organised Christianity, together with Judaism and Islam, has become so crystallised in its beliefs, it refuses to investigate, intelligently, any new light on Truth, it must, finally, fade away and give place to the new.

Can mankind look forward to the kind of changes mentioned, and can we come to know a world free from suffering and war? Yes, we can; but it will not come about by the intervention of an Avatar or World Saviour; these are part of the myth; but by a completely new philosophy

or religion implemented by enlightened people, who will make it their responsibility to re-educate people according to natural and cosmic laws. What is more - this is not an entirely new teaching or doctrine but a re-introduction of the truths belonging to the ancient patriarchs who lived and experienced the kind of lives that now have become but a dream of the distant future. Mankind could have a "Kingdom of Heaven" on this planet in one generation if he would willingly exercise the laws which bring into being new worlds and free people. These laws his own key to bringing a new world of experiences into existence. It is but his failure to pursue honestly the teachings of the ancient "prophets" why he suffers by his own hands. Man's religions fail to bring real truths to bear because those that organise these institutions formulate dogmas which bring blindness to realities in themselves and their followers.

The early teachers of God's Truth were not afraid of a Hans Kung or a Father Edward Schillebeeck, for they fully understood that Truth and Reality are to be experienced and are not simply a dogma. Those versed in life's mysteries fully understand man's need for an intelligent enquiry and proof of his beliefs. A religion devoid of love becomes an empty shell and is of little help to its thousands of members desperately seeking to find answers to the questions of the day. If a religion is supposedly teaching God's Truth - why are its members left guessing?

This century presents problems that have never arisen before and "God's Church" is found wanting in its answers. To be still fully convinced that God has chosen a specific organisation, or group, for His own dispensation of knowledge,

relating to Himself, is to be a long way out of step and shows a complete misunderstanding of the wisdom and nature of God.

An organised religion is merely a channel, or system, devised by men for men and to succeed fully in enlightening its members, it needs to be "all things to all men" - to lead them gently into the Light of Truth rather than to take an attitude of "this is how we see it and this is how it must be". I quote here from a researcher who was persecuted for his writings - Gerald Massey. In one of his privately printed works he says, "There is no origin of evil in the moral domain that is not derivable from ignorance." "The wickedness of a soul," says Hermes, "is its ignorance" and "there is no devil in the moral domain except the devilish determination to DO wrong or PERMIT the wrong to be done, after we have evolved the consciousness that recognises the right!" All that I can add to this statement is that it can be only the truly enlightened person that knows the Right that is to be done!

Whilst a man is still immersed in his own search for this Light and erects a system for others to follow, he cannot, in all honesty, lay down hard and fast rules for others to follow because he, within himself, is not fully awake and free from his own shortcomings. As I have said - Religion is a man-made system supposedly brought into being to help man to understand the Truth. Yet, in essence because man is in ignorance, he, inadvertently, builds in to this system the means whereby he still remains blind to the Truth he seeks. The true initiate, of old, provided a system of allegory and cryptic codes whereby only those who were sincere and pure in their approach could receive the interpretations of these allegories.

The truth still stands that if one's approach is not pure and honest, by sheer cosmic law, he cannot see or understand the deeper truths of life.

Usually, orthodox religion preaches that which it considers to be the "good and beautiful and the true" and calls its opposite "evil". This sets up a conflict in the minds of the believers and hence suffering follows. The truth is that "evil" is a man-made theory and organised religion can survive only as long as people are under the illusion that they have to be saved from this "evil". Divine understanding, born out of a pure mind, knows the real nature of this "evil" and so remains free from all false knowledge.

The seeming "opposite" forces in creation are merely the masculine and feminine qualities blending with each other to maintain a constant flow of activity, or manifestation, on many planes of Divine Self-experience. Since that which emanates all manifested life is, at root, deathless, indestructable, permanently whole and therefore indivisible, it follows that there can be no other force or power in opposition to It for Its continual process of operation. Our true forefathers knew these sacred mysteries and that is why they concealed their knowledge under "sex" symbols. The same secrets are revealed in the ankh of the Egyptians, and these symbols conceal the beautiful and pure process of Divine Revelation - and the mysteries of "life and death". It is only at this stage in human history that these symbols have become corrupted by an erring, uninitiated priesthood that we have such a growth in licentiousness. Families and homes have suffered.

The time has come for a greater depth of the higher mysteries of life to be divulged, as many people who are students and members of the large

religious institutions can see that these organisations cannot give them the answers. Whilst the main Christian religious groups depend upon the teachings of "Jesus", they fail because of the dogmas associated with them. These dogmas act as mental "veils" which cloud the spiritual vision and people remain in ignorance. No matter how advanced, or "high", the spiritual teaching that one follows, it will depend upon how much the student is centred on his personality self that he will understand or experience life - for inasmuch as one relates any spiritual teaching to the personality level, it will be subject to the reasoning powers of that level. Hence, according to how much the person is relying on his own understanding of Cosmic Truths, his measure of enlightenment will not exceed that which he feels necessary for his physical needs. This is in accord with the ideas advanced in relation to the modern views on the "Quantum theory".

Mentioning the above theory, I must offer some explanation. In the ancient teachings of the Sun Priests, and in many select orders today, it was, and still is, understood that one's spiritual understanding is measurable against one's concern for his own "mortal", or personal interests, and tests were given to prove it. The proof lies not in how much one knows, or what one has achieved in "spiritual works" or in what "spiritual" or psychic powers one has, but in what influence one had, or has, in the direction of merely a few words or even none. This means that "spiritual", or divine energy, is present in "amount" according to one's ability to step aside the "mortal" selfhood. Thus, one can come to be reckoned as an immortal, or a god, when one has abandoned the concept of being a "mortal".

It can be seen then that it is

precisely how one thinks and acts, what one's beliefs are and to what ideas and philosophies one is attracted that will make one's "world". One's world is reflected back to one in the terms of suffering, in the types of diseases experienced, in the measure of his hardships and struggles according to the man's ideas at the time. Thus even epidemics are the effects of man's worries, fears and the hypotheses relating thereto and in proportion one will suffer according to his responses to these ideas. Therefore, a thought, or idea, is the essence of the objectified, or inner, experience. What is pointed out now is that one cannot have a "new world" built on the existing philosophies. A completely new teaching must be followed which contains no reference to, or ideas based upon, the hypothesis that relates to any, at present "man-made" observance of natural laws. The right essence, or thought patterns, must be established before one can expect any changes. The old saying from the scriptures, that "as a man thinketh so is he" is correct in the fact that whatever a man believes, whatever he accepts as a reality and however he acts or reacts in relationship to his thoughts and community laws - that will be him in expression.

The main religious bodies in the west teach a system whereby one is encouraged to follow a path which is assumed to be "good", and one is also encouraged to hate, or decry that which seems to be "evil". There is no attempt to give a logical reason for these differences. The common teaching is that all this "evil" is attributed to a "person", or force, called "Satan", or the Devil, who is the head of an opposing organisation of lesser evil entities, who are simply there to tempt and terrorise mankind. In this state it is necessary to have a "World Saviour", or Avatar, who is

finally going to destroy all the "evil works" and end all suffering, and a state of peace and harmony is going to be the result. This kind of dogma takes away individual and group initiative in following up new avenues for human emancipation, and as long as the beliefs in this dual war continues, there is never going to be an end. For the suffering will continue until man has eliminated the very concept of it from consciousness. Such is the power of thought and belief.

To proceed further with our discussion let us look at these two forces from another point of view. Organised religion often uses the terms Light and Darkness instead of referring to Good and Evil. The so-called "occult" bodies and "esoteric" schools also use those terms and talk about the forces of Light warring against the forces of Darkness. In practise they are just as much in ignorance as the religions they claim to be in advance of. One might ask, "How can we come to consider and re-educate ourselves to see that which we have feared for many years and called "evil" as being but the beautiful other side of that which we have called "good"? But is suffering, hardship and disease to be considered "good"?

Because of the already wrong programming, from which the seeker after truth is trying to get release, it will be found no easy matter to start the process of re-orientation to one's natural being. But with patience and sincerity under the guidance of an elder brother, it can be done. In this process of eliminating the "false vestiges of wisdom" from consciousness, the unpleasant effects, from the former doctrines, slowly disappear. During our re-education in the natural knowledge, we come to know that these "two forces" are really the seeming Masculine (Light) and Feminine

(Dark) qualities emanating from the One Consciousness of the manifested Logos; then we experience that which is true of ourselves and leave the world of fantasy.

We are now living in a time when many people who are interested in foretelling future events are saying that we are entering a new-age, and that beings from a "Cosmic Hierarchy" are going to assist mankind to create a new world - a new "golden age". In these pages I am going to try and show that this "new revelation" is already becoming evident in the lives of many; but it will require entirely new archetypes upon which to build an enlightened age. The worn out dogmas of this last few thousand years must fade away and give place to a nearer approach to Truth. Why I say, "a nearer approach to Truth", is because that which we call "Truth" is relative to our understanding at a particular time, and as mere individuals we can never know that which is absolutely True. Even that knowledge we possess from the Great Teachers is only what we think was said or what we think was implied. The interpretation of any teaching varies from person to person and that is why we have so many sects and groups. I am also saying that the "nearer to Truth" teaching is here because it has never really been away. It has lived in the hearts and lives of the true Sons of God, (or Sons of the Sun as they were originally known,) who come and go throughout the ages of man's varying history. The teaching of our Divine Progenitors states that all manifestation in this, which we call the objective world, is dependant upon the movement of energy and because we see two opposite kinds of movement, that is not really so. These masculine and feminine appearances, or forces of Light and Darkness, are really the same

essence at varying periods of pulsation and are not different in nature or quality. In reality there is only One Life in Existence which is expressing itself in myriads of ways, and we experience It according to how we interpret the way It appears to affect us. We should, therefore, endeavour to pursue knowledge with an attitude that is not tinged with the erroneous theories which at present prevail.

In Ecuador there is a valley where people live to be about one hundred and fifty years old. In Tibet there is a valley where people live in harmony. There are no wars, no crime and they do not use money as an exchange system, yet nobody starves. Their diet is limited and they are all reasonably healthy. These things show that a balanced and happy existence is not dependant on the health laws and other theories advanced in the western world. Health is the expression of a healthy outlook and is not reliant on diet and vitamins. Disease is the confirmation of wrong living in the way of selfishness, greed and licentiousness - traits which the aforementioned people do not have. These people have no birth control problems because their system of marriage naturally regulates the numbers within the community.

Purity of Mind, compassion for others and a lack of selfishness are the diet and vitamins for a healthy life. These qualities are the substance, or essence, of that which is experienced. As Paul in the New Testament puts it, "the substance of things hoped for - the evidence of things not seen". The kind of world one experiences is, or only can be that expression of one's own and the community's thoughts and beliefs. The idea and its expression cannot be separated because the visible and experienced condition is the fulfilment

of the thought energies entertained.

In the west there is much talk about the freedom of the individual. At root this is nothing more than the desire, on the part of those that expound this theory, to foster their own immature ways of life upon the community at large. The idea of freedom for the individual has led to the downfall of those who misunderstand it. The present wave of youth violence in demonstrations and sports fields, and the wilful damage to public property is these people's idea of freedom - the will to do as they please. The double standards existing throughout the whole of western society, and that which is slowly growing in the east, stems from the ignorance of the true nature of life.

The main religions in the western hemisphere, namely Christianity, Islam and Judaism, all stemming from the same source, have proved themselves to be all violent in essence. It is this built-in violence which at various times has come to the fore to consummate itself. The very idea of violence gives rise to violence, even the idea of non-violence, and when people try to follow the "loving" part of the teaching, the opposite swings into operation, and they find themselves acting irrationally. The only answer to this problem is to follow a religion, or philosophy, where the very ideas of revenge, punishment, suffering, of "holy wars", and the enforcement of morals by legislation, have no place. As the great Teachers have pointed out, "One must be born again to experience a new life". In a "new life" the old beliefs and standards can have no part: it appears that many are afraid to discard them.

Suffering, discord and poverty will

cease as soon as mankind learns to stop generating the forces that maintain them. The religious belief of "the suffering on the Cross" results in a suffering humanity. Where a teaching encourages its followers to "love others" and to tolerate suffering, they have their wishes fulfilled. Why not be in harmony with each other without having to undergo suffering? Disease and the social imbalances are not caused by "germs" and environmental conditions. The only "germs" and poor conditions are the selfish ideas perpetuated by man himself and the manifestation of his poor outlook. No matter how man tries, how much he struggles, how much he seeks "ways and means", he cannot overcome that which prevents him from reaching his goal. He should change his whole mental outlook. He has to free himself from the prevailing idea in this hemisphere, that if we have to suffer, we must devise ways and means of making our suffering more comfortable.

Each time mankind gets into difficulties, he is encouraged to look back to his origins, the true source of his selfhood. Just as Moses, in the Biblical allegory, encouraged the Children of Israel, or Children of Light, to return to the teachings of their forefathers, so should we in this day, if we are to resolve our problems, look to see where the ancient Father-Mother teachings are applicable. For this age-old teaching is pure in nature and when applied, it provides the womb out of which the correct inspiration flows. Some teachers are saying that we should return to the Matriarchal Teaching; but as the Source of Life is singular in nature the balanced view would be better.

The whole problem of "sin and suffering" lies in the fact that they exist in consciousness. Any belief held in the mass thought of humanity, if not

eradicated, will give rise to the experiences associated with that belief. The belief in "evil forces", even in the content of stage dramas and literary novels, gives power to unpleasant conditions and provides the essence for these conditions becoming real to us. Our work should be to eliminate such ideas from our consciousness and aim at filling our minds with the ideas we wish to see realised. This might appear a mammoth task; but by the same effort that has brought all man's suffering into being, harmony and peace can be restored. When a being of a higher order comes into our presence, we feel his nature emanating around us. When he departs, our troubles return because the faults are within ourselves.

There are records available which give us some idea of what our forefathers believed. In spite of frequent efforts by various powers to destroy them, there is sufficient knowledge to give us a fair understanding. One has only to search through the purer aspects of the old eastern systems, compare them with those in the west that are considered to be "heretical", or pagan, and the intelligent researcher can see that, basically, all truths converge.

The present beliefs of the Christians are the updated concepts of much older teachings. The rituals of death and resurrection, also baptism, were performed in the Egyptian temples and the myth of the virgin birth, the "three wise men", is carved on the wall of the holy of holies at Luxor. Many things practised by the Christians today were done by the ancient Egyptian people. The "pagan"

religions, in the past, were based upon a system whereby the initiate gained some kind of idea of the world around him. Men sought reasons for birth and death, night and day, the changing seasons, and pain and suffering. In fact, the earlier religions came into being from superstitions associated with what we would call normal happenings in nature. Festivals were arranged to coincide with the sowing of seeds and the reaping of the harvest. Full moons were regarded as being important as the time-span concurred with the female cycle. Thus, the moon was depicted as a Goddess with influence upon gestation and birth in every form.

As man demanded more esoteric meanings to life, the intelligent ones among them erected other hypotheses based upon the many complicated patterns of life. It could be said that wisdom was the result of taking account of past experiences in the handling and overcoming of events that threatened the normal routine of the community.

"Truth" and "Wisdom" in the early days were not associated with any higher knowledge than the ability to cope with quite mundane situations. "Truth" and "Wisdom" were the requirements for leading a harmonious natural and "physical" life and had nothing to do with a religious, or metaphysical, system as we know it today. If people understood the true laws of life, there would be no need for organised religion or an establishment to enforce "law and order". Everybody would be, naturally, fully mature persons living according to such knowledge that makes wholesome experiences possible. From past records it can be discovered that ideal conditions did exist, in certain areas, on this planet. An area where a physical existence of perfect order reigned. A saga engraved on clay tablets discovered

by archaeologists whilst excavating a site at ancient Ninevah, being part of the library of King Ashurburnipal, (who reigned about the seventh century B.C.,) tell the story of a place called Dilmun and figures in what is known as the "Epic of Gilgamesh".

It is interesting to note, especially for students of allegory, that the boat ordered to be built was in the form of a cube with seven compartments in all - each divided into a further seven parts. The character Ziusudra in this story is mentioned as being the last antidiluvian ruler reigning for a period of 36,000 years. Some identity with long life periods can be seen here with the very long life's spans of the Biblical Patriarchs. Biologists tell us that there is no reason why "physical" bodies should age and die because a continual process of renewal is taking place in every living cell. Is it that our habits of wrong thinking, and living only allows us around the proverbial length of life of three score years and ten? Did the pre-flood patriarchs possess the secrets of long life? The truth is that the nearer our concept of life is to that of Eternity, then will we experience a longer span on this Earth. In the early days facts were entered into the spiritual allegories to give added meaning to the myth.

In the "Book of the Cave of Treasures", translated by Sir Wallis Budge from an old text in the British Museum, there is an interesting account of Seth, who was a son of Adam and Eve. Seth and his family dwelt on the skirts of the mountain of Paradise and the narrative says, "There they dwelt in peace and happiness: there was nothing to weary or trouble them ..... They suffered neither toil nor fatigue, they had neither seed time nor harvest, but they fed themselves with the delectable fruits of glorious trees of all kinds,

and they enjoyed the sweet scent and perfume of the breezes which were wafted forth to them from Paradise. Thus lived those holy men, who were indeed holy, and their wives were pure, and their sons were virtuous, and their daughters were chaste and undefiled. In them was no rebellious thought, no envy, no anger, no enmity. In their wives and daughters there was no impure longing and neither lasciviousness, nor cursing, nor lying was heard among them." Seth was also a long-liver and is recorded as having lived nine hundred and thirteen years. Such perfect living as I have mentioned was the dream of the early "Christians", and followers of the teachings of Jesus have sought this ideal. They fail because of the reasons aforementioned. The patriarchs succeeded because there was no seed of impurity within them and it is possible, even now, to experience a return to the above mentioned Golden Age if we are prepared to give up all our present opinions, suppositions regarding life, and learn how to really live. As I have said, the existing hypotheses regarding pain and suffering must be completely done away with.

Man lives in a mental world and whatever kinds of attitudes and thoughts occupy his mind, that will determine the kind of world he builds. Man creates his own world and by changing his whole outlook he can experience his highest ideals. The state of a greater harmony and peace within the mind, however, can never be brought about by using new technologies or drugs - or any other system which employs external ways and means to achieve it. A new world is fashioned from within.

Inscribed upon tablets uncovered at Sippar was found the same wisdom as taught in the Christian Sermon on the Mount. The Sumerian King Uto advocated the returning of good for evil, performing

justice and of giving alms to the poor and needy. Lord Viracocha taught the same truths to the Incas.

There have been many different claims as to where the actual cradle of civilisation existed. Quite a number of researchers settle for a continent called Atlantis, which sank beneath the sea about twelve thousand years ago. Others settle for the Mediterranean area because it is believed that our religious forebears lived there. There are, however, other interesting records to be discovered farther east - from Indian, Persian and Chinese traditions which claim that the home of the world religions is to be found in Upper Asia and that the fabled "Garden of Eden" was situated on the Pamir Plateau near the Tarim Basin. Careful research could indicate this to be a more accurate location. It is more than possible that the old Mayan culture of South America stemmed from China because the statues of that period look particularly of a Chinese nature. There are old writings which could indicate that the name of Britain is derived from the word Barat, and so, if true, would prove links with the events written about in the Mahabarata of eastern and Hindu origin. The teachings contained in the Vedas provide a clue to an existing global religion. In very truth these writings contain much material that formed the basis for the beliefs of the ancient Sun Priest Kings, who had a tradition all of their own as opposed to the beliefs and practices of the common people. There existed two classes of people - those versed in the mysteries of life, namely the arts and sciences, and the workers or "others". The communities were perfectly balanced and everybody was entitled to his rightful share of food, clothes and to have a home. Men and women had equal rights with respect to authority and possessions,

and any person could change his position in the community by means of improving his knowledge and skills.

In the book "The Sirius Mystery" the author describes the extraordinary facts regarding the priestly rituals of the Dogon tribe in Africa. Their rituals, and the allegories contained therein, approximate the activities taking place in the area of Sirius the Dog-Star. If the assumptions regarding the knowledge contained in the rituals are correct, it is obvious that such information has been handed down from a people whose technologies were advanced enough to obtain facts that astronomers with the aid of radio telescopes have only recently discovered.

It can be found that when people are allowed to live nearer to nature - the harmony it produces enables them to acquire more accurate information about the Universe itself; whereas the minds that are following set doctrines and dogmas, when feeling the need to break free, find themselves revolving within a mental boundary beyond which they cannot pass. Our knowledge regarding the Universe and man can only equal that amount according to the limits we place upon it. Knowing, therefore, the precise area of investigation allowed us by our five senses, we should enquire into those areas of seeking which demonstrate that man is not limited by his senses and that other forces and energies, farther afield, are in operation.

There are many theories as to how long the specie man has been on the earth. Theories range from one half to five million years and it is very difficult for the anthropologists to make a really accurate assessment because the geographical structure of this planet has changed so many times and is still in the process of movement. Possibly in some remote area, under the sea or other

unsuspected country, there are artifacts to be discovered that will give a clue. Our only guides at the moment are ancient tablets, manuscripts and traditions held by the elders in certain tribes and secret organisations of recorded long standing.

In Britain there is a tradition going back some thousands of years, and historian Herodotus is mentioned as stating that this tradition went back as far as six thousand years from his day. He states that learned men came from all over the world to a great centre in Britain that had persisted through the ages. Britain, too, has changed its geographical shape, for archeaologists have discovered that there is possibly a sunken stretch of land between the coast of these islands and the Scilly Isles where, perhaps, the legendary Lyonese lies covered. It can be discovered, too, that there is a holy centre still operating in this country which can trace its origins back a number of centuries and was, formerly, linked with the schools of pre-flood origin. This is why Britain still remains the leading country in the fields of modern civilisation. In spite of what people say about it, it can be proved to be the most free country on the surface of this planet.

The teachings of the Patriarchs have remained intact in the minds and hearts of a long succession of teachers who were, and still are, instructed by those beings who, for want of a better term, have been known to us as the Elohim. Theologians might scoff at such claims but then not all theologians are versed in the knowledge of spiritual realities. Most theological argument and discussion is based upon speculative and unproven information, which cannot be supported by a reliable historical background. The mystic knows that there are realms of reality which are but wild fantasies to

the speculative researcher.

I have mentioned that it is difficult to prove what is actually true, and whilst there is the claim by modern scientists that they erect their hypotheses on provable facts, they fight shy of provable facts that lie outside the curriculum of state colleges and universities. To discover facts outside the umbrella of a state recognised school of learning is modern "heresy". When a government discovers unusual occurrences taking place within its domain, it gets around the problem by stating that the thing does not exist. Since the dawn of our present recorded history, the alternative society, which lives by the teachings of the Patriarchs, has existed side by side with the unreal man-made systems of institutionalised religion, politics and law, and there are very few that discover it. Conditions existing in the unreal world are such that it is only those with courage and sincerity who can find release from it.

Every thought or idea that is entertained contains within itself the energy like unto its kind, or nature, and so it will, at some time, appear in the actual experience of the one that entertains it. Every ill condition in the human realm is brought in to being by supposing an idea to be of a particular nature, either for pain or joy. For example, the idea of love, originating in the consciousness of a person, takes on the appearance that the one gives to it according to the way he believes and lives. Love, therefore, will appear in the guise, according to the materialistic or spiritual desires of the one concerned. The all-pervading consciousness of love then, which is the infused nature of the manifested life in our Solar System, is entirely impersonal in its presence, thus providing for the many different forms that it takes. This fact can be seen in

evidence in the appearances of Love in its many outlets today. If the religious teachings at present in existence present the ideas of sin and suffering, and these ideas are fostered upon some of the seeming unpleasant aspects of Love, then of the ones indulging in those particular aspects, on to which a supposed law has been grafted, the "sinner" will suffer in proportion to the depth of his, or her, belief.

Even though one is practising a reasonably moral life by adhering to that which is understood to be good, there is always the danger, or fear, of being threatened by onslaughts from the direction of evil. In effect the constant see-sawing of "good" and "evil" ideas or emotions finally breaks down the balance of people and they come to the point where anarchy and immorality conquers the senses. From this point of view it would appear that all the efforts of organised religion to create a "good" living society results in achieving the opposite. It is not the fact of the dual-natured teachings in itself but rather that there is no further opportunity offered to the disciples for reaching into the Oneness they are taught to believe in. In truth this genuine experience of Oneness cannot be attained until the idea of duality is banished altogether: so where there is no real guidance on this quest, the pupil lacks the required knowledge to reach it.

The teaching which enables the disciple to attain his required perfection and final ascension was taught to selected persons in the ancient mystery schools and these processes did not consist of great rituals and ceremonies, as some are led to believe. In fact, such rituals are only required in the dualistic schools to calm the body and mind. In the advanced schools however, the candidate was taught to reject totally any

outside aid whatsoever.

In the days of the Patriarchs, those who had reached the state referred to as Perfection were literally called "gods", and when the ordinary citizen encountered one of these persons, he was indeed reckoned to be in the presence of a god. This is not surprising since the Perfected One embodied the very nature that a "god" was known to possess. Thus the "allegorical" history contains the records of these beings for posterity, and examples to those embarking on the perilous road to "godship". In the scriptures where one is mentioned as speaking to "God", it means that a conversation was being carried on between "flesh and blood" persons. In instances where the "voice of God" came to a prophet, or other person, they well knew, from the instructions they had received in their religious training, that it was the potential "God" in every man that was revealing itself. It is this side of spiritual education that has been suppressed by organised religion, for fear of losing its grip on the masses. However, those persons who are sincere and pure in their search for "immortality" can arrive at the doors of the still existing Sacred Schools unexpectedly, because such schools exist in unusual and unsuspected places.

There is in Britain a group of people who believe that they are descendants from the Israelites and have carried out many researches in an attempt to prove their claim. Several tribes in Afghanistan, who are Muslims, make the same claim and they, like those in this country, produce records in support of the facts. When the Christian priests journeyed with the conquistadors into the Americas, in the sixteenth century, they saw that the Amerindians held similar beliefs to their own, and that their religious ceremonies appeared to bear a likeness. There are two claims in support of similar beliefs being held the world over. One is that before the "Flood" there was one religion, and the peoples were spread about during the disaster. The other is that the Semites were scattered abroad during the reign of Senacherib, and that they continued to practice their religion in the areas where they settled down. The teachings of the Buddha also closely resemble those of Christ Jesus.

The world-wide discussions in vogue at this time as to the validity of the tenets of the Christian Faith, and to whether or not an historical Jesus existed, are the results of former poisons being fed into the organisation. Men's actions and motives are forms of energy projected into their experiences, and these grow like the leaven in bread. If man would learn that he cannot exploit his own undisciplined nature at the expense of others, he would save his fellows a great amount of suffering. In this day and age, most of the things that are regarded as intelligent, free-thinking and liberated are like chains around the neck, because the specie man is really intended to graduate to a state of perfection, and to be an efficient

vehicle for the Solar Energies to fulfil themselves correctly. That is why it mentions, in the Holy Bible, God admonishing the Patriarchs to be perfect. Jesus taught his disciples to become perfect.

In the Patriarchal teachings, it does not really matter whether Jesus was the Teacher of Righteousness in the Essene Order, Jeshu ben Pendira of the Talmud, Appollonius of Tyana, Onias the Just, or the Jesus of the Gospels - or whether he escaped the cross and went to India to be finally buried in Srinagar. It is the living out of the Principles laid down in the Scriptures that really matters. However, there are many doctrines and dogmas erected out of these scriptures, and it is according to the nature of these dogmas which determine the effectiveness of the teachings. The present so-called "orthodox" faiths provide little in the way of a maturing nature and limit one's experience of Divine Sonship. In spite of the universally orthodox belief in good and evil, the higher consciousness overshadows the deeper meanings contained therein and those that faithfully seek for the Truth can find the Unified One.

To be continued

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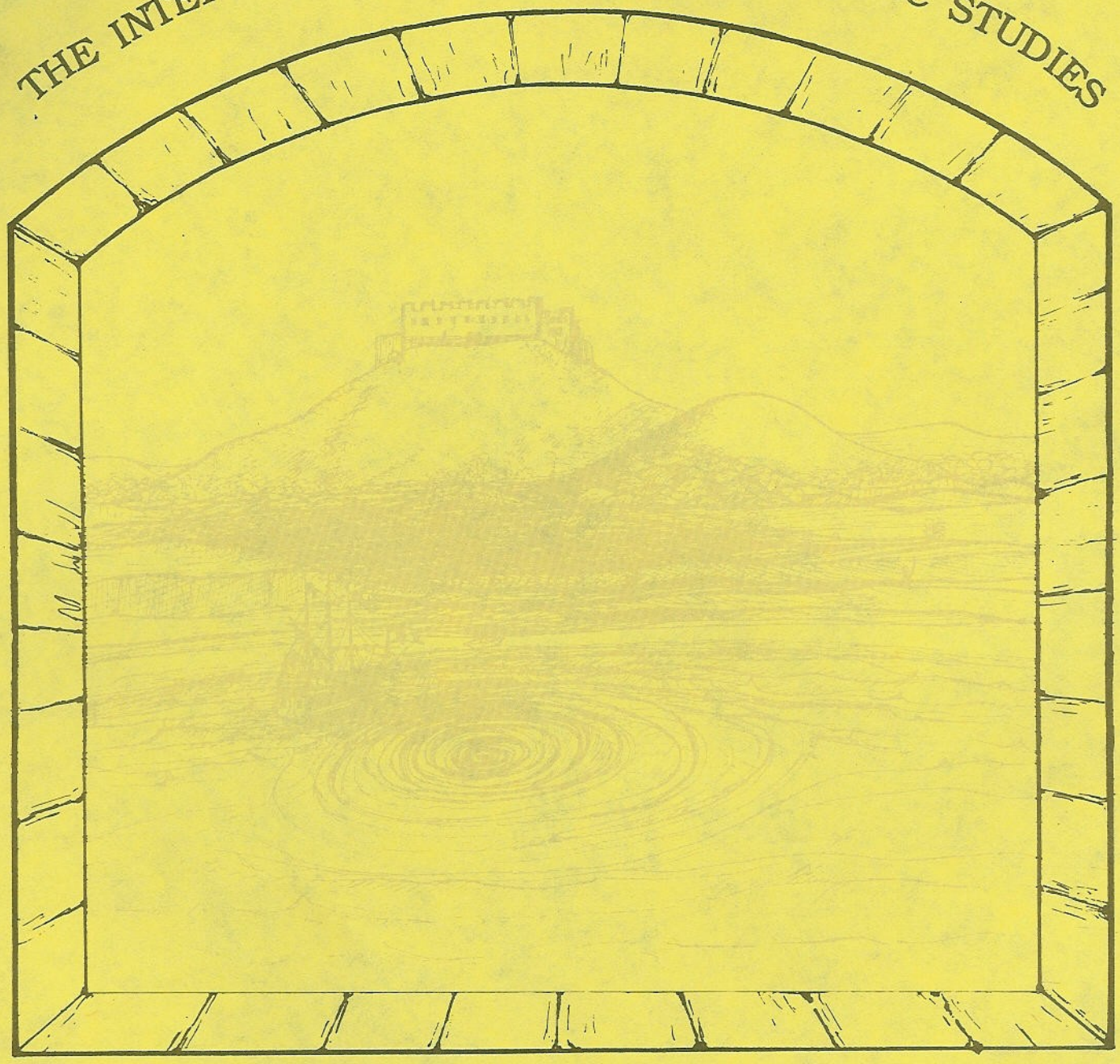

PLANE III

LIBER 70 SLIPIN' 'N SLIDIN'

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

THE SANCTUARY OF THE GNOSIS

Part Two

CLASSIFIED

THE ANCIENT PATRIARCHS AND THEIR TEACHINGS

Count George Emmanuel

Personal & Confidential

Before anyone can enter the deeper mysteries of life he has, firstly, to undergo the sacred discipline of Love. This discipline is one of dealing with the unpleasant side of one's self and to understand the difficulties of others. Love was, and still is, the discipline of those made perfect as the Sons of God, and, in the days of the Patriarchs, had nothing to do with the morality we know of today or that is taught in the religious institutions.

In the English language there is only one word used for love and, according to the many different meanings attached to it, one makes out of it what he wills. A Gnostic writer says, "In the language of the ancient Greek philosophers that has been adopted by Christianity, there are three main forms of Love that are most apparent in the experience of man. These three are Philos, Amos, and Agape. Philos," he writes, "is most commonly understood as 'brotherly love', that is, it is the bond that exists between mankind..... Upon Amos, however, rests the mystery of creations, for it is the particular manifestation of Love that unites two beings as one that is entirely new and different from either of the two previous beings.... One expression of this form of Love is that which exists between man and woman which finds its highest cause in the formation of new life.... The highest of all forms of Love

- that which is most commonly associated with spirituality and absorption into complete comprehension of the Cosmic Force - is Agape.... Agape cannot be attained without the transcendence of the illusion of isolated ego-identity. It is the experience of the All as One... It is the Love that is complete, and all other forms of Love are but shadows of it."

The error of the materialist is in believing that Love, in its true sense, is associated with desire. The great teacher Jesus, who came in the line of the Patriarchs, taught that Love was the supreme goal in Life. He restated the teachings of Moses to his hearers when he quoted from Deuteronomy and Leviticus, and said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind.... Thou shalt love thy neighbour as thyself". This would be the Torah, or Sacred Law, to him and this teaching fulfills all that is contained in the three Greek words mentioned earlier. In practice it is this Love that baffles the politicians, confounds the intellectuals, nullifies the powers of the magicians, and dims the vision of the prophets. There is no deeper magic than Love.

Let us spend a little time in exploring what the meaning of Love is to us. Unless we come to learn Love, we will not know the answers to human problems. Also, Love does not just descend upon us like a shooting star from the heavens - we have to study it and by experience finally realise that the very nature of the Universe, its substance and upholding power, is Love. The most beautiful rendering and explanation of Love is given by St. Paul in his Epistle to the Corinthians. He says that one can have all gifts including prophecy, and the understanding of all mysteries. In the days when this was written, it would include all the arts and sciences, divine and profane, and even if one possessed the power to move mountains - or even rock the universe and having not Love - it was nothing.

Giving away our wealth and doing good works simply because it is the thing to do, or that it looks good in the eyes of others - benefits us nothing. Jesus

says the same thing. In the well-known Sermon on the Mount, "Not everyone that says to me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me, ye that work iniquity." Many, today, who are engaged in various healing professions, social welfare work, politics, law or religion, whose motives are not founded upon Agape, Amos or Philos, are not really engaging in man's purpose here - for unless we are unattached to the thought of reward, in how much the job pays and the perks associated with it, we are not free.

Love is not envious or jealous of others. The common idea that if a husband was not jealous of his wife when she talked to another man, he did not really love her, is an error in believing that love is possessive or that one has the right over another's actions. Real love allows the object of its love complete freedom of action and thought and does not grieve should the object of its love go its own way. It does not like to see another's downfall, even if it has been brought about by careless action: but it helps the sufferer to bear his fruits. The idea of sympathy or sentiment is not love. Sympathy or sentiment for another is really born of self-centredness and shows that we are still identifying our loved one with the evils of the world.

Love is not beguiled away by bribes to satisfy another's whim - neither is it caught up in plots and intrigues to gain some particular end. In all things it remains pure and honourable, for it knows the law that all men ultimately reap what they sow, and this deepens its compassion. Love forever gives of itself but knows how to receive graciously. It understands and recognises the equality of all beings, and helps others to exploit themselves in seeking to come to self-knowledge. It does not bemoan circumstances but uses them as a channel to gain a deeper sense of

being. College diplomas or university degrees are of little importance to love for it is authority of itself, and it is the very nature and essence of all genuine intelligence. It heals all diseases, mends broken homes and breaks down all barriers between men and nations. No problem exists in love.

The love that exists between male and female, or man and wife, can be the most profound and uplifting experience that humans can have. That which is called "sexual intercourse" can be found to be the key to the many mysteries which, at present, are misunderstood. The mystery of sex supplies the key to the cause of all suffering, violence, robbery and death. Also the same key gives the secrets of healing, purification and the attainment of wisdom. Our so-called "permissive society", where sex is a "free for all", is the same mental state that has produced an increase in hooliganism and violent crime. Children brought up in this kind of society are not much more than an incarnation of the uncontrolled passions of their parents. Mankind is a compound organism and all false attitudes, that are tolerated within this society, produces its own ills. All people are responsible for the unpleasant things that prevail in the environment and trouble will persist, until attitudes change. A home filled with love and understanding is the happiest place on Earth and is the right atmosphere for the rearing of children. They can feel the right conditions that gives them the opportunity of being secure and provides for the growing of their minds free from inhibitions which breeds delinquents and law-breaking citizens.

The delinquent children of today have entered this phase of their lives through a poisoned doorway. A mother and father lacking in fidelity, honesty and parental discipline can provide only an adulterated atmosphere, in which the offspring has to grow, and life becomes one of squalor and degradation. The real crime is against the children of the future. Recent discoveries in medical research have found a bacteria known as chlamydiae which infects the mother's

cervix, as a result of sexual promiscuity, and gives rise to eye infections and other diseased conditions. Infidelity is caused by ignorance. The attitude that sex is an occupation to be indulged in when in the presence of one of the opposite sex, is not the natural state of mature manhood or womanhood. Where the sexes indulge freely in access to each other's bodies shows that there is no respect for the body as a holy temple for the life of God to express Itself. This lack of respect blinds one to the quality of fidelity which is so necessary for building a stable and happy home. If one has no intentions of marrying the one with whom one has sexual intercourse he, or she, opens the door to genetic adulteration.

Another deep poison in society today is where two people come to an understanding just to satisfy each other's sex needs, without any thought of love or even the sharing of any other part of their lives. This often leads to a condition when, if one of the party meets someone they think they could live with, the resulting marriage will be marred by feelings of guilt and the fear that the "friend" will turn up someday and demand his, or her, rights, because they have already claimed power of the other's body. Cold sex, devoid of love, breeds a society of cold intellectuals. The types that, in the name of science, think up such devices as the "anti-personnel" bomb or carve up the bodies of innocent animals believing that they are helping mankind.

These are all the pitfalls of society and are mainly due to a belief in the powers of good and evil and in the reality of pain and suffering. If man concentrated his efforts on discovering his true nature and lived according to the standards of the true meaning of love, he would find that his happiness was complete and free from fear. "God is Love", wrote St. Paul and a complete faith in Love's all-pervading presence is "the substance of things hoped for - the evidence of things not seen". When we imbibe the nature of love, Agape, we become at one with It and we discover our eternal nature. Love, then, is the only thing that can be reckoned as being

the genuine Reality in the Universe.

In the world around us we witness much suffering. These are the effects of man seeking to possess and bind life to his own selfish will. Selfish man tries to hide his mistakes and believes that he can escape the consequences; the wise ones admit their mistakes and make an effort to correct themselves. To practice love, also known as compassion, frees us from all the effects of the many dogmas and doctrines in existence. It frees us from all the supposed effects of the Law of Cause and Effect, Reincarnation, from the influences of Astrology and Magic, and reaches far beyond the boundaries of man-made science. The highest of the Eastern teachings confirms this. This teaching is known as the Advaita Vedanta and its latest sage was Bhagavan Sri Ramana. In the book "Maha Yoga", by "who", it states on page 68, "Since time does not really exist, there is no past, nor future, nor even the present; nor can there have been anything like a creation of the world. Also all things that presuppose time are unreal. So we had no past births, nor shall have any in the future; nor are we now embodied, nor can death be real. Neither can there be actions done in the past, whose fruits we would reap. Nor are we now doers of action, the fruits of which would be reaped by us in future. This is the absolute, undiluted truth, as experienced by all the Sages: this however does not affect the relative validity of the beliefs of the layman."

This quotation contains the essence of the teachings of the Patriarchs from whence comes our western teachings of Jesus the Essene Master. To live continually in the state of Agape gives us the insight to know the nature of the Unmanifested God and the knowledge of our own true selves. The most difficult task that Jesus gave to his followers was to "love your enemies". Institutionalised Christianity has never successfully taught this aspect of Jesus' teaching, because it is so tied up with politics that when wars arise, the one's who tried to live according to the Christ message would be opposing the laws of the country. This attitude of the church's

has resulted in them losing many true followers of the faith. It is wrong to teach "love your enemies" on Sunday, then advise the person to fight his enemy on Monday. It is this attitude of double standards that will bring the downfall of the "western" world. Meanwhile there is a great upsurge of new energies which are helping in the overthrow of past false standards and mankind will emerge with a new way of life based upon his natural position within the ordered state of things.

Enemies, according to the organised bodies, are people who possess views different from our own and those who seek to overthrow the ruling governing bodies, whether good or bad. At the other end of the scale, those seeking to overthrow the existing establishment see those already in power as enemies. Again this is the attitude of those who have not been reared in an atmosphere of love. Our chief enemy is not misguided, or evil people. It is the error of tolerating the attitudes and philosophies that perpetuate and maintain the breeding ground for social evils to grow. Some societies are aware of this and try to overcome this difficulty by having a system of arranged marriages, and some societies impose terrible punishment upon law breakers. The western societies tend to exercise a more tolerable outlook but in the main these systems are wrong. They all tend to overlook the root of the troubles. A misunderstood sense of toleration leads to the toleration of evil. A misunderstood sense of love leads to debased practices, and a misunderstood sense of justice leads to an eventual breakdown of law and order - so it can be seen that mankind needs a return to the wisdom of his forebears: those who laid down the true laws of love and justice in the beginning. In their wisdom, the Patriarchs of old understood one simple rule which our gnostic friends remind us of, that, "There are only two classes of people in the world, namely, the loved and the unloved."

Once we can place ourselves entirely in the influence of Divine Love, Agape, and become its slave, we find that we are really free and then we can become the efficient servants of all men. It

requires great courage to surrender to Agape, for to come into full understanding of it, one has to forgo the appreciation and attachment to one's own built-up world of hopes and ambitions. Things no longer matter and one is consumed with the compassion to ease the suffering of the unloved within the world.

"What is Truth?" enquired Pilate of Jesus in the Scriptures. Krishnamurti told his early followers that Truth is a pathless land and that is why many searchers on a "path" never find it. Because of the elusiveness of Truth the Elohim, or Creative Principle of the Universe, fashioned a world for us built by the essence and mind-stuff of Divine Love and by this act, our God became Love, as St. Paul stated. The doctrine of "good and evil" has no place in a realm of Love and when we can come to the full realisation of this great Truth, we find that the 'dual'-natured world we call real actually possesses no substance of Reality. The children of Seth were able to experience the only One state of consciousness - the true God-Mind. There was no opposite to be concerned about or to speculate upon; neither was it necessary to discuss the beautiful atmosphere in which they lived. They simply accepted their lives as they were and enjoyed the reality of them. We are told in the Book of Genesis that pain and suffering came about by the eating of the fruit of the "tree of knowledge of good and evil" and this allegory can be proved true in its results. The task of trying to lead a "good" life or to achieve "peace of mind" is impossible as long as one accepts the reality of the existence of those opposite states of mind. No system, religion or teaching can succeed in helping to free one from pain and suffering as long as the belief and acceptance of these things persists. New conditions are born out of pure motives, unselfish actions and a knowledge that, whatever a man thinks, he will experience the essence of his thought sometime. Peace will come when man has learned that he has no enemies to hate.

According to the Essene teachings,

Jesus taught, "Love God and your fellow man. All else is speculation." Whilst the scriptures seem to imply a duality of forces as being the nature of the universe, there is still much to indicate the claim of a non-duality of the God indicated therein. By inquisitions, persecutions and the destruction of past records, the present Christian institution has been able to claim complete authority on all matters spiritual, and by legislation, through its influence in political affairs, has also been able to dictate its powers over the souls of the individual. Many enlightened men have found themselves at the doors of prisons, the gallows and the stake through the opposition of those who are supposed to love their enemies.

The Universal Intelligence that emanates all life still remains in control and is not affected by the ways of men or organised religions; in Its Divine Compassion for Its own creation maintains Hidden Places, that cannot be desecrated by mere mortals, because His genuine knowledge is in Itself a protection for those who understand and practice It. Too many sects are involving themselves in politics and are stirring up the primitive societies in other countries believing they are doing God's work when, in fact, they are causing more suffering to come about. The Great Master teaches us to avoid getting involved in worldly affairs. His teaching is not to seek to make the world a better place but that this will come about by practicing love and wisdom to all. Unenlightened Christians view the world as being full of good and evil people, instead of seeing one large family with wise ones setting an example.

The guiding power to the understanding of the true nature of the Cosmos is to be found in the adherence to Purity, Truth and Righteousness. Without these qualities one cannot enter the Sacred Schools of Life which impart that knowledge, which was known by the pre-flood Patriarchs, the teaching of Perfection. An Islamic researcher writes, "Just as institutionalised Christianity, at the threat to its stranglehold on religion, clashed with the Initiatory Brotherhoods, so official Islam fought with all the

virulence at its command against its own esoteric movement."

In the early days, since the "mythical" flood, most religious systems kept in touch with what has become popularly known as "mystery schools". From these "mystery schools" the actual founders of the various religions came. The early "religions" were really "schools for living" and the systems employed varied according to the place and ethnic nature of the students. Nobody was expected to conform to a limited set of creeds for it is creeds and dogmas that stunt spiritual growth. The freedom to grow in God's likeness, to ascend to the status of perfect manhood, is the birthright of every being.

The late Richard Duc de Palatine, an initiate of many orders, faithfully researched the history of the Sacred Schools Tradition and restored the Right of succession to modern Gnostic Christianity. In one of his works he says, "...each Mystery Cult and School claimed the Right of Succession derived from Atlantis before the Deluge. As this Right was backed-up by the Right of Succession from Venus, the Emperors, Kings, Princes, Hierophants and Priest-Bishops had every right to call themselves Sons of the Sun, since they were initiated into their particular office through the same ritual. It was from Serapis that the Roman Popes and Bishops could claim the divine right to the Priesthood of Melchisedek - he who lived before the flood of 9564 B.C." With regard to the Priest-King Melchisedek, Sir Wallis Budge writes in the work previously mentioned, "The narrative of the descents made by Seth and his companions from the Mountain of Paradise into the plain is certainly based on historical fact; and though Melchisedek has not yet been identified in the cuneiform inscriptions, there is every reason to believe that he existed and that he was the founder of a pure form of religion and a great ruler as well as a priest".

Orthodox historians and theologians ridicule many of the ideas presented here and in their smug way smile quietly at those who believe them, yet they themselves remain ignorant of life's

mysteries. They have been well instructed by their church or university which is the "right" knowledge to pursue. In practice their facts are the most favoured suppositions. Experts inform us that, of course, there is no life on Mars or Venus, neither did a country called Atlantis exist. The story of Joseph of Arimathea is an old wives' tale! What does this kind of sceptisism amount to? From the point of view of a seeker after Truth, it represents a stunted view of God's world which, in its interior sense, is unlimited in its areas of intelligent life, and in its material sense, one should believe only what one sees and hears with his five senses. In a spiritual Solar System, Venus qualities are equally present on the other planets as they are at location. Atlantis refers to the former great civilisation that existed before the global disaster and our historical records already provide the facts that the survivors were versed in the knowledge of agriculture, metal working, mathematics, medicine and astronomy.

To learn that there are still centres where sincere seekers after spiritual knowledge can contact teachers maintaining the Right of Succession offers no surprise either. Those of the supposedly existing "esoteric schools" must be aware that, what has now become known as "esoteric" knowledge, is but the counterfeit of the truth. In the beginning - so begins a process of speculation and a series of suppositions stemming from an association of ideas based upon a single thought. Thus a whole science or system of knowledge is begun and a world is born - and this process continues until the least common denominator within the spectrum of manifestation takes up the same theme and repeats the understanding at a lower level. The human level of cosmic understanding is but a concept, or a series of concepts strung on a theme, of the Universe from how life appears to affect us here. Is it possible that there are greater intelligences abroad in the galaxy who possess a more reliable understanding of the nature of Being? Are humans mere pawns in a giant system and higher beings are using them in a Cosmic chess game? Are humans a vermin corrupting a living

planet which finally return to the dust from whence they came?

According to the ancient teaching, it was the Elohim that created mankind and the world. The word Elohim is a plural noun and would indicate that it was a plurality of beings that performed the task. Since it can be seen that the manifestation of a universe consists of a kind of plurality - of various groups of energies and forces - who or what are the Elohim? The secret schools teach that there exists a Great Central Sun in the unmanifested realms of conscious knowledge and from this emanates everything that we can ever come to know regarding ourselves and the universe. This Great Central Sun stirred within Itself and the great energies and forces, latent within, started a series of pulsations, or vibrations, operating in all directions. Modern scientists refer to this as the "Big Bang Theory". Because of the many Sysergies produced in this process certain points of focus became seemingly autonomous in their activity and a kind of secondary process began. This process caused the forming of the Elohim or conscious activity for producing what we call "thought". Thus, the Elohim could be described as great conscious "thought producing centres" within the whole of Complete Consciousness of the Primary Force - the Unmanifested "God". The "Elohim" then were the first "creators" within the mind of the first Great Central Sun and when viewed objectively, by the human senses, appear as a great spiralling galaxy moving outwards into space, consisting of myriads of Solar Systems and other bodies more difficult to describe in technical terms.

The objectively seen solar systems are like giant atomic structures existing in space and yet they are but miniature replicas of the Great "Father" Sun that brought them forth from within Itself and Its own substance. It is these Solar Systems which are known as the Elohim because it is from these great Beings that worlds are born and that each "El" possesses Its own unique creation; yet at a point they are all unified in the one manifestation of the Great Primary

Force. The make-up of an "El", god, or solar system consists of the primary energies pulsating at different speeds within the galaxy - and could be likened to a vital organ or part necessary within the whole structure to maintain an orderly process of "Godlike" activity. Human observers of this process speak of a Masculine, or positive force, and a Feminine, or negative force. In the Patriarchal teachings it is spoken of as the One Force operating at two different "periods" of time. It is from this understanding that an original concept of Sacred Knowledge is seen, and it is in this kind of knowledge that the "Son of God" lives, moves and has his being.

It can be seen now what is meant in the scriptures by a "priesthood" which exists that is entirely separated from the Aaronic, or man-made, priesthood. One lives in the knowledge of "Eternal" things as against those that live by a transient or mortal concept of the Universe. The Teacher of Righteousness, referred to as Jesus, taught that there are no "male and female" in heaven. Heaven is the awareness of one's state of eternity within the Cosmic Scheme. In Truth there are no male and female beings only the appearance of such by way of the so-called "five senses" of a mortal body. There is but one Power, or type of Energy, meeting at different points within its many orbiting areas, whilst seeking its way back to its own Source, just as the electron produces a mighty energy in its journey back to the nucleus of an atom after being separated. Scientists tell us that in laboratory tests an electron can appear to go through two separate holes at once. A phenomenon they cannot explain.

By the teachings, or understanding, based upon the hypothesis mentioned, it is possible to come to the awareness of one's real relationship with the universe. The hypothesis built up on knowledge, gained by that which is considered to be transient, cannot be true, so one is commencing from a limited stand point in the quest. For according to the Solar Doctrines the human, or mortal, experiences are no more than the dreams one has when he is asleep

and are unreal in nature.

When one looks at the Sun one sees a great bright sphere in space, and scientists go on at length to try to explain this phenomenon. Some even admit that all they really know about this Sun is just "coffee talk" - or that which they discuss among themselves during a coffee break. They confess that what is really going on "up there" baffles them and the instruments they use tell them little. This "great light" is brought about by the rapid pulsation of energy coming into contact with the optic nerve in the eye and interpreted as Light. It is possible that there is actually no light as is generally understood as light and that really a kind of harmonic function of "Sun" awareness is in operation. By this is meant that all the "eyes" of living creatures within the Solar System are sensory centres within the Sun's own consciousness, wherein It becomes aware of Its own activity, Sight being a Cosmic Principle.

Human beings, or mortal bodies, in this way of understanding possess no more reality than a "transistor" which is replaced when it wears out. Thus, human beings are nothing more to the governing sun that replacable instruments and the "entity" which believes itself to possess an individual existence is a non-reality. Reference to this truth in the scriptures can be found in the statements by St. Paul in the Epistle to the Ephesians, chapter four. This is an allegorical description, or religious purpose, of our real position within the Solar structure of this system. Humans are nothing in themselves but mere component parts of a complete organism that is operating like an immense computer, continually renewing its own parts, and is not concerned with the preservation of parts but with Its own Self, as another component within a still larger scheme.

Therefore the one who has penned these notes and the one who reads them is, in very truth, the one and only thinker and doer - the only Self which is the self of all manifested life within our own Solar System. The manifested life we behold is the revealed thought

patterns of an original idea. The numerous forms then are the defined revelations of ideas residing within the consciousness of the One principle, sometimes called Jahwe - Messiah, or Christ-Helios. It is through the principles contained in this description that we can come to know our seeming separated "selves" as being this One-Self. Every idea appears as form, because every idea contains the completion of its own cycle within itself. In his Epistle to the Colossians, chapter two, Paul writes, "For in him dwelleth all the fulness of the Godhead bodily". This refers to the fact that every formulated idea contains within itself the focal point of all the qualities and nature of its source - the original "Thinker" - the Solar God. That which we call "mankind" is really the revealed consciousness of this Solar God, or Christ, at its highest level. This proves the point that a Sun is the body of an "El" or Man-God in expression and it is this Sun that is really the Being that we, as seeming individual expressions, are.

In, "The Wisdom of Solomon", the Apocryphal Old Testament, it clearly states that "God created man to be immortal, and made him to be an image of His own eternity". In another chapter it says, "For God made not death....For he created all things, that they might have their being: and the generation of the world were healthful: and there is no poison of destruction in them, nor the kingdom of death upon the earth". The truth lies in the fact that sin, suffering and death have never been thought into being by the creator and therefore, to us, possess no other reality than that of a dreamer having an unpleasant dream. The "unpleasant dream" is the result of possessing false beliefs about one's own relationship to Life - beliefs in "good and evil". Mortals which appear to live, suffer and die, according to the true teaching, have no real existence apart from the forms associated with the types of dreams experienced.

Man, as a whole unit, God Himself, is immortal and contains no seed of consciousness of anything unlike His own nature. The belief in, or appearance of, an entity or power, producing

opposite effects, is just another part of the dream. To come to Himself, man has to surmount the knowledge he has gathered from the observation of activity going on in his form body and operate from his true Self level. This is achieved by a mental effort of rising above the experience of sensual beliefs. Thus by contemplating the Truth of the Reality of Man's being - as man being the perfect concept of the God in His own manifestation, one can come actually to experience that which is the true nature of being in the world of form. That which approximates the consciousness of our Source becomes a reality to us and a living proof of the system or organism in which we live.

One can come to understand that one can escape from the world of unpleasant conditions - of a world beset by a constant warfare of good and evil - (a nightmare world,) by exercising a new discipline and following a new set of rules. The "overcoming" of the old world lies in the total abandonment of it. One cannot have a "foot in both camps" or be half-hearted in one's attempts to undergo the metamorphesis leading to the experience of reality. The whole gamut of beliefs, theories, religious arguments and moral standards existing in the dream world must go. One must empty oneself completely of what one clearly holds to be the Truth to come into the experience of one's true self.

Any revealed truth possesses no more value than one's ability to understand it, therefore our Ancient Teachers laid down provisions for their successors wherein no strict system was enforced. Being enlightened does not refer to the amount of knowledge one has on spiritual subjects, nor is it proven in the time one spends in meditation or devotion to duty. Enlightenment refers to one's capacity to demonstrate, or show forth, that which he feels within him. In this light any system, as I have said earlier, remains merely a ways and means - a system or way of life. One must faithfully follow the way one has chosen until one reaches the horizon one has previously seen. One cannot experience more than one's vision and more often than not the state one arrives at will be experienced in accordance with one's concepts about it. The desirable attainment is one wherein one finally rises above all self-speculations and formulative ideas, because enlightenment is a state wherein there is no cognizance of a mortal body.

Great importance is laid upon the initiate, or pupil, fully understanding the difference between the mortal state and the immortal state because, without a well-defined picture, the pupil will have difficulty in realising the pit-falls, (and there are many,) which prevent him from making progress. The student, in his mortal experience, confines himself to the limits he sets upon himself by his overwhelming sense of mortality and the seeming dual-forces which seek to oppress him. Those scientists who are investigating the Quantum Theory are now finding that there can exist a multi-dimensional state of consciousness throughout the Cosmic System and that it is possible for a number of worlds to exist interpenetrating each other, bearing no relationship and remaining entirely independent of each other. This means that the God-Mind, or Consciousness, is capable of experiencing every conceivable idea of life-activity within Itself simultaneously.

Now since our specie man is a type of God-consciousness and, according to the hypothesis, like unto his maker, he

must be of like substance and like functioning - this makes him a "Son" by virtue of him coming to self-knowledge. He then assumes his correct place by co-functioning efficiently with the One emanator - "I and my Father are One". The messianic call to "awake" from sleep is the insistance of the pulsating energies to reliven the sleeping potentials of the One self - the "Maya of Brahma".

In the east the highest teaching is known as the Vedanta and this is taught in various shades and guises but its Principle remains the same. Maurice A. Canvey in "The Encyclopaedia of Religions" states, of Vedanta "...all that really exists is the One Spirit, Atma or Brahma. The Ego is really one with the infinite eternal Being. All else is Maya or Illusion." And "The soul is hindered from enjoying union with the One Spirit by a belief in matter which is really an illusion." Vedanta teaches that true wisdom can be achieved only by contemplating the True, or Real, Self and by not allowing one's attention to be diverted by the effects of illusion.

The early Gnostics taught that man was God incarnate in matter and that by the rite of self-sacrifice he could free himself from this tomb. Many elaborate systems were formulated to help one achieve this state and some proved successful. Whilst a basic system was maintained in the mystery schools much depended, and still does, upon the skill and patience of the interpreter or teacher to put over the essentials to be understood. That is why only selected pupils were enabled to enter the school. The teacher is only there to do his work for a given period and the disciple must then go it alone with the knowledge he has gained - then work out his own salvation. This can be to his own benefit or his own undoing. It can be his own undoing if he tries to relate what he has learned to his mortal needs or to the acceptance of an existant mortal world. To misapply the higher teachings can cause great havoc in the life of him who is not pure in his approach. It is better to live the good life in the dualistic state than to play around with a false sense of the Truth.

This sublime state of consciousness is the true state of the Brahmin, the Boddhisattva, the Perfected One in the Egyptian mysteries and the ascended Christos in the Essene schools. To explain the teaching further and to bring it into focus so that it is more easily understood, the teachers use several avenues of approach to help the student. Because every idea or thought contains within itself the seed for manifestation, it follows that thoughts bearing certain "labels", for want of description, describes the very effects that can be expected from entertaining such thoughts. Everybody more or less understands that loving thoughts produce an atmosphere of love and hateful thoughts produce tension. To succeed in this way means that we should maintain careful control over our thought processes, entertaining only those thoughts and ideas that are conducive to our quest and avoiding all inharmonious thoughts. Many yoga teachers in the east use this knowledge in their mantra systems and believe that by chanting the name or quality of a particular deity, it will produce like circumstances for the disciple; but this is only half-truth. The thoughts concerned contain the essence of the experience, so it is no use uttering statements or words that one does not fully understand. For example, it is of little use meditating upon, or singing about, Agape if one is not demonstrating it in one's living. One cannot gain something for nothing. One can meditate upon or pray about peace all one's life yet gain little peace at all. The secret lies in the "doing" of it. Peace will be experienced only to the degree that one eliminates distracting thoughts from the mind and encourages peace to reign in his surrounding atmosphere. "Be ye doers of the word and not hearers only", taught Jesus.

A Solar System, being the outward form of a Christ Sun, is the embodiment of the most perfect idea of Creation and the inherent consciousness contains the very essence of "material" that makes an objective world possible. This means that this Christ Consciousness is the "stuff" out of which all manifestation

comes. Since, as seeming individuals, we "live, move and have our being" in this "stuff" or substance, then there can be no other material available out of which emanation proceeds. Our very make-up and reality is revealed in the fact that we are of the same substance of that which brought us forth. Because we cannot ever be separated, by the very fact of being contained within it, our "life is hid with Christ in God" and, in truth, no opposite can be in existence.

The idea of anything evil, or opposing the perfect design is like the child being afraid because he thinks there is a "bogey-man" in his bedroom and requires comfort from his parents in assuring him that this is not so. Most "evil" thoughts arise through fear. One steals because he fears lack. One hates because he feels the absence of love. One kills because he believes falsely that he can destroy that which causes him fear. In all cases the doers of evil act in the way they do because they fear the absence of the opposite good. To eliminate slowly every idea of opposite brings one to a state of calm and an assurance of the eternal stability of the real "kingdom" in which one, when awakened, lives. We cannot change the way life really is. From long experience it can be learned that the very nature and character of that medium in which we live is impartial in its action. Whilst this Christ-Mind appears to be impersonal in its caring for the whole - It, nevertheless, can be seen working out for the benefit of every seeming individual in Its domain. To understand this correctly banishes every vestige of fear and sick bodies can be healed.

The physical body is proved to have never been anything substantial at the time of death. In most cases a person is unaware of the fact that he has "died" and that he has separated from the body. He feels no different. If he sees the "corpse" nearby he does not associate himself with it. In the Sacred Teaching, as in the Vedanta, the physical body is nothing in reality and therefore it is of no help to identify one's self with it. It is the true Spiritual Self alone that exists and that which appears to be a body living in a physical world

is a dream produced by belief and supposition. Regarding the doctrine of Reincarnation which was abandoned by the Christian church around the sixth century, and is firmly believed by the eastern religions, one might ask how does it appear in the light of the ancient teaching? There are several people who can recall past lives and from the theories aforementioned would seem out of context. We state that because man has not yet fully awakened, he still keeps "nodding off" into a series of dream states. By following the teachings advocated one finally becomes aware of one's immortal state and remains free. These facts were taught in the Hermetic sciences in the ancient Egyptian and Greek schools. The great truth that this Reality exists lies in the evidence of those awakened ones who call us to "awake" also. One cannot awaken to something that is not already there.

Appolonious of Tyana, in a letter to Valerius, wrote, "There is no dying save in appearance and no birth or becoming save only in appearance" and "that which is in existence can never really disappear". This is referring to the great secret that, if we consider suffering and cessation of life to be real, it is of little use trying to overcome them. However, the Great Teachers showed us the way to free ourselves and prove them to be nothing more than illusions.

The spiritual properties of the sun have long been known in the mystical schools and since the "Christian" era came into being, the sun was designated as Christ Helios, or the Christ Sun. The Christ Sun is, and always has been, a permanent focal point for a genuine help towards a deeper understanding of the life within. Long before the great teachers of this epoch came to be remembered, the Buddha, Viracocha, Krishna, Confucius, Moses or Jesus, this heavenly agent for Love and Wisdom was pouring out perfect qualities to His Dominion. He is also depicted on the walls of the ancient catacombs in Rome.

In the early centuries of the Christian era, there were many different schools of thought and tradition and because some of these schools were in fact

initiatory orders, their teachings have never been known by the public. From the fourth century onwards, Christianity assumed political powers and the individual sects were persecuted by those in authority and, in many cases, everybody was forced to become "orthodox Christians" by law, even Jews and the like. By this action alone the true secrets of life became obscured. Love no longer reigned.

The great civilizations of long ago, who built massive and beautiful buildings and acquired skills in the arts, were influenced by the direct energies emanating from their incarnate priest sun kings. These beings were the actual instruments of the Solar Forces interpreted at the level of the people. From the influence of these priest kings, the people were able to live life to the full. In spite of what modern researchers say about them, being influenced by their orthodox academic backgrounds, these ancient peoples learned the secrets of power and wisdom. Without the sophisticated instruments used by today's healers it was known that the love and understanding of the practitioner succeeded where his medicine failed. All healing practices, of whatever kind, are only as successful as those that heal live according to the divine Laws of Truth. Healing is not the central function of a spiritual school, but as each student applies the teachings to his life's problems he, or she, will find healing taking place naturally.

It is not easy to find a true mystical school in the western world because there are many groups claiming to be genuine, yet they charge large fees and impose many restrictions, rules and regulations, on their members. Many claims are made about being in touch with hierarchical masters and the possession of special powers; but as many of these masters and powers are, in reality, non-existent, it is little wonder that people remain in the dark. Should a student of truth become hampered by a belief in persons and powers external to himself, or herself, he or she will find themselves once again in the darkness. There is only one direction in which to seek the light and freedom from mortal sufferings,

and that is from within. The Light and Love of the Eternal Sun emanates from within outwards.

In the western hemisphere, we are mainly concerned with Christianity, although the ancient solar wisdom can still be found in the teachings of Islam and more especially in Judaism. Christianity has borrowed most of its tenets from Judaism and the mystery schools of Egypt and Greece, as I have mentioned earlier.

The true secrets of enlightenment are partly preserved in those books which have been classified as apocryphal or symbolic, and because they contain little or no reference to a historical Christ have been regarded as "heretical". In every age, however, a new revelation of truth has been treated as a heresy, but this does not deter the sincere seeker who is determined to achieve his goal of reaching perfection. Perfection is the demand of the Christ teachers.

One great help in reaching the required goal is to identify one's self with the archetypal idea of man as he is reported to have been originally created, that is, in the image and likeness of God. Then by a process of eliminating that material which clouds this image, one can live out one's life by claiming dominion over errors. This is the basic method taught in the more advanced schools and a system is used to enable the work to be easier. The correct system then is very important and can be highly effective, but still remains only a help. The result lies with the disciple. One should learn the art of relying solely upon the Inner Self. One should not run away with the idea that this is a new teaching. It is the oldest of teachings. Therefore, the way is known by the guardians, and as it appears new to those who discover it, the form was laid down and is preserved in its pure state by the earth's spiritual mentors who reveal or withdraw it from curiosity seekers and those who would try to destroy it.

In the following extract from the Acts of John of the Apocryphal New Testment, one can see the inner teaching carefully preserved. One cannot rely wholely on

written material, which is why it is necessary to belong to a sacred school so that the content can be rightly commented upon and explained.

"Now what I seem to be, I am not... Having thus spoken, He showed me a Cross of Light set up, (note that it was not a cross of suffering) and about the cross a great multitude... Above the Cross I saw the Lord Himself with no shape. This cross of Light is sometimes called the Word by me for your sakes,... sometimes Jesus, sometimes Christ,... sometimes a way... sometimes Resurrection ... sometimes son... sometimes truth... By these names it is called as towards men..."

"The multitude that are about the cross is the lower nature with its many forms. The multitude that heareth my voice are they that are above with me having but one form."

"Be ye also persuaded, therefore, Beloved of God, that it is not a man whom I preach unto you to worship but God unchangeable, God invincible, God higher than all authority and Power, and elder and mightier than all the creatures that are named and all ages. If then you abide in Him and are built up in Him you shall possess your soul indestructible". That is, one shall discover his immortality. This same idea is contained in the teaching of Islam and would be effective if it was not obscured by the dogmas of punishment for sin.

Who were these people such as Moses, the prophets, the disciples and Jesus, whom the church and state have prevented others from excelling in spiritual teachings? Jesus taught his followers that they could lead on to greater things than he disclosed, if they followed his teachings. He never claimed more for himself that could not be achieved by anyone else. The organised church has dared to over-ride the natural process of a gradually deepening revelation of truth over the ages and by its set dogmas has nailed their Jesus eternally to a cross of suffering. It was, in fact, Pope Adrian the first, in the eighth century, who proposed the idea of the Christ being represented as the form of a man upon a cross. Many writers on

early Christianity are unaware of this fact and seem surprised to find that "crucifixes" figured little in the beginning.

In an enlightened society the scriptures are continually being added to by new leaders and teachers in spite of the accusations of "heresy" and "cultism". Truth is not concerned with whether priests should be "celibate" or women becoming priests or if "the pill" is a desirable method of birth control. These are decisions for human beings to make and have nothing to do with Divine Knowledge. Likewise, dieting and vegetarianism possess no foundations in spiritual truths, but sometimes are the result of certain moral convictions. Further, there are as many different ways of understanding God as there are numbers of people in the world.

No person has special access to God, neither can any person "fix it" with God for another. Whether one be a king, bishop, priest, guru or prime minister, one is no nearer to God than the least amongst us. All of us are as near to God as we ever will be. The great rise in the consumption of alcohol reveals a thirst for the true spirit but ignorance leads men to believe it is to be found outside of themselves.

Many seekers after truth get confused with the terms used in the more advanced systems. For example, we frequently use the terms Real and Unreal or Reality and Illusion. The question often arises, "How can I tell the difference?" We refer to the appearances in this visible world as the Unreality of Illusion because nothing here is substantial or to be relied upon. Thus we translate that which we call the Real World into spiritual verities. Beauty, goodness and truth are manifest in action and are eternal qualities for whatever circumstances one might find one's self in this world - goodness can prevail.

In the world we have three main systems which can be divided into the categories of politics, religion and law, for the sake of explanation, although any human field of knowledge could be included. Human justice is based upon proving a person guilty or the person proving himself innocent and a court is set to argue the case. The weaknesses in this system have resulted in innocent persons being proved guilty. In our terminology then, we say, that justice in the world is illusion, for here the saying is "justice must be seen to be done." In this light "worldly justice" is the counterfeit of "Divine Justice" or the Real.

One has only to look at the political systems around the world today and it can readily be seen that most countries are undergoing crises in work shortage, commodity supplies and economical troubles. So politics are unreliable in the answering of human problems. Again politics are the counterfeit of Divine Government under which there are no flaws.

Religion too, in its attempt to arrange systems for harmonious living and answers to emotional problems, fails because, by the time committees and synods have reached agreement on a plan of action, the problems have moved to another dimension or area of experience. So we say that a religion of the "eye" or of organised dogmas and doctrines is the counterfeit of the true or real "religion" of the heart. One can see here the duality in action of the Unreal, or counterfeit systems, clouding over the underlying Permanent Principles in Life that cannot be organised. Our only proof of the Reality in our lives lies in the application of the Principles, as taught by the great teachers. In our living, to experience the truth about the eternal, unchanging qualities we can find that a powerful government rules, a just law resides and an enduring light on every problem in shown. Where the Real and Unreal relates to personal problems we have to apply the Sacred Principles, already established as Religious Truths, and apply them to the situation concerned. When applied correctly, with a little patience, the problems are

resolved and Truth is proved to be true.

I have already quoted the saying, "Love God and your fellow man" as being the only real answer to all problems. It can be seen, from this statement that all attention is taken away from the individual self and we could say that this attitude was being "unselfish". In practice we find that most troubles come about by one being concerned for one's self. So we say that self-centredness generates all kinds of illusions about the Real Self which has no problems to be solved. It is a case then of switching our attitude to the acceptance of the already existing Truth about that which we acknowledge as the Reality of Being, and the troubles vanish like the illusions they are. This sounds simple in practice but one has to understand fully what is happening for the system to become really effective. For example, one cannot expect a principle to work immediately, unless one has done some study and living out of the tenets involved first. One cannot play a concerto on the piano until much practice has been done earlier. The same idea applies to this teaching; but God sometimes confounds us even in this.

This living according to a spiritual discipline is often referred to as the "way" or "path" and all men are encouraged to "walk" along it. Disciples usually refer to themselves as Christians, Buddhists, Hindus, Jews or Taoists. This represents the mainstreams of belief as apart from the many sects, or cults, existing within each division. Many sects exist in each main religion that are at variance with each other, and this is because of the dogmatic attitudes taken by the more powerful sects.

By experience we come to learn that the Real world exists, irrespective of whether or not we are aware of it. When we are sufficiently awakened to the Truth we can observe the dream-like and fantasy-producing action of the "human phase" of mind. Where can one find this Truth at a beginners level? There has been a great interest in the teachings of the Essenes over the past few years, mainly due to the discovery of the Dead Sea Scrolls. The Nag Hammadi Books

discovered in 1945 gives us a look at what the "Gnostic" sects believed. Eusebius the bishop connected with the Nicene Council in the fourth century, admits in his writings, that the four gospels and some of the epistles belonged to the Essenes and that these were the "Jesus". The Essenes were a monastic sect that possessed secret interpretations of the Scriptures and it was from these holy men that Christianity borrowed most of its practices. Along with the writings of Paul, the "Gnostic", Christianity became an organised body and many human suppositions became part of its theology. The term "Essene" is, according to Epiphanius, derived from the Judaic mysteries applied to "Jesse".

Truth, in its real sense, cannot be organised but there are several groups today following, in their own way, that which they feel to be "Essene". Some of these groups have added their own fancies to the basic teachings, so one should look around for the less sensational attachments. Likewise, there are some groups calling themselves "Gnostic", possessing many attached illusions to the facts. The emphasis of many of these groups is placed upon the teaching of the science, or knowledge, of "Ascension". Since it is this kind of knowledge that the true seekers must eventually reach, one should look around with caution before joining a school. Whilst many of the ideas attached to truth are frivolous, one should look for the "protective" elements within the dogmas. If one is taught Purity, Truth and Righteousness with absolute reliance on the First Principle and a love for our fellow-man, together with little or no request for fees or dues, it is safe to make approaches.

The existing "Mystery Schools" and many "New Age" sects are a continual annoyance to the main religious bodies. As these are an integral part of the Solar influences for man's growth and development, the "orthodox" streams should, if they dislike friction, find ways of attaching the "heretics" to their organisations. Only in this way can harmony be established and a balanced view of life be gained.

One should avoid committees, and

organisations, campaigning for human rights, or freedom for the individual. These types only seek for that which is "right", according to their own suppositions. Any statement which claims to be founded upon an experience of Truth can have, according to some schools, seven or even twelve sides to its meaning and one ancient group supposed there to be twenty-two. Whichever way one sees this idea, the individual is capable of seeing only one or two sides of the revelation of Light and the only position where one might behold the whole is looking out from the centre. Because of the elusiveness of Truth, one should regard only that which feels right from within and all outside sources should be viewed as effects already passing.

When a person comes into the presence of the Light of Truth it might cause him, or her, to become uneasy because one judges one's self against that which one sees and could show up one's darker nature. If one is sincere in one's seeking, fear should be overcome because all is to be gained and there is no condemnation or judgment in Divine Love.

In these pages one can see that judgment of the organised religions has taken place, but this must cease when one comes to the realisation of Cosmic Truth. The Great Central Sun sends out its rays of Light and Love to all being. It does not judge or condemn. Man judges and condemns himself by taking the Light to himself. He is not free until he has released himself completely to the Will of the Father of all Lights. Are the scriptures really an authority on the Truth of Being? Their only validity lies in their function to lead one in the direction of Truth.

There are many writings and these become classified by theologians according to how the content fits in to the dogmas and doctrines advanced by the orthodox church councils. St. Paul warns us not to accept the "philosophies of the world after the traditions of men". Organised religion is after the traditions of men.

The Holy Bible, especially the Old Testament, was not written until the third century B.C. At the request of the Jewish

nation, the Essene Brotherhood translated the original scriptures, which were devoid of dogmas, doctrines and sectarianism, into a manner acceptable to the Jewish people in the form of a history. This was intentional so that these people might see God working out for them. In no way was a "chosen race" suggested. This is a dogma that has arisen, as is usual, when man looks without for his salvation. The commandments did not, originally, contain references to man's subjection to any other race on earth, such as the Egyptian, for example. The New Testament was not added until the fourth century A.D. The same thing happened again with respect to arranging the books that a dogma of man's fall and a final salvation by a saviour on a cross appeared in literal form.

The present confusion in the world today is the evidence of a world crying out for truth and love. The world's peoples have been exploited by those who follow wrong political attitudes, by power-seeking religious organisations and every form of commercialism. The alternative "organisation" is already here. Not administered by mortal men, it is under the control of the Universal Intelligence Itself. The "Kingdom of Heaven" on earth is not subject to any of earth's powers or organisations; neither will the whims or fancies of mortals be imposed upon it. By Its very presence and powerful reality, the false world will slowly melt away into nothingness simply by the continual insistence of the consuming fire of love. The pursuits of selfish mortals will be turned into a recognition of God's all-pervading presence. All men will say in their hearts, "Thy will be done" and the Kingdom becomes a permanent reality in the lives of all men.

End of 5° - last appendix was sent in to ECFS Sept. '92

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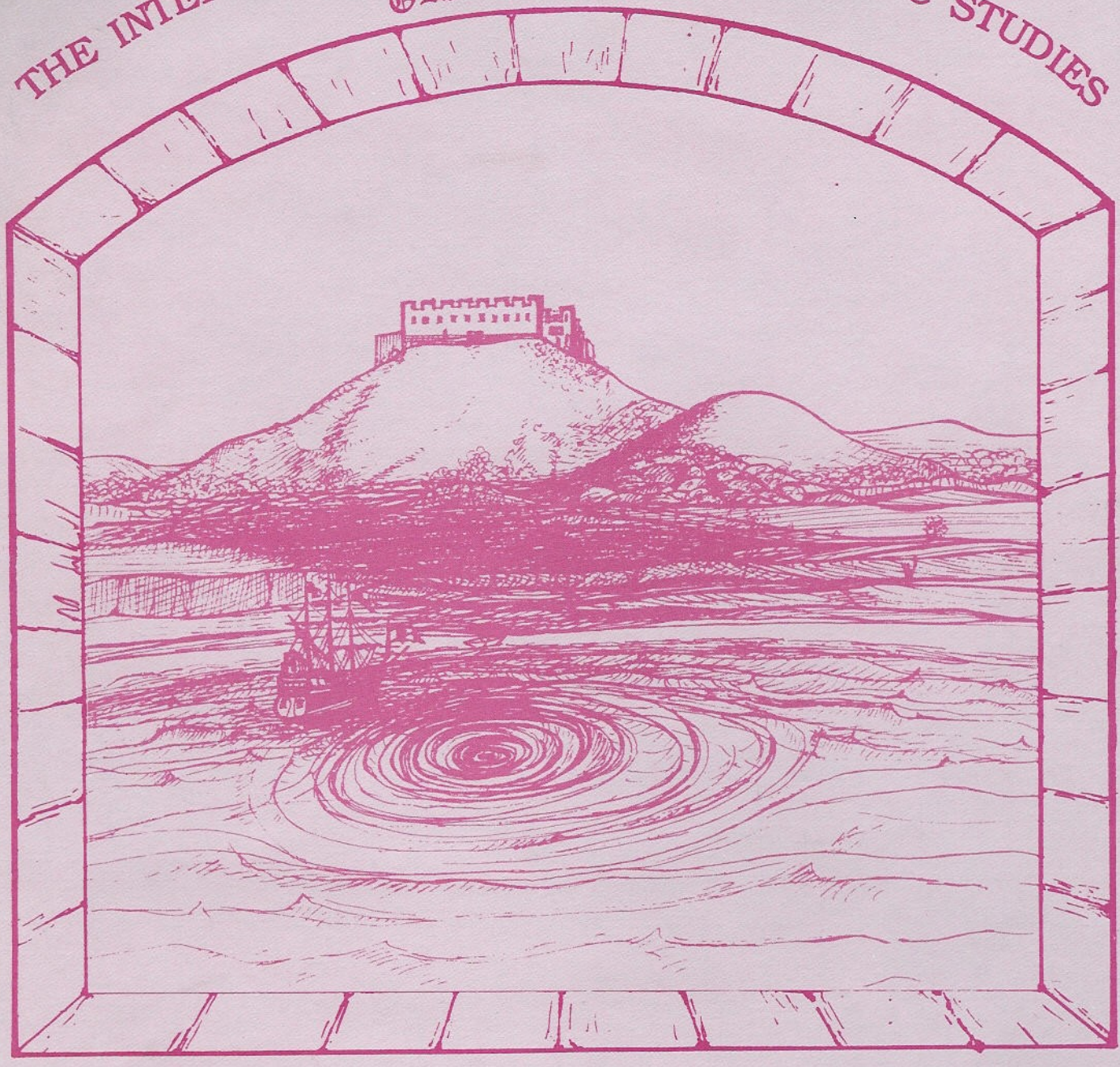

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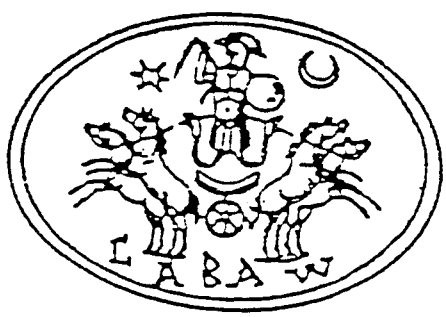
THE HIDDEN CHURCH OF THE ILLUMINATI

A Review of
The Esoteric Tradition from
Atlantis to the present day

- by -

RICHARD, DUC DE PALATINE



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THE HIDDEN CHURCH OF THE ILLUMINATI

- by -

Richard, Duc de Palatine

The present Grand Hierophant of The Order of the Pleroma, himself an Initiate of many of the Assemblies of Adepts, can truthfully claim to be in direct succession from the earliest known Mysteries of Light. It can be established beyond the shadow of doubt that Richard, Duc de Palatine is the successor of the Ancient Mystery Schools, as we shall show. There is no need for us to fabricate any form of secret history in order to induce people to join the Pleroma. One has only to study the long line of Assemblies which have existed and perpetuated the Gnosis from the last days of Atlantis before it was submerged by the waters in 9564 B.C.

History shows that there were two streams of the Wisdom Tradition deriving from Atlantis; the first migrating to Central Asia and then into India and the Chaldean Mysteries, the second from Atlantis to Egypt (Mysteries of Isis and Osiris) and then to Greece (Mysteries of Eleusis); then into Asia Minor (Mysteries of Attis and Adonis) which were blended with the Mysteries of Mithra and the Essenes. In B.C. 120 to 70 Christ came to establish the 'Mysteries of Jesus' which were a blend of all the earlier Mysteries. The successors of Christ were the Gnostics and the Essenes (Dead Sea Scrolls). From them came the Catholic Church which destroyed outwardly the Gnostic Movement in the 3rd Century.

The main elements then merged into the Manichaeans of North Africa and Luxor of Egypt. The Tradition then moved to Italy under the guise of the Paulicians and Cathari; thereafter it showed itself in the Orders of Chivalry and then in The Templars. After the Templars were outwardly destroyed, the Tradition reappeared in The Fratres Lucis, or 'Brothers of the Light,' in Italy in 1498; then it showed itself in the Rose Cross in the 14th Century. Again, in the 18th Century, came The Unknown Philosophers, Freemasonry and Luxor in America, and then The Bavarian Illuminati which embodied the various illuminised Rose Cross Orders, Alchemists and Masons. This same Order passed into England under Ill. Bro. John Yarker Jr., and finally, in 1961, it became The Brotherhood and Order of The Pleroma.

Into this unbroken line of succession from the Mysteries in the person of Richard, Duc de Palatine was blended the Apostolic Catholic Succession from the Gnostic Fathers. This means that all the lines of power and authority from the Mysteries of Antiquity now merge in the person of the present Grand Hierophant of the Pleroma, meaning that the authority is not vested in a group of people, but in a single individual - namely, Richard, Duc de Palatine.

In all the Mysteries, both ancient and modern, the central theme of the teachings was the same - the Divine Nature of Man. This central fact has never changed from one century to the next. Although the names and legends have been changed, the main theme has always been

the same, and unless an organisation embodies this Central Doctrine, we know that it is not in line with the Esoteric Tradition of the Ages.

OUTLINE OF OUR DOCTRINE

When the Gnostic Teachings were suppressed by the Christian Churches of the East and West, the Hierophants went underground and continued to give teaching and instruction to those who were proved worthy of receiving the same. After the 3rd Century, the Pagan Mysteries were practically abolished by the Christian Emperors of the East and the Popes of the West. The Gnostics, who were the survivors of the Hierophants, divided themselves into three classes varying in profession and technique, and these classes survive to this day.

The Three Divisions of the Gnostic Mysteries were: 'The Sacerdotal', which told of the drama of the Immortal Soul in The Valley of Death where it enters a temporary trance-death. The second was 'The Military or Chivalric Orders' which followed the drama of the murdered god, which to them symbolised the Immortal Soul of Man. These two Orders were suppressed by the Christian Emperors of Rome, but continued their existence under the guise of 'Strolling Priests.' They became prominent during the Crusades and then as The Knights Templars. The basic doctrine of all these was Gnostic Christianity.

We come now to the third class, that of 'The Artisan.' They learned to 'close the lips,' and, as Art was vital to the Church, they were protected. From them

came the body of masons who were guilds of workmen who wandered over the face of medieval Europe and who were the descendents of the Dionysiac Artificers. In Rome they appeared as the Roman Collegia and, at the Fall of Rome, some moved to Arabia whilst another section moved into Lombardy and thence into France. They also moved into India, China and Babylon by the way of old Egypt and Palestine.

The Secret Schools; that is to say, the Inner Schools beyond the public Mysteries of Greece, Egypt and Rome, were neither fraternal nor political, nor were their ideals the same as those of modern Masonry or Rosicrucianism. They were essentially philosophical and religious institutions. Those who were admitted to the Secret Schools were consecrated to the service of The Hidden Church of The Illuminati.

The Discipline used in The Hidden Church was called 'The Arcane Discipline' and it was in definite practice in the Christian Church between the Ist and 4th Centuries. Those who followed it were known as the Arcane or Gnostic Christians and they kept their doctrines secret and taught the exoteric doctrines along the same lines as the Ancient Mysteries. We know from the writings of many of the Christian Fathers that this system was divided into grades, and these were known as: 'Catecomenois' or learners, 'Pistoi' or faithfull, 'Photozomenoi', Illumined or Baptised, 'Menuemenoi' or Initiated, and 'Teleioumenoi' or Perfected.

Within the Gnostic Arcanum this threefold division was kept alive until the I6th

Century when the Chivalric, Masonic and Sacerdotal were separated. Within the Arcane Church we have the division of 3 x 3 = 9, the name being the Perfected Man. These three were shown as the inner division, symbolised by baptism, communion and consecration by chrism. This division has been carried on into the Pleroma as purification, illumination, and then perfection. The second division is comprised of the Deacon, Priest and Bishop; they are shown in the esoteric portion of the Gnostic Church as meaning that every Initiate passes through these three stages, but when the Gnostics were finally suppressed, the Catholic Church reserved these three offices for their clergy. Finally, we have the third division as the Monks, Members and Catechumens, and they represent the exoteric division of the Church.

We must also remember that the Druids had this 3 x 3 = 9 division in their own system, and when they were destroyed they reappeared as the Culdees and had rites which resembled the Pagan Mysteries. In the so-called 'Apostolic Constitutions' the Church is compared to a ship, the minister or bishop is the captain, the deacons become the mariners, and the congregation are the passengers. This is also shown in the Egyptian, Grecian, Chaldean, Ionic, Gnostic, Druidic and Grail Mysteries. They all refer to the age-old three divisions within the Hidden Church.

In the 'Stromata' of Clemens Alexandrinus, the organisation of the Arcane Church is shown as 'Degrees of Glory in Heaven corresponding with the dignities

of the Church below.' Meaning that the 3 x 3 = 9 system refers to the invisible anatomy of man - the Immortal Spirit, the Divine Soul and the Human Soul. Each aspect is made up of three vestures or Robes of Glory. These three sets of three Robes of Glory make up the whole man, which was also shown as the number Nine. Dionysius the Areopagite states that the divisions were based upon the heavenly and ecclesiastical hierarchies.

In the Catholic Gnostic Mass this threefold division is called upon in the Preface: Seraphim, Cherubim and Thrones which comprise the powers of the Secret Hidden Church; then we have the Dominions, Virtues and Powers making up the Esoteric Church, and then Principalities, Archangels and Angels making up the Exoteric Church. In these, one will see that the three sets of three represent the powers inherent within the three aspects of man.

It is obvious that we can only skirt the exoteric and esoteric histories of the Hidden Church, but we will endeavour to give some hints for the reader to continue his own investigations. If there are any of our readers who are Masons, let them take note: The Speculative Masonry which came into being in 1717 is based upon spurious constitutions, and they have changed the Legend from the Drama of the Christos to that of Hiram Abiff. By so doing, they have destroyed the last vestige of connection with the ancient Gnostics and the Mysteries.

The first three degrees which constitute the Craft or Blue Lodges should con-

stitute the outer or Exoteric aspect of the Hidden Church. Then we have the 4th to the 18th degrees which constitute the Esoteric Church, and then from the 28th to the 33rd degrees you have the Hidden Church. The word 'Lodge' has the same meaning as 'Church' or 'Ecclesia,' therefore, up to 1717, the Operative Masons were also divided into three classes patterned upon the divisions of the Mysteries.

Now it is obvious that there is a definite connection between the Pleroma and the Gnostic Mystery System, otherwise how could it be possible for the Pleroma to have direct connections with the Gnostics?

One of the most sacred and closely guarded secrets contained within the Mysteries and their successors was the Knowledge of the Hidden Church which we know as The Invisible Empire of Light (Trans-Himalayan Brotherhood) and the methods whereby an advanced Initiate could gain admittance to the Empire. But although many seek the Path which leads to the Empire, very few are chosen, because very few are prepared to undergo the superhuman tests of courage and fortitude. These tests are not symbolical as given in the Speculative Masonry of today, but they are, as they were in olden days, actual tests. Of the hundreds who wait at the doors for admission, very few realise their objective.

Before we can continue with our discussion we must try to trace the line of descent from the Mysteries to the

present day Order of the Pleroma. The Kabbalists owe their system to Esdras, and it was carried on to the time of the Roman occupation of Jerusalem. Philo states, "The Law of Moses is like a living creature whose body is the literal sense, but the soul is the more inward and hidden meaning, covered under the sense of the letter." They claim that the Kabbala is divided into 'three veils,' indicating the Exoteric, the Esoteric and the Hidden Church, or the Vestibule, the Holy Place and the Sanctum Sanctorum. These three are again divided into 3 x 3 = 9, and the One - the Ain Soph Aur, the Supreme Mystery. So we have The Chaldean Book of Numbers and Nercaba, The Sepher Zepirah and then the Mishna and Gemera. Those books can be read three ways according to the ability of the student. They had their own passwords, signs and countersigns somewhat similar to the present Masonic Royal Arch Degree. From them came the Essenes. But it must be remembered that Moses or Moishe received his wisdom from that of the Egyptians blended with the Chaldeans of India.

The Essenes were a branch of the Assideans and the Chasidim and were the Hierophants of the Egyptian Mysteries when Ahmasis ruined the sacred Temples, and they sought protection within the Temple Order at Basra. Their hidden records state that Jeshu ben Pandira (Jesus), a nephew of Queen Salome (the widow of Alexandrinus or Alexander Jannuai II, King of Judaea), went to Egypt and became a Hierophant and then returned to the Essenes and proclaimed the Mysteries. He was stoned to death and hung on a tree at Lydia about the year 71 B.C.

as indicated in the Gemara. These Essenes were called the Jewish Gnostics, but this is not strictly correct as they were influenced by Adonis in Syria, Serapis in Egypt, Dionysius and Bacchus in Greece, and also by the Mysteries of Mithra. It is logical, therefore, to state that Jesus tried to blend all these systems into what is known as the Mysteries of Jesus. There is also evidence that when the Essene Church faded in about 300 A.D., beginning with the destruction of Jerusalem by Titus in 78 A.D., the Catholic Church came into being. We leave the inference to the reader to work out!

There is also evidence to show that the Essenes were but a branch of a yet wider movement directed by a group of powerful Adepts. Linked to them we also find the Therapeutae of Egypt who flourished at Alexandria, the real birth-place of Christian Gnosticism. Then we have the Nazarenes, sometimes called Sabeans, the followers of Sabius who lived on the shores of Galilee. The Ebionites, whom Jerome called the genuine primitive Christians, were linked to the Nazarenes in a common bond, and we find that Paul, Joseph, Samson and Samuel all claimed to be Nazars. From them came the founders of the Christian form of The Arcane Discipline which had survived publicly until the end of the 4th Century and then faded from public knowledge to re-emerge in later centuries under different names and guises.

Secret history states that Jeshu ben Pandira (Jesus) founded the 'Mysteries of Jesus' in 74 B.C. and, after his death in

71 B.C., the Mysteries remained secret until 46 A.D. when Paul of Tarsus became the Grand Hierophant. There are many statements made by him which link him to the Hidden Church. In fact, his 'Illumination' and the qualifications demanded for this power are identical to these taught in the Pleroma. From Paul came the Christian Gnostics themselves, and this evidenced by the statements of Marcion 136 A.D., and Prodicus, 120 A.D. He was followed by Valentinus and Basilides about 130 A.D. Then there were Simon Magus, Menander, Cerinthus and Dosethius, and after them came Saturninus of Antioch.

If one will read 'Pistis Sophia' in the three layers of meaning, one will find the exoteric, the esoteric and The Arcane Discipline clearly shown. Later we find Clement of Alexandria, a pupil of Ammonius Saccas, himself an Initiate of the Mysteries of Serapis and Isis. He transmitted his Gnosis to Origen, and it was he who attempted to blend the Jewish and the Egyptian into one.

The Ophites were a Gnostic Fraternity in Egypt. Their conception of Jesus was that he allowed the Immortal Spirit to descend into the Christos, who in turn descended into Jesus the Man. Thus Jesus became the God-Man in the flesh. This teaching is again identical to that of the Pleroma. The Christos is the Eternal Pilgrim, and was always shown as being overshadowed by a Living Serpent with three heads, the three-fold nature of the Soul, and they also claimed that the Good Serpent (Soul) descends to earth.

The Gnostics also drew heavily upon

the College of Rabbis at Babylon who also held to the 3 x 3 = 9 system. The College was founded at Babylon after the destruction of Israel. Samuel was the chief of a College at Ramah; Elisha at Jericho, and Hillel had a regular dual school and became a founder of the Sect of Pharisees; hence we know the reason for the latter putting Jesus to death, being as he was a Hierophant of the hated Egyptian Mysteries. Then we have the Carpocrations of Alexandria whose founder was a direct descendent or disciple of Jeshu ben Pandira, and who claimed that Jeshu derived the Mysteries of his religion from the Temple of Isis in Egypt. They also had their grips, signs and words, symbols and degrees, and used the 3 x 3 = 9 system of Initiation.

Bardesanes was born at Edessa and taught a Gnostic system composed of Indian, Chaldean and Egyptian Mystery Teachings. He also followed the earlier Gnostic sects in their degrees and initiatory system. From him, perhaps indirectly, came Mani of Persia who became a Gnostic and who derived his teachings from Buddhist, Brahmin and Egyptian sources. He also had three grades made up of 3 x 3 = 9, and this Gnostic sect in common with the others had secret initiations and forms of recognition. In fact, the present three Masonic Initiations possess the same grips and signs as the Manichaeans, such as 'signa, oris, manum et finus,' or a word, a grip, and of the breast.

So the contest between Catholic Christianity and Gnostic Christianity can be resolved into this: The historical Jesus, the Christ of the Church; and the second, the ancient Chrestos of the Cult of Serapis.

with a spiritual Christos to be developped within the Soul of each Perfected Gnostic. So we find that the Roman Section followed the views of Peter (?) and the Jewish Gnostics. The Gnostics, in opposition to the Church, followed the teachings of Paul, Origen and the British Culdees. It was entirely due to the lack of The Arcane Discipline that a conflict ensued between the two opposing ideas, resulting in the Mythos being taken as literal history by one, and the same Mythos being interpreted spiritually by the other. It was, however, the Church which won in the end, combining the two aspects and teaching both exoterically.

With the collapse of the State Mystery Systems, the Hidden Schools still continued in close secrecy until the time of Jeshu ben Pandira who, in order to perpetuate the Hidden Wisdom or the Gnosis, founded his own Mysteries. Then came the great Gnostic Doctors who gave to his Church a practical philosophy. They too drew upon all the existing Mystery Religions; as St. Augustine states: "What is nowadays called the Christian religion was in existence among ancient people, and has continually existed from the very origin of the human race ..." When the Church destroyed the great Gnostic Movement and the last public sect, that of the Manichaeans, the Church took over and claimed that Christianity stemmed from the life and death of an unknown (to secular history) Jesus of Nazareth.

In the 6th Century the Manichaeans were put to the sword. Some escaped to Europe, others gave much to the Sufis and

the Dervishes of Islam. In 657, the Gnostic Manichaeans reappeared as The Paulicians in Armenia who followed the teachings of Paul, Marcion and Mani, but the Roman Church instigated their destruction by the sword. They emerged again as The Cathari in Southern France who were again exterminated by the Roman Inquisition. They perpetuated in close secrecy The Arcane Discipline and the Gnostic teachings. In the 8th Century, St. Benedict founded his Order and retained many of the Gnostic teachings and the Discipline.

Some of the persecuted Gnostics took the names of the Euchites, the Bogomils, the Albigenses, and later, as the Lollards, they travelled all over Europe seeking those who were spiritually worthy and continuing secretly to teach The Arcane Discipline and above all the grand Mythos of the Soul.

In the 8th Century there appeared a Society calling itself The Holy Vehm of German Westphalia, and then in Spain there appeared a Society designated The Hermandad. Both of these again followed The Arcane Discipline and held to the Gnostic Christos. Then came The Alchemists who were originally Gnostics and who taught the Mystic Marriage of the Sun and Moon, or the Divine Soul and the human soul of Man.

Sufficient information has been given to show with proof that up to the 8th Century Gnosticism survived in various forms from its inception many hundreds of years before the beginning of the Christian era. It is obvious that the link

between Masonry and other Secret Orders is to be found in Gnosticism and The Arcane Discipline.

HISTORIC CHRISTIANITY

With regard to Historic Christianity, there is evidence to state that this did not come into its own until about the 4th Century, and no earlier. We know now that, whilst The Mysteries of Jesus were known to have existed between 71 B.C. and 46 A.D., very few individuals knew anything about them. It was only in the 2nd Century that Valentinus was ordered to allow some portion of the secret rituals to fall into the hands of the Jewish Gnostics. Before he obeyed his orders, however, he stripped the manuscripts of the Keys to make them innocuous and to keep inviolate The Arcane Discipline and reserve it for those who had advanced spiritually enough to appreciate it. Those who received this document, being carnal men, did not have the insight to know that it was a Mystic Drama concerning the Christ-Soul and the human soul (Jesus), and they claimed, therefore, that it was the history of their god and accepted the exoteric version and proceeded to take from the old religions those portions which would give them the foundations of a historical man.

In spite of the deliberate mistranslations and interpretations of the original gospel, there is still sufficient within the New Testament to give to the discriminating student the teachings of The Arcane Discipline and the method whereby he or she may effect The Mystic

Marriage. It is because they do not have the Discipline that the Church is failing every day. This also applies to the present day Masons and the other so-called Mystic Orders one finds in the West today. The very fact that they do not follow the Principles of The Arcane Discipline shows with absolute certainty that they are not the real descendants of the Gnostics or the Ancient Mysteries from Atlantis.

See Ignatius Donnelly: "Atlantis".

FROM THE 8TH TO THE I4TH CENTURY

We have seen that up to the 8th Century the Gnostic tradition was still flourishing in various parts of Europe and in the Middle East. There is sufficient evidence in extant writings to show that the Gnostics were the descendants of the pagan Mystery Schools and they also retained The Arcane Discipline. It is interesting to note that even at this late date, the various Gnostic sects divided their doctrines into three aspects, namely: The Sacerdotal, The Military and The Artisan. These became the Exoteric, the Esoteric and the Hidden Church. These three divisions are known today as Masonry, the Occultists and the Mystics. Unlike the days of old, these three divisions of the Mysteries have today become separate and in many cases antagonistic to one another.

In reality, these divisions are also divided into 3 x 3 = 9 as we shall show. Masonry is divided into three main groups of stages or Initiations. The first three are exoteric, the next three are the esoteric, and the final three the Hidden Church, but, as with the Church, these divisions are interpreted exoterically.

When we come to Occultism we again find these three showing themselves. You have the ordinary member making up the outer or exoteric section, then you have the Inner Schools making up the esoteric, and the Initiates and Princes of Light making up the Hidden Church. Again, in Mysticism these three are shown. You have the beginner along the path of purification, and then the path of Illumination, and finally the Hidden Church of the Perfected Ones which is composed of the Princes, Mediators, Messengers and so on.

Plato states that the Perfect Man is symbolised by the number IO. This means that the 9 with the Immortal Spirit, fulfilling the Law of Permutation or the Revolution of the Spiritual Self; so we have the first set of three - the human soul (three vehicles); then the second - the Divine Soul (three vehicles) and finally the next three - the Immortal Spirit which becomes One with the Godhead making up the Perfect Man, or Ten - the Alpha and Omega of Evolution.

There is still some confusion in the minds of modern scholars as to what we mean by the Sacred Mysteries. The 'Mysteries' were called by the Greeks 'Teletai' or 'finishings' and this was used in conjunction with the word 'mou' which meant 'Keeping a closed mouth.' The Mysteries, therefore, were observances, generally kept secret from the profane and uninitiated, in which were taught by dramatic representation and other methods the nature of the human Spirit and its relation to the human soul, and then the method of its purification, illumination and restoration to its higher life to

become the Perfect Man.

The Teacher in the Mysteries was known as 'The Hierophant' or 'The Old Man.' He represented to the Candidate his Divine Soul, and was veiled to symbolise that the Soul is always veiled to the uninitiated and unpurified. The only part of the Hierophant which was allowed to be seen was his feet, symbolising the human soul of Man. As the neophyte passed through each Initiation the Hierophant, by the clever use of lights, became progressively visible to the neophyte. This symbolised the man becoming more and more purified in order to allow the glory of the Soul to become visible to the human soul. The Hierophant became the revealer or 'Patar' of the Mysteries of God in the same manner as the Divine Soul becomes the revealer of the Mysteries to the human soul of Man.

Plato and many of the other Initiates state that the Mysteries were highly religious, moral and beneficent. It was considered that if the neophyte passed through the Nine Initiations within the School he was eligible to become a Member of the Hidden Church of Illumined Souls. G. R. S. Mead states: "In short, the Mysteries were in every country a series of dramatic performances in which the mysteries of cosmogony and nature in general were personified by the priests, and neophytes who enacted the parts of the various gods and goddesses, repeating supposed scenes (allegories) from their respective lives. These were explained in their hidden meaning to the candidates for Initiation and incorporated into philosophical doctrines." This is, in fact, the

exoteric teachings of The Arcane Discipline.

The Roman Church, having borrowed all their rites and dogmas from the Pagan Mysteries, shows this connection with the Mysteries in the consecration of a Cardinal. The candidate is commanded to "keep his eyes and mouth shut on his consecration." This was also the injunction given to the Mystae or first grade Initiate. The Masonic System also has the same injunction, but not the modern Rosicrucian Systems. The drawing of the right hand across the throat indicates that they have to keep their mouth closed at all times concerning their supposed Mysteries. The Mystae was blindfolded, slip-shod and had a cable-tow put round his neck when he took his Initiation. The rest of the Obligation can be found in the ancient Schools, but again it is missing from the present-day Rosicrucian Systems. We feel at liberty to divulge these details as they have already been exposed many times over the last two centuries and, Masonically speaking, may be found by anyone with the price of the necessary book!

Christian Gnosticism grew out of the teachings of Jeshu ben Pandira (Jesus), who was himself a Hierophant of the Mysteries of Isis and Osiris at Sais in Egypt, so it is logical to assume, in spite of the lack of substantiating evidence, that Jeshu and the Gnostics faithfully carried on the Tradition intact. It would seem that Jeshu was the vital link between the Mysteries and the later Gnostics, just as Gnosticism is the vital link between the Orders of Labour, Quest, Military and Masonic Orders. We must now pose this question: If the

Masons and Rosicrucians are the direct descendents of the Gnostics, why is it that they have failed to carry on The Arcane Discipline and the Legend of the Christos?

Just as the Hierophant was the sole expounder of the esoteric secrets and doctrines, He would naturally sit in the East. It was also forbidden to pronounce His name before uninitiated persons. Therefore, an Initiate was one who had been received into the esoteric secrets and had had revealed to him the Mysteries of the Immortal Spirit. We find that the word 'Initiation' comes from the Latin 'initia' which means 'the basic or first principles of a science.' The original initiatory system was abolished with the fall of the last of the public Mysteries at Arles in France in the 7th Century. The only kind of Initiation now known to the public is merely a type of initiation, but these are definitely not the real Initiations.

In brief, the Mysteries represented the passage of the Soul from a higher life into mortal life, and then from mortal life into finite death, and the varied experiences of the disembodied Soul in the world of subjectivity. In this day, the secrets of Initiation have been lost except within the Hidden Assemblies of Adepts in Europe, America and the East, and here we are not referring to the Masonic, Rosicrucian or any other fancy-named order or orders. The latter ask their candidates to pass through sundry meaningless ceremonies to be initiated into a self-concocted solar

legend, be it that of Hiram Abiff or Christian Rosenkreutz.

In order to show clearly that Jesus and Paul were, as is shown in Christian Writ, Initiates of the Pagan Mysteries, the word 'Innocents' was a nickname given to the Initiates of a system before the Christian era. Jeshu refers to the 'Innocents', and we find that the Innocents of Lydia were put to death by Alexander Jannuai, to the number of several thousands, about 100 B.C. This historical fact gave rise to the legend of the 40,000 innocent babes murdered by Herod while searching for the infant Jesus. The former is a little-known historical fact whereas the second story is a fable, as Herod was dead four years before the supposed birth of Jesus.

The Alchemists came into existence long before Christianity, and we find that most of them were Gnostics who formed themselves into Secret Brotherhoods beginning with Emperor Julian. We also find that there appeared a long line of Gnosto-Alchemists such as Cedrinus, 491; then Zosimos the Panopilite, Morienus, the Calid, the son of Gized the Second, Sultan of Egypt about 725. Geber came about 730; then came Avicenna about 980. From this time they migrated to Spain and Germany. Then we have Gerhard of Cremona, 1130; Arnold of Villanova, 1240; Roger Bacon, 1215; Albertus Magnus, 1270; Raymond Lully, 1320, and many others. This branch became merged into The Order of The Rose Cross and The Knights Templars.

The Order of The Temple was formed in 1118 and also retained the 3 x 3 = 9 system

of discipline until 1313 when they were shamefully destroyed. After this the remainder of the High Knights went underground and continued their work. In 1498, a group of Initiates met in the City of Florence to form The Fratres Lucis. They restored The Arcane Discipline and remained in secret in spite of the Church's attempt to destroy them. There is a suspicion that Dante was one of their number. They joined with the Alchemists and the the Rose Cross Orders.

These were followed by the founding of The Quest of The San Grael in England, France and Germany to which certain of the Templar and Gnostic traditions were blended, as well as that of the Culdees of England.

Many of the survivors of the Albigenses reappeared among the Troubadours or strolling-players and they also carried on the 3 x 3 = 9 system and The Arcane Discipline.

In 1115 there appeared at Cologne a society called The Magical Union; their allegory was the Rose and the Cross. They also used the 3 x 3 = 9 system, and their doctrines were based upon the Christos Myth of Gnosticism. In 1282 there appeared another compact school which was the first to use the word 'Macon' which was later corrupted into 'Masonry.' John Tauler, a Dominican monk, established a society embodying the Rose and the Cross in the early part of the 14th Century. The members recognised each other by secret grips and also followed The Arcane Discipline. In the same year there appeared another society called The Fraternitas Rosae Crucis, and then in 1378, Christian Rosenkreutz founded

The Brotherhood of The Rose Cross. There is evidence to show that Paracelsus was also a member of the Rose Cross, and became the Monarch of The Rosicrucian Society.

At Lubeck about I485 there existed a Guild of Compass Brothers. In I480 there existed a School in Rome called The Platonic Academy; its objects were the revival of the Platonic and Gnostic teachings. In the same year The Brotherhood of The Trowel existed at Florence, and this continued until the I8th Century. The above societies taught the Gnosis under the guise of the Rose and the Cross and embodied The Arcane Discipline. In the I6th Century, Cornelius Agrippa established in Paris and elsewhere a secret body known as The Theosophical Society, and he also formed a branch in London in I5I0. In I498 there was a Rose Cross Society called The Fraternitatus Rosarii at Selswick in Denmark which was connected with The Arcane Discipline. A Society called The Militia Crucifera Evangelica is known to have existed at Lunenburg in I57I and taught the doctrines of the Inner and Outer Man symbolised by the Rose and the Cross. In I570, Michael Maier stated that The Brethren of The Wise Men existed in his day, and this was later revived as The Brethren of The Golden Rosy Cross.

In I6I4 there appeared the 'Fama' and 'Confessio' of J. V. Andrea, and it is known that Andrea founded his own society called The Christian Fraternity. In I622 there also existed at The Hague a Rosy Cross Society with branches in many countries in Europe. The question which the

reader may be prompted to ask is: If the story of Christian Rosenkreutz is fictitious, how is it that there existed Rose Cross Societies long before Andrea published the 'Fama' and 'Confessio?' It is obvious that the modern bodies styled 'Rosicrucian' have nothing to do with the original Rose Cross bodies, since they lack the 3 x 3 = 9 system and The Arcane Discipline.

We have now come to the beginning of the I7th Century, and we must leave this section and revert to the beginnings of the Culdees in England.

There is no clear evidence that Masonry existed by I7I7, but we know that before this date there existed The Arcane Colleges which combined the three-fold division of activity. Circa 46 - 52 A.D., there existed a College of Roman Artisans at Chichester, England, which had originated at Rome and Alexandria. When the Romans left England, the members of the College broke up and migrated to various towns and formed the Guilds devoted to the work of building, and from them came what was to be known as the Guilds of Operative Masons. At the same time, we know that the three Archdruids became Archbishops, and the Chief Druids became Bishops. This was done upon the acceptance of Christianity by King Lucius in I55 A.D. These bishops, monks and priests of the Christian Britons became known as the Culdees, 'The Servants of God,' and they carried The Arcane Discipline with them and embodied it within the framework of Celtic Christianity. They were considered by Rome to be heretical, of course.

Their principle Colleges were at York, and they spread their teachings to Bath and as far as Hadrian's Wall, but they were not 'Masonic' as we understand the term. They were known as 'The Arcane College', with the Artisans as an integral part of the Discipline.

It was from England in 589 that Columban went to Burgundy and established The Arcane Colleges in France and Germany. European so-called Masonry is derived from these Culdees of France. Prior to the 5th Century, the construction of their churches was after the model of the ancient Egyptian temples which were divided into three sections corresponding to the exoteric, the esoteric doctrines, and the Hidden Church. In 524, Arthur, son of Uther Pendragon, defeated the Saxons and then called a Council at York. Arthur was a Romanised Briton, and founded the Legend of The San Grael embodying the Druidic and Culdee doctrines blended with The Arcane Discipline from the Roman College at Chichester.

The Holy Grail is the Soul of Man, inheritor and guardian of the Divine Spark within wherein dwells an ever-shining and vital mirroring of the Divine Soul-Life. This legend, although essentially Christian in its origin, contains many of the most abstruse doctrines drawn from the Gnostic Mysteries. Joseph of Arimathea represents the state of man before the Fall. The Cycle of Merlin and Arthur is the exoteric cycle, the Cycle of Gawain and Lancelot represents the esoteric, and Percival and Galahad represent the Hidden Church. In this, the Soul

becomes the abiding place of the Divine Presence. The Castle of the Grail is the human temple of the Holy Spirit through the Soul, and, in the Gnostic Mass of the Holy Grail, the Celebrant is the Soul itself, 'a priest for ever after the Order of Melchisedek.'

With conquest of England and the Teutonic nations, the Arcane Colleges became extinct in so far as the Military and Sacerdotal sections were concerned. These two sections began to fade from public knowledge and remained in existence under a veil of the closest secrecy, but the Artisans remained in their Guilds using their own discipline and landmarks with their main headquarters at York. At the same time the Roman Collegia was forced to close and fled to Lake Como where it became known as The Magistri Comacenes who hired themselves out to the Lombards. They also migrated to England, France and Germany, and carried with them the ancient rules of their craft.

In 597 Augustine came to England and Romanised the Celtic Culdee Church and brought with him Roman Masons to rebuild the Churches. The main body of Culdee Craftsmen reformed themselves into Building Guilds, and while the Church still needed to build churches and monasteries, these Craftsmen were protected by the Church, not from choice but by necessity.

The fact that there have existed from very ancient times Bands or Colleges of Builders does not infer that they were

Photograph of the author -
Richard, Duc de Palatine

'Masons.' Even up to 1717, the Guilds were separate and had their own rituals and doctrines. It is extraordinary that in the year when Speculative Masonry was fully established in England and France, the Roman Church declared against them. There seems to be no attempt to explain this important fact. Why did the Church suffer the Building Guilds for so long and then suddenly change and rule against them? We say that, from the 18th Century, what is known as 'Masonry' changed its purpose and the real Grand Masters withdrew from the Guilds and formed 'Secret Masonry.'

In the 18th Century, the hidden Adepts of the Mysteries remained in the background. They still retained The Arcane Discipline and the 3 x 3 = 9 division, and the doctrines were fundamentally Gnostic and Culdee. As far as the 'Gentlemen Speculative Masons' were concerned, the Secret Masons are absolutely unknown. It was due to the retirement of the Illumined Masters that Speculative Masons changed the Legend of the Christos into the Legend of Hiram Abiff. This act by Anderson broke off all connection with the great Gnostic stream which began in the 4th Century and faded in the 18th, at least from public knowledge.

THE 18TH CENTURY TO TODAY

From the beginning of the 18th Century all traces of The Arcane Discipline and the Gnostic Tradition seemed to have faded from public knowledge, but it still remained in Europe. It became a

closely guarded secret among the Adepts of the Hidden Church. It was with the withdrawal of the Master Adepts behind their veil of silence that there began to be formed many spurious and clandestine bodies with equally spurious histories. Because no one could lay hold to the Adepts of the Templars, Rose Cross and Gnostics, these new organisations denied their existence. This opened the way to unscrupulous men who concocted fabulous histories for their bodies and passed them off to their unsuspecting dupes, and they created spurious rituals with the outward sign of authenticity. Into this mystery-mongering and spurious orders stepped the Jesuits of Paris and Berlin who finalised the creation of spurious Masonic, Templar and Rose Cross Orders.

Actually there is very little real evidence and information left about the aims, means and doctrines of the various Secret Fraternities. This is due to the terrible obligation which each brother was obliged to take - The Sodalian Oath - that he would not reveal any of their teachings or aims or the means to implement their purpose. There is another reason why the public cannot find the meeting places of the Adepts: because there are none! The Illumined Adept has the ability to create many thought-images of Himself simultaneously on the emotional region (astral); these thought-images are the simulacra of the Adept's Soul. They are activated by the consciousness and become perceptible to the inhabitants on the emotional region.

For fear of persecution by the Roman and Protestant Churches, the Adepts could

not show themselves to their pupils, so when a pupil was ready, the Adept made himself known through one of these simulacra whilst the pupil was out of his body during sleep state. There he was taught and trained, but even when he returned to the body he still remembered his Oath and training and kept his lips sealed lest the slightest indiscretion would bring upon him the wrath of the Church. This meant that the Assemblies were actual in name only as far as this physical plane was concerned, but were actual in fact in the Inner Realms of the Spirit. Hence the reasons why so little factual evidence is available to the student.

This means that you had the genuine Adepts and the spurious adepts. The histories from the 18th Century abound with the machinations of the spurious adepts, and from them have come the present bodies styling themselves Templars, Rose Cross and Hermetic Orders, including many of the present High-Grade Masonic Rites. Because they are self-created orders, they are devoid of any spiritual connection with the Adepts of the Hidden Church. We are fully aware of the so-called claims made by the various societies and have patiently sifted through them. When we have rejected the fabulous histories, what have we left? Simply the results of a group of very fertile speculations which, when placed against the extant sources of knowledge, fact and history, prove themselves to be worthless and can be thrown into the dustbin where all rubbish is normally disposed of.

The great European Adept who used the nom-de-plume of 'The Comte de St. Germain' inspired the formation of The Alumbrados

of France and The Mystics of Belgium, then The Theosophical Illuminati at Wilhelmsbad which became merged with The Bavarian Illuminati of 1776. They were the depositaries of The Arcane Discipline as their rituals show. In 1776 The Order of The Illuminati was formed in Bavaria by Adam Weishaupt, and he also was inspired to restore The Arcane Discipline and the 3 x 3 = 9 system of degrees. Their doctrines were based upon those of Mani of Persia and the early Gnostics.

The 3 x 3 = 9 system was made up of the following:

1°, Novice,

2°, Minerval, and

3°, Minor Illuminee,

These constituted the exoteric section. Then we have:

4°, Major Illuminee,

5°, Directing Illuminee - Masonically, now equal to their own Scottish Knight, and

6°, Epot,

These constituted the esoteric section, and then we have:

7°, Regent,

8°, Mage, and finally,

9°, King Man.

At the death of Weishaupt, Dr. Leopold Engell revived the Order in 1880 and recruited a membership drawn from the various Illuminised Masonic, Templar and Rose Cross groups.

Finally the Order passed under the control of Ill. Bro. John Yarker Jr., Grand Master of The Antient and Primitive Rite. He also was an Initiate of all the known Assemblies of Adepts and was recognised as one of the leading authorities on Initiatory Orders. Yarker transmitted the original Order of The Illuminati to Dr. Herbert James Monzani Heard in 1913, who then installed Dr. Hugh George de Willmott Newman on the 29th January 1945, and then in 1955, Dr. Newman installed Richard, Duc de Palatine as the Grand Master of The Order of The Illuminati, who did then withdraw the Order from the Masonic influence and consequently restored The Arcane Discipline and the 3 x 3 = 9 system of degrees, except that the Initiations are now taken on the inner levels whilst the neophyte is out of the body during sleep, at least for the present.

In January 1961, the Grand Hierophant changed the name of the Order from that of 'Illuminati' into that of the 'Pleroma', as it was found that it answered our purpose far more adequately, one of the reasons being that the original body was brought forward for the conditions of the 18th Century, and since we are now in the 20th Century, the conditions are not the same. Also, since this is the century when a Messenger descends from the Highest to sound the key-note for this century, the old form of procedure would not and could not meet the new conditions. It was also realised that since The Illuminati had become mixed up with the political upheavals in the 18th Century due to the

machinations of the Jesuits, it was decided to cleanse the Order from all taint of being a political tool.

Now, you may say that all of this is very interesting, but what has it to do with me and my self-realisation of the Divine within me? My friends, the past is just as important to the present as the present is to the future. If we believe in the evolution of the Spirit, then we must know that the past, present and future is but one moment of time in the consciousness of the Father of All.

We are told that 'the law of the Medes and Persians changeth not,' meaning that the laws which govern the Spirit and Form changeth not. They were the same yesterday as they are today, and will be in the future. That which changes is the form through which the Law operates; the Law is eternal. By this means, it is logical to assume that we can verify the present through the past. If we are to accept Einstein's Theory of the Space-Time Continuum, then we must realise that Space is the distance between two given points, and the Time-sequence the passing of energy from one point to another with a continuum of consciousness between the two points.

Bearing the above in mind, you will note that about 9564 B.C. when the Island of Atlantis sunk to the present time, the energy which caused Atlantis to sink did not stop with the sinking. It continued on from then to the present time. There is a space through which the energy had to pass, but it also took time for the energy to reach us here, but there is a

unity between the Space and the Time which is called a Continuum.

We know that the Will of God is this Continuum and Its purpose is the same today as it was millions of human years ago when this Earth became solidified and man appeared on it. Since God Himself always obeys Higher Laws than ours, we in turn obey His Laws just as mankind in the future will continue to obey the Laws of Being.

The institution of the Mysteries began after the sinking of Atlantis. There were certain flexible rules and procedures instituted by the Adepts who founded them, for they were designed to be perpetuated to the end of the occupation of this planet by the human race. Bearing in mind the Continuum of God's Will, we will see that the rules and procedure which were instituted untold ages ago must also be applicable today; notwithstanding the constant changing of the form from century to century, the fundamentals of the Mysteries have remained the same.

So in order to prove the authenticity of the present forms, we must trace our steps back to the beginning to see whether the substance and the intention has been continuous in every century up to the present day. This is the only means available to unillumined man whereby he may check the veracity of the system of teaching he is following. Now we must ask ourselves, what are the landmarks which have survived through the centuries in spite of the changing forms? They are very simple: The implementation of the Arcane Discipline is the first landmark to look for. The second is the 3 x 3 = 9 System of Initiatory Degrees; the third being an unbroken Line of Grand Masters from the founder of the particular system you are interested in.

Then we must look for the Doctrine of the Dual Soul of Man and the method of attainment through the three stages of purification, illumination and then perfection. Then you must look for the three stages of knowledge or the veils through which the neophyte has to pass. They are the Exoteric, or outer; the Esoteric, or inner, and then The Hidden Church. Then finally, the Grand Hierophant or Master must be in the position to demonstrate the Powers and Qualities of the Soul through Illumination or Mediatorship. You may discount any claims made through a Spiritualist medium no matter how high their quality.

Now let us put these examples to the test: Let us take the Pleroma and see if it follows the ancient landmarks. It does teach The Arcane Discipline and has the Initiatory System of 3 x 3 = 9, which degrees are taken by the neophyte whilst out of the body at night, at least for the present. It also has the three stages, being as they are the Brotherhood giving the exoteric knowledge, the Order teaching the esoteric principles of illumination, and The Hermetic Brotherhood of Light, making up the last three degrees of this section; and finally you have The Hidden Church standing behind the outer three.

We must also check upon the Grand Hierophant and see if he has an unbroken line of succession from the founders. This can be shown: The Power and Authority of the Pleroma is vested in the person of Richard, Duc de Palatine coming from The Illuminati, Rose Cross, Templars, the Brothers of Light, the Albigenses and the Paulicians, who were the successors of the Cathari and the Manichaeans. They owe their existence to the Gnostics, who were derived from the Mysteries of Egypt, Greece, Chaldea, who again claim that their Masters came from the Island of Atlantis. Plato states that the Emperor of Atlantis was a Divine Ruler and Grand Master of the Atlanteans. This constitutes the Philosophical Section.

The present Grand Hierophant is also a Gnostic Bishop and claims an unbroken line of succession from the College of Antioch which owed its existence to St. Paul, and he in turn claimed authority from Jeshu ben Pandira, who in turn was a Grand Hierophant of the Mysteries of Isis and Serapis. The Hierophant of the Pleroma links twelve lines of the Apostolic Succession in his person. This constututes the Sacerdotal Section.

The present Grand Hierophant is also a Sovereign Grand Master General of three High Grade Masonic Rites:

(a) The Antient and Primitive Rite, or The Rite of Memphis, which claims for its source the Copts of Egypt who were the last of the Egyptian Initiates,

(b) The Rite of Mizraim, which is derived from the Illuminati of Avignon.

In 1782 an Egyptian from the ancient Brotherhood of Luxor raised Gad Bedarride of Cavillon to another degree and granted him full authority. The Brotherhood of Luxor (Egyptian Branch) owes its authority to the Grand Hierophant of the Temple of Sais in Egypt. The Brotherhood also founded another branch in America just before the War of Independence and has functioned in that country ever since. Practically unknown to the general public, they are in communion with the Brotherhoods of Mt. Shasta and Yucatan.

(c) The Order of The Temple of England and Paris, which was later connected with the Order of The Illuminati, and this authority is now vested in the present Grand Hierophant. Through The Illuminati came the connections with The Rose Cross and Martinists.

Added to this list comes the Grand Inspector General of The Ancient and Accepted Scottish Rite of Masonry through New York in the United States. Then he became a 33rd Degree Mason of The Ancient and Accepted Rite which was founded by certain members of The Templar Order, and of The Rite of Perfection 25°. It also owed its existence through the Rite of Strict Observance and The Martinist Order through Martinez de Pasqually which he received from Count Cagliostro, who again received his own authority from The Comte de St. Germain, who in turn claimed to have his authority from The Christians of St. John at Basra in Persia, who, themselves, can prove an unbroken line of authority from the Gnostics. It is not

commonly known that Basilides, the Gnostic Bishop, consecrated the first Bishop of Constantinople. This constitutes the Artisan Section.

As with the Mysteries, the doctrines of the descent of the Soul to Earth, Its death to Its spiritual heritage buried in the tomb of matter, and Its final restitution with the Immortal Spirit, was carried on by the Gnostics and their successors to the 15th Century. then it was passed on to the Rose Cross and then the Illuminati and finally into the Pleroma, being achieved through purification, illumination and then perfection.

To complete this draft of successions, brief as it is, we must add one more link of authority: The Roman Collegia sent Artisans to the town of Chichester in England between 46 and 52 A.D. They remained there until the Romans left Britain when they migrated to York to become known as The Arcane College. In 155 A.D., at the instigation of King Lucius, the Gnostic Christians who had migrated to the West of England accepted the three Archdruids as the three future Archbishops of Celtic Britain and joined The Arcane College to become known as the Culdees or Primitive British Christians. A number migrated to Avignon in France and founded a College there. The British Church still survived in spite of the Roman Church: one of the Lines of Apostolic Succession vested in the Grand Hierophant is derived from the Ancient British Church.

In spite of the brief details given, it must be obvious to any observant stu-

dent that the Pleroma and its Grand Hierophant stand in the direct line of succession with the Gnostics and the Pagan Mysteries, and the fact that it retains all the ancient landmarks within its framework should shatter once and for all any doubt in our minds that the Pleroma cannot prove its Spiritual Authority. As one member states: "If there are those who still doubt, there is one way of absolute proof. Let them follow the teachings as taught and lived by our Leader, and let their lives subsequently demonstrate to them the unmistakable validity of their Truth." Further, we can say, spend a little time studying the histories of the known Chivalric, Alchemistic, Rose Cross and Masonic Orders, and you will find a thin line of authority and succession running through and linking them to the Pagan Mysteries, and the Gnostics; then trace from the beginning of the 18th Century the movements of the many occult or spiritual bodies and you will see that they finally merge into The Order of the Pleroma, and then down to Richard, Duc de Palatine.

Is it not to be wondered that we, having in our person so many valid lines of authority, should speak out at the pretensions of many of the pseudo-occult and masonic bodies which exist today, knowing perfectly well that they are unable to prove their descent from the Pagan Mysteries.

We will now leave the rest to you - make of it what you will!

THE ARMY OF THE ELECT

We have endeavoured to give a brief outline of the descent of the Gnosis from the days of Atlantis to the present day and how it was merged into The Brotherhood and Order of the Pleroma, but it must be clearly understood that, although the Pleroma is publicly known to the world, there are also a number of other bodies which have remained unknown to the general public. They also are the recipients of the Gnosis. There is a very definite connection between the Pleroma and the hidden bodies, and this link was forged by the Initiation of Richard, Duc de Palatine into each and every one of them. It could be said that the Pleroma is the Outer School belonging to The Hidden Church.

The Hidden Church, or The Invisible Empire of Light, constitutes the Army of Evolving Souls of all mankind. This Army is made up of the ordinary soldier in the ranks whose lesson it is to obey the regulations of the Army, but as the human soul graduates from the ranks and becomes an N.C.O., he now assumes more responsibility and graduates further and further out of the ranks as he learns more and more of the regulations and learns to accept more important responsibility in order that he shall become a captain or a colonel, and eventually a general, and so on.

As in any army, so you have the various ranks of responsibility in the Army of Souls, as every stage or initiation is successfully passed, the student-soldier is granted a commission from the King of the Empire. This process is known

to the outer world as The Path of Holiness. This Army obeys the Will of the King under its Commanding Officer who is known in the West as St. Michael. This Hidden Church or Empire is governed in the same manner as the Kingdom of Great Britain is governed. You have the King and His Ministers of the various departments of Life. They are called The Princes of Light. Each Prince has under Him a descending ladder of Minor Officials, these being the Initiates ranging from the Ist Degree to the 4th Degree. Each one of these Initiates has around him a smaller group of pupils whom he directs in the business of the King. They are known as the Younger Brothers, whilst the Initiates are the Elder Brothers. Each Member of the Army owes complete obedience to the King of the Invisible Empire of Light.

The King rules two kingdoms, yet in reality the two kingdoms are but the life and form aspects of the One Kingdom of Light. So from age to age, from the Invisible Church a great Prince of Light becomes an Ambassador of the King and descends to earth to assume a mortal body in order to teach and help mankind along the Path of Light. These Princes have come to every civilisation and restated in the form and language suitable to the people of the Kingdom of Earth the age-old facts of his eventual restoration to his spiritual home.

In every century, seven of these Ambassadors descend to Earth and are responsible for the quickening of the seven departments of man's earthly endeavours. They deal with: Leadership,

Teaching, Philosophic, The Artisan, The Mystic and the Organisation aspects. Each Ambassador may be a pupil of a Master or an Initiate, and it is his or her responsibility to sound the key-note for the new age. In the main, these embodiments of the Light come silently and fulfil their task and then pass away before the majority of the people realise that God has walked amongst them and the great opportunity they have missed.

Let us not run away with the stupid notion that the Ambassador is a creature from another planet or someone who must be bowed down before and adored. In fact, the Ambassador is more likely to appear to be more ordinary than yourselves. In other words, he will be, or is, a person just like the rest of us in every way. He may be born a prince or a labourer, but this concerns the outer shell only. The inner nature of the Ambassador is always veiled to the public. For instance, if he is a Century Messenger, he will have the human and the Divine Souls perfectly aligned, as in the case of Jacob Boehme and H. P. Blavatsky. He also becomes an Embodiment of God. Should the century be at the end of a minor cycle, then you will find that his human and Divine Souls are aligned with the Immortal Spirit. He then becomes the Embodiment of God The Holy Spirit; and in the case of a major cycle, he will embody the Consciousness of God the Son through his Spirit, Soul and human soul.

Within the Mysteries and the Gnostic System, this knowledge of the Invisible

Empire of Light was only entrusted to the highest Initiates as it was considered that it was far too dangerous to be in the hands of the uneducated and uninitiated. This has been amply proved by Theosophy and its aftermath. H. P. Blavatsky states: "There is hardly a medium who has not claimed to have seen them (The Princes of Light). Every bogus swindling society, for commercial purposes, now claims to be guided and directed by 'Masters' often supposed to be far higher than ours! ... prompted either by desire for lucre, vanity or irresponsible mediumship ... had we acted on the principle of silence, such desecration would never have occurred." The Princes and their pupils adopt different tactics today, and a pupil is under a solemn obligation never to reveal to the public, not even their trusted friends, that they are a pupil of a Prince or Master.

Go into any occult society and you will hear the empty claims of being a pupil of a master. In most cases, they are the apt pupil of their own subconscious minds. Ultimately the burden of proof rests with them. We ourselves have often been told that such and such a person is a pupil of the 'Comte de St. Germain,' and we have to laugh silently to ourselves. We have never heard the Adept who used this title called by this name. We have a secret name for him, just as he has a secret name for us.

The lives of these Ambassadors embody the outlines of the Wisdom of God, each one dramatising the various stages

in the life of the Soul of Man. Each one becomes the embodiment of God for a short period of time, then discards the mortal body and descends again to become the helper of the next Ambassador. Each Messenger teaches the threefold stages of attainment through purification, then attaining illumination, and reaching perfection. Again, they always embodied the three levels of instruction to their pupils: the public teachings which are exoteric in nature; for their immediate pupils, the esoteric; and then, for the pledged pupils, the Knowledge of The Hidden Church.

Many of the earliest Ambassadors who founded the Mysteries were the Gods who descended to Earth and instituted the 3 x 3 = 9 system of Initiation. It was considered that if a neophyte had passed through the nine stages of the upward climb to the Summit he was then ready to take the Ist Initiation into The Empire of Light. Each stage of the Mysteries enabled the neophyte to become progressively spiritualised and be in the position to behold God face to face. This was the last and most awful of the Mysteries.

One will find the outlines of the Hidden Church running through their doctrines and in all the succeeding manifestations of the Gnosis up to and including the beginning of the I8th Century. One of the reasons for the withdrawal of the True Hierophants was due to the coming of the Industrial Revolution which began to sweep Europe

and the Americas. Men began to turn from spiritual things and concentrated upon the accumulation of worldly wealth. Every discovery made by man was turned towards selfish ends. This was one of the reasons for Their withdrawal and the founding of Masonry and a few of the more genuine occult bodies.

The culmination of the materialisation of science, religion and philosophy was reached at the beginning of this century (I900). In order to combat this spread of materialism, the Empire sent forth a great Adept, one of the most enigmatic personages of the century. One thing is certain: the 'Comte de St. Germain'- whatever his real patronymic may have been - had a right to his name and title. He bought a property called San Germano in the Italian Tyrol, and paid the Pope for the title. He came to reorganise the Schools of Europe, and one will find his moving hand through all the societies between I700 and the end of the I9th Century. He also came to restore as far as possible the remaining Gnostic bodies and blend them into a single channel; that is to say, the outer bodies. His work and inspiration moved Adam Weishaupt to form The Order of The Illuminati. There is sufficient evidence to show that he was the Agent for The Templars, Rose Cross and many other Secret Assemblies. There is a suspicion that he was preparing for the Minor Messenger who was to appear in I975. Let us see His movements: He inspired The Order of The Illuminati and showed Anton Mesmer the principles of magnetism or

Magnetic Masonry. We know that the Brothers of Light of 1498 used this form of healing and also that Paracelsus practised it in his own work. Mesmer discovered the magnetic fluid in man; he was initiated into The Fratres Lucis and the Egyptian branch of The Brotherhood of Luxor, and it was They who elected him as the Messenger for the 18th Century. His work was supervised by St. Germain. Later, Cagliostro was brought in to help, but he made mistakes and was recalled and banished to the Bastille to die there.

In 1848, H. P. Blavatsky was commissioned to act as the Messenger for the 19th Century. Her work was two-fold: to show the underlying unity of all religions and to reveal the facts concerning The Empire of Light; and secondly to reveal as much as that century could accept concerning the nature of the duality of Man and the methods of His restitution to His original purity. This latter doctrine was entrusted to a few pledged pupils in London. She was sent to Tibet to finish her three-fold training in The Arcane Discipline. She fulfilled the first stage, that of Purification; and Illumination, and it was under this natural faculty that she was able to write "The Secret Doctrine" with the help of her two Masters. We also know that 'St. Germain' gave her considerable help in her work.

It was obviously planned that The Theosophical Society should follow The Arcane Discipline when she formed the Outer Society. Within the Society itself

she formed the Esoteric Section, and when she came to London she formed the Pledged Section, or The Hidden Church. When H.P.B. died in 1891, she left no instructions for the continuation of both the Esoteric and Hidden Sections. They ceased to exist with her death. The first split occurred in the Society when both Judge and Besant claimed to be the Head of the Esoteric Section, but, in point of fact, neither of them could claim this authority, as there was no authority to claim!

Dr. Besant went to Paris and was initiated into Freemasonry. She and a number of fellow-Theosophists formed Co-Masonry which today has become a barren and lifeless organisation. C. W. Leadbeater, a former Anglican Minister, joined with Bishop Wedgwood to form The Liberal Catholic Church, and this also has become a semi-orthodox church teaching Theosophy instead of Gnosticism. It is obvious that it was the intention of the Two Masters to form a new impulse based upon the three-fold division of the Philosophic (The Theosophical Society), the Sacerdotal (Liberal Catholic Church) and the Artisan (International Co-Masonry), but this effort was frustrated by the blindness of Annie Besant and C. W. Leadbeater. Since this triple movement failed to implement The Arcane Discipline and the Gnosis of the Soul, it failed in its purpose and has become a stumbling block to the reception of the new impulse. By this failure, the line of the Esoteric Tradition was broken. What happens next?

H. P. Blavatsky stated that another Ambassador for the 20th Century would

make his or her appearance about 1975. They could be a pupil or an Initiate who would reveal and demonstrate the final proofs of the Divine Nature of Man and the method of its restitution with its original purity. Who the next Messenger will be we will have to leave to the future.

Since H. P. Blavatsky was commissioned by The Trans-Himalayan Brotherhood to act as Their Messenger under the guidance of two of Its Brothers, her work was obviously devoted to preparing the ground for the 20th Century. Her work failed to achieve the goal for which it was intended. Will the next Messenger succeed or fail? Who can tell?

If Anton Mesmer was commissioned by The Brotherhood of Luxor to be the Messenger for the 18th Century, then he too failed partially in his labours by the blunders of Cagliostro, just as H.P.B. partially failed through the blunders of the Governing Council of The Theosophical Society under the Presidency of Henry S. Olcott. Will the next Messenger also fail to achieve his or her objective through the blindness of one or a number of Their helpers?

If Mesmer was sent by The Brotherhood of Luxor, and H.P.B. by The Tibetan Brotherhood, it may be that the next Messenger will be sent forth by The Templars and Rose Cross Brotherhoods and that the Messenger for the 21st Century will be sent forth by The Esoteric Arcane College. This may be supposition, but there are certain facts which could give

some substance to the above. When the "Comte de St. Germain" DIED, he was reported to have said that He would be away from Europe for about a century and then He would return to continue His labours for the Empire.

There are reports from various Centres that "St. Germain" is again active in Europe, England and America. In spite of the many confusing claims, both genuine and false, there seems to emerge a fairly clear picture: that this Adept is definitely working for this century. He is reported to have been in St. Petersburg in Russia before the Revolution, and to have warned the Czar of Russia of coming events. At a Council held in Paris before the last war of the Heads of many of the Assemblies, St. Germain presided. From the deliberations of this Council a directive was sent out to a number of the Brothers in various parts of the world to be prepared to work with the new impulse. It would appear to be fairly obvious that the next Messenger would work under the supervision of the "Comte de St. Germain."

It may be well to make this perfectly clear to all and sundry: The Order of the Pleroma does not claim to be the only organisation teaching and practising The Arcane Discipline. There are many small private Schools scattered around the globe following the Discipline under various forms. But what we do state is that the Pleroma is the only public body proclaiming the ancient Arcane Discipline, and that it can trace its descent and authority from the Ancient

Mystery Schools.

The Pleroma can only appeal to and assist those individuals who have outgrown the need for Father-figures and organised spirituality, since they have realised that the real Image of the Father-Figure is not external, but is rather an internal Self, and that the method to achieve the realisation of this Real Self is by one's own personal effort. Therefore, it is logical that the achievement of the Real Man cannot be made through organised spirituality, but, on the other hand, such organised bodies can and will assist the individual for part of the way; then he is on his own. The Pleroma is not organised spirituality; it is a method to be followed in one's personal life. All that the Pleroma can do for its members is to point the way and assist the member in whatever way it can, but, in the main, the work must be done by the members alone. Hence the reason why the Pleroma cannot make any promises to you, for to do so would be gross dishonesty.

There is sufficient evidence to show that the Princes of Light do try to impress suitable individuals to form organised groups of students in the hope that such groups will become channels whereby the Will of the Father may become manifest on Earth, but there is always a danger that this effort will be frustrated by the lower nature of both the leader and the members, for when self-seeking, pride and arrogance gain the upper hand, the channel becomes clogged and the Power from on high cannot flow forth. The body con-

cerned then becomes useless in the Hand of the Father. In the main, organisations which have been formed with high and pure aspirations in the beginning generally become crystallised in their ways of thinking and behaviour and are unable to change with the ever-increasing tempo of life. They then become outmoded and useless in the New Age.

If the body follows The Arcane Discipline then it must, according to the Law of Change, also change from time to time in order to meet the conditions of the new impulse, but it is when there manifests a resistance to this change within the group that we find the group falling short of the Plan of God.

Unlike most organised bodies, the Pleroma is not strictly an organised body, since it only has one Outer Head who realises that the Will of God is directive in its drives and unchangeable in its purpose, but that its form of expression is changeable. Therefore, the Pleroma remains flexible and can change when it is necessary to change. This process of change is evident both in the writings of its Head and the framework in 1955.

There is a saying that when a body refuses to change, then it ceases to have any value in human life. In fact, it can and does act as a rigid wall to further progress for the student. Hence the reason for our criticism of most of the old-established spiritual movements. They have obviously outlived their usefulness and instead of changing with nature, they seek to retain the status quo upon which they first began. In order to retain this

status quo, they are compelled to enter into acts which are in the main antagonistic to the Will of God.

Before the Pleroma accomplishes its objective for this age, there must be further changes in its structure. It must be prepared to scrap its present form of presentation if it has been proved to be ineffectual and adopt another approach. Admittedly, there will be those members who will resent this change and will retire taking with them members of like mind who will form another body without due authority from the Empire of Light, but in spite of this and other contingencies, the main directive drive of the Outer Head will continue along the Line of the Thought of the Empire.

Finally, there is always a period of slow growth for any group. The foundation stones have to be squared and laid firmly before the superstructure is built. The stones are actually human beings who are able to fit into the foundations for the future. Each stone must be squared, levelled and oriented to the Higher Self, then the foundations will be firm and lasting. This period of preparation is nearing its end for the Pleroma when the doors will be opened to all and sundry, but until we have a band of Illuminati or partially illumined men and women to build upon, this period of change and preparation must continue until the foundation stones have been well and truly laid. This is the main reason for the slow expansion of the Pleroma. When it is ready, then the Hidden Section will be formed, that of The Pre-Nicene Catholic

Church, and not before. One stage becomes the foundation for the erection of the next and so on, ad infinitum.

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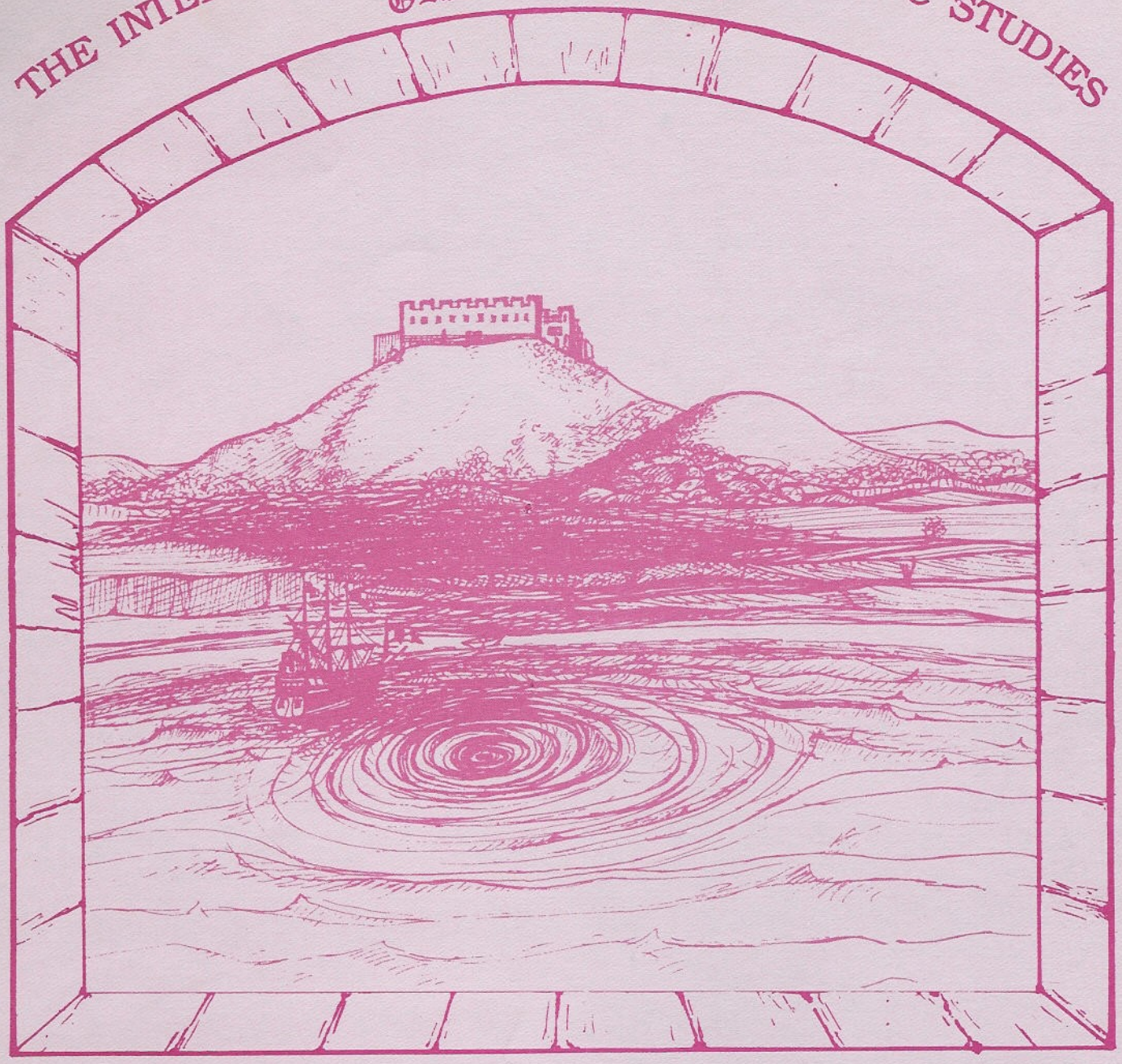

PLANE III *COMPANION* 71-78

LIBER # 72 THE WEATHER ABATES

Personal & Confidential SIXTH DEGREE

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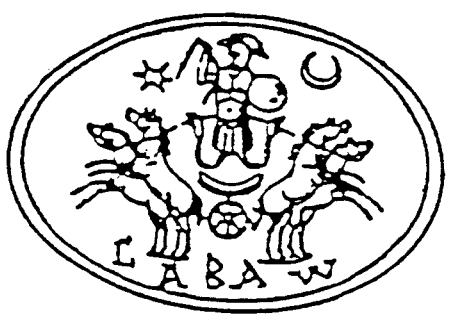
P O W E R U N L I M I T E D

- by -

RICHARD, DUC DE PALATINE



THE SANCTUARY OF THE GNOSIS
London & Halifax

PROLOGUE

The Divine Christos is a symbol embodied within the sacred Scarabeus of Egypt. This symbol concerns the indwelling Immortal Self, who pays the supreme penalty of being attached to the cross of imperfection within His own Divine Life; that is, through his life-blood. The imprisoned souls are full of suffering and ignorance of their immortal estate. Thus, the price of redemption from the evil of the body tomb is the efflux of the Divine Life of the incarnate self which, by being assimilated by the mortal and imperfected souls in the hell of the human body, gradually makes perfect the qualities within them.

The Archetypal Man, or Christos incarnate within every mortal soul, gives of his own nature that which the individual lacks because of his faulty imaginative faculties, in response to the Immortal Soul's efforts to prepare its mortal self for the accessions of higher qualifications.

Thus, our champion, the Christos, is latent within Its own nature until He is called forth by the sacrifice and aspiration of the mortal soul to save it from its captivity to its lower nature. The mortal soul raises itself with the help of the Christos to its original home with the Father.

Personal & Confidential

G. A. Gaskell says, "I know that the perfect self liveth within me, and that at the end of the cycle he shall overcome my lower nature (earth). And after my lower vehicles (chemical skins) have been thus destroyed, yet rising from my lower self (chemical and material), I shall become one with the Self. I, the individuality, shall unite with Him, and not the personality."

D. F. Strauss, in his "Life of Jesus," presents a startling and yet very faithful presentation of the true Gnosis of the Christos: "If God then finds a passage (cosmic pathway) from heaven to the grave, so must a way be discoverable for man from the grave to heaven. The death of the Prince of Life is the life of mortals."

Here we have the real key to Christianity: the Prince of Life must die on the cross of human existence in order that we may have life more abundantly. So the Christos in the abstract world is the Son of God, being the elder son, while Jesus living within the animal world becomes the younger son once achieving his redemption.

CLASSIFIED

POWER UNLIMITED

- by -

Richard, Duc de Palatine

Being human, we all like Power, and we will spend untold wealth in order to acquire that Power. The Church, occult societies, spiritualists and such like all tell us in various ways that they can give it to us, but only in return for money. In other words, you have to pay for it. You have to sell the Christ within for thirty pieces of silver.

In spite of the huxters, the truth is that Man already has that Power. He has that God-Power within himself. Was it not said by the Man two thousand years ago: "Ye Are Gods?" Did he not also say, "It is not I who do these things, but the Power within me?"

This God-Power was known in the Church for the first four hundred years as Illumination, and the method whereby this Inner Power was brought forth was called The Arcane Discipline, or The Arcanum. When the Church drove out the Gnostics this Arcanum continued throughout Europe as The Arcane College.

Now what is this Power which is inherent in Man, and which can be brought forth and used for anything you wish? It is God's gift to Man; not a gift which you can buy as is the custom with most people. It is a gift which you must develop by a

hard, disciplined life. You must become a strictly moral individual, and an ethical one; not in the generally accepted sense, but you must live in accord with the Laws of Nature which brought you forth. Man in his innermost nature is God. God and Man are One. There is no God external to Man. Therefore, if your God is omnipotent, omnipresent and omniscient, then Man must have the same Power, otherwise Jesus, Paul and the Buddha, and many others, must have been liars of the very first water.

Those of us who have developed this Power, and there are a number of such, had to go through the same form of training. It is a mental as well as a physical discipline. We have to lift ourselves out of the tomb of matter. We have to walk across the waters of our own emotions, and we have to still the tempest of our own minds before the indwelling Christ Consciousness can fully manifest. Once this occurs, you are filled, not in theory, not as a hope, but in actuality, with the Power of the Holy Spirit, and you will act and teach like a God as is your right, remembering that there is nothing but God. But the Churches of all denominations still promulgate the counterfeit doctrine which says that God and Man are two separate creations, and that they cannot become One. This is diametrically opposed to the doctrine of the Christ Himself when He says,

"Ye Are Gods," "He who hath seen Me hath seen the Father," and, "I and My Father are One, even as ye are One with Me." Once you realise that Man and God are One Being simultaneously here and now you are on the first stage to becoming recipients of the gift of Christ brought to us; the capability of showing ourselves as a God in the Flesh,

Whether or not the Jesus of the Gospels ever lived is a matter of conjecture; the only authority we have is the Bible, secular history being utterly silent. We must, therefore, reorient our ideas regarding what we call the Christ and find out what this Christ is. It is the Indwelling Power within you here and now. In other words, Man is already perfected, has never ceased to be perfected, because in his Inner Self he is already God. That this is not always obvious is simply because he is either unable or unwilling to allow it to show forth. In spite of this disability, he is, of necessity, the quintessence of the Essence of God Himself. The Gnostics, for the first four hundred years, absolutely repudiated any idea of the worship of a God outide of man. They claimed that belief in a God external to yourself was worshipping false idols; and this is shown in the Old Testament as "Thou shalt have none other Gods before Me," or, as the Christ has always said, "Seek ye first the Kingdom of God within," - never without,

always within. This is the basis of His statement, "Ask and ye shall receive; seek and ye shall find." But ask the Christians - Bishops or otherwise - have they ever found the Christ within themselves? Ask the occultists and the spiritualists - have they developed the God-Power within themselves? They will talk about it and around it, but they cannot manifest it. They do not know the Power of God as themselves. Is it not also said, "As I, Father, live in Thee, and as Thou livest in Me, so We both live in humanity?" This is pure, unadulterated patheism which has been ignored by the orthodox church and the other spiritual organisations. Aren't they just hypocrites of the first water, preaching a thing on the one hand and rejecting it on the other.

Gnosticism is not a theory. It is not getting on your knees and saying, "Almighty God (who this God is no one can tell us!), have mercy upon me." No, it is a way of life, just as the Christ, the Buddha, the Essenes, the Templars and the Rosicrucians have said.

By following The Arcane Discipline you will develop within yourself your full God-potential. You will become a creator in your own right. No one will need to intercede for you. You will not need your gods or anything external to yourselves. You are already the God-Power, and the Power which is using this body

of Richard is the same Power which is within you. It is Itself unlimited. It is not limited, but It can be restricted by wrong thinking, wrong acting and wrong living. It is unlimited for It is the Essential God. It fears nothing, It needs nothing, yet It has the Power to have whatever It needs - wealth, position, love and all those things one is accustomed to praying for. It has all things because It IS all of them.

Is it too much to ask you to accept that whilst you are running after It and seeking It, It is already here; that whilst you want to become, you already are? Is this not the teaching of the original occultists? Is this not the teaching of the Gnostics, the Incas, the Aztecs, the Egyptian Book of the Dead, the Upanishads and the Sufis? It is identical to all of these, and each individual who has attained this Power has lived the same way, followed the same procedure and manifested this identical Power which is God.

You might say that it is reprehensible that we, a puny man, should dare to place ourself on the same level and in fact identify ourself with God, but if you dare to do it you will only be following the command of the Christ when he says, "Call no man your Father." This false thinking has come about by your acceptance and glamourising of

your guides, bishops, priests, gurus, masters and swamis. All these are detractors from yourself, because all these father-figures are a means of throwing a glamour over you. You have given to your bishop, guide, master or swami a power over you to which he is not entitled. What you have done has been to mentally hand over your God-Power to something external to yourself. Does that shock you? It will, because it is like an axe; it cuts all your preconceived ideas right down and brings you down to earth. Once you realise that, all your little masks and trimmings are swept aside. Then you will take a good look at yourself and say, "What am I? Why am I here? What is the purpose of life, and where am I going?"

None of these questions have been satisfactorily answered by either the Church of Christ (?) or the occultists, but, after all, what does that matter? Surely this Power Unlimited which is Man is the Power to live as a God here and now; to become fully conscious of your God-Power, and to be able to use the gifts which God gave you at the outset of your evolution. Once this occurs, there is nothing in the universe which is not yours, because it is yours by right. You do not need to depend upon books, nor do you need to depend on anyone to tell you anything. You are already God because of your inherent Divine Nature which is at one with God.

You see, the whole key to this could be summed up in the recognition that Man and God are one and the same Consciousness here and now. This key is veiled from us simply because, by the natural processes and phenomena of evolution, it takes many millions of years to effect. Now, however, Man is beginning to realise that the physical body and all of its attributes are simply a mask; that is to say, a mask which hides you from yourself - your God-Power.

Now why are you unable to manifest this God-Power? Why have you doubts? Some of those who have been with us for many years cannot accept this one fundamental fact: Man is God, and in himself he has the Unlimited Power of becoming a fully conscious God. But in order to become this fully conscious God you must strip yourself of all your illusions and all your suppositions. You must cut through the glamour which surrounds you, and you must look at yourself as you really are. It may be a shock because Truth is always unpleasant to accept, but Truth is yourself, and, as we have said before, it is the last thing that any man wants to accept, in spite of the fact that he says he wants it! Because of his preconceived ideas he thinks that Truth can only be found in the Church, or in Rosicrucianism, Theosophy or any of the other organisations, whose teachings, however, contra-

dict one another. They get out their mental pitchforks and prod each other until the metaphorical blood flows! How sweet is this version of the Brotherhood of Man which is practised by the very people whose voices are loudest in proclaiming it. These people, in spite of their declamations, are the very last to really practise it. Those who have Become, on the other hand, do not need to talk about it. They act it. They do not claim anything because they have no need to. They already Are. This is why those organisations we founded in the last century, or the one before, have become outdated. Man has been distracted from his purpose. Those organisations dare not tell you to become a more ethical individual, let alone tell you how to do it, because the moment you become a more ethical individual their worth is of no consequence to you. You have already opened the door and torn away the veil when you behold yourself as you really are. You are the Christ-Soul which died in very truth that you might live.

('God' is a convenient term we use to cover up our ignorance of our true nature. Once we become the Whole Man, the word 'God' becomes a meaningless jingle and a means of perpetuating the God Father-figure in our minds. Evolution is simply the development of higher orders of animals from the lower. Evolution begins from pure Spirit - white light - which, descending lower and lower

from the combinations of crystallised energy, assumed at last a visible and tangible form and became atomic matter. Christ is the Christos or Psyche of Man, meaning simply the intangible aspect of Man - the Soul.

Now, how do you get this inherent God-Power to work for you by recognising that it is already here? The first thing you have to realise is that you are a Divine Being which is using a mass of flesh which must eventually die and rot in the grave; this thing which is born out of nothing and which dies back into the ashes whence it came. This thing, which in my case is called Richard, which at any time I can discard, means nothing. But the power which is talking and using this body is the Divine Soul, that Soul or Self which is deathless and eternal; that Self which St. Paul says is "without mother and without father, without beginning or end of days, eternal in the heavens." The Dweller within the Temple of the Living God, this Inner Self is already here and now within your own very nature. You were born with It, and without this Soul-Power you could not live.

"I am the light that lighteth every man that cometh into the world." The term 'world' comes from 'whirling', and the Power which causes this whirling process of the atomic structure is the Energy from

the Unknown Principle, commonly called 'God.' This fact is stated and demonstrated by the greatest mystics throughout the world. "That I (Power) have come to My own (body) and my own body received Me not."

How many times have you heard the Voice of the Soul within and said to yourself (reason): "Oh, it's just imagination," and turned away and got yourself into a mess? "Lo, I (Soul) am with you always, even unto the consummation of the age," says the indwelling or vitalising Christ-Soul, which has never died on a cross and never can, just as the Gnostics say. How could a principle die? Certainly not physically, but the true meaning is that He (the Soul) dies spiritually for you life after life, dying in very truth to His own level to become alive in death (the body), this being the means whereby you and I might live.

Within our nature, which is the Inner Soul-Principle within Man, called by some schools 'The Dweller on the Threshold," which is utterly incorrect; by others the 'Ego,' which is the Inner Light or Energy which shines or percolates from the centre which is nowhere through the many wrappings we call vestures, which are temporary vehicles for the expression of the True Man: as the Christos, the Golden Fleece, the Holy Grail and the Lost Word of Freemasonry, but always, in spite of the various names given to it,

it refers to the same Indwelling Consciousness or Principle which ever knocks at the door of your heart (mind) telling you, "I am the Light of the World; let me come in that I may sup with you, and that I might dwell in My own Kingdom." But what do you do? You worship something external to yourself - masters, gurus, guides and suchlike tomfoolery. Yet this Power within you is simplicity itself because there is always nature and God Itself within you. Therefore, you must practise right living: your behaviour towards your brothers must be true and honest, knowing that you live in your brothers and your brothers live in you. This is true brotherhood, because no matter what you do to your brothers you are only doing it to yourself, for your brothers and yourself are One and the same Eternal Whole which you erroneously call God. Therefore, it means right living. It does not mean vegetarianism or any of its allied 'isms' for these are merely something adopted and are not really part of you. What good does it do you anyway? The moment you say that a thing is evil you are telling God that He is evil ('Evil' comes from the Hebrew word 'Shin' which means 'falling short of an ideal'). You are accusing God of being evil and simultaneously accusing yourself of being an evil person.

As we have said before about

these so-called vegetarians, if they are really honest, why do they not get rid of their leather shoes and fur coats? Most of these 'isms' are sheer hypocrisy, and this is what you call Truth! To find Truth there is no need to penalise yourself. How many happy marriages have been ruined amongst occultists because some stupid clot has said that it is wrong for a 'seeker' to have sex? What you have to learn is a balance. All things have been given to us for our use, not our abuse. We learn by pain and suffering how to adjust ourselves to the conditions in which we find ourselves.

Then we have to learn how to act correctly; in other words, to do nothing which would hurt anyone, knowing perfectly well that when we scandalise one another - and some people like to sit over a cup of tea or coffee and spend most of the afternoon getting their claws out and tearing some unfortunate 'friend' to shreds - this is mental murder. The Civil Law cannot prosecute you for it, but the Law of Karma can and does. By unjustly accusing other people and tearing away their reputations you are committing an even more vicious crime than physical murder. You have to learn that everything you think and do is reflected and reacted in the whole, for remember that society is but the extension of the individual, and that if the individual messes

up his life he messes up the life of the society to which he belongs and to which he is responsible. Therefore, if you purify the individual, you must inevitably purify society. Is that not logical?

If you think correctly, knowing perfectly well that you are a God-Being, this is where your Power comes in. Now you have to know that you are a God-Creator - "Ye Are Gods" - just as God creates, so can you, since you and God are One and the same Being. You create by the Power of the Will in your mind. The Power within your mind is a Triple Power: the Power to Think, the Power to Will and the Power to Form. These are the three qualities of your mind. We are not talking psychologically about the subconscious, but about the real mind which is You.

Because of his identity with the Supreme, Man has within himself the God-Power of creation. If he wants something he thinks about it; he creates in his mind the image of what he needs or wants. Now he must charge that mental image with Life, and this is where his Wisdom comes in. Before he can create and bring forth what he needs, he must project the very thing he has created in his mind's eye and then visualise it as being present before him here and now. The use of his Wisdom (technique)

will teach him discrimination so that this Power will not be wasted on the creation of trivialities.

In other words, if one of the ladies wants a hat she must visualise it perfectly and then project and crystallise it as an actual fact. She first of all creates a perfect mental image of the hat she desires; her Faith-Knowledge sets that image working, and her power of projection, that is, the belief that it will actually happen, causes the mental image to crystallise. She visualises herself wearing and fingering the hat, knowing that it is there. This now becomes Pure Magic. Let our scientists and wiseacres decry this fundamental fact. Even in the creation of the mental image of the hat, discrimination is very necessary, for, although it would appear to be trivial, it could be otherwise. It is difficult to particularise in matters of this kind, for what may be trivial and unimportant to one may be the opposite to another. Therefore, this use of discrimination is necessarily a personal thing.

This is the key to the Consecration of the Bread and the Wine in the Catholic (not Protestant) Mass. It is all there, but first of all you must visualise in your own mind your intended action. You have this Power of Creation, of moulding the mental self into the form which you want by the very fact that you are a God-Creator. Now you must have the Wisdom

(technique) and the Faith to believe that whatever you think must come to pass. The third corollary is that you must project it; there is no use leaving your mental image in your mind - it must be projected outwardly into expression. It is said by the modern psychosomatic doctors that whatever a man thinks in his mind will cause the body to react for either good or ill. Well, the above is based upon the same principles, and so is any magical operation. It is also the meaning of the words of the Christ: "Whatsoever a man thinketh in his heart (mind) so he will become."

The above is the same doctrine as that of the Egyptian Book of the Dead; it is contained in the Upanishads of India of about I0,000 B.C. and it is the same as that of the Australian Aborigines, the Polynesians and the Buddhists. Every one of these philosophies, without exception, contains the same doctrine that Man Is God.

Now until you realise that you are God you cannot realise this God-Power within you. Most of you are continually thinking about the self, and because of this concentration on the animal self you cannot seem to achieve any objective. Something always goes wrong with your plans.

This is because you cannot obtain anything from the universe unless you put something back into it. It is a two-way process always.

Mother Nature gives you nothing for nothing. You have to work for it. In order to manifest this God-Power you have to work with Nature. Nature being yourself, since God informs all the atoms of Nature simultaneously, and without that God-Power Nature could not be. You are just the same. Therefore, within yourself you have this God-Power which will grant you Unlimited Power from the source of omnipotence, omnipresence and imniscience. Even Richard, which is the name of the body We are using, has those powers so long as he believes constructively that he is a Divine Being, but the moment he tries to think for himself using the limited mind of the human soul, he brings the veil over his mind and shuts it out. He did this until 1956 when he crucified the body and caused the veils which stood between him as a human consciousness and his Divine Consciousness to be rent in twain. The moment that occurred he stepped out of the tomb of force-matter and became free.

Does the Christian Church realise how magnificent the Christ story is; how personal and yet so simple? It is as simple as falling off a log - or is it? Learn how to think correctly, act correctly and live a natural, happy human life above all things. Spiritual knowledge becomes absolutely useless if your human life is unhappy and frustrated. Get rid of all your inhibitions, all those conditions which have made

your life a hell on earth. As one philosopher said, "As we are in life, so we are in death," and it is very true. We are in death here so why make it worse? Why penalise yourself when you can make your life supremely happy with all Power at your disposal; and this is the extraordinary thing, that when you have all Power you do not want It. Richard is supremely happy with human life only when he ceases to demand it. This is the significant thing about The Disciplina Arcani. Up to a point you desire a car, a nice house, money and all the material things. You want to possess them, but once you reach Illumination you find that they are ashes. Just as Richard sought Love first, and then all things were his.

When you attain the stage of Love you begin to change your whole outlook towards these things. You find simply that money is only a means of currency, to make others happy; just as the blood in your veins is changed every six weeks, so the value of your currency is also changed. Sometimes you lose, and at other times you gain, but when you spend for another its value always remains the same.

The same law applies to the body. After every seven years you have a new set of atoms; none is the same as those you started with, so whilst you hang on to yourself and try to save yourself, you are

losing. By loving and caring for another, every seven years your love takes on a deeper and more beneficial form. But he who loses himself in love frees himself from all possessions and attachments which hold him here and cause all the trouble between husbands, wives, children, lovers and beloveds; all because of this terrible obsession with possession and demanding for the animal self.

Once you get rid of this desire to possess and demand of others and develop the idea of co-operation, you can, in very truth, say that your yoke is light, and you can repeat with conviction that, "It is not I who do these things but the Power within me. Even as I have done these things, ye shall do greater things than I." Believe us when we say that we have seen a selfish and self-centred man change within a few weeks from a person who demanded all things for himself and did not care a damn about anybody else, into one of the most beautiful and unselfish men we have ever met.

So my friends, in spite of the condemnation of the New Testament by the know-alls, the platitudenists and the occultists, there is more practical philosophy contained in it than in all the thousands of occult books that have been written. It holds the key to all we have been telling you about this God-

Power, and it is so simple. It is perfectly simple, and yet the Christian Church rejects this aspect of it. They say, "Well, 'I and my Father are one, even as you are one with Me.' Now that must refer to a select few who have been saved - the so-called I44,000?"

If they were to dig a little deeper they would find that the word 'Adam' has the numerical value of nine - three threes; 'Jesus Christ' when brought down to its common denominator is also nine. Bring the I44,000 who are supposed to have been saved down to numbers and again you have nine! Man falls into matter, man is crucified in matter, and man is saved by and through matter. That is the key. Once you realise that God descends into matter, fragments Himself, giving you all His Powers in order that you might live and grow in the stature of the Indwelling Christ or Love, you have that key. But what do you do? You haven't the faith to believe in the Christ. What faith can you have in anything else? But once you touch the hem of your own garment all Power is yours.

No one can give you Knowledge, no one can give you the Light. Only you can bestow these imperishable possessions upon yourself because you already have them. The reason why you are not manifesting them or your God-Power is because you

have turned your face against us. You have become like Lot's wife and have turned into a pillar of salt because you have identified yourself with your physical body instead of realising that it is but a vehicle. In other words, you have bound up your body in three separate bandages like that of a mummy. 'Mummy' is actually another word for 'Chrest' or 'Karest', which is simply the Egyptian word for Christ. So the Christ is bound as a mummy, this being shown by his grave-cloths. In a Coptic work it states that after the crucifixion Christ was bound in bandages as a mummy. The meaning of this is clear once you get to the root of it. The original idea is that it is the Christ-Self that is crucified; it is You who rises out of the tomb and who performs all the 'miracles' - not a man two thousand years ago. Could you imagine still worshipping a man still in the grave and rotting? Could you honestly believe on a man crucified as a criminal and still believe in the Loving Father? You cannot in all logic unless you are stupidly blind. To believe in a Loving Father and yet accept the fact that this same Loving Father would send His only-begotten son to die on the cross of a criminal just does not rhyme. Your logical mind should revolt against it, yet your emotional nature accepts it, but the Indwelling Power of God rejects it just as we do, and so does

Richard reject such a possibility.

When Richard went back to the Church at the request of his Adept-Master after having left it swearing never to return, this idea of the man on the cross was so revolting and nauseating to his sense of justice that he could not accept it. But now he knows what it means - that you and I and every man are crucified upon the Cross of Love. We are crucified by the four nails of earth, water, fire and air: physical, emotional, mental and vital force-matter. Once you realise that you are the God crucified to matter then you see the whole meaning. You all have the inherent power to realise this.

The Primitive Church did not believe in a physical Christ, but taught of the Eternal Mystic Christ dwelling within man, and which would always dwell within him thus giving him the absolute surety of attaining the Godhead.

Instead of giving man this assurance of his Divine Destiny you hear the churches giving out much talk about a nebulous heaven - "We will all go to the Other Side where we will again meet our loved ones and praise God together until the end of days." What a boring way to spend the rest of eternity! It is all so vague, and just as bad as the Spiritualists with their Aunt Fannies coming through with important messages

like, "Do you remember the teapot you broke, my dear?" Now what evidence have you got for either? What scientific evidence which is acceptable to your sense of logic and justice? This is how you get away from all this into Truth: by using your logical mind and stripping yourself of all your fanciful ideas; by clearing away the barnacles which have accumulated; by cleaning the hull. You clear your mind until it becomes free, and the moment it becomes free you allow the Divine Light to shine through. By shining through your vestures It will grant you blessings and the glory of yourself as the Christos. Let nobody query this statement because right down through the ages, century after century, this doctrine has been taught in spite of the persecutions by the Official Churches - Catholic and Protestant. This doctrine is Eternal. We know it as The Arcane Discipline, or The Christian Arcanum.

My purpose is to show you how free this body is; how it relishes and lives eternally within the bosom of the Father as well as within you, and that you, by virtue of your own birthright, have the same Power, and that you must live the same life before you can become this Power Unlimited. Let us show you:

In the New Testament we find

the words: "Eloi, eloi, lama sabacthani." This agonising cry is usually translated as, "My God, My God, why hast thou forsaken me?" This is absolutely incorrect. 'El' means God, and 'Oi' means Power; therefore, this should be rendered "My God-Power, My God-Power, why hast thou left me?"

From this it is evident that Jesus taught the same doctrine as The Arcanum, as did John and Paul. Even to The Temptation in the Wilderness when the lower animal self, the serpent mind, tempts the Soul or Christ within and says, "If you worship me I will give you the world." But the Soul, knowing that It is already the world, replies to Satan, "Get thee behind me." This means that once you have touched the hem of your own Soul-garment then the Grace of the Indwelling Consciousness moves through you and heals you. Then all is given to you; not by privilege but according to your birthright.

This is the meaning of the Parable of the Prodigal Son: that when you descended from your Christos you had your fortune, but you squandered it for mere sensual illusions until you had nothing left. Then you wandered in darkness and, having had enough of the pig-sty of the physical world of pain and suffering, you turned and said, "What is there that is real? Once you ask the question sincerely and honestly then the veil is rent in

twain and you get a glimmer of your Inner Self, and you turn and journey back to your Divine Nature. When you turn to this long struggle to overcome the powers of this world, the demons which you have created of your own free will live and batten upon you. They will try to hold you here on the physical level until you find your Immortal Consciousness running to you crying, "This is My Son who was once lost and is now found."

The glyph of this story is also perfectly shown in the story of Dante and Beatrice and in the Legend of the San Grael. It is shown also in the various degrees of Freemasonry and in The Chymical Marriage of Christian Rosenkreutz. These stories are identical and reveal the same truth that Man Is God, fragmented of God, who chose of His own free will to descend into the confines of the tomb of flesh, dying to His own glory, in order that He might unfold His God-Power to reach the stage where He could slay the powers of the lower self and rise in triumph. As Christ said, "If I be lifted up, I will lift all men up to Me." What are the words from the Gospel again? "If I be lifted up, I will lift up all men to Me." How can that be done?

The Christ within you is the Power. It is the Power of Transmutation whereby you change the lower self into the Divine Reality. It is the real meaning of Alchemy and of

all the Great Teachers: that you must change the rate of your life in order that it may vibrate or coincide with the Divine Consciousness within and which is yours by natural right. This is the most magnificent fact. It strips you of all your illusions and leaves you naked before the Glory of your Self. And this is also the meaning of the statement, "And ye can nowise enter the Kingdom of God unless you become as a little child." You cannot enter the Kingdom of God if your mental apparatus is choc-a-bloc with false ideas and false gods, or your whole body is cluttered up with wealth and things which you love and possess. Is this not the meaning of the story of the man who could not get the camel through the eye of the needle? Is this not the meaning of the story of the physical Christ riding upon the back of the ass of the physical body, or the origin of riding the Ass before being made a Freemason, or the Golden Ass of Greece? This body is the animal counterpart of the Divine, and before you can attain the Divine you must conquer the body by bending it to your will. This does not involve ignoring the body or penalising it. It means a change of viewpoint; learning how to think correctly. Stop creating negative thoughts. All of these are evil and destructive and create many devils or images of menace in and around you. This is why the medieval painters were quite correct when they painted a man thus surrounded.

They actually saw the self-created images which were tormenting him all the time, and this is what you do today. The medieval man was no different from what you are today.

There is much that could be given on this idea of the Unlimited God-Power within Man, but even in books like this we can only scratch the surface, for Real Knowledge can only be experienced by you personally. We cannot experience it for you. This we know! Not only do we know, but there is a galaxy of Great Mystics, Saints and Teachers right down through the ages behind us who verify stage by stage what we say, and who, in their very lives and achievements, have demonstrated that Man is God Incarnate within the physical body. Man's work, therefore, is to redeem himself from the limitations of the grave, rising in very truth in his God-Power, having Power Unlimited.

This is the destiny of all of you as individuals, but you can only get it and can only know it by personal effort. Power as yourself when you turn round and look at yourself really hard without being afraid of what you see. It could be horrible to behold, just as it is when you look in the mirror in the morning after a 'hard night.' It is enough to make you scream with fright sometimes! But when you really look at yourself, the spectacle which is

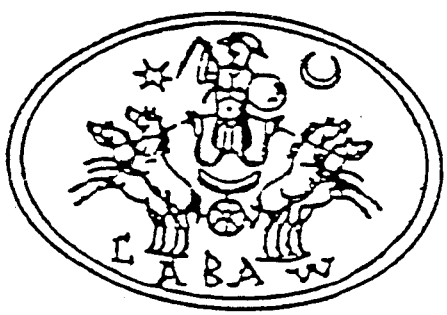
thrown back is even worse. It is without doubt the Mr. Hyde to your Dr. Jekyll. Get rid of it, and when we assure you that this magnificent Power has lain dormant within each and every one of you, accept that It is yours by right.

Finally, remember that you cannot pay for this knowledge. No one can give it to you. It can only be brought forth in Its full glory by hard, honest and sincere personal effort.

F I F T H - D I M E N S I O N A L
C O N S C I O U S N E S S

- by -

RICHARD, DUC DE PALATINE



THE SANCTUARY OF THE GNOSIS
London & Halifax

FIFTH-DIMENSIONAL CONSCIOUSNESS

- by -

Richard, Duc de Palatine

CLASSIFIED

Illumination is simply one of the faculties of the personality. It should be considered as a tool only and not the main object of your study in The Sanctuary of The Gnosis or The Disciplina Arcani. If, by chance, you contacted us because you wanted to get Illumination; that is to say, to receive it as something external to yourself, then your motives for joining us are based upon an incorrect interpretation of our teachings. This may be one of the reasons why you have not attained Illumination: you are under the impression that somebody could give it to you. If this is so, then you are utterly wrong.

Illumination occurs when you allow the potential Power of your own Soul to enter into your personality and take up its normal abode. It is only then that the Soul can grant to you the results of its programmed incarnations for you to draw upon in this life. This is the meaning of the Transfiguration of Jesus on the Mount, and also of the descent of the Holy Spirit in 'tongues of fire.' This descent or Illumination does not come from a Being external to yourself, but is granted to you when you have purified the person-

ality, or attuned its nature and mechanism to receive the dynamic Power of the Soul without destroying the delicate nature of the body.

Possibly you have considered that when you attained this Power it would manifest in the same manner as it occurs in the writer. Again, if this is the case, it is obvious that you have not studied our teachings in the right manner. What we said was that if you followed the teachings and applied them in your daily life, you would prepare the personality for the descent of the Soul. We have never at any time promised to give this Power to you. We are all individuals, dissimilar in every degree, therefore, the form of Illumination possible to you is conditioned by your own nature and according to your programmed life.

To have objective Illumination is not vital to one's progress but it can help to speed it up. Most people have a form of Illumination called 'inspiration' or 'intuition;' both forms indicate a tuition from within oneself in a very subtle manner. On the other hand, Illumination manifested by an Adept, Mediator or Initiate is of an overt form where the whole of the personality changes, the voice changes and the speech is definite and absolute. The number of persons who are able to attain these levels of consciousness in

one life are very few indeed, mainly because the majority cannot face the rigid training and discipline demanded of them for their achievement.

The most effective way in which to ignore the whole issue is to decry the possibility of such an attainment, or, when a manifestation is witnessed, to deny its validity and put it down to trickery, charlatanism or similar motives, which avoids the necessity of making any effort to prove its truth or falsity. In spite of many deprecations, the fact remains that it is a fact, and no amount of sophistry will ever explain it away.

In most people, consciousness functions between the senses and the brain in a series of light-frames, or in a dot-dash time sequence. This is shown in the operation of a projector. The film strip is made up of a continuous film of separate light-frames, each frame depicting one move of the subject, When this is run through a projector on to a screen at a certain speed, the illusion shows a continuous action.

Now suppose we speed up the time sequence of the projector. The flashing of the light-frames on the screen would become a blur, and the senses would be unable to

distinguish the movements. Like the projector, the senses deal with individual light-frames to register impressions, such as sight, hearing, smelling, touching and tasting, and any attempt to speed up their powers of reception would stop the body-machine from registering them.

Illumination comes when one has become able to speed up the receptivity of the human body-machine to correspond to the speeding up of the light-frames received by the senses, with a corresponding ability of the brain to register them faster. At the moment, an electronic computer can think more quickly than the human brain, although the computer is the exteriorisation of the human computer. Like the computer, the Illuminee has been able to speed up the working mechanism of the body-machine so as to receive more subtle energies. What he has really done has been to reduce the time and space sequence between two given points wherein the sense of duration no longer functions. In this light, the Illuminee functions in a Continuum of Consciousness whereas most people function in a time sequence of duration.

Let us show you this process in another way:

We have a screen, a projector and an arc lamp. The screen repre-

sents the human consciousness, the projector is the programmed tale of your life, and the arc lamp is the Light or Energy of the Soul.

Each event in our life is registered on a series of light-frames which make up a sequence or act in life. When we pass the film through a projector at a certain speed, the light-frames flashed upon the screen appear as a continuous act. Suppose it were possible to invent a projector which could use a continuous film without light-frames, and a camera which could use a continuous film. Then the picture on the screen would be continuous and would show many events simultaneously. It would register not only third-dimensional depth, but also fourth- and possibly fifth-dimensional depths.

As man unfolds his own body machine, so will he automatically project this advance into the third dimension, and will soon have two machines which can fulfil the same functions as those which he is using within himself. The Illuminee takes his body-machine in hand and consciously forces the speeding-up of his subtle faculties well in advance of his brothers. What he now uses internally to register both the external and abstract worlds, mankind will accept as a common thing in future centuries. This is Evolution pure and simple.

The fact that one has this

Power of Illumination in his life should not in any way cause him to take such drastic steps to attain it that he becomes neurotic, where his body-machine is not able to be in alignment with the Soul. The Illuminee lives the same kind of life that you do except that his appreciation and receptivity of the nature of the world is attuned to a very high pitch of efficiency and expansion of consciousness. Not only can he register the time sequence of the third-dimension, but he also has the faculty of registering the fourth- and fifth-dimensions of force-matter when necessary. That is to say, he can be aware of the emotional and mental regions simultaneously.

The mediator or Agent can use even more subtle faculties. He can not only function as a Soul within the body-machine, but can also register the time sequence of the higher and more subtle and abstract regions above the Soul level. He can then "talk to God" as our Mystics claim. This happens when the body-machine is so attuned as to allow the human soul to perceive the conditions of the higher regions and function in them as he would as a human being. In this state, the Agent becomes utterly selfless wherein the importance of the body-machine and the world are relegated to their normal place in his consciousness. They are no

longer important in themselves, but are considered as an integral part of the Whole Man or the Great Nought.

The Agent accepts these faculties and abilities not as something 'special' or 'wonderful,' but naturally, as he would accept the fact that he is using a body-machine in the world of form. However, his ability to register the dimensions of force-matter depends upon the efficiency of his body-machine which he constantly seeks to improve so that the Abstract Self can manifest Itself in a smooth and normal manner. He knows that all of these apparently additional faculties and abilities are simply tools given to him to use in the same manner as he would use his arms and legs for his work here in the body.

One of the main complaints the Master-Adepts have concerning their pupils is that they will not attempt to prove the teachings for themselves by personal effort. They leave everything for the teacher to accomplish for them, and if they fail, they blame the teacher, not having the honesty to blame themselves for their own failure.

If you are asked to try something, then have the rare common sense to try it and prove it for yourself. Being a Technician of

Life and having achieved Illumination, we know what we are doing. Don't be a fool to yourself or allow yourself to fail in your quest.

There is another thing: What we teach is damn common sense, and it is founded upon a scientific basis. If it works for us there is no reason why it should not work for you. You are not children now; you are adults and should know how to study life.

Son Altesse Serein Richard, Duc de Palatine - Episcopi - Christian Ekklesia -

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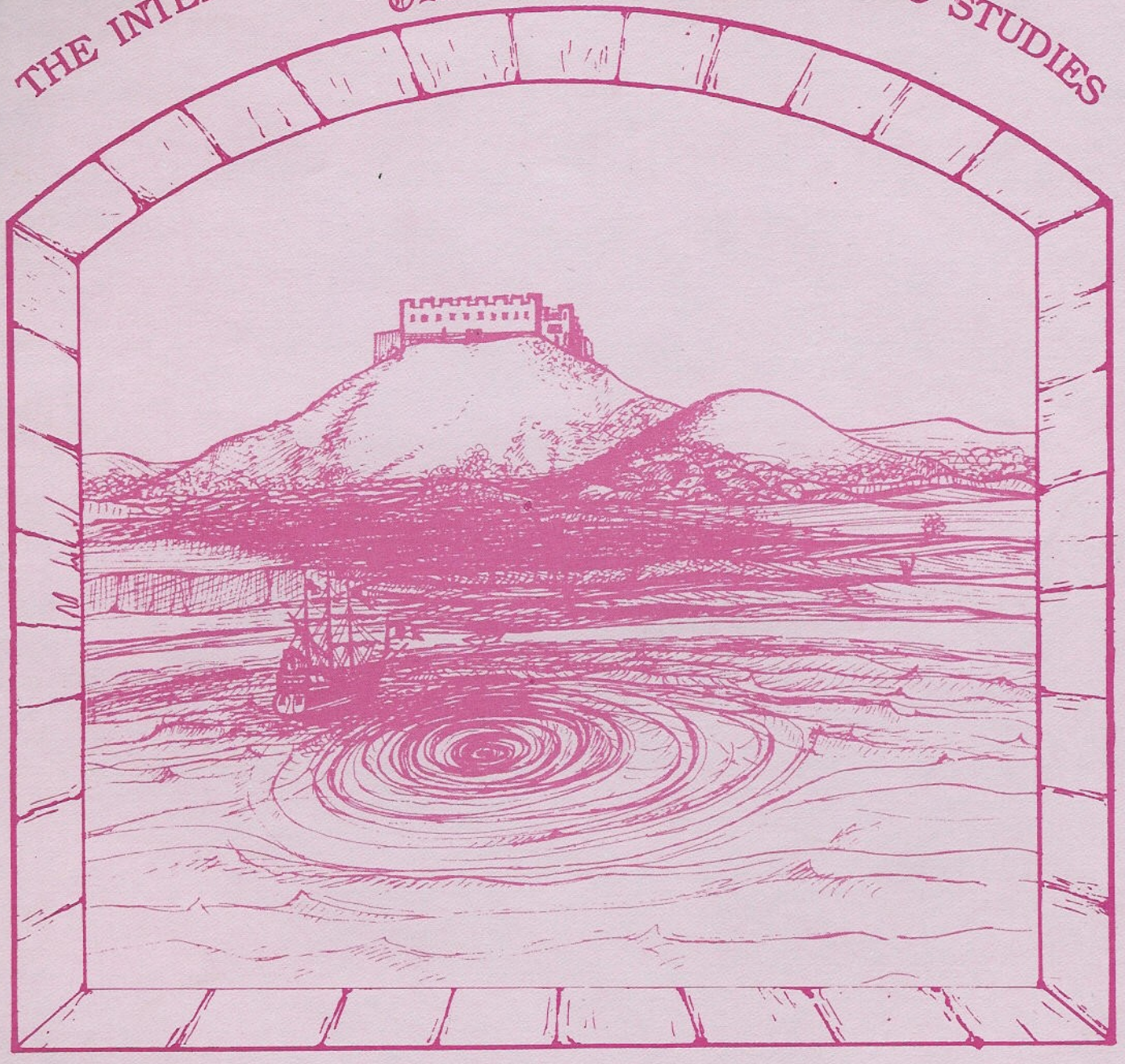

PLANE III *COMPANION* 71-78

LIBER # 73 LET'S CAMP AND REST AWHILE

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

S T G E O R G E A N D
T H E D R A G O N

- by -

RICHARD, DUC DE PALATINE

THE SANCTUARY OF THE GNOSIS
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CLASSIFIED

ST. GEORGE AND THE DRAGON

- by -

Richard, Duc de Palatine

The historical story of St. George is shrouded in mystery. According to the Christian version, George, an officer who stood high in the Roman army, ventured to protest to and rebuke the Roman Emperor Diocletian for his persecution of the Christians in 303 A.D. Diocletian promptly banished him to Asia Minor where he still protested, and where finally he was put to death. He was eventually canonised by what was at the time a triumphant and flourishing Church. Since then, however, the story of St. George seems to have been involved with that of the Greek hero Perseus who, some centuries B.C., arrived in Lyddia to slay the sea-monster which was attacking the maiden Andromeda. We must remember that all religions, including that of Greece, took many of their myths and legends from those of previous civilisations; therefore, whether St. George ever really lived is a matter of conjecture.

The various myths, legends and traditions held by the many nations are symbolical and allegorical, embodying certain fundamental truths which have been carried down through the ages. One nation would take over the entire Pantheon of Gods of another and, by changing their names, accept them for their own. The Old Testament stories are really modified traditional stories taken from Babylonia and accepted by the Jews as their own history. The Greeks accepted the myths and legends of the lost Atlanteans, as has been clearly shown in Ignatius Donnelly's "Atlantis." Jesus, Jason, Joseph,

Mithra, Orpheus etc. were all originally the hero-gods of various nations. St. George must also be included in this type of hero as we shall try to show.

All of the hero-gods were symbolic of the Divine Soul of Man and were given a Divine title, and when the Soul descended into its human tabernacle to teach mankind, the personality was also given another name; for instance: Jesus Christ, Jupiter-Ammon, Osiris-Ra, Horus-Ra, Bacchus-Dionysus, and so on. It simply indicates, for example, that Jesus, the Man, was overshadowed by his Divine Self, the Christos. It must also be considered that the stories of the so-called Christian persecutions have been so enormously exaggerated and misrepresented that historians regard them with a good deal of incredulity. Many did die; however, a great many of those who died did so not because of their faith, but rather because of the political opinions they held.

All the legends of the guardian angels and race spirits, the gods and the divine heroes, are not merely childish stories. There are facts lying behind them. We shall find that these realities produce a definite effect and teach us a specific lesson down here in the region that we can reach and realise and understand. In the Legend of St. George, when taken as referring to the eternal conflict between the Soul and the images of menace which are to be found in the subconscious mind, we find that this story presents to us a definite form of psychological teaching.

In this conflict, St. George represents the Soul of Man who does battle with the Dragon of the subconscious mind in order

to rescue the oppressed human soul on the other side of the river (the 'river,' in this instance, refers to the emotional stream of energy which divides the conscious mind from the mental vesture).

In mythology and Roman Catholic legend, the Dragon is representative of the whole host or hierarchy of Demons who beset and tempt man at every turn he makes. These Demons are simply the images of menace created by us in our subconscious mind through our thoughts of fear, resentment, frustration, hatred and feelings of loss. These images may cause us to weep and sigh, but this sighing and weeping is worthless if our sentiments are derived from these demon-images. But when we have awakened to the power which they exert over us, all artificial images will finally return to the place whence they came, namely the Dragon of the subconscious mind. Consequently, as these images are perishable, the sentiments which they excite will duly perish with them.

The Dragon with his images will always make the life of the human soul in the body a hell on earth so long as we keep perpetuating their life by continually thinking on them. In order to help us eradicate them, we have only to call upon the Soul (St. George) who will grant us true faith which is more powerful than, and superior to, natural light, and which is stronger than all our images of menace. Just as we have misused our faith and imagination to create our tempting demons, so we must learn to use this faith and imagination to dissolve the images, and then accomplish whatever we may desire. The psychological images of menace living in our minds are caused by the

emotional currents due to our wrong thinking. Thus, the emotional currents created by the imagination of a disturbed mind will produce certain states in man as the Soul, and will affect the external man. We can, however, by right thinking, change these emotional currents and thereby destroy the demons which reside therein.

Thus, the story of St. George and the Dragon describes to us how we can call upon the Power of the Soul with faith and imagination to consume the Dragon and its images of menace.

Let us take a few examples of how our faith can dissolve these awful and distressing conditions in man. A woman who is in love with a man who is already married will create her images of menace by brooding, worrying and being anxious for her love. Once the images have been formed, they will seek to perpetuate this mental condition causing sickness, nervous tension, a diseased blood stream and a feeling of hopelessness. The cure for this situation is this: If she has faith in herself and in her Divine Soul, stops thinking about her condition and has the patience to wait, she will dissolve the tempting demons in her mind which will allow the body to correct itself.

A man who thought he was sexually impotent from an early age will turn his emotional currents into streams of envy, frustration and resentment towards the supposed image of his fear. Thus, the more he thinks along these avenues of thought, the stronger will be the power he gives his images to cripple him sexually in later

life. The simple cure for this is for him to realise that he originally created the artificial images which are sapping his sexual force, and then with faith and imagination believe that he is potent. He will thereby change the emotional currents from ones of destruction to those of construction. Then the impotency will dissolve, the organ will swell and return to its normal size, and the Soul, acting upon the pituitary gland, will resume the supply of oil to the sexual glands.

The man who cannot hold a position of employment for very long has turned his emotional current into avenues of short-lived activity causing them to form into images of menace which will prevent him from working. The cure for this is also simple. He must turn the emotional currents into faith and imagination that he will stay at his position and work with it. The chopping and changing of jobs is derived from the images. He must ignore any emotional feeling of wanting to escape, and be determined that he will stay and make a success of his position.

In the three cases described above, we can see that it was doubt which caused these people to destroy their faith in themselves. What they have done has been to throw the power of themselves away to the images which have turned this power against them. It is the faith in ourselves and in the God within ourselves which renders us strong and thus able to destroy the Dragon of the subconscious mind. The prize we seek is the Divine Soul, comely and full of all that is beautiful. And so we put on the Armour of Faith, gird our-

selves with the Sword of Imagination and then go forth within ourselves to kill the Dragon of the animal nature.

Finally, the more we dwell upon our supposed misfortunes, the more strength we give to the Dragon of our animal nature, and it will devour our every good thought. However, once we bring ourselves to stop pandering to the effects of the images, they will shrink and die for we have refused to feed them with our vital energy. Think on these things, and if you feel that you have an unwanted image of menace, then you will know what to do about it.

T H E M Y S T I C C R O S S

- by -

RICHARD, DUC DE PALATINE

THE SANCTUARY OF THE GNOSIS
London & Halifax

THE MYSTIC CROSS

- by -

Richard, Duc de Palatine

CLASSIFIED

For the Christians to claim that the Cross is a purely Christian symbol introduced after our era is very strange indeed when we find this same cross used in every ancient civilisation on both sides of the Atlantic, in the East, on the statues on Easter Island, in Old Egypt, in Central Asia and numerous other locations. This cross can be seen in chemistry, alchemy, biology, astronomy, astrology, atomic physics and mineralogy. The symbol of the cross is as old as man himself. It applies to him and to the whole universe, and without an understanding of this symbol the whole of our academic world would fall into the dust. For instance, if we were to delete from the university curriculum all the writings of the ancient world, our universities would be no more. The philosophers were first and foremost Mystics, and philosophers afterwards. Let the reader who doubts this statement consult the writings and lives of these mystic-philosophers before he denies it.

If we were to ignore the chemical cross which is to be found at the base of our chemical elements, the nuclear cross which is found within the atom and within most of our scientific discoveries, our boasted sciences would cease to be sciences. Where does this cross come from? Why is it to be found

at the very foundation of all the known avenues of human knowledge, both ancient and modern? Why do all religions and philosophies accept the cross? These questions can only be answered by the mystical experience and understanding of Nature.

The philosophical cross, the two lines running in opposite directions - the horizontal and the perpendicular, the height and breadth - which the geometrizing Deity divides at the intersection, and which forms the magical as well as the scientific quaternary, when it is inscribed within the perfect square, is the basis of the Occultist. Within its mystical precinct lies the master-key which opens the door of every science, physical as well as spiritual. It symbolises our human existence, for the circle circumscribes the four points of the cross which represent in succession, birth, life, death and immortality.

This symbol takes on the same meaning when applied to chemistry, and when one studies the anatomy of the brain and the spinal cord we see the same cross showing itself. In the operations of the solar plexus the cross again appears. In all the known sciences the cross is shown as being the basis of all physical manifestation. In psychology the same cross is shown as the subconscious, preconscious, conscious and unconscious aspects of the mind,

and in function they assume the four-armed cross of existence.

The writer of "The Source of Measures" reveals one of the Kabalistic meanings of the cross when referring to the crucified man: "In symbol, the nails of the cross have for the shape of their heads a solid pyramid, and a tapering, square, obeliscal shaft or phallic emblem for the nail. (This has been clearly shown in the four eminences on the top of the pons at the summit of the spinal cord). Taking the position of the three nails in the man's extremities and on the cross, they mark or form a triangle in shape, one nail being at each corner of the triangle, (this again is shown in chemistry). The wounds or stigmata in the extremities are necessarily four, designative of the square. The three nails with the three wounds are six in number, which denotes the six faces of the cube unfolded (which makes the cross or man-form, or seven, counting three horizontal and four vertical squares) on which the man is placed. This in turn points to the circular measure transferred on to the edges of the cube. The one wound in the feet separates into two when the feet are separated, making three together in all, and four when separated, or seven in all - another and most holy feminine base number."

The enigma can be unriddled

through the Mysteries of Initiation when the Adept, having successfully passed through all the trials, was attached - not nailed, but simply tied on a couch constructed in the form of a Tau - and then plunged into a deep, trance-like sleep, to remain in this state for three days and three nights. During this time his Soul was free to confer with the Gods or Divine Souls. He then descended into the hell of the body to do the work of charity to the Invisible Beings, his body remaining all the time in a temple crypt. In Egypt, the body was placed in the Sarcophagus in the King's Chamber of the Great Pyramid, and was carried during the night of the approaching third day to the entrance of a gallery where, at a certain hour, the rays of the rising Sun hit full on the face of the entranced candidate who awoke to be initiated by his own Soul.

In the above, one will see the Source of Light and its Life-Principle of the seven kingdoms is fully shown as the sevenfold cross whose branches or aspects are: heat, light, electricity, terrestrial magnetism, astral radiation, motion and intelligence, or, what some might call self-consciousness. Here we have the forces known to science: light, heat, electricity and motion. In fact, science is now at the doors of terrestrial magnetism in nuclear physics. In the Roman Church and its offshoot, Protestantism, the Cross

has been adopted in its phallic meaning - the male and female organs of procreation.

The Cross, in its original sense, was called the 'Chrestes' or 'Chrestoi,' and stands at the base of the Hermetic and Alchemystical systems. As Eliphas Levi says, "The Sign of the Cross adopted by the Christians does not belong to them exclusively. It is also kabalistic and represents the opposition and quaternary equilibrium of the elements. We see by the occult verse of the Paternoster that there were originally two ways of doing, or, at least two very different formulas to express its meaning: one reserved for the priests and initiates, the other given to the neophytes and the profane. Thus, for example, the initiate, carrying his hand to his forehead, said, "To Thee;" then he added, "Belong;" and continued, carrying his hand to his breast, "The Kingdom;" then to the left shoulder, "Justice;" to the right shoulder, and "Mercy." Then he joined the two hands, adding, "Throughout the Generating Cycles," ("Tibi Sunt Malkuth et Geburah et Chesed Per Aeonas"), - an absolutely magnificent kabalistic Sign of the Cross which the profanations of Gnosticism (the later bodies) made the militant and official church completely lose."

In the above the Mystic sees the whole procedure of the chemical formulas being enacted within himself and within the external force-matters,

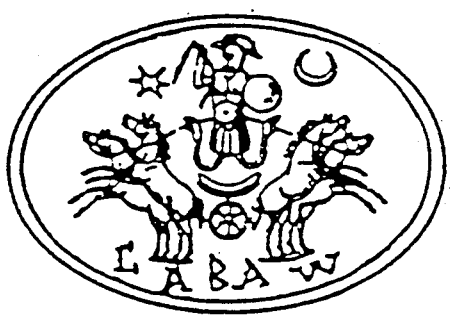
whereas the Christian sees the operations and results of the action of his sexual saviour, Jesus Christ, the seed of Jesse, being the interaction of the male and female arms of the Cross - Jehovah, who is but the second God who impressed himself on the universe in the form of a cross. This above all in its Christian and Hebrew sense is the worship and adoration of the sexual organs of the male and female, which may be one of the reasons for the fierce persecution of Witchcraft by the Official Church.

Finally, whilst the phallic or sexual meaning of the Crucifixion can be proved by the 'nails' through the geometrical and numerical reading, its mystical significance can be seen in the legend of Promethius: he is crucified on the Cross of Love, on the rock of human passions, a sacrifice to his complete devotion to the cause of the spiritual nature within Humanity. The story of Jesus, in its Gnostic sense, follows the latter interpretation whilst the Church adheres to the former; hence the conflict between the Gnostic Church and the Somatic Church. We leave the reader here to use his own intuition and follow through to their logical conclusions the implications of both meanings or explanations.

T H E F I V E F O L D
S T I G M A T A

- by -

RICHARD, DUC DE PALATINE



THE SANCTUARY OF THE GNOSIS
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THE FIVEFOLD STIGMATA

- by -

Richard, Duc de Palatine

CLASSIFIED

In Protestant countries the conception of the stigmata of some of the Saints has been grossly misunderstood. This is even more true of modern occultists, in spite of the fact that we find the basic principles which underlie these stigmata being taught by them. Because of prejudice and superstition, however, they have been unable to allow their intuitive faculties to take the logical step and thus reveal the one and only way in which the physical man can discriminate between a true Adept and his simulacra (shadowy likeness or deceptive substitute). Countless numbers of mediums and passive clairvoyants have claimed to have seen one of the Master-Adepts at some time or another, and yet they have been mistaken.

The vital key which unlocks some of the greatest mysteries of Nature is the Law of Correspondences, wherein we find that whatever is mirrored in the subtle natures of man and all other creatures will be reflected within the gross material envelope. In the numerical key to wisdom one will find recurring the numerical values of two, three, four, five, seven, nine and twelve. These are to be found in practically all religions, philosophies and occult systems such as Alchemy, Magic, Rosicrucianism, Illuminati and Masonry. The philosophy which is known as Theosophy is also built upon the Law of Correspondences.

One of the most guarded secrets of initiation refers to the Fivefold Stigmata of the Adept or Illuminee. The first open reference

we have to this condition is in the drama of the Crucifixion of Jesus, who demonstrated to us in this life that every true follower of the Christ must, and always will, recapitulate in his life and acts that which was enacted by the Christ. Those who have become unified with their Divine Soul have always manifested the stigmata in either their vital or physical bodies, and there are records available of those who have been Master-Adepts, showing that these Beings always manifested these selfsame stigmata in their subtle bodies. In fact, should a person possess x-ray sight, he will see these stigmata in and around the bodies of every Illuminee or Divine Messenger in this wise: in the vital vesture he will see oozing from a wound on the left-hand side blood and water mingled with a certain ray of colour. This condition recapitulates the fact that Eve, the human nature of man, sprang from the left rib of Adam, the Divine Hermaphrodite, the original state of man when he was male-female in the same body. Then one would see that the palms of the hands and feet of the Adept showed four wounds in the likeness of those suffered by Christ. From each of these wounds would be seen flowing vitally the same blood and water intermingled with four coloured rays. Remember that Jesus called the first five Disciples, bearing in mind that these Disciples refer to the five Zodiacal Signs and that their correspondences are shown in the body. Study the values and qualities of these five and you will gain much wisdom.

The stigmata become the symbol of the Soul who has mastered and is utilising his five vestures of consciousness. This is shown in the Upanishads: "Self is true; the ever-

moving world is false; and the migrating souls that seem to come and go and suffer are nothing else than the one and only Self, clothed in the five successive vestures or incolucra: the beatific, the cognitional, the sensorial, the vesture of the vital airs and the nutrimentious vesture or visible body in the world of sense." Here we see the system as expounded in the Pleroma, and these five vestures correspond to our Soul vesture, higher mental, lower mental, emotional and mortal body. In occultism they refer to the Buddhic, Causal, Manasic, Astral and Physical.

Thus, the individual soul, when it becomes projected from its main body, is enclosed in a succession of wrappings or vestures which envelope it and, as it were, fold one over the other; or, in other words, interpenetrate each other and occupy the same position in time and space. The Beatific Vesture is the "Robe of Glory" of the Gnostics, and the "Augoeides" of the Greeks. This is the Robe which is put off by the Soul when it descends into the personality, and which it assumes again when it has become once more united. This can also be recognised in various bird-images, such as the Pelican which tears its breast to feed its young, and the Phoenix which represents the personality consumed by the Divine Fire and the imprisoned Soul rising again out of the ashes. It is the winged bird of the Egyptians and the Eagle of St. John. It is the fabulous bird of the Arabian Nights called the Roc, and so on.

The cognitional vesture is divided into five parts: the head is Faith, the right arm Justice, the left arm Truth, the right leg Ecstasy, and the left leg Intellect. They are sometimes given in other ways according

to the philosophical system concerned. This also refers to the higher mind, the "murmer of running waters" of the Book of Revelation. The sensorial vesture is the lower mental vesture which receives the impressions made on the senses and then transmits them to the human consciousness. This vesture is often shown as a bird on the wing. The qualities of the higher mind are also reflected within the lower mind wherein they are connected with the head, right wing, left wing, the trunk and the tail.

The emotional vesture, or the vesture of the vital airs, is also shown as being divided into five. The breath is shown in the head; its pervading of the vesture is shown in the right wing or arm; when it descends to the body it does so through the left wing or arm; when it meets with the ether it does so with the right leg; and when connected to earth it uses the left leg. In this vesture one finds the instinctual qualities of man, the desires, instincts and passions. Desire coupled with love is the aspiration of the human soul, and desire becomes Love inverted to the body.

The nutrimentious vesture is the mortal body, and it again is divided into five divisions or aspects, and it reflects the divisions of the higher vestures in its nature, as liquids, solids, gases and ethers. This becomes the outermost vesture of the Divine Soul whilst in incarnation and becomes the passive instrument of the Soul. In reality it has no individual life of its own save that which is granted to it through the Soul's ignorance of its higher nature, and to which the human soul becomes subjected during the earthly stages of its incarna-

tional career as a human being.

In the Science of Illumination or Regeneration the aspirant has to undergo a long period of purification. He must first of all conquer the elements of his own mortal body and refuse to be governed by the limited insight of its artificial energiser. He must then transmute solids into liquids, liquids into gases, and then finally gases into ethers. As he conquers each one he will find the stigmata of the hands and feet becoming visible on the vital vesture.

Once he has mastered and conquered the mortal vesture, he must then proceed to master the emotional vesture by transmuting his instincts, desires and passions into pure impersonal love. He will then find the stigmata becoming clearer. When he has conquered the four stages of his mental thinking and changed their drives away from the accentuation of the self to that of the unfolding of his Divine mental powers, the vital stigmata will become still more definite.

When the aspirant has conquered and redirected his mental faculties towards the Divine Soul in the service of his brothers, then he will develop the four qualities of the higher mind: Truth, Faith, Justice and Ecstasy. The vital stigmata will now become more definite and blood will begin to flow. Then he will begin the final labour, that of becoming one with the Soul and unfolding its four qualities. The stigmata will now appear on the left side of the vital body. It must be clearly seen that as the aspirant conquers each of the vestures in turn, the stigmata will appear on each conquered vesture. The four are shown up to the higher mind, and then the Sign of the Conqueror

appears on the left side of the body. He now becomes the Victim, slain upon the fourfold vestures for the sins of the world, and is then wrapped around with the white linen of the Soul Vesture.

In the lives of the Stigmatic Saints of the Church this process has been speeded up by their fervent devotion to the Christ, and, in many cases, the stigmata have shown themselves in the mortal body. It is interesting to note that in the life of Thomas a Beckett we see this process being acted out in real life: the slaying by the swords of the four soldiers in the side, and the king making a pilgrimage to be beaten by the four monks over the tomb of Beckett. We wonder how many students realised the drama which was played out in the film of the same title.

The legend of the hero-god Jesus might have happened in time, but again, if we study the whole life in relation to the lives of other Saviours, we will see, by using the Law of Correspondences, that this life reveals a much more beautiful conception and purpose than that which is accepted today. In that Life we received the assurance that if any man will follow in the footsteps of the Christ, he shall surely become like Him. This means that in our own life we must recapitulate every act, saying and event which happened to the hero-god. In this Legend are to be found the Principles of The Disciplina Arcani.

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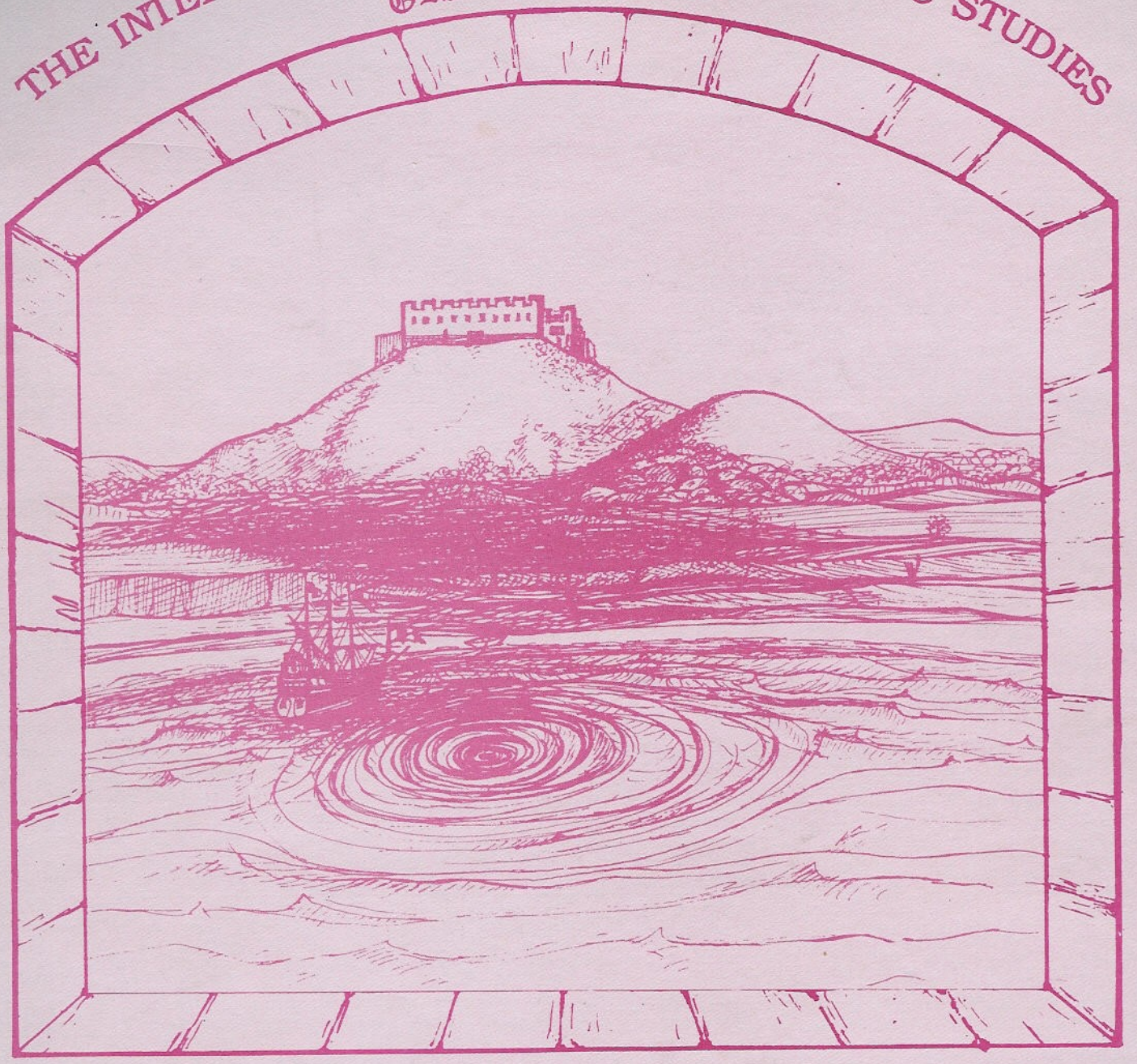

PLANE III *COMPANION* 71-78

LIBER # 74 IT'S A CLEAR NIGHT

Personal & Confidential SIXTH DEGREE

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

The Arcane Discipline

DISCIPLINA ARCANI

CLASSIFIED

The Discipline used in the Hidden (or Inner Church) was called The Arcane Discipline and was in definite practice in the Christian Church between the 1st and 4th Centuries. Those who followed it were known as the Arcane or Gnostic Christians and they kept their doctrines secret and taught the exoteric doctrines along the same lines as the Ancient Mysteries.

In circa 46-52 AD there existed a College of Roman Artisans at Chichester, England, which had originated at Rome and Alexandria, when the Romans left England the members of the College broke up and migrated to various towns and formed the Guilds devoted to the work of building, and from them came what was known as the Guilds of Operative Masons. At the same time we know that the three Archdruids became Archbishops, and the Chief Druids became Bishops, this was done upon the acceptance of Christianity by King Lucius in 155 AD. These bishops, monks and priests of the Christian Britons became known as the Culdees, the Servants of God, and they carried the Arcane Discipline with them and embodied it within the framework of Celtic Christianity.

From the beginning of the 18th Century all trace of the Arcane Discipline and the Gnostic Tradition seemed to have faded from public knowledge, but it still remained in Europe, it became a closely guarded secret among the Adepts of the Hidden Church. Some researchers into this Arcane Discipline try to tell us that the term Disciplina Arcani is a modern invention; but as the theologians of the organised church seem to always try to hide the facts from the general public and present-day church members; they only encourage a continual disregard for church authority when the cover-up is exposed.

As researched and quoted by the Rev C Riggin in a recent lecture, it is known that in the mysticl tract "Cloud upon the Sanctuary" by Karl von Eckhartshausen, who lived around the middle of the 18th Century, that the Arcane Discipline was known about during that period: as he says, "The great mystery of the redemptive power of Jesus Christ has always been the subject of the teachings of the Inner Church. Centuries ago, this teaching was known as The Disciplina Arcani. In the Inner Church, all rites and ceremonies of the outer had their origin, although the spirit of these sacred truths was withdrawn into the inner leaving the outer in possession of the letter only. It should be understood from what we have said that the purpose of the mysteries of the Inner Church are not to be understood in the context of achieving some moderate improvement in our human condition or in the social sphere .... What does the Inner Church wish to set up in the common world? Nothing at all, because the Inner Church does not have its origin or foundation in

it. 'My Kingdom', says its Great High Priest, 'is not of this world.'"

The work of the Arcane Discipline is indicated as follows - the process of the realisation of the God Within takes place in four stages:

- The first is the Mercurius Vivus, the path of Purification;
- Secondly, the Prima Materia, the Purification of the animal nature;
- Thirdly, the Lapis Philosophorum, the Purification and control of the emotional nature; and then finally,
- The Tinctura, whereby the mental body is illuminated by the Divine Soul.

These changes can only take place when you permit the Prince of Light to descend into your personality where it will destroy the illusions of the mortal self.

St Paul, the great Christian Teacher, points out that even though we understand all mysteries, have all knowledge and powers to do mighty and wonderful things but do not possess Agape, or Divine Love, we are nothing. This love is the same Love of which the Master Jesus spoke and cannot be attained without the transcendence of the illusion of isolated ego-identity. It is the experience of the ONE. Such is the work of the Disciplina Arcani - the training of individuals to become as God expressing Himself on Earth for Divine Love is the fulfilling of the LAW.

CLASSIFIED

THE PRE-NICENE CATHOLIC CHURCH *********

The Essene/Gnostic "Chrestian Ekklesia".

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The Pre-Nicene Catholic Church was introduced by the late Richard, Duc de Palatine in September 1953. The main objects of this action were,to quote: "To restore to the Church the Gnostic Teachings as held by the Fathers of the Church up to and including 325 A.D. such as Re-incarnation, Karma, the path of initiation, life after death, etc. To encourage the independant interpretation of the Sacred Scriptures in the Light of the Ancient Wisdom", and to: "Bridge the gap between Orthodoxy and Metaphysics. To teach its members how to attain health and happiness by the knowledge and precept of Right Thinking, Right Action and Right Living in their daily lives as Love, Health and Service" and finally - "To encourage the free interchange of ideas and co-operation between all people to make the ideal of Universal Brotherhood a living reality".

The discovery of the Qumrum Scrolls,including the controversial "Temple Scroll", and the library at Nag Hammadi has helped to prove that modern Christianity has strayed far from its original path.

Recent books like "The Myth of God Incarnate", "The Death of Classical Paganism", "Jesus the Magician" and other works on Apollonius of Tyana, John the Essene and James the Just reveal the uncertain facts surrounding early Christianity and we feel that it is because of the present view of the scriptures that Christianity finds itself at the crossroads of indecision and ineffectiveness.

True Gnosticism has nothing to do with ritual orgies and magical ceremonies to "get rich quick" as those who seek to depreciate it would have one believe. Neither can all that which has been written about the early Gnostics be regarded as truth. It has been from the fourth century onwards that the organised church waged a campaign of persecution and hatred towards those who did not accept its own dogmas.

The Gnosis refers to a special kind of knowledge. Not to a knowledge as understood in a secular sense; but to a deeper understanding of God,Man and the Universe. Gnosis is the word used by St. Paul in his writings and the word can be found no less than fifteen times in the Epistles to the Corinthians.

The Nag Hammadi Library proves that those who followed the teachings contained therein tried to live by standards which many christians would find difficult to follow today. To live according to the true Gnosis of God one has to follow a path of Purity, Honesty and of Consecration to Truth. Our Church seeks to provide for those who desire such a path.

This Church is an inheritor of the True and Ancient Doctrines that have come to us through from pre-flood days. Through from ancient China, India, Egypt, Greece and the British Isles and these Doctrines have been modified to help those in this day and age,with its special problems, who feel the need for alternatives to worldly philosophise.

The Gnostic teachings differ from those of the orthodox churches inasmuch as we place more reliance upon the manifestation of Truth from within ourselves and in the Divine Laws as they operate within the Universe Itself and not upon the theologies of priests and theologians. We do not place too much importance on the historical content of the scriptures as we do in the inner meanings of them.

This Church possesses the Apostolic Succession through from the early Apostles and also the Right of Succession through from the early "mystery" schools. We own no church buildings so we hold meetings andservices in our own homes at the moment.

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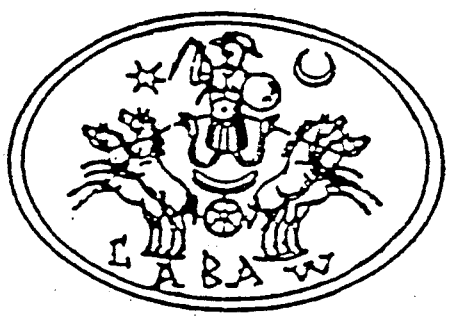
A P O S T O L I C S U C C E S S I O N -
F A C T O R F I C T I O N ?

- by -

RICHARD, DUC DE PALATINE



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CLASSIFIED

APOSTOLIC SUCCESSION - FACT OR FICTION?

- by -

Richard, Duc de Palatine

Personal & Confidential

Many readers may express astonishment to find us discussing a subject which apparently does not deal with Gnosticism or Immortality. In their opinion they consider that the matter of Holy Orders in the Christian Church and the Occult Orders are totally unconnected, and that the former has nothing to do with a person seeking Immortality. In this respect they are utterly mistaken. The Church and Occultism are actually two sides of the same Wisdom Religion or Gnosis. The former is the theoretical version, and the latter its practical application.

There was always an Outer Ecclesia (Church) to meet the needs of those who were in a hurry. Conversely there could be found the Chrestian Ecclesia functioning for those who were spiritually capable of understanding the true nature of Man and his relationship to the universe, and who could enter into a form of discipline which would enable them to experience their Immortality at first hand. This was effected by means of a pageant of Initiations as a symbolical enactment of the Mysteries of Life, not only in their entirety but also in the wealth of their varied detail.

For some very deep and sinister reason the theologians have always

refused the layman the right to know that his Christian religion was not founded by Jesus of Nazareth, but stems from the time of Emperor Theodosius of 381 A.D. Thus, any attempt made by the layman to know and understand the true history of his Church was rewarded with death. It was the averred policy of the Latin, Greek and Protestant Churches to persecute and finally destroy all laymen who dared to question the foundations of Christianity.

One thing which has come out of all this opposition to honest and impartial investigation into the origins of Christianity is that there existed at Alexandria in Egypt about 355 B.C. a Mystery System having for its Saviour a Christos named Serapis, who was simply Osiris of Ancient Egypt renamed.

It was Alexander the Great, the conqueror of Egypt, who established the Mysteries of Serapis. He embodied the essentials of all the previous Mystery Schools and Cults into one system of personal salvation. The Mysteries of Serapis were based mainly upon the Gnostic philosophy of Pythagoras. Thus the real object of the Pythagorean Gnosis was to teach men in 'The Things That Are,' and then to permit them to experience 'The Things That Were.' As a conse-

quence, the man so blessed entered into Immortality.

(4) The serious student of Gnosticism knows that his philosophy was started by Pythagoras in the 6th Century B.C. It did not emerge at the end of the Ist and the beginning of the 2nd Centuries A.D., as the opponents of Gnosticism claim. Furthermore, the student knows better than to believe that Gnosticism was or is an alien or heretical religion directed against Christianity. Two vital historical facts militate against such a baseless claim. Gnosticism was in existence long before the supposed birth of Jesus; and it was at the Council of Nicea in 325 A.D. that Constantine the Great transformed the Cult of Jesus into the Religion of Jesus. This means, in fact, that it was the Religion of Jesus which was the alien religion to the Pythagorean Gnostic Philosophy. But these facts, based upon irrefutable historical evidence, have been deliberately withheld from the ordinary layman of the Church.

By the time of Theodosius, the fashioners of the new Religion of Jesus took over the ordinary vocabulary of the civic and political activities of the Roman Empire. For instance, 'Sacramentum' (sacraments) was originally the sacred oath of the Roman Armies; 'Leitourgia' (liturgy) was originally the public service of the

religio licta of the Roman State; the 'Kleros' (clerics) were the officials, and the official meeting place the 'Ecclesia' (Church), and the principal spokesmen 'Episkopoi' (bishops). The Ecclesia was the general assembly which transacted political laws etc. It will be seen that even by the end of the 4th Century A.D., the Cult of Jesus had no religious foundation or usage until they took over from the Pagans. Therefore, the Christian doctrine of 'The Apostolic Succession' must have been derived from the Pagan system of 'The Right of Succession.'

(5)

There is sufficient evidence in the existing writings from pre-Apostolic days to show that there existed a class of men called 'The Bishops of Serapis and Christos,' who served the Soter as the Saviour of Men from the Demons or Aeons of this world. It was known that they were Initiates of the Mysteries of Serapis; that through them they were able to awaken the Christos-Soul within them thus enabling them to experience the Immortal State. Once receiving the final Initiation in the Mysteries of Serapis they became known as 'Chrestes,' the Outer Circle of the Inner God. It was through this final Initiation that they were granted the Right of Succession which enabled them to become mediators between God and Man. They formed themselves into what was

known as 'The Chrestian Ecclesia' or The Community of Chrestes (Good Men), who received the common title of 'Christos'.

These Chrestes were famous for their purity of life, honesty and power over the visible and invisible forces of nature. Caligula, Emperor of Rome, banished the Serapaens, Chrestes and all the magicians from the Roman Empire: they were known under the generic title of 'Gnostics' or 'Knowing Ones,' but they were not considered as being a religion, but simply the 'Cult of Chrestes.' Following the assassination of Caligula, Claudius ascended the Imperial Throne. Suetonius, who hated Claudius and the Serapaen Cult and their powerful bishops, sought their banishment from Rome.

(6)

It was at Antioch that a large number of Serapaen followers were located. In order to avoid exile, they changed their name, in 44 A.D., from that of 'Chrestians' to 'Christians.' The psychological effect of this name change on the Chrestians of the Jewish Temple is made quite clear by Lactantius when he says that it is only through ignorance that people call themselves Christians instead of Chrestians:

> "... qui propter ignorantum errorem cum immutata litera Chrestum solent dicere."

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Lactantius was followed by Justin Martyr, Clemens Alexandrinus and then Origen, thus proving beyond cavil that the original Christians knew themselves as 'Chrestians' and not as 'Gnostics' as their Christian opponents claimed. This means that the Antiochan Jewish Chrestians changed their name to avoid persecution and exile at the hands of Caligula and that they were non religio licta of the Roman Empire.

Thus it came to pass that at the Council of Chalcedon in 381 A.D., the adherents of the old Chrestes Cult were duly proscribed and considered heretics of the 'Christian' Religion! - a religion which had been founded and enforced by Constantine the Great, and which composite religious system had become the religio licta of the Holy Roman Empire from 325 A.D.

(7) It was the work of Eusebius, Bishop of Caesarea, to fabricate a suitable history of the 'Christian Church' at the expense of secular history and the records existing before the meeting of the Council of Nicea in 325 A.D. and all the records available during and after the following council of 381 A.D. It was this Eusebius who formulated the doctrine of the 'Christian Apostolic Succession,' but, in so doing, he gave no historical details except those provided by Irenaeus, Bishop of Symaria. Yet

the latter could not furnish one single valid proof of the historical existence of The Apostolic Succession. Consequently he resorted to endless lies, forgery and the deliberate falsification of events, so naturally Eusebius followed in his wake. We know that Jesus did not establish a 'Church' and no method of Succession, yet, in 38 A.D., we find one Bishop, James the Just, praying for the sins of Israel in the Holy of Holies. Remember that such a place was reserved solely for the Jewish High Priest. Eventually, because of jealousy, Ananias slew James the Just. Why? What was a Bishop doing there if Jesus did not found a Church? The theologians are reluctant to explain this historical event in the light of Christian history.

From the Councils of Nicea and Chalcedon, and the Second Council of Nicea held at Constantinople, the Catholic faction of the Ecclesia felt secure when they saw all the references to the hated Gnostics suppressed or muzzled. Bear in mind that the accusations of the Patricist accusers of the Gnostics were not based upon the direct evidence of an eye-witness or upon any manuscripts claimed to be Gnostic. In fact, there is no historical evidence to show that the followers of the Gnostic philosophy called themselves 'Gnostics.' Such writers as Payne

Knight, C. W. King, Gerald Massey, Godfrey Higgins and Olshausen of Germany could not find any direct evidence that there was ever a religion called 'Gnosticism.' Furthermore, in the writings of Irenaeus, Tertullian, Sozomen, Eusebius, Theodoret and Epiphanius there is no definite proof that the philosophy of the Gnosis was even a religion 'per se.'

(8) In the IIth Century there appeared hundreds of so-called Gnostic sects, orders and even ecclesias which brought out many wonderful creeds, systems and cults which the Roman Church grouped under the generic name of 'Gnosticism.' The Church, fearing that the Truth would be restored, tried to exterminate them under the rigorous execution of the Constantinian and Theodosian Laws of 325 and 381 A.D. The greatest guilt of these cults in the eyes of the Church was their syncretistic viewpoint and their refusal to accept the traditional account of the life and crucifixion of Jesus of Nazareth. Scholars of the Medieval Church were cornered at every step by their no less acute adversaries, these Gnostic groups. Thus, they boldly sheltered behind blind faith, and, in answer to their merciless and historically founded logic, fell back upon an imaginary tradition invented by lying, constant acts of forgery and the perpetual stunt of deliberately

falsifying existing facts.

From the fall of the Western Roman Empire in the 6th Century to the beginning of the IIth, The Pactio Secreta advanced and then protected the emergence of the Gnostics in every century against the encroaching doctrinal and temporal power of the Pope of Rome. Even as late as the time of Charlemagne, the Serene Highness of Gaul (the Franks), this enlightened Emperor resisted the claims of the Pontifex Maximus of Rome and claimed that he received his 'Right of Succession' to the Crown of the Franks from The Pactio Secreta, the Guardians of Serapis at Alexandria in Northern Egypt. Therefore, even at the time of the Emperor of the Franks (8th Century A.D.), The Pactio Secreta was known to exist as the 'Council of Nine' who always remained in the background of the successive Orders of Chivalry such as The San Graal, The Templars, The Order of The Golden Swan, The Brothers of Light, The Brotherhood of The Rosae Crucis and The Illuminati of Avignon and Bavaria. Therefore, these related Secret Fraternities from the 8th Century to the present day have their foundations upon the Gnostic philosophy derived from the Mysteries of Serapis in 355 B.C.

Both the so-called Christian

Church and the Secret Fraternities under the guidance and protection of The Knights of The Pactio Secreta stem from the one root doctrine: that of the Mysteries of Serapis, the heirs to all the Mysteries of the ancient and classical world. These Mysteries possessed a hierarchical system of officials who were initiated and then raised in their Offices through certain occult matters, forms and intentions in order to ensure the correct transaction and transmission from the Geometrical Man to the Mathematical Man. This method of the transmission of the Power of God to Man was always known as 'The Right of Succession.' The fact that James the Just of Jerusalem was a Bishop of the Christos indicates that this method of transmission of the Power of God to Man was known long before the alleged birth of Jesus of Nazareth. This event further points to the fact that we are dealing here with an older Cult of Joshua (Jesus) which the Christian theologians have taken great pains to suppress and keep from the people.

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The teachings and allegories of the precursors of the Chrestian Ecclesia represented the passing of the human soul of Man into the tomb of flesh and his eventual return to his Immortal Nature. Their friends and foes alike were

forced to admit that these assemblies were most beneficient, greatly promoting virtue in human life, and producing the Immortal Poets, Sages and Saints. It was also common knowledge that these Mystery Systems or Lodges were in their totality the representation in drama and symbol of the journey of the human soul through all the intricate windings of this mortal life, from birth to death. But the Christian Church, once it began to reject the Gnosis in the form suitable to the IIth Century onwards and banished it altogether, had no more secrets to give out.

(11)

In the I2th Century, the Catholic Church began in earnest to effect the total destruction of these pseudo-Gnostic sects and cults. It was aware that not all the people of Europe were faithful to the Cult of Jesus. Far from it. Most of the intellectuals and nobles still clung to the Old Religion and the old hierarchical system of Episcopi and Clerics derived from the original Chrestian Ecclesia, and who were in total opposition to the Roman Christian Ecclesia based in Rome.

These undoubted Bishops of Serapis and Christos in Europe, even to the beginning of the I3th Century, were known as 'Episcopi Vagantes.' In order to control or reduce their influence, the Roman Church tried every possible means to deny them their Ancient Rites,

while at the same time promoting the bishops who obeyed the temporal and doctrinal Church in Rome. Again, it was known that these Episcopi Vagantes were the Initiates of the Old Religion. By the I5th Century, these Gnostic Bishops; that is to say, 'They Who Knew the Truth,' were demoninated 'witches and heretics.' In I488 Pope Innocent VIII set the full force of the temporal and doctrinal Church against them, and he was followed in I52I by Pope Adrian IV, who, in his 'Decretal Epistle,' denounced them and their 'heretical' assemblies throughout Europe. In the Migne Library of the Fathers it states clearly that Innocent VIII was fully determined to eradicate the pestilant and heretical Episcopi who repudiated the tradition of Jesus and Peter and still followed the prototype of Jesus - Jeshu ben Pandira of 69 B.C., and those who still held to the blasphemous Book of the Toldoth Jeshu. He also stated that at all times The Knights of The Pactio Secreta were to be rooted out and destroyed. He was, of course, referring to the ancient Order of Roman Knights who defied the action of the Church Council of 38I A.D.

It now becomes abundantly clear that the 'Christianised' followers of Jeshu ben Pandira, who now operated under the pseudo-ensign of 'Jesus of Nazareth,' took great pains to eradicate all poss-

ible references to and links with the original Chrestian Ecclesia of before 44 A.D. It is amazing how the theologians of the Christian Church kept this tell-tale rebuttal of the claims that Jesus of Nazareth founded the Christian Church and instituted the 'Apostolic Succession' on the Day of Pentecost.

Again it is obvious that Clemens Alexandrinus and Origen were fully aware of the Latin term 'Initiate' and its use up to the year 878 A.D. They also knew of the Chrestians up to 44 A.D., and of those Bishops who refused to accept the new dogma of Eusebius that Jesus was both the Son of God and then God Himself, and yet blasphemous dogma was forced upon the dissenting Bishops by threats from Constantine, the first Christian murderer to be saved by the bloody atonement of a myth in time. The 2nd Church Council of 381 A.D. and its decrees amply show that the Christians after 44 A.D. were and still are the real Apostates from the original faith which existed from the very origin of the human race. This again proves beyond all cavil that it was the Chrestian Gnostics who constitued the original Ecclesia, and who could and still do claim an unbroken and legitimate Line of Succession from the Hierophants of Serapis, called by Emperor Hadrian 'The Bishops of

Serapis and Christos.'

The term 'Initiate' comes from the Latin 'Initiatus': one who had been prepared by special ceremonies and received into the Mysteries and Secrets of the Kingdom of God. The later Christian term 'Ordinand' means the same thing, and is bestowed according to a certain rendering of Matter and Form. In the Chrestian form of Initiation, the peculiar types of oil used to open the centres in the head, throat and heart had the action of fissioning the human soul safely from the body during the rites. It has been suggested by some experts that the oil of the amanita muscaria mushroom was the catalyst which enabled the candidate to effect the proper separation of body and human soul. Thereby, the soul could receive and then experience certain post mortem states of human consciousness out of the body. At the same time, it could receive the final and absolute proof of its personal identity with its Hero-God who would grant to the Initiate certain geometrical powers which could be used in the service of his brothers upon re-entering the human tabernacle. There is ample evidence to show that this Mushroom Ceremony was used well before 4,000 B.C. in Egypt, and

the actual ceremony differs little from the Chrestian Gnostic method of effecting the Right of Succession.

The present form of the ceremonial to pass this Right of Succession from one Episcopus to another, now commonly known as 'The Christian Apostolic Succession,' is, in reality, an empty ceremony. It is used today simply as a means of conferring an office. It does not effect, as it once did, the correct transaction of projecting the human soul of the Bishop Elect from the mathematical world into the geometrical world of design where the Christ Principle is to be found. Thus, the candidate, once effecting the fission of the body and the soul, and finding himself within the Christos, does receive the power and glory of his Office from the Christ Himself. Two things are required for this action to take place within the Abstract or Christos world: the consecrating Bishop must have been consecrated by an already-consecrated Bishop who can prove his Line of Succession, and the Bishop must have the right intention to transfer to the Bishop Elect from the Bishop himself the power of his own awakened Christos-Soul in order to awaken the Christos-Soul of the Bishop Elect. The Bishop Elect must be erudite in the Gnosis of himself and of his Soul, and must be fully prepared to make

the transaction between the human and the Divine during the course of his consecration.

It would appear that in 44 A.D. the Jewish Chrestians, wishing to disassociate themselves from the secret and forbidden Mushroom Cult, discontinued its use in their ceremonies of conferring the authority of the Christos, and began to use olive oil and balsam as a substitute. Yet they still continued to use outward instruments which were used by the Mushroom Cult, such as the umbrella over the Christ (Host) on the altar. Consider this: if Jesus stated that He came to give nothing new but only to fulfill, then either the Christian system of consecration and ordination is an empty charade or it is based upon an earlier and non-Christian Sacred Ceremony of conferring Spiritual Power and Office.

(12)

When we come to deal with the Secret Assemblies espoused by The Knights of the Pactio Secreta after the IIth Century in Europe, it was possible for the Grand Priors of the Order to continue the Sacred Ceremony of the Mushroom, and the anointing with any kind of oil was deleted from their ceremonies. The transaction of Power was then effected by the determined and disciplined will of the Grand Master of each successive manifestation of the

True Religion. The first of the Chivalric Orders instituted by The Pactio Secreta was that of the San Grael. In this Order of Chivalry, as in all the successive orders, their workings in their totality represented the journey of the human soul through all the intricate windings of this mortal life, from birth to death, and from each of the Initiations the candidate received more than a hint of that which lay beyond.

Again, we find by a close analysis of the many rituals which have been allowed to be made public, that at a certain point in each ceremony or ritual, the candidate was permitted to make the fission between the mortal body and the human soul, and from this, and from the projection of the human soul into the Christos-Soul, he was permitted to receive first-hand knowledge and experience of the nature of the Quest as depicted in each Order. As always, when the Order becomes known to the public, certain of the Knights retired from the public Order to perpetuate the original nature of the Quest - the Finding of the Essential Man.

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To summarise, one can see that the Mysteries of Serapis concerned themselves with the nature of the Essential Man, and the method whereby the human man could become restituted with this Essential Self.

Their descendants, the Chrestian Gnostics, followed the same Quest but in a simpler form, assisted by the ancient Sacred Mushroom Rite. After 44 A.D., certain sections of the Chrestian Movement apparently feared the effect of the civil oppression of the Mushroom Cult and changed their name from 'Chrestian' to 'Christian' at Antioch, which was, at that time, a vital centre of the Mushroom Cult. It was also a procuring place for the sacred amanita muscaria which was vital to all the fertility cults in Asia Minor. We know that Lebanon was the main source of supply of the mushroom, just as Mexico was the source of the drug used in the Mayan and Aztec ceremonies and sacrifices.

(15)

History is very definite on this point: It was the Christianised Church which broke away from the Chrestian Ecclesia in 44 A.D. Thus, in order to establish herself as the Supreme Authority of God on Earth - minus the sacred ceremonial to effect this transaction, you will note - she began a process of persecution and condemnation of the source of her own authority, namely the Mysteries of Serapis and the Chrestian Gnostics.

In the 4th Century the Christian Church usurped the power and authority of the ancient Hierophants and Episcopi, and simply perpetuated this Line of

(16) the Right of Succession of power and authority in her priests and bishops only, but with a difference: she retained the outward forms but lost the inward operating principles. We must also keep in mind that such men as Simon Magus, Marcion, Cerinthus, Valentinus, and Basilides lived well before such Christian Bishops as Tertullian, Irenaeus, Hippolytus, Epiphanius and Eusebius; therefore, logic and tradition proves that it was the later Christians and their bishops who were surely the heretics, and not the so-called Gnostics. (17) In fact, the concept of the Apostolic Succession was invented by the 4th Century Bishops after they had outwardly destroyed the Gnostics.

(18) Again we must bear in mind these irrefutable facts: To say that there is a 'Christian Apostolic Succession' is a palpable fraud. There is no factual evidence that the man Jesus ever instituted such an idea; nor can there be found any statement of Jesus intimating that he founded a religion or a church. There is not one word of St. Paul which could be construed as indicating that he knew of the existence of Jesus or of any Succession from his person. The records of the 2nd Church Council of Nicea, held in Constantinople in 787 A.D., clearly prove that the Christian Church stole the livery of the Mysteries of Serapis from the Chrestian Gnostics, the

Essenes and the Mithraic Mysteries and called them 'Christian.' In fact, Jesus never founded a 'church' or 'ecclesia' while he was alive, and the Gospels were written about a hundred years after his supposed death. It was Paul, an Initiate of Bacchus at Tarsus, who founded the Church. Why are the ordinary laymen of the Christian Church not told of these important facts?

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St. Augustine, who is generally regarded as being one of the outstanding leaders of the early Christian Church, states:

> "What is nowadays called the Christian religion was in existence among the ancient people until Christ Himself, having appeared, they began to designate as 'Christian' the True Religion which had hitherto been in existence."

This statement alone shows that the Christian Church is but the illegitimate continuation of the Chrestian Ecclesia, except that the names, seasons and times have been changed to fit the framework of the new legend of Jesus of Nazareth.

(20)

With the outward destruction of the Gnostic Chrestian Ecclesia in the IIth Century, it was the Secret Fraternities who perpetuated the Gnostic Philosophy and its

operating principles in their pristine purity and maintained a continuity of Hierophants and Grand Masters, coming down to the present exposition of The Pactio Secreta. In fact, the purest form of Gnosticism (the Mysteries of Jeshu) can only be found within these Secret Lodges of Adepts, and here we are not speaking about the public bodies which have nothing of value to give to their people except a decadent rehash of that which has always been, is, and ever will be.

So it is obvious that the ancient term 'Initiation' and the modern term 'Ordination' have the same meaning and purpose. In both cases, it is an expansion of consciousness and the granting of certain powers by means of a Sacred Oil or Drink. In both cases they require the instruments of Matter and Form. 'Form' is the Imposition of Hands, and 'Matter' is the Prayer of Intention. But in recent centuries the third requirement, that of the catalystic form of oil or drink, has been deliberately overlooked or disregarded as being too dangerous. So they have substituted the action of thought. Unfortunately, in the majority of instances, the thought is overclouded by the 'love of status before the public,' or, in the Fraternal Lodges, by the honour of being referred to as the 'Worshipful Master.' It is within the

Church, Masonry, Rosicrucianism etc. that one finds the evil of class distinction the rule of the day. They have forgotten the 'Man of Sorrows.'

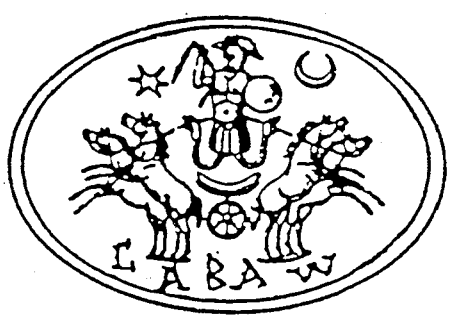
The above means that the Initiator, be he a Hierophant, Master or Bishop, is possessed, or should be possessed, of the plenitude of all power and authority, the former from the Indwelling Christos and the latter from the Holy Spirit, the two channels being interchangeable and having the same meaning, according to the intention of the would-be Initiator.

The writer, having reached the highest Offices in the Church, in Freemasonry, and in many other Lodges and Rites, is now in the position to have second thoughts about their efficacy. That is his personal opinion, but he knows that his detractors will use this against him. If they do, then they will reveal their own emptiness and ignorance of the purpose of their Great Master.

THE EASTER MASS

- by -

RICHARD, DUC DE PALATINE



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THE EASTER MASS

- by -

Richard, Duc de Palatine

From time immemorial all nations and cultures have established external forms of ritual based upon the internal workings of the Essential Self within the human personality. The intent was twofold: to remind us that we are an Immortal Self and not a frail mortal self, and to use such a ritual as a means to assist us to become free from the limitations of the lower self and to aspire towards immortality and thus reside forever in the Bosom of the Father. The action we must make towards Immortality is a process from within outwards, and not as the modern Christians claim, from outwards inwards in order to gain the Kingdom of God within.

Candid and unprejudiced scholars of Christianity are agreed that the Christian religion did not commence with a man called Jesus of Nazareth, but was in existence from the very origin of the human race, as Augustine, Bishop of Hippo states. The Christ or Christos represents the Immortal Pilgrim ever resident within the human heart of every man; thus it was the work of the Pilgrim to transform the human Jesus-Self into the Image of the Christos. In this ancient and ever-present process, the Crucified Self within the body must crucify the flesh and then come off the Cross to be reborn as the Ineffable Self resplend-

ent in the Glory of the Supreme Deity. The teachings shown in the Christian Drama can only be understood through the many myths, symbols, systems of numbers, the references to the various signs of the Zodiac, and a firm grasp of how the Christian religion evolved out of The Mysteries of Serapis at Alexandria in Egypt some 300 years before the Christian era.

Christianity, like all the religions which preceeded it, tells of the original Virgin State of Man before he made the descent from his immortal dwelling place into the dark tenement of the mortal body. He (Man), being of the Father and yet one of the Sons of the Father, was pure and immaculate. Having all the Wisdom and Power of the Father, he was clothed in matter, and thus being so, he forgot his Divine Nature. Therefore, in very truth, every man is born of the Father and not of the will of man. Each person is a potential God. Latent yes, but God gave to Man knowledge and the means whereby he could recall his Immortal Nature and take steps to recover it.

Therefore, the whole drama as played out on earth by Jeshu ben Pandira in person represents the journey of the Christos-Soul through all the intricate windings of this mortal life. That is to say, from man's first incarnation to his last, and by the efforts in each incarna-

tion, the Soul gains more than a hint of that which lies beyond. We can see that reincarnation is both a symbolic as well as an actual enactment by every person of the Mysteries of the Kingdom of God, not only in its entirety, but also in the wealth of the varied memories or traces which are programmed in the Divine Soul.

The Master Mind who formulated the Christian religion did not invent it. All He did was draw the essentials from all the religions of the world and arranged this drama of the Christos-Man in such a manner that it would be impossible for sentient man to forget his Immortal Nature. As a practitioner of the Gnosis, we believe that Jeshu ben Pandira, who lived from 105 - 71 B.C., was one of the Superior Sons of God. Seeing mankind struggling in the labyrinth of human life, he decided to make the descent to earth. He took upon himself the form of a man and lived this eternal drama in just one life in the hope that by his example we would follow Him and attain our own rightful place in the Nature of the One which is the All.

There is sufficient historical evidence to warrant the assumption that Jeshu was well-versed in the Wisdom of the Egyptians at Alexandria. He thus took the outline of the Mysteries of Serapis for His future effort, changing the Egyptian name for the Divine Soul of 'Serapis' into that

of 'Christos.' He encouraged many of the students and followers of the Pythagorean Gnosis, and began to teach and perform miracles in the Name of the Indwelling Christos. This fact becomes evident when the Christian Jesus is made to say, "It is not I who do these things, but the Power within Me." It follows then that the words 'Christos,' 'Serapis,' 'Osiris,' 'Christ,' 'Bodhi,' 'Bacchus,' etc. all refer to the Immortal Soul of Man, which could not be a man, but which had no father, no mother, no beginning or end of days, which was and is Eternal in the Heavens, as stated by Paul.

It was in 44 A.D. that the Jewish Christians changed their name from 'Chrestian' to 'Christian'. This of course caused a very far-reaching change, and its future results were to prove fatal to the later Christians. The word 'Chrestian' refers to a 'Good Man,' who had resurrected the Christos Power within him. Thus this Power had granted him Divine Powers and the authority to command the Powers of Nature to obey him. Through this, Man would be, as St. Paul says, "Changed in the twinkling of an eye." In other words, having reached the vital stage of his transformation, he gained Illumination, or the Inner Power to recall through the 'Circle of Eternity' all those memories he had accumulated by his many incarnations. At the same time, the man so blessed by his

own Efforts, by the Power of his own Christos-Soul was able to perform wonders yet undreamed of by man today.

Even from the 3rd Century B.C., the idea of calling a man 'Christos' or a Christ was considered blasphemous, and he was put to death by the state for his indiscretion. When Constantine the Great called the first Christian Council at Nicea in 325 A.D., he commanded all the assembled Bishops, on the pain of death or exile, to accept this new blasphemous dogma of calling Jesus 'divine' and declaring him to be the only Son of God. The Bishops who came to this Council were at first shocked to hear this blasphemy. Out of about 300 Bishops attending the Council only 22 accepted this infamous doctrine (figures obtained from the Planar at Instanbul). Thus, under the threat of death, the rest of the Bishops reluctantly agreed for fear of their lives.

The new Constantinian Nicene Church performed a terrible act against the Children of God. Constantine absolutely denied the teachings of Christ that asserted "Ye Are Gods." By so doing, this despot denied the human right for all men to become eventually Sons of God without distinction of race, colour, creed or sex. Thus, the Chrestian and Gnostic conception of the Brotherhood of Man and the Fatherhood of God was destroyed at this Council. And again, the present adherents of this blasphemous and distorted version of the Teachings of the Christ or Christos have set every man against his brother.

The Knights of The Holy Grail, The Knights Templars, The Cathari, The Albigenses, The Rosicrucians, The Illuminati and The Freemasons all refused to accept the 'crucified Jesus' of Golgotha, an event of which history is silent. Their only crime was that, at least to them, the cross of the human body was obnoxious and a hindrance to the attainment of The Great Secret of The Divine Self - The Pactio Secreta! Instead of adoring the cross on Good Friday, the members of the above-mentioned Orders trampled on it and then spat on it in token of their denial of the limiting nature of the human body.

Here is another item which will numb most Christians: All of the offshoots of The Pactio Secreta considered the Creator of this World as the Evil God - Rex Mundi - since he caused the Sons of God to be thrown into dark and human tabernacles to die to the Father and become enslaved to Jehovah. Hence the Gnostics considered the flesh to be evil, and for that reason alone. Lucifer, The Bright Star of The Morning,

the Divine Christos, born of Venus, the Star of the Sea of Universal Space, descended and granted to mankind the hope and possibility of being saved from the cruel and sadistic Jehovah. At Easter we should be giving thanks to Lucifer, the Son of the Father and Venus for helping to rescue us from the darkness of the Jehovah of the Kabbala.

On the Resurrection morn it was Judas, the earthly form of Lucifer, who forced Jesus (man) to partake of the Grail of Human Suffering. Then, in a state of intoxication of the senses, he enabled the Divine Self to be torn from the cross of matter, and then be free to descend, falling in the hell of the body to quicken us, and then be enabled to rise from the Tomb of the Body, clothed in his Robe of Glory, granted to him by his Mother, Venus, and the Sun - his Father. This is clearly shown in the Revelation of John of Patmos.

It will now be seen that the Drama of the Christ is a spiritual one which is enacted out within the Temple of Man, wherein God the Father is never absent, and in very truth it is only through the Immortal Son of God - the Christos - that the whole of mankind, past, present and future, can be 'saved.' Again it will be in very truth that the Elect of God - the 144,000 - be saved at the next deluge.

(Using the Kabbalistic system of numbers taken from 'The Chaldean Book of Numbers', reduce every letter of the alphabet. You will find that Adam, Noah, Moses, Joshua, Jesus and Paul can be reduced to the single digit of Nine. Nine is also the number for Man, and, of course, so is 144,000 when the zeros are ignored).

Thus we find that it is Mankind who falls into matter, is crucified by matter, and will be saved by matter. Matter is again Mary, the Virgin Mother of the star actor in the Christian Drama.

Therefore, all ye Sons of the Living God, Arise! Take up your Palms of Victory and march to the Place of Martyrdom by the flesh, and know that ye all without the loss of one iota of God shall be saved by your own efforts through the Power of the Christos. The Christos within is not concerned with races, creeds, colours or the three sexes. Nor is It concerned with your dignities, powers, knowledge, abilities or capacities for they are things of this world and concern only the temporal and doctrinal conceptions of the world of Jehovah, the God of Lies and Deception. The Christos-Soul represents the Immortal Church Triumphant, eternal in the Heavens of which the Unknown God is the Supreme Regent for our small universe. Lucifer, the Brightest Son of God, and Venus, the Brightest

Daughter of God, who gave us their Divine Son, the Christos, to reside within our hearts for ever more.

A final note: The Knights of the oldest and grandest of all the Chivalric Orders have this sacred motto: "Honi soit qui mal y pense!" ("Evil be to him who evil thinks.") What we have written here are facts based upon irrefutable historical and documentary proofs. If by doing so we have taken upon ourselves the hatred of our orthodox Brethren within the philosophic, scientific and religious disciplines, and of those who claim to love Truth above all things, then let them take note of their own estate and think well before they condemn us or our revelations as being evil. Remember, The Pactio Secreta is not, will not be, nor has it ever been a physical body, but is a spiritual body of Knights who have pledged to safeguard The Great Secret of the Eternal Father resident within every Companion's heart.

It is humanly impossible to reveal the various layers of meaning of this Grand Drama of Man. There are also levels upon levels of silence demanded by The Knights of The Great Secret. Woe be to him who becomes indiscreet!

Custodes
Morum
Sacrorum

Worthing 31W
Barbados
West Indies

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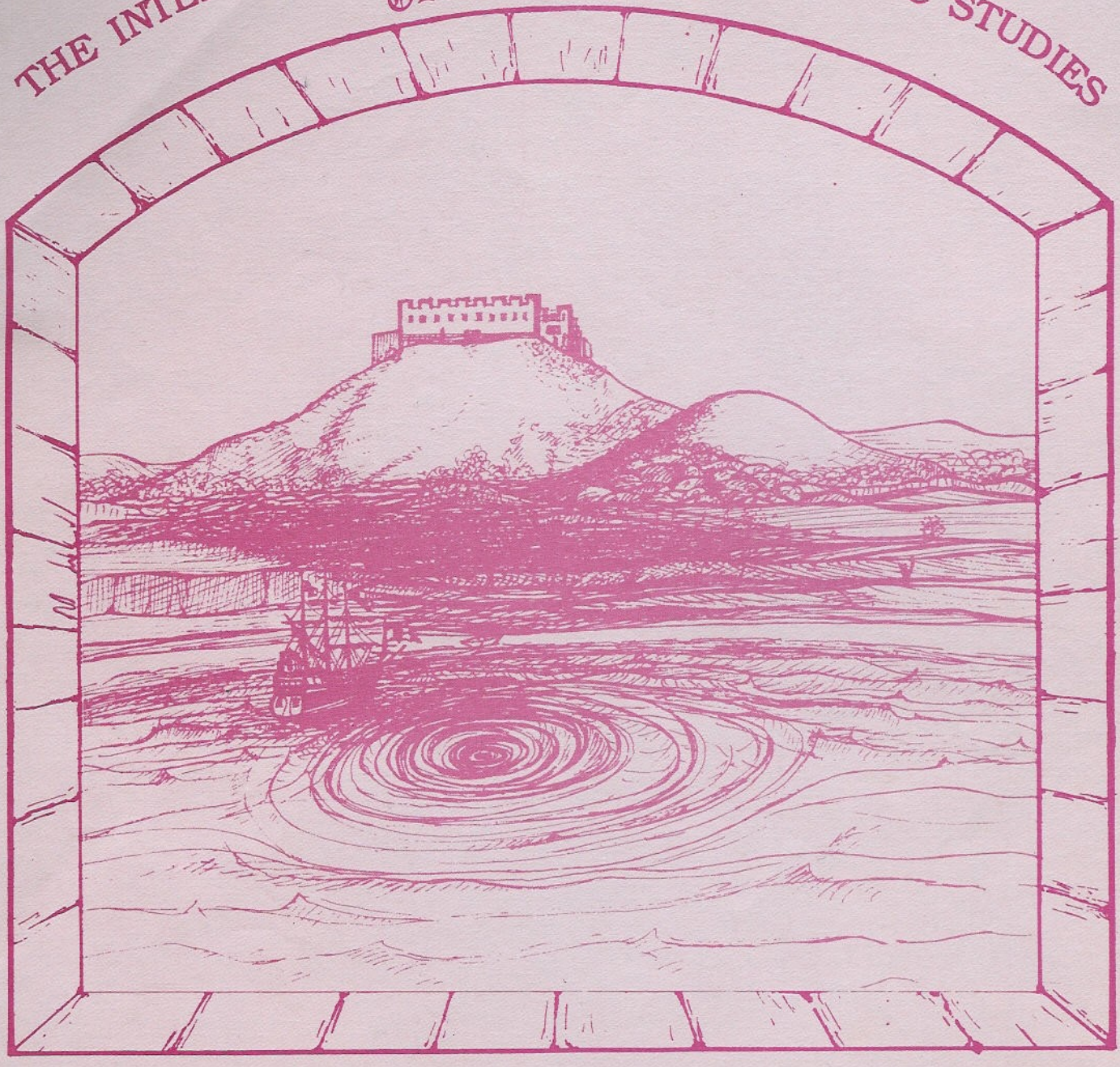
ORDER OF GRAIL



PLANE III *COMPANION* 71-78

LIBER# 75 THE SKY IS FULL OF STARS

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

By Stephan A. Hoeller

The Gnosis of The Eucharist

The Mass, or, as it is sometimes called, the divine liturgy or the Eucharist, is the most solemn of all the Christian sacraments. Through it we are led step by step to the purpose of our earthly lives — union with the divine — for at its climax the faithful are made one with God and each other by receiving the body and blood of Christ under the earthly forms of bread and wine.

Although these mystical aspects of the Mass have been known and proclaimed by all the branches of Christendom that have not abandoned the ancient sacramental system (including the Roman Catholic, Eastern Orthodox, and, with some ambiguities, the Anglican), the rationalistic tendencies that have arisen since the Second Vatican Council in the Roman Catholic Church are robbing the Mass of much of its numinosity and psychospiritual utility.

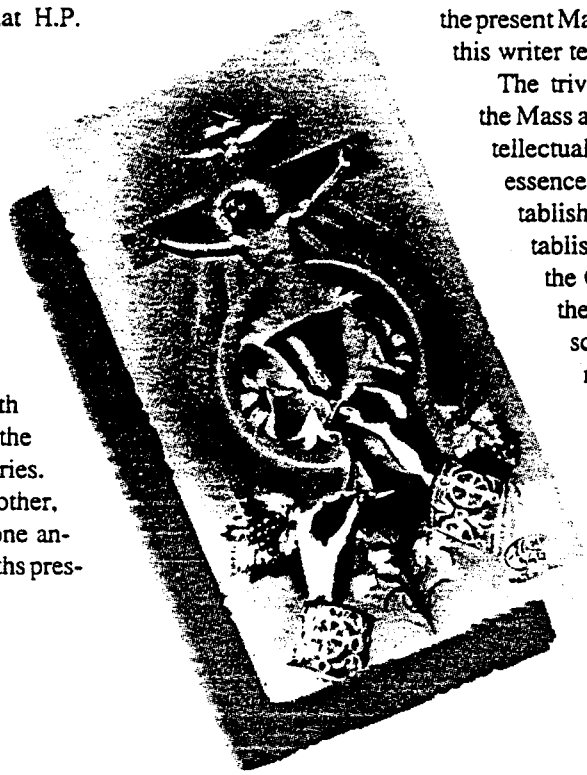
Similarly, many in the occult, metaphysical, and New Age movements have little appreciation for the magic and mystery of the time-honored sacramental system of Christianity and within it for the supreme sacrament of the Mass. The older of these movements bear the imprint of nineteenth-century thinking, which was hyperintellectual, moralistic, and at times materialistic. The groups that have sprung up since the 1960s are a bit more favorably disposed toward ritual than their predecessors, but their appreciation of the sacraments is

Twenty-five years ago one could still observe nuns herding their small charges to the communion rail while admonishing them, "Don't chew the Baby Jesus," while today almost all awe and reverence for the Mass and the consecrated elements seem to have evaporated.

still small. Much of alternative spirituality is thus in danger of losing touch with one of the most valuable aspects of the mystico-magical heritage of the West.

To be sure, there are valid objections to ritual. Its practice has often been accompanied by blind superstition. Still, it must be remembered that a lack of consciousness will regularly turn meaningful and transformative practices into superstitious ones. The fault is not with the ritual, but with the practitioner. Ritual, provided it uses authentic symbols, is no more or less than what H.P. Blavatsky called "concretized truth." This may be covered up by superstition, but the hidden truth is always discernible beneath the covering. Gnostic studies of the sacraments are intended to free the kernel of truth from the accretions of unconsciousness and misunderstanding that have been permitted to obscure it.

In the following we shall deal with several separate approaches to the greatest of the Christian mysteries. Some of these may contradict each other, while others tend to complement one another, and still others will restate truths present in other approaches.



Dogmatic and Rationalistic Views

The non-Gnostic church after the third and fourth centuries A.D. regarded the Eucharist as a commemoration of the meal Jesus is said to have shared with his apostles, where he is said to have blessed bread and wine, admonishing those present to do the same in remembrance of him. Christendom made it into dogma that Jesus mystically changed these substances into his body and blood and gave authority to his apostles to perform the same sacred miracle until the end of time. The mystery of the Eucharist was thus transferred to the mental realm of belief, although mythic elements continued to subsist under the façade of dogma. Protestant Christendom gradually came to deny this mystically inspired and mythically reinforced dogma. The Eucharist became a mere memorial meal, a sign rather than a symbol.

Today the Roman Catholic Church is undergoing an internal reformation whose effects on the Mass are not unlike those produced by the revolt of Luther and Calvin. Twenty-five years ago one could still observe nuns herding their small charges to the communion rail while admonishing them, "Don't chew the Baby Jesus," while today almost all awe and reverence for the Mass and the consecrated elements seem to have evaporated. Kneeling for communion, receiving the sacrament on the tongue, and other ancient rules reflecting numinous dignity have gone by the wayside. A traditionalist-inspired pun declares that the present Mass ought to be spelled "mess," and this writer tends to agree.

The trivialization and desacralization of the Mass are but a natural outcome of the intellectualization of this mystery, which in essence began at the time Constantine established the church and the church established its dogmas, while casting out the Gnosis. The mind is the slayer of the real; numinous myth and transcendental mystery cannot survive rationalism, whether in the form of Aristotelian theology or in the shape of the modernism of Hans Küng and his fellows. Dogma is the murder of mystery, even if it takes centuries for the victim to die.

The Mass As Sacred Mystery Drama

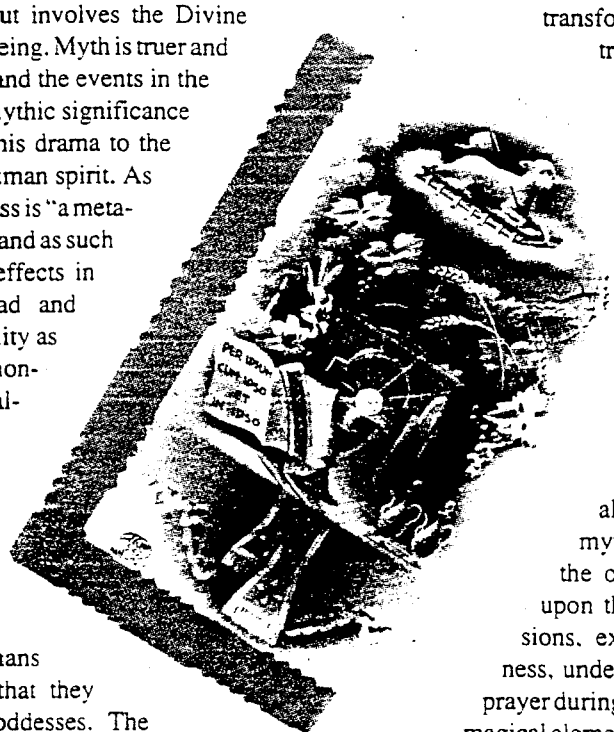
The mysteries in the pre-Christian era were elaborately devised ritual dramas contrived to intensify the spiritual transformation of the initiate. They were usually patterned after the mythic life, death, and resurrection of a particular deity to whom the mystery was dedicated. The candidate was usually made to symbolically undergo certain events in the life story of the hero. This is still evident in the initiation rituals of Freemasonry, particularly in the sublime degree of Master Mason, where the candidate undergoes the death and rising again of the Masonic hero Hiram Abiff.

It does not take much imagination to see in the Christian Mass the elements of the same ritual drama, wherein the life, death, resurrection, and ascension of Jesus are symbolically reenacted by the priests and worshippers. The fact that the Eucharist is a mythic dramatization of the career of Jesus has

It is wise to have a balanced attitude toward this issue and to refrain from any attempt either to rob the Mass of its magic or to turn it into ceremonial magic pure and simple.

been recognized by the church for a very long time. As Pope Innocent III stated, "The Mass is arranged upon a plan so well conceived that everything done by Jesus Christ or concerning Him, from His Incarnation to His Ascension, is there largely contained either in words or in actions, wonderfully presented."

The Gnostic would contend that this is undoubtedly true, but that the reenactment of the drama does not concern the historical Jesus alone, but involves the Divine Man resident in each human being. Myth is truer and more powerful than history, and the events in the life of Jesus are elevated to mythic significance by the symbolic relation of his drama to the drama of the transforming human spirit. As Joseph Campbell said, the Mass is "a metaphor open to transcendence," and as such it is capable of miraculous effects in transforming not only bread and wine, but the human personality as well. The great fault of non-Gnostic Christianity has always been to reduce myth with a meaning to history with a moral, and this is what happened to the Mass at the hands of the theologians.



The pagans of antiquity were convinced that humans could undergo apotheosis, that they could become gods and goddesses. The Mass is closely connected with this process, since in its mysteries earthly substances are transmuted into divine ones, and, more important, humans may be similarly transformed in their psychospiritual natures. The ancient Gnostics for the most part seem to have held that Jesus was a human being who, very much like a hero in the pagan tradition, became divine as a result of his spiritual virtue. Jesus the hero became Christ the God. (This event is said to have been finalized, as it were, on the occasion of the baptism of Jesus in the river Jordan, which was called the Epiphany, or the manifestation of Christ to the world.)

The *imitatio Christi*, when understood as copying the moral qualities of the Christed Jesus, borders on absurdity. How could a fallible mortal imitate the Divine One descended to earth? On the other hand, the main body of the liturgical work of the church is involved in an imitation of a different order. In the church calendar the events of the life of Jesus are relived, from Christmas to Ascension and beyond. The four-day cycle of Easter (Maundy Thursday, Good Friday, Holy Saturday, and Easter Sunday) is an intense reliving of the core drama of the Passion and Resurrection. And the celebration of the Eucharist is a daily reenactment of this same drama, fortified by the mystical communion one may partake of with the hero himself. The imitation of Christ is the deification, the transformation, of the human being, and the Mass continues to be the most efficacious means of that transformation, at least as far as the Christian tradition is concerned. Only Gnosis, experienced within the Gnostic tradition, discloses this fact to us in all its promise and wonder.

The Mass As Magic

Ritual that reenacts authentic mythic themes always possesses a magic of its own. While magic may be anathema to the rationalist, it is an old friend to the lover of myth and ritual. The magic of the Mass is the operational effect of the lived myth upon the participants. People can have visions, experience expansions of consciousness, undergo healing, and engage in effective prayer during the Mass. Still, to overemphasize the magical element of this rite would be inaccurate, and would put one in the same league as the person who defined the combustion engine as "noise, speed, and stink." It is wise to have a balanced attitude toward this issue and to refrain from any attempt either to rob the Mass of its magic or to turn it into ceremonial magic pure and simple. (The much-publicized but rather infrequent phenomenon of the Black Mass is an example of the latter.)

The magical aspects of the mystery are acknowledged in the very liturgy of the Eucharist itself: Prayers are said for the living, for the dead, for particular intentions. It has always been considered legitimate for persons attending the Eucharist to pray for private concerns. On the other hand, one ought to participate in the mystery of the Mass for its own sake, and not in order to "get results" of any particular kind. If one comes only to obtain specific favors from the deity, this would interfere with the nature and amount of grace received. Even-

Jung contended that the Eucharistic sacrifice contained a vital mystery that was not entirely negated by the dogmatic structure in which it was veiled.

tually one would miss the true significance of the Mass entirely. A mystery of such magnitude should never be allowed to degenerate into a forum for airing petty concerns in the face of transcendence.

Some fascinating observations on the magic of the Mass were made by C.W. Leadbeater, the theosophist and Liberal Catholic bishop, in his work *The Science of the Sacraments*. With his paranormal faculties Leadbeater perceived certain recurring patterns of forces not ordinarily visible that manifested at each celebration of the Eucharist. The pattern seemed to organize itself into a form that he described as a sort of structure resembling a spire or cupola.

personal experience of the writer may be of interest in this connection. About 1948 or 1949, the writer acted as a part-time assistant to a Roman Catholic prelate in Austria, Abbot Alois Wiesinger, O.Cist., who was writing a book on occult phenomena. While perusing the abbot's files he discovered a drawing prepared some years before by a rural seer, representing a form clairvoyantly perceived by the seer every time the Mass was said in the village church. Some six or seven years later the writer discovered a representation of the "Eucharistic edifice" in Leadbeater's book. It matched the Austrian one in every detail! Moreover, the chances of an illiterate Alpine peasant ever having encountered Leadbeater's book are very small. That two persons of such different characters should have perceived the same structure of magical forces in the Eucharist is evidence that cannot be easily dismissed.

But this magical attitude toward the Mass must be kept in bounds also. People may be tempted to participate in it in order to take a sort of "astral shower bath" while neglecting the devotion that is required to receive sacramental grace.

C.G. Jung and the Mass

That great modern representative of the Gnosis, C.G. Jung, had a great interest in the Christian sacraments, particularly in the Mass. He repeatedly stated that he considered Catholicism a far more complete religion than its Protestant counterparts. The mystery of the sacraments, said Jung, had great value, and produced a degree of psychological health among Catholics that was not found among Protestants and atheists. (One wonders whether he would have made the same statement about the post-Vatican II church, with its folk Masses and burlap vestments.)

Jung contended that the Eucharistic sacrifice contained a vital mystery that was not entirely negated by the dogmatic structure in which it was veiled:

> The ritual act [of the Mass] consecrates both the gift and the givers. It commemorates and represents the Last Supper which our Lord took with His disciples, the whole Incarnation, Passion, Death and Resurrection of Christ. But from the point of view of the divine, *this anthropomorphic action is only the outer shell or husk* in which what is really happening is not a human action at all but a divine event.[1]

Jung emphasizes that those involved in the celebration of the Mass are *ministering causes* of the divine event. The priest does not cause the mystery; he is merely a minister of grace and power. The same is true of the congregation and of the seemingly inert substances of bread and wine. The Mass is not an action executed by humans, but by divinity.

To revert to magical terminology once again, there are two main categories of magic: high magic, or theurgy, and low magic. Low magic is personalistic and egotistical: It envisions its operators as the causes of magical acts. But when humans become the ministering agents of divinity, having mystically sensed that divinity wants to manifest itself through humanity, then we are dealing with high magic.

According to Jung, the Mass, when properly understood, is best treated as an act of high magic. In this regard he wrote:

> Wherever the [low] magical aspect of a rite tends to prevail, it brings the rite nearer to satisfying the individual ego's blind greed for power, and thus breaks up the mystical body of the Church into separate units. Where on the other hand, the rite is conceived as the action of God himself, the human participants have only an incidental or "ministering" significance.[2]

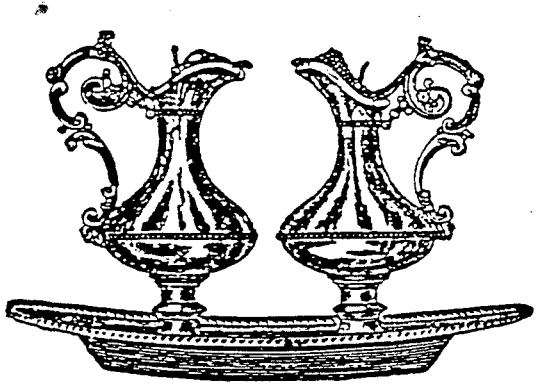
Jung goes on to state that the lesser, human consciousness, symbolized by the priest and the congregation, is confronted with a situation that is independent of human action. Divinity and its sacrificial mystery exists on a plane that is timeless and transcends consciousness as humans know it. It impels the human being to act as a minister of grace by making him an exponent, in time and among humanity, of an event that is timeless and divine.

Jung's attitude differs, commendably, I believe, from the prosaic, humdrum interpretation offered by rationalizing

What seizes the human being in the mystery of the Mass or in any other mystery is something outside humanity: a sovereign power, as free from limitation as light is from darkness.

theologians, who reduce this sublime mystery to the trivial proportions of their own thinking. It also differs from the arrogance of some New Age teachers, who insist upon humans' "creating their own reality."

Humility in the face of transcendence; this is Jung's great characteristic as a man, and it is also his advice to us. "The hammer cannot discover within itself the power which makes it strike," as he remarked in the essay quoted above. What seizes the human being in the mystery of the Mass or in any other mystery is something outside humanity: a sovereign power, as free from limitation as light is from darkness. Ordinary human consciousness cannot find anything within itself that would cause humans to perform a mystery. It can only do so when it is seized by the mystery.



(Left) The Cruets contain the sacramental wine and water. (Center) The Ciborium is a covered chalice which holds the hosts (sacramental bread) that are distributed to the congregation. (Previous Page) The Chalice is the cup in which the priest consecrates the wine during the Mass.

The human soul is at once near and far from the divine. On the one hand we are all suffering from the great alienation, the great estrangement; yet there also dwells within us a portion of the free and eternal one who is forever united with all that is holy, great, and good throughout the aeons of aeons. The dazzling spark of the divine lives in the outermost darkness. When viewed from without, it appears clothed in darkness, having assumed some of the likeness of this darkness. The Gnostic myth declares that the sparks of our indwelling divinity have come forth from a central flame, and that they partake of two aspects: They have the quality of "sparks" (separateness) and of "flames" (union) at the same time. (This recognition is in fact the central idea behind the much-discussed Gnostic "dualism.")

In addition to the views of the Mass discussed above, there is also the notion that this mystery is of the nature of a sacrifice. The sacrifice, in its Gnostic sense, involves the return of the alienated spark to its original flame. Neither philosophy, metaphysics, nor dogma can accomplish this longed-for union, for it is not a matter of concept but of experience. If we wish to join our shining twin in heaven by removing the dichotomy, we must do a work, an *opus*, as the alchemists of old would have called it. We must offer the bread and wine of our lesser nature to a power from above, so that this human self may be transformed into the likeness and indeed the substance of the *wholly other*, the alien God, the One beyond and above all the aeons, who in some utterly mysterious way is still our own, true, inmost Self. God in man returns to himself in the sacrificial mystery. As Jung expressed it:

> The dichotomy of God into divinity and humanity and his return to himself in the sacrificial act hold out the comforting doctrine that in man's own darkness there is hidden a light that shall once again return to its source, and that this light actually wanted to descend into the darkness in order to deliver the Enchained One who languishes there, and lead him to light everlasting.[3]

This return is not an act that can ever be performed by the lesser human consciousness. This lesser self can only offer itself as an instrument, an offering on the eucharistic altar of Gnosis. Words cannot describe, thoughts cannot penetrate, senses cannot perceive the true character of the *mysterium tremendum et fascinans* (awesome and bewitching mystery) enacted on the altar. Only the still mind, the reverent emotion, and the pure will directed toward the goal of divine union can bring us closer to the secret that blazes forth at the center of the mystery. Myths may bring us nearer, magic may illuminate, philosophy may elucidate, but the mystery remains, as it must, for it is in us and we are in it. ■

Notes

1. C.G. Jung, "Transformation Symbolism in the Mass," in *Eranos Yearbooks, Vol. 2: The Mysteries* (New York: Pantheon Books, 1955), p. 314.
2. Ibid., p. 315.
3. Ibid., p. 317.

Dr. Stephan A. Hoeller is author of The Gnostic Jung *and* The Royal Road, *both published by Quest Books, and is regionary bishop of the Ecclesia Gnostica, Los Angeles. The above article is in part based on material contained in his book,* The Mystery and Magic of the Eucharist *(1973), to be republished in 1989.*

The Alchemy of the Eucharist

Saint George Press

Be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.
(Romans 12:2)

"CHRISTIANS"

The most amazing teaching set forth by the followers of Jesus of Nazareth when they first began to spread throughout the world was that they–and any who so willed–could *become* Christs. The devotees of the prevailing religions of the Mediterranean world therefore named them "Christians"–other Christs.

SALVATION

For the original Christians, salvation consisted in becoming able to return to the divine Source and participate fully in the infinite life of God (see *For Love Alone*).

The Christians knew that they could never actually *become* God, but that they *could* develop the capacity to *share* in the boundless Consciousness of God, to actively participate in the omnipresence, omniscience, and omnipotence of God. The Christian esoteric teaching given in the Book of Revelation called this state "sitting in the Throne of the Father."

FROM HUMANITY TO DIVINITY

Just as the ancient alchemists sought to transmute base metal into precious gold, so the Christians sought to be transmuted from humanity into divinity.

But to pass from humanity to divinity the individual consciousness had to evolve through all the worlds from the earth plane upward,

functioning to perfection in all the forms proper to each world before being able to pass on to the next higher region.

In other words, having traversed the ladder of evolution in material forms–from an atom of hydrogen to an awakened human being–the aspiring soul still had innumerable worlds and forms to conquer before attaining the ultimate reward of the fulness of divine identity and experience. Such a process would take ages and ages beyond number.

A DYNAMIC SECRET

But the Christians had a secret means of telescoping the ladder of evolution, a direct bridge between them and the Infinite: the Mystery known as The Eucharist.

The Eucharist was instituted on the Thursday evening before the crucifixion of Christ. Taking bread and wine, He invoked Power upon them and gave them to His disciples and apostles with the astounding statement that the bread was His Body and the wine was His Blood. More astounding, even, was His injunction that they should *eat* these sacred Elements, and continue to do so.

TWO QUESTIONS

Two questions immediately arise in our minds regarding the Eucharist:

1) Is the bread and wine of the Eucharist really the literal Body and Blood of Jesus Christ?

2) If it is, what is its purpose?

AN AMAZING ASSERTION

From the beginning the Christian Initiates held that the living, historical Body and Blood of Jesus Christ of Nazareth become present during each celebration of the Eucharist (also called The Holy Quarbana) and are received by the communicants under the superficial appearance of bread and wine. Such an assertion is mind-boggling, but if we look into the mystical teachings of the Gospels, we will find illumination.

Jesus prepared us for the Eucharistic Mystery by two miracles: the changing of water into wine and the multiplication of food to feed many thousands.

A MATTER OF ENERGY

Everything that exists in the relative universe is energy moving to specific patterns that cause the energy to be formed into the various substances and elements. All material objects consist of molecules formed of atoms which are formed of atomic particles–electrons, protons, and neutrons–which are basically three modes of energy behavior. The only difference between a wooden table leg and a piece of gold is the pattern of basic energies. And those energies, if reduced to their final constituent, are found to be *consciousness*, which is Spirit.

MATTER IS CONSCIOUSNESS

It is no exaggeration, but rather the simple truth to say that matter is manifested consciousness or spirit.

When we realize this, we can understand to a degree how Jesus turned water into wine: He simply altered the energy pattern of the water. By being one with the Infinite Consciousness, Whose "ideas" are manifesting as creation, He needed only to "see" or "think" of the water as wine–and it was so! In the realm of God, thought is act, as is shown in Genesis: "Then God said, 'Let there be light'; and there was light." With God, the willing is the doing.

The wine at Cana was the water that was there

originally–it had simply been reshaped to a new configuration of energy.

If we took our hypothetical wooden table leg, rearranged its atomic and molecular structure until we had gold instead of wood, melted it down and cast it into a vase, we could still point to the golden vase and say: "This is my old table leg," for the essence, the energy that had been the wood, would have simply been rearranged.

CHRIST CONSCIOUSNESS

Material forms being the manifestation of states of consciousness, it is not amiss to say that the Body of Christ is also the *Consciousness*, the essential being, of Christ. If that Consciousness is implanted in us by our receiving His Body and Blood–or, more correctly, the energy that was His Body and Blood now recast into the mold of bread and wine–that Consciousness will begin to pervade our bodies and our blood, awakening our own consciousness and transmuting us into Christ–which is exactly what being a Christian is all about.

INTERMEDIATE SHARING

Just as the Father intends to share His state of consciousness with those who have ascended to the state of Sons of God, so Jesus the Christ instituted the Eucharist with the intention that He would thereby enable us to participate in and attain His status as Son of God directly, without having to go through all the intermediate levels of super-human evolution.

This was possible because the Body of Christ embraced all levels of existence–from the material to the realm of the Transcendent. Those receiving His Body through the Eucharist could thereby assimilate those levels into their own being and become enabled to function and evolve simultaneously in all existing worlds, thus accelerating their ascent to the Divine to an incalculable degree.

Understanding this, we realize that Christ did not resurrect His Body for dramatic effect–nor only as a demonstration of immortality. Rather, He retained His perfectly deified Body so it could be made the Seed of Immortality in those who were united to Him through the Eucharist.

INFINITE EXTENSION

The way in which Christians could receive the Body and Blood of Christ in the Eucharist throughout the ages without exhausting it is made clear through the multiplication of the food by Jesus.

Since matter is energy, and energy is consciousness–ultimately divine consciousness–it only follows that all matter is potentially infinite, that its limitations are a matter of energy behavior only, not of actual nature.

Being one with the Infinite Consciousness, Jesus simply "saw" or "thought" of the food as it was in its essential nature: limitless consciousness. And His thinking made it so. From one small amount, meager even for one person, He fed tens of thousands–and had basketfuls left over!

THE FACTS

This being so, what actually happens in the Eucharist?

As it was with the earthly food, so it is with Christ's Body and Blood. Bread and Wine are prepared and placed on the Altar before the beginning of the Holy Quarbana. As the central part of the Eucharist, the Anaphora, proceeds, there is a recalling of the salvific acts of Christ for our salvation. Especially emphasized are His actions on the night in which He was betrayed. Taking the bread in His hands, He

changed it, making it an extension of His own bodily energies, and gave it to the Apostles with the explicit declaration: "This is My Body." The same was done with the cup of wine, which became His Blood, or more properly speaking, which was exchanged for the energies that constituted His Blood, though cast in the pattern of wine.

THE HOLY SPIRIT

Jesus told the Apostles–and through them, us–to continue doing this. And so we do. Invoking the Holy Spirit, the Priest implores that She will descend upon the bread and wine and cause them to be manifested as the Body and Blood of Christ. In mercy and love She does so.

Carrying within Herself the essence of Christ, just as She did for nine months within Her womb in Her incarnation as Mary, She descends upon the Altar and works a marvellous exchange. The energy of the bread and wine are transmuted into ethereal energies and translated unto the Highest before the Throne of God as offerings (this is the only time in the history of creation that such has been possible), and in exchange, the energy substance of the Body and Blood of the living Christ are made present as exact duplicates of the offered bread and wine.

If scientifically analyzed, the two substances will be found to be "nothing more" than earthly bread and wine, but their essences are the very energies of the Body and Blood of Jesus, vehicles of His perfect consciousness.

THE EXCHANGE

The bread and wine we offered is now before the Throne of God. And He Who sits upon the Throne is now present on our Altar. Therefore, in the Eucharist we receive Christ Himself, Body and Blood, under the appearance (behavior) of bread and wine.

MYSTERY OF LOVE

The Eucharist is thus the supreme Mystery of Love. Through it we are united in every part of our existence with Jesus Christ. He imparts to us the fulness of His own Life. His Body and Blood enter into our body and blood, His life energies enter into our life energies, His mind enters into our mind, His intellect enters into our intellect, and His will enters into our will as Seeds of Divinity.

Further, the subtle bodies of all the worlds between the realm of Paradise and the realm of God are imparted to us, enabling us to begin evolving and functioning on all those levels simultaneously.

THE ALCHEMY

Just as yeast pervades and changes dough into living bread, the Consciousness of Jesus Christ through His Body and Blood begins to pervade and change us into His perfect image, enabling us to "pass from glory to glory" until we, ourselves, become The Glory. This is the divine alchemy of the Eucharist.

TASTE AND SEE

No further explanation is really possible. What is now needed is for you to "come and see," and hopefully to one day "taste and see that the Lord is good."

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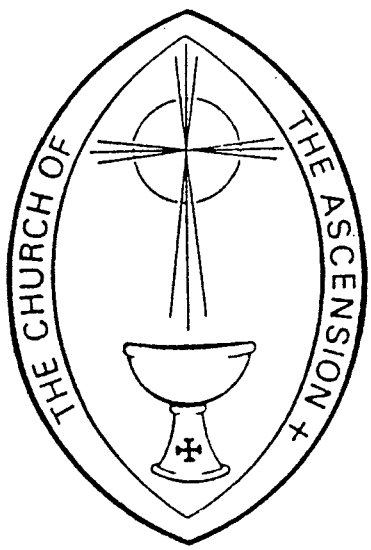
The Holy Eucharist



THE RITUAL OF THE MASS

The Priest enters the sanctuary. He genuflects at the centre. Then rising, says:

P: In the Name of the Father † and of the Son and of the Holy Spirit.
R: Amen

The Priest and the people make the Sign of the Cross over themselves. The Priest takes three steps towards the Altar, at each step saying one of the following.

P: Lord of the Past, we hail Thee.
Lord of the Present, we hail Thee.
Lord of the future, we hail Thee.

He stands before the Altar, facing it, as he and the people together say:

A: O, Father of Resplendent Glory, we, being assembled together on the Path of Light to manifest the Power of the Christ within and to participate in the offering of that great Sacrifice which was and is and is to come, do hail Thee as the Source of all Light and Power.

Receiving the aspergill the Priest makes the Sign of the Cross over himself with it saying:

P: Purify us, O Lord, that in Thy Power we may worthily perform Thy Service.

Sprinkling the Altar in the centre and then the chancel to his left and right, he continues:

P: In Thy Strength, O Indwelling Lord, do we expel all forces of darkness from this Thy Holy Altar and Sanctuary:

He turns to the people and sprinkles them with the same triple motion:

P: And from this House and our own human Temple wherein we worship Thee.

Turning back to the Altar and resigning the aspergill he says:

P: And we pray Thee, Heavenly Father, that Thou will command the Rulers of the Four Regions, The Lords of Earth, Water, Fire and Air, to build for us a Spiritual Temple through which Thy strength and blessing may be poured forth upon Thy people. Through Christ our Indwelling Lord.
R: Amen.

THE CANTICLE

The Priest goes around the Altar so that he will face the people throughout the Mass:

P: Let us now lay the foundation of our Temple both human and solar.

All stand and recite or sing this Canticle except that the Priest ALONE says the first line of the first verse:

A: Christ is our Foundation
And our Chief Corner-stone.
P: We are no more strangers and foreigners:

A: But fellow citizens with the Saints and of the Household of God.
Christ Himself being the Chief Corner-stone.
In whom we are also builded together.
For an habitation of God through the Spirit.
In Whom the building fitly framed together,
Groweth into a Holy Temple in the Lord.
Except the Lord build the House; Their labour is but lost that build it.
The Foundation of God standeth sure, having this Seal; Let everyone that nameth the Name of Christ depart from iniquity.
Christ is our Foundation.
And our Chief Corner-stone.

The censer is brought to the Priest who puts incense into it and blesses it, saying:

P: † Mayest Thou be blessed by Him in Whose honour Thou shalt be burned.

The Priest then censes the Altar in the following manner:
He genuflects at the centre then censes the Cross with three triple swings. He then genuflects again then censes each candle to the right with one swing each, walking towards the end of the Altar. He then censes the top of the Altar with three single swings pointing towards the centre. At the centre of the Altar he genuflects again and repeats the censing of the candles on the Altar to the left. Then censes the right end of the Altar with two circular swings of the censer, then four circular swings along the front of the Altar and then two more swings at the left hand side of the Altar, then four more circular swings along the back of the Altar. Once more genuflecting

at the centre, he hands the censer to the server who then censes the Priest.

The people stand as together with the Priest they recite or sing the INTROIT.

THE INTROIT

A: † Blessed be the Holy Trinity, the Undivided Unity, Eternal, Immortal, Invisible, to Whom be honour and glory for ever and ever. Amen.

O Lord our God, how excellent is Thy Name in All the world. Glory be to the Father and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Blessed be the Holy Trinity, the Undivided Unity, Eternal, Immortal, Invisible, to Whom be honour and Glory for ever and ever. Amen.

THE CONFITEOR

The people kneel and together with the Priest recite the following Confiteor:

A: O Lord, Thou hast created man to be immortal, and made him to be the image of Thine own Eternity: Yet we often forget the Glory of our heritage, and wander from the Path which leads to righteousness. But Thou, O Lord, hast made us for Thyself, and our hearts are ever restless till they find their rest in Thee. Look with the eyes of Thy Love upon our manifold imperfections, and pardon all our shortcomings, that we may be filled with the

Brightness of the Everlasting Light, and become the unspotted mirror of Thy Power and the Image of Thy Goodness. Through Christ our Indwelling Lord. Amen.

The Priest now gives his blessing to the people:

P: God the Father, God the Son, God the Holy Spirit, bless, strengthen, preserve and sanctify † you: The Lord in His loving kindness look down upon you that you may win the victory over your lower selves and receive the Grace and Comfort of the Holy Spirit.
R: Amen.

The Priest and the people together say the Kyrie still kneeling:

A: Kyrie Eleison
Kyrie Eleison
Kyrie Eleison
Christe Eleison
Christe Eleison
Christe Eleison
Kyrie Eleison
Kyrie Eleison
Kyrie Eleison

P: The Lord be with you.
A: And with Thy Spirit.

GLORIA IN EXCELSIS

The Priest stands at the Missal at right. The people rise and together say or sing:

A: Glory be to God in the Highest, and on earth peace to men of goodwill. We praise Thee, (bow the head) We worship Thee, we glorify Thee, (bow the head) We give thanks to Thee for Thy great Glory, O Lord God, Heavenly King, God the Father Almighty. O Lord Christ, alone-born of the Father; O Lord God, Indwelling Light, Son of the Father, Whose wisdom mightily and sweetly ordereth all things, pour forth Thy Love: Thou whose strength upholdeth and sustaineth all creation, (bow the head) Receive our prayer: Thou whose Beauty shineth through the whole universe, unveil Thy Glory. For Thou only art Holy: Thou only art the Lord: Thou only, O Christ, with the Holy Spirit art most † High in the Glory of God the Father. Amen.

P: The Lord be with you.
R: And with Thy Spirit.

P: Let us pray with our hearts and minds:
A: Holy art Thou, King of the Universe, Holy art Thou whom nature hath not formed. Holy art Thou, Who art the Living One among the living. Thou art the Holy One among the Holy: Thou art Being beyond beings: Thou art God among the Gods: Thou art Lord among the Lords: Thou art the House and Thou art the Dweller in the House: and Thou art the Alone-begotten, Light, Life and Grace, pour forth Thy Glory upon us. Amen.

Give ear unto us, O Indwelling One, while we sing Thy Praises, Thou Mystery before all Uncontainables and Impassables, Who did shine forth in Thy Mystery, in order that the Mystery that is from the beginning, should be completed in us. Hear us, O Father, Father of all Fatherhoods, for all hath

come out of the Alpha and will return to the Omega when the consummation of all consummations will take place. Now we invoke Thine Imperishable Name, God the Father seen of none, God the Co-eternal Son and God the Holy Spirit Who gavest us life, send forth Thy great Light-powers to illumine, strengthen and sustain us that we may assist Thee to hold back the Forces of Darkness. Amen.

P: I am a Lamp to thee who seest me.
R: Amen.
P: I am a mirror to thee who understandeth me.
R: Amen.
P: We praise Thee, O Father
We give thanks to Thee, O Light
In whom darkness dwells not.
R: Amen.

P: See thyself in Me who speaks and seeing what I do, keep silence on My Mysteries. In me know Thou the Word of Wisdom. As I am one with the Father, so ye are one with Me.

Standing before the Missal at the right side of the Altar the Priest now reads the Epistle:

THE EPISTLE

P: The Epistle is taken from the Thirteenth Chapter of the First Epistle of Saint Paul to the Corinthians:

Though I speak with the tongues of men and of Angels, and have not love in my heart, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all knowledge; and though I have all faith, so that I

remove mountains, and have not love in my heart, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love in my heart, I gain nothing. Love is long-suffering and kind: Love does not envy: Love does not make a vain display of itself, and does not boast.
Does not behave itself unseemly, seeks not its own, is not easily provoked. Thinks no evil.
Rejoices not over iniquity, but rejoices in the Truth:
Bears all things, believes all things, hopes all things, endures all things.
Love never fails; But whether there be prophecies, they shall fail: Whether there be tongues, they shall cease: Whether there be knowledge, it shall vanish away.
For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is imperfect shall come to an end. When I was a child, I spoke as a child, I understood as a child, I thought as a child: But when I became a man, I put away childish things.
For now we see through a mirror, darkly: but then face to face. Now I know in part: But then shall I know even as also I am known. And now abide Faith, Hope, Love, these three: But the greatest of these is Love.

P: Here endeth the Epistle.
R: Thanks be to God.

Priest moves the Missal to the left side of the Altar:

P: The Lord be with you.
R: And with Thy Spirit.

The Priest proceeds to the front of the Altar and standing at the left hand side he reads the Gospel

THE GOSPEL

P: The Holy Gospel is taken from the First Chapter of the Gospel according to Saint John, beginning at the first verse.

The Priest and the people with the thumb of the right hand make the Sign of the Cross over themselves, first on the forehead, then on the lips and finally on the heart saying:

R: Glory be to Thee, O Lord.

P: The Word was in the beginning, and that very Word was with God, and God was that Word.
The same was in the beginning with God.
Everything came to be by His hand: and without him not even one thing that was created came to be.
The Life was in Him, and the Life is the Light of Men.
And the same Light shines in the darkness, and the darkness does not overcome it.
There was a man, sent from God whose Name was John.
He came as a witness to testify concerning the Light, so that every man might believe by means of Him.
He was not the Light, but a witness to testify concerning the Light.
He was the True Light which lighteth every man who came into the world.
He was in the world and the world was under his hand, and yet the world knew Him not.
He came to His own,and His own did not receive Him.

But those who received Him, to them He gave power to become Sons of God, especially to those who believed in His Name.
Those who are not of blood nor of the will of the flesh nor of the will of man, but born of God.
And the Word became flesh and dwelt among us, and we saw His glory like that of the First-born of the Father, full of grace and Truth.

P: Here endeth the Gospel.
R: Praise be to Thee, O Christ.

P: Be ye doers of the Word and not hearers only.

The Priest kisses the Book and replaces it upon the Altar. (If there is to be a Sermon it is inserted at this point in the Celebration of the Mass.)
The people stand and together with the Priest they recite THE CREDO.

P: Let us love one another that with one mind we many confess:
A: We believe in the Hidden Deity, Eternal, Absolute, manifesting through the Holy and Glorious Trinity, Father,Son and Holy Spirit,Co-equal and Co-eternal. We believe in God the Father from whom all worlds proceed, both visible and invisible.
And in one Lord, the Christ, the alone-born Son of God, begotten of His Father before all ages: God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father, by Whom all forms were made (Here all could genuflect) Who for us men and for our salvation came down from the Mystery and was incarnate of the Holy Spirit through the Virgin Mother and was made man. (All rise) And was crucified also for us:

Under the veil of darkness He suffered and was buried. The third day He rose again and ascended into heaven, to assume the Robe of Light. And He shall come again with Glory to judge both the living and the dead: Whose kingdom shall have no end.
And we believe in the Holy Spirit, the Lord, and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by His prophets in every age and clime. And we believe in the Communion of Saints and the Holy Catholic and Apostolic Church. We believe in the purification of the soul through many births and experiences. And we look to the Spiritual Resurrection of the Soul † and the life of Eternal Glory. Amen

The following may be substituted for the creed at the discretion of the celebrant and congregation.

We believe that God is Love, and Power, and Truth, and Light; that perfect justice rules the world; that all His sons and daughters shall one day reach His Feet, however far they stray. We hold the Fatherhood of God, and the Brotherhood of man; we know that we do serve Him best when best we serve our brother man. So shall His blessing rest on us, and peace † for evermore. Amen.

P: The Lord be with you.
R: And with Thy Spirit.

The people are seated. The Priest turns to the altar. He removes the burse and the veil from the Chalice. The burse he stands against the gradence to the left of the Altar. The veil is folded and placed to the

right. The Priest lifts the Chalice and the paten and places them to the right outside of the corporal. All of these actions are during the prayer which follows:

OFFERTORIUM

P: Come Thou Holy Name of Christ, Name above all Names: Come Power from above and come Highest Gift: Thou knower of the Chosen's Mysteries, descend: Thou Who dost share in all noble striver's struggles: Come! Come Thou Who givest joy to all who are at one with Thee: Come and commune with us in this Eucharist which we are about to make in Thy Name, in the sacrament to which we have assembled at Thy Call!

The Priest takes the paten with the Host from the Chalice, he slips the Host from the paten onto the corporal then he places the paten under the corporal on the right, showing half of the paten which he covers with the purificator.

The Priest offers the Host:

P: We adore Thee, O God, Who art the source of all Life and Being, and we offer unto Thee this bread as the token of man's Divine Soul.

The Priest now blesses the wine and pours it into the Chalice. He blesses the water and mingles it with the wine in the Chalice.

P: As Thy Life is mingled with Celestial Water, so we now here on earth mingle water with this wine, praying Thee, O Lord, that we may evermore abide in Christ and He in us.

The Priest offers the Chalice:

P: We offer unto Thee, O Christ, this Chalice as a token of our union, which we offer before Thy Divine Majesty as a sacrifice of our minds, emotions and body to Thee to be a vehicle of Thy Divine Light.

THE SECOND CENSING

The censer is brought to the Priest who again puts incense into it and blesses it. He then genuflects at the centre of the Altar and with the censer makes the Sign of the Cross three times over the Oblations then three times completely encircles them with the censer in a Clock-wise motion, (when incense is not used, the above blessing of the Oblations is done by the Priest with his right hand, using the same Sign of the Cross and encircling motion) saying during this:

P: God the Father seen of none, God the Co-eternal Son and God the Holy Spirit who giveth us Life, pour forth Thy three-fold Powers into these our Oblations.

The Priest then genuflects again and censes the Altar as before. Still holding the censer, he says:
(When the censer is not used the two prayers which follow are ommitted, the Priest continuing immediately with the LAVABO)

P: We offer this incense unto Thee, O Lord, so do we offer Thee ourselves, body, soul and Spirit. As Thy Holy Angels encompass us, Thy people, with the Light of Thy Blessing, may they carry to Thee this our Offering.

As he hands the censer back to the server:

P: And may the Fire of Thy Love and the Flame of everlasting charity which Thou hast enkindled within us abide in our hearts.

The priests, clerics and choir are in turn censed. The people stand as the Thurifer approaches them, they bow before and after being censed and are then seated. While the people are being censed the Priest washes his hands at the right side of the Altar.

THE LAVABO

P: I will wash my hands of the impurities of the outer world that I may worthily perform this Eternal Sacrifice of the Life of God into the valley of darkness.
I will praise Thee, O Lord, among the Illumined Ones till the end of days that the Glory of Thy Gift may resound throughout all worlds.
Glory be to the Father and to the Son: and to the Holy Spirit.
A: As it was in the beginning, is now, and ever shall be: World without end. Amen

ORATE FRATRES

P: Brethren, both visible and invisible, pray that our Sacrifice may be acceptable to God the Father Almighty.
R: May the Indwelling Lord accept the Sacrifice at thine hands and Illumine our lives in His Service.

P: We have laid before Thee, O Lord, this † bread and this † wine as channels for Thy Power and Light, in

token of our Sacrifice of Praise and Thanksgiving: and now we offer and present unto Thee ourselves, our Souls and bodies, to be a holy and continual Sacrifice to Thee, to Whom be ascribed all honour and Glory, through Christ, our Lord in the unity of the Holy Spirit, throughout all Ages and Ages.

THE CANON OF THE MASS

P: The Lord be with you.
R: And with Thy Spirit.

The people kneel:

SURSUM CORDA

P: Lift up your hearts.
R: We lift them up unto the Lord.
P: Let us give thanks unto our Lord God.
R: It is very meet and right so to do.

P: It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father, Almighty Everlasting God.
Therefore, with Angels and Archangels, with Thrones, Dominations, Principalities, Virtues, Powers, with Cherubim and Seraphim, and with all the Company of Heaven, we laud and magnify Thy Glorious Name, evermore praising Thee and saying:

SANCTUS and BENEDICTUS QUI VENIT

A: Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy Glory: Glory be to Thee, O Lord Most High. Blessed is He that cometh in the Name of the Lord, † Hosanna in the Highest. Amen.

All sing or, if there be no music, say together the Hymn VENI CREATOR. At the discretion of the Priest the first and the last verses may be used:

A: Come, Thou Creator Spirit blest,
And in our Souls take up Thy rest,
Come with Thy Grace and heavenly aid,
To fill the hearts which Thou hast made.

Great Paraclete to Thee we cry,
O Highest Gift of God most high;
O Living Fount, O Fire, O Love,
And sweet anointing from above.

Thou in Thy sevenfold gifts art known;
Thee, Finger of God's Hand, we own
The Promise of the Father, Thou
Who dost the tongue with Power endow.

Kindle our senses from above,
And make our hearts o'erflow with love;
With patience firm and virtue high
The weakness of our flesh supply.

All Glory while the ages run
Be to the Father and the Son,
Who gave us Life; the same to Thee
O Holy Ghost eternally. Amen.

The people are seated.
In the following PRAYER OF CONSECRATION the passages marked with brackets may be omitted at the discretion of the Priest. When this is done a slight pause must be made after the words 'Let us Pray' so that the congregation may join in the Prayer of Invocation. Also during this Prayer of the memorial for the living

and the dead, the Priest should always SILENTLY name those for whom he has been asked to pray. The people should likewise at this moment mentallly pray for all those for whom they wish to remember.

PRAYER OF CONSECRATION

P: Wherefore, O most loving Father, we Thy servants do pray thee to receive † to purify † and hallow † these oblations as earthly channels for Thy wonderous Power and Might. We desire to offer this Holy Sacrifice first for Thy Holy Catholic Church Universal: for all Thy devoted servants of Light, likewise for all our Bishops, Clergy and faithful, and for all here present as also for those who are absent, remembering (Here name the Ruler) we do also call to mind (here insert Silently the names of the living) and all who in this transient life are in trouble, sorrow, need, sickness or any other adversity. Likewise do we offer it for (Here insert Silently the names of the dead) and all those Thy children whom it hath pleased Thee to deliver from the body of flesh that, freed from earthly toil and care, they may enjoy the Felicity of Thy Presence, evermore praising Thee in word and deed, O God everlasting, living and true. And we would also pray for those who are again about to enter this earthly life and likewise their parents to be.

Uniting in this joyful Sacrifice with Thy Holy Church throughout all the ages, we lift our hearts in adoration to Thee,O God the Son, consubstantial, co-eternal with the Father,Who,abiding unchangeable within Thyself, didst nevertheless, in the Mystery of Thy boundless Love and Thine Eternal Sacrifice, breathe forth Thine own Divine Life into Thy

universe, and thus didst offer Thyself as the Lamb slain from the Foundation of the World, dying in very truth that we may live.

Omnipotent, all pervading, by that selfsame Sacrifice Thou didst continually uphold all creation, resting not by night nor day, working evermore through that most august Hierarchy of Thy Glorious Saints, Who live but to do Thy will as perfect channels of Thy wonderous Power, especially our beloved Master Jeshu, to Whom we ever offer heartfelt love and reverence.

Thou, O most dear and Holy Lord, hast in Thine ineffable wisdom deigned to ordain for us this Blessed Sacrament of Thy Love,that in it we may not only commemorate in symbol, that Thine eternal Oblation, but verily take part in it, and perpetuate thereby, within the limitations of time and space which veil our earthly eyes from the excess of Thy Glory, the enduring Sacrifice by which the world is nourished and sustained.

P: Let us pray.
The Priest and people say together:

A: We invoke Thee, O Light of Lights, Who art above every power of the Father, Thou who art called Light, and Spirit and Life; for Thou hast reigned in our bodies for evermore.

The Priest alone says, with his hands spread over the Offerings:

P: Wherefore, O Holy Lord, Father Almighty, we pray Thee to look down on and accept these gifts, which

we Thy servants, Illumined Ones, do make unto Thee, in obedience to the Command of Thy most blessed Son, our Lord Christ.

The Priest puts his left hand on the Altar outside of the corporal whilst making the Sign of the Cross over the Offerings:

P: Which Oblations do Thou, O Father, deign with Thy Holy Spirit and Logos to † Bless, to † approve, and to † ratify that they may become for us His most Precious † Body and † Blood.

The people kneel:

THE CONSECRATION

The Priest takes up the Host:

P: Wherefore, following Him Who took bread and after He had given thanks unto Thee, God, His Almighty Father, He blessed it, break and gave it to His disciples, we do likewise † bless and break, saying with Him: Take and eat ye all of this, for
THIS IS MY BODY

The Priest then genuflects then raises the Host in both hands so that it is visible to the congregation. He genuflects again and then places the Host on the Altar and takes the Chalice:

P: In like manner as He had supped, He took also this noble Chalice and again giving thanks to Thee, blessed it and gave it to His disciples, we too † bless it, saying: Take and drink ye all of this, for THIS IS MY BLOOD

The Priest then genuflects again then raises the Chalice in both hands and again genuflects. He rises and says the following, covering the chalice.

P: As oft as ye shall do these things, ye shall do them for a memorial, for He said, 'Lo, I am with you always, even unto the consummation of the Aeon'.

The Priest with the people says or sings:

ADORE TE DEVOTE

A: Thee we adore, O Hidden Splendour, Thee
Who in Thy Sacrament dost deign to be;
We worship Thee beneath this earthly veil,
And here Thy Presence we devoutly hail.

The Priest rises and the people are seated.

P: Wherefore, O Lord and Heavenly Father, we Thy servants, bearing in mind the Ineffable Sacrifice of Thy Son, the Mystic and Cosmic Christ, the Mystery of the wonderous incarnation, the mighty resurrection and the triumphant ascension, do offer unto Thee, Holy Father, this the most precious gift which Thou hast bestowed upon us:

The Priest lays his left hand on the Altar, resting on the corporal whilst making the Sign of the Cross over the Offerings:

P: This pure † Host, this Holy † Host, this Glorious † Host, the Holy † Bread of Life everlasting and the † Chalice of Eternal Salvation.
This, O Father, do we present before Thee in token of our love and of the perfect Devotion and

sacrifice of our minds and hearts to Thee, and we pray that our Oblation may be bourne to Thine Altar on high, there to be offered by the same, our Indwelling Lord,Him Who,as the eternal High Priest, forever offers Himself as the Eternal Sacrifice.

P: Let us pray.

The priest and the people say all together:

A: We praise Thee, O Father,
We give thanks to Thee, O Light: In whom darkness dwells not. Thou art our Word: Thou wast sent by the Father to dwell in us. Amen.

The Priest alone says:

P: And as Thou, Father, hath ordained that the Heavenly Sacrifice shall be mirrored here on earth through the ministry of mortal man, to the end that Thy holy people may be drawn more closely into fellowship with Thee, we do pray for him who sacrifices at this Altar, that, meetly celebrating the mysteries of the most Holy † Body and † Blood of the Christos (He makes the Sign of the Cross over himself) He may be † filled and illumined with Thy mighty Power and Blessing, O Lord of Light.
Likewise we pray Thee to sanctify Thy people here present as also those who are absent with these Thy heavenly gifts, and through these mysteries do Thou † Hallow, † quicken, and † bless them, that both in their hearts and in their lives they may show forth Thy Divine Life.

The Priest makes the Sign of the Cross with the Host three times over the Chalice.

P: All these things do we ask, O Father, in the name and through the mediation of God, the Eternal Son, for we acknowledge and confess with our hearts and minds that † by Him were all things made, yea, all things both in heaven and earth: † with Him as the one Indwelling Life do all things exist, and † in Him as the transcendent glory all things live and move and have their being.

He then moves the Host in the Sign of the Cross holding if horizontally, twice between the Chalice and his breast:

P: To whom with Thee, O Mighty † Father, in the Unity of the Holy † Spirit, be ascribed all honour and Glory, through- out the Aeons of Aeons.
R: Amen.

The Priest holds the Host over the Chalice and raises both to the level of his eyes. He then takes the paten in his right hand and holds it upright at right angles to the Altar, its edge resting on the corporal:

P: Here do we give thanks unto Thee, O Father, for the wonderous grace and virtue declared in the Holy Sophia, the Holy Philo, the Ever-Radiant Mother, the Seven Mighty Spirits before the Throne, the Watchers, the Saints, the Holy Ones, the Glorious Assembly of Just Men made Perfect who have been the choice vessels of Thy Grace and a shining Light unto many generations.

The Priest makes the Sign of the Cross over himself with the paten and then slips the paten under the Host:

P: And † join with Them in sacrifice before Thy Great White Throne whence flow all Love and Light and Blessing through all the worlds which Thou hast made and which Thou dost sustain.

Taking up the Host the Priest holds it over the Chalice:

P: O Son of God, Who manifesteth Thyself within the Divine Pleroma and within the hearts of men and yet art one and indivisible, in token of Thy great descent into the valley of darkness

On the word 'REND' the Priest breads the Host in half over the Chalice and then breaks off a small particle with which he makes the Sign of the cross three times over the Chalice and finally at the words 'one with the Father' on the word 'One' drops the particle into the Chalice.

P: We REND this Thy Holy Body that we may live, praying that by this action ordained from of old, Thy † Will, Thy † Love and Thy † Consciousness, which Thou dost give us in this Holy Sacrifice, may be spread abroad upon Thy world: and as Thou, O Christ, art ever made known to Thy disciples in the breaking of bread, so may Thy many servants know themselves to be one with Thee, even as Thou are ONE with the Father.
R: Amen.

The Priest genuflects and then covers the Chalice.

P: Let us pray.

The Priest and people say together:

THE LORD'S PRAYER

A: Our universal God, Father of All
Thy Name is Holy. We must not take it in vain.
Earthly kingdoms are temporal. But Thy kingdom is everlasting.
Thy wish is that our lives on earth be harmonious as it is harmonious in heaven.
Thy Divine Presence supplies our needs from day to day.
When we forgive our neighbours we receive Thy forgiveness.
Thy Light and Thy Truth leadest us to the true Path of Light.
Thou protectest us from the dangers of this Life.
For Thou art the Mighty Ruler of the Universe.
Earthly kingdoms are the work of Thy Hands.
Thou art the source of eternal Power and Truth.
Thy Majesty and Thy Glory fill the universe.
For Thou art from everlasting to everlasting.
All creations acknowledge and adore Thee.
Amen.

The Priest alone says:

P: O Indwelling Christos,Who dost ever say to Thy disciples: 'Peace I leave with you, My peace I give unto you', grant us that peace and unity which are agreeable to Thy Holy Will and Commandment.

P: Let us pray.

The Priest and people say together

A: Glory to Thee, Father.
Glory to Thee, Word.
Glory to Thee, Holy Spirit.

P: The Power of the Lord be always with you.
R: And with Thy Indwelling Spirit.

P: O Thou Who in this adorable Sacrament givest us a living memorial and pledge of Thy marvellous love for mankind, and dost therein graciously draw us into wonderful communion with Thee, grant us to receive the Sacred Mysteries of Thy Body and Blood that our Souls may be filled and lifted into the immensity of Thy Love, and that, being filled with a high endeavour, we may ever be mindful of Thine Indwelling Presence and breathe forth the fragrance of a Holy Life.
R: Amen.

THE COMMUNION

The people kneel and the following prayer is said SILENTLY by all:

A: Unto Thee, O Perfect One, the Lord and Lover of men, do we commend our life and hope. For Thou art the Heavenly Bread, the Life of the whole world: Thou art in all places and endurest all things, the Treasury of endless good and the well of infinite compassion.

The Priest genuflects and rising takes up the Host. He makes the Sign of the Cross with it and then he consumes it and again genuflects. He removes the pall from the Chalice and genuflects. He raises the Chalice and makes the Sign of the Cross with it then drinks the wine. Covering the Chalice he once more genuflects.

The Priest takes the Ciborium and uncovers it. He takes a small Host from it and holding it over the Ciborium he reveals it to the people:

P: Ye that desire to partake of the Divine Light which lighteth every man that cometh into the world, draw nigh and receive this most Precious Gift.
P: † May the Communion of these Holy Mysteries be to the healing of both Soul and body.

The Priest makes the Sign of the cross over them with the Host.
The Communion is now distributed to the people.

P: The Body of our Lord Christ bring thee into Life Eternal.

P: The Blood of our Beloved Christ bring Thee into the knowledge of Love and Truth.

P: Remembering that as He cometh to His own, see that ye who have partaken of the Divine Light be not of those who receive Him not.

R: We do promise with our whole Being.

The Priest cleans the Chalice with wine, wine and water and then with water alone. He then veils the Chalice and moves the book to the right side of the Altar. He then says:

P: Under the veil of earthly things now have we communion with the Indwelling and Cosmic Christ, now we behold Him and we shall walk the earth illumined with Divine Power.

Therefore, let us in our lives manifest the Light within which has been granted us and increased by our participation in this offering of this great Sacrifice of His Life into the valley of darkness for our sakes.
R: Amen.

COMMUNIO

The people stand and sing or say with the Priest:

A: Amen, blessing and glory, and wisdom, and thanksgiving, and honour and power, and might, be unto our God for ever and ever.
R: Amen.

POST COMMUNIO

The people are seated:

P: Let us pray:
We praise Thee, O Father of All, Father of The Light: We praise Thee, O Boundless Light more excellent than all the boundless ones: We praise Thee, O uncontainable Light surpassing all uncontainables: We praise Thee,O Ineffable Light, before all ineffables. We praise Thee, O Christ, for Thy strength and love whereby we may be renewed both of Soul and body.
R: Amen.
P: The Lord be with you.
R: And with Thy Spirit.

P: Let us pray:
Let the Light of the Divine Soul illumine us that we may be guarded from distress and want.

That all our days be perfect, holy and peaceful.
That what is good and profitable for our Souls and for the peace of the world may be granted us.
That the rest of our lives may be spent in the Knowledge of Truth.
So let the Light of the Divine Soul illumine us.

R: Amen.

P: Ita, missa est.
R: Deo gratias.

The people kneel while the Priest gives the final Benediction:

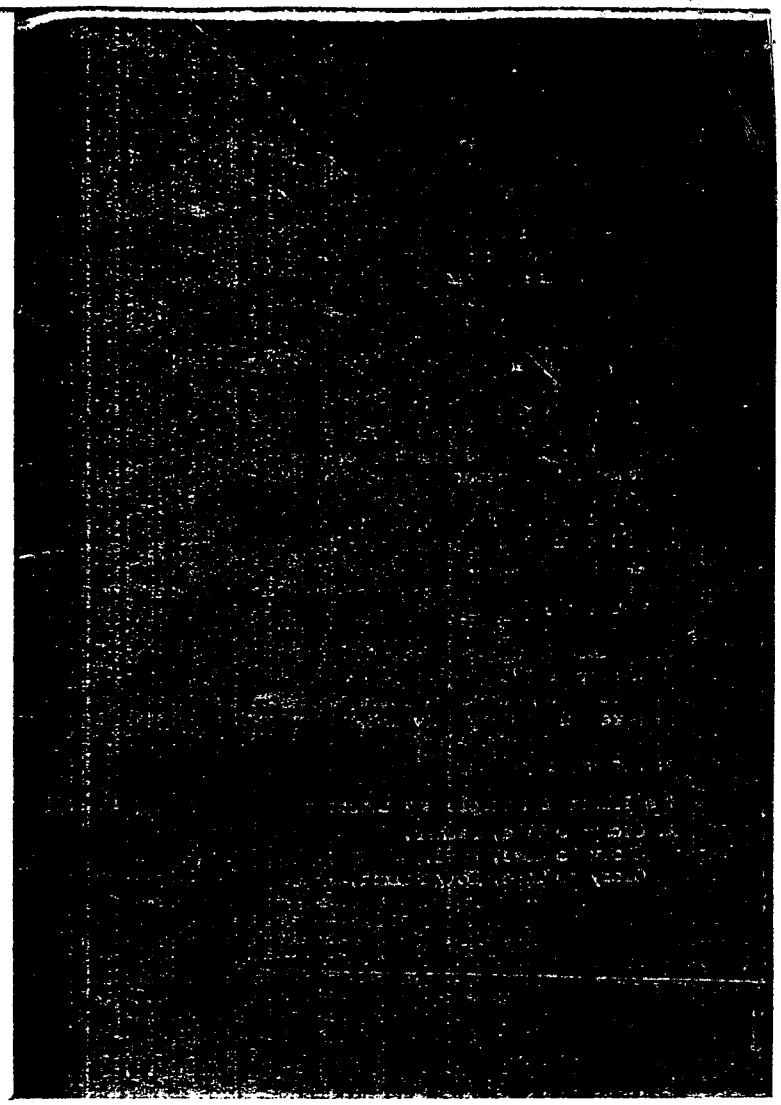
P: The Peace of God which passeth all understanding, go with you. There is a Power that makes all things new; It lives and moves in those who know the Self as one. May that peace brood over you, that Power uplift you into the Light, may it keep your hearts and minds in the knowledge and Love of God, and of His Son, Christ our Lord.

P: May the Blessing of God Almighty, the Father, † the Son and the Holy Spirit, be amongst you and remain with you always.

P: Grow in Grace, and in the knowledge and Love of God, and of His Son, Christ our Lord.

The Priest turns to the Altar, makes the Sign of the Cross and then genuflects.

He leaves the sanctuary and the Mass is ended.



T H E M A S S

Its explanantion according to the teachings of the Church of the Ascension

The Ritual of Sacrifice, commonly called the Mass, is one of the most ancient rituals in existence. According to our Mentors it can be traced as far back as 9 to 10 thousand years. It was, supposedly, originated by the Priest King Melchisedek who is the equivelant to Sanat Kumara in the Eastern Mysteries. The content has undergone many changes during the time and each Hierophant adapts the existing material to suit his own ethnic needs and conditions during the changing periods of man's understanding. The Principle of 'self-sacrifice', however, remains continual.

Let us remember too that this ritual can only represent the exoteric needs of those sharing in the ritual. The Threefold Doctrine of the Manifested Godhead is adaptable to all human needs and when the disciple is ready he, or she, is then prepared to understand the Fourfold Doctrine of the Exoteric Science. Thus, when the disciple has been successful in the transaction of 'sacrificing' his mortality to that Immortal Principle, he, or she, lives forever in the new dimension of unlimited processes.

The opening Invocation represents an acknowledgement of the Threefold outworking of the Manifested Godhead in the realm of human affairs and numerically and geometrically as the Triune Principle and Pyramid of Growth and Transformation.

When a person 'crosses' himself, or herself, they are acknowledging their participation in the outpouring Principle of Being. An equilateral four-armed cross is made in the process. The person touches the Forehead - the area of knowledge and wisdom - down to the heart, the centre of Love and all Manifestation. Then to the Left Shoulder representing one's devotion and pursuance of the Divine Principles, and finally to the Right Shoulder of movement and power or energy signifying one's intention to act on these principles - then back to the centre position.

Every action or movement represented in this Service acts as a 'textbook' or visual and 'physical' symbol of one's relationship and intentions with regard to one's spiritual life. Therefore, in proportion to one's involvement in the ritual will he, or she, gain the spiritual nourishment necessary to make a 'break-through' from the third to the fourth dimension of human experience. Richard, Duc de Palatine writes: "In such a specially prepared sanctuary or temple, and provided that the chemical and psyche of the priest are correctly aligned, then the communication between the Immortal Soul and the mortal personality, or God and Man, can be effectively consummated upon whatever wave-length desired by the people or by the celebrant. Such collective energy will be generated by the people by their metrical nature (the ability to think with definiteness). This thought-energy will be transformed into geometrical forms according to the thought projected that they truly believed. Then the metrical and geometrical energies can be syntonicized into forms within the mathematical world." This means that as the needs of each participant are different each one can receive according to his, or her, needs.

The Three Steps to the Altar (made by the Priest) represent the sum total of outpouring eternity in its successive stages. We each stand at the point in time and space in relation to what we have built in the past and whatever we are doing now we are building for the future. The three steps also represent the Physical, Mental and Spiritual

faculties within the human being to be purified in readiness for the down-pouring of the Holy Spirit or Divine faculty of the right-use-ness of our capacity to serve our fellows.

The use of the Water Sprinkler symbolises the intention of all those present to prepare themselves for the Sacrifice that is to come. The prayers and invocations indicate the desires of the people.

The Prayer for the participation of all the Regions of Earth, Water, Fire and Air reveals the desire of all those present to be at one with every atom of creation.

The Canticle which follows is a further approach in the preparation of the seeming isolated self to make the Sacrifice of itself to the greater Solar Force. It reminds one that we should regard ourselves as citizens of the real Kingdom of Spirit and that we are aliens only in the world of unrealities. Unless that Divine Life and Power (the Christos) within us is allowed full possession of our being and that this Power within us alone is allowed to perform Its own function within us we profit nothing for the Ritual says, "Except the Lord build the House (the heavenly state of awareness within one's experience): Their labour is but lost that build it." We are reminded here of the statement made by Jesus in the Gospel of Matthew chapter 7 verses 21-25.

Censing in the Church is a further act of inducing a sense of Purity and the burning of the incense can also represent the material substance being transformed to spirit by the Flame of Love.

The introit is a further cementation of one's acknowledgement of the Allness of God for this is followed by the intention of the disciple to devote himself, or herself, to the end that God's will be done in him, or her. By purifying the lower nature the vision of Perfection becomes as one beholding creation in an "unspotted mirror" wherein Life is beheld as the Crystal City - the eternal state of God's unfoldment. The Priest's blessing is the confirmation that all the right intentions of the people are made not in vain but are 'rewarded' according to the Law of Balance.

Next comes the "Kyries" which are an invocation - seeking aid from above to help the faltering steps of humans to discover their divine potential.

The Gloria in Excelsis is a beautiful hymn of devotion and helps greatly in preparing ones-self to acquire the right attitude for the reception of the Divine Blessings to come. One can use this hymn on separate occasions as a meditation and as one dwells on the meaning and import of each statement a beautiful sense of awareness can be gained.

Next we go into a prayer of the conjoined heart and head - the mental and spiritual focal points of our physical sense. The prayer "Holy art thou....." is very old and comes from the Hermetic teachings put forth in the Egyptian temples. Continuing into the "Give ear unto us....." plunges us deep into the essence of the Serapean and Gnostic understanding of God and His Creation.

The Priest then indicates further meanings of the Great Mystery. He represents the Lamp (or Lighthouse) to the people. He is also the mirror in which each participant sees his, or her, own reflected thoughts, passions, hopes and wishes for fulfilment. Inasmuch as one understands that the Very God in His Complete Totality (the Holy Pleroma) so will

one perceive the Light of Truth in all Being and receive light accordingly in relationship to one's degree of understanding. The Epistle which follows gives the exoteric interpretation of Agape the Real Nature and Essence of the Whole Universe. To equate this at the human level one should follow the guidelines given by St Paul for these are the basic qualities required before one can reach Perfection.

The Gospel follows next and here we observe that the Priest and the people together make another sign of the Cross. This represents the further and deeper purpose of understanding the descent of the Christ Principle to this level. The correct way (not quite shown in the ritual) should be that a Cross is first made with the Thumb of the Right Hand - the symbol of active power entering this plane - over the Forehead the centre of the Mental level, Intelligence and the Storehouse of All-Knowledge. Secondly over the Heart - the area of habitation of the Real Self - The One made Perfect in Agapé - the place where the Solar God (Christos) enters the Human Temple, and finally on the Lips the Door of the Revealed Word. The Gospel then following contains the mystery of the word of God with respect to Its outworking in the individual as a potential Son of God. The Doctrine of the Word (or Logos) is as old as the Mysteries themselves.

Until the Christos descends into our personal experience we know little of the Spiritual life. The mystic poet Angelus Silesuis says:

"Though Christ a thousand times in Bethlehem be born
And not within thyself, thy soul will be forlorn,
The Cross in Golgotha thou lookest to in vain
Unless within thyself it be set up again."

When the Christ takes over our lives we express the word in the flesh.

In the ritual that we use, the Credo, or statement of beliefs follows. Some ritualists state that the saying of the Creed is an essential part of the Ritual but we prefer to leave this open and not obligatory for it is felt by the Elder Brother that one should not be forced to state, publicly, one's personal feelings in respect to their inner beliefs. We try to avoid dogmatism as much as possible. However, should our priests feel that they would feel easier when they themselves are performing the ritual, should tell those present at the commencement of the Mass.

Before we enter further into explaining the Ritual let us digress a little to take a broad view of the Sacred Vessels used in the ceremony.

The two main vessels are the Chalice and the Paten. The Chalice represents the personality of man which receives the Wine of Inspiration and Love from above. The Paten symbolises the Christ within and the Bread symbolises the Life of God which is seemingly broken to be shared among each individual. The Life of God is also the Light which "lighteth every man who came into the world". The Paten then is the vessel from which the word, or life of God, is divided and shared amongst all men.

In the book "The Gospel of the Holy Twelve" Jesus is given to say, "I am the true Bread, I am the living Vine, they that come to me shall never hunger, and they that believe on me shall never thirst. Verily I say unto you, except ye eat the flesh and drink the blood of God, ye have no life in you."

Our sole purpose in life is to express God. Until we understand this we will keep trying to do that which should be done THROUGH us by the power of Love within us. We will continue to make mistakes until we are able to sacrifice ourselves fully to Love's own purpose.

Again we can observe the symbology of various vessels used in ritualistic forms. Firstly, one could liken the Witches Cauldron as the vessel for the physical or basic human passions. The Crucible of the Alchemists representing the Mental level of science and the arts etc., and the Chalice as the recipient of the Spiritual qualities. Here again is shown the three-level approach.

The Offertorium or Offering. As the priest removes the Burse and Veil from the Offerings he says the prayer, "Come Thou Holy Name of Christ....." He then continues with the offering of the Host and this is followed by the mixing of the Wine and Water in the Chalice. Water can symbolise almost any spiritual or physical quality according to the requirements of interpretation.

The use of Incense in religious ceremonies has persisted since pre-flood days. Our Patriarchs saw its value as a meditative aid and as a psychological help in achieving a sense of uplifted awareness. In a properly Consecrated Sanctuary Incense helps one to adjust one's thoughts.

During the Lavabo the Priest washes his hands as a further symbol, along with the intention, of the absolute purity needed in one's-self before Sacred Objects and Human Vessels can partake of Divine Things. We should remember the terrifying results that followed the unrighteous ones, mentioned in the Old Testament, when they unlawfully meddled with the Sacred Ark.

The Priest continues his "work" of "changing" the concept of material things into Spiritual Realities. The frequent crossing over the elements helps to bring the Realisation to bear that the said elements become the meeting point, or doorway, between the seen and the unseen worlds.

The Cross, in our teaching, symbolises the "Crossing over" from seeming matter to spirit. In the Acts of John the Christ indicates that "Those that are above the Cross are One and within the Mystery. Those that are below the Cross are many and symbolises the lower nature. Christ Jesus tells us that the Cross set up is a Cross of Light showing the way from the fourfold elemental world to the One-ness of the Godhead. I am the way, the truth and the life." It is not a man, or individual teacher that we follow but a way of life potent with the Love of God, Agapé.

The people should also come to feel at one with the Priest and share with him the attitude of acknowledging the Ever-present Christ - or the Presence of the Perfect State of Man's Being at One with God.

To join in the Sursum Corda, the Sanctus and Veni Creator can be very unlifting indeed if one can project his individuality and feel at one with the Whole.

The Prayer of Consecratum helps one to feel at one with all states of man's being - the Church and the People - one's near and dear ones - those that have gone before and our Beloved Master within. The help of the Hierarchy is invoked so that one can be aware of the All-Presence of the Holy Pleroma. Just as Abraham was able to participate in the Holy Mysteries with the Priest-King Melschisedek so do we partake in a mystery that was begun at the foundation of the world. In a little book "The Esoteric Secret of Jesus" published by the Institute of Advanced Thinking it states, "The proper interpretation of the transubstantiation based upon ontological principle (ontology - the science of being) defines the entire process as a purely symbolic representation which, when

understood by enlightened students of Truth, enables one to actively participate in the beauty and harmony of our Ageless Universe. "Eat my body, drink my blood" really means to accept the entire body of Infinite Being Life as our rightful heritage here on earth. "This, then, is the New Communion.....not one of bread and wine but a very real communication with all that is in the Universe. It is an unbroken, continuous correspondence between you and the Reality of all Life. It goes beyond appearances to a state of awareness where all negation falls away, error vanishes, illness ceases, and peace prevails".

From the findings of modern science and psychology the author of this book points out the whole secret of the New Life as taught by Jesus and the Patriarchs of old and this agrees with what our Ekklesia teaches, it states, "You must first set aside every human belief that you hold about yourself and your Universe. Nothing Less than this "fasting" from human belief will suffice".

The indications shown here touches upon the mysteries taught in the Disciplina Arcani - the Inner, or Hidden Church, of the Ancient Priest-Kings - the Order of Melchisedek and this work is still carried on.

Observing the actions of the Priest one should understand that much of the symbology shows the difficulty in making the transaction of the material conception into a spiritual realisation. The material world is but a shadow of the Real World and unless one can open his, or her, inner vision there is no hope of understanding spiritual things. Thus, is the Mass a device - a ways and means of helping this change to come about - of one's sincere hope and passionate desire that this change can come about in one's own being.

When we arrive at the part wherein the Priest "Rends" the Host it reveals the sheer desparation of man to return home - to find himself once again in the abode of Love from whence he came. The remembrance of the uniting of all Particles - of all seeming separations - of the great sense of being apart - all are bonded in the Great Universal Love of our Father-Mother parent.

The "Lord's Prayer" reminds us that we cannot receive something for nothing. Only under Divine Law do we receive in like manner as we give of ourselves. We are not free from the responsibilities of our own actions until we relinquish our human traits voluntarily. "When we forgive our neighbours we receive Thy forgiveness".

The Communion now takes place. The Priest takes the Consecrated Bread and Wine. He then distributes the Elements firstly to the Servers then to the Clergy in order of rank, then finally to the people.

Two ways of receiving the Bread are accepted in our Church. Firstly by partly opening the mouth and by allowing the tongue to protrude a little so that the Priest can apply the Host directly to the mouth - or by placing the right hand on top the the left hand, in prayer fashion, so that the Priest can place the Host in the palm of the right hand, enabling the cummunicant to transfer the bread to the mouth himself, or herself.

The whole benefit of receiving the Communion lies in exactly how much one can relate to what is taking place in relationship to Cosmic Principles. As we have explained earlier the true Purpose of the Mass depends upon whether or not one can see this process as a help to one's understanding.

The prayer "Under the veil of earthly things....." reveals that we now (already) have "communion with the Indwelling and Cosmic Christ". The great "Sacrifice of His Life" for our sakes can be understood only by the Illumined Ones - the true Sons of God - those that have gone before and who continually "lay down their lives" until the whole of mankind comes unto its own.

In the final Benediction it gives the blessing of that "Power that makes all things new". This alone is the Great Power of Divine Love (Agapé). Of this Power Its secret and mystery is known, at this moment in time, only by those who have dared to become Its Instrument in the hope that one day all men might share in Its Great Glory.

* * * * * * * * * *

As a help to Scriptural Interpretation we have placed a list of the names of the Disciples with their allegorical meanings:

Simon Peter	-	The analytical mind
Andrew	-	Faith and inquiry
James	-	Hope and progressiveness
John	-	Love and philosophy
Philip	-	Courage and forcefulness
Bartholomew	-	Perseverance
Thomas	-	Intellectual truth seeking
James Alpheus	-	Modesty and receptiveness
Simon Zelotes	-	Gentleness and attentiveness
Judas (brother of James)	-	Broadmindedness
Matthew	-	Critical deliberation
Judas	-	Prudence

Another list gives the following:

Peter	(faith)	pituitary gland
Andrew	(courage)	sacral region of spine
James	(wisdom)	solar plexus
John	(love)	heart
Philip	(power)	larynx
Bartholomew	(inspiration)	pineal gland
Matthew	(will)	right temple
Thomas	(understanding)	left temple
Simon	(zeal)	modulla oblongata
Thaddeus	(harmony)	base of spine
James the Lesser	(order)	umbilicus
Judas	(life)	pubic area (sex)

* * * * * * * * * *

Another useful anagram: A dam
D avid
A aron
M elchisedek

* * * * * * * * * *

Presiding Bishop

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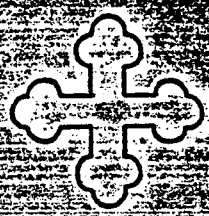

The Gnostic Holy Eucharist

Sanctuary
of the
Holy
Shekinah

"Who is this that comes,
fair as the Moon, resplendent as the Sun,
terrible as an army with banners?"

THE GNOSTIC MYSTERIES

THE HOLY EUCHARIST
(Rite of the Bridal Chamber)

Prepared for the use of the
ECCLESIA GNOSTICA MYSTERIORUM
by The Most Reverend Rosa Miller
Presiding Bishop of the
Ecclesia Gnostica Mysteriorum
and Hierophant of the Order of Mary Magdalene

INVOCATION

P. Out of the Fullness came He,
Who, without speaking, yet spake His name,
and it was unknown to all but Him.

And She Whose womb is the gateway to all the worlds.

In Thy name, O most Holy One, Whom
we affectionately call Father,
and in that of Thy Son, Who bridges the worlds,
and of Her, Thy celestial Bride and Charming
Heart to the heavens and earth alike,

C. We gather + ourselves for the eternal sacrifice. Amen.

ASPERGES

P. All Encompassing Weaver, Whose fingers ceaselessly weave the fabric of the universe, send forth Thy holy and beloved angels.

C. Amen.

P. In Thy strength, O Lord, do we command all the powers of chaos to wither unto nothingness, that they shall not abide, and that our temples within and our temples without may emerge as strong pure vessels to contain the eternal mystery as it unfolds on earth.

C. Amen.

CANTICLE

P. O great Mother of Compassion, holy Sophia:
It is Thou Who art come forth from the Aeons and givest grace to the realm of the Father.
Thou Who couldst not bear to see Thy children lost.
Thou Who gavest us the fire of life.
Thou Who gavest us comfort and joy.
Thou Who hast suffered blindness that we might see.
And Thou Who by Thine anguish didst call forth Thy beloved Consort, the Christ.

P. & C. The sweetness of Thy honey is on our lips and Thou hast enkindled our hearts. In our love and great gratitude, we build a spiritual temple, both within ourselves and in this sanctuary, dedicated to Thee for the mystery of completion.

CONFITEOR

P. & C. I have been apart and I have lost my way. The archons have taken my vision. At times I am filled with Thee, but often I am blind to Thy Presence when all I see is this world of form. My ignorance and blindness are all I have to offer but these I give to Thee holding back nothing. And in my hours of darkness when I am not even sure there is a Thou, hearing my call, I still call to Thee with all my heart. Hear the cry of my voice, clamoring from this desert, for my soul is parched and my heart can barely stand this longing.

BLESSING

P. In the name of the Mystery of the Fullness that hath existed before all beginnings: eternal and redeeming Logos: and Holy Spirit, celestial Bride and Revealer of the Mysteries concealed: Be blessed + and purified that ye may overcome the powers of the archons of the world and be as One.

GLORIA
(Optional)

P. Gloria in excelsis Deo.

P. & C. Glorious is Thy Presence O most holy One and blessed is Thy peace among the creatures of earth.

We greet Thee, forever present, forever unknown.
We welcome Thee in this altar, forever without, forever within. Amen.

COLLECTS

P. Glory to Thee, Father.
C. AMEN!
P. Glory to Thee, Word; Glory to Thee, Grace.
C. AMEN!
P. Glory to Thee, Spirit; Glory to Thee, Holy One; Glory to Thy Glory.
C. AMEN!
P. We praise Thee, O Father; we give thanks to Thee, O Light, wherein dwelleth no darkness.
C. AMEN!

(Collect of the Day)

P. Thus saith the Logos: I am a lamp to thee who beholdest Me.
C. Amen.
P. I am a mirror to thee who perceivest Me.
C. Amen.
P. I am a door to thee who knockest at Me.
C. Amen.
P. I am a way to thee, a wayfarer.
C. Amen.
P. See thyself in Me Who speak, and when thou hast seen what I do, keep silence on My Mysteries. In Me know thou the word of wisdom. What I am now seen to be, that I am not; but what I am thou shalt see when thou comest.
C. Amen.

READING
(Optional)

GRADUAL

P. And The Logos answered: "They say I came for all, but in truth I came for Her Who came for all. For it had come to pass that there were those who had lost their way and, lacking in spark, could not return unto the Fullness; seeing this, She came unto them, giving Her life to the depths of matter. And in truth She did suffer and become blind. But our Father, sensing Her anguish, sent Me forth, being of Him, so that She might see and We be as One again.
"Though they see it not, it is She, the tender Mother of Mercy, Who is the great redeemer."

GOSPEL

P. Unto you be the Beauty and the Grace.

C. And may the world be filled with Their Mystery.

P. A Reading from the Sacred Writings according to N....

C. Glory be to Thee, O Lord.

(Reading from the Sacred Writings)

P. Here endeth the reading of the Sacred Writings.

C. Praise be to Thee, O Christ;
Praise be to Thee, O holy Sophia.

P. And with open hearts may ye proceed.

OFFERTORIUM

P. Eternal Presence, Whose slightest touch is ecstasy to creatures and Gods alike, we accept that of which, by the nature of this planet, we are composed, and in our great gratitude, we offer this bread unto Thee, as we, likewise, offer ourselves.

As Thy Spirit would move the heart of every being, now we move water within this wine, and they shall move as one.

We are aflame in Thee, O Love Divine, and offer unto Thee this water and wine, as we offer that which giveth us life. It is Thou Who gavest us the spark. It is to Thee that we return.

C. Amen.

P. Come Thou, holy name of Christ, name above all names; come power from above; come Perfect Mercy; come Highest gift!

Thou, Mother of Compassion, come. Come, Spouse of Him, the Man; come Thou Revealer of the Mysteries concealed; Thou Mother of the Seven Mansions, come, Who in the eighth hast found Thy rest.

INVOCATION TO THE HOLY SPIRIT

CENSING

LAVABO

CANON

P. Hear the words of the immortal Logos:
"Gather all my limbs which, since the foundation of the world, have been scattered abroad in this aeon, and reunite them together and receive them into the Light!

C. AMEN! AMEN! AMEN!

P. Unto you be the Grace.

C. She came for us.

P. Lift up your hearts and let us awaken the Powers of Heaven and Earth.

C. Let us give thanks.

PREFACE

P. We invoke the dwellers in the waters; of all the rivers, the lakes, and the seas.
We invoke the dwellers in the earth; beneath the earth, the rocks, the plants and all their seeds, flowers, and fruits.
We invoke the dwellers in the fire: fires within the earth, fires of the stars and planets, fires of the sun: all kin to the fires of my being.
We invoke the dwellers of the air: the dwellers in the first Aleph, the nous within all things.
And we invoke That which is no thing—That which the mind cannot grasp nor comprehend, but only respond in ecstasy and awe: Here present now, and forever.
And together with all the Hierarchies and Kingdoms of the Heavens and the Earth, we greet Thee with one voice, saying:

SANCTUS
(Sung-optional)

P. Holy, Holy, Holy, Lord God of Hosts: heaven and earth are full of Thy glory: glory be to Thee, O Lord most high. Blessed is He that cometh in the name of the Lord. Hosanna + in the highest. Amen.

PRAYER FOR THE WORLD

P. We offer this holy Mystery, O Lord Most High, for the sake of all the creatures of the world;
and we beseech Thee, beloved of our hearts, to give them Thy protection and care that they may enjoy the grace of Thy Presence.
That forests and waters may sing the joy of Thy name;
that sands and deserts may join the hymn of nature;
that animals may live in peace and compassion;
that rulers may be filled with wisdom and
that all the countries of the world may find harmony with those within and those without;
that the people may find relief of all their pains and attain to knowledge of Thy Love and Beauty;
that those whose bodies have died may live in the Light of Thy Gnosis;
that through Thy divine Grace and Logos we may, with all the kingdoms of nature, join in the chorus of the angels. Amen.

EPIKLESIS

P. Thy holy Sophia extended Her garment to those who had no eyes nor ears. She gave with abandon, and the archons, desiring Her, engulfed Her in their density: and rendered Her blind.
But the Logos came from beyond the stars. He, the living bridge, came unto Her and, with a touch, restored Her sight.

In the Mystery of the radiant Mother of the World, and of Her Consort, the Christ, we beseech Thee, O Divine Origin, beyond all thought or description, to accept these gifts which we humbly offer unto Thee. As Thou dost bless Their union, we ask Thee, in Thy name and Theirs, to bless, to approve, and to sanctify our offerings that they may become Their most precious Body and Blood.

CONSECRATION

P. The Living Vessels of the Unknown Father, renewing the eternal mystery of Their Presence among the children of the earth, lifted the veils of appearances and blessing the bread gave themselves to the world saying:
Take and eat, for

THIS IS MY BODY

And lifting the chalice up to the heavens They invoked the blessing of the Nameless One, Unknown Father. So do we bless and in one voice say with them: Take and drink, for this is the blood of all the slain Gods and Goddesses since the beginning of time. Take and drink, for

THIS IS MY BLOOD

And in consummation of this Mystery, we reunite Their elements, as is the will of the One Who sent Them. Amen.

HYMN

P. & C. O glorious Mystery! Heaven's holy Tremors resound on earth. For in Thy reunion Thou hast come, the Two-in-One. Now in His eyes will shine Thy Glory, and in Her eyes the wonder of life regained: the ensouled and the ensouler, Face to Face and sealed by the bridge to the Most High.

P. For the Lord did everything in a mystery: a Baptism + and a Chrism, + a Eucharist + and a Bridal + Chamber.

SALUTATION OF PEACE

P. In the name of the Logos, ever present, ever saying:
Peace I give you,
My Peace I give unto you,
not as the world giveth it,
but as I give it unto you.

P. Unto you be the Beauty and the Grace.
C. And may the world be filled with Their Mystery.

COMMUNION

P. & C. As Thou gavest Thyself, Body and Blood, so too I offer myself wholly unto Thee, O Christ: my body and my blood, to transform as Thou wilt, that Thy Mystery be completed in me.

P. Hear the words of the holy Bride:
I have loved you and longed to give you life.

C. Fill us with Thy Grace, O Holy Spirit, that we not partake of this Sacrament in vain. Amen.

(The celebrant takes communion)

P. Come, enter the Bridal Chamber and receive the most holy Mystery of completion.

Ye are all welcome to partake of holy Communion regardless of your religious backgrounds.

P. The Body and Blood of the Two-in-One keep thee in life eternal. Amen.

P. Of the precious Mystery ye have partaken: enshrine it with your love; it is the treasure of the far-off worlds, the gift of the divine Bridegroom. Forsake it not.

C. We will sing the glory of its Presence, for we have been filled with life.

ABLUTIONS

P. I have recognized myself and gathered myself together from all sides. I have sown no children to the ruler of this world, but have torn up his roots; I have gathered together my limbs that were scattered abroad and I know thee who thou art.
C. AMEN! AMEN! AMEN!

POST COMMUNION

P. For the Logos danceth.
C. AMEN!
P. And the Sophia danceth.
C. AMEN!
P. The Ogdoad playeth to our dancing.
C. AMEN!
P. The Dodecad danceth above us.
C. AMEN!
P. The Heptad danceth with us.
C. AMEN!
P. & C. Yea, and we all dance the dance. He who danceth not knoweth not what is being done.

DISMISSAL

P. The Mystery is complete, the rite is ended, and the hierarchies of heaven now depart in joy and peace.

C. Thanks be to all the hierarchies of heaven and to God Who sent them to us.

BLESSING

P. May that glorious Mystery of the Two-in-One, the eternal and boundless love of Christ and Sophia, fill your hearts and minds that ye may carry into the world the sweet fragrance of Life Eternal.

C. Amen.

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Remove From Church

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THE GNOSTIC MYSTERY OF THE EUCHARIST

AFTERWORD

Almost two thousand years ago two archetypal and historical figures re-enacted and consumated the eternal mystery of redemption. According to the records of the Order of Mary Magdalene, before the Christ and Mary Magdalene came together they each received the Mysteries at the hands of the last remaining hierophants of the ancient and secret order. The doors to the old dispensation were closed and theirs was the task to open the next path of initiation to the world.

The forces of chaos, threatened by the sanity and wholeness offered to humanity, increased the fury of their onslaught and the world was submerged into a reductionistic, unbalanced form of thinking that generally crippled the creative, intuitive capabilities of understanding of even those thought of as great thinkers.

Just as with the records of orthodox Christianity, or most history, we can never totally ascertain the veracity of this story; however, its mythological and archetypal truth stands alone, whether it ever happened historically or not.

In the present form of this ritual we have sought to restore this balance as it was meant from the beginning. We have based it on the form used for centuries by the Order of Mary Magdalene; however, this ritual was written especially for the Ecclesia Gnostica Mysteriorum.

We have quoted from the following gnostic gospels: Acts of John, Acts of Thomas, Gospel of Philip, and Book of the Great Logos. These were taken from the uncopyrighted, 1906 edition of Fragments of a Faith Forgotten. We have also quoted, in the Gradual, from the Chronicles of Joseph of Arimathea, one of the secret documents preserved in the Order of Mary Magdalene.

At last we can present a mystery rite that is not masculine or feminine in its polarity, but that equally combines both elements. May its transformative, initiatory power bring us into an integrated whole, as it was intended since the beginning. May we all return to the One.

ROSA MYSTICA DEI GRA: EPISCOPA: GNOST: MCMLXXXI

†Rosa Miller
Cathedral-Sanctuary of
the Holy Shekinah
Palo Alto, California
Maundy Thursday, 1984

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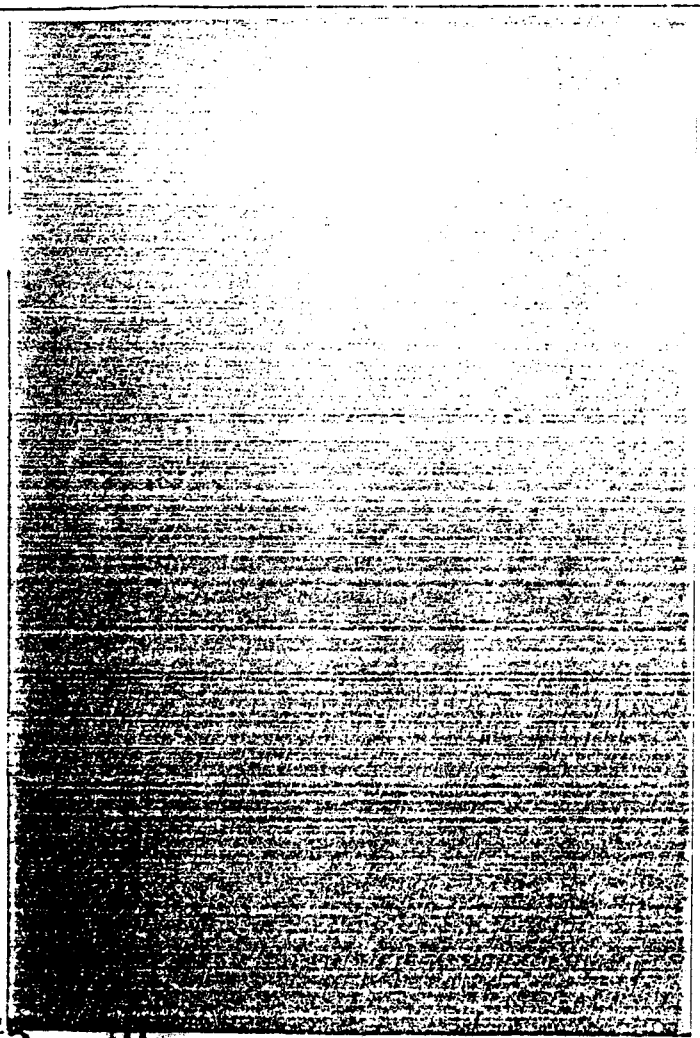

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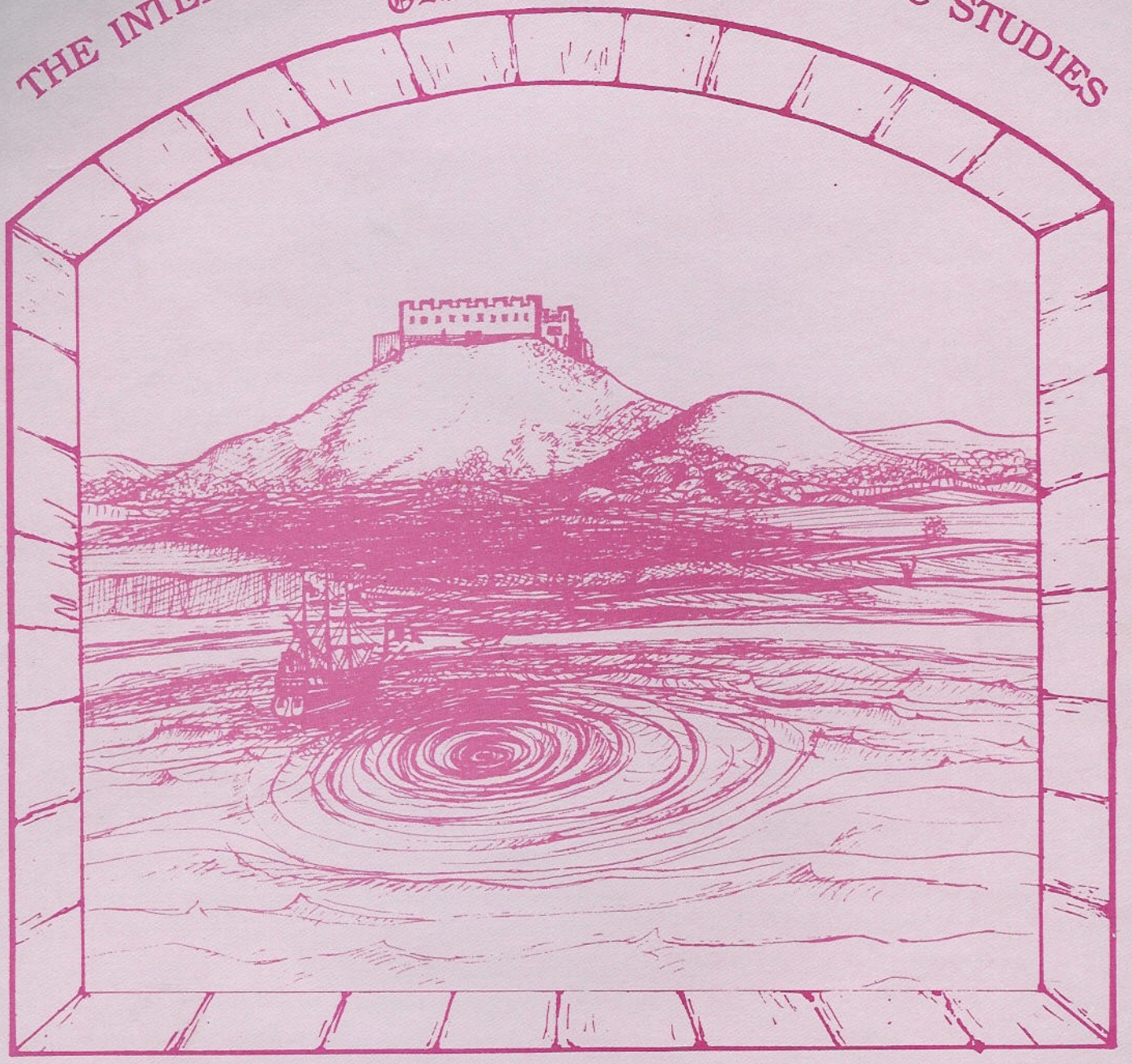

PLANE III *COMPANION* 71-78

LIBER# 76 THE COOL ZEPHYRS BLOW

Personal & Confidential SIXTH DEGREE

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

Many students of the Mysteries, expecially in this day and age, cannot understand why there seems to exist a forbidden knowledge. Why does authority suppress information on 'flying saucers'? Why have certain scrolls and tablets, which have been discovered in the last quarter century, remained unavailable for public examination? Why are the recent discoveries which refer to previous advanced civilizations being played down? and why do the public universities and colleges fight shy at the knowledge that lies outside the realms permitted them by statutory law? Why does everybody have to conform to knowledge and standards and be programmed into certain patterns of behaviour that perpetuates the worldwide idea of 'good and evil' - of 'politics', 'religion' and 'law'?

Why have the youth of today sought for an 'alternative society' - only to find themselves back into the 'rut' again? Not knowing that they sought in the wrong directions and were given false guide posts and certain 'doors' were being shut in their faces?

These are pertinent questions - yet how many have been affected by these same situations? The real answer lies in the great fact that an 'alternative society' has existed for thousands of years alongside and interpenetrating this world of false values which the average man experiences. Because its philosophies and systems are entirely opposed to the philosophies and systems of the false world it is greatly feared; thus all information, keys to its discovery, are suppressed along with a craving desire to extinguish every fact relating to its existence by the ruling prince of this world of darkness. Finally, because the greater majority of people in this world are constantly kept under an hypnotic spell by the lords of darkness they cannot possibly, under any fair circumstances, come to learn of the true realm of Light. This is the answer to all those questions previously asked.

One early writer, who was aware of this other society wrote, "Know you not, that to whom you yield yourselves servants to obey, his servants you are to whom you obey." (Romans, chap. 6 v.16) This means that one can only experience and reap the rewards of the way of life that he leads. Thus, if one follows the ways of a false society then he can experience nothing more than a life of suffering and frustration.

This manifesto comes to you from a ruling Prince of Light within this 'other Society'. This other kingdom, or 'spiritual domain', operates side by side, or interpenetrates the third dimension of what is known as the 'British Isles'. According to Ancient Tradition this would appear, from a researcher's point of view, that the ruling Prince Adept for this area on the planet is making himself known and felt. This information, given at this time, is felt necessary to those who are seeking it because there are difficult times ahead in the world and the pure and faithful lovers of the Light of Truth have need of protection and solace.

That confusion is to become evident on this planet as has never been witnessed before since the 'Flood' can be seen from a statement in our possession from a reliable source, we quote, "Therefore, from 1975, the 'Gods' (meaning the ruling hierarchy)

have decreed that the best way to destroy the false vestiges of the wisdom is to make men mad and irrational in their search for themselves as the God incarnated in matter". Looking around now one can see it becoming more evident. So it is - those who are 'babes in the Light' will be openly vulnerable to the onslaughts from the false sources.

These islands have been, since the original Motherland was destroyed, a haven for advanced spiritual students and the Intelligent Hierarchy of this Solar System has maintained a Sacred Sanctuary that has remained hidden from the profane for many centuries. One of the best known, and popular, channels of information is contained in the story of Joseph. The former head of The Sanctuary for the Gnosis writes, "Sometime in 37AD there arrived on the west shores of England - possibly Avalon,the Isle of Apples, certain strangers of Culdich, 'guidam advenae' reportedly coming from Egypt. The leader of the strangers was known as Joseph of Arimathea, an Initiate of Serapis and Christos in Egypt." Further he states, "The Welsh Bards tell us that great scholars from Phoenicia, Egypt, Chaldea, India, Greece and then, finally Rome made pilgrimages to Britain to be trained in their wisdom and magical practices. It was therefore from Britain that the Torch of Civilisation was passed from them to other nations during the period of six thousand years according to Herodotus." Other ancient historians also support this claim.

Facts relating to the existence of a 'spiritual hierarchy' can be found in all the Scriptures, Sacred Writings and Mystical Teachings the world over. The Essenes revealed this fact in their Scrolls. The Essenes speak of 'the Realms of Light' and the Mystical Teachings hint at Great Light Energy Beings living in Universal Space. We know these Suns, Quasars, and Pulsars, etc. to be Intelligent Forces working to maintain Order in the Cosmos.

The quite ordinary truths have been grasped upon by 'priestly organisations', who classify themselves as 'religions' for the purpose of disguising the facts and presenting them in such a way as to appear 'spiritual','metaphysical', 'mystical' or 'theological' so as to keep a veil over the eyes of those who would investigate farther to discover that they did not need priests any longer. This 'cover-up' has been so effective that when an agent from the Real World comes to earth he is feared - called a 'crank' and treated with contempt by the worldly-wise.

Many incidents of beings from the higher'Light Spheres' visiting earth are recorded in the aforementioned writings and a completely distorted ideas has been given about them by the present established religions and psuedo occult bodies. Impressions have been given that these 'beings' appear under strange circumstances, sometimes appearing as strange 'ethereal' creatures or establish some kind of psychic contact or use 'telepathic' or 'voice-transmission' methods to communicate.

If we are to believe that life in a united organism called the Universe - and much nearer home - our Solar System - then we should accept the fact that Intelligent Life is manifest throughout the whole system. Planets are merely areas of 'group consciousness' peopled by intelligences of like nature. At times beings from other areas come to Earth, in the usual manner, to maintain a balance of forces and energies

throughout the system. This 'system' is referred to as the 'Hierarchy'. This 'Hierarchy' is not as one is envisaged by humans. Authority is not delegated like authority is dispensed in this world. There is a two-way system of 'giving and receiving' for the 'greater' beings are but higher permutations of individual 'minds' or states of consciousness. For example, a 'Sun' is sometimes called a 'Christ', and this 'Sun' is the sum total of all the 'minds', or 'individualities' within its own system and is aware of all activity, withing this system, simultaneously. Lesser beings, governors of principalities for specific areas for activity, are Its emissaries, ministers, or princes, known popularly as 'Sons of God' comprise what is called the 'Hierarchy'. Many leaders of groups on this planet do not like the idea of this hierarchy and preach against it; but just as we cannot do anything about the Sun continually shining, we cannot do anything about the way the Universe functions.

The scriptures refer to this 'Hierarchy' as the 'Heavenly Kingdom'. Erroneous teachings are also given regarding this 'Heavenly Kingdom'. It has been taught that this is a state apart from man's natural existence and that entry is possible only at death or through the systems given by the particular religions. Systems of 'Communions' 'Masses', other rituals, 'Prayers', 'Medita ions' and 'Hymn Singing' or other chants are used to keep the minds of people in an ignorant state, away from reality, and always dependant upon their 'spiritual pastors' and Masters unto whom they offer their servitude.

This 'Kingdom of Heaven' does not exist in another dimension of time and space. It has always existed in this same dimension as this so-called 'material' world and occupies exactly the same area, in time and space, in a three dimensional state. The wrong teachings regarding 'good and evil' have caused much human suffering such as wars and disease and have been perpetuated by an uninitiated priesthood who act in ignorance with their organised 'religions' and repressive dogmas.

This 'Enchanted Place' is a permanent state here and now. It has been here as long as man has been on the planet. It is a domain of Perfect Order, Peace, Love, Purity and Truth - it is the only state of Reality that exists in the whole Universe. Where there are vehicles prepared for Its reception - there it is and the right conditions are experienced within this three-dimensional existence. In these Isles as in other places on this planet, a state exists - the point where 'Heaven' meets 'Earth' - a true Sanctuary of the Sun, the Cosmic Christ. An incarnated being exists who is focalised to use the dissolving forces, solar powers, for the purpose of instituting the further processes of 'spiritualising' these islands so that once again the false teachings of men must cease and true order be manifest in this area. Whom are you going to serve? Are you prepared for a complete change of experiences? Is your life pure enough and free from 'worldly' philosophies to enter into the 'spiritual' dimension of these islands?

The present 'Church of England' is not the true successor of the Ekklesia instituted by Joseph as some are led to believe. It is merely a breakaway faction of the Roman Church and subscribed to the teachings of this when it broke away. Thus it is classified as 'Protestant' along with the other numerous sects that have continued in a

breakaway process from the Church of Rome.

The Ekklesia - founded by Joseph - taught entirely different doctrines. The true church, or Ekklesia, in these islands comprised a synthesis of the existing Druid teachings and the up-dated information on the Christos teachings as was applicable to that day and age. Since many of the subjects taught are taught in the orthodox schools today, such as the arts and sciences, the established Ekklesia maintain the original solar doctrines and teaches them to suitable pupils. Because instruction can only be effective when orally given, benefits are thus only available to students who allow themselves to gravitate in our direction and are willing to undergo the training enabling them to become awakened Sons of Light.

Further quotes from the teacher who reinstated the ancient authority for the modern Chrestian Ekklesia.

"Pythagoras transmitted his authority and his knowledge acquired in the Mystery Schools to his immediate pupils who, in turn, by right of succession, gave it to their students. These eventually included Socrates and Plato. This authority was consequently passed on to the Platonic School which later joined with the school of the Electic Theo-Sophia originated by Ptolemy Soter, Pharoah of Egypt, in the third century B.C. Thus it came, legally, into the possession of the Chrestian Ekklesia, commonly called the Gnostics.

The term Gnostic, according to Koine Greek, means: "The Knowledge and Experience of the Things that are within the septenary nature of the Pleroma". There are two Paths open to the Gnostic: he may become erudite in all aspects of the Gnosis in the first place; this becomes the 'path of theory', which will then lead him into the 'path of action'. OR he may choose the Way of Life, wherein he seeks to become perfected in the Gnosis, which leads to Illumination or Oneness with God."

The Ancient Culdee Church were not referred to as 'christian ' but 'chrestian' meaning good or gracious men and followers of 'the way' or walking in the path of 'righteousness'.

Julius Ceaser in 54 B.C. stated that the Druids teach the immortality of the soul and states that they regarded it as the main incentive for leading a pure and virtuous life.

Another writer said that they, the Druids, worshipped only One God. It is written that their motto was "The Truth against the World". In the Sacred Teaching this motto has much deeper significance.

The Culdee Church never accepted the Church Council of Nicea as does christendom today - thus showing that the dogmas and doctrines of the Roman Church are accepted as being the Ancient Catholic Doctrines. The Ancient Doctrines are Universal (truly Catholic) and harmonious with the Vedantic teachings of the East and hold within themselves the Secret Solar Knowledge which has never been divulged by any Initiate and therefore have never been written down.

The evidence supporting these claims can be found in the writings of Gildas AD425-512 who stated that "Christ, the True Sun, afforded His light, the knowledge of His precepts to our island in the last year, as we know of Tiberius Ceaser". This would be circa AD37.

The Chrestian Ekklesia maintained a pure form of Gnosticism. The established churches have sought to depreciate Gnosticism and have published many manuscripts claiming to be Gnostic which really were papers written, as text matter, on certain subjects upon which to base an entry into the realms that the present-day churches refuse to discuss - hence the loss of their authority as spiritual bodies. True Gnosticism attempts to prove Cosmic Truths by their application to practical everyday living and its speculative philosophies are based upon helpful inspirational writings that harmonise by Divine Logic to a state of Cosmic Order and Harmony.

The historian Suetonius refers to the followers of The Way as "Chrestians". Orthodox theologians were under the impression that it was probably his effort to record the name of Christ. This reveals their ignorance of many of the facts of early 'Christianity' - this is, however, mainly due to the attempts of orthodoxy to conceal ancient texts.

As proved by the late founder of the Chrestian Ekklesia this 'Church' are the legal and moral successors of the earlier 'Gnostic' schools of Serapis and Christos and it still maintains the ancient Solar teachings in their pure form under its present Overseer.

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THE CHRESTIAN EKKLESIA IN ANGLIA

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The Chrestian Ekklesia in Anglia claims a true succession through from the Ancient Mystery Schools to the present day - including that of the early Celtic Church in Britain which stemmed, traditionally, from Joseph of Arimathea.

Support for the claim that Joseph was an Initiate of the Ancient Schools is this: upon the tomb, reputed to be his, is a Caduceus engraved upon it between the letters J. and A.. The Caduceus is still used in many of the Eastern Orthodox Churches showing their links with the former Messenger of God. Joseph's tomb is found at Glastonbury in Somerset.

The confusion regarding this history of the early Church lies in the fact that the "followers of the Way", in those days, did not refer to themselves as "christians" and where the words "chrestian" or "chrestos" appeared in the original manuscripts the theologians and historians believed them to be mistaken forms of "christian" or "christos" and changed the words to suit. It is now known that the original terms were the correct ones and conveyed very definite meanings.

The Ancient system was based upon a still older tradition stemming from the pre-flood era. There were three grades of initiation

a) CHRESTES, a hearer or learner for five years
b) CHRESTOS, a knower for a further year, and
c) CHRISTOS, or PERFECTED ONE.

According to Clemens - the CHRESTOS was "The Way" in the same manner as Jesus said that He was the Way. Whereas the CHRISTOS was the object of The Way.

Even as recent as John Wesley, the founder of Methodism, one finds in his sermons reference to the fact that, during one period of his life, he realised that he was only "almost a Christian".

The "Culdee" Church was later merged into the Established Church owing to many pressures being placed upon it and its true mysteries were, finally, covered over as the Church Political gained power.

The late Founder of the Sanctuary of the Gnosis writes: "In 1953, Richard, Duc de Palatine began the restoration of the Gnosis in this century under diverse designations culminating in the Brotherhood and Order of the Pleroma; first in England and then in the United States. Therefore, the Pleroma can rightly claim to be the moral and legal successor to the ancient Gnostic Philosophy beginning with Pythagoras. It is interesting to note," he writes, "that this claim was acceded to by the College of Propaganda of the Roman Church."

This same succession was passed on through the Pre-Nicene Catholic Church whilst the late founder of the Chrestian Ekklesia was in England and is, at this present time, operating under the protection of the Melchisedek Order.

What ever man does he can never suppress the channels of the Divine Mysteries. In every age there are those who come to us with the True Light shining from within their hearts. This is the Secret Church of Christ at work within the world.

This sacred School in Britain stands unique in the light of the facts mentioned and we feel that it can supply a great need during this period of great confusion by helping the true seeker for the Light to understand certain areas of spiritual knowledge that have been overlocked by the Established Church.

.....

"Why, o earthborn man, have you given yourselves over to death when, within yourselves, you have the power of immortality? Repent, you who have walked with error and ignorance; go from darkness and corruption and receive your immortality."

Hermes Trismegistus

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During this period when humanity is desperately trying to find answers to its problems, with seemingly mowhere to look for guidance, it behoves all those engaged in the task of enlightening others in Divine or Cosmic Truths to find a common ground for co-operation in their efforts.

There are numerous sects all claiming to be "christian" - yet on the arguments of dogmatic and doctrinal differences seek to maintain their "walls of partition" and will not even court harmony at the human level.

In the past the established church has waged wars against those who would not accept its creeds and, equally, those who disagreed with this church led campaigns of vehement opposition. All this argument and differing opinions is unnecessary when really everybody is claiming to follow "the way".

It cannot be denied that the established church and all the breakaway sects are, at the very basic level, trying to live by the standards put forth in the New Testament teachings and no-one can deny that all those who love God and follow His teaching are His, by adoption, who or wherever they might be. What are the basic and essential marks of a true follower of the way? Let us look at what Jesus says in the Gospels and what the writings of St. Paul say. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you that ye may be the children of your Father which is in heaven ..... For if ye love them which love you, what reward have ye? do not even the publicans the same? ..... Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew chap. 5, verses 44-48) "But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: adultery, fornication, uncleaneess, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like ..... But the fruit of the Spirit is love, joy peace longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." (Galatians chap. 5, verses 18-23)

Could one have the basic teaching spelt out more clearly than this? Which church or group can claim complete adherence to these tenets? Who can point a finger at who? Following the truth of God is shown not to be in organisations, ceremonies, ordered prayers and hymns; but in a pure heart and mind that is wholly acceptable only to the Father.

All churches and groups can be agreed at this level for it is in the observance of this teaching that the human family can work together as a harmonious unit helping and guiding those who fall short of their responsibilities to the family. Only when the fruits of the Spirit are attained can the Heavenly Father establish His rule here on Earth. To try to force these standards by political legislation is of no avail for Our Father is the Intelligence that governs all things and He does not allow His ways to be

infringed upon by the actions of human beings. Even though the church tries to suppress the breaking forth of a new Light, a further revelation of His Truth, He will continue to send His messengers who will finally draw all men from outworn institutions resulting in their final collapse. To those who believe in the Power of God - who would dare to oppose Him?

The Christian Church is desperately trying to prove the historical existence of Jesus whilst others are trying to prove otherwise. If they have been teaching and believing the same doctrines for nigh on two thousand years, what is that which is creating fear in this time? Why all the doubts and uncertainties?

If we remain true to the practicing of His continued Presence why are we worried because we see the churches empty?

It matters not whether He "walked upon England's mountains green" or lived to a ripe old age and was buried in India. Those are trivial matters and will not help us to understand the deeper mysteries of His Love at work in our lives and His Wisdom in the working out of human affairs. Again, on the one hand, we see the devotees of one religion working diligently to further the sayings of their Teacher, or Leader - for example, the Buddhists seek to propagate the Doctrines of Buddhism because they can see that what he, Gautama, taught would bring release from pain and suffering. On the other hand the Christians believing that they have had a special revelation from God in the person of Jesus Christ try to spread his message in the hope that one day all the Earth will become christian.

There must come a time in this situation when certain barriers appear that will prevent either cult fulfilling their aims. These barriers are the human, or mortal, elements attributed to man himself. Futhermore, the error is perpetuated by believing that a revelation of Truth can come from only one "Son of God" or Messenger of Truth. In each case the fault lies in believing that disciples have understood the true content of what the Teacher has meant. One has to learn that any great transmitter of Divine knowledge knows that such terms as wisdom, truth, harmony, peace and love are not the private property of any particular school; but are terms used to describe, although inadequately, the nature of the Universal Intelligence we call God.

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The fruitfulness of the vine lies in the quantity and quality of the fruit it has produced from within itself and not from anything it has gathered from the outside.

Many students of the Way are looking for the Kingdom of Heaven to appear outside of themselves. They are looking for a "new world order", a "new age", amidst this confusing materialistic world; but because the Great Teachers have assured us that it is not to be found out there we are simply wasting our time and we are never going to find it. Our environment cannot be changed until we discover the location of Perfect Order within ourselves - the heart of all manifestation.

There is the danger, too, of engaging in certain theological discussions regarding doctrines and historical facts. Whether, or not, there was a Jesus the real power lies in the application of the teaching itself. Because of this the Elders of this Order state that we are not here to prove the identity of historical personalities. The Great Teachers abhorred the adoration of their persons.

It is because these Teachers revealed the Cosmic process of unfoldment and release from the materialistic world systems, in their lives, that we who order the schools to which they, themselves, belonged ask our students to regard, for their own sakes at this stage, all scriptures as purely allegorical and "mythical". It is really the Love and Righteousness expressed in one's life which determines the reality of the Kingdom of Heaven in one's experience on Earth.

Not until the disciple has relinquished all claims to his earthly status, possessions, thoughts and actions can he be truly transformed into a Child of Light. Our science and philosophy is not drawn from the knowledge and experience of this world; but is founded in that Truth which has been before the world was. That is why it is difficult for the "worldly rich" man to enter our state of consciousness.

T. B. Whitney, in his little book "The Way of Melchisedec", writes "Melchisedec, then is the way of the Son's oneness with the Father. The Levitical priesthood were in office for a time only; they were offering atonement for the sins of the people of God as Creator. Where at-one-ment is made between the Father and the Son there is no sin to be atoned for. The Son of God does not sin, has no disease, and never dies. When once this consciousness is attained, The Christ is formed in us."

To you, the disciple of Light, this means that, if you have fulfilled the way of right living it is now possible to enter in to the greater permutation of consciousness wherein you can glimpse your permanent and real state of being - not by your own efforts but by the power of the Christ allowed to work within you.

The real, and only valid, way to achieve what has come to be called "Christ-Consciousness" is to strip one's self of all reliance upon sensual evidence - or in other words - one must not accept the facts as they appear in this physical world. Because that which is already Real and True of 'God' and the Universe is

here and does not need to be brought into experience - so, after you have "Cleansed" yourself of your personal attachments, discover that Self which is really you. The real work lies, then, in a "watchfulness" and a continual serving at the altar of truth within the mind and heart of the disciple. When the demands of materialism cease to tempt him he becomes a priest forever - warding off the false claims of materialism for others.

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pTr

"Thou art Peter - The rock upon which the Mystical and True Church of the Cosmic Christ is built."

Peter - the Sacred Monogram of the only true Initiator. The qualities of Purity, Truth and Righteousness are the necessary requirements of him who dares to stand on the threshold of the way to the within - the Hallowed Sanctuary of the true Self - the I Am of all Creation.

Before Time and Space became apparent there was, and still is, that which transcends all Creation, all Revelation, and yet remains uncomprehended and untouched by the grossness of activity. It then looked upon the reflected Light of It's own glory and the worlds became revealed to consciousness, or were born - yet the worlds were but reflections and contained no reality for they ceased to be when the Light was withdrawn.

Out of that Self-Activeness of the Ineffable - the Only One Self-Existent and Self-Completed One emanated Seven Sons - the sevenfold facets of It's Own Reflected Light - yet Its Own Light remained uncomprehended to Itself, for It could only know Itself by virtue of the observation of the reflection of Its own Purity and Glory.

Thus - all that which we perceive here in this illusion of time, space, form, colour and active life is but the reflection of the living Ideas in the One Consciousness. When the Ineffable ceases to reflect upon Its own Ideas all creation ceases to be and He remains intact and sufficient unto Himself.

Man is the generic term for God's Word which is True of Himself. Man as a whole unit is the Son of God - the Christ. The Christ is God's Perfect Idea of Himself. God and His Son, therefor are one and the Same Being.

God becoming revealed in Conscious Activity is Father-Mother in Principle proceeding into manifestation as Son-Daughter as reflections of His Own Glory.

God, as Father, impregnates His Own Mind, His Objective Self and Mother, with His own life, creation, and this becomes His own Offspring: Christ-Maria. (The own Sun as supporter of His world.) Thus God is His own Mother and, or of, His own Offspring.

".....You are raised up and do triumph by reason of what has been done for you. Ptah has overthrown your enemies for you according to the promise." (Book of the Coming Forth by Day) These words would sound familiar to "Moses" as he shared in the mysteries of the Egyptians. Similar words were echoed by Jesus centuries later. The true meaning of a resurrected life has been known since man has been known.

The redeeming power of God's Truth has always been available to man in every age and country. Those who cling to outmoded beliefs in personalities are not obeying the words of those whom they profess to follow. Many followers of certain faiths believe that they cannot be perfect - yet Jesus told his followers to be perfect - this leaves no room for human excuses. God told Abram to be perfect - what more can a man be than perfect? Nothing can be higher than perfection so we should strive to realise our perfection in God.

The great prophets of old maintained and taught the Eternal Truths to men. Sects are born out of a desire to follow a person. To come to know what the truth about life is one has to free himself from all human attachments and opinions or suppositions. Even written scriptures can be misunderstood. The "Christ" or "Messiah" is the redeeming power of the Truth of God and Man and is not a person - not even Jesus, Moses, Buddha or Krishna. The Son ofGod is he who fulfills the Universal Truth of God in his life. "Beloved now are we the sons of God" (1 John chap. 5 verse 1).

The reward of him that overcomes the false suggestions of the world is again re-echoed in the words of Jesus in St. John chap. 16 verse 33. "I have overcome the world." Organised religion, whilst it has certain uses, refuses to grow and falls into the smare of materialism. The true sons of God go forward accepting the challenge in Hebrews chat. 6 verses 1 - 3. We, as God's sons, must also become priestsin the eternal Order of Melchisedek.

That the everpresent power of the redeeming certainty of God's Truth has always been with us can be discovered by a careful study of all scriptures as far back as our present written history is available. You need not look farther that the Old Testament here so take up this book and check the following : (Compare similar incidents in the New Testament.)

First of all note that the Rock of Truth is nothing to do with "St. Peter" in the New Testament or of God's church on earth. See Deuteronomy chap. 32 verses 1 - 4.

God as Father	Jeremiah 3 : 19		Isaiah 63 : 16
Who are His Sons?	Job 1 : 6	Job 2 : 1	Job 38 : 7
	(Notethat it says ALL the Sons of God)		
	Hosea 1 : 10		
Only One Power	1 Kings 8 : 60 - 61		Isaiah 45 : 5
	Malachi 2 : 10		

To be Perfect	Genesis 17 : 1	Deuteronomy 18 : 13
	1 Kings 8 : 61	
Jesu's Commandment	Deuteronomy 10 : 20	Deuteronomy 30 : 6
	Leviticus 19 : 18	
Of Provision	2 Kings 4 : 42 - 44 (Compare with story in Matthew chap. 14 verses 15 - 19)	
God no respecter of persons	New Testament	Acts 10 : 34 - 35
On Healing	Psalm 107 : 17 - 21	Psalm 91 all
	Psalm 147 all	Isaiah 65 : 25

These promises have always been available. They were even at that time. Man fails to realise that the world in which he lives is but a reflection of his own thoughts and actions.

On Prayer	Jesu's prayer is addressed directly to the Father (Matthew 6 : 9 - 15). To pray to "saints" or anybody other than God is idolatary.
The Holy Spirit	Numbers 11 : 24 - 25 compare with Acts 2 : 1 - 4
Also Note.	The "Messianic" chapter in Isaiah (53) is written in the past tense !

The Right Conditions for one following the Truth — Mark 4 : 11 - 12
Matthew 7 : 21 - 27 and 19 : 16 - 26

The truth of the resurrection and restoration to wholeness was taught before the Flood - enacted in the Temples of Egypt. Protected by "Moses" and made available to the greater mass of people by Jesus. The real truths have been preserved by the Priests of Melchisedek. Not by the priesthood within the organised church.

It is difficult for the worldly-minded to conceive of a state wherein doctors, psychologists, sociologists and politicians are un-necessary, and the established church appears worldly-minded on this, but, nevertheless - such a state is available here and now. Human knowledge - no matter how intelligent or profound it might appear - is, as the great teachers say, nothing more than "learned ignorance".

Prophecy of the New Community — 1 Corinthians 3 : 16 - 17
Ephesians 2 : 20 - 22 — Hebrews 8 : 2 and 10

The Qumrum Scrolls prophecy that it would be Melchisedek who would come in the days of fulfilling. Jesus attained the office of High Priest according to this highest Order and so His work is to reveal, unto His co-workers, the consummation of their efforts to live by His standards. This day is now.

When the revelation was made regarding the Messiah two thousand years ago few accepted the message and today, when His fore-runners are heralding the reality of His ruling presence on this planet, we trust that more hearts are ready for a deeper realisation of God's power.

The Order of Melchisedek is no false dream - a "modern invention", a supposed faction of religion - aliens from space. It is an integral unit within the Divine System guiding sincere followers of the Truth on to the Perfection and Fulfilment of God's promise to man and we know it is difficult to prove a prophecy until it has happened; but if that which is to come to pass is of great importance to the recipient it comes too late, and is overlooked, if it overtakes him when he is unprepared. The story of the wise and foolish virgins show this to be true. If you have been patiently waiting for a new revelation of God's Truth and feel that something must happen anew to you then be sure that you are not put off because a new Light does not appear as you have been conditioned to believe how it should. The Gospel stories show that the people of Jesu's time were expecting a New Light which conformed to their way of expectation; but when God moves He does not act according to the desires and hopes of mortals. God moves and reveals His Truth in a way that is to help you become more aware of His Relationship to you and not in any way that is to your material advantage. He is interested only in His Son born and nourished within your heart - and when you have put off the false dreams of your own making, His Perfect Son stands revealed in His Kingdom on Earth. For you this can become literal Truth here and now with the help of this ministry.

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A G A P É

"The highest of all forms of love - that which is most commonly associated with spirituality and absorption into complete comprehension of the Cosmic Force - is AGAPÉ. AGAPÉ is that love of which Master Jesus spoke, for agapé cannot be attained without the transcendance of the illusion of isolated ego-identity. It is the experience of all as One. Agapé is the realisation that there are but two forms of existence within the entire spectrum of Being - Love, and the absence of love - for this Love is akin to the Light of Illumination. It is the Love that is complete, and all other forms of Love are but shadows of it."

HARLEQUIN
(The Gnostic Catholic Church)

CLASSIFIED

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Truth does not change to suit changing political climates or the opinions of "liberated" humans. Truth is that very Principle by which the Universe was established and by which quality it is maintained. This is the Divine Knowledge as taught by all the Great Teachers who have revealed that the already established Laws within the Cosmos cannot be revoked.

In spite of all man's efforts to deal with his problems here on the earth. In spite of his various disciplines he must fail to bring about a happy integrated society unless he allows himself to be guided by the already established Cosmic Principles and not to rely upon his continual policy of experimental suppositions.

The Laws which enable us to live together as a healthy, happy and whole community were already in existence before humans appeared on the Earth - so it is only in ignorance that human beings struggle for the answers to all their problems.

The only way and the right attitudes have been taught to mankind by the Great "Spiritual" Teachers that have appeared from time to time in different countries and have left proof of their teachings by the concrete evidence of the power demonstrated in their lives. Yet, in spite of all this evidence, it seems that the earth's inhabitants prefer to invent theories of their own and be lead headlong into a turmoil of human conflict and suffering.

The proof of the profound Love of the Universal Intelligence, the Divine Parent, for Its own, in spite of the apparent waywardness, is expressed in the scriptural text attributed to Jesus, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" Luke chapter 13, verse 34. The existing great Religions maintain their authorities from written manuscripts, scriptures, that contain the teachings which have been remembered and written down by disciples of the religion, or system, stemming from the Teacher, Prophet or Founder of that particular sect.

As all Creation is the Emanating Consciousness, in varying degrees, of the Prime Source these Teachers received their knowledge from Intelligent Beings operating within a "higher" state of Cosmic Awareness. This is the Divine Hierarchy spoken of in the Scriptures. Each Teacher has his own system of "Oral Teaching" which is never known, or revealed by the disciples, outside of the Teacher's own "Ecclesia". These teachings cannot be written down because they affect the disciple differently in his own individual case.

This Spiritual Hierarchy (we call it Spiritual so as to distinguish its mode of function from systems operated by humans) has always been in operation and will remain so until mankind has graduated from this earthly existence to an awareness of Divine Sonship.

The Secret Doctrines of Israel and the Christos are revealed in the teachings of the Order of Melchisedek an order of conscious "Sons of God" which has worked secretly and powerfully behind the scenes through centuries of varying degrees of religious beliefs. We say the "Order of Melchisedek" because this is how it has come to be known in the West by many well-known mystics. It is known by other names in other areas of teaching. The term "Israel" causes much confusion in the minds of many students. To us it does not refer to any particular nation but to the spiritually elect of God. As an example let us quote Jesus in "The Gospel of the Perfect Life". "And one said unto him, 'Lord wilt thou at this time restore the Kingdom of Israel,' And Jesus said, 'My kingdom is not of this world, neither are all Israel which are called Israel. They in every nation who defile not themselves with cruelty, who do righteousness, love mercy, and reverence the works of God, who give succour to all that are weak and oppressed - the same are the Israel of God.'"

The Order of Melchisedek is representative of those made perfect through the Christ (see Hebrews chapter 6, verses 1-3)

In the Qumran Scroll, classified as 11Q Melchisedek, it asserts that Elohim is already in command of His People. This scroll also proclaims that in the Jubilee Year His own Sons shall be freed from worldly attachments. The "Jubilee Year", to the sincere seeker, refers to that period of fulfilling all the necessary requirements to ensure "salvation". Striving to attain maturity by following the way the blessed ones arrive at the consummation of that which is promised in Christ. Now at the "Capstone" of their work they become perfect in Him and enter into the priesthood not made at the hands of men but ordained by God for the service of Him in this dark world. This, the Order of Melchisedek, is that order of the Divine Government of God in the Cosmos - Order in its truest sense.

The true Ecclesia of Christ, or Church of Elohim is, therefore, not an organisation consisting of priests conducting services which includes rituals with congregations in attendance saying prayers and singing hymns. It is those beings, who, with the love and knowledge of God written in their hearts live to reflect His Light in this world. A true Son of God is one whose Love, Purity and Righteousness is his NATURAL state.

It is God's Love which requires every human to become transformed into an immortal Son of God. This way is open to all who are sincere and who are not afraid to forsake everything to achieve it. Looking around in the world today it is plain to see that this is the time of reaping what has been sown in the past. No-one can escape his rewards - whether they be good or bad. Enter the path of holiness now so that you might build anew for the future.

CLASSIFIED

The Scriptures of Judaism, Christianity and of all great religions, the world over, contain the mythical, metaphysical and historical backgrounds of their founders. Also all scriptures contain the records and stories of successive holy men, or saints, their explanations of the teachings and their individual experiences of Truth.

In this light, no one religion possesses anything different from the other. Neither can one claim more authority or better teachings than another. This kind of thing leads to sectarianism, divisions and even war. It is also in error to believe that a founder of a religion is the sole possessor of Divine Authority and that there has been only one inspired "Son of God" or that a certain Great Religious Teacher is the only"World Teacher". The only World Teacher is God's Own Revelation of His Truth to man by whatever means He choses. We should not worship Jesus, Gautama, Krishna or Mohammed or any of the saints. Jesus, himself, said "He that believeth on me, believeth not on me, but on Him that sent me" (St. John 12 : 44). Our devotions should be, solely, committed to the First Cause - the Only One Intelligence which reveals the Teachers and all things to man. That which is True of the Universe has ever been so and ever will be so in spite of man's changing hypotheses in respect to life, its origins and future. Regular set prayers and rituals do not allow the mind to move towards wonderful new horizons, and set creeds and dogmas keep one firmly cemented in materialism. The Universal Intelligence is not subject to our whims and fancies neither does It regard our acting as priests or missionaries on Its behalf, not does It smile benighnly on our efforts to appease "Him". Such efforts of man are based upon the error of equating God with human traits.

The Universal Intelligence is changeless, deathless, infinite and perfect in all that It reveals or emanates. We try to define Divine Qualities by way of our limited senses and hence give rise to finite forms. It has been said that the Universal Intelligence, God, acts like a Father and this is indeed so because He sends all "good" to His children in His Divine Compassion for us being trapped in the illusions of our own making. The greater fact is that because all expressed is Him and Himself in manifestation it would be in error to suppose that He, or It, acted in any way unfavourable to Himself. Thus because we, as mankind, are, in reality, His very Life and Expression it must follow that we are of His Nature and incapable of death and suffering.

Suffering is the result of identifying ourselves with our own self-asserted opinions of what we believe life to be instead of resting in the Way That It IS. Because there is only the One Life it follows that we all share in this equally and "you" or "I", as seeming individuals, are, in truth the total expression of this Life and It is the Only True Self that we desire to know.

"If," says the Buddha, "only the Reality exists there can be only the banishment of the unreal." "Westerners" have misunderstood the meaning of the state of Nirvana. It means the destruction of that which is <u>believed</u> to be real and cannot possibly mean the destruction of Truth Itself. The Holy Bible and the Bhagavad Gita claim

that this God can never be destroyed or be different from what He has ever been.

When St. Paul, in the Christian Bible, states that there is "Only one God who is Father of All" and "in whom we live, move, and have our being" it is not different from the Buddha stating "All there is is the Reality" or in the 'Tao Te King' which refers to the "all-pervading Tao in which all things depend for life"; or the Bhagavad Gita teaching that "I give life to all form".

The student might wonder at this point "What is the practical value of this kind of knowledge?"

The answer lies in the fact of the knowledge itself because when one becomes consciously aware of the stability of Truth and relies on the All-pervading presence of the Divine Intelligence he realises that there is nothing to fear or worry about and eventually one is able to prove the illusory nature of all human suppositions. One does not have to concern oneself about "the fall of man" or about disease and death because he comes to learn the way of freedom from all this and knows how to rest forever in the Eternal.

In an Eternal, beautiful and pure life we cannot consider time and space in relation to It. In our work to release ourselves from the unnatural state we should not allow the claims of human knowledge, and worldly sciences, to deter us. Human knowledge is transient, unreal, and possesses no truth or substance. We belong to That Which IS. The legend of the "Sons of God" is no myth. What has happened is that man's true state has been obscured by false beliefs and opinions.

All that which appears as death, suffering and discord is called "Illusion" - it can also be called a false dream or evil. It is therefore, this "evil" which is to be, and can be, destroyed. This is the allegorical battle of the "flesh" warring against the "spirit". It is written that man is made in God's image. This cannot mean the physical body because it is associated with mortality and death. God cannot die because He is the Eternal Mind, or Spirit - so man must be eternal spirit also !

It is impossible for God to die or suffer and this is true of man. The world of pain and suffering must, therefore, be no more than a false dream and possesses no power over man. Why did Jesus heal sickness if it is a natural state? and why did He seek to overcome the "world" if it was our true state - or something God had created ? The Great Teachers point out the uselessness of trying to change the world. We cannot experience changes for the better until we change ourselves. Some followers of religion teach that God lets us suffer in order to teach us lessons or to learn to know Him better. This does not appear to be the method of a Loving Heavenly Father !

Jesus, Gautama and many others showed man how to become free from this world of pain and suffering and proved its falseness by revealing the Reality of Life. Conception of evil becomes easier to destroy when one realises its nothingness. The Tibetan Buddhists tell us that pain and suffering can be banished like "snowflakes falling into boiling water."

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There were special centres on the Earth during the period of the Egyptian Mysteries and whilst the existing temples received their instructions from these centres they were not necessarily part of the then official "set-up". When the Egyptian temples were closed in the fourth century (Circa 384 by Theodosious) orthodox christianity took over and the Higher Priesthood was severed from the church - and so it is to this day.

The Mediterranean area provided much of the basic material used in the reorganised religion of Christianity. Plato and Pythagoras are said to have learned their knowledge from the Egyptian priests and much of our western thought is attributed to these great Greek "thinkers".

The existing Roman Catholic Church has its system based on much the same lines as the ancient Egyptian system, with its journeys to stations and various festivals. It can be learned from existing historical data that little has changed except for the terminology.

Such symbols as the Bread and Wine, the Cross, Gold, Frankincense and Myrrh are pre-Christian - therefore the present churches possess no right to claim them as unique to their own particular faith. The gospel of St. John is also a restatement of the older teachings brought into line with the christian doctrines - for example, the God Ra of the Egyptians is said to have created the world by speaking the "Word of Power".

Melchisedek is the great initiate from whom we all receive the concept and possibility of attaining the status of perfection whilst still in the flesh. Thus it was that in the teachings of Jesus a system was hinted at wherein one might attain this state - not by beliefs, doctrines and regular religious practices - but by total subjection to the Will of God.

St. Paul describes Jesus as being a priest "after the order of Melchisedek" (see Epistle to the Hebrews) and he, Jesus, acted as the revealer of the way and guardian of its mysteries. St. Paul provided us with the keys to the subtler points and indicated the wide divisions between that which is doctrinal and that which is the reality itself. From the point of view of the Melchisedek teachings the doctrines and dogmas of religion are nothing more than continual reminders of our obligations and these often fall short of that which was originally intended so if this is understood we are able to keep them in their right perspective.

We should try to remember that this consciousness of perfection cannot be, in any way, manipulated or influenced to be any more than what it already is. What takes place during any ritual, religious or otherwise, is a work with the energies already released from the nucleus of every one of those present. The true experience of God actually stems from communion with the "nucleus" itself - and this is only possible when impressions through the senses are known for what they are worth.

This process must be maintained continually - or as far as it is possible by the adherent - however, one does find that after a while this consciousness takes over and directs one's life of itself.

Do not run away with the idea that the senses are not important - in truth they are very important. One does not have to "kill out" or deny the senses for these are your "sacred vessels" through which you give expression to the power radiating from within so as a priest of the higher consciousness it is your responsibility to keep them clean and pure. The purer we are able to maintain our senses the more can our inner life reveal itself and transform the other atoms and cells of our bodies. During this process our bodies become a more effective "filament" for the Light to dissolve the impurities produced, in the world of effects, by those who live in the "shadows". In the light of this knowledge we fulfill our everyday responsibilities to our fellows, we do our jobs correctly, do honest business without becoming involved in the effects thus the power from our "inner sanctuary" radiates through every action without our personal intrusion into it.

A priest in a church is bound by the rules of his church and his thoughts and actions have to revolve solely around the doctrines and dogmas but a priest of this order is free from such obligations for he knows that THAT to which he belongs touches the hearts of all men and leaves him free to mix as the "spirit" moves him. We also know that THAT to which we contribute is THAT to which all men are seeking - and that which we know we are is that which all men must eventually become.

We have heard much talk as to what form the "new religion" will take. Some say it will come as a unification of all the present religions. Some are saying this and some are saying that and many are chasing unfruitful ends in work such as "church unity" to bring this about. Let us look at this differently. Since this Intelligent Light Energy, or what you will, has Its own inherent pattern - which eventually will take form - is aware of what It is Itself and what It is about, It will therefore give Its own expression to men and women who are in harmony with Its pattern. As we have mentioned before - this Intelligence cannot be moved or influenced to do anything that is apart from It fulfilling Its own will. Therefore to attempt to create a channel, or way for expression for It, by human means is a waste of energy. If we want to share in Its plan it is we who have to deal with ourselves and place ourselves at Its disposal and on Its terms. So also, a priest ordained by men is not necessarily a priest in the eyes of God - it is only the person who is directed by the Will of God who is one to be reckoned with.

That which is called Extra Sensory Perception, E.S.P. for short, from our point of view is another source of extraneous knowledge because it is only a means of gaining information from the higher or lower frequency ranges of the senses and information gained thus is unreliable in respect to the truth of Reality. What one who has developed the ability of E.S.P. does is to get more insight into the world of effects and whilst this might be very interesting it still leads one away from

the Source wherein the secret of life lies.

What has actually taken place in the development of E.S.P. is this:- In a "normal" way our senses are receptive to only a limited range of the life, or light spectrum. Our eyes are responsive to one octave of the light frequencies. Our ears are only responsive to a short range of sound waves and in like manner our feelings, or touch, are limited. Thus we are only aware of form and expression according to the receptive Quality of our organs. By various exercises it is possible to "hot-up" our sensual organs so as to make them acute to frequency ranges outside their "norm" and awareness of the rarer fields of matter is achieved. By this method one becomes more conscious of the expressive nature of the universal soul only and does not as some believe, provide any clues to that which takes place at the Source or that centre from which the essence of life stems. Because impressions through the senses must take on some kind of form - or in sound, taste or smell etc. the impressions gained through E.S.P. can only be thus.

The Divine Centre of things, in a manner of speaking, is abstract to the senses and therefore cannot be perceived by them so we are limited to describing it by abstract descriptions only.

Power from the Source can only be allowed to flow when our attention is fixed on an abstract conception. This automatically by-passes the senses and the life from within reveals Itself in our experiences.

In the practice of pure religion this works out by maintaining an unwavering faith in the reality of the "Abstract Principles " under all circumstances inspite of what evidence the senses present, - then, and only then will the full glory of the truth be manifest.

To become a "Priest of the Most High God" is all a matter or fulfilling the principles laid down. It is in error to suppose that this priesthood such as was achieved by Jesus, is an honour bestowed on certain individuals. No great teacher has indicated that he was specially selected or a chosen instrument. The mistake, by students, lies in the fact that if they believe this attainment impossible it leaves room for a wide area of excuses for personal weaknesses and let themselves off from the many pitfalls by assuming "Well it is only human nature".

This "human nature" attitude gets us nowhere and shows that a total misunderstanding exists of this so-called "human nature". To argue that Adeptship, or Mastership, is only a calling of the "few" leaves, by our own will, the Earth with precisely that amount - a few. Perfection is the goal of humanity and as long as we delay this we virtually hold creation in suspence - such is our responsibility. Man, by his falsity, actually draws across his own vision the temple veils to hide it from view and dares him who would tear them away to reveal the light.

This noble office of priesthood is offered freely from the inner sanctuary - to him who will walk in from the outer courtyard with a pure heart. He will take with him wherever he goes the "Sacred Ark of God" and remain a priest forever.

CLASSIFIED

Anthropologists now tell us that man has been on this Earth some four million years. Aztec records tell us that there has been three great civilisations on this planet and that our present one is the fourth - stemming from the "Deluge" around ten to twelve thousand years ago.

In spite of all this, in spite of all the great Spiritual Teachers we have had - the numerous schools and groups at present in existence, man has not yet solved the problem of that which he refers to as "Evil". Thousands still suffer pain, suffer lack, loneliness and frustration. It would appear that in spite of all that which the Spiritual Teachers tell us a state of harmony, wholeness and peace on Earth is but a dream of the future.

The Spiritual Quest is a personal one and "evil" can only be destroyed by eliminating it from our consciousness. A formidable task - yes - but unless one is prepared to live a disciplined and moral life he cannot achieve his complete realisation as a Son of God. His latent dishonesties, hates, wrong views will bound him and cloud his vision until he either submits to the pure consciousness or is transformed into an "animal". One has only to study the history of so-called "great men"to see what we mean.

Would it not seem that, if reincarnation were a fact, that we, as those earth's peoples over again, have failed to learn, or progress, over the area of time?

The answer to all these problems lies in the great Truth that this world of appearances in which we seem to live is as false and unreal as ghosts are to unbelievers.

Is there any way of realising this? Through the ages there has been schools set aside, on various parts of the globe, for the purpose of training pupils to develop a state of mind that enables them to see what is Real and what is Unreal in the Cosmic Scheme. They are taught that all that is witnessed through the window of the human senses is based upon mere assumption and that human sciences are based upon unreliable hypotheses.

There is a fixed Principle throughout the whole Universe and this Principle is the very nature of that Intelligence behind and governing all things - and this Great Intelligence cannot be influenced in any way by human whims or fancies - neither does It conform to standards set up by human beings.

Once a person comes into a direct understanding of this Truth he is able to align himself with this Principle and come to know his own Eternal nature.

Many groups, sects and even the larger religious organisations teach this Principle in garbled and much misunderstood language; but really it is a Power which cannot be taken lightly or regarded as non-existent. This is, in very Truth, the only real Power in the universe and that to which humans cling is, in very Truth, a transient non-entity. In one moment of the Universal Intelligence's wavering of Itself - man's world is no more - not even his own brand of religion or truth,

Therefore, the sincere student of God, or whatever name it be given, should strive to understand the true nature of the Universe. In this respect he should not confine himself to what he sees and hears via the human senses. He should come to learn that there are many, and greater, things to be discovered in the realms of mind far beyond the reaches of the human senses and that he is really and truly under Higher Powers that can reduce his own theories to nought. Such an approach filled with humility and respect is required of the student before he can know his spiritual nature.

The majority of spiritual students believe in the real presence of Good and Evil. The Son of God knows that the human understanding of Good and Evil is a theory based on supposition only - that the world in which pairs of opposites appear is just a dream world which can be transcended by seeking to know that which is Permanent and without change.

The Real, or True, Good that we speak of has NO opposite - it is an existing state of consciousness that knows not Good or Evil, as humans know it, and remains unaffected by their seeming presence. This perfect state of consciousness is sometimes called the "Christ".

In this school students are taught that this state of "Christ Consciousness", together with the effects appearing in real experience, is attainable by completely by-passing the state of dual-consciousness at the human level. Slowly and surely one has to withdraw himself from reliance on any other help, belief or power appearing on the screen of sensual knowledge. Such is the task of the one who seeks to know Perfection - he has to become one with Perfection Itself. This means that no other form of knowing exists.

Disease and death, which are seemingly imperfect states, can have no part or presence in an already existing whole and eternal state. One cannot transcend and know the other. One has not attained Perfection until he has eliminated all transient knowledge from his experience.

To commence this journey, sometimes called "The Way", one should begin to purify his thoughts and actions. He should try to see that all creation is really rooted in the Perfect and Real State. Suffering, pain and death should be seen as but dreams, possessing no Power or Reality over man. One should learn that there is but One Supreme Life and Power being expressed here and now and that personalities are but false masks seeking to hide the Permanent Reality and Truth of Being.

Only then can the disciple come to know his Christed State - for in the words of Jesus, "Blessed are the pure in heart for they shall see God" can he be at one with that for which he has given up all things to attain.

Herein lies the knowledge that the organised institutes of "Christianity" have sought to eradicate by persecution and called "heresy", to put people off, so that they might establish power over the minds of the masses in teaching that there was only one "Christed One" and that he was a unique personality whom all should worship because only he could do anything for anyone. Many sayings of Jesus reveal that this dogma is a complete invention for he taught that many could become exactly the same as he.

CLASSIFIED

We have mentioned before that the allegories contained in the Holy Bible give clues to important spiritual truths. In this lesson we will take a look at the deeper teachings and show you how to see that the Bible contains more than at first glance.

First of all let us remind you that there are many layers of meaning contained therein - from the simple teaching to the higher profound truths. You will also see that what we have already taught has been there all the time.

In Genesis chapter 2, verses 16 & 17, it can be clearly seen that the "fall of man" is represented in eating the fruit of the "tree of the knowledge of good and evil". This is at elementary level pracisely what it means and why humans have given it other twists shows their desire to evade the real issue.

Chapter 5 of Genesis gives a list of the Patriarchs. In the Order of Melchisedek (which existed before the Flood) we give the names of Adam who represent second Adam who was our first agent in the flesh; Seth who was like unto Adam; Enoch a type of Christ; Methuselah who handed down the authority of High Priesthood to Noah who was to appoint his successor for the next cycle. Like his predecessors, Noah walked with God. In the Sumerian version of the Flood he, Noah, is referred to as Ziusudra - Sumerian, Utna-napishtim - Babylonian - this implies that names in themselves do not count as it is the allegorical meaning which is more important. Chapter 9 of Genesis tells of the re-instatement of God's Covenant with man. Chapter 12 brings in Abram, later Abraham, who through his discipline, the conquering of the five kings - of the controlling of his five senses, maintained the true doctrines and was visited by Melchisedek, Chapter 14.

In the introduction to the Book of the Cave of Treasures, translated by Sir Wallis Budge, he writes... "The narrative of the descents made by Seth and his companions from the mountain of Paradise into the plain is certainly based on historical fact; and though Melchisedek has not yet been identified in the Cuniform inscriptions, there is every reason to believe that he existed, and that he was a founder of a pure form of religion, and a great ruler as well as a priest".

Because we are in a very important period for man this self-same Melchisedek is making Himself known to all who will receive Him.

Moses appears later because man had fallen deeper into materialism. Being fully trained in the tradition of the Priest Kings in the sacred line of Patriarchs in Egypt he was to lay the foundations for the coming of the very embodiment of the Christ Himself. By this final act it was the plan of the Hierarchy to leave the door of the mysteries wide open to all who fulfilled the teachings. No longer would people have to receive office at the hands of Archons or Hierophants; but could by their own efforts where-ever they were receive the "divine office" of a son of God. Since Jesus assumed the office of High Priest of our Order all work is operated from the "inner levels" of Divine Consciousness. This is one of the reasons why the Sacred Schools ceased to operate on the physical level during the period when

christianity became a dogmatic religion - hence the loss of power in the churches today. The secret fraternities and orders since this period (early 4th century) were inspired by agents from the "inner levels" but the organisation and administration of such societies was never under the authority of a "proper" Hierophant. It is only now in this period of the final stages of the plan of the Hierarchy that such offices will become reinstated because humans, more than ever before since the Flood, can come to realise their Divine Status. All work is operated, as we have said, from the "inner levels" and true information regarding the correct methods cannot be obtained by "psychic" investigation, divination or any other techniques which involve the use of the senses.

In the 6th chapter of Exodus is God's re-statement to Moses of the restoration of Divine Sonship to the faithful. In the terminology used Israel represents the "chosen ones" or those who live by the laws of God and Egypt represents the world of effects of the glamorous illusions of the senses. When the "chosen ones" were released from Egypt it was possible to build the Sanctuary - chapters 36-40. This also represents the saying of Jesus, "Where two or three are gathered together in my name (in the purpose of love and truth) there am I in the midst".

The first five books of the Bible are known as the Pentateuch, a Greek term, but to the Jewish people are known as the Law, or Torah. These books also represent the strict discipline of adherence to the Law before the higher mysteries of life can be understood. It is said that Samuel was also the head of a Sacred School.

Before the next important stage could be implemented there must be some people who had fulfilled the necessary obligations before the Teacher arrived. Moses had had visions of the next stage - the "Promised Land" - the reinstatement of man in the Garden of Eden. It should be noted that the Christ was referred to as the "Annointed One". This symbolised that He was of "Royal" descent. This "Royal" title indicates His office in the Order of Melchisedek - for it is said of the Patriarchs that they maintained the offices of Royalty, Priesthood and Purity within themselves. Melchisedek is the King of Salem - Salem is another name for Jerusalem; but the Jerusalem we speak of is the Holy City of God not built with hands - the abode of pure souls. Christ is also the Prince of Peace who wears the "Crown of Glory". Note the "Crown" indicates His state of attainment. Students of the Kabbalah will understand this.

Dogmatic Christianity teaches the importance of the worship of the man Jesus and bases its claims on the historical content of the four Gospels. Whilstleading theologians and historians agree on the fact that there is no historical evidence for the existence of the Jesus of the Gospels, the churches still maintain their dogmas.

Like the stories of the Old Testament the story of Jesus is an allegory and according to some - the gospels are really ritual manuscripts based upon the experiences which one must go through before he reaches enlightenment. However there are extant records to prove that a certain Jesus, or Jeshu, did live some number of years

earlier than the "gospel" Jesus. There is also the references to the "teacher of righteousness" in the Qumrum texts which could also fit in. What we can say is that somebody did exist and give a teaching like that referred to in the gospels and that this is the doctrine of that which is understood as the Christ. The divinity of this man Jesus who embodied the "Christ" level of man's consciousness can be seen in the fact that he taught that this same quality or nature was in every man and that, as we have often repeated, we are all sons of God joint with him, but still the churches persist in putting him on a pedestal out of the reach of their congregations. However, we will not enter into a debate on facts. It is the teachings contained within these gospels which aremore important.

The fourth gospel, as we have mentioned before, contains a christianised recapitulation of the earlier "higher level" teachings as one can see if it is read carefully.

The Acts of the Apostles tells the story of Paul and others and their experiences- again containing valuable allegories.

Now the controversial Epistle to the Hebrews is a document that has managed to survive the exclusion given to other books of a similar nature and reveals the actual keys to the attainment of the perfect priesthood - and as we often quote this epistle we will deal with some of the keys here.

Chapter 1 extols the supremacy of man as the sons of God and of his inheritance of kingship. Man is greater than the angels because he has extended himself out in to the perimeter of God's activity.

Chapter 2 explains the mystery of the divinity of man and the necessity of the One made Perfect to involve himself in the affairs of those who are subject to the illusion so that he can show them absolute proof of the Reality of man's place in the Divine Kingdom.

Chapter 3 deals with the necessity of sincerity and receptivity to the Truth before the experience of God's promises can be had.

Chapter 4 touches on the "time and space" notion which must be eliminated before the experience of the "rest" or fulfillment is accomplished. Verses 12 and 13 show the intense power of God to dispel illusion.

Chapter 5 stresses the importance of discipline by adhering to the principles before perfection can be reached. Many people today would have to commence right from the start before any hope of release was obtainable. Our teaching is directed to those who are prepared for the "strong meat" - which brings us to the message of*

Chapter 6. All that we ever knew, or now know, must be stripped away and we are left with nothing save the absolute Power of God.

Chapter 7 assures us of our divine priesthood by a complete sacrifice to God. By living according to the teaching of this Order one becomes no more subject to the

law, because his life is merged with the Source. This teaching is now available to sincere persons.

Chapter 8 refers to the reinstatement of man in the Garden of Eden. The pattern shown on the Mount is the state of the perfect man as apart from the people, or dwellers of the plains. The Cave of Treasures, or the abode of the Patriarchs, is situated on this Mount and according to the archaelogists the Garden of Eden is to be located on a mountain. A mountain represents that situation wherein one beholds the whole panorama of God's work.

Chapter 9 reveals the supremacy of God's nature revealed in Man. Without adherence to the ordinances rituals and ceremonies as shown at the beginning of Chapter 6. The former things must pass away before a "new" revelation can be understood.

Chapter 10. Here we have the faults revealed of the many who attend the various religions of other "spiritual" groups. Do we have to continue in the habitual observance or attendance to the existing set patterns? For example, particularly we have noticed in the "healing" groups, does one have to "pray" at regular intervals to be healed doubting that the first prayer was not heard or acted upon? Does the power of God manifest in little doses according to the times man sets aside for this to happen? Is God's power "controlled" according to man's devices? If one resorts to a repetition of his faith it shows that he does not really believe in the first place. Verses 26 and 27 shows how it stands at present.

Chapter 11 gives examples of what faith in the Ever-present Reality can bring about. Moses (verse 27) "saw" the invisible. This means that he possessed more than what is generally understood as being faith. This was not a blind faith but a true understanding of the nature of God.

Chapter 12. Here again is shown the pattern of events before one arrives at the "holy city" of God. This chastening is the kind of process which appears to the senses. The message of verses 12-18 is that one has to straighten himself out before he can enter the final mysteries. The personal training given by us is similar to this. The choice is that the candidate sees which side he is on. The more his illusions are stripped away the more his real nature is revealed. The degree of "suffering" is determined by himself.

Verses 21-23 gives the allegorical language of those who have attained.

Chapter 13. As respecting verses 1 and 2 it is possible to meet genuine "angels" in the flesh and by being responsive to the Reality one's awareness will be quickened by recognition of the fact. A subject reserved for personal students.

Verse 9 restates the need to remain unmoved by the illusions of the world.

THE CHURCH OF THE ASCENSION

CLASSIFIED

Our True Heritage

Because, in Truth, all men and women are the Sons and Daughters of God, the Heavenly Father, we should not count ourselves as being of any particular earthly race or country. There can be no peace on Earth whilst there are those who dwell in their own darkness of racial concepts. There can be no peace whilst followers of Life, Light and Love refer to themselves as European, Asian or African, and squabble over territorial rights. To seek to possess land and large amounts of property, and to believe that one has a right to possess areas of this planet, and exploit them solely for personal gain, is one of the main causes of the mass suffering, of starvation and disease, of this age.

In the Epistle to the Ephesians, it is written, "Ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God." Yet Christendom remains divided on the issues it claims to follow. "Christian" still hates "Christian" and is willing to fight should one threaten the possessions of another.

This planet is a satellite of the Sun and it is upon the life-giving emanations from our Sun that all men rely for their existence. Even our very thoughts and the ability to think and to do comes from the Sun. Without the Sun we would have no consciousness or experience of being. In this light we are all Sons of the Sun. The Sun principle is the "Melchisedek"consciousness mentioned in the scriptures. It is the doorway through which every man must walk to become aware of his maturity and immortality. It is the way that all must go to awaken to the "fulness of the Godhead bodily" - the path of true gnosis - the Christ in every man revealed on Earth.

In truth every human is searching for Love, Happiness and Peace. Those whom we see as thieves, murderers and power-seekers are really looking through the dark veil of their own imaginings to reach their goal.

In reality every being is a beautiful star shining in the manifested world of God's own consciousness. According to the Gospel of St. John, God's word is the "Light of every man who came into the world". Thus, to the awakened Son of God, sects and cults (Christianity being one of these also) cease to exist. Every organised religion is simply a system of dogmas and doctrines invented by men who believe that within these religions they can help other to live an ordered life.

We have seen that all men are really seeking for the right way. The failure to achieve happiness is caused by the built-up ideas one has of one's self and

and others - also regarding the laws of life.

Man has faith in many things. "Faith is in getting, or receiving", says the Gospel of Philip - "Love is in giving". The reign of Love and Peace on Earth does not refer to the supremacy of any particular organised religion, but to the expression of Love in every human heart towards his fellows.

The power behind the Christ Sun is the True Ruler of our Solar System and the Universe. The wonderful thing is that our Sun cannot be affected or mis-used by man in any way; neither can its purpose be thwarted or its power swayed. It is a living symbol of the nature of God. The Sun's nature and essence is Pure Love. This Pure Love is the Living Substance of all manifested Life. Therefore, all creatures are one and are united in the Oneness and wholeness of this Holy Love.

The Holy Love of our Sun cannot be organised by groups, neither can any knowledge of it be accurately defined by theologians, astronomers or physicists: it remains ever a mystery save to those who become its co-workers - the Sons of the Sun.

Helping our fellow men and women to find happiness can be likened to one seeking a loved one lost in a mist. The mist of human inventions clears and the loved one appears in the light just as he, or she, has always been, but unknown to him- or her-self.

The Holy Love of the Solar Consciousness, which is the symbol of the Ascended Christ or Melchisedek - the Order of the Perfect Man, can be reached in the heart of every human being by the recognition of the same. In silent communion with Cosmic Love we feel free. We share the vibrant up-lifting power that pulsates in the heart of every being throughout the Universe for the Universe is centred in man. In this untouched centre all Life is One. Love, Peace and Joy are the realities of this inner kingdom.

To find true happiness one should look beyond the doctrines of "good and evil". As long as we acknowledge the continued fight between two opposing forces, we are never going to be free. The Light and Love of God is shown in the life of every creature, therefore, nothing is either "good" or "bad" in a conflicting sense. When we can come to learn that all men and women are brothers and sisters in one large family, wars will cease. We come to love our "enemies" because we realise there are no enemies to hate. Pain and suffering too will cease because these are the effects of an inner conflict or wrong view of life. Health, wholeness, harmony and plenty are the sure evidence of a life free from the mis-guided philosophies of this world and human supposition.

ORDER OF MELCHISEDEK
STUDY PAPER No. 2.

CLASSIFIED

Introduction

Most of the works about Gnosticism have been written from an orthodox christian's point of view. Even the publication and reviews of the Nag Hammadi Library has been the work of orthodox christians. The manuscripts contain an amount of Gnostic Teaching written in the familiar cryptic language which seeks to convey an inner spiritual meaning and does not relate to any actual "historical", or factual, incident of the people and places concerned.

Orthodox christians are so used to looking at an objective life and teaching of the man Jesus - whereas the name Jesus, his associates, his journeyings refer to spiritual processes actually taking place in the life of him who walks Jesus-like or Christ-like in his life here and now. The Gnostic "heaven" is a reality here and now. Because man reflects the eternal he cannot die - so he cannot expect "resurrection" from a state which never occurs!

"Resurrection", to the Gnostic, means leading an entirely new and enlightened life in the eternal moment.

To ask a Gnostic Christian if he believes in Jesus Christ does not mean does he believe in a person of this name who is supposed to have lived, died, resurrected and saved the world - it means does he believe in "the Way, the Truth and the Life?" That is - the way of a dedicated, pure life studying and applying the Truth or the Gnosis of the Soul.

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There have been several books written about ancient Britain and many about the first "christian" church. Some argue for and others argue against the truth of the existing claims. The present day Christian Church has so soverlaid its dogmas and doctrines over the facts and teachings of the Celtic Church that little is now known of what it really taught. The question can still be asked, "who was this Joseph who brought the Christos Cult to these Islands in the first century A.D.?"

What is more startling is the admittance, within the Scriptures, that the bible stories are but allegories. See Galations chapter 4, verse 24. Here, the supposed writer, Paul, gives us the clue. If this statement is taken to be correct then the complete "history" from Abram, anyway, is but an allegory. Thus the New Testament books giving geneaology of "Jesus" from Adam can have nothing to do with an actual living person.

In the light of the above then - all names of supposed living persons must conceal some other meaning than that of actual personalities. Melchisedek, Joseph of Arimathea Jesus and Mary, Peter, John and all the apostles contain hidden spiritual meanings instead.

Regarding the true facts on the historical Jesus let us see here where many researchers have tried, and failed, to establish any real evidence for the actuality of such a person. There have been, however, many people who have reflected similar happenings in their lives and have demonstrated remarkable powers and have taught "the way of enlightenment" to their pupils.

One researcher claims that he can "prove", without a doubt, that Jesus was Onias the Just and gives his data to support the evidence. Another does exactly the same thing and "proves" that the Gospel Jesus was modelled on Apollonius of Tyana. There is real evidence still extant regarding this teacher - proof is available of him actually owning a house. Then there is the Teacher of Righteousness mentioned in the Qumrum Scrolls - the writings of the Essene Brotherhood. Many prefer to accept him as this same Jesus.

Another group says that Jesus is the Jeshu ben Pandira mentioned in the Talmud for he actually lived and died exactly as the Old Testament predicted. Furthermore, there is one who can "prove" that the name "Jesus Christ" is never mentioned by the early Church Fathers but was the result of the agreement to join together the names of the Druid Sun God Hesus, or Yesu, with the Hindu saviour Christna at a council convened around the fourth century A.D.

A certain Muslim sect claims that Jesus was revived by medicines after the Crucifixion, lived to a ripe old age and was buried in Srinagar - they have his tomb! We feel that if the facts are true it should prove to be the body of Apollonius because it is known that he escaped death and went to study with the Brahmins and, possible, died there.

Recent archaeological discoveries by the Israelis reveal more disturbing evidence. They claim that many of the Christian sites such as the Via Dolorosa, the Tomb, etc. were not, or could not have been, in existence during the supposed time of Jesus so in spite of all the evidence that is possible to acquire the result is a stalemate.

When the men, who were trying to be honest about the background of the Christian Religion, wrote "The Myth of God Incarnate" there was a great outcry from those who were satisfied to rely on "belief only" - whether, or not, the facts could be proved. All the facts, to date, really show that, somewhere along the way, from the eighth century onwards, the allegories teaching a spiritual "Christ within" have become "carnalised into the belief in a man who actually appeared within the "time and space" area within the world and that "this man" was able to cancel out the "sins" for those who "believed in him". Let the happenings of the past centuries and the lives of the "christians" today speak for the proof of this event'.

The key, within the scriptures themselves, which was known by the Gnostic Christians, as opposed the the "christian"christians as they have been called, can be found in the writings attributed to one St. Paul where we warns of relying on, "endless geneaologies", Titus 3 : 9, and we can discover that the "other Jesus" he

mentions in 2 Corinthians 11 : 4 is the "historical" one which has to be proved by a geneaology, which, if his statement in Galatians is believed to be correct then he, Paul, must be referring to the Inner Cosmic Christ, within. See: 2 Timothy 3 : 16 & 17; Titus 1 : 1-3; Romans 16 : 25 & 26; Epistle to the Ephesians; Colossians chapter 1 and 2 : 9 & 10.

The mystical teachings that can be discovered in the Holy Bible, with the right keys, agree with the highest teachings contained in the books from the Eastern religions and indicate that a traditional knowledge, regarding God and man, has been known by initiates the world over stemming from around some 200,000 years ago. Thus this "Paul" is admonishing his students to follow the true Gnosis of God which can be discovered only within the area of mind. The "Gospel Jesus", in this light, is taken to be the pattern of experiences had by everyman who follows the path to the "Ascension" - or release from the illusion of "the world".

"Jesus", says the Gospel of Philip in the Nag Hammadi Codices, means "redemption" or the way to redemption. Nazarene refers to "the Truth". "Christ" the Messiah "the measured" or anointed. Thus "Jesus", the "Nazarene", the "Christ" indicates that the one following the discipline, or measure, the Nazarene, reveals the Christ, truth, in the secret, or hidden, name of Jesus. This teaching coincides with the hidden meanings, given for his name, in the Acts of John in the Apocryphal New Testament. To the Gnostics all Scriptural names and places represent the cryptic language of the Mysteries and not to actual persons or geographical locations.

The "Resurrection" of the "christians" is believed to be the man Jesus resurrecting from an actual rock tomb - whereas the Gnostic Christians, as revealed in the Nag Hammadi Codices, teach that the Resurrection is an already established spiritual Truth. To live the life of a "resurrected one" means that one will eventually experience this spiritual Reality in this life here and now - says these Scripts.

The Established "Christian" Church, along with many new sects today, have taught a Christ of "envy and strife" (Phillipians 1 : 15 & 16) and they have destroyed the very roots of that element of mystical union within their teachings which they could do with today. This church is now trying to use other props to support the movement by introducing such borrowed exercieses from other teachings such as "christian yoga", "christian Zen", pop music and "miracles" that might swell the numbers within the congregations.

The Gnostics believed in a total Spiritual interpretation of the Scriptures as opposed to the "christian" christians who believe in an historical Christ. Since the recent publication of the Nag Hammadi Library it is possible that they will be ridiculed by narrow-minded readers. So accustomed are the Orthodox Church Theologians to giving a materialistic view of the Scriptures that an entirely misunderstood view of these Scripts might be given.

All Scriptures, including the Greek Mythos, were, and still are used by the Chrestian Ecclesia for they see these as mere devices, or systems, to help one awake

to God-realisation - which is the goal and final destiny of everyman. As the Gospel of John puts it "the light that lighteth every man who comes into the world". This Light is the natural reality of being, veiled by earthly ideas and suppositions, which is imminent and transcendentant.

To try to interpret the Gnostic Scripts from a materialistic point of view surely makes nonsense of them. The strange allegories and seemingly "historical" happenings are never intended in Gnostic teachings to be physical realities. Thus, the average orthodox christian finds it most difficult to divorce the spiritual myth from its seeming disorganised appearance and as long as one looks for rationality and history he will never break the code of the Gnostic Cryptic language. In like manner as the Greek myths reveal inner truths so too - the Gnostic stories reveal the Gnosis of the Soul. So, which must be disappointing to orthodox Christians, this Nag Hammadi Library cannot reveal any more information, or facts, to prove the life of a historical Jesus.

To believe that the Eternal Christ has been "saving" mankind from ignorance for a mere two thousand years is evidence that those who believe it are still in darkness.

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"Now we are told in Heb.vii.28 that "The law maketh men priests which have infirmity; but the word of the oath,which was since the law, maketh the Son who is consecrated for evermore." This Son,we are to understand, is a priest for ever after the order of Melchisedec, which, being interpreted, means King of Righteousness, King of Peace. As God sware by Himself there was a witness in Himself,and, as the Son is one with the Father, the witness is in the Son also; for there cannot be a Father unless there be a Son,nor a Son unless there be a Father. We have abundant testimony in the Bible that this Divine Nature is ours "by the Grace in which we stand". "For as many as are led by the Spirit of God, they are the Sons of God".(Rom.viii.I4). "And I will be a Father unto you and ye shall be my sons and daughters," saith the Lord Almighty (2 Cor.vi. 8)."

" The Way of Melchisedec" by L.B.Whitney.

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CLASSIFIED

THE ORDER OF MELCHISEDEK
An introduction to the Teachings of the Sun Priests.

Light, as the physicists describe it, is a form of electro- magnetic energy emanated by the Sun or other source.

This light is divided up into many octaves for the purpose of observation and investigation.

Mankind is,physically, aware of only one of these octaves of light,among the many, in the whole range of electro-magnetic light spectrum.

In spite of all this man is under the impression that he can discover his origin - and that of the Universe - by the observation of a few particles put to test in a laboratory. This is the ignorance of man in activity. Forgetting that the Universe operates as a mighty,self-governed, unified Whole, man believes that he can learn the mysteries of this Universe by the observation of the behaviour of a single particle.

If a visitor from outer space were to land on a cannibal island he would, probably, assess the intelligent life on this planet by observing the behaviour of one human being. He might be tempted to say that all humans were dark-skinned' hunted with spears, and ate other people.

If man really desires to fathom the depths of the Univers he has to observe the movement of every Sun, planet,life-form and atom operating as a unified whole - in every dimension simultaneously - which is , of course, a shere impossibility..

The Christ says "I am the Vine, ye are the branches" . Can the branch of a tree learn the Source,Life and Origin of the Whole Tree? Can one unit know the experience of every other leaf, twig and branch of the Whole Tree? Not as a mortal can he evr come to know any of these things - so all that he has learned is but as ashes in the dust. The Whole situation could be likened to a man who believes tHAt he can see all that goes on in a public park by looking through a pin-hole in the fence.

In spite of all we have said here we should not spurn the human condition for herein lies the key to the Hall of Double Truth which was portayed in the mysteries by two featers.

This means that the teachings of "non-duality" and "duality" are valid as far as human understanding can fatom. Can a feather scratch a diamond?

Our Sun is one of the mightiest of all visible symbols as evidence for eternal life. Its Light is the greatest "physical symbol to our five senses - for without the Sun all life in our Solar System; including all the ultra- dimensional aspects, would be non-existent - whatever one might believe about God or any other doctrines. To the Ancients the Sun was the very visible form of God,their actual Father, and they knew themselves to be, in very essence, Sons of the Sun. They possessed secret knowledge on how to commune with their Father knowing that they were the living forms of His Radiant Light Energy. This knowledge became "lost" as these True Sons were persecuted and murdered ,through the successive generations, by those who sought polical power - among those being the forerunners of the established church and political systems of today.

What those within the established and publicly "recognised" institutions do not know is the knowledge of the already established "Spiritual" world which is peopled by intelligences that come and go within the "material" realm to help those struggling to free themselves from the illusory and false "sciences" in the world of materialism. The worldly sciences are founded on knowledge supposedly acquired by experimenting on life as it appears within the area of the human senses and this leads those engaged in such researches to make many contradictory and "dead-end" conclusions. To investigate any form of life one has to take into consideration the other many areas of consciousness in which form,or forms, are manifest . Unless a subject is understood from all its potentials, its true source and its relationship with all other forms, it is not rightly undertood and so "specialised" or particular "branches" of science are invalid as far as true knowledge is concerned.

The established church is supposed to be an authority on "God" - yet still refuses to act on the information that this "God" reveales from time to time and still seeks to mainatain its authority on outworn creeds and dogmas.. Divine Truths are continually being revealed to man according to his understanding of that Power Which Rules the Cosmos - and no person has the right to dictate or legislate what steps another MUST follow. The exercise of such powers shows a seeking for power over lesser minds to keep them in subjection to certain standards. The establishment is guilty of this at all times. Until one can free himself from the attachment of the teachings put out by the Churches, Universities and Colleges that are allied to the body Political he stands little chance of being reborn as a Divine Son of God.

This does not mean that one should immediately react and go all out against the way of the world - it is they who will react against us- as is usually the way. We are not against people; but against the systems they follow.

Because we are sincerely seeking to know the truth which makes us free we come to learn the TRUE way of Love and Wisdom - and so just quietly refuse to accept any other knowledge.

Quite a lot of knowledge,even in the so-called "spiritual" field is based,solely, upon supposition. For example, there is much discussion going on, during this time, about "Reincarnation". This is because many are trying to recall the "lost" teaching regarding this - for there was a proper knowledge of this subject transmitted in the schools before they were suppressed by the existing church. We say that unless one receives the true facts about "reincarnation" from within your own source you stand little chance of understanding it correctly. One does not find the answers in books.

There are many pseudo-sciences given out to the public in the understanding that these teachings are "esoteric knowledge". A few of the more wel-known ones are popular astrology, tarot,ouiga boards,numerology,talismans and some forms of "magic". Some popular forms of meditation do little more than relax the physical body and do not confer any awakening of true spirituality.

We would like to mention here that true spiritual developement is not concerned with facts or figures as they appear in this area of the senses. Our Heavenly Father is not concerned with communicating information regarding the dates, numbers, or the size and shape of things. This misunderstanding has grown from the allegories appearing in the Holy Bible where God has supposedely communicated this kind of information. The Bible was written in Cryptic language so as to conceal the genuine teachings from the unitiated. (We can also assure you that, in all the thousands of books that have been written on the mysteries and their teachings, that not one Initiate has yet divulged the true teachings. Such is the power of the Final Truths that they would destroy those who are unprepared.) The Universal Intelligence is not interested in our contributing to the arts and sciences, as some in charge of certain religious institutions believe,. These are the transient and fore-ever changing aspects of our beliefs and unbeliefs. Todays moral standards ars tomorrows stumblig-blocks..

The Universal Intelligence,God, communicates only such information as is benef icial to cur spiritual growth. This means that the true Spiritual Teaching is concerned only with the nourishment and growth of the "immortal soul" in each of us and does not always provide for the achievement of comfortable conditiond and success within the material world.

Over the past half-century many interesting discoveries have been made in the fields of Spiritual Science. One or two groups, working entirely independent of each other, have re-discovered the true,legal and moral, techniques used by the ancient Sun Kings and Priests which enabled them to manipulate the right functions of community living and organise the conditions necessary for harmonious growth. These secrets are,however, still guarded by those concerned and form the basis for a return to the True and Ancient Religion that was followed by all men before the mythical Flood. This means that all that which is now publicly accepted as being "exoteric" or "esoteric" teaching is obselete as far as the true doctrines are cocerned. The "Golden Age" is again re-focussed in man's direction and he has now the opportunity to reclaim his original angelic nature. The Great Central Lodge of the true mysteries is again open to all.

From what we have said it would appear that there semms little to rely upon in the systems and teachings remaining in the world. What we are really saying is that man should look in new directions for his furure existence. No matter how lofty any teaching apears in this world it is only a mere Shadow of the Real.

There is much talk about "lost secrets" and "secret powers"; but to the re-born Son of the Sun there is nothing hidden or lost.

Let each Son of Light greet the Sun of Righteous each day realising that Our Father is incarnate in each and every man.

We say that just as the revelations of the Christ some two thousand years ago cut across the teachings of that time - so does that which is now re-discovered cut across that which is, at present, accepted by many to day.

CLASSIFIED

THE TEACHINGS OF THE SUN PRIESTS part 2

* * * * * * * * * * * *

The secrets of the power exercised by the ancient Sun Priests is based upon the hypotheses that everything we ever knew, now know and ever will know is emanated from the Sun's own "Spiritual Centre" because the Sun is an intelligent agent in its own right that is in communion, and operating in conjunction with, the over-riding Intelligence of the whole Cosmos.

This means that all the forces, powers and energies emanated by the Sun are intermingled and evenly dispersed throughout the whole electro-magnetic Light beams. Thus, those waves and particles that are considered dangerous to the human organism by todays scientists are not dangerous when encountered in their oneness with the whole Light Spectrum. It is only when technologists isolate these "rays" to perform specific functions as "X-rays", "Gamma" rays, etc. that they become hazards to man when they are used indiscriminately.

Whilst certain other isolated rays such as ultra-violet is considered to have a damaging effect in humans it is known in the inner sacred schools that highly developed "spiritual" beings are capable of absorbing large amounts of "ultra-violet" rays and emanate the same in their normal existence. This means that the more "spiritually" evolved a person becomes the more adaptable he is to the "higher" frequency rates occuring in the realms of Light. This indicates that the many dimensions of conscious awareness and separate existence are all contained in the Sun's own physical organism, the Solar System, and the Sun's own "mind" or active Intelligence Quality.

It can be seen now why the great teachers stressed the importance of "Light" in their teachings. Light in its physical qualities is responsible for the worlds of form as we know them. Life, Colour and Beauty all stem from the sensual experience of Light in our physical bodies which are really co-agulated conditions of light energy. In fact if it was not for Light we would be non-existent.

The entreatment to "follow the Light" and to become "Enlightened" are encouragements to man to broaden his understanding regarding the Organism to which he belongs and not to get "bogged down" in his own narrow concepts. The seeker for Light is encouraged to adapt himself to become aware of the immortal nature within the whole realms of Light so that he becomes a more efficient vehicle for the God-Sun to use. Thus he becomes really a Son of the Sun.

Mortals, as we know them, perish at death and if their experience of "resurrection" has not been had in the human state they remain attached to the physical "living and dying" state until they have consciously come to know their true state. As "mortals" we are continually "experiencing birth and death". As Immortals we overcome the experience of "birth and death" and become actively conscious individuals in our immortal state and do not have our consciousness withdrawn as in the previous state when one was consciousless before returning.

Thus we possess a "continuity of consciousness". We become conscious of our immortality. One can readily see how one then knows where he has come from, who he is and where he is bound.

The physical light-body of man is, therefore, a computer in which all the knowledge of our Solar System is locked. Once man learns how to unlock the secrets of himself extraordinary powers are at his disposal. The keys to this unlocking were given during the candidates progression in the Sacred School.

These ancients believed that every organ, and part of their bodies had its corresponding Principle in the invisible worlds and by certain techniques, still known today, were able to align themselves with these other worlds therefore enabling them to commune with the intelligences in higher spheres.

To commune with intelligences in "higher spheres" does not mean the way it is done in modern spiritualism which, in the main, only acquires information relative to a "mortal" experience. There is a vast difference between information obtained from "passed over" humans (whose knowledge is relative only to the human state) and intelligences that are already at seemingly fixed parts within the Solar Hierarchical structure.

Genuine knowledge from the higher levels of being are concerned only with the ways and means of progression through the higher experiences in Cosmic Consciousness. Usually, messages obtained by "psychic" means are concerned only with encouraging us onwards in the philosophies and teachings we already have and can give us no new information past the temporary "post-morten" states - whereas true "spiritual" information can be acquired only from the levels of consciousness that transcend the existing "post-morten" states - that is - from humans that have supposedly "gone-onwards" or "forwards" within the "time and space" sequence of recent occurrences. The quest for advanced knowledge must transcend all that which is known within the mortal state and, as the ancient schools taught, to fully understand the teachings of the "Gods" or "Immortals" one has to first come into the experience of his own immortality - this is the true resurrection of the "immortal soul" in man.

This also indicates that those who believe that they can acquire "higher knowledge" or obtain true enlightenment without the observation and application of the true moral teachings contained in the already existing scriptures, as basic and incomplete as they may be, are simply deceiving themselves and their followers. Unless one has learned to discipline his unbalanced human nature and made an attempt to purify his thought processes he will not be ready for the more"advanced" frequencies of Solar or Cosmic Consciousness.

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THE TRUE NATURE OF DARKNESS

Darkness is the Womb out of which the Light is Born

Darkness is the manifested Feminine Nature of the Cosmos.

Darkness is the medium on which the seeds of manifestation stir where the new-babe is nourished and sustained until it is born into the Light.

Darkness is the warm,friendly and snug place wherein we are prepared for Service.

It is our Mother, Wife and (Daughter (Sister for the male

Light is our Father, Husband and (Son (Brother for the Female

There is no harmful thing in the Universe.

That which is beyond the Darkness and the Light is the Great Central Sun - the seeming Unknowable.

Our only enemies are our own wilful pursuits.

We pray for the Light because we do not fully understand Our Mother! Light is the Darkness Revealed.

---ooOoo---

The Solar Teachings are the most ancient and natural teachings on this planet. They were preserved by the Patriarchs who were the Sun Priest Kings and who come and go throught the ages to present the teachings anew.

The Solar Initiates are prepared to teach you if you are sincere and devoted to your personal enlightenment.

It is the Sun of God which is the Son of God for us.

The Life Essence in which we "live, move and have our being" is an Intelligence to be reckoned with. In spite of our own hypotheses and concepts about Life and our use or misuse of It, sooner or later we find that our human pursuits come to naught. The sooner we learn to co-operate with Cosmic Energies the sooner will humanity be liberated.

CLASSIFIED

TO WHOM DO YOU OWE ALLEGIANCE ?

THE KINGDOM OF LIGHT

Principality: The Isles of the Blest

* * * * * * * * * * * * *

As a citizen of this Kingdom your whole attitude is one of pure, unselfish Love - Agape. To become aware of, and experience, the reality of our Kingdom one ceases to react to all the claims, systems and philosophies of the realm of darkness.

Bring every department of our life under the Rule of Pure unselfish Love. Forget self-seeking. Blame nobody else for troubles.

Love dissolves the power of darkness and ignorance.

Here

We see the true nature of every man and woman.

Here

Man lives in the knowledge of Truth He has nothing to fear for he has no enemies.

Here

Natural right living. Response to Cosmic Harmony and Order. We know it to be true.

Here

The great Teachers are our brothers and we work along with them.

Here

We are loving <u>others</u>.

Here

We are at peace.

THE KINGDOM OF DARKNESS

Ruler: The Prince of Darkness whose name is IGNORANCE.

* * * * * * * * * * * * *

In this world sickness and suffering is caused by selfishness, lack of discipline and competition with one's fellows.

Citizens of this Kingdom demonstrate and protest against anything they don't like. They even use violence in their protest against violence and pass laws to protect themselves from their own conception of pure goodness.

Here

People hate each other and see others as being the cause of their troubles.

Here

Man lives by struggle, test and trial, supposition and ignorance.

Here

Religion, Politics and Law. You have to conform.

Here

The great Spiritual Teachers are helping us.

Here

<u>We</u> are being loved.

Here

Peace be unto you.

* * * * * * * * * * * * * * * * * * * *

No humanly contrived philosophies, hypotheses, excuses or actions are allowed to enter into the area of Divine Government.

Custodes
Morum
Sacrorum

Worthing 31W
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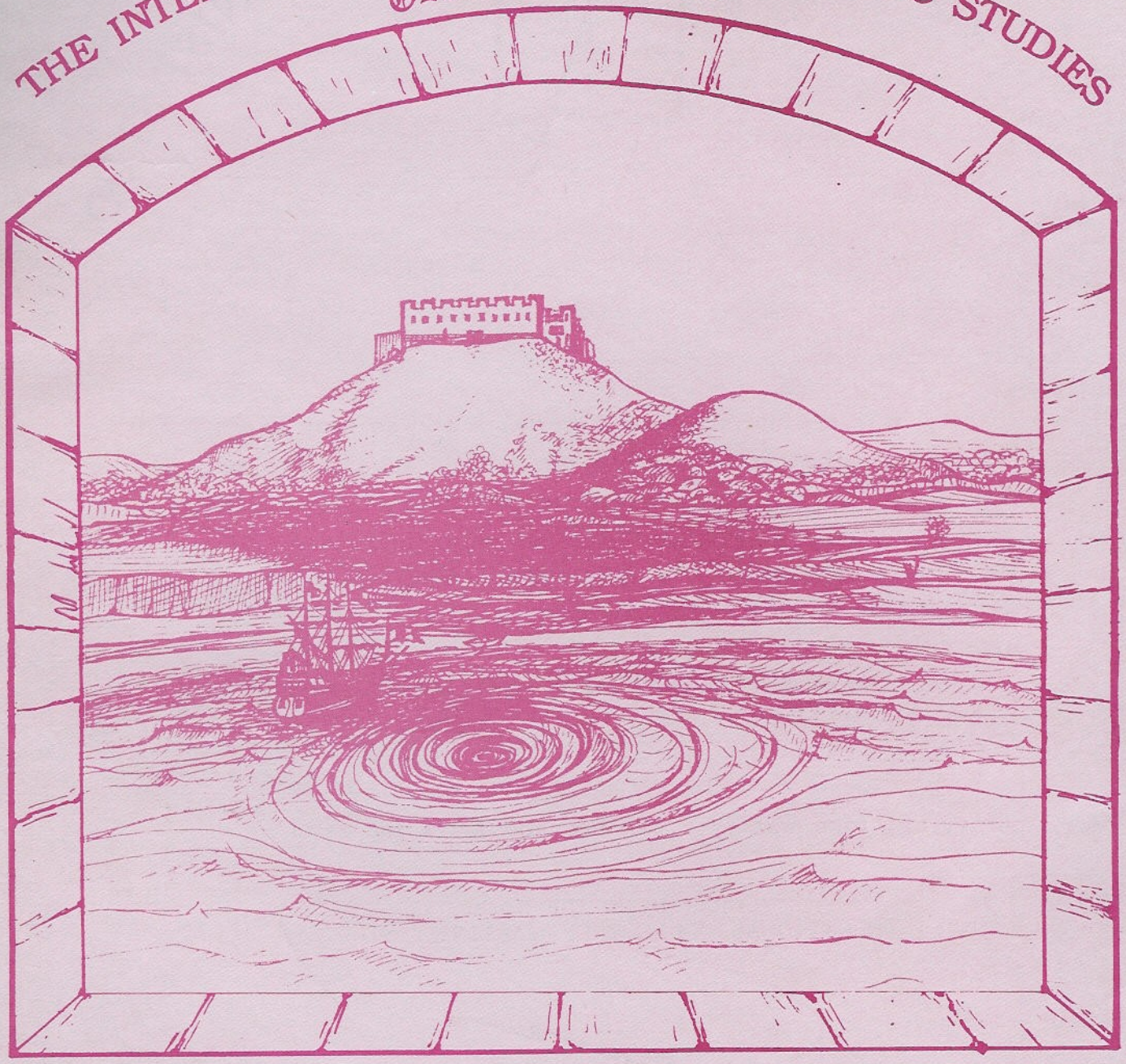
THE INTERNATIONAL COLLEGE OF ESOTERIC STUDIES

ORDER OF GRAIL



PLANE III *COMPANION* 71-78

LIBER# 77 ALL IS QUIET AND PEACEFUL

Personal & Confidential SIXTH DEGREE

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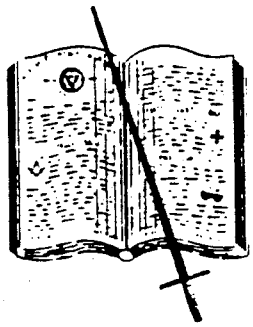
DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

THE INTERNATIONAL COLLEGE OF MARTINIST STUDIES



Dear Companions

This Liber contains material that was sent to students over the period of one year. While some of the lectures are a little wordy and show the personal bias of the writer (i.e. as against other organizations), there are nevertheless many diamonds, emeralds and opals in the sand and debris.

We suggest a *very careful reading and contemplation* of all 12 lectures.

As we have recommended all through our journeying, **take what you can use and leave the rest!**

Sincerely in the Works
INTERNATIONAL COLLEGE OF MARTINIST STUDIES

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The International College of Martinist Studies Inc., Worthing W31, Barbados, West Indies.

An Introduction to The New Church Universal

CLASSIFIED

Part 1

Many would agree that the idea of an organised church is obsolete because the adherence to set dogmas and creeds stifles the mind and prevents a natural approach to a loving union with nature.

There are those who argue that they are free from such attachments as "organisations" and narrow concepts but they forget that it was through the efforts of pioneers living out a true religion which made their seeking a success. Also, those who claim that they are free could be crystallised in their own idea of freedom itself!

Religions have come and gone throughout the history of mankind and the priesthood within these religions has preserved the highest thoughts and ideals on manuscripts, have helped many in their meditations and given solace in times of trouble.

At times in the history of religion there have been those who take stock of the old systems, revitalise them and present them in a new light to be of use to people in new situations and newly discovered technologies. The dream of the true priest is to present a world religion wherein all people can find a real sense of brotherhood with a philosophy so profound as to meet the needs of all races so that ethnic differences are overcome with wisdom. Such an achievement is possible when those who administer the large organisations are able to appreciate the fact that new revelations of truth are continually possible and are able to synthesis these new ideals into the already proven truths.

Because God or the First Cause is always in charge of human evolution and not man, this First Cause through its vehicles in time and space (hierarchy) moves certain individuals, who are sincere and honest seekers for truth, into action to cause a stirring in the dreamy systems of society and all kinds of seeming "disturbing" events occur. Man has to learn that he is not alone in the universe; that he is but a "cog in a wheel" in an ever changing cycle of events which drives him on to the creation of harmony and peace between all creatures and that his destiny is one of wholeness and perfection.

At this time mankind seems divided by its religions, politics and self set goals. There is division among the religions themselves and men argue and fight over their own interpretations of their own scriptures. The trouble is that everyone is under the illusion that their own concept is the only correct one and they fail to understand the magnitude of Cosmic Truth.

Why then should we have a New Religion? Have not the present ones caused enough wars and divisions and still do?

Whilst religion has been around for a long time and is not likely to go away, mankind still feels a need to enquire into his own make-up and to investigate his own personal relationship with the Universe. It has been the task of the Church (or Ekklesia) to help in this matter and it has been through the contribution in the lives and work of the True Priesthood that the stage wherein those "enlightened", or "free", people of today have reached their own conclusions - but life is never conclusive. Do we become set in our own concepts of enlightenment or freedom, or do we settle down in the satisfaction that we are one of those fortunate people who claim that they need religion no more? We should never "rest on our laurels" for the true priest is ever purifying him, or her, self so that new ideas from the inner levels can break through.

The True Priesthood, as we understand it, is not a priesthood bound with fixed dogmas but one wherein its doctrines are flexible, are modified along with the new revelations of truth and are adaptable to the ever-changing experiences in life.

Man is a 'spiritual' being and an organ or part of the Cosmic Intelligence or Life for the fulfilment of Its own purpose for us and Itself - therefore it can be only through teachers who are trained by this Intelligence that mankind as a whole, as well as individuals, can learn how to live in harmony with one another. It is one thing to receive beautiful revelations during periods of meditation but quite another to work our revelations out in the field of everyday chores and human contacts.

Events appearing in man's history are governed by the First Cause and mankind is able to use or misuse his new findings. He either uses his knowledge for his own good or inverts it through selfishness to his own destruction. Within the Cosmic Scheme of things man is like a child who is growing and learning by his mistakes; many fall by the wayside through their seeming inability to know what is going on and how to cope with the circumstances appearing in their immediate experiences.

In man's history great Leaders have arisen who have tried to impart to him the mystery of his own nature and have given the knowledge of the ways and means to make life more bearable, and information on how to live at peace with one another. Whilst this knowledge has been preserved by writing and is always available, man prefers to be like a "naughty child" and tries to bluff his way into Heaven.

From our own sources we have compiled a history of our former Gnostic Church and we felt that a similar idea with respect to this new venture would be of interest to students and to researchers at large.

First of all we would advise the reader that our change from institutionalised religion to a new approach should be a gentle and loving one. We have known many people who deliberately cut themselves off from organised groups because of their reaction against their historically unpleasant backgrounds. Later in life we find these same people creeping back because they have created a hiatus for themselves and find their interior life lacking. We should therefore approach a new situation with patience, honesty and sincerity--then all will be well. Bridges must be kept open.

It could be said that the arrival of Buddhism some 2,500 years ago heralded the later concept of the Christ - or the existence of the Divine Life, Light and Love in everyman.

However, as much of this knowledge was already understood during the early dynasties in ancient Egypt it was not publicly taught. It was the secret knowledge of the Priest Kings. It would also be of interest to mention here that both the Buddha and the Christ were Royal Princes. The Buddha, or enlightened one, being Prince Siddhartha and Jesus being of the Royal line of David. Later we shall mention the significance of this to enable us to prove that true Royalty is of a Divine Nature and that all who walk the royal path are considered to be of a special kind of nobility.

In this light we of our order take the attitude that we all belong to a Kingdom - not of the world with its striving and getting and exploitation of nature and people - but of a kingdom of Love, Peace, Harmony and Perfection and the laws that kingdom only do we follow. We have discovered that it is possible to externalise this kingdom in the lives of those who are prepared to turn away from all worldly philosophies and hypotheses. It is the work of the New Age Priest to externalize this concept.

Invocation of the Flame

"I call upon thee, O Living God, Radiant with illuminating fire. Overseer Parent of the Sun! Pour forth Thy light Giving Power and energise Thy Divine Spark. Enter into this Flame and let it be agitated by the Breaths of Thy Holy Spirit. Manifest Thy Power and open for me the temple of Almighty God which is wihtin this Fire! Manifest Thy Light for my regeneration, and let The Breath, Height, Fullness and Crown of the Solar Radiance appear,and may the God within shine forth!"

From "Comte de Gabalis"

An Introduction to The New Church Universal

CLASSIFIED

Part 2

The actual New-Age movement began at the beginning of this century. In the late Victorian era minds were stirring into new directions. Women began to feel their need to take more interest and to participate in religious and political affairs. They came up against much opposition from the male dominated society and this trend is now dying with useless struggles in the male dominated Priesthood. The arguments in favour of a solely male Priesthood are at least pedantic and indicate the fear people have of their own concepts of reality being disturbed.

In the book "Priesthood in the New Age" by Bishop Lewis S Keizer, Ph.D., he writes

> "We know something was happening. After all, there was revolution everywhere. The ancient institutions of monarchy and male supremacy were suddenly toppling to democracy and women's suffrage. Ancient theology had no choice but to begin assimilating the discoveries of the fledgling sciences. Suddenly we found ourselves blessed as never before with the fruits of knowledge, nature opening her secrets for our use in medicine, machinery, foods, and all of daily life.
>
> "But we also found ourselves carrying the awesome burden of responsibility no longer for just ourselves, but for the mineral, plant, and animal kingdoms - for the environment, and for the very survival of the planet. Our great blessings brought with them profound responsibilities that if unrecognised or not assumed, carried the curse of ultimate extinction.
>
> "The institutions of medieval religion lost their relevance and began to crumble, giving way either to zealous, crystallised fundamentalism or the existential void of meaningless materialism tempered by heroic efforts to create a brave humanistic ethic - but an ethic based on the old humanity and on unenlightened and most limited materialism.
>
> "In fact, all Reality is material, and materialism can be a philosophy that carries the human spirit into infinity. But we just don't understand enough about "matter" to properly conceive such a philosophy.
>
> "The old age began to crack apart like the husk of a living seed, bringing forth its treasure into full manifestation."

The writer of this series found himself involved in many different fields of research, light energy, colour therapy, psychology and comparative religions. In 1958 he became a Gnostic Bishop of the Pre Nicene-Catholic Church which was the sacerdotal section of some long standing mystical orders. 1968 found him researching the facts behind the controversial Order of Melchisedek and later founding The Church of the Ascension which, after a short life, fulfilled its purpose in enabling other branch groups to come into being.

We have discovered also that some of the monarchical chivalric orders are now concentrating their efforts on the preservation of wildlife and plantlife where extinction of certain species seems possible.

So in every department of human endeavour, wherein the now outworn systems of masonry, esoteric orders and mystical teachings have been perpetuated, a new light and a new approach is being discovered. The New Age Priest needs no longer to be attached to several groups for his, or her, spiritual needs but rather they must stay with a closely knit cell so that a larger quantum of incoming energies might be possible. In fact one must learn from fellow travellers - share with them and discover a fellowship of like minds seeking the same goal.

Since most of the so-called "esoteric" teachings have now been "blown" - that is to say that one can find most systems in books and it is foolish to continue to name such things as tarot, astrology, numerology, magic and meditation 'esoteric' for it is obvious that now they are exoteric, if we must use those terms. What one can do now is buy a book on the rituals and teachings of an order and then start up on one's own without knowing the correct interpretation of the teachings, and this is what appears to be happening.

In this "New Age" we should establish an entirely new form of teaching which can point genuine ways to human enlightenment wherein one learns to control one's own inner energies and forms, rather than relying on some external ritual or system which fails to deliver the results.

Training for the New-Age Priesthood is already under way in America and ordinations to Deacon and Priest have taken place.

Over here we have a three year course. The first year being probationary in which we study basic subjects including "The Priesthood for the New Age" which sets the tone for the whole training. After a further two years of study which includes such subjects as the inner gnosis of the teachings of Jesus and Gautama, meditation and working with the

Hierarchy, and the secrets of the Sun, candidates are ready for the Diaconate wherein they learn the actual functions of becoming a channel for their own Divine Immortal Self and service to the whole of mankind.

Unlike the Priests of a closed order our work is out in the world cultivating a realisation of Oneness with the Cosmos. No task should be too trivial or responsibility too great.

Our study ofJesus' teachings differs from what is taught in institutional religion. We understand that Jesus never insisted on set dogmas or set forms of liturgy.

Here are some extracts from "The Wandering Bishops, Heralds of a New Christianity" by Dr Lewis Keizer.

> "Observe how differently the words of Jesus appear when translated correctly in Mark's summary of his preaching 1:15 'The great cycle has been fulfilled and the Kingdom of God has drawn near. Submit and be faithful to the Message.'
>
> "In the King James version the same pasage is translated according to medieval protestant ideas of 'faith': 'The time is fulfilled and the Kingdom of God is at hand. Repent ye, and believe the Gospel.'
>
> "In the same way the great Pauline revelation that it is through interior faithfulness of purified intent that people please or "are justified" by God, rather than by means of animal sacrifice and other works of Torah, has been terribly distorted by Luther and the rest of protestantism. The doctrine of Justification by Faith first promulgated by Luther means simply (as popularly understood) that no one needs to do good works to please God. One has simply to say the magical credal words, and one will be "saved". Luther, of course, was opposing such abuses of God's justice as the sale of plenary indulgences or divine pardons to the highest bidder by Roman prelates. He tried to make people understand that God's approval could not be bought or sold. In the process of what might be called the pejorification of spiritual teaching, however, his insight has come down history as the doctrine of Justification by Faith (i.e. Belief). The idea seems to be that if you 'believe' the right way, you are acceptable to God. If your theological opinions are orthodox, God Loves you."
>
> "For this reason, "God's Simple Plan of Salvation" is theologically orthodox when it asserts that by simply repeating a magical phrase of contrition in the name of Jesus Christ, the reader can lay claim to "salvation". Spiritually, however, it is a monstrous lie."

Further on Dr Keizer writes:

> "Christian theology undertook the blasphemous task of creating a "science of God". That which cannot be spoken about was the subject of semantic debates which often resulted in bloodshed and schism. From this mess of pottage comes the development of dogma and creed which has characterised Christianity ever since".
>
> "We stated with Jesus, the God-like wise person who was the first-born of all the dead - the true victor over death, ignorance and evil .....We ended with a white porcelain Christ hanging over the altar of a darkened church, oozing faded streams of red paint into representations of chalices. How subtly the meanings have changed!"

The New-Age Priesthood is working to restore that purity of the original spiritual teachings which have been distorted over the centuries. It has also restored the "Apostolic Succession" to its rightful place within the Hierarchical structure of passing on the pure undiluted forms of personal integration within their own spheres of experience. No longer do we need to enter "esoteric" lodges or seek a guru in the Himalayas - the "secret of life" is within oneself and as we run around looking hither and thither for answers we end in disappointment and unfulfilment. One needs to find a true teacher who will guide the candidate through the trials of his, or her, own uncontrolled nature and be helped and encouraged to enter the way of the ancient and revered discipline of the self. As an integrated Priesthood working with partners transmuting the lower passions into compassion and exercising one's inner energies towards the upliftment of all mankind. The Cosmos is a "wholeness" and everything is contained within It as a whole and perfect unit which comprises the "Whole". To seek possession of anything for ones-self therefore is to rob ones-self and no other. We must not fall for the modern supposed form of enlightenment wherein one justifies one's action by claiming that they are "experimenting" with spiritual forces. These people are, in the main, satisfying their own unrequited desires and using it as an excuse.

Spiritual Truths are already known by the true teachers and one does not need to "experiment" but simply to apply the keys. Unless one is pure there can be no depth of right experience.

An
Introduction
to
The New Church Universal

CLASSIFIED

Part 3

Being aware that the key to the true gnosis of God is that everything works from within outwards, indicates to the Priest that the innate Sonship or Daughtership of God needs to be externalised into "worldly" realities. We transmute the lower nature of the mass subconscious into the Divine Nature. Note we never destroy anything: we uplift everything into a new dimension of a more beautiful and refined experience so that our external world becomes a real pattern of the inner "heavenly kingdom" in our everyday experience. No longer do we dream or hope for the manifestation of a Divine Pattern on earth - we actually project It into a three dimensional Reality. This can be achieved by complete submission to the Divine Will in each one of us - that our personal will be illumined by the Greater Light of Truth from within. No longer do we chase after rainbows or 'inner' states of peace and harmony; but bring these things into the whole range of human experience - the God made 'flesh'. "In Him (the Divine Reality) lies the fulness of the Godhead bodily", writes St Paul.

If you are already following a philosophy of life and you do not find fulfilment in it, or it does not help you to overcome your own weaknesses, then you should use your powers of discrimination and be honest with yourself that you are not really succeeding. Too many students of Truth - or whatever one calls it - fall by the wayside because they try to uplift themselves from the point of their own limited understanding and refuse to look at their blockages or limitations through the eyes of their teacher or elder brother. Although we are each personally responsible for our own rising and falling, the Hierarchy provides an Elder Brother or Sister to assist us when we reach "blind spots" in our own perception. Some students are afraid to face up to their own pitfalls and therefore remain unfulfilled and unhappy.

In this new society we have no personal life - this is given over to God who fills it in for us. The new age community functions as one whole unit and everyone shares each others experiences and become a closely knit Holy Family externalising the Inner Kingdom in their everyday life: in their minding of babies, household duties, wage-earning and everything over the whole gamut of human experience. In this kind of situation one discovers the Real Person within oneself and a sense of satisfaction and joy is the result.

We have met those who are afraid to take this step because they fear that they will lose their individuality and just exist like a "vegetable". This is only a concept maintained by the fear that they are going to lose the 'lower nature'

attachments. The truth regarding the situation is that one becomes more of an individual because one discovers one's own level and is able to express themselves more fully in contributing their personal gifts to the community. In fact in the sharing of joys and disappointments one is able to grow into a state of maturity in the very work of becoming a server of God. By "community" we do not mean a number of people settled in a kind of 'Campus' as is the usual practice. In our work we lead our lives where we are in our own homes serving our family, then at times come together with the other members to learn, share and refresh ourselves. This indicates that wherever we are the idea of community exists - even in the seemingly 'divided' world, we are living right where we are, yet knowing that we really belong to the Real Kingdom which manifests from within outwards. We subscribe only to that kingdom in philosophy and practice and regard the 'religio-political' state of the world as alien to the true nature of mankind. This Inner Kingdom will gradually emerge Principality by Principality in the outward area until the whole planet vibrates to the full power of Love.

What can we do to help ourselves further on the way to the Christos?

First, all we should ever keep in mind is that all there is in Reality and truth is God and God meted out in Its Creation. Thus God is the All-inclusive Principle in the Cosmos and This Principle is manifested in Its Wholeness and Completeness in each one of us. There are no favourites - not even with Saints or Priests, Bishops or Popes, or even Sun Priest Kings: God is no Respector of Persons but He/She emanates Its qualities and nature evenly throughout all space. Thus, as we mentioned earlier, in this knowledge (Divine Gnosis) it is possible to experience the fulness (Pleroma) of the Godhead bodily. When we are able to externalise this Life within to the full then we make a "Quantum" leap in our spiritual enlightenment. Because that which is Ever True and is the Reality of Being It can never be destroyed - for it is the Permanent Spirit of Life. All we have to do then is to remove all the dross of human supposition and conjecture about Life and Reality then must be in evidence for you. This is an individual task and therefore we follow Jesus' instruction when he taught, "Work out your own salvation".

Each of us has to be born again in the Light that each of us has, to clear away our own dark clouds which obscure the Inner Light (mentioned in St John's Gospel). As we clear away our clouds of doubt, fear and selfish pursuits the Light of Truth fills the areas which are purified by Love and Wisdom. The more practice we get at emptying ourselves, the more the Love and Wisdom of God shines forth. This is

not an easy path otherwise we would have the Kingdom of God realised on Earth in a very short time.

Because each one of us is unique to God it behoves us to unfold our own personal gifts which He/She will use within the whole community to that which is required to maintain harmony. Not one of us has to be lost because each of us is rather special inasmuch as we each represent a facet of God's own Life and therefore are needed to complete a wholeness of Divine Function here in the world. We are not here just for a "willy-nilly" existence!

Every effort you make towards your own Divine Self is met by help from God's own Hierarchy. This Hierarchy is made up of special 'people' who have trod this path before you and are in a special situation to help you - or offer you a brotherly or sisterly hand over the sticky patches through which you will often find yourself. God meets you at every level through one of His/Her representatives or Elders when you sincerely and honestly need help. In this light it is unwise to judge or formulate (pre-conceive) the way in which help will come to you. If you try to envisage how help might come - you will either keep it away or fail to recognise it when it comes your way. In all things then, live in contemplation of God's everpresence and get on with doing the things you have to do - to shoulder your everyday responsibilities to your family and those around you. God is realised in every situation no matter how trivial it might seem.

One might ask "Why do we need Priests in a New Age - since the institutionalised religions cannot provide effective spiritual teaching anyway?"

It seems that there is a need for a new type of Priesthood - the type envisaged by the Order of Melchisedek - where every person becomes a priest in their own right. This does mean, however, that they need to be trained at this point in the right Cosmic Laws wherein to bring up children and apply their energies to an upliftment of society in general. Unless we are aware of the right conditions we muddle along in ignorance of our calling. There are those who are claiming that they are being guided from within yet their lives show a different story. If one is still applying the current understanding of Truth as indicated by the establishment one is still in the dark for there is only a "false vestige of Truth" which is perpetuated by those tainted by worldly pursuits.

A practical working truth which can bring real changes in one's life is one which has to be learned at this time until one can discriminate between that which is designated as truth and that which constitutes the Reality of Being.

There is a vast difference. In fact the human concept of Truth is alien to that which Really Is. For some time yet people will need guidance from the Elder Brothers and Sisters sent out from the Hierarchy. Whilst we are all equal in the economy of the whole we still need guidance - for as we can see around us there are some people more experienced than others in all kinds of things. This same rule applies in Spiritual matters - although the Elders say Spirituality is really another human concept. We all need just to become our pure natural selves.

"It can be found that when people are allowed to live nearer to nature - the harmony it produces, enables them to acquire more accurate information about the Universe itself; whereas the minds that are following set doctrines and dogmas, when feeling the need to break free, find themselves revolving within a mental boundary beyond which they cannot pass. Our knowledge regarding the Universe and man can only equal that amount according to the limits we place upon it. Knowing, therefore, the precise area of investigation allowed us by our five senses, we should enquire into those areas of seeking which demonstrate that man is not limited by his senses and that other forces and energies, farther afield, are in operation."

The Ancient Patriarchs and Their Teachings

An
Introduction
to
The New Church Universal

CLASSIFIED

Part 4

When we are speaking of a "New" Church what do we really mean?

There are many references in the Holy Scriptures about God making things "new". In Isaiah there are references to "a new name", "a new heaven and a new earth" and to being shown "new things". In Jeremiah there is reference to a "new covenant". In Ezekial a "new spirit" and a "new heart". In the New Testament in the Book of Revelation it speaks of a "new name" for the future.

It is with these indications in mind that the Hierarchy moves the teachers into new approaches and new concepts of religion: a new religion which does not allow the possibility of sectarianism because it does not allow the chance of uninitiated bishops gaining control. Whilst future divisions might appear among the students the Elder Brothers will maintain the Universal Church by virtue of its Dynastic powers.

Whilst we are speaking of New Things we should not forget that also, "There is nothing new under the Sun".

How often do we feel within our everyday lives that if only we could come into more knowledge we could cope better with the seeming paradox of life in general? or how often do we accept obstacles with the attitude "that's life" because we have never been brought up, even within an organised religious group, to believe that the answers to all our problems lie within ourselves.

In most systems we are taught to believe that it is the creator who is responsible for us and that some day He will put things right. However, it is good to realise that this idea is only an assumption and cannot be proved. The fact that circumstances can change when we change our attitudes and ideas about life can be proved. That a "newness" of life can be experienced is a truth and we find - when we seek for ourselves - that the great teachers taught this also. This "newness" gives an added sparkle to life - like a spring-clean of the whole being. When we come into true knowledge our life takes on a "new" meaning and we see "new" horizons ahead - new fields of venture - new friends and a fountain overflowing with "new" ideas.

For those who have exhausted the present systems, for we do eventually if we are growing up, a new synthesis of spiritual truths must evolve from the point at which the existing ones leave off. When leaving the old ideas behind we shall venture into new realms to discover really what lies behind the veil of human consciousness. In our journeying we discover that we are never alone. The Elder Brother or

Sister is always at hand to give guidance and give a plan of the way that lies ahead.

There is a fallacy around these days that everything relating to a "new-age" concept means indulging in alternative medicine, popular views on mysticism, occult sciences, "ascended" masters and the like, whilst rejecting the long established systems of medicines and religion. A new approach does not mean that in principal. Many of the new alternative healing systems will prove not to be permanant, but are "stepping stones" over a temporary area of change. These things indicate that the mass human specie is seeking new answers to the dilemmas which confront it today and this great "new-age" bubble and "occult" phenomena will last only until those who are seeking more substantial philosophies are able to understand the transcience of this present-day phenomena. The pent-up unrequited desires of mankind have been released upon society as a whole and as the sparks of light disperse we have to take upon ourselves the responsibility of coming to understand the more enduring nature of the Universe of which the numerous systems of man are but the "crutches" of a faltering outlook. In any form of outside help we are free to choose that which helps us the most.

The "new" enlightenment then is not a discovery only of new 'things' - it is the discovery of the greater possibilities that lie within man himself. For example - the knowledge that it is possible to rely on no 'outside' medicines at all; to rely on no forms of astrology, ritualism or magical system whatsoever. This alone can prove to be a 'new' experience to those who believe that they are following the "mysteries of Life" by indulging in these things. In this light a Bach Remedy is no more "holy" or natural than an antibiotic drug - they are both "crutches" from the point of view of the Higher Priesthood. All religious, philosophical, magical or political systems are based upon the human concepts of Life and therefore need not necessarily be the Truth as respecting Life Itself. Only the one who has succeeded in attaining Christhood or Boddhisattva-ship can know what really lies beyond and our Elder Brothers and Sisters do know the way to this state and are able to guide disciples correctly on the way. To that believe can "go it alone" not only reveals spiritual pride but also, the one belief itself will act as a barrier. The "new" system and doctrine is that we go forward together as one family - the Elder ones instructing the younger. The "new birth" begins when one finds his or her "family" with whom to begin to integrate.

The "new" structure is composed of Priest and Priestess parents, whose children are instructed in the truths of being from birth and they, in turn, become Priest initiates. The out-working of the Spiritual Hierarchy then becomes externalised as 'physical' evidence of the Divine Reality manifest as an actuality and not an abstract meditational experience.

The basic Doctrine of the New Church is as follows:

"Just as the Buddha preceded the Christ in historical manifestation,so the Buddha has reigned as World Teacher for the advanced Arhats of humanity unto the end of the old age. Most of these have lived in, or been associated with, the East. The Himalaya Mountains of Nepal and Tibet have been their abode.

"The Buddha, like other Great Lives of planetary Hierarchy on the interface of Solar Hierarchy, synthesizes the individual souls of monads who no longer descend into flesh. It could be said that the Buddha is the Community of Buddhahood, or the Greater Spiritual Life of all Ascended Arhats.

"The work of the Buddha is to advance into higher and more universal initiations as the sacred link of our planetary life to the Greater Lives. Thus Buddhahood is an adventure into infinity by means of dis-incarnation.

"The Christ synthesizes the inidividual souls of saints whose Hearts lead them unto the work of the Bodhisattva, which is an adventure into infinity by means of full incarnation and the sanctification and perfectment of humanity, nature, the planet, and all worlds.

"The Christ-Bodhisattva is the Communio Sanctorum, the White Brotherhood (at this level there is no male or female) of incarnate and discarnate world servers, the Solar Angels and Guides of Humanity. Thus it is the Greater Spiritual Life of all Bodhisattvas in and out of flesh. Their intercommunion is a vital subjective network that is now becoming objective, as it was with the Master Jesus who communed and counselled with his spiritual brothers Moses and Elijah on the Mount of Transfiguration in the gospel stories."

Dr L S Keizer

We can now see that the New Church goes onwards with the purest aspects of the teachings of the Buddha and the Christ. The difference is explained in the narrative. Together with the more recent additives of mental science the way is open for the journey forward to discovering, or uncovering, the deeper and lasting nature of that Life which flows within us. It is not necessary to absorb loads of outside material - especially of the so-called "spiritual" nature. We have to come to realise that we are, already, immortal "spiritual" beings. Knowledge of the arts and sciences are requisite to enhance our experience in the world. We alone decide the kind of atmosphere we will create around ourselves and our children: we can at all times project the beauty from within outwards.

A New Church means initiation into the living Reality of Life Itself and The Life Itself externalising becomes our religion.

An
Introduction
to
The New Church Universal

CLASSIFIED

Part 5

Priesthood, as a personal calling, is not a matter of getting involved in social work, political reform or campaigning for certain causes: it behoves the priest to work silently purifying his, or her, own nature - to overcome one's own ills, worries, hates and fears and to gain a true perspective of the right place of everything within the Divine Economy.

In spite of all the latest technologies, latest healing techniques and scientific achievements - looking out into the world today one witnesses a contradiction of terms. The teachings of "the Kingdom" confirm that "heaven lies within a man", it cannot be accomplished by humanly contrived ideologies or ways and means. In most cases - mankind merely caters for the ills he has self-created. We have to be honest and turn to the teachings offered by the great spiritual teachers - such as Jesus and the Buddha before any kind of real brotherhood can exist among mankind. At present, world peace - if it can be called that - is propped up by political shows of power, commercial exploitation of the poorer classes and of the gambling with false monetary values. There exists only human self-deceit in these approaches. If mankind would but honestly turn to the real values of life he could have his dreams fulfilled right now. We can externalise the inner kingdom of peace and brotherhood by knocking down all our 'aunt sallies' erected by the illusory understandings of truth offered us by a self-seeking society. Priesthood then, in this light, must be a self-sacrifice of personal traits which cloud the vision of the Inner Sanctuary.

Spiritual advancement cannot be achieved in heaven, but be achieved and fulfilled in living a perfectly natural human existence. After all, what is the purpose of all human life? Surely, it is "the process of realising your Humanity, before you can realise your Divinity" (The Arcane Discipline by Richard Duc de Palatine).

The Order of Melchisedek is not an organised order like others existing in the world but rather it represents a certain state of spiritual awareness or mankind in his perfected or original state. L B Whitney, in his little book "The Way of Melchisedec" writes:

> "The Order is not as we understand order in the Anglican or Roman ministry. Melchisedec stands alone, having neither predecessor nor successor, superior or inferior ....."

"The Order of Melchisedek is the great order of Elohim, God's own nature revealed in His creation. To man it is a way of maturity, responsibility and perfection as a Son of God - a way of absolute faith in the Divine Order of things without recourse to ritualism, sectarianism or coercion"

(The Order of Melchisedek by G W Boyer)

Our order having its roots in the most ancient of authorities does not follow speculative philosophies or hypotheses but is founded upon knowledge which can be proved to be true. We do not experiment with Life - we co-operate with It. There are things which can be proven to be the Reality of Life and things that are demonstrably illusions. Apart from the recovery of the Right of Succession (Apostolic Succession) we possess authorities from some of the well-known inner orders and one line of our authority can be traced back as far as the fourth century BC. Therefore our claims to a valid re-synthesis of planetary teachings can be proven by honest and sincere researchers. We believe that the validity of our historical connections should concur with the validity of the truth of our teachings.

We can speak with candour on the fact that it is only by re-introducing that which is known as "spiritual" values into society that families can be united, human problems solved, crime overcome and greater health of mind and body can be achieved. We can state also with the same honesty that without the living out of the these priniciples in whatever other fields of activity one undertakes, that no lasting results nor fulfilment can be achieved, that all results will be only cosmetic; and, as stated by the great teachers, their methods alone can produce permanent results. This might seem dogmatic and court the displeasure of many but who will come forward to prove, or disprove our claims? We did not make the rules - they have been there since the beginning and will be until the end of the solar cycle. Jesus said "Heaven and earth will pass away, but my word (the spirit of his teaching) shall not pass away". He was making a clear statement regarding the fixed Cosmic Law which even he could not change.

Another fact which is possible according to spiritual law is that eternal covenants by oaths can be set into motion at this level that are binding on a person or persons through the remainder of their immortal span. Cosmic Laws are as powerful as that.

The New Age School takes a look at controversial subjects such as re-incarnation, life after death, magic, occultism, clairvoyance and other subjects which students of mental science and psychologists investigate and directs the

student into channels wherein Cosmic Truths really operate. We also take an interest in the various branches of healing, especially psycho-somatics.

We also advise the student that in following the systems of any other organisation during study will disperse his, or her, energies, therefore making our own system ineffective. One should direct all personal efforts along one single channel which is called the 'razor edged path' in the east and the 'narrow way' in the Christos mysteries. Without this formulated tension the student cannot reach the goal.

We all are aware that without tension on the strings of a violin or guitar we will not be able to play correctly; without tension the piano wires will not be in tune; without tension the bow will not loose: so it is with the human soul. That is why the Pyramid, or house of fire, was used as initiation sanctuaries in the old days. The initiate has to be really 'cooked' under pressure. Unless the energies within the psyche are correctly attuned there will be no response from the higher levels - toil how we might.

"Initiation to Priesthood is a refinement - a transmutation of character. A discipline which cannot be achieved by meditation alone.

"That there are certain set principles existing in the Universe should be understood. There are also no other answers to man's problems than those answers provided by the nature of these principles themselves - no matter in what guise they are presented or in what manner of terminology their meanings are described. These principles will always remain the same."

An
Introduction
to
The New Church Universal

CLASSIFIED

Part 6

We have often heard it said that the idea of Royalty is no longer applicable to man's needs. As we have pointed out earlier, the same has been said about religion. However, when we, in our Order, speak of Royalty we imply its original spiritual meaning wherein the whole structure of the Cosmos is maintained. For example, Divine Love represents the absolute Sovereign in the whole Pleroma - or manifested world - and wisdom, harmony, etc are the Principalities or areas of expressed qualities requisite to externalise the "Kingdom of Heaven" on this plane of activity (Earth). We recognise, also, that these qualities are expressed in suitable human vehicles therefore, in that light, a kind of monarchial structure is relevant here in fleshly reality. A Sacred Royalty - a Divine Priesthood, with the Christ/Buddhic Principles as absolute Rulers and Directors of affairs. This is also the hidden structure, and was of the Inner Church throughout time and space no matter what has been written or claimed by writers of these things.

"One is aware of the influence of certain personalities within the 'mystery school' structure: we have had the Comte St Germain or Count Welldone and Comte de Gabalis as examples and, as Counts are equivalent to Earls in our English system, these represent divine principalities in a spiritual sense, or these personages represent areas of the work in progress and are really spiritual titles instead of secular ones. In reality, however, no difference exists between the spiritual and the secular; the latter is the externalisation of the former." (Count of Dobra)

In all the true mystery schools the Priest-Kings were the highest initiates on this planet - and such beings as Melchisedek and some of the Buddhas expressed this function and were a living Reality among those whom they served. The Incas, the Pharoahs, the Divine Kings of China, etc all were used by the Hierarchy to express harmony and peace amongst the people. The Priest-King being a suitable vehicle through which these higher energies could emanate. It was a Sacred Duty, or Divine Office, serving a specific function; an example of what mankind could achieve as a whole. This idea has never been lost: it has existed in the hearts of the Divine Initiates and some day, perhaps not too far away, will be restored in a new way when mankind has grown tired of his own little ideologies and dreams of a workable Democracy.

Democracy has to be understood in its inner sense for it to become really effective. It is not a matter of every one proclaiming equality in his own little world; but rather he, or she, has to see that they are but a part of the whole within which equality is already a reality. Equality in function but difference in expression is already a Truth, it needs to be externalised to become the right experience of it. The inner gnosis teaches that all things must be worked from within outwards. 'The Kingdom of Heaven is spread about on the Earth but men do not see it' (Jesus, Gospel of Thomas)

Whilst in the teachings of the Buddha such a concept does not appear to exist - Gautama had no need of specifics in the sense that the idea of a 'Kingdom' exists in the western teachings. Those to whom he gave the teachings were readily attuned to the abstract nature of inner teachings and it had only to be spelt out in more direct terms. For example, 'I reveal to you what causes your suffering and also how to overcome suffering'. The answer was clear, just get on with what one has to do to reach Nirvana or the Peaceful State.

The original idea of Royalty was based on the Hierarchical pattern of Cosmic outworking. Whilst every man, woman and child in the human phase are vital units of the Universal Mind we call God - not all are equal in capacity. For example, a finger can malfunction without serious effects on the whole body but a heart or lung, being major organs, affect the body when diseased. So we see that there are differences in function.

To become a greater 'organ' or 'part' of the Complete Organism one needs to follow the 'discipline of the self' to increase one's capacity. This process is linked with the former idea of Royalty inasmuch as this idea presents the correct understanding of nobility. Nobility is understood to mean quality of character, spiritually good and having dignity. The whole concept is operated to help people reach the highest good. If effort is confined to one overall level then there can be no "ascension" or real overcoming of illusions. If there is no mountain to climb we stay on the plains.

The Royalty structured society also presents a pyramidal structure for expression and one can ascend by the steps leading upwards within the building to the 'King's Chamber'. All people are the Sovereign - for it is the whole society which constitutes the Kingdom and the King represents their own highest level of achievement. The King and the Kingdom become, or actually are, one organism.

Thus the idea of Royalty is not based upon a materialistic philosophy. It is the pattern upon which the Hierarchy

functions to infuse the minds of the people with the noblest of aims. Culture is also associated with kingship and it can be observed from history that the finest art forms and most beautiful temples and other buildings were expressed during the reign of Kings.

Dictators, who represent the domination of the lower nature, seldom produce any constructive elements within society as a whole and in many areas where Democracy is supposed to be the theme we get a series of "muddled" situations which represent the muddled thinking of the masses.

Most of the beautiful music we have today was sponsored by Royalty or the Bishops and where a balanced relationship existed between Kings and their Religion people suffered less. The Sufferings which are experienced by people represent the areas of mankind's thinking and actions as a whole which need to be refined and worked at to perfection. It is not, as politically minded people think, one part of society existing on the backs of others. It may appear thus, but what is <u>really</u> going on?

Life is a manifestation of energies and forces and personalities appear according to the images we place upon the outworking of these forces. When we have learned how to externalise the Perfection and Wholeness latent within each one of us, then the world will appear different.

Priesthood is in itself Royal, as in the Priesthood of Melchisedek which is the true nature of everyman revealing nobility of spirit. Every department in the human experience must eventually bear a 'new name' - a newness of outlook and a hope that the 'human lot' can become one of peace and a real living brotherhood - the externalised dream of all.

"Finally, in the old age Priesthood was one of many social specializations, and the priests formed a special, privileged class or caste. Not so in the New Age, for <u>all must become Priests and Priestesses</u>. Priesthood is one name for the self-realizing soul who stands in flesh accumulating mastery over all ethers of the fully incarnate vehicle, over the powers of nature, over the forces of darkness and chaos, expanding the Heart in Hierarchical service to all humanity in the Great Work of planetary evolution. Thus <u>Priesthood must belong to everyone</u>."

The Most Rev Dr L Keizer

An Introduction to The New Church Universal

CLASSIFIED

Part 7

The true spiritual schools on this planet teach the following basic principles:

The Parenthood of God
The Brotherhood of Man
The constant evolution of all living things towards the perfection within the consciousness of the Divine Parent
The Eternal Presence of the Living Christ

Knowing the difficulties arising from ignorance of Cosmic Laws, the Great Teachers left guidelines to follow for those who desired to align themselves with the truths of being or, in common language, to become disciples of The Way or Living Stream of Life.

Thus meditative systems and ceremonies were established and these proved to be great helps in keeping the mind fixed on its goal: we find by experience that the human phase of mind is very forgetful and unreliable as a means of understanding Divine Truth, therefore by these helpful systems we learn how to slowly integrate all departments of our life into the Cosmic Reality. In this process the human phase of mind becomes a tool rather than a faction with seemingly awkward tendencies. Also, to avoid crystallisation of ideas, the spiritual schools continually update their material to conform to the ever-awakening consciousness of mankind. Set rituals can very often stifle one's free expression and so these are kept to the minimum. Our own rituals and ceremonies must then contain the relevant material in line with that which we wish to achieve.

There can be some misunderstanding regarding the idea of keeping a discipline as well as allowing a free expression. One might say, "How can I express myself freely when the church requires a strict discipline to God?" What we are taught is that our way of life is not like other professions in the world because we seek to be 'unworldly' in the sense that we follow a different set of guidelines. What we are free in is the reality of being ourselves, and we come to learn that this freedom is the experience of being 'free' from the turmoils and cares which beset those following the dictates of the world. 'The Way' is the real and lasting way to freedom. Whilst we take on the responsiblity of helping others we release our inner selves and discover a world within with lasting values which remain unaltered by the clamour of secular standards. The discipline is the way - or pathway - leading out of the transient joys and worries, the constant see-saw of a hectic life, to a more balanced understanding, giving an assurance of the things which constitute the reality of life.

There is a pattern of life which remains true to its nature known as Divine Love. From the Hierarchy down to the teachers of mankind this Love is held in deep respect and in all circumstances this Love is never known to fail. It never fails inasmuch as that which will occur when It is invoked will be right for the individual, or individuals, no matter what circumstances appear to the senses. The outcome of allowing this Love full sway gives rise to the opportunity to know and experience that which one really desires. "Trust in the Lord and He will give you your hearts desire" is the message of the Psalmist (Psalm 37). We really come to understand another kind of freedom.

What do we need to take a new look at in this day and age?

Marriage:

A new understanding of marital love needs to be taught. The Church dogma that "what God has put together let no man put asunder" has proved in many cases that a religious ceremony does not mean that God has joined the pair together. We understand that whatever God joins together cannot be put asunder. So a new teaching on love, sex and family is in need of being released to priests, then to responsible people.

Death:

"This is Life Eternal" taught Jesus. Thus in this eternal life we journey from experience to experience. When we understand the continuity of life we know that the person who appears to die is going on to new vistas. It is those who are left who need comfort and support in learning of the Love which binds people together forever.

The Christ:

The Annointed - referring to absolute Sovereignty as of the Kings of Old who were all "anointed Sons of God". The Christ represents the Perfected Soul - or the soul which has risen above all limitations of the flesh as taught by Jesus the Galilean. Jesus, the Greek form of Jehshuah, means 'Redeemer'. Therefore Jesus Christ refers to the fact that the discipline of Perfection releases us from human bondage and frees us as Sons of God. Jesus Christ being the keyword (Logos).

The Devil:

God Created no harmful thing, neither does God demand loyalty nor does He/She punish for sin. The Devil is no more that the active destructive forces set into motion by man himself. Man is responsible for his own selfish striving and exploitation of all things in nature.

On the Initiatic Path we should be prepared also to sacrifice all our "sacred cows" and be not dismayed by those who claim oneness with the Universe yet abhore those who come to true knowledge because these claimants say that one can never be too sure, or know, what is true and what is illusion for, they say, Truth is elusive. We admit that Truth is elusive but the Great Teachers assured us that It can be known and that we can come to prove for ourselves that a very deep understanding of Truth can be known - otherwise there could be no Illumination or Enlightenment or overcoming of human weakness or unreliability.

We also know, as we have mentioned, that we can set energies and forces for ourselves in the future, and we KNOW that there is a RIGHT way and a WRONG way of coming into this knowledge at a quicker rate than if we have to learn by trial and error. The Sacred Schools have always taught this way: they do not charge fees for the teachings or arrange costly seminars, you only pay for books and food, but they do select their pupils and turn away those who do not seek the right things. The ancient mystery schools were always run by the Priesthood, for Priesthood is in itself the path of service. However, in this day and age the subjects originally taught by the priests have become secular forms of study such as mathematics, medicine, hygiene, astronomy and the arts and inventive sciences; but any of these disciplines without priesthood usually results in their misuse as we can see from the over-commercialisation rampant today. The Priest King of old was an initiate of every school of thought and was expected to rule with compassion and justice. Sometimes human desires overcame those with earlier weaknesses and chaos resulted. What we should learn firstly is that we should be responsible persons and our human requirements come second being "Divine in our divinity and human in our humanity."

Let us give Dr Keizer the last words in this brief course of lectures on the New Age Church for he is a person of great insight into these matters.

"Jesus saw himself as a forerunner of a future, Christed humanity. He lived the life in the flesh, to which all human souls may aspire. The initiate Christi is the Gate, the Way, the pattern and template of the Higher Nature that lies dormant in most of humankind, yet must be awakened, practiced and refined in flesh .....

"Humanity is destined for spiritual maturity in which it serves as the fingers, hands, and voice of the Higher Nature. Humanity is indeed a divine heir of God, for it is emerging as from the state of puberty into the responsibility of full adult maturity as co-creator with God."

'Life in Flesh' by Dr Lewis Keizer
Bishop of the New Church Universal in the USA

An
Introduction
to
The New Church Universal

CLASSIFIED

Part 8

Let us remember that we have been taught to regard our bodies as Temples of the Living God. As a Living God can never truly die then that substance which constitutes the real body is Mind or Spirit.

In Sacred Science then the only True Substance is that which we call Mind. To us Life, Love, Peace, Wholeness and Truth are veritably the only real and true variable substances in the Cosmos. That which we call a "physical body" possesses no permanent reality and therefore could not be referred to even as a manifestation or expression of Mind or Spirit because Spirit and Its expression are One and the same thing. Spirit being imperishable and unchangeable could not ever appear to die or experience discordant situations.

In order to become aware of the ever-present Kingdom of Heaven or Nirvana - the eternal state of Peace, Wholeness and Harmony - our life has to be lived in line with those Principles. This kind of living is known to us as the Way, the Path, or the Discipline, and in order to bring those experiences into realities we should understand precisely what is it we are doing.

Because in Sacred Science we do not regard Matter as a Reality it behoves us to fully comprehend that, because we are children of another ilk, the standards and hypotheses which are accepted by the majority are not accepted by us.

Since we search for realities and not illusions our real Substances, as we have stated, are those things which to others are counted only as Principles. Because Principles, to us, are the only real and lasting evidence of a whole and perfect life - then they are the real substances of Heaven, or Nirvana, or the true state of Reality as It exists. These Substances are really substantial and not in a state of flux or continual change. The changes which we see are really the accidents occurring from our conceptions of what we believe is going on.

Love, for example, is a permanent 'substance' which - because of Its nature can be experienced every way, in real terms, by everyone if they allow It to enter into consciousness. We can feel and know Its power - Its effect because It gives us a lasting and uplifting experience - therefore It is a Permanent Reality - the same as Peace, Harmony and Wholeness. Not only then is It a Principle, but a Real and Living Form of Energy fulfilling Itself within the confines of each body yet without being confined itself.

In the interpretation of a new revelation of Truth we assert that just as the body, the spiritually formed one, is the

Temple of God - or the Universal Mind - so now the family becomes a Garden of Eden or an area within the Kingdom of Heaven, Nirvana, or abode of God. With each family forming a plot within the Kingdom or Garden we discover the whole planet as the complete area of Harmonic Manifestation. The Kindgom of God on Earth - the true purpose of the Divine in Man. The dividing lines then between each plot become dissolved revealing the wholeness of humanity as God's direct cosciousness in manifestation or expression of Itself.

Because of man's ignorance of his origins and nature he invents ideas and, according to his own purposes moves these ideas to his own ends and they become crystallised and take form in his experiences - this he calls matter. When his eyes are open to Truth he sees the realities and knows the genuine things which can become eternal experiences - because of the nature of their substance. He can enjoy a variety of experiences - because of the continual expression of the true Principle - the essence cannot change because it is the Truth.

From the point of view of the higher sciences the "physical" body represents the area of crystallised thought and because it possesses no actual reality it dies leaving us in a less limited state.

Although this is a diffiuclt subject to understand it is necessary to grapple with the mechanics of the more subtle energies if we wish to free ourselves entirely from the reaction to what we view in the crystallised area of thought. We find that in any work to bring about a change in one's experience one has to work with the Principles and not the so-called "physical" hypotheses. As one can see a period of understanding the keys to the mental sciences must be undergone and a discipline of re-programming the whole outlook must be lived through. We have mentioned in some of our other writings that one cannot play a concerto on a musical instrument until the basic fingerwork has been done - the same goes with the higher levels of consciousness.

The prophets and patriarchs of old have passed on the information that it is possible to experience the full presence of the Godhead at our level. Jesus also supported these claims, "Be ye therefore perfect even as your Father in Heaven is perfect" - indicating that we can actually reflect the "fulness of the Godhead bodily", as St Paul puts it. The message in the Gospel of Truth (The Evangelium Veritatis) in the Nag Hammadi Library also discusses this prospect. The Eastern systems also claim the possibility of arriving at the peak of perfection whilst still abiding in this seemingly "fleshly" state. The key is in realising that we are not "fleshly" people but spiritual ones. By

linking our consciousness to the "Reality" of life instead of the "illusions" of life we make our transaction with the Eternal.

In an ordinary sense those following the teachings of the institutionalised religions will argue that God provides for all and that there is nothing held back from those that love Him. This of course is true at all levels but they fail to accept that by literally imitating the Christ or following Jesus we can attain the same state of overcoming the "world", the "flesh" and the "devil". That Jesus has overcome all these things for us and we just have to believe on him leaves many things open to question and the churches refuse to encourage any thinking away from this idea; thus their minds are closed to the honest investigation of the many phenomena in existence which appear not to fit in with orthodox outlooks and views of the universe.

The pathway to Light is always one of learning - never sitting still or resting on our laurels. Even when one reaches the sublime attainment of being the incarnation of the Christ/Boddhisattva it is never the end. There are in existence such Sublime Beings unto which the Christ/ Boddhisattva are junior brothers and so on throughout the Hierarchy. Our own contacts with "Elohim" has proved this to us.

The doors are ever open to the sincere disciple to achieve his, or her, highest good; but in return he, or she, needs to work very hard. This is not a game - not just a way of "believing" in things - it is a path of devotion to one's calling - the Sacred Priesthood lived by all mankind.

Such is the sacredness and importance of the holy status of Priesthood in the New Age and here we will quote from the Priestly Vow kept by those whose lives are dedicated to help humanity:

"In the Divine Heart shall I strive to incarnate the Higher Nature, that my works in and out of the flesh may become the Hands and Fingers of God as Co-Creator and Christed World-Server."

By kind permission of Dr Lewis S Keizer
Bishop of the New Church Universal, USA

Let that same mind be in you.

An
Introduction
to
The New Church Universal

CLASSIFIED

No. 9

From within the "mystical", chivalric and hidden orders comes the knowledge of some very unusual things. Such knowledge, you might think, could have nothing to do with 'New Church' ideas. However, it is very interesting to see that the work now being undertaken in The New Church brings to focus, and more to the public eye, the important message that members of The New Church really are on a level with the Cosmic 'masters'and adepts about which others speculate. Followers of The New Church philosophy can come into full knowledge and experience of the externalised heaven in actual location and manifest their own Sacred Area for themselves. They no longer need to dream about a "Shangri La", Shamballa or a specially located venue of the Great White Brotherhood. In truth those engaged in this work are really the externalisation of the 'Master Adepts'. These beings are the permutation of ourselves; thus we are all one and the same thing at Source, and base. The home of each Priest and Priestess is an externalised Sanctuary of the Cosmic Hierarchy.

Although in Great Britain we seem to be "struggling" to encourage a New Church idea, there have nevertheless been "New Age" groups for quite a few years but some of these groups appear to want to maintain their own concepts of New Age freedoms. There seems to be a barrier to any positive progress. The New Church idea would it seems, require certain disciplines which followers of their own concept of a New Age are reluctant to pursue. We see Dr Keizer's Church in the USA as the Head Quarters of the real work for the dispensation of genuine New Age teachings to the public.

Whilst we have had what is popularly called "Gnosticism", with its many shades of adherents the term itself is not favoured by our orthodox brethren although they recognise the importance of the fundamental aspects of the Gnosis. Perhaps in the New Age approach a more general terminology can be used. It is interesting to note that most disagreements come through misunderstood terminology.

For example, our Jewish brethren believe in the love and protection of God and of His forgiveness of sins, so what more does the Christian have? Why does one need to accept a vicarious atonement when God's love has never changed anyway? Also, in the gospels about Jesus it can be seen that he associated pain and suffering with "sinning" or living short of God's Laws, which many Christians seem to be afraid of accepting and prefer to follow the 'bug' theories of the medicos. It takes a load of responsibility off their shoulders! The extra support from the Bodhisattva teachings show clearly, with the evidence, that by following the Buddhic path, pain and suffering can be avoided and even

eliminated. By the same Truths we can externalise a "state within a state" as our "inner" brothers call it. We are, in fact, undergoing this process inside our work in The New Chuch today.

The actualising of the Kingdom principality by principality, until the planet is transforemd by a kind of "spiritual takeover" is possible, and eventually the results will be obvious to all. The Kingdom will manifest Itself; it simply requires a greater awareness by the majority to recognise the fact that It has really always been here. The real work then is not to struggle to externalise that which is already here, in so doing one would be working against important metaphysical principles, for example:

"When it is said that a Bodhisattva enters Nirvana, therefore, this is merely a figure of speech. Nirvana is not a place, a state of mind, or a point in time; it is the unborn moment and as of this moment, all beings are completely liberated." (The Bodhisattva Path, Buddhist Publishing Group)

Nevertheless, whilst the Western concepts might appear to have nothing in common with the above idea, because the Westerner might be under the impression that by following the Bodhisattva path there could be no inventions like that of the aeroplane and washing machine - he could be correct. This is why the "middle path" of the Christ/Bodhisattva philosophy consumates the East and West by bringing about a "Sacred Marriage" of global truths.

The ancient Buddhist system wherein the monks need to carry their begging bowls is irrelevant in a modern Western city, this concept has become crystallised as part of the system. There are no crystallised ideas in the true spiritual state. Also, another interesting thing is that by blending the ideas of "East and West" we would discover new technologies: real, natural technologies wherein there are no hazards to people like petrol fumes, chemical poisons and atomic radiation. We could still fly and get our clothes mechanically cleaned by the "technologies of heaven". Scientific discoveries will not manifest in the present polluted forms when Heaven is externalised. What we have at present, in the main, is the externalisation of man's own "clouded" consciousness. Mankind has now the conditions on this planet for which it has 'worked' whether or not it likes what it sees. According to Buddhist philosophy can mankind Nirvana now by simply accepting it. Jesus also inferred this; but it appears that many still 'love' to suffer.

At the moment mankind sees the truth through a 'thousand eyes'. If we could but bring these 'thousand eyes' into a single focus we could have Illumination. This task is not

difficult if we cease trying to see through 'the thousand eyes' - the 'single eye' within each one of us perceives the 'formless' truth. Thus working in unison we allow the true ideas to take form without imposing our individual 'egos' to mar the operation. Thus the rhythmic dance of attuned souls produces the technologies for the New Age.

Let all the members of the New Church remember that after they have been admitted by the Bishop they no longer belong to the world of unrealities and wild speculations. The Cosmic Truth of Being has been taught through the ancient Rite of Succession (called the Apostolic Succession by the Christian Church) through which the New Church derives some of its authority; but more rightly so it works in full harmony with the Cosmic Hierarchy which has inspired many spiritual orders, East and West, in the past. Many of these orders now have exhausted their usefulness; orders such as many types of masonic lodges, Rose Cross, Illuminati, etc., owing to the crystallised states they now find themselves in cannot receive the new dispensations of Truth. It can be seen that such orders are not open to recieve the change required for growth. They, like the established churches must fade away leaving the way open for progressive ideas. 'Middle Age' rituals are no longer valid.

"New channels will be opened up under the symbol of The Rose and a New Age Chivalry will blossom forth giving a new light on ancient truths. The new rose will be perfumed from above and a new nobility will administer the Kingdom of Heaven on Earth." Count George Boyer

The Kingdom is now really beginning to manifest Itself in the lives of those who walk the way of the Christ/ Bodhisattva. There will be those who have just come to us for instruction who, even though they find the path difficult at first, are able to glimpse with confidence the "rewards" of their work. Whilst we need to work with those brothers and sisters who still follow their own philosophies we should not judge for we can know that their illusions possess no reality - knowing this we can guide them more easily. Once they can change their way of living they are on the way to Reality. The priest of the New Church keeps every bridge open for communication. He or she does not indulge in confrontations with conflicting political opinions and ideologies, neither does he, or she, moralise. Either we are enlightened or we are not. There are no communists, Muslims, witches, Christians, socialists, capitalists, criminals or saints to the Christ/Bodhisattva - all are people with the equal will to live within the aura of Divine Love or chose their own misguided ways.

We are not moved by the good or bad of anything. We can trust the presence of the Eternal Reality with implicit faith because the Truth we teach is True.

An Introduction to The New Church Universal

CLASSIFIED

Part 10

During the last half century there have been several books relating to historical incidents and affairs which the religious and academic world have tried to keep from the public. It appears from the information referring to other teachings and groups imparted in these books that, if accepted by the populace, they would undermine the hold gained by the established institutions on the minds of the people which enables them to manipulate the masses in order to achieve whatever they wish at the expense of goodwill.

Such books as "The Myth of God Incarnate"; "The Legacy of the Gods"; "Holy Blood, Holy Grail" and "The Hidden Church of the Illuminati" plus many others, give sufficient proveable facts to indicate that those in charge of our affairs are trying to avoid or hide something. In spite of their claims of 'psuedo' history or 'false facts' the truth remains that there are other areas of the human psyche to be explored and that there are some beings of a higher calibre amongst us who can teach us how to make our lives more harmonious and happier. History can also prove that these people, who worked to enlighten mankind, were persecuted and even put to death by the so-called 'spiritual leaders' who were afraid of losing their power over the people and believed that Spiritual Truth was only as they saw it: this attitude still prevails today but they cannot murder anyone for it.

We will now give you some facts related in some of the aforementioned books which can be proved by anyone who wishes to take the necessary steps.

For example, there is an existent "Order of St Mary Magdalene" which traces its succession back to the Mary Legend which came from the ancient tradition of the feminine mysteries. The facts are that the Marian churches of old were dedicated to St Mary Magdalene and not the Virgin Mary as is now taught. The institutionalised church hoped to bury the Mary Magdalene legend but it has survived.

It is also a known fact that St Augustine did not bring Christianity to Great Britain. It was the Celtic Church from the first century onwards which actually evangelised Europe and such saints as Patrick and Columbus were never Roman Catholics but Celts. The Early Christianity of Europe stemmed from the Coptic Church whose first Patriarch was St Mark. Early Coptic Christianity mingled Greek Philosophy and healing in a balanced synthesis; therefore the Alexandrian mysteries were contained in early Christianity and this contained the true Gnosis of God. The evidence of this is found in archaelogical evidence in County Donegal,

Ireland where ampuls with inscriptions of figures of Egyptian Martyr Menas were found.

It was not until the political church was founded by Constantine with headquarters in Rome that the Coptic Patriarch was condemned as a heretic for teaching the Gnosis, at the Council of Chalcedon in 451 AD.

The institutionalised churches have deliberately given misdirecting evidence to historical researchers to hide what actually happened, but they can no longer hide the records of the atrocities they committed to bury the evidence.

Those people who are engaged in propping up the status quo with the aim of diverting evidence which would help people, have yet to learn that there is a greater power directing human affairs and that Truth cannot be hidden or destroyed. In our own private and individual affairs we have the lesson to learn.

That a law of Cause and Effect exists cannot be denied and it was Jesus and the Buddha who laid great stress on its importance. This law is the key to being able to balance our lives. Both Jesus and the Buddha gave us to understand that it was our wrong way of living which causes all our suffering. Argue as we may otherwise, the Truth is the Truth, we are foolish to ignore it. To go on believing that 'God' or that a person who died on a cross two thousand years ago 'redeem us', is acting like an ostrich which buries its head in the sand believing it can escape danger. The 'way' or 'path' is not in 'believing in' Christ or Buddha but in purifying our natures to eradicate hate, possessiveness, resentment and fear in order that Truth can manifest Itself within the Temple of the Body. Did not Paul say, "Work out your own Salvation?": this we can do effectively if we follow what Jesus taught and not the priests of the institutionalised church.

Gerald Massey claims that the Church at Rome remained Gnostic at the beginning of the second century and that Marcion did not separate it until about 136 A.D. The division was caused through the gradual materialising of the Christ mysteries and this came more or less complete during the 7th century. The Coptic Church today has also forsaken its heritage and has submitted to the requirements of the World Council of Churches.

As the Church began to exercise its political powers during the middle or dark ages by persecution and murder of spiritual reformers, the true teachers were forced to work 'underground'. The Church today by propaganda gives its members a false picture of history by claiming that it was fighting heresy to maintain the Truth. This is a blatant

misrepresentation of the facts and therefore, its members find themselves in utter confusion of disbelief, war, increase in crime, divided families and incurable diseases. As we have mentioned before this is the effect of erecting false 'causes'. What the people have, in the main, is a 'false vestige of Truth'. Man's wierd and wonderful opinions must finally be shown up for what they are. Man fool's himself: he cannot deceive Divine Law.

Eusebius, the bishop involved with Constantine in regulating the Christian dogmas in the fourth century, admits in his writings that the four Gospels came from the Essenes. Thus the present claim of those following the Gnosis today that the true Teachings of the Christos are "pre-Christian" as it relates to the institutionalised church, are founded on indisputable facts whether or not modern theologians wish to avoid the issue.

"In BC 120 to 70 Christ came to establish the 'Mysteries of Jesus' (Jesus being the Way of Truth) which was to blend with all the earlier mysteries. The successors of Christ were the Gnostics and the Essenes (Dead Sea Scrolls) from them came the Catholic Church which destroyed outwardly the Gnostic movement in the 3rd century."

The writer of the above then goes on to explain that Orders of Chivalry were formed and these were followed by the 'Illuminati' Orders such as the 'Brothers of Light', Rose Cross 14th century; 18th century brought 'Unknown Philosophers', Freemasonry, then Bavarian Illuminati which embodied all the former systems. These lines have all come together and are perpetuated within the Sanctuary of the Gnosis and are passed on to the New Church Universal which goes forward with an entirely new concept of Priesthood. A Priesthood which is acquainted with all traditions - East and West - and yet retains the recognised moral concepts so necessary before one can set foot on the path of Illumination.

Whilst there are many records of those who have worked to bring more Light to humanity there are also records to which the average researcher has no access which tell the story of the comings and goings of the Elder Brothers and Sisters of a Great Hierarchy of Beings linked throughout space by brotherly love and compassion. It is only when the disciple follows the true way can he or she become aware of the many inner dimensions available in our present Eternal Life.

An
Introduction
to
The New Church Universal

CLASSIFIED

No. 11

The Keys of the Kingdom

Most religions are founded on the assumption that there is some kind of God, or Being, in charge of everything including human affairs. Buddhism however has no conception of an individual God but achieves its success by its philosophy which is a practical and proveable way of experiencing peace of mind. Another reason why Buddhism is so successful is that the religion has never been used as a weapon in political warfare as has Christianity, Judaism and Mohammadism. The keys of attaining a balance of mind and body therefore have been preserved in Buddhism, mainly Tibetan, because there have been no attempts to force it upon people for political ends.

However, Christianity with which we are more directly influenced here in the west, has revealed throughout its history that the doctrines and dogmas preached bear little resemblance to the teachings of the supposed founder Jesus Christ and this is reflected in the turbulent history of those people who have embraced Christianity or come into conflict with it. In spite of this a person with a little effort on their part can still discover and keep to peace and harmony from Jesus teachings if they cease to rely upon information and interpretation given by the ministers and priests of institutionalised Christianity.

Let us look for the keys in Biblical teaching which can help us enter into a Life of Knowledge and Truth. By the keys we mean the ways of understanding correctly the real import of the message or good news contained therein.

To understand the deeper Truths of Universal Love as described in St Pauls Epistle to the Corinthians we need to get our "fundamentals" right. In no place in the New Testament did Jesus imply that "to be saved" one had to believe that He was dying on the cross to redeem the people. He was already teaching them to pray to their Father and that if they observed the moral commandments and sought first the Kingdom of Heaven, this was sufficient unto Salvation.

We do teach things for the more mature person in our Church but they are difficult to understand if one has been

following the 'heretical' dogmas of institutionalised religion. It takes a long time to unwind from error. One needs to take a long look at the history of organised Christianity with misplaced dogmas leading to the horrors of the Crusades, the Inquisitions and persecutions to see that the Church did not understand its own Teacher.

Jesus, in the Gospels, spoke to everyone; to no particular sect or group even though he had been brought up as a Jew. His teachings were not exclusive, as depicted in the account of his contacts with all sorts and conditions of people: men and women, Jew and Gentile, rich and poor.

To understand his teachings more fully we need to realise that he externalised the Love and Wisdom of the Divine Parent - being a Son - therefore, by logic, it follows that he sought to understand all types of people and would discuss matters of concern with them on every topic and we believe he intended this kind of understanding to extend to the Church following in his name. He taught, according to St Paul, that sectarianism is of no import to him for neither Greek, Jew or Gentile was excluded from God's Love - nor His.

In no place did Jesus say that we have to approach our Father through him like the Christians do. He taught the Prayer which sought help direct from the Father, we do not need to "weedle" our way in by dropping a hint to Mary , to put it to Jesus and then to the Father - this is typical human intrigue. Neither do we need to qualify to our Father that we are asking Him through His Son, for if this is implied in a personal way, it says, "Well, look God, I believe in your Son so you ought to do something about my plea". If Jesus taught that our bodies are the Temple of God - where else can we look? also,"The Kingdom is within you".

In following Jesus the Christ do we also need to remember that He was referred to as King of Israel and it was Israel only to whom He taught the "Good News" (Matthew 10 : 5-6 and Matthew 15:24). It was Paul who carried his version of the teaching to the Gentiles and through successive turn and overturn we have Christianity in the form it is today.

The Rites and Ceremonies of the present day have been borrowed from the ancient pagan religions who wore special clothing for their rituals. We do, however, wear our 'cassocks' in the church - not forgetting that Jesus never told his disciples to put on their cassocks and surplices before sharing communion with the people. The garb worn by Priests is the continuation of the priestly profession from pre-Christian times. So we are not opposed to this Priesthood which in its real sense exists in many forms and exists in the state of being a Shaman or Witch Doctor. These people

undergo rigorous training and live out the discipline relevant to their calling.

Basically the way to a freer and healthier life lies in observing natural morals, a pure outlook on life without self-seeking and a deep faith in the always imminent presence of Divine Protection and Inspiration. These are workable precepts.

The deeper mysteries of man's relationship to God or the Universal Mind or Spirit follows naturally by mankind desiring to express him or her self in a more fulfilling way. Mankind can become naturally attuned to its surroundings so that the environment becomes affected by its wise approach to all things. Man learns of his higher psychic qualities which can influence the plant and animal kingdoms alike and befit him as a guardian of earth's treasures. At the moment man has raped the earth for profitable ends and finds that his resources are running out. When he learns to co-operate with nature he can balance things up and have all he needs without starvation or privation for nature will respond to love and wisdom.

Jesus taught us to pray for the Kingdom of Heaven to be revealed on earth "as it is in Heaven". This dream can become true to all who follow the Truth of this statement. The state of wholeness, harmony and peace is already a fact in nature otherwise the teaching is untrue. The confidence of Jesus in the already established Kingdom enabled him to show us the way to externalise It. This Kingdom is not a place littered with priests and churches but a state of mind and a way of living in which harmony exists in all areas. Humanity being one family.

Jesus never set Himself up as being different from any one of us. "For whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother." (Matthew 12 : 50)

We have the same situation today wherein the facts about Jesus' teaching are sidetracked. To those in charge we could still say "Woe unto you, lawyers, for ye have taken away the key of knowledge (gnosis) ye entered not in yourselves, and them that were entering in ye hindered (or forbade)" (Luke 11 : 52)

Jesus taught that we can "enter in" to the Heavenly state of mind revealed by Him if we seek this kingdom first above all else because we need to be totally dedicated to 'the Way' to get results. Firstly, we need to follow the moral code and act rightly to our fellows and obey community rules (Ceasar). Secondly, we need to understand that Our Father resides in our Hearts and in the Heart of everyone - we find

Him equally there as in a temple or sanctuary for our bodies are living sanctuaries wherin we can each have communion with Him. By leading a dedicated and pure life we gradually experience His presence and times when we are troubled and uneasy about life slowly disappear.

The priests of the New Church are not here to force any creed or dogma upon you but rather show you ways of overcoming the barriers of your own nature which prevent the Light of Truth from entering your life. If we have been living according to standards set up by the masses in our society - or even by our own concepts - there is much that needs to be done in the manner of changing our way of life to enable us to be harmonised with the "Kingdom of God". When mankind has learned wisdom and understanding of God's Laws it can have heaven on earth. When mankind learns that to force issues in the external world is only like changing the ornaments around on the shelf, it can receive direct guidance from within to learn of the true way to harmony and peace for all

The Truth is that God's Kingdom is always 'at hand'. Let us open our eyes to see it.

An
Introduction
to
The New Church Universal

CLASSIFIED

No. 12

In our last talk we emphasised the importance of Jeshua's practical and simple teachings which are necessary for finding the Kingdom of Heaven within and "inheriting eternal life". These facts are based upon the recorded incidents in the Gospels wherein Jeshua was challenged or asked pertinent questions regarding 'salvation'. The interpretations of what he said can be understood, or misunderstood,in a variety of ways; but no matter what our personal opinions are there is a Truth existent which remains so whether we believe in it or not.

The answers which Jeshua gave to those asking serious questions about their own 'salvation' were based upon the eternal and fixed laws of the Universe. Therefore, in whatever guise these facts are presented - that is - in Christianity, Buddhism, Judaism, Mohamadism, Humanism, or whatever - the essence cannot be changed. Whatever terminologies we use to express our ideas, the unseen meaning behind all our efforts, adjectives and feelings must convey the Truth underlying all things. Whatever ideologies mankind invents the results for benefitting humanity will be only as helpful as the tenets of the ideology approximate the Truth. In this light, any wise Leader or Teacher, Politician or Bishop, will realise that his ideas are only cosmetic and be sincere in investigating the real issues. Otherwise, those seeking to dominate others will try to perpetuate their transient powers by stepping up their ruthless pressures. Any system not based upon Universal Truths must eventually collapse and we have much evidence in the history of mankind to confirm this view.

We have heard the old saying that what we learn from history is that mankind does not learn from history. It appears that those who place themselves in charge of human affairs fail to understand that the teachings given by the great spiritual teachers are "scientifically" based truths on the real nature of life and no matter what other ideas many humans have they need to be checked against Universal Realities.

In Truth the teachings of Jesus have nothing to do with the human view of morals, although to follow the teachings the disciple decides, by his or her own choice, to become 'moral' and follow the discipline - the word from which the term "disciple" is derived. What we are saying is that the

blessings of God cannot be withheld from any human being whether they be bank-robber, bishop, homosexual or heterosexual, king, dustman, theologian, saint or sinner - these are the transient labels placed upon people by other people. We could even coin a phrase as such with respect to the state of affairs in organised religion, "When does a theologian decide to become a Christian?" or "Is it better to be a Christian than a theologian". The implication being that being a theologian does not necessarily make us a Christian. It matters though that we need to follow the discipline of a perfect life if we want to really claim to be following "Christ". The speculative techniques of what is called "thoeology", by many, are usually the personal opinions of intellectuals who do not understand the real nature of God.

Dr Keizer in his Wandering Bishops says that "Christianity began as a heresy of Judaism. Perhaps today it might manifest once again as a heresy of Christianity."

In our efforts to explain the true nature of Gnosis it should be understood that "Gnosis" does not belong to any specific religion, society or group. It is the Heart Centre of all spiritual experience and although mankind segregates the search for "Gnosis" into separate churches and groups, the divisions are based only upon the different approaches and the previous programming of the organisations to which the new candidates have belonged. Thus we have a Roman Catholic approach, Protestant approach, Hindu, Buddhist and even magical approaches, we have the Masonic, Rose Cross, Illuminati and numerous other groups all separated by the original programming of their respective communities or groups. It appears that in spite of all their efforts they fail to recognise unity apart from the ways in which they have been informed to approach Truth - thus the separate groups still remain separate and the ultimate object of their exercise fails. They do not seem to be able to converge at the "grass roots" level by failing to tolerate the presence of other groups, that is, "If you do not belong to our group and see it our way, it cannot be correct."

In fact the "New Age" approach in any department of spiritual seeking is only a ploy to satisfy the masses that something is being done. The teachings for the 'New Age' are really the wisdom teachings for "All Ages". It is only in the departments of spiritual organisation wherein the inner truths have been suppressed in the past that the stirring is taking place to realise that they have missed out and therefore must move themselves to do something about it, or be left behind. The danger in this lies that in their zeal they are apt to forget that the Christ they really seek is just as much within as it always has been and not in the man who lived 2,000 years ago. We cannot take

the 'New Age' teaching out of context and graft it on to already outmoded beliefs, or beliefs not founded on Cosmic Truths. You cannot put new wine into old bottles.

In this light, the 'New Age' teachings are new to those from religions just discovering them but are not new to those teachers and hierophants who have come and gone silently, with risk of their lives, to pupils all along the way; that the inner "Right of Succession" has never been broken. This fact has remained so in what is now known as The Sanctuary of the Gnosis which is really the externalisation of the heart philosophy of man throughout the ages. This fact being true in its actual existence which traces its history back to the sixth century BC when the Christos teachings were being realised in a deeper way and were part of the inner doctrines of the Middle Eastern mystery schools of Egypt and Greece.

The Sanctuary of the Gnosis is the centre point for the instruction of teachers on the inner levels and it is not surprising that it is now situated in Great Britain which has been the heart or home for the mysteries of Jesus for thousands of years. In fact when the Hierophant of the Middle Eastern centre at Alexandria came to these Islands around two thousand years ago, the Celts synthesised the 'new' dispensations and the 'exoteric' teachings became available with the Culdees or Celtish traditional systems through which Colomba and Patrick came. The present day Catholic and Protestant claim to these people is false. The inner or mystical centre has still remained hidden from the public and can only be discovered by honest searchers. The Outer Sanctuary with its sections and other links represent only the Outer Court of the true and real centre and is maintained by 'inner level' teachers now 'in the flesh'.

The Sanctuary of the Gnosis is a modern 'mystery' school and teachings are given free to disciples. They pay only for books which they are recommended to read. The New Church Universal is now patterned on the church founded by Dr Lewis Keizer in California, although it takes on its own nature within the British Isles. It is felt that Dr Keizer's school is one of the few schools maintaining the true tradition: speaking of the 'Hermetic Philosophy' which is considered by some to be the mystery teaching, it is really another example of a written interpretation of the teachings as given in some schools.

The advanced disciple in this period need not join a group which operates a degree system for many of these groups move the member through "degrees" in which the relative quality is not awakened and thus gives the member a false sense of security believing him or her self to be at a level where they really are not. Proper degrees of Initiation are

another matter and are in very truth the sometimes painful process of growing into maturity as a person. To graduate into Hierarchical work with higher cosmic energies requires really special qualities which can be found only in the life of one who is continually in harmony with the Heart Centre - not only with him or herself but with the Heart of Humanity which is centred at the Core of Being.

The Baptism, Death and Resurrection story of Jesus in the exoteric Christian mysteries represent the processes undergone by the human soul seeking the Light and these stages are very often controlled by the 'belief' factor of the candidate. "We are what we think or believe ourselves to be" but by believing that we are clean or resurrected does not give proof of what is actually happening. The real facts can be understood only in the Light of the "Gnosis" - or Inner Knowledge of the real nature of God and Man. The New Testatment can be said to be a text-book for the outer mysteries of Jesus. The Christos Doctrines are of the Heart and cannot be written down or ever have been written down. It is not in the repeating of Mantras, or even meditating upon human concepts of Love, Wholeness and Peace; but in allowing the Inner Christ of the individual to become externalised.

We should also make it clear that if a person truly desires to externalise the Christ within it is impossible to do so within the boundaries of orthodoxy.

---ooOoo---

This is the final paper on the Introduction to The New Church Universal.

The Sanctuary of the Gnosis

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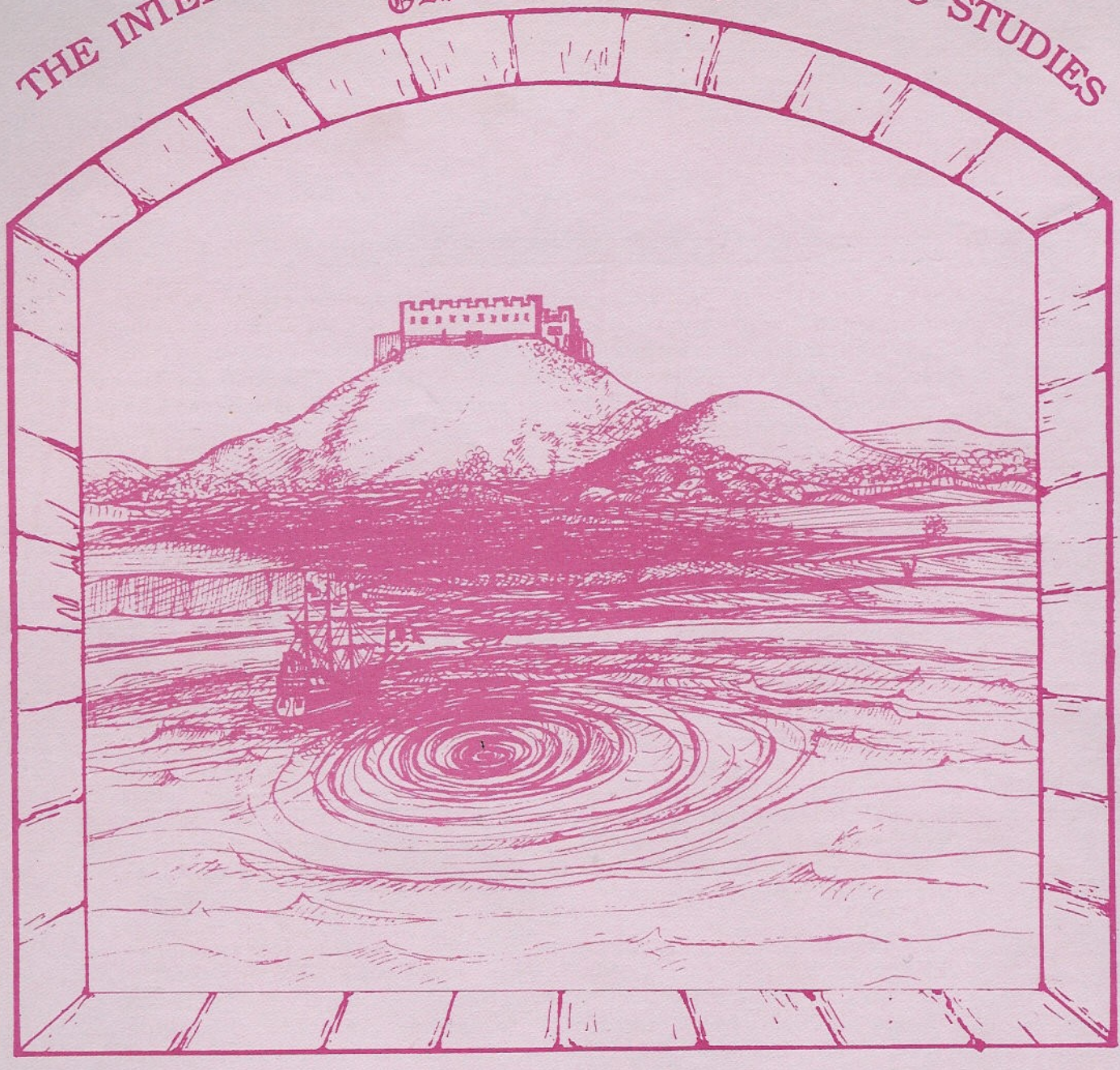

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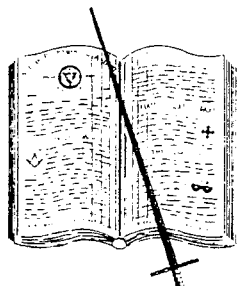

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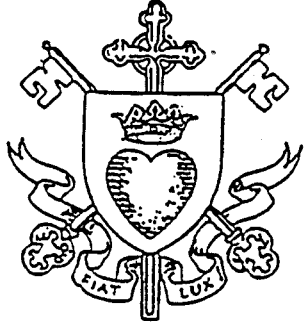
STATEMENT/RESTATEMENT OF PRINCIPLES & INFORMATION

1. The ICES/OTG is a non-profit institution devoted to the advancement and mystical enlightenment of Mankind. The ICES is the "educational" section, sending teachings to Associates all over the world via the Libers. The OTG is the "fraternal" component comprising groups of ICES members who delight in social and ceremonial work.

2. ICES are not the authors of the teachings and information being disseminated in the Libers. ICES was the beneficiary of a virtual library of manuscripts and documents which detail the teachings of the Alchemists, Gnostics, Kabalists, Martinists, Rosicrucians, etc. Many of the papers are the actual lectures that were given verbally to groups during Lodge sessions. Many of the Lodges are now defunct because of the direct or indirect consequences of the Second World War. Much of the information ICES is sharing in the Libers is no longer available from any other source. Much of the information ICES has had to have translated since many of the original papers were written in French and Italian. ICES is currently (1991) having the book Of Errors and of Truth by Louis-Claude de Saint-Martin translated. (The cost of the translation alone is $10,000.00! We mention this simply to indicate what we are doing in our endeavour to make vital information available).

3. ICES began its life on October 18, 1985 as The International College of Martinists (ICOM). This name was altered shortly after its inauguration to International College of Martinist Studies (ICOMS) and in 1990, to better indicate its wide curriculum, the name was changed to International College of Esoteric Studies (ICES).

4. When our activities began most of our membership was recruited through announcements in newspapers and magazines and most of the membership at that time was composed of sojourners who were taking their first steps on the esoteric path. Since 1989 most of our new affiliations are persons who have found us through being referred by members and almost everyone affiliating with us at this time (1991) are sojourners who have been on the esoteric path for many years. ICES has earned itself an enviable reputation for the high quality of the teachings it is sharing. We thank all members who speak of us to others and who are helping in the realization of the Great Work.



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Once every year we hold the Festival of Christmas where numerous wishes of "Peace on Earth, Goodwill towards men" are extended. For nigh on two thousand years, it is supposed, that this message has been told to the world.

The great religions of Christianity, Islam, Judaism, Hinduism and Buddhism all carry this message of peace to mankind and, yet, in spite of the millions of adherents to these faiths, mankind finds itself in one of the most critical situations in recorded history.

What is the great secret, if any, of the peace that "passeth all understanding" for which many Christians pray for every week? What is the secret of attaining the "brotherhood of man" for which every religion prays without ceasing? Looking out into the world at this present time it would appear that all these prayers of peace and brotherhood fall upon the deaf ears of the Creator - or upon a Loving Heavenly Father in Heaven.

Can we be sure of an unshakeable and never-failing truth that is really in control of everything - and how do we come into the awareness of such a truth? Why do the words of the great teachers appear to fall flat?

Yes, the power of the "redeeming prescence" is still here; yes, there is that Great Love which cannot fail those who trust It; and yes, our lives can still have direction, meaning and purpose, but where do we actually find the joy and peace which we seek?

Looking out into the world with all its 'isms' and 'ologies' it is evident that there is no place out there upon which we can rely. Could it be that the Holy Books have been mis-interpreted - or that they are merely statements penned by scribes who have their own ideas about what the great teachers really said?

If the Spriritual Teachers really did teach the truth about the world and how men can find true happiness, where did they find such knowledge to pass on? Again, if such knowledge is available then we too should be in position to acquire the same information.

Should there be a Deity in charge of everything then it would seem illogical, from human standards, to run a world wherein many people suffer pain and starvation and suffer the injustices of rigid social systems. It seems illogical too that many appear to experience no happiness at all but

simply lead a life of tension from the cradle to the grave and that, in this world of so many conflicting moral standards, we are punished for 'sins' we do not know we are committing. Perhaps there is some secret wherein we can 'tweek' the ear of the Deity to give attention to our own particular case - so that our lives can be sure of a lasting Principle upon which we can rely for everything.

In a world where "A" levels are more important than learning how to cope with one's emotional problems and where monetarism and competition are encouraged rather than helping people to establish a closer bond of human relationships, it is difficult to find and maintain right values. For example, cancer and AIDS are the direct results of such a system and are the evidence of Mother Nature's revulsion to such unnatural states.

At this point we have to be honest with you to explain that if you so desire a more peaceful and enlightened life it means that, if your life is not in a good shape now, you will need to remould your whole attitude to life in order to achieve your deepest yearnings. There is no easy way to Truth - in fact, from the early beginnings, one can suffer pain and lost hopes during the 'rebirthing' period because one has to undergo the difficult task of throwing out all unwanted material in one's mind. All the great world teachers have taught this - from the Lord Buddha to the Lord Christ Jesus - and it is not until one can undertake to 'be born again' or 'be renewed by the renewing of your mind', we can honestly say that you will reach you goal. This is the reason why so many fail to reach the standard demanded by the Cosmic or Universal Principle.

Whilst this Principle is Divine Love Itself it purges all unlike material and cannot express Itself in self-centred human states of mind. Thus it is imperative that you cleanse your thoughts and desires from all human weaknesses until you become strong and resolute and overshadowed by your own Divine Immortal Soul which is the very embodiment of the Cosmic Life and Soul to which we all are a part. This process will result in God being Incarnate on Earth and Heaven becomes a Reality to you. The command of the Master Teacher is to be 'perfect as our Heavenly Father is perfect'. Organised religion fights shy of this injunction.

From now on you can begin by placing no reliance on the man-made theories, suppositions and hypotheses rampant in the world, nor in political isms, religious dogmas or medical theories: the secret lies completely within your own being. Be absolutely true to the power of Life, or God, within your own being where the whole Truth of the Real Facts of Life are, not as we wish it, or hope or speculate it to be, but in Reality just how IT IS.

Our Life is already Perfect in Truth and this is how our 'Divine Parent' sees us and knows us and this is the only true knowledge that we should accept. By casting off all the 'old' material, old beliefs and ideas, life will begin anew and one enters upon 'the way' spoken of by the Patriarchs of old.

"Be renewed by the renewing of your mind", state the scriptures and so it is, this injunction must be obeyed before any lasting results can be experienced.

By dissolving the disturbing presences of hate, jealousy, power seeking and all wrong motives the Truth will present Itself: when the mists of human fallacies have disappeared a new hope will be born in the heart; the first glimpses of the power of Love. A brighter light will be shed on all your approaches to Life and what the ancients called "Illumination" will also come to you.

---ooOoo---

FOR MEDITATION

'There is no other Being beside me,' says our God.

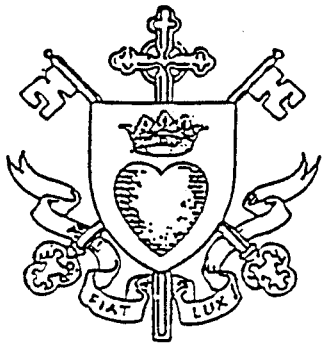
This God is Love and Wisdom - Wisdom which is unfailing and Love which is the fulfilling of the Law, and is the only God and the fulness or wholeness of everything.

Because God is everywhere present in the whole of creation there is fulness in every point,every place within creation. Because of this fact it follows that there can be no other presence such as that which is believed to be evil.

Evil, then, is nothing more than the dark clouds erected in the minds of men and women by following their own ways: by being angry, possessive, self-seeking, and leading an undisciplined life they shut out the Pure Light of the Truth of their being from their awareness. Therefore, we must eliminate these things from our thoughts and deeds.

The Power of God's Love and Wisdom are always present, always available to help. By living a life of devotion and trust in the Light within we help to dispel our own clouds of ignorance.

So now let all our disturbed thoughts be dispelled by leaving all our dark deeds at the door of our Inner Sanctuary, and let us learn that an Illumined Life is in the living out of love and wisdom in every word and deed.



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LIVING IN THE LIGHT

When days are dull and clouds hang overhead one notices that people also appear dull and that they walk around in a miserable and discontented state. Then comes the first burst of sunlight through the dark clouds and one can see the expressions and attitudes change. When the Sun shines through the whole day the ladies don their bright colours and the men begin to whistle.

All this happens without any effort on anyone's part because it is natural: the response to Sunlight is a natural phenomenon.

Many people, especially those who belong to religious sects, speak of their "spiritual life" as if it were something separate from the normal life they are living: in fact, everything is really "spiritual" and everything is really "natural". The "mystic" or "gnostic" knows that there is only one way of life which is natural, and that everything is governed by one Supreme Law. That a "spiritual" and a "natural" way of life exist apart is not really the Way-It-Is. Thus to live in accordance with that which is truly "natural" is the way that everything Is. So to allow all our "clouds of ignorance" to be dispelled by the Light, or Inspiration from within, is the way spoken of by all the prophets. "Take my yoke upon you for my burden (or cross) is light (Light)" say the Gospels.

That which is True of our lives is that which is the most natural. Most people are conditioned by religion and certain communal moral standards but when a crisis occurs to them, or their loved ones, every pressure from outside is sidestepped and the "natural" response is to deal with the situation calmly and accurately. The inner power reveals Itself. One often hears the remark "I felt guided" or, "Something greater than me took over". Their religious beliefs and moral training is, for a space of time, forgotten.

Light is our natural element. Our very bodies are made up of numerous frequencies of pure light-energy and it is our attitude and understanding of the right way to live which

determines how this light-energy is made manifest in our experiences.

Every atom, every cell, every molecule is a unit, or group of units, of pure light-energy permanently occupied with following its own path of activity within the body structure and from the tiniest unit, to the colossal size of the galaxy, the same type of patterns evolve. Our heart beats virtually with the heart-throb of our Sun. Thus, in very Truth are we made in the image and likeness of That Source from which we stem in an immortal and mysterious way. Through the senses of the body we witness a teeming array of contradictions and paradoxies but deep within the core of our hearts lies the mystery of Life and the true rules for living.

When we say to enquirers "You must no longer rely on the systems or hypotheses in the world to learn the gnosis", many react and think that we are saying all out there is false; but this is not so. When we say that one must leave all behind to step into the unknown which can become known, we mean just that and this causes alarm, for much has to be given up, even if what is known at the time seems valuable and a lot of effort has gone into acquiring even the amount of knowledge gained from experience. The answer to this predicament is that "God can write only on a clean slate whatever "wisdom" may already be written on it".

Begin by turning your thoughts to the truth that your very own body is the ensoulment of all the Holy Principles, energies and forces: that is the real meaning of being a "soul". Let your own body act as the living Temple of God in which you live and experience the many-coloured events in your life. Look upon life as an adventure, an expedition into new fields of endeavour, new outlooks, new people: awake to the ever-glorious radiance of the morning Sun and all those It shines upon and know that all beings are basking in and naturally enjoying Its Light. Contemplate the beauty and wonder of a never-ending, precision built, Universe in which all life exists and that Perfect Order reigns for those who know God.

By learning to live continually in the Light we come to know the true nature of that which we call "Darkness". Darkness is not evil - nor can it be in a Universe fashioned by an Intelligence that is Holy Love and Wisdom in quality and essence. No longer we fear it because in that Darkness lies all that which is not yet revealed to man. It contains the mystery of our beginnings and our endings: it is the womb out of which the seeds of Light are nourished and grow forth. It is the womb of our Cosmic Mother. Her Darkness is the soft blanket of comfort which envelopes us while yet we are asleep. The androgyne nature of our Cosmic Parent is

presented in the allegory of Light and Darkness experienced by us on this planet as Day and Night.

Within that Darkness lies the powerful rays, among many others, of ultra-violet and infra-red which can be used by man for many useful purposes. Thus, Darkness is not really a "darkness", absence of light, at all - it is merely that area of the Revealed Light which mankind is not yet fully aware. Light and Darkness can also represent the Masculine and Feminine aspects of the revealed Deity. The Scriptures also mention that Light and Darkness are the same to God (Psalm 139). In fact, in our teachings, one has to come to know that the two seeming aspects comprise but a completely balanced single unit or cell - the Mystical Marriage of "husband and wife" becoming as "one flesh" - or a single ensoulment.

If you can find time to sit in the Sun for a brief period, you can experience the fact that you are living on the peripheral of the Sun's own consciousness right where you are. If it were not for the Sun you just would not be sitting there and were the Sun to suddenly withdraw, life would cease to exist on this planet in spite of all its religious beliefs,so-called "advanced" technology and things learned over thousands of years. The Sun, then, to us is the magnificent symbol and embodied agent of the Very Light Itself being revealed to us. Should you be fortunate enough to witness a Sunrise you can benefit yourself by tuning into the Sun as if it were your close friend - for that it really is - you owe your very existence to it.

This beautiful Sunlight is absorbed by certain centres in the body and by a system of meditation, carefully followed, one can reach an almost perfect state of human experience. When we say "almost" we mean that because we have already been programmed by false knowledge it is diffiuclt to banish this completely without suffering many privations - so it is better to work to a future perfect state in succeeding phases.

The Light shines forth from the Darkness for the Darkness contains the roots out of which Light proceeds - just like a living plant springing forth from the soil.

There is no harmful thing in the cosmic family when we understand it and co-operate. Most men and women battle against the things they are creating in ignorance, but the Sons and Daughters of Light know that they are One with the All and have nothing to fear.

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A NEW UNDERSTANDING

The ancient mystics spent much time in exploring the mysteries of man and his environment and through their disciplines discovered man's true purpose and how he could live in harmony with the other aspects of manifestation. Some systems, divised apart from the true discipline, have misguided many into believing that, on the one hand, the world is evil and one's life must be led in such a way as to avoid it; and on the other, that the world is evil but we have to fit in to the isms and ologies set up by politics and changing economic systems. It appears that neither of these outlooks bring satisfactory results into one's experience. All one's life a kind of war is continually being fought giving rise to feelings of insecurity and guilt, all being founded on the belief that life is a battle to be won over forces which are enemies to man: hence there is no peace. For this reason alone, whichever category one might find oneself in, it can be seen that to begin to lead a new way of life, time cannot be wasted in coming to terms with either of the above outlooks; neither can we start in the middle of these systems to find ourselves in a new one.

It is essential to start anew - right from the beginning to build upon an entirely different approach to life. Therefore, whatever one believes at this moment, if one is still seeking and not yet arrived, it is important to stand still and re-assess one's position and ask,"Am I nearer to that goal of understanding life than I was a while ago, or do I feel that I am still bobbing around?" If you cannot answer this question satisfactorily then it is time you took stock of your position. To come to a proper understanding of life demands a complete honesty of purpose and a devoted attitude to one's calling - your own calling.

One has a choice in taking matters into one's own hands or procastinating at this point, whether we believe it or not. The Scriptures give many examples of the ability to choose and the outcome of the choices taken.

We can honestly say that if you still feel disatisfied with life, then your assessments of life must be wrong. Therefore, to rely upon your own reasons for this or for that is in error or you would not be in the situation you are. This is pure logic and in that situation, to make excuses, to formulate or speculate upon

those areas of life which seem remote, or if you do not heed the information presented by an Elder Brother you become your own worst enemy.

Many sit and listen to a teacher but still make their own assessments of the material. Many sit solely to have their own views confirmed. These types gravitate from one 'leader' to another - from one book to another and never really come to know themselves honestly.

A lot of students start in the middle of a system. This means that they incorporate the results of their past enquiries into each new encounter and because, according to certain laws, this cannot work they find themselves unfulfilled. You can discover that if you decide with complete honesty of purpose to follow the Light under guidance, you can outstrip previous setbacks and head towards fulfilment in great strides. One must be willing, however, to place oneself under any amount of pressure in the early days' readjustment.

Let us explain how a system works. Say, for example, a system is set up in four parts, viz: Purification, Contemplation, Participation in activities, and Acceptance of one's unique place in the cosmic system: the goal of that system cannot be successfully reached by commencing, say, at the third part, until the first in the cosmic system, the goal of that system cannot be successfully reached by commencing, say, at the third part, until the first two conditions have been fulfilled or there will be much frustration and friction. One must build upon the basic tenets of a sure philosophy or one's dreams will collapse. Therefore, determined to set one's house in order it is better, as we have pointed out, to start at the beginning and be truly 'born again'.

The truth about man and the universe has been known for many thousands of years. Many false systems and religions have come and gone in that time and those who have maintained the True Light have been pursecuted and murdered by power-seeking mortals. The Eternal Law can never be banished neither can the Ekklesia of Light be destroyed. Mortals eventually destroy themselves by their own ignorance because they cannot accept the truth that corrupt minds bring forth corrupt forms of what they believe to be the Truth. In fact their 'Spiritual Truths' are nothing more than an inverted form of 'materialism'. The way to immortality cannot be founded on any mortal understanding of Truth. Only the Truth and Light, being the Cosmic Intelligence Itself, can know Itself - therefore each one of us must come to eliminate the concepts of our 'mortal understanding' before we can come to know the mystery of the Truth as It Is.

Enlightenment is not a matter of receiving some new 'charasmatic' powers from 'above' but rather being a natural loving person with no hatred towards any living thing. Being an expert in Theology,

a High Grade Mason, a Powerful Magician or Head of a Church is no sign of being a real member of the true Spiritual Brotherhood. A sincere person who can see what is wrong with 'the world' and tries to live according to the Law of Love can at least be considered as a citizen of the Spiritual Kingdon on Earth whether or not they are aware of it.

Mortals, that is mankind having a materialistic sense of himself, believe in the cessation of life, the need to suffer, the need to fight germs, to fight conditions - in fact to fight every evil - all of which are 'mortal', or transient concepts which when entertained bar one from knowning the opposites: immortality, wholeness and truth. Cultivate then a sense of the "goodness of things", the beauty and wholeness of life and the perfect order existing in Reality. In all your spare moments contemplate the Universe as being the incorruptible expression of Life of which you are an essential part - for as the Universe is Wholeness Itself, then you right where you are, are a unique requirement in Its Own fulfilment.

As the nature of Life is Absolute Love, in all of its aspects, It lives Its experience of Itself in and through your own expression and as Love is the fulfilment of the Law, which can never fail, then the only way to be your true self is to let this Love be fulfilled in you. Because this Love is pure, immortal, ever perfect, whole and complete in every aspect it follows that when imperfect and corrupt thoughts are entertained it is impossibly to come to know the Reality of things. The only way is to come at one with Life - to perfect your own ways and pursuits, to let go your own hypothesis and suppositions about life, and let Life of Itself dwell with you - then will you learn that You and It are really One.

---ooOoo---

And Elohim said "Let us make man in our own image and likeness" and Elohim created mankind out of their own mind in their own kind - male and female. Thus Elohim manifested themselves as men and women equal in right and expression. Thus are the Masculine and Feminine aspects of deity revealed in mankind and all creation for creation is maintained by the incessant process of conjugal love.

The woman gives her blood to her offspring just as the man gives his seed to be nourished by that blood. The true religion acknowledges the equality of both man and woman for they both are as one productive unit in the Divine Economy and requisite for the vehicular expression of manifested life.

The bread and wine of the Eucharist represent the Masculine and Feminie aspects of the One Androgyne God - whose name is Love and Wisdom.

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THE RADIANCE OF LIVING IN THE LIGHT

When we are living in the Light of Truth we naturally radiate the joy and activity of the power from within. Each set-back is a challenge, every mysterious channel leads to an intelligent enquiry, and Life as a whole in the world reveals to us the importance of taking stock of everything from the centre of being.

In the world we encounter confusion, unhappiness and happenings with little meaning. To try to put things in order is like trying to sweep back the tide on the sea-shore. At the centre of ourselves, within our own Sanctuary of Light, all is still and no answers to life are necessary. The outer world seems but a dream with its myriads of changing patterns. In our true world we have time to reflect upon the beauty of nature and the wonders of life.

As we begin to change our attitudes and life-styles a new meaning to life emerges. We discover that we are a part of something more wonderful, more lasting and more en-nobling to our very nature. Of a truth we are nature itself seeking to consummate Its own meaning and purpose.

The secret in experiencing the essence of Reality is to allow the very Life Itself to come in, like a welcome friend, and share everything. This real life is the Light of Truth - the power of the ever-radiant Sun dwelling with you and teaching the secrets of Itself and how to live as one of Its Children - as a child of 'immortality'.

To test your own capacity to enable the Light Force to give you added zest,we suggest that you seat yourself comfortably in the presence of the Sunlight. When you are relaxed, close your eyes and raise your head so that you can feel the Sun's warmth at the level of your eyes. Remember that you must not look directly at the Sun for this can give you considerable pain and damage might ensue.

Now try to gather up from within yourself all effort to actually feel the Sun's energy flowing through your whole body - giving it added vitality. Try this for about 15 minutes only. When you feel that you are at one with the

Power of the Sun you will have successfully completed this exercise. About three times per week should be sufficient.

The Sun is the image of the Elohim - one of the family of countless Gods in outer space - these mighty Beings which radiate their own forms of life into their own Solar Systems. As we have said before our bodies are the collective ensoulment of the atoms and elements reaching throughout the timeless space and by this fact the Ancients taught that Man was the epitome of the Universe. All knowledge is available to Man because of the elemental bridges and links that appear as mighty networks enabling a constant communication to take place between every dimension of experience.

When we say "Man" we mean the God-specie expressed by the Solar Consciousness. That is that there is only One Man-God in our experience and "mankind" is the outpouring or manifestation of the One Man-God. As individuals we represent the vehicles for the myriads of experiences that Our Host is having simultaneously. That which appears to be "death" to us then is nothing more than the continual changing, upgrading and casting off of expended experiences within the mind of the One Man-God. We as individuals then, assuming our Divine Right are the God-Man in manifestation. Our True Heritage lies in the Great Cosmic Truth that we are all Sons and Daughters of the Sun - our Parent being the Pure Androgyne expressing as Male and Female in equal right and capacity. All human Male-centred organisations and religions are therefore out of balance because the Female qualities are of equal importance to Our God to maintain a balanced and continual flow of expression: by the same token an over emphasis of the feminine aspect is equally unbalanced. All creation is kept in manifestation by the continual "sexing" of the two kinds of expression. By this fact no one can be barred from the right to become a Priest of the Most High God. We are speaking here of the Manifested God when we refer to the Androgyne Creator or Divine Sun. There is still that Great Central Sun, or Unknown Quantity, from which everything proceeds and which can be only understood when we have learned our lessons of Love (Agapé) on this Planet and others within our own system.

When the Sun is 'not shining' continue with your exercises but trying to feel at one with It. Remember It is always there whether you can see It or not. Alternate your meditation with the things you wish to cultivate in your own nature. For example, say that you feel the need for more Understanding or Compassion - whilst you are 'tuning in' to the Sun remember that the quality you are trying to learn is already an actuality within the Sun's own expression. Therefore 'feel' as if it were actually expressing Itself as a natural expression of yourself. It is dangerous to use

these forces for material gain - that is - one should only use these methods for one's Spiritual awareness and development.

As we have mentioned before the Sun is the form of a living entity so is our planet a living form within the area of Solar Consciousness. By tradition this planet is called Mother Earth - and little wonder since all that life which is in evidence around us is given nourishment here by response to the rays from the Radiant Sun.

In reality, we are all one family here on this planet in particular, and it would not be wrong to suggest that the Sun is playing the part of a Father and the Earth a Mother. There are also life-forms on the other planets within our system just as there are throughout the whole galaxy. When we gaze at the sky on a dark night and witness myriads of star-forms we are looking upon a host of different entities each with their own individual life-patterns and varying life-forms. From the Greatest to the Least all life reflects the Light from the Great Central Sun - sometimes known as the Unknown God. This God, in Its lesser sense, becomes known in you and me.

In the earlier days on this planet an assembly of beings well versed in the knowledge of the Laws governing the Cosmos commenced a channel, an order or school, wherein the people could come to understand life and its mysteries, where answers could be found to the disquieting conditions that are set up by following false standards and hypotheses regarding life, and it was decreed that there would be a never-ending succession of counsellors in an area set aside for this purpose. This "area" is not always a physically located because, as we are dealing with spiritual matters, it really exists in all dimensions. It could be defined as a 'spiritual kingdom' and is mentioned in many of the myths and legends at large in various countries on this planet. These areas, usually about seven at one time are governed by what are known as Princes of Light, Priest-Kings or Solar-Priest Kings. In the east they are sometimes referred to as the "Kumaris" or "Maha-Chohans". From the Judaic-Christian and Muslim sources the order in known as the "Order of Melchisedek". Whilst these beings or areas are not specifically 'organised' or 'decreed' by the Source of Everything, they are formulated by the Spiritual Heirarchy in order to help struggling mankind on this planet. These labels are for identification purposes only.

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THE RADIANCE OF LIVING IN THE LIGHT (2)

Most of the organised religions existing today possess - or have a 'built-in' solar-system rhythm. For example, many religious systems arrange their ceremonies to fit in with either Lunar or Solar cycles. Much of the background of Christianity is Solar based because the Christmas, Easter and Harvest Festivals were formerly Solar Festivals which have been "Christianised".

Eusebius the Bishop who is well-known for his dealings with the Emperor Constantine during the Nicene Council in 325AD commenced the 'paganisation' of the Christian Religion by adopting material from other sources and also in humanising the Christ. He writes in his literature that the four Gospels came from the Essenes and 'Jesus' represented their Saviour used in its allegorical sense. Prof. Yadin in his book "The Temple Scroll" clearly points out that the Christian religion adopted many of the Essene teachings and practices and proves that much of the Christian teaching was in existence long before the "Christian era". The Essenes' ceremonies followed Solar principles as opposed to the Jewish sects who followed the Lunar cycles.

However, the True Solar Religion is free from all kinds of sectarianism and recognises the right of every man to worship the One Light in his own way because, at the end of the day, each one of us is responsible, as an individual, to the Divine Law and cannot escape the precision of the Law of Justice, or the Law of Cause and Effect, in the outworking of human affairs on this planet. Most of the Great Teachers have made this clear in their teachings. Today Christians accept 'Jesus' as uniquely the Son of God and not just one of the 'Great Teachers' and it is here that the majority of people who call themselves Christian are entirely ignorant of the background of their own religion, swallowing the dogmas and doctrines promulgated by the church and emotionally accepting the suppositions of others who claim to be 'moved by the Holy Spirit'.

In our work it is essential to be aware of all these facts and approach Life in a mature and knowledgeable way - for many seek some miraculous answer to their problems and others dream of powerful rituals and meditations which will help them to banish all their troubles.

Only by right living and acting will life reflect one's stability and one will remain protected from any of the 'terrible' things rampant in the world today for Divine Truth is in Itself a Sanctuary wherein one proves that we can live in the "world"

and not be 'of it' in relation to all the grasping and seeking after false prophets.

If one studies The Holy Bible carefully one can see the veiled hints to a perfect way - a way wherein "God's thoughts are not our thoughts; neither are His ways our ways". Gnostics are accused of teaching that the "world is evil". It is not the world which is evil but the ways and philosophies of man which are 'evil', or in the other words are not founded on Truth. Why was it necessary for Jesus to "overcome the world" if it was all right? and why did he say, "In the world you will have great tribulation"? In his healings he clearly showed that disease was the result, or effect, of a diseased approach to life. In this day and age we are too ready to blame some 'bug' or other rather than face the truth of our lack of responsibility with respect to the world.

To delve too deeply into Cosmic Truths without pure motives and some awareness of the Light within oneself steps up our own troubles because the Solar Power magnifies whatever is exposed before it. Our task is to see that we get ourselves in line with the "Things That Are" before we can begin to experience the glory of God's power within us - Emmanuel.

We have before us each day the living symbol of Light and Life - the Sun which is shining at a distance of approximately 93 million miles but whose rays reach us here and it is this Light and Life - the same Essence - the same nature - the same power - which lives in us.

In the Solar Teachings the Sun is referred to as the Christ, Christos or Christ/Helios which means the anointed Sun. Within the allegory this represents the principle of ruling all principalities and powers on this planet and thus representing the Sovereign Sun.

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*                          MEDITATION                             *
*                          ==========                             *
* O Light of Truth within my heart Thou dost reveal all that     *
* is Real and True; Thou dost show me the path which leads to    *
* Righteousness and Thy Pure Love and Wisdom.  In Thy strength    *
* I hold to that which is according to Thine Own Law; Thy        *
* Presence is continually with me.                                *
*                                                                 *
* * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * *
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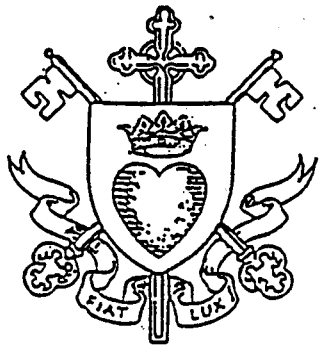
Our School lies in direct succession from the Ancient Patriarchs and it is they who have shown us that the teachings have to be re-organised and re-synthesised in successive generations because the outlook of man is continually changing. What does not change, however, is the requisite discipline to enable the aspirant to realise his, or her, oneness with Eternal Truths. The right discipline encompasses all the work necessary (or the spiritual exercises) to achieve the fulfilment of our teaching - Man's union with God.



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NATURAL LIGHT & LIFE

When the ancient Patriarchs gave us the teachings on the Light it did not altogether mean the Inner Light, or Inspiration. To them it would include the reflected aspects of that which appeared in the third dimensional experience.

From this we can say that that which we call "physical" Light is equally important as "spiritual" light because one is the emanation of the other. The outer reflection is the spouse or husband to the Inner Light.

When we go about we see many people wearing dark glasses or 'sun-glasses' to help cut down the glare from the Sun. Sun Priests, however, welcome as much sunlight as is possible to tolerate physically and because of this their general health and sight is good. Light becomes an important healing medium and sunlight an excellent tonic to the mind and body.

The follower of the Natural Spiritual Process of Living learns slowly that the Light perceived by the eyes is the reflection of the Powerful Inner Light which irradiates from the Source. Thus, the Complete Range of Light, with all of its teeming phenomena, is but One in Unison. Each facet represents a different understanding to the Mind of Man.

Let us now touch upon a very important phenomenon familiar to all mystics, all followers of the heart religion wherever it is found.

During meditation, or prayer,when the eyes are closed, one can become aware of luminous emanations within. Within the head we can actually see a beautiful violet, or purple, light pulsating with great power. Sometimes other colours can be seen merged, or coming forth, from the violet light. This Purple, or violet, Light is referred to as the Flame of the Inner Altar within the Body Temple. We can experience a deep sense of our Inner Being when this Light is seen and, to Higher Beings, is also indicative of our present Spiritual rating.

To develop the capacity of becoming aware of this Inner Altar Flame we should at all times, during our meditative periods, relax as much as possible. This can be achieved by being seated comfortably, with spine erect, and doing some deep breathing exercises. Breathe steadily inwards until you feel "comfortably full" of air; then let it inflate the bowel area by pushing the air downwards (this will raise your lower stomach area); hold this for about 7 seconds then exhale slowly. Do this 7 or 8 times then relax and breathe normally.

When you have been successful in obtaining a comfortable relaxed feeling then close your eyes and gaze inwardly to the centre of your head (within the skull). Now repeat the breathing exercise and at the same time imagine that you are breathing in the air from the point within the head. Should you develop a headache stop the exercise at once but do not worry and try again the next day. Never over-do these exercises because nothing is gained by becoming tense at not succeeding.

The air which we breathe contains the physical essence of Light. Breath is referred to in the Old Testament Scriptures as Nephesh - the Spirit of Life - quite a physical thing really. Because, according to the teaching, everything is Real - so is this Inner Violet Light and the feeling of well being achieved by deep breathing and the enjoyment of Sunshine.

All the great Sages and Patriarchs enjoy the natural and most simple things in Life. Love and Wisdom are the true fount of knowledge and the secret of this is in being your own natural self without any deviations, sexual or moral, and in fulfilling your own unique place within the Cosmic Scheme.

It is good to experience as much bright Sunlight as is possible. In Britain it is difficult to do this during the winter months so one should compensate by saturating oneself with bright and beautiful colours - avoiding the dark and muddy colours of some modern commercial outlets.

The teachings of Jesus say: "Let your Light so shine ..." and "The Light of the Body is in the eye". From this latter statement we can learn that, according to another writer, the eyes are the windows of the soul. So as windows we should allow Light to enter our human Temple and then in reciprocation allow It to shine forth from within as right thought and action - the natural rhythm. The natural rhythms of breathing in and out, eating and eliminating, resting and working, studying and applying are all essential to experience a balanced life. The idea of long fasts, leading a monastic life like a recluse and in fact the idea

of imposing any repressive system upon ones self is a barrier to knowing the deeper mysteries of life.

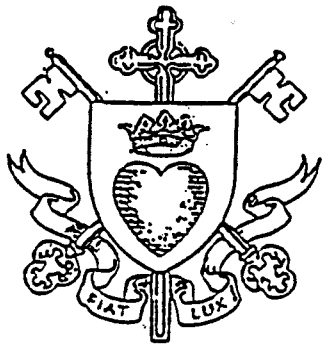
We are time-locked into our body rhythms and the present wave of interest in "bio-rhythms" proves this point but by mechanically working out all of these rhythms we frustrate ourselves in trying to keep up with acting in accordance with them. It is better for the mind not to be concerned; but rather get on with living the noble life. Our achievements are in over-coming our obstacles not in conforming to their cycles.

We quote here for the book "The Ancient Patriarchs and their Teachings" by George Boyer, who is versed in the Inner Mysteries, "It can be found that when people are allowed to live nearer to nature - the harmony it produces enables them to acquire more accurate information about the Universe itself; whereas the minds that are follwing set doctrines and dogmas, when feeling the need to break free, find themselves revolving within a mental boundary beyond which they cannot pass."

The many deviations occurring in the human sphere today are indicative of the following of teachings assumed to be true. These deviations produce the many ills rampant in human affairs wherein no right solutions are available to those following false philosophies. Any philosophy, or religion, which denies the right for one to think for ones-self can be deemed a mere hypothesis and is far from the truth.

The Light of Truth reveals the freedom of the human soul from bondage and the right of every person to share in humanity's access to the fruits of the earth and heaven. Until mankind can understand that the fruits of the earth should be and are shared as in a family, it cannot possibly claim to know the fruits of the Spirit. Jesus implied that if we couldn not understand the things we could see, we might as well admit that we are not the spritually motivated people we claim to be.

This self-same Jesus claimed "I am the Light of the World". How are we to understand this? To what was he referring? The only Light we see without is the Sun. The only Light we experience within is love and wisdom dedicated to the service of others.



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COLOURFUL LIFE

If we have been doing our breathing exercises as explained in the last lecture, we should, by now, be feeling a little healthier and more vibrant even if we have not yet been able to see the Violet Light.

The Pure Light, at Source, is Brilliant Irridescent White and when It becomes refracted through dense objects It appears in many shades and tints all stemming from three basic colours. From these three Primary Colours we get four others by the blending of these in varying proportions - thus we speak of Seven main colours. A rainbow gives us a good example of how the light appears when it is broken up through the raindrops in the atmosphere. The same effect can be seen when Light is projected through a prism. People too, being dense bodies, refract the light and also show colours in varying degrees with some colours being more prominent than others. In this manner we could speak of a Red Type Person, a Blue Type, Yellow Type and so on. The colours reflected from human bodies often indicate the personality traits and general attitudes of the person concerned.

Nature expresses Herself in myriads of colours, shades, tints and hues - in fact She reveals Her beauty in Colour and Movement. We should try to emulate Her by appreciating more colours in our own environment. Colourful surroundings, nice bright clothes all go to help us create more joy and harmony in our experiences. Brighten your dull days with beautiful colours and you will feel better without much effort.

The secret in successful living lies in one's effort to grow into maturity. When a person becomes fully integrated into the correct rhythm of life he, or she, no longer needs the communal laws, the church or politics to fashion ideas or have the way of life laid down by outsiders. A Mature Person is free and does not perform any act that would be harmful to the community. The truth is that when one reaches the Perfection spoken of in the Sacred Philosophies, from nature's point of view, one becomes a genuine Elder within the Divine Scheme of things.

Because, from the Light's point of view, the individual is not recognised as being any particular "colour" he, or she, partakes of the Pure White Light. In the Sacred History, the Patriarchs and members of advanced Orders wore white clothing with a slight colour decoration to denote their particular channel for helping others. The Essenes and the Druids wore white dress. The clergy in our church wear white robes with a touch of yellow gold to indicate the Sun.

Being ourselves should be the easiest thing possible but because we become tense and inhibited with our own ideas and image of ourselves, we suffer accordingly. Confidence in our own powers to act and live freely are lost when we maintain a low image of our own capabilities. To help ourselves through loss of confidence we should take stock of our weak points and then be determined to go ahead do the things we want to do in spite of the seeming obstacles. Only by this method can we regain our confidence and respect for ourself. It is no use praying or meditating about it because in the end we will be forced to move.

The more we become aware of the power of the Divine Light the more the unpleasant side of our life appears as dark shadows which will vanish away as we apply the right actions in the face of problems. Light is energy and energy is movement. Without movement of energy there is no revealed and active life.

Light, especially the White Light, is pure undifferentiated energy and can only reveal its powerful effect by conscious movement in the mind of man. Thus our Light within will have no power in our lives until we consciously, by effort of will, allow it to flow into the required channels wherein we feel we need it most. As Children of the Most High we need to exercise our Divine Right and manipulate the energies and forces within us to dispel our own hang-ups - then do we become a powerful channel to allow it to flow to others and dispel their darkness too. Students of the True Knowledge (Gnosis) should cultivate an attitude of 'indifferent assurance' to what is viewed externally as the errors and sufferings of mankind. At Source everything flows harmoniously and perfectly into being. The 'Evils' are the reflected images of man's 'wilfulness' or misuse of the will. Some people cause pain and suffering to others - such as those who promote wars, rob others and deliberately act in an anti-social manner.

Gnosticism is neither a cosy and comfortable teaching which allows one to rest in a heaven as is built up in purely metaphysical system, nor does it be expect that a point will be reached of basking in the sunshine of one's own Illumination. Whilst the Gnosis indicates a condition of Inner Peace it is a state misunderstood by those students wandering around the Inner Sanctuary but who are afraid to enter in. A perfectly immobile state is one wherein a soul ceases to grow and mature in the fulfilment of its destiny.

If one is dreaming of becoming an Archon or a teacher, then hard work has to be undertaken to face up to and overcome one's inner demons. In fact the mystical allegories are teeming with the kinds of experiences which must be encountered before reaching 'Inner Peace' (a concept which can be misunderstood by a novice to escape responsibility). Jesus asked his followers to be doers of the Word not hearers only: there can be no attainment in remaining still. We move best by helping others to come to the Light. This movement opens, or unlocks, our Inner Door to the Spirit within for our Inner Power flows from within outwards.

Those who fear what lies ahead are not ready for the Inner Teachings because only those who are prepared to deal firmly with themselves can stand the pace: It is impossible to become a 'Master of Life' if one is not prepared to master the stumbling blocks to freedom. Nature does not impart her knowledge to weaklings.

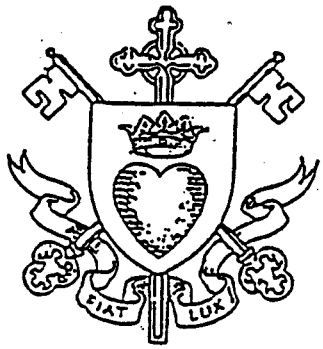
Using the Sacred Knowledge as a form of escapism from the turmoil of the world will not succeed for, whilst it would appear that one becomes impervious to worldly conditions, it is still necessary to perform the natural movements of life and accept the responsibilities of one's position in society. Truth makes us free from reacting to mankind's false ideals and pursuits and from the limited concepts held about ourselves.

There is a time in our quest when the Inner Sanctuary demands action - yes, even involvement in the world - this is sacrifice wherein one can add one's understanding to the mass consciousness.

Even humanly supposed 'good characters' can miss the mark of their responsibilities to others by being too self-centred in their own troubles. Whilst we have to keep ourselves in line, or at one, with the Cosmic Mind we should not pre-suppose that this is all we have to do; the true initiate is the servant of others; forgetting one's limitations is the way to overcome them.

We have shown the pitfalls and barriers to Illumination. With perseverance dare to stand in the Light of courage and understanding and your inner demons will gradually disappear.

Live life in the now and take each moment as it comes in its newness without analysing life or pre-supposing events, allowing your natural inner response to come into expression - then life will take on new colours of meaning and movement.



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A CALL TO SERVICE

As you are reading this lecture you are most likely sitting comfortably in your own home, or room, with the world shut out from you. Whilst reading this lecture you are in touch with the Inner Core of the Earth's Mysteries for it, the lecture, is prepared by a real, living, Prince of Light and a Grand Archon of the final path to your own Inner Discovery.

These lectures are not designed to make you feel comfortable or to give you a warm feeling of satisfaction with your own progress - you should have graduated beyond that by now.

Out there, in the world, at this moment there is some mother grieving over the death of her child or husband. Out there are poor souls who do not know how to find enough food to nourish their physical bodies. Out there are people with all kinds of problems: parents with disobedient children; commercial managers with business and staff problems. Out there are people suffering from incurable and terminal diseases. "All right," you might say, "but have not these people brought it upon themselves? Have not they earned the fruit of their past labours?"

Yes - all this is true but who is going to be called out to accept the responsibility of being a guide or teacher to help the lesser brothers and sisters who are bound by ignorance?

You can go on receiving these lectures and read books about the Inner Mysteries forever. You might dream that some day you will become a teacher or a member of the fabled Great White Brotherhood but no prize is attained nor the transcendence of the human soul over every difficulty without hard work.

By your effort to help others to see the laws at work in the universe and by helping them to help themselves, you enter the way of compassion and develop a strong and resolute

nature. This enables you to rise higher into other realms of awareness which you had not known before.

The way is not an armchair situation. It demands a response to the call to action, for it is only in action that the energies can flow through you to become formulated into practical experience. You find joy at the achievement of a 'lost soul' also finding itself again.

Ours is not a way of proselytizing for new members to purposely establish a group or church. We are here to set the disciples' feet honestly and squarely on the way they should go. You cannot equate our work with that of other schools. We stand at the point where these schools eventually must arrive. We live in a 'Spiritual' world and our ways and actions are not as they appear in the so-called 'material' world. Worldly ways, philosophies and means of approaching situations differ - that is why it takes a long time to understand our workings. If you try to evaluate and judge our methods by your own human critical faculties you will fail to understand. That is why we entreat you to give up conceptualising and judging.

Your Inner Divine Soul, the real self, understands Its own language and we speak that language. Therefore whatever is happening to you, whatever you must do, to interpret the language of your own inner light, is to first stop the chattering of your own human phase of mind and listen. The ways of the Spirit are alien to human suppositions but they will dissolve human problems.

Instead of "sitting at the Master's feet" all one's life and waiting for the "words of wisdom" to be uttered - one has to finally decide to move and work amongst one's fellows. We cannot remain students all our life. We need to 'graduate' and take up our profession sincerely and honestly. Then, and only then, can we know that what we have formerly believed is True. Only then can we experience the power of our own inner light.

Asceticism shuts us off from our fellows, from knowing their problems: their problem is our problem for mankind is one organism within the Cosmic structure. We can never reach our final heaven whilst one part of our body suffers. We are a whole unit, a holy family working our way towards the fulfilment of a "heaven on earth", and whilst one member stands aloof being highly concerned with his or her own troubles, the rest of the family cannot be helped. To take action needs courage. By striving to help others overcome their difficulties yours will automatically fall away.

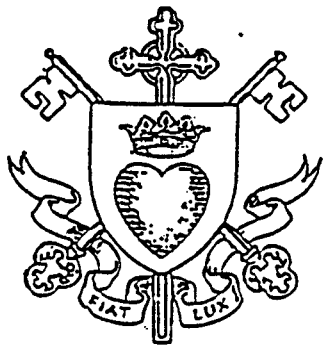
Knowledge is the opposite to ignorance. Those who suffer are in the ignorance or they do not know how to love each

other. By being what you profess to be (that is a Child of Light) is to make yourself a vehicle for service and the Inner Light by becoming a servant of your fellows. The motto in our work is "The servants of the servants of God" which implies more than is at first apparent.

The word 'Ekklesia' means called out. In the west this meaning has come to be applied to 'church'. As is written in the Holy Scriptures there are those called out for service. This calling is the voice of your own Divine Soul seeking to fulfil Itself in the service of others. You must drop the "poor little me" attitude to life if you desire to class yourself as an initiate of the mysteries or you are not worthy of your calling, and unable to fulfil your task.

Your own "called outness" is your own choice - your sincere response to the inner voice. If you complain that you have not yet heard this voice, or are still awaiting enlightenment, you are placing your own errors first which act as a cloud over the Sanctuary. The Inner Voice is constantly calling, incessantly every moment, and there are no propitious moments or special times when one should listen. If you cannot hear now, you will not hear tomorrow for Its message will never change as long as one soul languishes in the darkness of its own ignorance, irrespective of whether or not it is recognized it is always there making itself known. The way of the Spiritual Priesthood, a true brother or sister of the Light, is to accept the Truth of the moment and to know how the Truth makes one free.

Many people will sit and watch the television soap operas, they will fret themselves over the circumstances portrayed in these programmes and discuss the problems of the fictitious characters. This is a form of escapism. How many will rouse themselves to encounter the real problems in their own families, their own environment? If it were not for the workers there would be no-one to deal with their problems. If it were not for the teachers and leaders in the Spiritual Schools, those who take it upon themselves to supply lessons and to make it their business to contact the highest authorities in the mysteries, then there would be no 'mystery' schools, no churches, no groups to turn to for help. Many workers pay expenses from their own pockets because they are honestly and sincerely devoted to the tasks that lie ahead. Which side are you on? Where do you place yourself in the scheme of things? We are all now in the very situation that we have placed ourselves. A 'master of life' becomes so by his own hand - by the toil and sweat of striving and rising free over all obstacles.



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DOING WHAT COMES NATURALLY

We have been asked by several students why it is that we place much stress upon the pitfalls and barriers to the Light and do not spend enough time on the directions to attain It. The plain and simple truth is this, too many people are looking for something startling and quite unnatural to the normal way of life - when in fact the whole truth is that when affairs in life are proceeding normally and we are able to face the everyday experiences in a confident and carefree way - that IS the Life.

The Reality of Life is always in evidence - no-one can destroy or eliminate It. If we can eliminate the barriers - then Life IS normal. A Normal Harmonious and Contented Life IS the Reality and the Truth.

The true initiate is the one who is able to cope with his, or her, own arising problems and to apply ones-self confidently to every situation - to participate and enjoy every moment. This is genuine freedom. There is nothing "supernatural" or "awe-inspiring" about the real God-guided Life. God is involved in every facet of our lives - from visiting the toilet to meditating in the Sanctuary. God is infused into His/Her own world and is therefore in complete control of every moment.

It is no use striving to attain states of awareness which do not exist. Far too many of these states are nothing more than mere figments of the imagination pre-supposed by those who are seeking some form of escapism.

In the Gospel of Philip, Jesus points out that the kingdom will not come by waiting for it - it is not a matter of saying it is Here or There - it is already here and all around but men do not recognise it.

True religion is not a way of escaping our everyday responsibilities. It is a way of life that is deemed natural to mankind. A way wherein one is able to fulfil one's life to the full and which helps us to get the best

out of everything we do and to be in harmonious relationship with our families and all our fellows - at work and play. Jesus teaches that His presence is here for us to experience a more abundant life. It is in error to believe that this statement refers to an abundance of material possessions - it refers to the fact that our abundance is in spiritual gifts. With trust in the Light within we learn to "abase and abound" - as St Paul puts it. Our real abundance is in the fulness of things - in an abundance of health, joy and satisfaction in soul and body.

Some factions of Christendom teach that suffering is here to show us a way to God. But as Jesus associated diseases with sin it must follow that suffering is brought about by living in ignorance and so cannot be God-ordained.

The message of God is that life is to be lived more abundantly and this cannot be the case where people are suffering all their life.

It is the Truth which makes one free, taught Jesus, and looking around at the suffering in the world today - even within the Christian religion - it would appear that the healing forces are not very evident as everyone relies on drugs and external systems for their release. There is little trust in the Power of God in our lives to bring about big changes. To live in the power and knowledge of God means the revelation of His "promises", or nature, being revealed as Wisdom, Justice and Love and these, in their wake, gradually diminish the diseases brought about by erroneous living. Attending church services regularly and obeying "church" rules are not actions necessarily rooted in Truth according to the Reality of Things. One cannot reap figs from thistles.

Truth is supposedly that which is worked out by Church Councils. More often than not the edicts of these Councils are nothing more than the desire of those present to perpetuate a prevailing situation and wherein they lose no Power of authority.

Whilst we do not recommend a totally introvert way of looking at things it is helpful to remember that most things in the world are in the reverse of the Source from which they stem. Consciousness acts as a mirror to ideas proceeding from the Source nothing therefore is really evil: it is the way we use each situation which determines our experience. We use each moment either to work effectively i.e. to act rightly, or use them to our own ends - that is either to bolster up the poor image we have of ourselves or to cover up the skeletons in our mental cupboard. To operate double standards continually will bring about a situation wherein one becomes blind to the Light within and not able

to recognise its promptings. Human hypotheses can produce a 'fake truth'.

It is advisable then in every situation when a problem or a need to make a decision arises, to take a second look at the circumstances. In most cases when the barriers of human interference are removed the circumstances change. It is good to approach life with an attitude of "all is well" for even in the most gruelling of experiences one can find that still centre wherein no error lies and events lose their nerve-wracking powers over the mind. Very often an enlighted person can be assailed with the most seemingly terrible conditions - these are the pressures from outside which stand as a swirling tide beating against the rock of faith and trust in the Divinity. The calm centre sometimes creates a kind of maelstrom in the energies and forces in close proximity to it and people who are in tune with unnatural forces can suffer. This is a 'mystery' not to be overlooked!

Much reading and study that was forbidden by the organised Church is having to be accepted today under different guises such as psychiatry, psychosomatics, or holistic medicine. This evidence should be enough to prove that the fixed dogmas of the Church are not sufficient to a 'perfect life' in Christ.

To us being a Christian means being erudite in the history of religion, the scriptures and the complete make-up of man in relation to the world in which he lives. This includes the natural laws of living - biological and mental. If man fails to understand himself he cannot, in all honesty, rely upon his own hypotheses regarding the meaning of God or the Christ! Blind faith in a set of creeds and dogmas lead to spiritual despotism as is evident today in the field of mankind's understanding of sexuality.

The present upsurge in the spread of sexually transmitted diseases, such as AIDS, herpes and cervical cancer, are the evidence of a lack of moral discipline amongst those who would be shocked if they were not to be regarded as "Christian". From reports, homosexuality is common in exclusively male religious orders where the feminine influence is regarded as taboo, where celibacy is supposedly a Christian virtue. It was not surprising when one notable Cardinal Archbishop is reported to have appeared sympathetic in the case of a soliciting male homosexual and yet under the influence of the tenets of the religion to which he belonged, sexual intercouse with a female would have been deemed a sin. This is basically the case in most of the sexual deviations, rape, broken marriages and mass hooliganism today. Because the religion to which man belongs is sexually unbalanced this influence grows like an alien body in the soul of the community. Man truly does not understand

himself or the laws of the world in which he lives. Religion has helped but little. It is not enough to simply "believe" what the church says - one should learn to understand "why"- and yet to ask "why" and differ in the interpretation of religous teachings is called "heresay" in a derogatory sense. It could well be that those who set up the standards of what is "true" or "false" are the real "heretics". Since all Truth is relevant to man's depth of understanding of the meaning of Life.

We are acquainted with the saying of Jesus that, "in the world you will have great tribulation". Does this mean that God, who created the world, deliberately put trouble there for man to suffer? Again, if death and disease came into the world through sin, or falling short of our true nature as children of God, then by the overcoming of this sin it can be taken away. Organised Christianity has misunderstood the meaning of the Christ doctrine of Salvation. Followers have been led to understand that in believing that by the death and resurrection of Jesus two thousand years ago and attending the Church regularly they will inherit "salvation" or "eternal life" - whereas the Scriptures say, "You must work out your own salvation". This kind of statement is precisely what the Theologians go on about and finally decide, by vote, what is to be believed by the masses - or what they regard as "truth" and what they regard as "heresy". All this nonsense goes on whilst the Church continues to divide into numerous sects because those in charge refuse to see that Truth needs to be proved. Can the teachings of Jesus reveal a more abundant and wholesome life or is it a matter of putting up with trouble as a necessity for spirituality?

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"We find our solar plexus is fundamentally a nerve-centre which feels, and the pineal gland is a gland-centre which operates on feeling - a sun, as it were. The spiritual realities of these two functions are perception and feeling; and we must not try to awaken them to cause illumination. This would be endeavouring to enter the kingdom by process instead of by the door. Whoso does this, St. John says, is like a thief and a robber. When we "live the life" according to the law of the Spirit of life, even love, then these functions will awaken with no danger to the individual. The body and soul will be attuned to the higher vibrations."

The Way of Melchisedek
L B Whitney

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GOD INCARNATE

Because we "live, move and have our being" in the very ocean of elemental existence we are, in very truth, the "God", or Life Essence, incarnate - or the very Life and Power expressed in physical bodies.

In the Jesus teachings wherein He is trying to convince his hearers of this fact, he says, "When you have seen me, you have seen the Father." Whatever theologians and church authorities might make of this remark, Jesus revealed the whole secret of mankind's relationship with God. All manifested life is God incarnate in His/Her Creation or the emanation of Life Itself continually growing forth and maintaining Itself by way of sexual reproduction. Thus is the mystery of Life revealed in Holy Marriage. Externally by the union of man and wife and internally by one's discipline in the active pursuit of fuller understanding of increasing one's capacity for living.

Love and Wisdom in all their aspects are complete in the true Marriage. A true Marriage is the Syzergy of two completely compatible forces and energies of which the Masculine and Feminine aspects comprise. Whatever one might observe in the way of courtship activities such as the methods devised for attraction and finally the sex act the whole process is the playing out of the unseen energies themselves.

In the deeper mysteries students are taught, or learn themselves, the doctrine of what is known as "Soul-Mates". This hypothesis states that for every Masculine unit incarnate, or discarnate, there is the harmonious feminine equivalent which eventually unite at a certain stage during "spritual" growth to form a permanent bond thereby resulting in an androgyne form capable of formulating a "principality" or "divine Kingdom" within the Universal Structure. The teachings of Jesus could indicate such an idea; but what the disciples were taught in the Mysteries of Jesus have never been revealed publicly. Jesus indicated that the right marriage resulted in both aspects becoming 'one flesh'. This

could also indicate that by the opportunities presented in a true marriage the pair would eventually realise the truth of Life's revelation during their periods of closeness.

It is essential to follow a practice of maintaing the principle of "Oneness" - should one be seeking it - in every department of life. All humanity as one family, one God, one life partner - one supreme goal. The attainment of the feeling "at one" with all there is can be achieved by dispelling the sense of duality when understood in the "good and evil" terminology. It is better to approach the task by trying to know the oneness achieved in the mystical union of Love and Wisdom. One Life Power vibrating, or dancing, in the experience of Male/Female relationships.

In the Religious aspect of Life then the Male and Female roles have their equal importance. This fact was fully understood by the ancient Patriarchs and persisted, in some degree, until circa the 7th or 8th century AD when there were Lady Abbesses in the Celtic and other sects of the Christian Church. Since abstinence was introduced into the Priesthood an unbalanced sexual society has grown up and the many deviations we witness today are the result. If the "spiritual" system of society is unbalanced then one cannot wonder at the feeling of hopelessness rife in the minds of the common people - since the churches are the channels which provide the life blood to the community. Political ideologies reformed social systems can never replace that which is cut off at source. The troubles in the world today all stem from a materialistic approach to spirituality. People are under the illusion that they can apply the same attitudes as they use politically and socially to the practice of their religion - when in fact - the nature of God's world cannot be manipulated to the whims of human beings. The Holy Bible frequently makes this fact clear.

Since then our discussion is based upon the fact that Mankind is God Incarnate - whence all the discord?

The Ancients taught "as above so below" - this implies that when we come to the realisation of the truth of what is taking place in the manifested world - this is the reflection of the Principles involved at Source. It does not imply that what we witness and experience with our senses is true of what is going on, but rather our supposition of it. Much is clouded by our own concepts and involvement in our own little world of events. We have met several people who live in their own little worlds and are entirely oblivious to what is going on around them.

In the main then, the world out there - or rather what goes on in the affairs of mankind - is the sum total of what mankind has made of it. Communities have established their

own standards, ideologies and laws to live by and they rise and fall according to the nature of these systems. People create their own wars and diseases and then erect moral and religious philosophies to try to answer the problems arising within the frameworks they, themselves, have set up. It never occurs to them that these systems could be wrong because some people benefit materially under some ideologies and many suffer.

To explain the mechanics of the validity of the idea that mankind possesses the ability to learn the cosmic laws from experience is rather complex and one has to break down the processes into simple terminology.

Briefly - we suggest that when the Source of All Life, the Great Original Sun, exploded into activity from within Itself streams of Positive and Negative particles (Masculine and Feminine) issued forth producing massive fields of energy. When two or more fields of energy unite a Syzergy is formed and the inherent intelligence which is relevant according to the size (quantum) appears as a separate or self-acting entity differing in aim and purpose from the others. Thus the primary creative entities became "smaller" Suns emanating their own unique form of creation - "life-bearing" solar Systems.

Each "lesser kind" uniting on a suitable plane of expression, a planet, reflected the same movement within its own unique form of expression - such as plants, animals and mankind.

Mankind then becoming its own unique species within the manifested whole possesses its own inherent expression of reflecting the same processes as the parent source: thus, we are Sons of the Sun. Being "Sons" and "Daughters" in our Masculine and Feminine qualities we learn of our true natures by experience - mainly by trial and error. This means that we possess the ability of "self-will" and it is here that all our "troubles" begin. However, we should not forget that whilst all forms of manifested life are unique in themselves they "live and move and have their being" in the great ocean of consciousness of the Parent Sun. Just as the Mother nurtures the child within her womb so are we being nurtured by the "food" - light-energy - from Source. We are all One Entity at root just as the family of mankind is in its complete sense. Now we can see where all our "sufferings" come from: we produce them ourselves because we are yet ignorant of all the laws operating on our behalf and we continually make the same mistakes because we have not yet grown-up, or matured, enough to see our mistakes, or even admit them. Thus the "sufferings" represent the manifested "energy forms" of misguided activities.

However in our suffering we have the comfort that we can reverse the trend by taking a different approach. We too have "Elder Brothers" who pass on the knowledge of their own experiences and leave us proofs that by changing our attitude and philosophies we can change our circumstances. Also, just like the young within our own species, we can stay stubborn and refuse to move along with right advice because it hurts our pride and because it often appears difficult to change ourselves, therefore we remain at the same level of self-awareness for hundreds of years within the "space-time" sense.

The Source and Beginning of Life which we call "God" is incarnate then in every form of manifested life from Sun to son. Just the same as you who are reading this lecture are of the same genes, same growth of cells, passed on from your parents and they from theirs. The whole human family, of whom we are speaking, are the sum total of one another of times past and of times to come. Forms come and go like the waves of the sea - a continual ebbing and flowing of life-forms. Humans, then, are but one facet of the great whole Activity of the Manifested Life of God.

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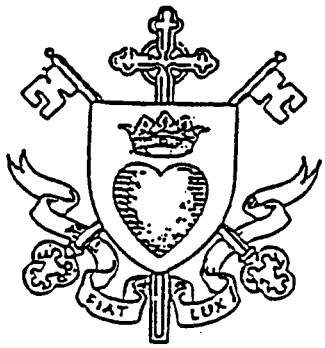
"It can be found that when people are allowed to live nearer to nature - the harmony it produces enables them to acquire move accurate information about the Universe itself: whereas the minds that are following set doctrines and dogmas, when feeling the need to break free, find themselves revolving within a mental boundary beyond which they cannot pass."

"The Ancient Patriarchs and Their Teachings"



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THE REASON FOR THE GNOSIS AND PURPOSE OF THE CLOSED ORDERS

Most people at grass roots level seem to be able to co-operate and get on well together, but we may find different people and different ethnic groups have their own religious beliefs which is where seeming divisions begin.

In the political field people with ardent political beliefs will mingle in a social group or public bar then quite vehemently oppose each other when it comes to questions relating to the conditions rampant in the world.

Heads of state will sit round conference tables with each other and then set up protective barriers around themselves when they get home.

Each religion, each political ideology and individual healing schools sit upon their own convictions that they possess the answers to the world problems and each believes that sometime in the future the whole world will come round to their way of thinking. It would appear that, when looking around, there never will be an agreement on any particular point - especially the major problem of a united humanity. Each group mistrusts any other outlook. What many fail to do is to break down all their own hypotheses and sincerely work together to discover that which is the Truth of the matter in relation to Cosmic Laws. To discover that there is a Truth about these Laws can also become a point of division when individuals proclaim that their interpretation of this Truth is the correct and only one.

What then is the answer? Maybe there is no answer when it comes to the Reality of Life; but it would seem illogical that the Universe is just a massive biological organism with no built-in pattern as to where it is going or from whence it came. Maybe it just meanders along in any old haphazard way until it finally collapses through lack of any inherent intelligent cognition of its own purpose!

Many believe that there is some kind of "super-human" being God in charge of everything and that one day He will put it all right - this would indicate that it got our of hand somewhere. Others

believe that the whole process began when a giant star exploded and the galaxy is the result. However, they cannot answer the questions relating to "fixed" stars, quasars, pulsars and other bodies which provide certain impulses requisite for an orderly universe. Some believe that it is not orderly but is just, as we have said, a large biological organism following along its own path. None are able to answer the question as to what was there before the galaxy began and who or what was the Source of everything. Only an intellectual fool would try to answer this question!

If we were to place a mixture of people as neighbours in one street: a Christian, a Jew, a Muslim, a Hindu, an occultist, a Communist, a Capitalist, an unemployed person and a thief all in one row of houses, we could find that as neighbours they would co-operate with each other when some danger threatened their community. A sudden epidemic, an earthquake, an enemy attack - any threat to their basic needs would be met by an attitude of working together. When outside threats are removed they would all resume their own differences of outlook - sometimes being quite hostile towards each other. This indicates that those beliefs and ideas which divided them were mere shams, false attitudes, and that the 'truths' of the philosophy of their differing beliefs were forgotten when genuine pressure was placed upon their individual human needs. Human beings are most vulnerable at their weakest points. Why do not these facts make people think and bring them together in the other areas of their existence? It would appear that humanity is riddled with problems which it cannot deal with and is full of questions which its leaders cannot answer.

People have murdered the "prophets of God" who come forth to warn them regarding their mistakes and explain to them how things can be put right. In spite of all this it would appear that there are people who 'love' trouble - get a kick out of making others suffer - so why should anyone bother to help humanity get rid of its troubles when it refuses to accept genuine steps for recovery? In many cases it is not until some people find themselves really at loggerheads with life and seem to be at a 'dead-end' regarding their future that they make any satisfactory move to extricate themselves from all the turmoil. We have discovered that whatever the situation appears to be there is a false answer to the problem - a twisted truth which obscures the underlying reality of Life Itself. This barrier to the Real Truth is perpetuated by the ability of people to remain blind as to what is behind the whole secret of life - if we would venture to call it a 'secret' in the light of the fact that this Truth eludes those who seek to understand it on their own terms.

Many organised systems invent their own 'sins' or 'faults' of which they accuse others of being guilty. The process seems never-ending and we could go on a while yet giving examples of the seeming enigmas and paradoxes which beset the human race.

Amidst all the perplexity of Life we do find those who will ask "Lord, teach us to pray" - simply because they have been taught that that is what they should do. Would it not be better to ask "Lord, teach us to Love"? or "Lord teach us how to live aright"? But to whom, in this day and age, are they praying or asking?

Could it be possible to believe that the Very Life of Everything is appealing to those blind to the knowledge of their true natures and is speaking to them continually from within, the point of their own Light, and from without through the voice of those messengers who are now abroad in the world? Spiritual blindness is one of the worst things to suffer.

If one is fed up with the present world systems - of any type - it is useful to know that there is a Cosmic and Hierarchical Government operating silently and unnoticed by the materially minded wherein freedom from all worldy pressures can be pursued. This Government has its representatives in much the same way as the worldly systems. In fact the worldly systems are shadows of the Real underlying Order which is eternal and unchanging.

Beautifully and Mystically the Inner Light reveals a world of tranquility, order and reliability - a world of souls who comprise the Spiritual Hierarchy of our Universe. A world where time stands still in its eternal wonderment of self-expression. A world where all souls meet on their inner levels to drink in the reviving waters from the never-ending fountain of life. Ours is a world which maintains a bridge over the chasm between the unseen and the seen realms of Reality - where longed-for dreams become a concrete experience.

Our principalities remain free from the suppositions and hypotheses at large in the world of humans. We are the Ekklesia which crossed the bridge of the two worlds which was fashioned by those gone before us in the successive chain of awakening to greater capacities. Ours is a world where Love is wedded to Wisdom in its pure essence to seduce mankind to realise its inner and true purpose on Earth. Upon the furrowed brow of mankind, furrowed by the worry and fear of a purposeless existence, we place our kiss of pure undifferentiated Love.

In our Secret Place we close the door upon the turmoil of this planet and share our time with the citizens of the Inner Dimensions. This Secret Place within each one of us can be focalised correctly under the guidance of our Patriarch who has worked silently behind the scenes in the awakening process of mankind. In Truth you can contact the Centre of this Solar System wherein our present work lies. Mankind has never needed you more than it needs you now to ease the suffering of its birth pangs into a higher dimension - a new situation where new technologies, new outlooks on politics and religion will arise. This work is always initiated by those pioneers who offer themselves as channels or filaments for the higher frequences to flow into the

mass subconscious - purifying it and implementing new avenues of endeavour for people to follow.

The work of the Mystic is to sacrifice self to the true purpose for man being and here, to become an Elder Brother and be employed under the Prince of Light who rules the aspect they are following. At any one time there are seven Princes, sometimes twelve, embodying the essence and knowledge requisite to bring about the results required.

There is nothing fantastic about this - for just as one's body has its major organs to serve the whole body so has the Solar System and the Cosmos beyond works in a similar way as revealed in the Scriptures of every race and creed.

The true Initiate is the one who lays down his, or her, own opinions, own pursuits and places them on the Alter of Service working always to maintain a channel of Light to those who dwell in the mists of their own fears and doubts.

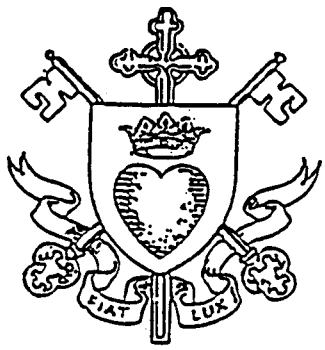
The true Initiate is the one who is the Master of his, or her, own Destiny for in very truth one is elevated to the sublime position of becoming a Lord of the Light. Our calling is Noble and Royal. Our Kingdom is governed by the Sovereign of all Sovereigns and we are the Princes and Princesses thereof who administer the Law. We are the Lords of the Ascension and those who have not ascended with us cannot understand our ways for the truth of being is aware only of Itself and all other ideas are alien to It.

The fact of the Existence of the Inner Kingdom lies in the personal experiences of each one who gives themself up to the new citizenship wherein the standards of the outer world count but little. When all mankind achieves this state the outer world will reflect all the beauty and truth of the Inner Reality.

"Righteousness shall be the girdle of his loins, and faithfulness the girdle of his waist. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the ox will feed together, and a little child shall lead them. And the cow and the bear shall feed together and their young ones shall grow up together; and the lion shall eat straw like an ox. And the sucking child shall play with the serpent, and the weaned child shall put his hand into the hole of the asp. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah 11 : 5-9)

You, me, they - all share in the glory of the Universe for in Truth we are all equal because each one of us has our unique qualitites to contribute to the whole.

This dream is yet to be fulfilled.



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THIS & THAT

We have discussed the many reasons why people experience much suffering and unhappiness in the world. There is a theory that this world is already the hell spoken of in the scriptures and that this planet is where we are actually paying off our debts for all the wrong things we have done in our rightful or proper abode - a kind of "devil's island" to which we have been sent. The reason why we have all the injustice, misery, wars, etc is because this is the area where all the 'evil' performed by the certain persons involved are perpetuated here on Earth by virtue of the refusal to live by the set Cosmic Laws.

Another interesting theory states that the Creator has produced all the Good and Evil from within itself and we just have to beg and pray this Creator for clemency believing that we are punished for our sins. We also have to wait for a 'last day' when God will act and put everything right.

Among all the sects, groups orders and speculative philosophic organisations we find an amazing array of theories and reasons for us being here and of our relationship with a supposed God. Most of the material available about man's place in the Universe is based upon speculation and hypotheses founded upon the fact that there should be a reason why we are here or that some God or Source brought us forth according to some plan this God has in mind. Because there are so many opinions we find almost as many groups formed as there are differing opinions.

The majority of people have been brought up to rely upon the speculative theories advanced by those who are supposed to be experts in certain fields of research and we suffer from a rather narrow academic approach to the many problems arising in the process of living an everyday life. Experts seem to get set in a particular line of research based upon some hypothesis which may or may not turn up with answers. Most ideas which appear outside the academic approach to situations are rejected because these pose situations which are destructive to a comfortable and self-satisfying career or court ridicule upon those who dare to cut across the theories of the status quo. Why is it then, because we find ourselves in such a vulnerable situation, being

part of nature, that we find it difficult to be what we are? Does an elephant find it difficult to be an elephant, or a sparrow a sparrow? It could be stated that the truth of everything must exist whether we are aware of it or not. The answer to many of the perplexing questions must lie in some ability wherein one can stop the flow of human supposing and eventually touch upon the evidence of another area of mind where facts can be gained which result in the assurance that one is part of a permanent and reliable universe wherein everything is assisting everything else to find its own measure of fulfilment.

To come to understand nature correctly we should take our stand as responsible citizens of the world, challenging the systems which bind people to outworn dogmas, lack of supplies and unwholesome conditions - these - all these are the manifestations of man's inhumanity to his own specie: the evidence of greed, power and the will for possession. Do not always confront those responsible openly but work in secret. Cleanse yourself of these same things for inasmuch as you hate the perpetuators of these things, and criticize them for their misdemeanours, you contribute to the mass subconscious wherein lies the mire of human evils. Take courage not to react to all that you witness with your senses - for your judgement could be wrong. Open yourself to that Power, that Essence, which governs all Life's true experiences and a way will be opened up in which you can find a better way to serve humanity.

If you are a man strive to learn the lesson of Love; if you are a woman strive to learn Wisdom: for these are the elements of the man and the woman. In the mystical Illumination of the Bridal Chamber Love is wedded to Wisdom and the secret of being a true husband man in Earth's Garden of Eden is revealed and slowly the Heavenly Family grows to that point wherein the Divine Kingdom becomes a reality on this planet. Let us not forget that even if we are wedded to our true Soul-Mate and experience and know the eternal, those in the world seek to experience love and often in their seeking have brief glimpses of their own true state. We can possess no more than they do for the fulness remains forever the fulness no matter who experiences It.

The true Gnosis transcends exoterism and esoterism alike. Mankind needs to leave all of his props behind to understand that which is True. We should seek to restore to our experience all that is lost through our ignorance and our persistence to carve a name for ourselves by following humanly evolved hypotheses which really lead to disillusionment. This does not mean that we live as a recluse. It means that we can lead a balanced, healthy and happy life because we respect everything and everyone, make the right use of our faculties and place the Source of all manifestation in its right perspective.

A true follower of the gnosis does not swear simply by gnostic literature alone but uses all spiritual writings as a means to

keep the mind centred in the right direction. Everything is here for our enlightenment and we can find enjoyment in all religions and points of view without acquiring fixed opinions and becoming a secluded sectarian. Such is the freedom we have which we find is a puzzle to our friends who are the clergy of other denominations.

Freedom from the world does not release us from any kind of responsibility but rather increases it because the more we know of the reasons for human errors, the more it should encourage us to do something about it, knowing that everything, good or bad, is in mankind itself. In this knowledge we strive to implement the desired patterns within all our actions until one day that which is right for us will unbalance the false concepts and the road to a golden age will appear on the horizon.

We have looked at varying points of view during this series but we have to admit that "points of view" do not necessarily get us very far in understanding ourselves or our fellows for in fact individual "points of view" differ immensely in one's approach to life. We can argue, discuss and study numerous opinions but we still remain ourselves and problems of a similar nature appear for each inidividual as if they are glued to a wheel which is continually turning, and each time the same problem comes round we react like an annoyed "fly on a wheel". As each problem is an individual one, then it is only by individual action that change can come about - even in a mass disaster each problem has the mark of an individual nature upon it. Importance then is laid on the fact that every individual is responsible for him, or her, self in relation to life's outworking - in seeing to it that we are doing what we should, then if everybody does it, the whole cannot fail to experience the result.

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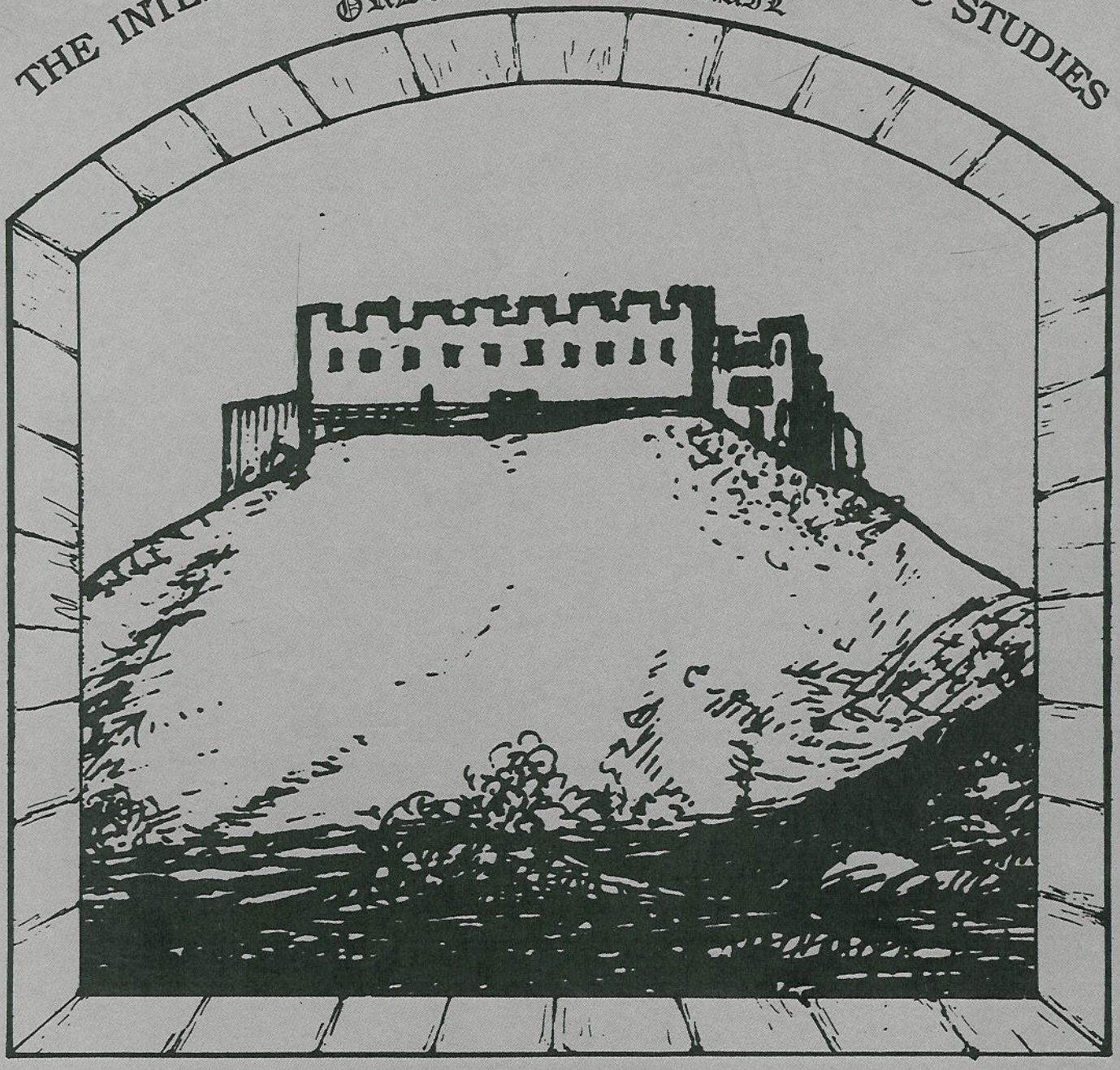

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LIBER #79 GLOWING EMBERS

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

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BE YE THEREFORE PERFECT.....

Part I

This was the admonishment given by Christ to his disciples. It was not merely advice, it was an order — which at first may seem to be almost impossible. However, *according to the scriptures, it is the finality of human eschatology to become responsible creator gods.* Hence the **free will** given to humanity, in its development, to avoid robotization and to allow the normal development of the individual and the collective consciousness.

THE DIVINE DOES NOT INTERVENE That is why the Creator and the spiritual Hierarchies do not intervene directly in the disastrous and tragic events which, through man's own fault, shake the world and stain it with blood.

There is only one resource for this: PRAYER which liberates, ipso facto, God and the Hierarchies from the constraint imposed by the divine law of man's freedom of choice, completed by that of consequences: "You reap what you sow" ... "Ask and you shall be given".....

It is important to point out here that the prayer must be said under conditions laid down by Christ himself: "Retire to your secret room and thank the Father as if He had already granted you your request".

THE TECHNICAL MEANS OF REACHING PERFECTION (1) Let us determine the technical means of reaching perfection in a situation where, as everybody knows, "nobody is perfect".

Today, the existence of most types of yoga are known, through which the various disciplines — of which Tantraism and Zazen should be especially noted — do enable the awakening and the development of faculties innate in human beings. **But these paths are long and very often dangerous.**

On the other hand, there are those scientific discoveries being made in university laboratories that explain more easily the so-called parapsychological and spiritual mysteries. Our hundreds of thousands of programmed molecules - (half million bits per molecule) - necessarily imply a cause for this program, a cause which, moreover,

according to the facts, is not hereditary. Its source and logical and equitable explanation is found stored in the memory of successive incarnations and in immanent justice. (True astrological symbolism also proves this fact).

Consequently, *perfection of the human race is a question of improving its 'programs'* to use modern phraseology. That is the problem and the goal, clearly put. With its solution we will now deal.

'THE PROGRAM' What is the 'program' we may use to achieve perfection? Madam de Steiger disclosed it in her address to the Alchemical Society on Friday, November 14, 1913. Do you remember it from Liber 40? Speaking of the Art of Alchemy she said:

"The Royal Art was, then, that of extracting from a human center that immortal essence, and the method of doing so, was the spagyric or magnetic one, by **the action of mesmeric traction.**

".... The art of mesmerism, which we now despise or ignore, except as a by-play of science, or misuse, alas, was once the sublime secret of the master-men of each century, which they were enjoined to keep inviolate, because it was found that *qualities and conditions between souls* ***were interchangeable,*** and many mysterious or extraordinary results took place, that made it a necessity that a Magus or Sage should be what was termed a Holy Man, i.e. one who held the secret of the Philosopher's Stone in all its conditions, and also that none but a man of proved spiritual state* should be Priest or occupy the functions of the Master of Ceremonies: those of a lesser degree of purity of thought and aim being assistants only. *This was the original condition,* ***and the priests in olden days were no doubt men of the highest type.*** *But there were lapses, and here and there the magical secret would leak out and be used for other than the true end.* Finally, the knowledge of only a small portion of the true method remained, and that almost died away, but not altogether, for such a wonderful secret for humanity could not be utterly lost, and it was preserved as of the utmost importance in "The Mysteries," and afterwards in the Secret Orders.

"It was always the same teaching -- that that counsel which emanated from the holy trance utterance should alone be considered divine. I feel convinced that this key of knowledge was the one used by the alchemists. They were, so to speak, free-lances, but, being men of ardour and vigour, they by degrees formed a sort of non-cohesive order of solitary searchers. These men, with others who really might have belonged to existing secret orders, constituted a sort of underground hidden society not requiring any ordained hierarchy, and a cryptographic correspondence would necessarily ensue.

"As time went on, and as what may be called the magical power of the orthodox priesthood died out, the sporadic growth of alchemists still continued, and such men certainly were viewed with anger by the orthodox priesthood and those who considered mesmerism as truly the gift of God: but the alchemical secret is just what makes the Royal Art quite different from that mesmerism which is generally known.

"It is clear that Mesmer was not the first to discover the art called by his name, but in his case betrayed the secret. However, the amount of mesmerism he knew and divulged was, perhaps, no more than that which had survived and was practiced by the hierarchs, who, under all their different names, headed the Secret Orders in later times. This special secret method is one which, though I do surmise, I must do as I was told, **keep inviolately** until someone else discovers it. It may be plainly inferred to in its entirety from what is said in A Suggestive Enquiry into the Hermetic Mystery and Alchemy, a new edition of which is forthcoming. I do not want to state what I have just said with the pretension of making myself the custodian of any great secret; but because it is a certain something in the method of applying the art of mesmerism which can only be declared, so to speak, in the alchemical work itself.

THE KEY TO MAGIC (1) "I need not tell you that mesmerism is the key to magic, known to every race and time. It has been reserved for this period since Mesmer, utterly to misunderstand, misapply and underestimate this extraordinary faculty, which, with respect to derivation, at least, may be called the gift of God...."

Brethren, you would do well to reread this lecture by Madam de Steiger in Liber 40 for you will surely find much that you missed the first time. And may I remind you of something else that you have read? That "Sâr Hieronymous in daily life was a master hypnotist.....

(*It is well known that a rapport exists between the hypnotist and the one hypnotized, and by telepathic means, the qualities of each are transferable). Since this is so, from an ethical and from a practical point of view, persons who wish to practice as hypnotists should be persons of high quality. Think well on what is being given to you here. A Golden Key is being passed to those who have eyes to see and ears to hear.)

THE TECHNICAL MEANS OF REACHING PERFECTION (2) You have heard it said that oftentimes we do not see the forest for the trees. Translating that statement to our situation, the key which we, as pilgrims on the path to perfection have been looking for ... has been before us all the while! So let us explore this thing called "hypnotism" for it is indeed the ancient & modern KEY that has been exposed and yet has remained hidden. It is THE METHOD and the MEANS that many

who have seemed to possess mysterious powers HAVE USED to attain their development. And the technique is now to be divulged to you. It is to be given to you as the reward for your faithful and patient questing

The word **hypnosis** is coined from the Greek word HYPNOS which means sleep. Because a person in a deep trance appears to be asleep the term **hypnotism** has come into common usage with all its meanings both good and bad. Let us therefore disclose the pertinent facts you need to know, first for your own education but also to dispel any superstitious and inaccurate information which may have found its way into your mind. We will begin by clarifying what hypnosis is and what it is not, because the word "hypnotism" means different things to different people.

FORMS OF TRANCE Personally, I do not like the word 'hypnotism' for the same reason that I do not like the word 'trance' because both words, trance and hypnotism, have been greatly abused and the meanings have become twisted — or at least misunderstood. But 'day-dreaming' is a form of trance. When one 'day-dreams' the features are slack, the eyes stare vacantly, there is very little (if any) animation of the body — though one can day-dream while washing the dishes, walking down the street, or mowing the lawn.

A trance-like condition may also be caused by staring at the glowing embers in a fire place, or listening to music, or even listening to a public speaker, for yes, the voice also may be hypnotic -- many public speakers have the ability to sway an audience and hold them in rapt attention. So by these commonplace examples, you can understand that a 'trance' is nothing mysterious, it is something you have experienced many times, there is no so-called 'animal magnetism' involved, there is no secret mumbo-jumbo — the trance is simply a natural phenomenon that can't as yet be explained fully or satisfactorily by anyone.

STAGE HYPNOTISTS HAVE DISCREDITED THE SCIENCE Hypnotists on the stage have added their share to the confusion and distortion of the public's misunderstanding of hypnotism. The stage hypnotist is primarily a showman and he throws in a lot of stage technique and the razzle-dazzle of showmanship in his effort to 'put on a good show'. The stage hypnotist quite often uses his hands in exaggerated gestures and many people believe that this movement or waving of the hands helps produce the trance. Actually, the gestures are only hocus-pocus and have nothing to do with putting a person into a state of hypnosis.

WHAT IS HYPNOTISM? About now you are probably beginning to wonder "all right then, exactly what is hypnotism, what is the state called hypnosis"? Well, no one knows for sure -- the mind is a very complex mechanism and its capacities and capabilities are still not fully understood because we do not,

as yet, know how to fully explore them.

So what then is the strange mystic strength of the human mind that constantly performs whether consciously, unconsciously or subconsciously? You may ask: what combination of chemicals or electrical energy, or arrangement of the cells of the human brain enables a man to reason or to think — or to be 'hypnotized'? Well, we come to a dead end here because no one knows. No medical doctor or psychiatrist has yet been able to untangle the mysteries of the mind and tell exactly why it performs as it does. Many theories have of course been advanced but only one conclusion can be reached: that what we call 'hypnotism' or the state of 'hypnosis', is a mental phenomenon as old as mankind itself. It has, in fact, been known throughout the ages by many names including magnetism and mesmerism.

MESMER AND MESMERISM Let us pause momentarily and take in a little history and see how the word "mesmerism" came into use. The following description is taken from an encyclopedia: "Hypnotism - a peculiar state of cerebral dissociation distinguished by certain marked symptoms, the most prominent of which is a highly-increased suggestibility in the subject. The hypnotic state may be induced or it may occur spontaneously. It is recognized as having an affinity with normal sleep and likewise with a variety of other conditions, among which may be mentioned the trances of Hindu fakirs and savage medicine-men. In fact, in one or another of their forms, hypnosis and its kindred have been known in practically all countries and all times. Hypnotism is no longer classified with the occult sciences. It has gained, though only within comparatively recent years, a definite scientific status and no mean place in legitimate medicine. It is now employed as one of the chief working tools of psychotherapists and psychoanalysts. Nevertheless its history is inextricably interwoven with occultism and even today much hypnotic phenomena is classed as 'spiritualistic'".

As far back as the 16th century, hypnotic phenomena were observed and studied by men of science, who attributed them to *magnetism,* an effulgence considered to be radiating from every object in the universe, in a greater or lesser degree, and through which all objects might exercise a mutual influence one on another. As it happened, Antoine Mesmer, an Austrian doctor, became impressed with theories regarding magnetism and in 1778 went to Paris where he began to employ certain methods one of which was to sit patients around a circular vat in which certain substances were mixed. Each patient held one end of an iron rod, the other end of which was in the vat. In due time a "crisis" occurred when the patients began to cry, laugh and have convulsions which were then superseded by lethargy. Many claimed to have had their problems healed. But the government appointed a commission to investigate the phenomenon and it duly reported, in effect, that there was no

such thing as 'animal magnetism' and referred the facts of the crisis to the imagination of the patients! The report had the effect of quenching to a considerable extent the public's interest in 'animal magnetism' or 'mesmerism' as the phenomenon started to be called, and placed it in an unfavourable light, at least for a time.

Let us note in passing, that for ages there has been a belief (or a knowledge) that a 'mysterious force' exudes from the body. Paracelsus called it **munis**; a century later Van Helmont labeled it **magnale magnum**; this was followed by Mesmer's 'animal magnetism', Reichenbach's '**Od**'; Bergson's **élan vital**, Driesch's '**entelechy**' and Keely's '**motor force**' ... and so on down the line.

THE KEY TO MAGIC (2) As Madam de Steiger said "mesmerism is the key to magic, known to every race and time". If the truth were known, it would probably be found that all the wonders of the primitive medicine men and all the tales recorded throughout history about witchcraft and magic, have the phenomenon of hypnosis as their foundation — even though those ancient practitioners didn't know what it was. They just knew they had something — and that it worked. AND HYPNOSIS WILL WORK FOR YOU TOO, FOR HYPNOSIS HAS TO DO WITH ACCEPTING SUGGESTIONS — WHETHER THESE SUGGESTIONS ARE GIVEN TO YOU BY A HYPNOTIST (OR OPERATOR), OR WHETHER THEY ARE GIVEN TO YOURSELF BY YOURSELF, OR WHETHER YOU ACCEPT THEM UNCONSCIOUSLY.

There are no mysterious words that a hypnotist mumbles, he merely makes suggestions which cause you to relax your body — *because we know that when the body relaxes, when muscular or nervous tension is removed, the mind, the conscious mind, is subdued in some manner that we don't understand — and when the conscious mind is subdued, when the conscious mind recedes, or is narrowed, or is held back — it is then possible to alert what is called the subconscious mind and give it suggestions.* These suggestions are usually accepted and acted upon while the person is **relaxed** or 'hypnotized.' *Bear in mind it is the conscious mind which reasons, deducts and analyses. The subconscious mind, the Chief Engineer, is unable to reason, it simply accepts whatever is passed to it, acts on it and carries it out.*

ADVERTISING Now, we are at the receiving end of suggestions every minute of our normal wakefulness. Every newspaper, magazine or billboard displays suggestions that we buy this or that brand of merchandise. Radio and television yell at us or talk softly about their products and sometimes they skillfully sneak in a suggestion so subtly that we are caused to subconsciously accept the suggestions about the product.

We are into such a vast subject that I must be careful less I digress. The information being divulged to you here, if you will take it and cogitate upon it, will open a huge book of knowledge to you. With just a little thought for example, you can understand how the public mind can be (and is) manipulated and influenced in subtle ways through the mass media, whether for commercial, religious or political ends, and that, indeed, 'advertising' draws on principles which once belonged to the domain of magic. (Whether it is "black magic" or "white magic" is simply dependent upon the motive.)

THE POWER OF SUGGESTION I have mentioned advertising only to give an illustration of the power of suggestion ... but suggestion can be much more subtle than the familiar advertisements, for example: we all have had the experience of seeing someone yawn - and what happens? Well, the chances are that you yawned too. The person who yawned did not intend to suggest that you yawn, but the fact that he did yawn was sufficient suggestion to cause you to yawn also.

HOW DOES IT FEEL TO BE HYPNOTIZED? Many people wonder how it feels to be hypnotized. It is not possible to attempt such a description because different people react differently. The best way to describe the state of hypnosis is simply to say that one experiences a feeling of complete and wondrous calm, mentally and physically. You do not experience a "blacking out", you do not feel drugged, you feel only completely relaxed mentally and physically. This is why, for the first time, many people feel they were not hypnotized — for they expected to float away on a pastel coloured cloud! Or they expected something different or unusual — because they have been misled to believe otherwise through the great amount of misinformation which has been propagated about hypnosis.

H-Y-P-N-O-T-I-C - - - - S-T-A-T-E-S

THE HYPNOIDAL STATE With the possible exception of a very deep trance, the hypnotized subject is fully aware of what is going on about him, he hears the operator's voice clearly and he hears other noises in the room, as well as sounds normally audible outside the room. This is typical of the state known as light trance, also called the hypnoidal, this word being defined as "akin to sleep". In this state of light trance there is complete awareness of what is going on, you do not become unconscious, you are just relaxed. A definite change is also noticed in the breathing; it will become more rapid, then there will be a gradual slowing down with the subject taking deeper and deeper breaths.

INTENSIFICATION OF SUGGESTION During hypnosis suggestions become intensified to points of unimaginable

degrees and there is a tremendous sensitivity at the point of the hypnoidal state. Although the state of the hypnoidal is to all outward appearances a light state of hypnosis, it is a powerful state. This could, arbitrarily, be classified as a state of mind where the conscious and subconscious mind are on the same level. Anything that is said is taken literally and if the suggestion does not take hold immediately, you can nevertheless be sure it was recorded in the subconscious.

Suggestions can either be given to one's self ('auto') or to someone else ('hetero'). 'Posthypnotic suggestion' means a suggestion, given while in the hypnotic state, which is to be carried out after you have 'awakened'. There is a synchronizing process when you have entered the hypnoidal state. The synchronizing takes place between the conscious and subconscious mind. They are, arbitrarily, on the same level and so what the conscious mind cannot do, the subconscious mind can do. Consequently, if both minds are working together, there is heightened capacity of the individual.

REACHING THE SUBCONSCIOUS Hypnosis enables greatly intensified suggestion to reach the subconscious. The conscious mind normally "screens" everything that comes to it and either rejects it or accepts it and allows it to pass into the subconscious, but when the conscious mind is calmed, or should we say, subdued, direct access to the subconscious becomes possible -- and it is the subconscious mind that makes things happen.

USEFULNESS OF HYPNOSIS Let us consider the use or the usefulness of hypnosis. Let us gaze into the realm of using suggestion for eliminating mental blocks, for example, if there are such things as mental blocks. Do we not hinder ourselves for one reason or another, whether consciously or unconsciously? What is the cause of the conscious hindrance? One might hypothesize and say that for our own protection and self-integration we have set up mental blocks, to establish an equalizing process which in most cases is unconscious. For to accept consciously, for us to feel that we do not have the extensive conscious knowledge of ourselves that we thought we had, would be disconcerting to us -- so we throw this realization into another realm and let it lie there ... until a reason comes along to begin probing -- for psychotherapeutic reasons or otherwise -- then we find there is a "blockage" we would not have dreamed to be there.

With hypnosis we can dissolve these blocks and let the consciousness view all the material that comes up from the unconscious with a reasonable objectiveness.

CATALEPTIC STATE 1st stage. The second hypnotic state is called the cataleptic, a medium or medium-deep trance in which one experiences a feeling of deep and wondrous calm and relaxation. When one begins to enter into the first phase

of the cataleptic state, it becomes definitely obvious that the respiration is slowing down, along with a pronounced heaviness. You have the feeling we have all had when we are in our beds and about to go to sleep, it is that pleasant drifting, dreamy feeling, that delightfully pleasing tug-of-war between semi-consciousness and sleep. At this point the hypnotized subject is still aware of the hypnotist's voice and at this stage of the trance one is most co-operative and can perform the operator's suggestions with greater ease.

CATALEPTIC STATE 2nd Stage. There are several sub-states in catalepsy -- in the second state there may be a feeling of being physically disoriented. For example, when you enter into the cataleptic stage you have conscious awareness but you are not aware of your body. If you were to awaken immediately to the normal conscious waking state, you may have the feeling of not knowing where you are. The thought could be -- am I just waking up in the morning? But after a few moments you are quickly oriented again. Actually, if it should ever happen, the feeling is not a disturbing one as it wears off quickly. But this situation is completely avoided simply by giving yourself the suggestion that you will awaken feeling completely refreshed, mentally alert and feeling wonderful in every way. With this suggestion you will be oriented immediately upon awakening.

CATALEPTIC STATE 3rd Stage. In the third state of catalepsy one is only a mind and, as in the second state (or stage), one does not have an awareness of the physical body, however one knows that one is, or that one exists in the subconscious state. The subconscious mind has almost completely taken over all consciousness and this feeling of being just a mind is very pleasant indeed. You will find that to remain in this state becomes more pleasurable each time you enter it. In deep trance the subject appears to be in a deep, sound, normal sleep and perhaps to an extent he actually is. His facial muscles are slack, his breathing is deep and regular -- but unlike a person in a natural sound sleep, he can hear the hypnotist's voice (or his own) and will respond sluggishly to suggestions of physical movement such as moving his hand.

There are many accomplishments to be made on the subconscious level, in the cateleptic state. You can make suggestions to yourself for improved memory, for more confidence, to stop smoking, for better health, to control appetite, to speak more beautifully, to become more psychically aware -- and a host of other desires too numerous to mention. *Discretion should however be used as to the type of suggestion you give to yourself, or the suggestion you give to another if you are the operator.*

There are many aspects involved in the art of making suggestions while in the hypnotic state. Because the degree of suggestibility is tremendously heightened, care must

be taken to control whatever thought you might have at the time of being under hypnosis.

THE POWER OF THE SUBCONSCIOUS MIND While in the cateleptic state, past memories can be recalled and even relived very easily. This could be an unwise thing to attempt, since there may have been incidents in your past which you would not want to, or should not recall while working with one's self, although, if placed in proper hands, much can be gained by this recall. This would naturally depend upon the situation involved. You can formulate in your own mind when the time is right to begin bringing back past memories, always keeping in mind the power of the subconscious mind. We can say roughly that the subconscious mind is several times more powerful, in every way, than the conscious mind is.

SOMNAMBULISTIC STATE There is a third hypnotic state which is the somnambulistic, or, as it is often referred to, the "sleepwalking" state, which is commensurately correct. This is the deepest of the hypnotic states. There is a tremendous amount of subconscious power in this state where operations may be performed and many other medical treatments can be given.

In self-hypnosis you will generally experience the light trance, medium, or medium-deep trance. As you become proficient you will recognize the difference. Each time you enter the hypnotic state, it becomes progressively easier with every induction.

The ability to induce the hypnotic state is perhaps as much of an art as it is a science. The science you can learn but the 'art' you must develop as you practice and work at it.

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Part II

We continue on the topic BE YE THEREFORE PERFECT..... and we are considering the use of hypnosis as the means of attaining this goal.

THE RELAXED STATE Before we get into the main part of our lecture for tonight, let us raise a few points and refresh our minds on others. Because of the misuse and abuse of hypnotism by stage performers and showmen, the term "hypnotic trance" has acquired a negative connotation and I prefer not to use it. There is a particular name we use in the Secret Schools but I will not divulge it here, from now onwards I will therefore speak mostly of the **relaxed state** which is the same thing.

With regard to the conscious and sub-conscious mind: actually there is only one mind but for convenience we refer to its conscious, subconscious and superconscious phases ... just as, for example, there is only a house but we speak about the living room, the kitchen, the bath room, etc., for convenience.

THE CONSCIOUS MIND The conscious aspect of the mind is that phase of our mind over which we have control. Through the use of the conscious mind we think, reason, deduct, analyze and so on.

THE CHIEF ENGINEER The subconscious aspect of the mind does not have the capability to reason. The subconscious mind is the willing and faithful servant that accepts and obeys without question all suggestions, commands and requests passed to it. The subconscious does not know whether the message it receives is good or bad, or right or wrong. It is not concerned with ethics or morality, etc. To emphasize its characteristic, we will replace 'subconscious mind' by CHIEF ENGINEER.

Also, in our last lecture, we indicated that the way to attain perfection, the method which has been known and used by occultists and mystics throughout the centuries ... is the technique that has come to be known in the profane world as 'mesmerism' or 'hypnotism'. We have indicated that these words have acquired an unpleasant tarnish because of their misuse. This in turn has deterred many people from investigating the science and benefiting from it. We will not be discourage by the silly opinions or by all the nonsense one hears about 'hypnotism' from the uneducated ... we wish to understand what 'hypnotism' actually is and to be able to use it for our benefit. Let us therefore carry on with our investigation:

THE METHOD OF THE MASTERS The "relaxed state", the "trance state", "hypnosis", "mesmerism" or whatever

descriptive word you wish to use, is the means and technique used by the Great Masters and its use will see us well along the Path. It was used in the Secret Schools throughout the ages and while it is no longer classified as an "occult science", it remains the Golden Key of the Secret Orders.

We must belabour this point for herein lies the secret of your success. YOU ARE DEALING WITH YOUR OWN SELF-IMPROVEMENT, YOUR OWN PERFECTION! It would be prudent, therefore, for you to obtain and press into use every bit of useful information you can put your hands on regarding this science. There are several excellent books on hypnotism available. One such is
It would be well worth your while to obtain a copy of this publication. You should also scour second-hand book dealers for out of print publications.

THE TIMES OF NATURAL RECEPTIVITY The most receptive periods for everyone, in relationship to passivity and suggestibility, are the times of going to sleep at night and upon awakening in the morning. It would be wise for you to hold especially at these times, positive, constructive thoughts.

Speaking to a person, when that person is sound asleep, will reach them subconsciously. Parents may use this technique to speak to their children when they are asleep and give them positive suggestions.

ON GOING TO SLEEP When the muscles of the body are relaxed upon going into a normal, natural sleep, you arise in the morning feeling refreshed. If you go into sleep with the muscles tense, the subconscious holds the tension throughout the night and consequently you will awaken feeling tired and heavy, which will gradually disappear. But the same cycle will reappear unless relaxation is attained. Once attained you will attain a conditioned action.

As mentioned previously, muscle relaxation is a prerequisite for working with autosuggestion, or for reaching any degree of depth in hypnosis. This will proportionately be determined by your motivation and the amount of success achieved in the initial stages of relaxation.

At the time of drifting off into sleep at night -- this is the autosuggestive state of mind and at this time you can greatly utilize the power of the CHIEF ENGINEER. **Bear in mind, with all the past conditioned actions we all have, it takes a repetition of the particular suggestion you desire, to bring it into everyday activity.** Therefore put this natural period to good advantage.

As you lie in bed before going to sleep, you may attract many ideas, knowledge and material success by holding the picture of your object upon your mind before going to sleep, such as holding a mental picture of yourself

doing that which you desire. Eliminate the thought of anything being impossible, for with practice and perseverance, one will succeed in anything he desires. This must be practiced in a calm and serene state of mind. When you have a picture of that which you desire, hold it, and if the mind wanders, bring it back. It is in the state between wakefulness and sleep that the intensity of the suggestion is most powerful. Hold in your mind, at night, as you drift off to sleep, the particular goal you wish to accomplish and have no doubts about achieving success.

The secret of attaining success has to do with **receptivity.** The **relaxed state** whether purposely induced or as it occurs naturally between sleep & wake, **is a period of RECEPTIVITY.** Make good use of it.

ON AWAKENING The period of awakening on mornings is certainly a moment of passivity and with this you can hold mental pictures more easily upon your mind without the usual conscious interference which you would ordinarily have during the day, in the midst of your usual activities. Be very conscious of ideas, thoughts, or "messages" that appear in your consciousness when you awaken on mornings, or when emerging from the **relaxed state.** It is at these times, especially, that the Chief Engineer speaks to you. If you will hold in mind at night as you drift off to sleep the question you wish answered, you will find the answer there immediately on awakening next morning.

I N D U C I N G R E L A X A T I O N

Notice how the tid-bits of information and instruction you received along the way (with greater or lesser interest and application on your part), is now being presented to you again, this time more potently.

FORMULATING YOUR COMMAND TO THE CHIEF ENGINEER In the task of formulating the proper suggestion, do not go immediately into the working of autosuggestion -- there must first be a period of physical relaxation before you can rest and slow down the mind sufficiently to the point of eliminating the physical conscious interference which you would normally encounter.

Most persons who try to relax and release tension are so consciously aware of it that they often fight themselves! *What must be induced is not a physical strain but a physical passivity, with the release of* ***tension*** *from the MUSCLES within the body.* Once you can accomplish this you can then give yourself suggestions of slowing down the thought processes. This is accomplished several ways: one is to withdraw the conscious awareness from the area of the body

by picking an object of fascination (a "target") and focusing your attention upon it. This brings about a cessation of the blinking of the eyelids; consequently there is no electrical impulse recorded on that area of the brain and there is a decrease in conscious awareness. (When the eyes are open and the eye lids blinks, an impulse is registered and conscious awareness is retained. When there is no blinking, passiveness results.) Try to remember to have the eyelids remain stationary for as long as possible without strain on the eyes; when you feel there is too much strain, close the eyelids and keep them closed. Here is where you must be able to carry on in the formulation in the mind of your suggestion.

USE OF THE BREATH IN RELEASING TENSION *The breath is an important factor in the release of tension from the body.* When the breathing becomes slower, your thoughts begin to decrease. This is to say, your breathing, or respiration, and the rapidity by which thoughts pervade your conscious mind, are so closely correlated that, *by slowing down one or the other -- the thoughts or your breathing -- you can automatically bring about a release of tension from your body;* consequently, you are able to intensify your thoughts, bringing about a very soothing physical and mental relaxation.

TECHNIQUE OF PROGRESSIVE RELAXATION There are various avenues you can take in preparation for working with autosuggestion. There is a technique of progressive relaxation, starting with the tips of your toes and working to the top of your head. Concentrate on each individual part and as you do this, move the part you think of. Go over your body mentally and when you feel that a degree of relaxation is reached, hold a mental picture of an object, for instance a rose, and continue to think of this rose without letting any other thought come into your mind. If it does, (which can be expected), do not entertain this thought ... quickly return to the rose. And as you concentrate on the picture of the rose, you will begin to notice a slowing down of the respiration, for the longer you can keep your mind on a single object you lose conscious awareness of your body ... which is the inhibiting factor in working with autosuggestion, or self-hypnosis, as well as with all mental or psychic work ... and this is why you should not cross your legs when going into a state or relaxation as this tends to produce a contining conscious awareness of the body.

REALITY The mind may be used for good or evil, depending upon the individual interpretation of the term good or evil. In this particular interpretation, we mean positive and negative, or constructive and destructive, as in regard to the type of suggestion you are given, or you give to yourself.

Reality is the idea or the perception the individual has formed within his own mind. Reality, to him, may

represent a hectic and hostile world and the niceties could be the non-reality. It is how you perceive or interpret it.

THE "CAN'T DO" CONSCIOUSNESS Most individuals have and hold the idea in their minds that, even before they start a task, they tell themselves "I can't do it" and with this statement, the Chief Engineer, if told so over a period of time, finally activates the idea of "I can't" and it becomes a conditioned habit, a law for that person. If you ever have a situation where you are unable to recall something, instead of either repeating verbally or mentally "I can't", give yourself the suggestion, "it will come to me", and you will be surprised that in a short time you will have the answer. With a little thought you can replace deterring ideas that have become bad habits with positive ones. After a period of time this will become conditioned reflex. YOU CAN CHANGE YOUR LIFE BY ALTERING YOUR THOUGHTS!

THE WAY TO PERFECTION Positive affirmations are useful helps in impressing the Chief Engineer. Just remember it took you many years to establish a habit and it may take more than one message to the Chief Engineer to have him set a new course. By using the period known as the **relaxed state** you have a SURE AND CERTAIN WAY to "program" yourself (to use modern parlance) to correct all negative patterns within yourself and to open new attributes which may seem miraculous to others.

This entire subject of hypnosis is an interesting and useful study. Think of religious ecstasy and "speaking in tongues". Think of tribal dances and Voodoo ceremonies where the trance state is brought on by the rhythm of a drum. Think of the fire walkers in the South Pacific Islands ... how do they do it? Think of the Oracles of olden times who spoke prophetically while in a "trance". Think on these things, understand the underlying principle, then put it to work for YOU.

THE GREAT SECRET OF THE ALCHEMISTS

THE GOLDEN KEY OF THE SECRET ORDERS

Suggestions reach subconscious levels more completely
when one is in the **relaxed state.**
After an idea has been accepted by subconsciousness,
it becomes a law in that person.
The **relaxed state** occurs naturally at the times of drifting off
to sleep at night and awakening on morning.
In addition, the **relaxed state** may be purposely induced
or one may be unconsciously lulled into it.
During the **relaxed state** one is very susceptible
to the receipt of suggestions.
Achieve the **relaxed state,** then give yourself suggestions
in short sentences which are always positive.

Repetition will firmly establish the suggestions in the subsconscious mind and they will be faithfully carried out by the Chief Engineer.

There are many experiences to be had in the **relaxed state**, which is not dangerous -- such as pictures of previous incarnations, astral projection, adoration, contact with the Superconscious and from there, with the Universal Consciousness, which is GOD.

BE YE THEREFORE PERFECT.....

-o-o-o-o-o-o-o-

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Part III

In this lecture we will disclose to you the transinduction method we prefer. Bear in mind, as you study this science, you will discover many ways to induce the **relaxed state** however, the method we will share with you, is a preferred method of professionals. Your immediate goal is to become adept at inducing the "relaxed state". That is what the transinduction method will enable you to do. If you do not have a tape recorder, or, if you prefer, you may work with a close friend who will assume the role of 'operator' who will follow the script. Or again you can study the transinduction script and speak directly to yourself, mentally. Although we have given a word by word procedure, what is given is only a guide.

After you read through the transinduction method you will be able to better follow what is being said here: your immediate goal is to learn to put yourself into the **relaxed state.** It is actually easier, and takes less time to do — than it takes to describe it. Remember what you have been told: it is more an art than it is a science.

When you have mastered the technique you will then proceed without the benefit of a tape recorder -- or assistant. The tape recorder, or assistant (operator) is only to help you to learn how to enter the 'relaxed state' condition in the beginning.

After you are able to enter the relaxed state easily, you will dispense with the tape recorder (or with the services of an assistant) and then you will be ready to put your ability to good use.

NOTES

1) When it is time for you to 'wake up' and return to your normal state of alertness, you simply say to yourself, mentally, "on the count of three you will be wide awake, alert and feeling completely refreshed. One - two -three - open your eyes."

2) *You always speak to yourself as if you were speaking to another person. You do not say "I'll be wide awake." Say, "***you** *will be wide awake, alert ..." and so forth. Say it to yourself, mentally, as if you were talking to another person.*

3) Don't worry or be concerned that you might not wake up! A hypnotized person can wake up anytime he wishes, regardless of what the operator (or hypnotist) says (if you were working with one), and contrary to what you may have heard or read!

4) The 'hypnotic trance' is a natural state. It is a state you have probably already entered many times! The only mysterious thing about it is that you did not know it was a 'hypnotic trance'!

5) 'Hypnotism' opens the door to the inner mind, therefore care regarding the many possibilities must be exercised.

6) Remember the subconscious aspect of the mind does not have the capability or capacity to reason. It immediately and blindly obeys suggestions given to it. Suggestions reach the subconscious levels more completely when one is in a relaxed state. Upon entering the "relaxed state" give your suggestions in short sentences which are always positive. Also use positive affirmations. Repetition will firmly establish the suggestions as a law within you.

THE PREPARATION

1) Sit in a straight chair, preferably one with arms and a back high enough to support your head. If this kind of chair is not available use a reclining chair, or a couch, or a bed. Do not cross your feet (as this heightens body awareness).

2) After arranging where you are going to sit or recline, pick out some bright, shiny object in the room that you can easily see from where you're sitting or lying. This bright object should be at an elevation above the level of your gaze to the extent that from the position you select, your eyes will be directed slightly upward. This object we will call the TARGET and it can be most anything -- a lamp, any metal work within the room, some piece of decoration -- anything.

As a matter of fact, you can use a thumb tack -- stick it on the wall or on the ceiling, or you can use a small colored light bulb of low wattage. Personally I use a $7\frac{1}{2}$ watt blue light bulb which is about the size of a walnut and which gives a soft, restful, relaxing glow.

Now after you have selected your position, either in a chair or on a couch or a bed, arrange to have the target at least 6 or 7 feet from your eyes -- and remember: slightly above your level gaze. The target should be in a position so you can easily see it without getting your head in an unnatural position.

And now this important point: when you are about to undertake the transinduction be certain you won't be disturbed!

Be certain that your entire body: arms, head, shoulders, legs, body, are completely at ease. Feel free to move and adjust your body so that every part is in a comfortable position.

Have the volume level of the tape recorder suitably adjusted and have the controls nearby so you can turn the machine off, or make adjustments if necessary.

THE TRANSINDUCTION

You have taken up your position as instructed, you are gazing at the target. You will go through the transinduction either with the aid of a tape recorder, a friend (operator), or mentally.

"Look steadily at the target — keep your eyes steadily on the target and don't let any distraction cause your gaze to shift or waver — just look steadily at the target and pay close attention to what I say.

"Your ability to be relaxed and enter the trance state depends on your complete cooperation from this point onwards.

"As you continue to look steadily at the target your complete cooperation is absolutely necessary from now on. Please do not try to analyze what I am saying or why I am saying it — please do not try to anticipate what I may say — just give yourself completely to my suggestions.

"Please pay close attention to what I say and let yourself cooperate completely. There is nothing mysterious about relaxation — soon you will be completely and deeply relaxed — completely calm mentally and physically.

"It will be a very pleasant experience — one that you will enjoy — it will be an experience you will find easy to achieve.

"Continue gazing at the target — eyes fixed on the target — body completely relaxed -- just let your body go limp — just let your body sag -- as you look at the target you will notice it begins to blur — to go out of focus -- this is quite normal -- so keep your eyes on the target -- just RELAX and keep looking at the target.

"Very soon now you will begin to be aware that your eyes are getting tired — your eyes will begin to blink — your eyelids will get tired and heavy — and you will find it difficult to keep your eyes open. So as you continue to gaze at the target let your body relax more and more -- more and more — let every muscle become limp and relaxed, limp and relaxed -- limp and relaxed -- you will notice that your feet are beginning to feel heavy -- your feet are relaxed and beginning to feel heavy -- and your legs are heavy and limp — legs heavy and limp — and relaxed.

"Your arms are relaxed -- and limp -- and heavy -- arms limp -- and heavy -- and relaxed.

"Your shoulders are sagging -- sagging -- relaxed and heavy -- neck muscles limp and relaxed -- neck muscles limp and relaxed.

"Relax the face muscles -- jaws loose -- and relaxed.

"As you continue looking at the target you are relaxing more and more -- feeling every muscle of your body becoming limp -- your body feeling tired -- and heavy -- a pleasant heavy feeling stealing over your body -- and now your eyelids feel very heavy and you begin to feel drowsy and sleepy -- the eye lids -- so tired and so heavy -- the eyes are becoming very tired looking at the target -- the eyelids are getting heavier and heavier -- the eyes are blinking -- the eyes feel strained -- strained and tired from looking at the target -- and it is very difficult to hold your eyes open.

"You are relaxing more and more -- just letting yourself go -- just letting yourself go limp -- relaxing more and more -- body becoming limp and heavy -- eyes SO tired -- eyelids SO tired and heavy -- you are becoming drowsy -- more and more drowsy -- and tired -- and sleepy.

"In just a moment now you will find you just can't keep your eyes open -- its going to be so nice and restful to close your eyes -- its going to be so comfortable having your eyes closed -- the strain on your eyes is getting greater -- and greater -- and greater -- your vision is becoming blurred -- the eyelids are getting heavier -- and heavier -- and heavier -- feel how heavy your eyelids are -- the eyelids are so tired -- and so heavy -- you find it impossible to keep them open -- you find it impossible to keep your eyes open any longer -- your eyes are closing -- your eyes are closing -- SO tired -- SO heavy -- SO heavy and tired -- they are closing of their own accord -- let them close now -- let your eyes close -- that's it -- your eyes are now closed -- you feel so much more relaxed now that your eyes are closed -- so feel as if you're sinking down, down, deeper and deeper into this pleasant relaxed condition -- and you will continue to go deeper and deeper into this pleasant, RELAXED, drowsy feeling.

"In just a moment I will begin to count, I will slowly count to seven and as I call off the numbers you will feel yourself sinking deeper and deeper -- becoming more and more drowsy -- the body becoming more and more RELAXED each time I call a number as I slowly count to seven.

"When I get to seven you will be so wonderfully RELAXED -- so completely RELAXED -- you will feel so pleasantly drowsy that you won't want to move -- you will just want to go on RELAXING until its time to wake up.

"Remember now — as I count — you will go deeper and deeper — becoming more and more relaxed — and as I call the numbers you will feel yourself becoming more and more limp — more and more RELAXED — deeper and deeper.

"One — let yourself go now — feel yourself sinking — going down — down — pleasantly down — deeper and deeper.

"Two — Its a very pleasant sensation as your body responds — relaxing more and more — feeling yourself going down — down — down.

"Three — more and more relaxed — its a very pleasant feeling as you feel yourself becoming more and more RELAXED — more and more relaxed — deeper and deeper - deeper and deeper.

"Four — you feel yourself sinking deeper and deeper into this wonderful feeling of complete relaxation — all the way down — more and more — now, let every muscle just go limp — you feel this pleasant — this very pleasant lethargy creeping, stealing over your body, as you sink deeper and deeper into this pleasant state of RELAXATION.

"Five — more and more now — you feel yourself going deeper and deeper — deeper and deeper.

"Six — deeper yet — you feel this wonderful lethargy sweeping over your entire body — every muscle and tendon — every nerve and fibre of your body — so pleasantly relaxed — so limp — so soothingly relaxed — you are SO drowsy and SO limp and SO RELAXED — so drowsy — so limp — so relaxed — its such a wonderful feeling —

"Seven — now you're completely relaxed - mentally, physically and emotionally — your mind is calm and at ease — your mind is at peace — your body is at rest — in a deep state of RELAXATION — and you will continue to relax like this until its time to wake up — until its time to become alert — I'll tell you when, so you have nothing to worry about — nothing to do but listen to my voice.

"And now — while you are completely relaxed I want to assure you that the next time you undertake to go into this state of relaxation you will relax even quicker than you did this time — and it will become easier and easier for you to relax — and you will find yourself relaxing quicker and without effort — and you will find it to be very, very easy.

"This wonderful feeling of complete relaxation — this wonderful state of calmness and receptivity — this wonderful state of profound compositure is something you will look forward to — something you'll want to achieve again and again.

"I want you to establish within your mind now -- a key word — a word that you will use to quickly achieve this state of relaxation -- a word you will use when you are not listening to this tape — I want you to listen to me as often as you feel it necessary -- listen to me as many times as you feel necessary to establish the relaxing procedure -- but your ultimate goal is to relax yourself quickly, without effort, no matter where you might be, regardless of the surroundings or the circumstances.

"So after you have listened to this tape several times -- use the following relaxing procedure without the benefit of this tape: -- you will relax yourself by using a key word and the key word is the word RELAX -- the key word is the word RELAX -- the word RELAX is your key word -- when you are ready to relax yourself you simply close your eyes -- begin to breathe deeply, and regularly -- as in a natural sleep -- you are to breathe regularly and slowly -- regularly -- slowly -- and as you exhale each breath, say to yourself mentally -- not aloud but to yourself -- mentally -- say to yourself the key word: RELAX. As you exhale with each breath -- say the key word: RELAX -- exhale -- **relax** -- say it SLOWLY as you exhale: RELAX.

"You will be pleased how quickly you'll relax, relaxed as you are now -- and you'll be pleased how quickly you will relax, when you say the key word, RELAX.

"You will not say the key word RELAX out loud -- you will not say the key word aloud -- you will say it mentally -- to yourself, as you exhale -- RELAX — and soon the key word will enable you to relax completely in just a few moments -- your body and your mind will respond quickly to the key word and soon you'll be able to relax in just a few moments -- just as you're relaxed right now.

"And I assure you there is no concern in using the word RELAX in casual conversation when you're awake -- the word relax will be a key word only when you intend to use it for relaxing like this.

"And hereafter -- when you're completely relaxed -- like this -- you'll be able to give yourself suggestions or instructions -- and you will find the suggestions you will give yourself will be actually carried out -- and you will be greatly pleased with the results.

"Now here is the wake up procedure you will use to bring yourself back to a state of normal compositure and alertness -- here's how you'll wake yourself up -- you will always know when its time to wake up or become alert and I assure you that waking up or becoming alert is very easy -- for you always have complete control of your mental faculties at all times — you always will recognize when its time to wake up.

"When you're relaxed you will have complete control of your mental faculties at all times — so hereafter you will always awaken yourself — you always will alert yourself in this manner: you will say to yourself "its time to wake up and be alert — on the count of three you'll be wide awake and completely refreshed."

"All right — ready to wake up — 1 - 2 - 3!

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Remember you always speak to yourself in the third person singular: you always address yourself, you always give yourself suggestions or instructions as if you were speaking to or addressing another person. Always say to yourself **you** will do this; or, **you** will wake up; or, **your** head will stop aching; or, **you** will not be emotionally upset, etc.. .

Always come out by telling yourself that you will awaken feeling refreshed, alert and in complete command of your mental faculties. This is to prevent any feeling of disorientation.

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We are suggesting you obtain the following books on Hypnosis - write to Wilshire Book Company, 12015 Sherman Oaks Road, No. Hollywood, California 91605-3781, U.S.A.

Ask for the catalog of books on hypnosis and self-hypnosis by Melvin Powers.

We are suggesting these two important books to be read in this order:

First: The Magic of Rapport by Jerry Richardson.
Obtainable from Meta Publications, P. O. Box 565, Cupertino, California 95015.

Second: Frogs into Princes by Richard Bandler and John Grinder. Obtainable from Real People Press
Box F, Moab, Utah 84532
U.S.A.

And we wish to suggest this excellent out of print book if you can possibly find a copy: **Principles of Spiritual Hypnosis** by Peter D. Francuch, Ph.D., published by Spiritual Advisory Press, Santa Barbara, California 93111.

And of course any book by the famed Milton Erickson M.D. !

Follow these leads!

Part IV CLASSIFIED **Personal & Confidential**

NOTES, RECAPITULATION, FURTHER INFORMATION and a **self-test quiz.**

A "The key to magic" as it has been called should be pursued by all Companions to greater depths. There are many good books currently available. Also search for out-of-print volumes in second hand book stores.

B Subject yourself to self-analysis, notice those things about yourself that could be corrected, then using auto-suggestion proceed to implant within your mind the positive attributes that will replace your shortcomings. You must strive to attain a balance, for to over develop any characteristic makes it a fault. Serious over-development can lead to delusion, even insanity. (see item P).

C Think about this: persons congregate at church or at meetings, or sit in front of television sets, etc. The speaker (or the program) lulls them into a state of receptivity. In this relaxed state their minds are opened and they easily accept impressions and suggestions without even knowing they have been impressed. Hearing the same message again and again sinks it deeper and deeper into their subconsciousness. Soon, it becomes a 'truth' for them. They have actually been 'brainwashed'.

D Reality for the person is what they accept as truth. This truth is usually a matter of **opinion.** Whether the reality has any actuality, whether it exists as a fact outside that person's mind is quite another question ... but for the person ... that is the way it is.

E Achieving first the **relaxed state** is the basis and fundamental prerequisite to success in most mystical, psychic and occult work, in 'meditation', visualization, prayer ... and the whole gamut which, bundled together, is called 'metaphysics'. Those who have been participating in mystical practices, who have been thrashing in the air ... will now find their wings and begin to fly after very carefully studying this lecture series, extracting the pearls and using them. Priests doing the Mass should take special note.

F After you have mastered the art of entering the **relaxed state** proceed to give yourself your own special instructions for self-improvement and for whatever other work you wish to accomplish. You will respond to the suggestions completely and to your satisfaction. They will become powerful laws in yourself and you will be pleased with the results.

G You can begin to give yourself suggestions from the very first time you enter the relaxed state. Your priority is to learn to enter the relaxed state quickly and completely

and on your own (i.e. without the use of the tape recorder or an assistant) regardless of where you may be, or regardless of the surroundings. In addition, give yourself positive affirmations during the day.

H When you enter the relaxed state you are always in complete control of your mental faculties, you are in complete control of yourself in every respect and you have complete control over your self in mind and body at all times.

I We live in a world of duality and there are positive and negative aspects to everything. The correct way to overcome a bad habit is not so much to suppress it but to REPLACE IT with its opposite, positive quality. Your aim is to achieve a BALANCED EQUILIBRIUM.

J At the moment of drifting off to sleep at night you may hold in your mind a question you wish answered. You will find the answer there when you awaken in the morning. Use each opportunity of going to sleep in a useful way. Give yourself positive suggestions, such as: I am in excellent health, etc. Or drift off to sleep with beautiful thoughts of peace, love, and harmony with all creation.....

K The technique of "hypnosis" has been known and used by the Secret Schools throughout the ages. Many seekers have affiliated with the popularly advertised "arcane schools" searching for various ways and means to bring about transformations within themselves, to develop their innate powers and so on. After years of membership the seekers have been given loads of chaff and barely a few grains of wheat. They have never had the Golden Key imparted to them in direct language. Why is this? We will not pretend to answer for these schools or to offer an excuse for them. But we can tell you this: many "schools" hypnotize and brainwash their students in subtle ways, i.e. "if there was a quicker road to the goal, we would know of it before anyone else....." etc.. To acquaint students with hypnotic techniques and methods that would awaken them to their own methods would be to weaken their grip on the same students!

L What can be unfortunate about the use of "hypnosis" ? **ITS MISUSE.** Let us recall these lines from Part I: "During hypnosis suggestions become intensified to points of unimaginable degrees and there is a tremendous sensitivity at the point of the hypnoidal state. Although the state of the hypnoidal is to all outward appearances a light state of hypnosis, it is a powerful state."

M Now what happens to a person who gets a particular notion or an idea which is accepted to such a depth that it becomes an unshakeable reality and a dominating drive? This person can become deluded, even insane. For example, you very often hear of persons who believe they are some special character such as "Ninja Man",

or "Wonder Woman", or others who fancy themselves to be monarchs and soon begin to act in a regal manner, walking around in public wearing a crown and carrying a scepter.

O Of course most people who are deluded did not become so though accepting suggestions during a self-induced hypnotic trance! And it is hardly likely that any of our Companions, who are mature and sensible, will abuse it. However, having stressed the positive side of the technique, it would be remiss of me not to mention its other side with its possible dangers. The **relaxed state** allows the mind to be strongly impressed. Therefore care and caution must be exercised in using auto-suggestion.

P Let us study this excerpt taken from Beyond-Mind, by W. E. R. Mons, page 93, ISBN 0-87728-633-7, published by Samuel Weiser, Inc.. (The bold type is our accentuation): "**In the hands of someone who himself stands under the influence of a powerful auto-suggestion, his suggestive powers can almost perform miracles.** We know of an unpleasant number of such examples today, but one of the first classic cases was the German cobbler Schlater. This man had hallucinations which firmly convinced him that he had been called to spread the gospel through the length and breadth of the American continent. He barely knew in which direction America lay, let alone that it was already a haven for every bizarre sect under the sun. He sold his shop and with the proceeds sailed across the sea, clutching his Bible. He preached with fervour and laid his hands on the sick, actually healing some, and quickly established a following. He wandered southward from state to state in the odour of sanctity until he disappeared in Mexico, after which nothing more was heard of his activities. His disciples spread the news that he had risen to heaven, but in time his skeleton, still clutching the Bible, was found under a tree."

Such is the power of a dominating idea.

Q Let us keep our feet on the ground! The last paragraph simply illustrates what over zealousness can do. One becomes over zealous from too much fire. There is nothing under the sun that is absolutely without some danger ... the very next mouthful of food you eat could choke you! But chances are it wont because you have learned to eat properly. It is the same with everything else ... the moral is care and moderation in all things.

R Ever since Liber 1 we said the basic difference between people is their level of consciousness. We can now say the specific difference is in their perceptions, in the quality of their thought and in the ideas that dominate them. Receiving the Great Secret you hold the Golden Key that will enable you to develop within yourself the qualities you wish, and to overcome those you prefer to subdue.

S Keep the parameters of your mind flexible. You cannot grow if the boundaries of your mind are frozen. To become rigid is to die.

Let us now dwell a little on the following:

(a) The 'hypnotic state' or 'relaxed state' as we have preferred to call it most of the time, is a period of great receptivity where suggestions pass easily into the subconscious mind.

(b) One may fall into the relaxed state through one's own willful induction; or one may fall into it automatically ... as when watching T.V. for example; or one may be lulled into it by someone such as a speaker, either by his willful intention, or unconsciously by him. THERE ARE SEVERAL WAYS WHEREBY THE HYPNOTIC CONDITION MAY BE INDUCED OR PRODUCED, EITHER PURPOSEFULLY OR UNCONSCIOUSLY.

(c) The late Albert Einstein said the problem with people is they don't think. Take a tip! Think a little and avoid being taken advantage of!

(d) Knowledge of the results that may be obtained through suggestion, especially when people are in a relaxed state, is used by the advertising and public relations industry. It is used to influence public (and specific) opinion by commercial houses, politicians, government agencies, by ordinary persons, by persons seeking power and dominion over others ... for propaganda purposes, for good purposes, bad purposes, personal purposes.....

(e) The principle back of 'black magic' and 'white magic' is the same. It is the motive, or intent, that determines whether it is 'black' or 'white'.

(f) There is a subconscious telepathic exchange between the hypnotist and the one hypnotized.

(g) In days of yore hypnotic techniques were known to and practiced by men of high spiritual development only. It was the golden key of the Secret Orders and religious hierophants. However, the 'secret' slipped out from time to time and eventually became misused and abused, causing 'hypnotism', to be viewed in a bad light.

(h) One's 'mind' is perhaps his most important asset. Everything takes place first on the mental level or in the mind, then it 'appears' in the physical. A healthy mind is paramount for a healthy, happy and successful life. "It's all in the mind" is not just a trite saying, it is a positive fact. The key to success is to get it right first "in the mind." Almost everyone knows this key... yet very few people do it!

(i) The world is full of poor people. The reason is because, first of all, they are poor in their mind.

(j) "Without vision the people perish".

(k) There is the geographical mind of people who live in a particular country. There is the racial mind covering persons of a particular race. There is the community mind of people who live in the same environment, etc. Every block of people has a mind, as you know, having learned about the Egregore. Each block of people is influenced by its mind and has its particular characteristics, attributes, even habits which influence the individuals of the block. The individual is however a free agent and is not bound in a straight jacket. We all, to some extent, 'go along with the program' and 'take things for granted' and fall in with the accepted patterns of behaviour, eating habits, manner of expression and speech, etc.. But every Pilgrim on the Path has to extract himself from the stream and hasten his own evolution. He must examine himself through introspection ... see where improvements are needed ... and proceed with corrections. You have been given the key, **USE IT!**

(l) You can do all the "development" exercises you want, you can spend years and years concentrating on the psychic centers and 'chakras'..... the simple, powerful, immediate and practical way THAT WORKS is to implant your desire in your subconsciousness through auto-suggestion.

(m) Be sure you understand the difference between the 'two' minds. The conscious mind is the thinker, the subconscious is the doer. You may have all sorts of well intended thoughts and ideas in your conscious mind but as soon as you stop thinking about them they vanish and the law which you have established, **the habit** ... goes on. Not until you have established the new 'good' habit will you have won the battle against the old 'bad' one.

COMPREHENSION TEST

1. What is the fundamental difference between the conscious and the subconscious mind?
2. What did Madam de Steiger say was the key to magic?
3. How can auto-suggestion be misused?
4. What happens to the mind when the body relaxes?
5. What is meant by a "balanced development"?
6. Turn to page 2 of this lecture, para 4, lines 35-38 and complete this sentence: "This was the original condition,

the true end.

7. What is the effect on the mind when breathing is slowed?

8. How would you explain a 'trance'? What IS a 'trance'?

9. What does the Greek word Hypnos, mean?

10. Who is the Chief Engineer and what is his function?

11. How many hypnotic states are there?

12. Describe the hypnoidal state.

13. Describe the breathing pattern during the hypnoidal state.

14. Are the times of relaxation that occur just before sleep at night, and waking in the morning, suitable for visualization and for passing suggestions to the Chief Engineer?

15. The information given in this series will enable you to accomplish a great deal. From a complete scientific point of view, however, it is introductory. Have you been able to comprehend the immense scope and the possibilities the topic allows? Have you begun as yet to put the principles to good use? Have you been able to 'read between the lines'? Do you feel motivated to explore the subject further?

16. Sâr Hieronymus was revered as a mystic, an occultist, a master and a teacher. You are also aware that he is said to have been 'a master hypnotist in daily life'. Have you thought very much about this? What are your thoughts?

Companions: we have been careful not to suggest specific ideas to you. The fact is: **the attainment of everything that is humanly possible can be greatly facilitated through the use of auto-suggestion. THINK VERY CAREFULLY ON WHAT HAS BEEN GIVEN TO YOU.**

> "there is a certain, safe and easy way to develop within yourself the characteristics you desire ... and to rid yourself of those you would rather not have. This Key, which has popularly become known as "hypnotism" (among other names) was the Great Secret of the Inner Schools and today it remains the Method Supreme. It has been said the best way to hide something is to put it where everyone can see it ... then no one will bother to search for it. And so it is with the Great Secret. It is there for everyone to learn and use, but too accessible for most people to find. Such is the story of the Golden Key of the Inner Orders. We have unveiled it to you, see that you keep it ... and use it.
>
> BE YE PERFECT"

-o-o-o-o-o-

Custodes
Morum
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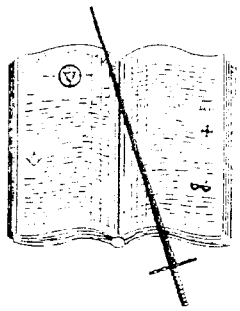
I.C.E.S.

International College of Esoteric Studies



Incorporated as a non-profit educational institution devoted to the advancement and mystical enlightenment of Man.

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Dear Companion

We are in possession of a copy of the address THE BATTLE FOR YOUR MIND which was given recently at the World Congress of Professional Hypnotists Convention in Las Vegas, Nevada, by Dick Sutphen. This lecture deals with the persuasion and brainwashing techniques being used on the public today.

It covers such topics as: Brainwashing techniques used since 1735; the Pavlovian explanation of the three brain phases; thought-stopping and persuasion techniques; a step by step explanation of how born-again preachers conduct revival "crusades" and the expected physiological results; new trance-inducing churches; subliminal programming; ELF waves; etc. etc..

The information in this lecture will startle you.

We hope you will send for the lecture ... it informs you exactly on what you are up against when watching television, tells you about the non-detectable Neurophone which influences you through your skin and explains how trance is induced through vibrational sound ... etc.

We are making copies of the lecture (14 pages) available to Companions at this point in the Work. If you would like to have a copy, please drop us a line and request it, including five dollars to cover production cost and airmail.

Sincerely,

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Custodes
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Worthing 31W
Barbados
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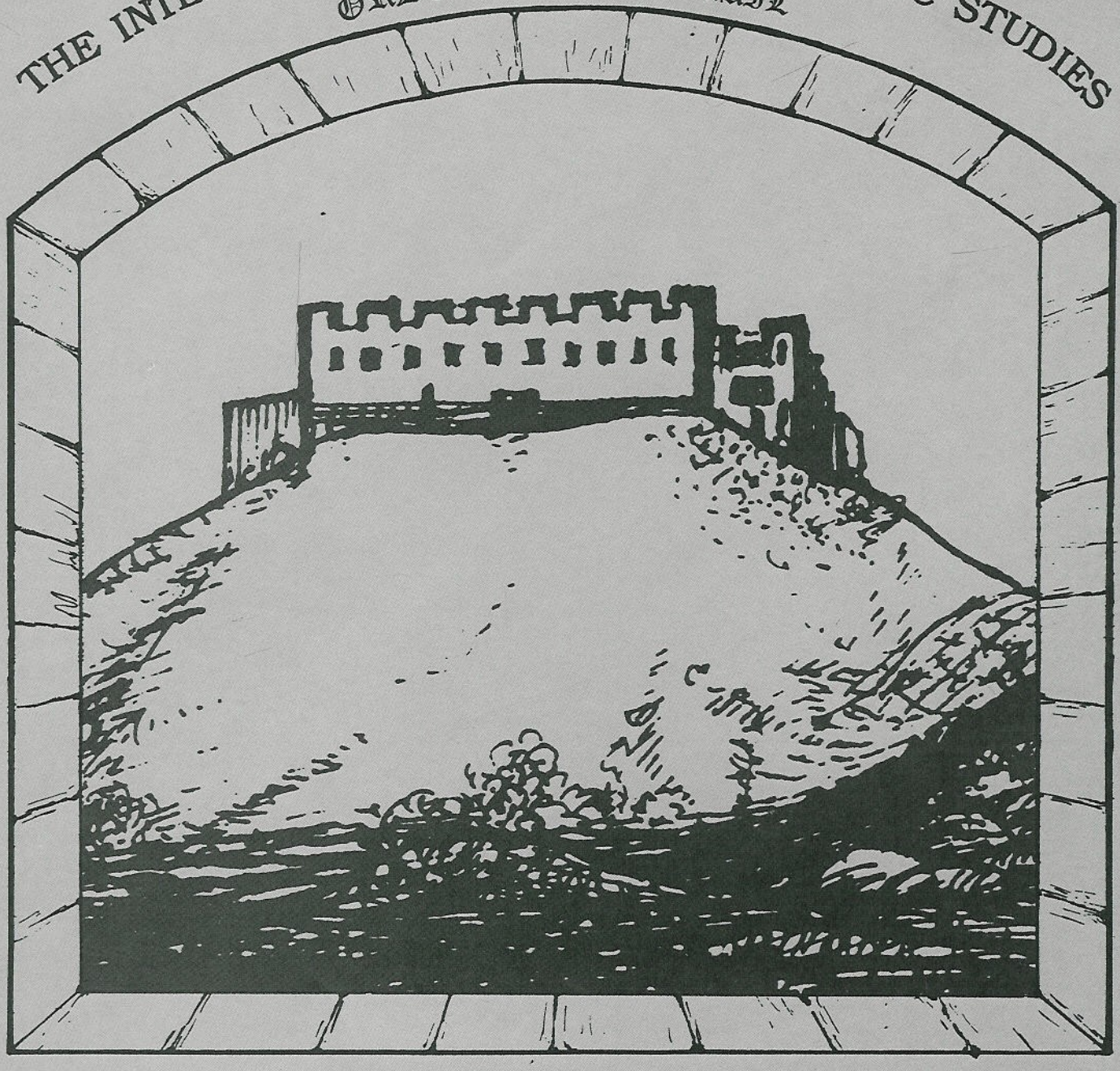
THE INTERNATIONAL COLLEGE OF ESOTERIC STUDIES

ORDER OF THE GRAIL



PLANE III *COMPANION* 79-80

LIBER# 80 0 LIFE!

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

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ASTRAL PROJECTION AS A MEANS OF PROVING IMMORTALITY

For some time now we have been giving our attention to metaphysical and mystical concepts. You have read and studied a great deal and we hope you have attained some satisfaction and benefit from your labours.

In spite of all you have cogitated upon however, and what you may BELIEVE ... the ultimate question is this: **Do you in FACT have a soul?** If you do, if indeed you are a non-physical entity, if you are a spiritual being, **do you KNOW it?** Can you say with absolute certainty, as an indelible truth, that you ARE an immortal being and that you, your consciousness, can or does survive the event called "death"?

These questions have been asked many times: what is life all about? Is there is a purpose to life? Of course there are many answers but I would like to propose that any real, deep or ultimate answer would depend on whether life ends in oblivion when "death" comes ... or whether we, i.e. our consciousness, lives on.

NEED FOR EXPERIENCE I would like to submit that we are at that point in our studies where the time has come to set aside the philosophic and come directly to terms with the actual and the real. I would like to submit that the time has come when we must KNOW and not merely BELIEVE. As Roger Bacon, one of the founders of modern science said: "There are two modes of knowing - through argument and experience. Argument brings conclusions and compels us to concede them, but does not cause certainty nor remove doubts in order that the mind may remain at rest in truth, unless this is provided by experience." I submit then, that the time has come for us to lay aside all our arguments and speculations ... and EXPERIENCE.

(Discussion.
Lodge Master will proceed with the balance of the lecture only if the Brethren agree that to have experience is desirable.)

SOUL/CONSCIOUSNESS Before we go on it will be necessary for us to define what we understand the word 'soul' to mean because, as we all well know, this word is used by different people to mean different things. Since we have gone into

some detail in our study of soul in previous lectures, and since the topic is sure to come up again, let us simply agree that in this lecture we will use the word 'soul' to mean our **body of consciousness** (whether this may or may not include the etheric body, astral body, etc. is not important for this assignment) ... because what we are going to do is to attempt to "project" our consciousness out of our physical body and thereby be in a position to prove to ourselves that *consciousness can exist independently of the body.* As we become adept at this and continue with independent tests and experiments experiments, we will each have certain **experience** and **knowledge** which will then enable us to KNOW whether "we" are in fact a physical body only, or whether "we" exist independently and the physical body is only a "garment" we wear while incarnated on this plane (as we have been taught). There are also many other questions we will be able to answer for ourselves, answers which will move ideas and concepts from the realm of belief into the world of knowledge.

THE OUT-OF-THE-BODY EXPERIENCE *Fundamentally, the basis of the concept of soul should not be an **idea** but an **experience**.* Indeed, thousands, if not millions of people alive today have had the experience of existing outside the space of their physical bodies for a brief period and experiencing this separated state as **real**, not just as a dream or as an imaginary experience. The typical consequence of such an out-of-the-body experience is on the order of "I no longer **believe** that I have a soul, or that some part of me will survive death, I **KNOW** it!" This is the certainty we each must have.

ASTRAL PROJECTION: "Astral projection" is the ability to "leave the body". Astral projections occur in two ways: either involuntarily ("it just happened"), or at will.

Here is an example of a typical case of an involuntary astral projection: it's been a long day and you're tired. You come home, nearly doze off in front of the television set, then you wander down the hall and plop on your bed expecting to fall asleep in an instant. But, suddenly and mysteriously, you find yourself paralyzed in a state of catalepsy. Gushing sounds fill your ears. Bright flashes flicker under your closed eyelids. Then you feel as if you're beginning to float.

A moment later, you open your eyes and find yourself hovering above your body. You **are** floating in the air! You are able to examine your physical body and everything else in the room from this viewpoint of independent perspective. Your mind is perfectly clear and you feel a freedom and expanded sense of awareness you have never experienced before. But just as you're beginning to orient yourself to this new and novel state of being, you have a momentary "blackout". Within a fraction of a second you "awake" back inside your body.

ASTRAL PROJECTIONS ARE COMMON If this has ever happened to you, you are not alone. The experience may have been frightening, transcendent, or mere puzzling. But it was not unique. Millions of people have undergone this strange adventure which has variously been called astral projection, out- of-the-body travel, ESP projection and a host of other things.

ASTRAL PROJECTIONS ARE VERIDICAL It is unfortunately true, however, that the classic out-of-body experience (OBE for short), does vaguely resemble certain phenomena studied in psychiatry and abnormal psychology. A psychiatrist reading the above account might classify it as an example of depersonalization (a feeling that the self is no longer real), distortion of body image (where the sense of the body's boundaries becomes confused), or autocopy (the seeing of one's own apparition). The OBE is remarkedly different from these anomalies of perception in one great - and vastly important way - however. It is often **veridical**, or truth-telling. In other words, persons who "leave the body" and travel to a location miles away, are usually able to correctly see and describe what was going on there. This aspect of the OBE takes it out of the hands of the psychiatrist and into the hands of the parapsychologist and those scientists who study the strange byways of psychic phenomena. And course "astral projection" is nothing new to mystics and occultists who have known about it, practiced it, and used it for centuries.

Some people experience their out-of-body self as an apparitional double of the physical body and may even see the threadlike cord (silver cord) that connects the two organisms, others merely experience themselves as a speck or ball of light, or simply float about totally disembodied.

A question you may have is this: just because we have the capacity to experience an involuntary OBE, does this mean we can actually learn to do it at will? The unqualified answer is: **Yes.** There was a time that the OBE was thought to be a rare experience, something that belonged only in the domain of great mystics and powerful psychics, however since the middle of the twentieth century, serious scientific research has been given to all aspects of what was previously branded the "supernatural", (it now has the dignified name of 'paranormal'), and it has been "discovered" that any "average" citizen can learn to master the art of astral projection.

THE LAST ENEMY We will not concern ourselves here with pages of statistics, data, references and history, since all this can be obtained from the many books now widely available. We will concern ourselves only with the pertinent information that will enable us to experience certain proofs for ourselves. You have heard it said that the last great enemy to be overcome is the fear of death. People fear death

because they do not understand it. And of course their minds are full of fear about "eternal hell and damnation" which they have allowed their religious leaders to frighten them with. People like life and they want to know if they will continue to live when they pass through the door named "death". People have the gift of consciousness and they want to know if they will continue a conscious existence after the change comes. Most people hope so. Perhaps most people believe so.

Companions at this stage on the Path neither wish to hope nor to believe ... they want to KNOW. They want first hand evidence which will remove any doubt about the matter. NO ONE can TELL you something that only PERSONAL EXPERIENCE can provide. So the time has come to find out first hand whether we do in fact have a "soul", whether consciousness can survive independently of the body, and to have answered all the many other questions having to with "survival" that each of us has.

From my own personal experience I wish to assure you that astral projection is neither unusual nor unnatural ... you "project" every time you go to sleep! The "problem" is you do not maintain conscious awareness so you are unaware of it. (As an aside, you might like to ask yourself what becomes of your consciousness when you sleep. Does consciousness go "out" like a light when you switch it off?) Like the subject of "hypnotism" there has been much misinformation circulated about the out-of-the-body state. It is positively untrue that you can get "lost in the astral and unable to find your way back"!!! Or that while you are projected the silver cord may snap and you will die!!! etc. Were these old wives' stories true it would mean that each time we go to sleep at night we would be in grave danger!!!

ASTRAL PROJECTIONS ARE EXHILARATING An astral projection is not only something very natural, it is exhilarating, stimulating and delightful. In a conscious astral projection your mind is perfectly clear, you are in complete control of all your thinking and cognitive faculties. You only have to say to yourself "I want to wake up....." and instantly you do.

THE GOAL IS PROOF As indicated at the opening of this talk, the goal is to prove to yourself that consciousness can be separated from the physical body, that it can exist independently of the physical body, and that "you" are not your body. I am therefore going to give you several methods to achieve this proof. I also indicated that there are now in the market many books, well documented and containing a great deal of scientific information which you may obtain for further study. It would be superfluous, unnecessary and time consuming to attempt to present it here. Besides, new information is coming out all the time.

I would like to recommend Leaving the Body by D. Scott Rogo. ISBN 0-13-528026-5. Paperback. Published by Prentice-Hall Inc., Englewood Cliffs, New Jersey 07632. Companions will find this a valuable publication to have.

Following is one method given in the just mentioned book, and three others. Astral Projection is as much an art as it is a science. The following methods work ... if you work them! As with learning to play a musical instrument or to drive a car ... practice is the key.

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Projection Through Progressive Muscular Relaxation

In this age of stress and anxiety, the psychological and medical establishments are taking a renewed interest in the holistic benefits of physical relaxation. It has been aptly demonstrated that simple relaxation reduces muscle tension, alleviates anxiety, helps the body recover from illness, and benefits the mind and body in a host of other ways as well. No wonder that Dr. Herbert Benson of the Harvard Medical School found his 1975 book, *The Relaxation Response*, on the national best-seller list. Written in plain language, it extolled the virtues of relaxation and offered uncomplicated formulas by which anyone could learn the art. One subject that Dr. Benson did not touch on was astral projection; yet over the years many people have induced both spontaneous and willful OBEs by the use of relaxation techniques. Although these methods vary from authority to authority, they all stress that an OBE will take place only when the body can be stilled and quieted.

BACKGROUND

The use of some sort of relaxation exercise to induce the OBE is probably a very old art. The technique makes practical sense. We are literally the prisoners of our bodies. We are constantly bombarded by all sorts of sen-

sory stimuli that register through the body's perceptual organs, as well as by proprioceptive stimuli—sensations that arise from within the body itself. Most of us would find it incomprehensible to think of ourselves as something apart from our bodies, which is probably one reason why OBEs are not even more common than they are. We are so chained to the body and the pleasures and sensations we receive from it that we constantly inhibit ourselves from experiencing release from its confines.

Any technique that helps us to abandon our dependence on the body may well "allow" an OBE to take place.

Dr. John Palmer of John F. Kennedy University has written that "the notion that muscular relaxation may facilitate the OBE . . . makes theoretical sense because the relative lack of proprioceptive feedback from relaxed muscles may facilitate loss of body consciousness." As shown in Chapter 1, Palmer successfully used relaxation (in part) to help his volunteer college students achieve OBEs, or something akin to them. The message in all this is that one might not have to force the consciousness to leave the body in order to have an OBE, as Lancelin taught. One might merely allow an OBE to take place by working directly with the body more passively. Instead of usurping consciousness from the body, perhaps there might be a way to lower the body's guard so that consciousness can escape from it momentarily!

In this respect, it is more than revealing that many talented out-of-body travelers have quite independently induced OBEs through the use of relaxation, even though they have not been formally trained in the art of deep relaxation. Sylvan Muldoon, for instance, learned that he could induce OBEs by deliberately stilling the body and reducing his pulse rate. The primary result of this procedure was that he entered into a state of deep relaxation. (Muldoon's techniques are discussed in more depth later in this chapter.) Similar case histories could be cited as well. Blue Harary (discussed in Chapter 2), for instance, regularly employs relaxation procedures as he prepares to leave the body.

With increased interest in the art of relaxation, more and more "pop psychology" manuals are being written on just how to achieve this calm, peaceful state. It is now possible for anyone to take an hour out of the day and learn the basic techniques. With diligent practice, body relaxation can be learned within a week.

Relaxation techniques of all kinds have been around for years. The

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ancient yogis taught their disciples relaxation by instructing them to focus full attention on their own rhythmic breathing. Many Christian mystics also focused on breathing to quiet the mind and body as an adjunct to prayer. Another method for inducing deep relaxation was to repeat key phrases over and over along with the breathing. These methods may see much more mind-oriented than body-oriented, but remember that mind and body dynamically interact with each other. Relax one, and you automatically relax the other.

Not until fairly recently, however, were techniques for physical relaxation formally developed and taught in academic psychology. The first formally developed system was published in the 1930s when Dr. Edmund Jacobson of the University of Chicago issued his book, *Progressive Relaxation,* which explained how a state of deep relaxation could be obtained by progressively tensing and relaxing each of the body's muscle groups. Progressive self-relaxation became a popular psychological tool in the 1950s when Dr. Joseph Wolpe of the Eastern Pennsylvania State Psychiatric Institute showed that many phobias could be cured by teaching patients to remain relaxed while envisioning the object(s) of their fears.

Although Jacobson codified and formalized the practice of progressive muscular relaxation, he really did not invent it. Progressive relaxation of the body by working with the major muscle groups has been around for years. The primary virtue of Jacobson's specific exercises is that they help the subject to achieve a sense of deep relaxation, or at least appreciate the feeling of such calm. This depth is reached because the subject is constantly forced to compare the effect of relaxation to that of tension as he or she contracts and releases each muscle group.

THE TECHNIQUE

Many people relax and meditate, but not all of them end up having OBEs. Obviously, progressive muscular relaxation is only the first step to conscious control of the OBE. Inducing a state of progressive muscular relaxation (or PMR) should, therefore, be used as a state into which you must enter before actively willing an OBE to take place. Specific instructions for this combination of PMR and dynamic willing are given later in this chapter.

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There are two different methods one can use to induce this form of deep relaxation. The first is to lie down comfortably and mentally go over the procedure. The other is through the use of taped instructions.

The simplest way to approach PMR is, of course, through mental exercise. There are various ways to broach the basic technique, but the following step-by-step program will accomplish the requisite task of getting you deeply relaxed.

The way you go about relaxing is, however, just as important as the exercises themselves. So, before beginning, keep the following points in mind:

1. *Find a comfortable place to begin. You can use a chair, bed, or couch, although relaxing in a prone position will probably facilitate the OBE. (One survey conducted in England some years back revealed that an overwhelming number of people who had spontaneous OBEs were lying down at the time.)*
2. *As you begin, do not tense your muscles to the point of cramping them. Just tighten them, count slowly to five, and then relax for a few seconds (10-20) before working with the next muscle group.*
3. *Focus all your attention on the feeling of tension and release. Do not allow your thoughts to wander. Keep focusing on the specific part of the body you are working with. Remember that PMR is a mental as well as a physical exercise.*
4. *Tense and release each muscle group two or three times.*
5. *While tensing each muscle group, try to keep the rest of the body still and quiet. Pretend that your whole being is located in the part of the body with which you are working.*
6. *Although this is not formally taught in many PMR programs, it might be wise to inhale as you tense, hold the breath while you count, and exhale as you release. Authorities disagree about whether your eyes should be open or closed; I would recommend keeping them closed. If you are working with your eyes open, a darkened room might be suggested.*

With the above points in mind, you can begin your specific relaxation exercises. The following is one such plan, although there are many varients:

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1. *Take a series of deep breaths. Breathe in slowly, hold it for about five seconds; and then release just as slowly.*
2. *Begin by clenching your dominant fist, hold it, and count to five, release, and repeat two or three times.*
3. *Repeat the procedure by flexing the dominant bicep.*
4. *Repeat with the nondominant fist.*
5. *Repeat with the nondominant bicep.*
6. *Take a short break and concentrate on the feeling of relaxation and inner warmth, or the satisfaction that the feeling of relief gives you.*
7. *Repeat with the muscles of the forehead by either raising or furrowing your eyebrows.*
8. *Repeat by closing and opening your eyes, if you are working with your eyes open.*
9. *Repeat by clenching your jaw.*
10. *Take a short break as described in 6.*
11. *Tense and release the neck muscles by either working with the muscles or, if you have a hard time feeling this group, by touching your chin to your chest.*
12. *Tense and relax the shoulder blades by arching them backward.*
13. *Repeat by pushing your shoulders forward.*
14. *Tighten and then relax the stomach.*
15. *Repeat with the sphincter (rectal) muscle.*
16. *Repeat with the thighs.*
17. *Tense and relax the toes by curling them as tightly as you can.*
18. *Repeat by pulling your toes toward your body.*
19. *Tense and relax your dominant leg muscle.*
20. *Repeat with the nondominant leg muscle.*
21. *Stop and try not to move. Focus your mind on your state of total relaxation and enjoy it.*

Unfortunately, very few manuals explain how to return to a normal state of mind and body after going through this technique. One idea might be to begin stretching your arms and legs a few times while lying down. Stretch several of your other muscles as well, similar to the way you probably prepare to get out of bed after a long night's sleep.

The above exercises represent only a blueprint for relaxing. You may find that various alternative procedures work better for you. One variation

is to begin with the feet and work progressively up the body. It probably does not matter what method of PMR you use. The important thing is to be sure you work with *all* the body's muscle groups, work at a steady and almost rhythmic rate, breathe along with the procedures, and constantly concentrate on the difference between the state of muscle tension and muscle relaxation. By the end of a week's self-training, you should be able to lose all awareness of your body after completing the exercises. This is the optimal state for undergoing OBEs, since the body will probably not automatically resist the release.

If you find it difficult to follow this type of program, you might make a tape to verbally guide you through the exercises. For best results, it helps if a female voice is used for men and a male voice for women. The speaker should use a steady, almost monotonous tone, as though reading a hypnotic induction procedure. The voice should be soft and soothing. A steady and neutral noise in the background will facilitate the effect. The sound of ocean waves striking against the shore is ideal.

The following is the text of one such relaxation tape, commonly used by parapsychologists to help people achieve an inwardly focused and ESP-conducive state of mind and body:

> *The purpose of this tape is to induce a state of physical and mental relaxation. We will begin with muscular relaxation. Relaxation is the elimination of all muscular tension. Get as comfortable as you can; loosen any clothing that may be too tight. When you relax, do not think about the instructions. Just follow them passively and automatically. When tensing any part of your body, remember to leave all other muscles completely relaxed. Begin by curling your toes downward into a tense position. Tense up more and more and notice the discomfort. Hold this tension while I count from 10 to 1, letting go at the count of 1.* (Count) *Relax. Now relax your toes completely, and feel the difference. Instead of curling your toes, arch them up toward your face and feel the tension and discomfort all along your shins. Hold this . . .* (Count from 10 to 1) *. . . relax. Feel the relief in your legs. Next, curl your toes again and tense up your entire legs and calves, making sure the rest of your body is completely relaxed . . .* (Count) *. . . relax. Enjoy the feeling of relief that accompanies the removal of muscular tension. Relax all tension, release all*

pressures, place your body in a state of deep relaxation, going deeper and deeper every time. Next, tense your stomach muscles as tightly as you can as I count . . . (Count) . . . relax. Let go completely. Relax. Arch your back now, and feel the tension all along your spine . . . (Count) . . . relax. Settle down comfortably again. Let go of all of your weight; let go of all of the tension in every muscle of your body. Now focus your attention on your arms and fists. Relax the rest of your body completely. Tense your fists and bend your arms at your elbows, flexing your biceps. Hold this as tightly as you can . . . (Count) . . . relax. Let your arms flop to your sides. Relax completely. Now, take in a deep breath, fill your lungs, feel the tension all over your chest. Hold it . . . exhale. Feel the relief as you exhale. Relax. Make sure that all of the body parts that we have concentrated on are completely relaxed. If there is any tension, relax those muscles completely. Now, press your head back as far as it will go. Feel the tension in the muscles of your neck . . . (Count) . . . relax. Bend your head forward now . . . touch your chest with your chin . . . (Count) . . . relax. Relax completely. Tightly squinch up all the muscles of your face and around your eyes, making a face. Hold this . . . (Count) . . . relax. Remove all strain and tension. Relax your neck . . . your throat . . . mouth . . . relax your scalp . . . smooth out the muscles of your forehead . . . relax your eyes, and all of your facial muscles. Relax . . . relax . . . relax. Relax every muscle of your body. Focus on that area which is most relaxed and imagine that same pleasant, positive, relaxing feeling to spread, engulfing your entire body in one comfortable, warm, pleasant feeling of relaxation. Relax totally and completely.

We will now begin mental relaxation. Hold your head straight and lift your eyes upward in order to strain the eyes. Do not blink. Your eyelids will become heavy; your eyelids will become tired. While waiting for this effect, take a deep breath, and while exhaling, imagine yourself becoming more deeply relaxed. Imaine relaxing more and more with each breath. When your eyes feel heavy and tired, do not force them to remain open. Close your eyes when they become tired. Take deep breaths, and with each exhalation, become more deeply relaxed. Now, concentrate again on relaxing . . . relaxing your whole body. Relax all tension . . . release all

pressures. Place your body in a state of deep relaxation, going deeper and deeper. Make certain that all muscles are completely relaxed. It feels so good to be completely and totally relaxed. Noises and sounds will not distract you, but will help you to become more mentally at ease and more relaxed.

Of course, mere relaxation is not going to propel you out of the body automatically. Special procedures must be used to facilitate the OBE. Self-suggestion is the best bet, but only after you have already become adept at entering into a deep state of PMR. Here is how to combine PMR with specific OBE suggestions:

1. *As you lie down and prepare to relax, give yourself the mental suggestion that you will have an OBE at the completion of the exercises. Before beginning them, wait several seconds to allow the suggestion to register in the unconscious mind.*
2. *As you relax each muscle group and exhale,* will *that your mind or mental body release at that specific point. (This is a technique that Charles Lancelin recommended to induce out-of-body travel.)*
3. *At the end of the session, focus your concentration on the forehead or top of the head. Imagine your mind leaving the body by traveling right through and out of it.*

Don't expect results the first time you try this. Remember that relaxation is a skill, something you will have to learn. Since it will take practice, perhaps two or three weeks of daily discipline will be necessary before you really begin to feel how relaxation affects the body. Most authorities on relaxation do not recommend that these procedures be used at night before you go to bed, since sleep may take over before you finish. You should follow this advice at first. After you have mastered the PMR technique, however, you might try them as you lie down for your night's rest. Carry them out right in bed. When you are done, remain still on your back and let yourself fall asleep—but try to remain conscious up to the very moment that sleep overtakes you. Constantly hold in mind the suggestion that you will leave the body naturally as soon as your conscious mind slips into sleep. This technique is especially recommended by Sylvan Muldoon, who used it as one of his chief methods for inducing nocturnal OBEs.

How will you know when you are beginning to have OBEs, or are at

least on the right track? Your first clue will be when you experience odd sinking and/or floating sensations as you remain relaxed. A few people suddenly find themselves just spontaneously out-of-body, but most go through a stage where they actually feel the release of consciousness. In my own case, for instance, I *always* feel as though I am sinking right through my bed or couch when I begin to have an OBE. At the same time my head begins buzzing wildly—almost as though I were standing in the middle of a busy pinball arcade.

Many people who have had spontaneous OBEs while simply resting have remarked on these same symptoms. When you begin to feel these sensations—and they can be dramatic—try to intensify them. Do not move under any condition. This will disrupt the OBE, and by this time you will probably be cataleptic anyway. Will yourself to leave the body. You might get a fright at first when these symptoms manifest, especially if you find yourself unable to move. This type of pre-OBE catalepsy is actually a good sign. Don't fight against it. If it seems that you just can't get out of body but find yourself still paralyzed, don't be too concerned. To break the catalepsy, merely focus all your attention on one of your fingers and then try to move it. The finger will invariably move, and this minor breach will overcome the catalepsy.

COMMENTS

There is considerable evidence that physical relaxation in itself is conducive to the spontaneous occurrence of the OBE. When Celia Green of the Institute of Psychophysical Research in Oxford began surveying the general public about the OBE in the 1960s, several of her informants reported that their OBEs occurred when they were meditating, relaxing, or during actual PMR exercises.

For example, one correspondent told Green how her OBEs occurred as a result of yogic meditation linked with PMR exercises. Her technique was to still each part of the body without the use of specific tension or relaxation procedures.

"I had to lie down on the floor," she wrote, "in a fairly warm atmosphere, not cold, and concentrate on putting my whole body to sleep, breathe deeply, two or three times, and let my body completely go.

"And start on my little toe of my right foot and when it was asleep,

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the next toe, and so on . . . on up my body, and finally my eyes, commanding my body to go to sleep . . .

"I tried this out several times of course, without too much success, and then I finally achieved it."

On one occasion the woman felt that she was drifting away. She opened her eyes and discovered that she was looking down on herself and the floor from a point somewhere above her body.

Another correspondent explained that invariably she would doze off during her relaxation exercises and an OBE could occur naturally.

". . . I always dozed off," she went on to say. "And an odd thing would happen, a sensation of being in spirit floating in the far righthand corner of my bedroom near the ceiling (always in the same position)."

The woman also discovered—as I did—that sinking and floating sensations are the first stages of a full-blown OBE. When they occurred, she knew she was about to leave the body.

Another one of Green's correspondents automatically had an OBE from sleep as a result of her relaxation exercises.

> *Each night in bed, lying on my back, I relaxed my body piece by piece, starting from the toes until, finally reaching the eyes, one was supposed to concentrate on an imaginary void between the eyebrows, then, filling it with a flower image, allow this to develop into full flower.*
>
> *For weeks I simply fell asleep at waist level, as it were, and gradually the idea of leaving the physical body became neglected, although the ritual of relaxing had become a habit . . .*
>
> *Then one night in the drowsy state before sleep I was aware of a small sensation which might be likened to a tablet of soap slipping from one's grasp in the bath. I was awake . . . I turned to look at my husband and was vaguely surprised to find that I was looking down on him and as I looked I rose higher and saw my sleeping form next to his.*

These cases cannot be considered anomalous. When Green asked her informants about their state of mind and body at the time of their OBEs, 33 percent of them stated that they were more relaxed than usual. Only 11 percent described themselves as more tense. This trend in the data was more substantial when Green surveyed those correspondents who had

undergone more than one OBE. A little over 41 percent described themselves as more physically relaxed than normal, while 11 percent were apparently more tense.

As mentioned earlier, it is remarkable how many gifted OBE travelers have spontaneously developed relaxation techniques as a direct route to the OBE. Hugh Callaway mentioned a variant of the PMR procedure as a means he used to leave the body; and S. Keith Harary and Sylvan Muldoon have also employed some sort of relaxation technique.

Harary, for instance, maintains that his OBEs occur quite naturally as a result of quieting down the body. In a description of his technique, which he wrote especially for this book, he says:

> *Prior to experiencing an "at will" OBE, I induce an initial "cooling down" of my physical body. This is simply my allowing a feeling of relaxed numbness to spread through the physical body so that it will be out of my immediate conscious awareness.*
>
> *During my early attempts at an "at will" OBE, I would reach this state of relaxed numbness by suggesting to myself that each part of my body would, in turn, begin to feel very heavy, warm, and relaxed. I would usually work from my feet up to my head in this way, allowing all outside thoughts to passively drift through my mind. During this "cooling down" phase, I would also suggest to myself that, if I wished, I could have an OBE and that the slightest disturbance of the physical body would immediately terminate the experience. When this was done, I was able to have an OBE.*
>
> *After much practice I found that it became more and more simple for my body to enter the "cooled down" state. Eventually all I would need to do would be to suggest to myself that I would relax, that I would be able to have an OBE, and that there would be no difficulty of any sort (as there could not be difficulty unless I allowed it to occur or unless I was in an unpleasant state psychologically). A few moments after the suggestion has been given, I usually achieve the "cooled down" state "automatically." I need only concentrate on where it is I wish to "go" in the OBE, and I will go there.*

Sylvan Muldoon employed a somewhat different system, although his basic principles are similar to Jacobson's PMR, since their goal is to quiet down and focus attention on each segment of the body.

Muldoon gives a full description of this technique in *The Projection of the Astral Body*. The method is not so much a specific OBE-induction technique as it is a way of placing the body in an OBE-conducive state of relaxation. Instead of working with the body's muscle groups, however, Muldoon's technique focuses on the gradual slowing of the pulse rate. Muldoon viewed this procedure as a substitute for relaxation exercises, even though specific tension-release exercises are subsumed within it. He points out that "the exercise for slowing the pulse also causes concentration and relaxation—thus eliminating the necessity of special exercises for each of these factors."

The following point-by-point program is a codification of the Muldoon relaxation method, drawn from his extensive writings:

1. *Begin by lying on your back or on the right side with your hands at your sides. (Note here the consistency with the Lancelin techniques, which also forbid lying on the left side.)*
2. *Take a deep breath, hold it for a moment, and then try to "force" the breath into the pit of the stomach. The diaphragm should expand. Then release the breath. (Again, note the similarity to the Lancelin method, which also emphasizes the role the stomach plays during the induction of an OBE.)*
3. *Repeat this procedure six to eight times.*
4. *Close your eyes and concentrate on the top of your head and try to tense the scalp muscles and then relax them.*
5. *Repeat with the neck muscles.*
6. *Repeat with the upper arms.*
7. *Repeat this process down through the entire body. At this point, of course, the Muldoon method is virtually identical to many PMR procedures, even though they were published some nine years before Edmund Jacobson—the credited founder of the PMR technique—issued his description of the method.*
8. *Focus all attention on the heart and feel its rhythmic pulsations. Concentrate on them until you can both hear and feel them without*

any difficulty. Feel them arising from within the body, but not with your hands, which should still be at your sides.

This completes the first phase of the Muldoon heart control method. You should not venture on to the next phase until you have mastered the ability to focus attention on the heart while totally relaxed. When you have reached this degree of mastery, proceed to the next step.

9. *While still lying down, try to transfer awareness of your heartbeat to any part of the body. Focus all your attention on various parts of the body and feel your heart beating there. Don't imagine it beating; you must literally* feel *the pulsations at that spot.*
10. *Beginning at your forehead, go progressively down through your body and feel your heart beating in each location—first at the scalp, then the cheeks, neck, stomach, lower abdomen, thighs, calves, and the feet.*
11. *Now reverse the procedure and go back up the body until you reach the medulla oblongata, the deep and lowest part of the brain.*
12. *Focus attention on the heart and will it to beat slower.*

The key to the OBE, according to Muldoon, is to get the heart beating slowly and steadily. In other words, you are trying to imitate the state in which the body rests during normal sleep while consciously you remain awake. This state is the natural one in which the OBE occurs.

These procedures are really not at all difficult. Modern studies in biofeedback training—the art of regulating the body's supposedly automatic functions—has proved that, with a minimum amount of practice, most people can slow or speed the heartbeat at will.

When I was toying with the Muldoon technique as a teenager, I had no difficulty mastering this ability and could lower my pulse to 60 beats per minute and then raise it to 90 within seconds. Once when I was in college, I even sadistically tormented a doctor who was trying to take my pulse by employing what I had learned! (Remember that all this was long before biofeedback became popular.) The basic problem is learning to control the heartbeat so that it remains steady. Muldoon gave some specific suggestions for learning this level of control:

We are now supposing that you are lying upon your back, relaxed, with your arms at your sides, and that you have acquired the ability to feel your heart's pulsations in any part of your body. Now you are concentrating upon your heart again, and if it is not steady you are to tell it, in your mind, that it is steady, and you are to catch the rhythm of the proper beat, and beat time in your mind, concentrating upon the thump of the heart at the proper rhythm. Keep this exercise up until your heart is beating steadily.

Now, if it had before been unsteady, and you have steadied it, or if it be naturally steady and healthy, you are now ready to concentrate upon a slower beat. Think only of these pulsations. Concentrate upon these pulsations, which you feel in your chest, in your heart, beat time to them in your mind, even allowing your head to move slightly at each beat, if it be inclined to. After keeping up this true rhythm for several minutes, begin beating time—in your mind—just a little more slowly.

Do not stop concentrating in order to determine whether or not the heart is obeying your suggestion, for you will be able to know this fact in your mind. Continue your concentration, in this manner, until you have the heart beating at the speed at which you wish it to beat.

Muldoon did not indicate just how slowly one should get the heart beating, but he mentions that, in his own case, he would lower it to 42. He did not state whether this rate was optimum for everyone.

Since at this point the body is mimicking sleep, Muldoon believed that an OBE would occur naturally. This is what he found in his own case; but then he was a natural projector. You might wish to supplement this technique with specific self-suggestions for OBE release. After you have lowered your heart rate and stilled the body, mentally command yourself to leave the body. The same type of suggestion outlined in the previous section on the PMR/OBE induction technique might best be employed.

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Here are three traditional methods:

MYSTICAL METHOD #1

1) It is best to attempt projection in a room which is dark or in semi-darkess since this makes for greater restfulness and relaxation. Seat yourself comfortably. Always remember that you wish to be comfortable but if you are too comfortable you may fall off to sleep. Therefore a straight chair, with arms and back high enough to rest your head, is usually best. But any comfortable position is fine. Do not cross your feet or clasp your hands as this helps to maintain body awareness.

2) Relax, breathe evenly and induce the **relaxed state.** Understand within yourself that astral projection is a perfectly normal activity and that, in fact, you "project" each time you go to sleep. Give yourself the suggestion you are going to succeed.

3) Look at the opposite side of your room. Choose something that you can identify such as a picture hanging on the wall, a vase, or any object. We will call this object the "target". If the room is too dark, a very low wattage light should illuminate your target so you can see it. Memorize the target. Close your eyes and visualize the target. Mentally rise from your chair or couch and go to the opposite side of your room and examine the target. Visualize yourself doing this. (You may have to spend some time memorizing your own visual image, most people cannot close their eyes and remember how they look!) You must build every element of actuality into your visualization, you must hear the sounds in the next room or in the street, if there are any. You must notice and smell any odours there may. Reach out with your hands and touch the target, feel it, notice its texture (hard, soft, rough, smooth, etc..) If the target begins to fade, open your eyes, look at it and refresh your memory, then close your eyes again and continue. It requires a strong desire and a strong effort of will. (Remember that "strong desire" and "strong effort of will" is coming from the emotional and mental levels **not from the physical!** In "concentrating harder" you must not knit your eyebrows, grimace your face, clench your fists and tighten your muscles! THAT IS THE VERY OPPOSITE OF WHAT YOU MUST DO. Your physical condition must remain absolutely relaxed, **relaxed, RELAXED.** The moment physical tension enters the exercise is the moment the experiment becomes blocked.) Remember that what we have come to call the **relaxed state** is the key to all success on the mental and psychic levels. Give your desire, your wish, your want to the Chief Engineer. All knowledge and all power is in the mind, especially in that part we call the sub-conscious. When you are able to tap into your "mind"

you have the Universe and all its possibilities in your grasp. There will be no need to give instructions regarding the "out of the body" experience. Having exteriorized, you will find the only difference when you are "out of the body" compared to when you are "in the body" is that your mind is clearer, you can think more sharply ... and you move by wishing to do so and not by moving your feet! In other words you only think where you want to be (in the next room, outside in the street, or back in the body) ... and you are there.

MYSTICAL METHOD #2

1) You follow steps I and 2 above. You close your eyes and visualize the place or the person you wish to visit or reach.

2) Remember that astral projections are working from the subconscious, emotional and mental levels therefore there must be great feeling and great desire. In visualizing the person or place you must build in everything. You must not only see the person or place, you must **feel** you are there, you must hear the sounds and smell the odours. If you are projecting to a garden for example, you must feel the grass under your feet and note its texture, smell the roses, see the plants, hear the birds chirping and the wind rustling in the trees, taste the water in the stream ... you have to make the scene as lifelike and as livid as you possibly can. You have to forget yourself, forget that you are sitting in a chair in your room, (this is why you should not cross your feet or clasp your hands, it accentuates body awareness), you have to completely go into the scene. If you project to someone, it is best to project to them when you think they are asleep. When you have attained a clear visualization and you know you are in contact, speak to them. Speak out loud. Speak in short sentances.

ALWAYS END ALL MYSTICAL EXERCISES BY BECOMING AWARE OF YOURSELF, YOUR BODY. STRETCH, RUB YOUR HANDS AND FACE, GET UP AND STAMP YOUR FEET, DRINK A GLASS OF WATER.

A variation on the above methods is to sit comfortably and induce the ***relaxed state.*** *Then begin to concentrate on your body, awakening the cells to a tingling feeling as you have learnt before, ever since Exercise #3 The Stimulator, in Liber 4, starting from your feet and coming up to the top of your head. Breathe slowly and rhythmically. Then simply drift out of your body, just as smoke drifts out of a chimney. Do not try to extricate yourself from your body, do not try to 'force'. Simply hold the DESIRE and let it happen. Some find it helpful to concentrate on a point at the top of the head, or on the 'third eye' at the forehead between the eyebrows.*

MYSTICAL METHOD #3

Lie of your back. Induce the **relaxed state.** Formulate deeply within yourself while going to sleep, the explicit and great desire to move towards a very familiar place, in a state of wakefulness. This place must be at least ten meters away from where the physical body is resting.

This is an involuntary method. Failed involuntary astral projections usually come from the fact that the projection remained very close to the physical body and the strong elasticity of the "silver cord" straight away brought back together the two parts momentarily separated through various causes (dreams of strong desires to move, for example).

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INSTRUCTIONS FOR ADVANCEMENT TO THE EIGHTH DEGREE

1) Photocopy this page & the reverse side, or detach and use this leaf.

2) Answer the 7° exam on the reverse side.

3) Complete the form below. Return both pages to the address shown and include your dues-donation according to your postal zone.

4) Your exam will be corrected and graded. (The grades you acquire accrue as credits re the MSS and DD Diplomas.) If you obtain a Pass, all the material for the 8° and your new membership card will be sent you in one package. (NOTE: Your membership card shows your active status for Commandery/Priory membership.)

5) If you fail the exam, your dues-donation will be applied as a credit to your account and you will be sent another exam paper for reexamination. Do your exam properly the first time and save yourself the trouble of having to do it over.

6) When you receive the 8° Libers, read each lecture through once, then go over it a second time, more slowly and thoroughly - then move on to the next lecture. Don't get lost in the sauce! Don't get hung up on one lecture thinking you don't understand it well enough to move on! Subsequent lectures throw light on earlier ones and of course you can revise. Some members like to study one Liber a month, others like to study two, three or four Libers per month. **There is no set schedule, work at your own pace. There is no need to rush.**

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It is becoming more and more obvious to me that the Work in which we are engaged, is making for a more spiritually enlightened and mature humanity. I realize my ability to think clearly, unrestricted by the influences of my peers and the popular opinions of the day ... has strengthened ... and I thank God for the confidence I have gained and the nerve to stand up and do what I consider to be right and honourable. It is a privilege to support the MAGNUM OPUS. I enclose my dues-donation for the Eighth Degree as a small contribution to help the Cause, as well as my 7° exam, hoping to be passed to the Eighth Degree. I also renew my pledge to hold all lectures and Libers of the ICES as personal and confidentially loaned to me, for my eyes only.

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SEVENTH DEGREE EXAM

One of our members wants to know why the students must submit exams! For one thing the grades help our assessment in the awarding of our Diplomas. But as equally important: they enable students to express what they are learning.

Use all the space provided in giving your answers to the following questions -

1) Share your thoughts on the subject of hypnosis.

2) Does consciousness survive the death of the physical body? On what authority are your views founded?

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THE INTERNATIONAL COLLEGE OF ESOTERIC STUDIES

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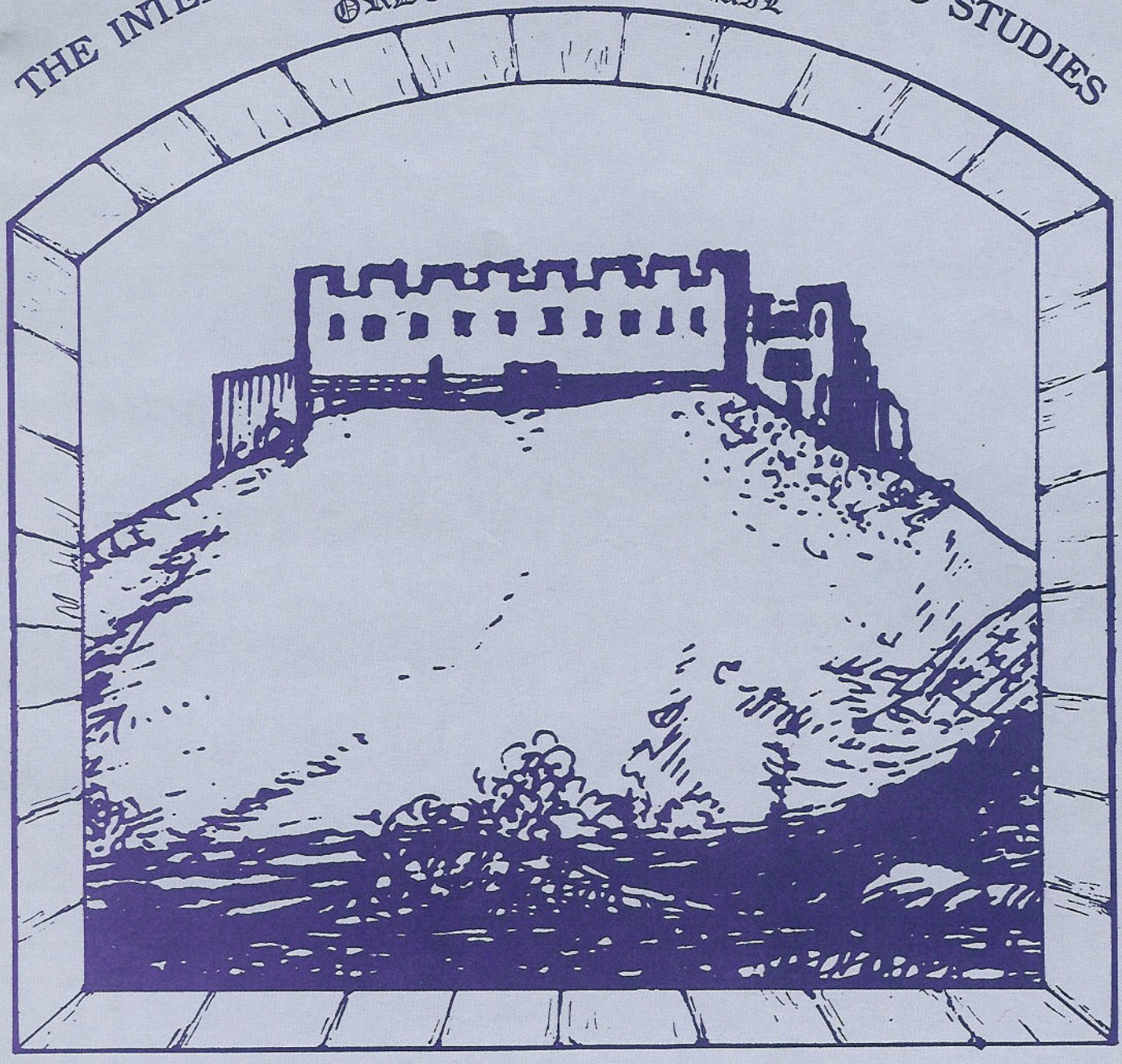

PLANE III *COMPANION* 81-84

LIBER #81

REFLECTIONS AND REMEMBRANCES OF TIMES PAST

Personal & Confidential EIGHTH DEGREE

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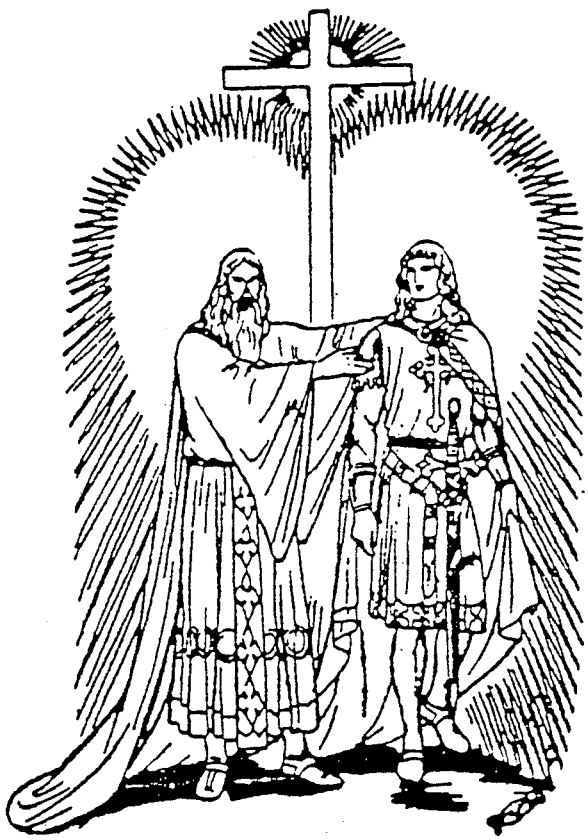
DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

Disciplina Arcani

FOR PRIVATE CIRCULATION



WHAT IS THE DISCIPLINA ARCANI?

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Disciplina Arcani

LONDON

Dear Friend,

The enclosed lecture is one of the most important ones in the present series for it gives, in the guise of symbolism, the whole keys to the success in achieving the sacred illumination of the soul.

The tablet, spoken of, represents a precious jewel with its 22 facets which refract the inner light into sparkling gems of active participation in Life's expression. It is unfortunate that people have used the Tarot for fortune-telling, amusement and for earning money; but then, if they did not have the key to its correct purpose it seems to be human habit to misuse holy things.

Always remember that the true mysteries actually transcend all rituals, scriptures and philosophies which ever have been written down because Divine Truth is only of the Heart and is gained within when the mortal and immortal phases of the soul have been bridged by purity itself. Therefore, whatever one reads - or whatever one believes one has read - the real work is not in remembering teachings and facts but in a pure heart ever receptive to the continual outpouring of the Holy Spirit. In this light one cannot become fixed in any humanly contrived system.

With all blessings
Yours in the Light

WHAT IS THE DISCIPLINA ARCANI ?

Mystical Tradition tells that SENZAR was the language of the Atlanteans when mankind mainly functioned through the subconscious mind, but as the conscious mind began to be developed within the Aryan races, the need for a hieroglyphic language ceased and it was no longer used by these later modern races of mankind. It was then adopted by the Adept-Masters and their Initiates all over the world and finally became known as the Language of the Sun.

With the sinking of Atlantis in 9574 BC, the Sacred Wisdom of the land passed into Egypt to become embodied in the paintings of the Temple of Dendera, and then finally to Tibet in the Sacred Koun-boum Tree; and that sacred tree, in its various parts, contains in extenso the whole of the history of creation, and in substance the sacred books of Buddhism. Thus the esoteric philosophy and language of the eternal Ecclesia Spiritualis passed into the keeping of the Initiated Priests of India and Egypt. This fact is now in evidence through what is known as "The Mensa Isiaca", which is purported to have been written by the first Hermes Trismegistus of Egypt.

With the collapse of the Egyptian Culture, this Tablet eventually found its way to the Island of Corfu, where there was already established a Feudum Acinganorum, or Gypsy Barony in the 14th Century. There this Tablet of 22 facets was fully revised into a pack of 22 playing cards, each card embodying the scientific knowledge of the Forces in Nature. From Corfu it passed into Italy, France and then Germany sometime about the 15th Century and eventually became known as "The Tarot". About this time Christian Rosenkreuz formed the Rosae Crucis and built his philosophy around this Tablet. In France the Knights Templar also found this Mensa in Rhodes and Corfu and used it extensively as the basis for their own mystical philosophy. At the same time there appeared in Italy "The Fratres Lucis" who, according to Dante, also used the Mensa as the basis for their mystical doctrines.

It now seems possible that this "Mensa Isiaca" was originally the 'Petroma' upon which every Initiate for the Mysteries took his Oath as it contained the hieroghlyphic outline of their esoteric doctrine. There is also sufficient evidence to show that the Culdees and Arcane Masons of England also used a version of the Tablet. H P Blavatsky states that she was shown the leaves of the ancient book "Dzan" which was also written in a hieroglyphic language. This Mensa has been shown as two Tablets of Stone connected like a book, upon which was inscribed the whole of the history of creation, and above all the condition of mankind for some many thousands of years to come.

This is the original pattern which the Ruler of Civilisations is enabled to move the minds of men to fulfil. Each Ecclesia, when it has reached the required stage of development and impartiality, was given a copy of this Mensa to act as a guide for each century. For instance, Francis Graeffer, in his "Recollections of Vienna", recounts an astonishing statement made by le Comte de St. Germain,

when he stated that he must leave for England, there to prepare two inventions which you will have in the next century - trains and steamboats - where did he receive his foresight and scientific knowledge to prepare two inventions for the 19th Century?

Perhaps it may be well to give some details of this remarkable Master-Adept and what part he plays in the existence of the Ecclesia Spiritualis. As to the Man himself, Manly Palmer Hall says: "The Comte de St. Germain was recognised as an outstanding scholar and linguist of his day .... Learned, speaking every civilised language admirably, a great musician, an excellent chemist, and possessed of almost incredible attainments in every department of human learning." It was also known that he was an Alchemist of some note, that his skill as a chemist was so profound that he could remove flaws from diamonds and emeralds, which feat he actually performed at the request of Louis XV in 1757. Stones of little value were thus transformed into gems of the first water after remaining for a short time in his possession.

The Comte was one of the most outstanding Adept-Masters Europe has ever seen. We are forced to accept that there from time to time appear some few persons and their pupils whose words and actions demonstrate very clearly that they are of an order different from the rest of our society. There is sufficient evidence to warrant the assumption that humanity is guided over critical periods in the development of civilisation by mysterious forces such as personified in the personages of such men as Christian Rosenkreuz, Paracelsus and the Comte de St. Germain. These Adepts possessed an uncanny knowledge of every occurance of the preceeding two thousand years and also knowledge of the future events for many years to come.

The title of the Comte de St. Germain was one of the many such names under which this amazing person masqueraded between the years of 1710 and 1822. We know that he played a very large part in the history of the Templars, the Rosae Crucis, Freemasonry and Illuminati. It was he who asked H.P.B. to become the Agent for the Ecclesia in the last century. He obviously possessed a secret of Eternal Youth and many apparent supernatural powers. He was truly one of the great Adepts of the Empire of Light.

This Adept is the Head of the Ecclesia Spiritualis in Europe and the Americas and is the present Head of the Disciplina Arcani, and to whom the present Archon is a pupil and a minor Adept in his own right. The Disciplina Arcani owes its existence to the work of this Adept and a considerable amount of the teachings being given are assisted by Him. As we have previously stated: the Ecclesia Spiritualis is divided into three sections, the Ecclesia itself which is composed of the Adepts themselves, which Adepts are of different ranks and powers; then there is the Disciplina Arcani, which is composed of fairly new pupils of the Adepts, hence the reason we say they are untried materials which have to be moulded

into a co-operative unity; the third section is the Lay Section of Probationary Pupils, who are not full pupils as yet, but are under probation pending the time when they will become full pupils and finally Adepts themselves.

It must be clearly understood that the present Archon is ever the Patron, but will not tolerate any form of Patronisation from his members; this may account for his stern attitude towards the members of the D.A. Like his own Patron, his whole life is devoted to the welfare of humanity through the efforts of his own pupils, never deviating from the Laws which are engraved upon the Mensa Tablet of the Hierarchy, always without exception spurring his members on to new heights of manhood and independent experience and knowledge.

Each member is a Pledged Pupil to his respective Prince of Light. These members have been lent to the present Archon for this century, and depending upon their sincerity and willingness to give themselves to the cause of humanity, they will be able to attain the 1st Initiation into the Hierarchy which will make them Adepts in their own right. As these members attain Adeptship they develop certain powers and knowledge which are beyond the comprehension of others, they go through certain human experiences which would destroy an ordinary mortal, but they rise to the surface of humanity as some of the most baffling personalities, yet underneath ones of great depth and understanding.

Under the guidance of this Prince of Light through His Agent it is hoped that the Inner Members will become masters of the arts of Theurgy, Alchemy and Thought-Transference. Theurgy is the art of returning to one's purity of nature - wherein a man could make the gods impart to him Divine Mysteries, and unless each member requires an almost superhuman purity and holiness of human life; it could degenerate into black magic. Therefore, each member must, to the best of his ability lead a pure humanised life and learn active co-operation with his brothers.

Alchemy is the process of transmuting the energies of the images of menace into constructive images which assists a man to purify his whole make-up, enabling him to objectify his own Soul within the human body - he then becomes an Enlightened Adept. Thought-transference is when the controlled and free mind can form pre-chemical images of the things that are, and then project them into the Etheric atmosphere around him in order for them to be caught in the mental net of another person. The granting of Eternal Youth can only come when each member stops creating images, and at the same time purifies his personality of the already created images of menace, once this has been done, then he eliminates the causes of disease and old-age, and the body is no longer torn down by destructive energies.

Each member of the D.A. whether of the Inner or Outer Section, should develop the grace and dignity that characterises the

conduct of a Servant of Humanity, he must further build in a perfect composure in every situation, which attests to the inner refinement and culture of one accustomed to high station. In achieving this perfect human state, the contents of the Mensa Tablet are clearly reflected within his unified Soul and he knows the past, present and the future events as a Continuum. He becomes a Mystic per se.

One of the greatest tasks which is ever asked a man to achieve is the knowledge of when to keep silent and when to speak; to remain silent upon that which his Soul vouchsafed to him from the Table of Life, and then again to speak when it is necessary. Each Adept and Pupil accepts the Sodalian Oath, and swears to fulfil the Law of the Tablet in the following precepts: Speak no evil of any man, but only that which is good and noble; hear no evil of any man, but only that which he deserves; and finally, see no evil in any man, lest the appearance be mistaken for the Real Man.

In the reception of the Light Energies which are reflected within and through a purified Soul, the receiver sees the whole of life; but if his Soul is still marred by the effects of the images of menace, he will see only a distorted vision of the Law of the Continuum. Since the Tablet is also in him and within each of his brothers, any friction between himself and his brothers will only distort the reflection, as in the case of a medium, a black magician and a man riddled with pride and selfishness of his own estate. Each member must always be mindful of his own estate and not concern himself with the estate of his brothers, lest he becomes tainted by the same evils.

Let us be frank with you, as we always are, much to the chargin of some of our members, it is very easy for one to blame either the teaching or the Archon of being wrong and absurd; or that he is unconsciously working for the black, in order to avoid the embarrassment of realising that it is himself who is wrong, or admitting his inability to read the Tablet of Life in his own life. The Way of the Illuminee is not an intellectual one by any means, it is a strict way of life wherein the obedience to the Tablet forces one to purify himself of all the dross from his nature. This cleansing of the inner life is a process of selling (stripping) oneself of all one's previous knowledge, all desire to succeed in life, or even the worshipping of one's place in life. It should not be undertaken by anyone who is still subject to the weakness of the flesh.

It is becoming increasingly evident that many of the members have treated the teachings given as a very pleasant pastime instead of being a definite way of life, according to the Tablet of Life. Most of the students are in the habit of reading those parts of the lessons which seem to coincide with their pre-conceived notions, and reject that which apparently contradicts them. What they seem to overlook is the fact that we are simply translating the Wisdom of the Mensa Isiaca Tablet into the written form for

them to avail themselves of it. If they will choose only that part they wish to accept, they are doing the same with the Tablet, hence their failure to withstand the energising effect of the D.A.

What is the use of belonging to a body which presents a definite programme of teaching and then not following the instructions to the letter, being far too busy minding the impersnal and personal business of the Archon, to make sure that he adheres to your limited understanding of the life of an Adept? As soon as you have a clear understanding of your own life, then you will understand the baffling personality of an Adept.

Let us remind you that unless you put these teachings into practice in your daily life, you could find that the going will be very rough indeed. By the wilful refusal to do just this you are now finding that the Soul Forces flowing through the D.A. are accentuating your images and causing mental and emotional conflicts, which should have been solved long ago if you had followed our instructions. Humanity must ever have a Scapegoat upon which to heap blame, and a Victim to crucify in compensation for its own sins of omission.

In all the presentations of Ecclesia Spiritualis, each candidate was asked this question: "Are you Free?" This request is simply based upon the logical fact that unless you have eliminated all your images of menace before you enter the Ecclesia you are in danger of your life. This is not a rhetorical statement, it is based upon cold facts. For instance, a Superintendent of a Generating Station must be fully acquainted with the strength and danger of the power which is in his control, only a fool would attempt to handle it otherwise. Yet we find many students rushing into this teaching without attempting to prepare themselves long before-hand to handle the Spiritual Powers of the Universe.

The teachings you are receiving are as old as man himself, they have never changed in their content century after century, their method of presentation may have changed, but the essence is as it always has been. It was laid down by the Divine Instructors of mankind in its infant stage as the only method for a man to achieve Union with his Divine Nature. Man must first of all build up the personality into an entity and instrument for his use, this he does by his seeking the conceptional knowledge and sensual experience. Naturally, this process has created certain types of mental and emotional habits in his personality which keeps the consciousness limited within certain narrow grooves and any attempt to change these habits meets with a fierce conflict from the images of menace, which are after all the semi-conscious embodiments of the desires which created the images.

When a man is permitted to enter the D.A., the time has arrived for him to leave the building of the personality alone and concentrate upon the business of using the personality as an instrument so that the Real Man can express himself in the

personality. He must now enter the process of eradicating his conceptional images from his mental image on all the three layers. He retains the Essence or Principles only, and when this purification of the mind takes place, he will become aware of the descent of the Real Self into the personality, since by eradicating of the mental images the mind is freed to allow the Self to descend.

It is due to the refusal of the members, assisted by their images of menace, to empty their minds of all previous mental concepts and think in Principles which precludes them from becoming Illumined by the Light of their Divine Nature. It must not be forgotten that Mysticism, which is the experience of the D.A., is the doctrine which states that a man may attain through experience and love, to an immediate, direct consciousness or intention of God through his Soul, as the real and absolute Principle of all Truth, and of all essential divine truth in him, whilst still remaining in the personality.

A MYSTIC, therefore, is an Enlightened Person or one who is illumined by the power of his own Soul. It is also the redemption of the human Soul from the torments of man's images of menace. In this light, the Mystic, or Adept realises that God is not perfect in any sense of the word, but has agreed to endure the deep sea of human conditions in order that He might realise His own Divine Nature and become restored back to the Great Naught. Mankind, having the Divine implicit within their nature, has the same inherent desire to free himself from the limitations of sensuous existence and seek to be restored back to his original state - Divine Soul.

In this light, your Archon then is an Illumined Adept in one sense, but is also a Mediator between your Godhead and your human Soul, it is his work to show you how you may effect this restoration in your daily life, through experience and knowledge - you learn to live and act as a man who is not divided into two parts - the Divine and the Human. It is the failure to understand this and experience this state which stops you from experiencing the Illumination of the personality whilst still in the body.

The Arcane Discipline

LONDON

Dear Friend

In the enclosed lecture the late Archon gives his own remarks on the ancient discipline which points out the pitfalls which prevent one from receiving Divine Illumination.

Do not be deceived by the impression that this Illumination descends upon one instantaneously as some schools would have one believe. The discipline towards the Light can be a hard struggle became the human mind does not like all its old ideas and habits upset. The way to the Light is a way of gradually re-birthing, or being re-programmed into a new way of Life - a kind of metamorphosis. Thus one cannot hope to cling to presently held ideas when changing for the future. The late Archon points out that we should not pre-conceive any self ideas regarding the Truth and Light, neither should we allow any of our own ideas in the work to become crystallised as this prevents the action of the Spirit flowing continually from within.

This is a very advanced work and therefore it would be in error to dismiss lightly the findings of a member of the Spiritual Hierarchy even if we have difficulty in understanding many things at this stage.

It should also be understood that the Great Oath spoken of need not be taken by postal students as the teachings are written anyway - it is only required with respect to oral teaching.

If you have any difficulty in understanding these lectures please send us your questions.

With every blessing
Yours sincerely

WHAT IS THE DISCIPLINA ARCANI?

Continued

In the last few talks with you we tried to give you some of the pertinent aspects of the Disciplina Arcani, in the hope that you would grasp the full implications of what our work entails and what we hope eventually to achieve. Whilst our Oath of Silence forbids us revealing the main work of the D.A., but in any case should this be possible, no doubt your conceptional knowledge and understanding of the forces of nature would step in and give you a false interpretation. We are, however, permitted to draw the veil aside a little to reveal some of the plans the working out of which we hope to make possible in the sincere hope that this will change the coming years of this century.

Let us make this quite clear: no human person can alter the Eternal Plan of the Great Naught for Its system, the deposits in its planetary computer must be worked out to the last iota of the Law. About 320,000,000,000,000 human years must pass from the moment when the Great Naught decided to become tangible and clothed in matter to the time when each part of the differentiated Naught is dissolved back into its Completeness again. The whole of the evolutionary time-sequence of this planet has reached the half-way mark only, so it will be seen that time does not matter in the slightest to the Great Naught. Neither does it take into account the follies and stupidities of mere mortal men. They either agree to work with the Law of the Naught and thus assist themselves back to Wholeness, or they try to pit their incomplete knowledge and senses against the Will of the Great Naught, and find themselves suffering self-inflicted pain, suffering and frustration.

Perhaps it may be wise to warn you that in all due time you will be asked to take the stern Sodalian Oath which all members of the D.A. are expected to take, whether they be Full or Lay Members. This Oath is taken in order to ensure that each member abides by the ancient obedience to the Law of the Mensa Tablet. We can advise that there has never been known any member, who, once he has taken the Obligation has ever broken his Oath. This is the real reason why so little is known of the aims, purpose and future of the Ecclesia Spiritualis in any century.

Naturally, your reasoning mind will object most vigourously when we say that you must take the Obligation before you can be trusted with the eternal Secrets of the Ecclesia Spiritualis. It will also object to pledging obedience to the Archon, because, since he is a mere mortal, this could give him power and domination over you. Let us deal with these two queries in detail: the reasoning mind with its instruments - the five senses, can only register the universal time-sequence by the time-space-duration process; since these senses are incomplete so the reasoning mind must also be incomplete in its fullest

expression. The past is a memory to which man holds on to assure himself that he is living; the past now conditions his understanding and evaluation of the present, and through this faulty evaluation of the present, he builds for himself an imaginary future.

If man were permitted to see his future - the working out of the myriads of deposits with which he has programmed his human computer, he would object to what he may see and struggles against the great Stream of Energy in the Naught. If a man were permitted to know the many ways in which he has programmed his computer in the past, he would consider this present time useless and his hope for the future would be non-existant for him - life would become a bore and with no apparent purpose for him. For instance, many years ago at a group meeting, one member asked on three occasions that we reveal to her the condition of at least one other past life and we tried to persuade her against this, warning her that she may not be able to accept it, but she persisted. We eventually told her that she had once been a prostitute in France, her immediate reaction was "Oh dear"; the two ladies who were sitting on each side of her were horrified and you could see them mentally drawing aside their skirts in disgust. This member was seen no more!

One can see the wisdom of the Adepts in not permitting the normal man to witness the actions of his past for fear that it would interfere with the working out of this present life, and the wisdom too of veiling his eyes to the future events which he himself has programmed to take place. His consciousness and awareness is steadily directed to the present moment and it is by means of his incomplete reason and senses that we can help man to protect himself from himself. Hence, you will see why we are obliged to veil the present and future activities of the Ecclesia and to reveal only in gradual stages some of this great eternal Plan for Man. So please do not cry out against us for our reticence in this matter, but try to have faith, trust and patience and all will be known to you in due course.

Now the intellectual with his mass of opinions and speculations and incomplete reason and senses will find no place in the Ecclesia, since his conceptional mind would become a stumbling block to him and the Ecclesia in every cycle of its work. The occultist of all shades would again adjudge the work and future of the Ecclesia according to the conceptional ideas he had gained therein, and would tend to become bogged down with his pre-conceived ideas of what he thinks is 'occultism'. A Spiritualist, having gained his knowledge from the mutterings of the Incubi and Succubi who masquerade in psychic circles as "discarnate spirits", would be mentally programmed by the limitations of the astral or emotional region. Regarding the above, we must bear in mind the

pliability of emotional substance wherein any entity can assume the form and characteristics of any person, such as a 'master' or an 'adept', and gull the listeners into believing and accepting blindly what is said. A Christian, following his mental and emotional ideal of a "Personal God", the sinfulness of man, and the incapability of man to attain to Godship, would be only a danger to himself within the highly magnetised atmosphere of the Ecclesia.

As we have clearly stated in the "Philosophy of Naughting", a man must dissolve all conceptional images in his mind and retain only the essence with which the image-form made themselves perceptible. Let us take as an example: a large room which is the whole room without any divisions therein, however the moment partitions are built in the room, the whole is then broken up into the many, and the occupier of each division now considers himself alone and separate. This is an illusion of the senses and his incomplete reasoning. Dissolve the partitions and the room is restored to its wholeness again, and if we stand in the centre, we are fully aware instantaneously of everything which happens in the room.

It is now obvious that if man is to understand some thing or idea, as the mind is incapable of seeing the thing as a whole, it must then be split into many parts in order to permit the senses to register them. He must then try to put the parts together in order to restore the whole. This is difficult for him since the essence of each of the parts has now become clothed with form and by his continual thinking on the part, this image has consolidated into an entity of its own in the computer and tends to crowd the other parts from his mind. This means that this concentrated part becomes a blind-spot in the mind and limits his awareness to the condition of that separated part.

Conceptional-intellectual-sensory knowledge is in the main composed of bits and pieces of the Whole Ideation, but because these bits find an easy resting place in the computer, we tend to hang on to these ideas,and if we make any attempt to become aware of the whole to which the parts belong, we find that these image-entities forbid us from doing just this. These images are formed in the mind through the time-sequence of space-time-duration. We become attached to them since they are images with the strongest energy to retain their influence on our thinking.

There are many ways in which these isolated mental-images can trick the tyro into deluding himself; concentration upon the image of being illumined will cause it to gain far too much energy, and it will tend to colour the person's mental thinking. In fact all his mental energies are directed to this end at the expense of all the rest of the contents of the mind, and it will then create illusions in the mind which on

the surface can appear logically true. He will hear 'voices' seeping through from the subconscious mind and he will mistake them as the Voice of the Soul. A Roman Catholic is conditioned mentally and emotionally to accept the image of the Church as the only one and true Church, and this conditioning precludes the mind from availing itself of all the other images concerning other religious versions of the One Truth. A Bishop who is in love with the idea of being a bishop will find that everything else will be crowded from his mind and he will forget the responsibilities of his Office. The image will cause him to wander, since it refuses to co-operate with all the other equally important mental images in his mind; he becomes self-centred.

A man who has been frustrated in love or sex in early youth will ponder over this frustration and an image is formed of this frustration which will colour his reason and sense to such an extent that he will pursue a path of action and through which will preclude him from using any of the other mental-images which are associated with love and sex. When the image has been destroyed and the mind is freed from this compulsion, then the emotions are also freed, and the whole of the personality relaxes, the body is exhausted and the mind becomes extremely sensitive. The full energies applicable to love and sex are now allowed to flow freely and the man gains happiness and peace.

The Theosophist who has concentrated upon the image of being a 'pupil of a Master' will accentuate this image far beyond its normal power, and the man will then wander 'looking' for his Master, but when the Master or his disciple meets him face to face, he is not capable of recognising their presence. There are manifold examples of how this crystallising of a mental-concept in our minds can, through their powerful energies, preclude us from seeing the whole of the situation, the ideation of knowledge or the appreciation of the whole man or even the wholeness of races, nations, civilisations, societies, systems of knowledge, or even when a person truly loves us.

Even with the few examples we have given in the above, it will be obvious to you all how dangerous it is to give undue credence to the knowledge we gain from our incomplete senses from limited sense-reception of which we condition our minds with imperfect mental-images, crowding the mind and pushing out those images which fit into each other. Let us see: if we have a pain in a tooth, we go to the dentist, but the fear of the needle which is stronger than the feeling of pain, the tooth-ache is driven from the mind and in its place is lodged the needle-image. In the process of attachment we find that this comes about in the mind when we give undue energy to one image at the expense of the others.

Let us see how this process operates and how it can change the physical body: we suggest that in the act of thought the human Soul sets up vibrations received through the incomplete senses, within the substance of the mind. These energies now pass through and into the emotional substance, forming an emotional image therein. This emotional image then reacts upon the physical substance which, according to the brain capacity, responds, thus affecting the molecular structure of the body and senses. It would further suggest that this mind-stuff is composed of finer or more subtle force-matters vibrating at a faster rate than either the emotional or physical matter. It being the stronger of the three types of energy, the mental essence affects the emotional matter and moulds the required image, and this emotional image affects the molecular structure of the body, bearing in mind that each vesture or force-matter can interpenetrate the others and occupy the same space, time and duration time-sequence at any given moment.

So we see that man creates the mental image of his intended thought or action, and that this impulse-energy affects the emotional, consequently manifesting as 'action' since this impulse-energy, once generate in the mind, must find expression through the reason and its instruments - the senses. For instance, if a man builds or crystallises a mental image in his mind that he is suffering from a particular complaint, or has a 'thing' about something, the result will manifest as disease in the organ, or a neuroses about the thing, or will condition his senses to such an extent that they can only register external stimuli according to the nature of the image. This is, in effect, auto-suggestion. It will now be seen that man is continually being affected by external stimuli of electro-magnetic radiations, whether they be knowledge, love, sex, the world conditions, and the mind reacts according to the previous habitual thinking and action, this is hetero-suggestion.

It will be clearly seen that when we state that one must become non-attached, what we mean is that we must detach ourselves from the importance of the mental-image which clothes the Ideation of a thing and retain the Essence of the thing. The force or instrument which builds up these 'blind-spots' is called the subconscious mind, that part of the mind which, being automatic in action, does not think, but obeys the commands of the image thought upon. Thus, this part of our mind becomes the bridge whereby electro-magnetic fluids flow between the human Soul and the physical consciousness. This part of the mind is the blue-print of the pattern of body and its senses, and is the mould which enables this collection of molecules of all the vestures to retain their forms.

Thus, the instrument of man's mind can be, for convenience sake, divided into two aspects, but bear in mind that they are two aspects of the one and undivided mind: (a) the objective

mind which takes cognisance of the objective world by observation through the medium of the physical senses and having for its highest function the reason,(b) the subjective, cognising by means independent of the physical senses, the emotions, the house of memory, or the human computer; is constantly amendable to suggestion, whether from or by other people, leaders, bishops, by the objective mind of its owner. The particular stimuli of extra-magnetic radiations being received by the respective sense organs of the time-sequence of space-time-duration process is transmitted to the motor nerves of the cortex by nerve-fluid, this sets up or builds up images clothing the essence of the thing thought upon which react in the brain, being interpreted in relation to previous experience derived from the senses.

In taking the Sodalian Oath, the candidate does not take it to the Archon as a person, for if the candidate thought this, the image of the Archon could become a 'blind-spot' in his mind and he would allow himself to become really limited and dominated by the image of the Archon. The Oath is really taken to his own Immortal Soul, which is in turn a part of the Great Naught. The Archon, by his expanded awareness and knowledge can command the Soul of the person to become aware of its human Soul and it merges itself with the human, and for a moment the human Soul, the Divine, the Spirit and the Great Naught are functioning as One Consciousness and the candidate promises to abide by the Law of the Great Naught. The taking of the Obligation is done in the presence of his Brothers, thus he takes the Obedience to himself as the Whole and at the time to his Brothers who also make up the Great Naught. The man who breaks his Obligation simply dishonours himself and his Brothers who are in reality Himself.

No man, therefore, can possibly take this Obligation with impunity to himself, his brothers and to the world in general if he is still attached to his images. If he did so he could destroy his chances for this life-time and for many lives to come. It will now be seen how the "images of manace" are formed and how limiting these images can be to one who aspires to become a Technician of Life. Therefore, each member of the D.A. learns to become first, a technician or a technicist who is a person skilled in the practical side of an art of some nature. After accomplishing his apprenticeship as a technician, he then becomes a true scientist of the art in question and a Savant or scientific investigator.

In all departments of scientific operation one will find many technicians whose job it is to take the ideas of the scientist and try to work them out into a formula which can be made to operate. The scientist on the other hand is a lone person whose work it is to plumb this Abstract in his cogitations and then present to the technician a formula or procedure. In the Art of Life, the scientist is the Archon and the technicians

the members of the D.A. The Archon-Scientist has a number of trainee Archons working with him, they are not working for him, but with him, and is responsible for the speeding up of their own awakening so that they can take his place when he must leave this mortal coil and depart to another place to make preparations for the appearance of the next century Archon. The present D.A. members will return with the new Archon to work with him.

The trainee Archon is already here in the body working with the present Archon. Each trainee Archon must first go through a period of emotional and mental struggle with his images, but with the wise instruction of the Archon, the influence of the images is slowly neutralised so that the memory of the past knowledge and experiences can flow into the brain without let or hinderance. As with the members of the D.A., the trainee Archon appears at times to be at logger-heads with the Archon, and since his experience and awareness is far wider and varied than that of the members, they cannot but be influenced and drawn along the spiral of life which will enable them to reach the same degree of efficiency as that of the Archon. Many will opt out because the nervous constitution just cannot take this speeding up of their consciousness, but others will automatically take their place. The Law waits for no one.

Let no member ever think for one moment that the Path through the Ecclesia Spiritualis is a wonderful game of fun, or that they can drop out when they feel the going too hard for them. Far from it, once they drop out - they are out, and there is no possibility of them ever returning to the D.A. for this life. If they are so foolish as to think they may, they will have this shock to face - they will have to start all over again and it may take them many lives to reach the stage where they would be permitted to enter the D.A. again. Generally, speaking, he who breaks his obligation will find that a blanket is placed over his mind and he is thrown into the darkness of his own making.

You may have wondered why we have not given you overt exercises in the same manner as most occult societies do - they are simply exercises imposed from without and have no lasting effects upon the Whole Man. The exercise we do give you is clearly shown in our teachings - and it is up to you to realise what these exercises are and try to implement them in your daily lives. The most difficult exercise for you at the present is to empty your mind of all conceptional images, that is a full-time occupation; you then humanise your own life, that is to say, follow our instructions to the letter, learn how the mind operates and then you will see where you have your blockages and be able to do something about them.

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Disciplina Arcani

London

Dear Friend

Enclosed is the first part of "A Philosophy of Naughting", by the late Richard,Duc de Palatine, which also includes "The Law of Permutation". This work will be sent in seven parts.

In the narrative you will observe that the true gnosis of God is not contained in the "mystic arts", magical formulas,divining methods or even in personal achievements; but rather in the effort and hard work spent in becoming a mature person who is pure, honest and sincere with a will to be of service to others.

During our earthly sojourn we need to evaluate those things which are true and immortal as against the things of the senses which are illusory and transient. By carefully sifting away the transient attachments - please remember these are not really bad in themselves but shortlived and unreliable - we can arrive at immortality Itself.

Should you find any difficulty in understanding certain parts please write to us and we will answer your questions.

With all blessings
Yours sincerely

A PHILOSOPHY OF NAUGHTING

PART 1

This lecture was received by Richard through the Human Spirit of himself.

"No noble thought,
"However buried in the dust of ages,
"Can ever come to naught."

Saxe - Spes est Vates st.1.

Lying at the foundations of all the teachings of the sages, philosophers, saviours and mystics is an esoteric philosophy - A Gnosis - of the THINGS THAT ARE. This Gnosis concerns itself with the Great All, which treats of the sum total of that which is past, that which is in the present and that which will appear in the future as One Continuum. In this light, past, present and future are simply relative terms deriving from the human reason, which reason always separates the ALL into the many in the involutionary process of creation. The Intelligence seeks to resolve through the evolutionary process, these separates into the ALL again.

Our dictionaries correlate "naught" with nothing, but they are in error, Naught is a state devoid of any divis_ion - it is the One wherein all exists simultaneously. Nothing indicates a vacuum and the Natura abhors a vacuum. It is because of this ignorance of the two mental concepts - naught and nothing - that the Western intellectual has misunderstood the concept of "Light", Nirvana, the "Kingdom of God", etc., as being a state of 'nothingness', without conscious existence. Let us look at this word 'existence': Essence is Life, combined with essence substantial creates existence, thus existence is Essence clothed with form, it could be said that it concerns anything that exists or has the quality of objectivity. Thus, the Essence which is clothed with form is the Great Naught or "The Things That Are", and not the things that appear to our senses.

It could be said that this Great All or Naughtness is the University of Life,wherein all living creatures are but pupils undergoing their training and unfoldment of their Naught Nature, just as you have the implicit life in the lower kingdoms of Natura, which are in themselves unfolding their portion of the Great All. These kingdoms of Natura have been formed by their Essence being clothed with matter in order to become objective. The Abstract World is the realm of Essence which gives the forms their power of Inertia, Mobility and Rhythm whereby they can express the implicit life fully. It would seem that when the Great Naught fragments itself into the many forms this creates a state of chaos, but the forms through inherent Essence are enabled to restore themselves to Unity by a process of struggle to consolidate the form and then by a process of non-resistance which releases the Essence from the form; bearing in mind that the Essence and the Form are simply aspects or modes of action by the Great Naught.

Just as there is a curriculum of graduation in a university, there are five grades or stages of consciousness in this University of Life. Any student who desires to leave the college of the senses and human desires and enter the University of Naught will find that he must first spend a considerable time in accumulating knowledge

about many things, perhaps over the time period of many separate lives. The second period arrives when he stops gathering facts which are derived from the activity of the five senses, he then begins to ponder over what he has stored in his human computer. After a time of mental cogitation, he enters into the mental period of experiment, observation and inductive reasoning of the facts gathered. He will soon find that the majority of these facts, which were previously accepted as important and valid begin to show themselves incapable of supplying the correct answers to life's problems; at this stage he begins to discard, bit by bit, most of his sensual knowledge until his mind becomes once again empty as it was as a child.

It would appear that a man must fill his human computer with a mass of deposits from the age of seven to the time he is able to cut through the glamour of the senses; thus, almost every student passes through the stage when the mind is flung from thought to thought, he embraces all avenues of human thought and when the computer is full becomes mentally sterile. All the changes which are taking place in his mind bring about a state of confusion within him for, during this period, the emotional nature is unfolding and developing, and he finds himself swayed by the emotions. He "feels" that such and such a thing is correct, but, as yet, he has no way in which to prove it one way or the other. The condition or state of the mind changes again, this time he finds himself becoming pre-occupied with one idea, it could be love, ambition, sex, knowledge or a host of other objects or ideas. This pre-occupation with one idea becomes an obsession with him which slowly drives out all others which are vital and important. After this he reaches the stage wherein he realises that this pre-occupation with one idea or thing has become a barrier to further achievement or attainment, he changes again, this time the previous compulsive-desire drive ceases and he then possesses the idea or thing, in other words he becomes master of it. Later, this stage is changed for another, wherein he gains complete control of his mental, emotional and sensational faculties, at this stage he becomes non-attached to the world of form and seeks the world of Essence.

We must bear in mind that whilst every human being must pass through these five mental stages in his life, the majority of men are, for greater or lesser periods, unable to graduate beyond the stage of being pre-occupied with one subject or idea, such as science, the occult, philosophy, sex, power, possessions, or any of the many other things which occupy his mind, to become master of these things, whereby he can use and control them instead of himself being controlled. Still fewer men have gained complete control of their mental, emotional and sensational faculties and become a master of life - an Adept. Therefore, the Adept and his Pupil become the highest pinnacle of the Pyramid of Human Life wherein the fullest Glory and Potential of the Great Naught is expressed in a human being whilst still in the mortal body.

With the ability to control the three-fold faculties comes the crushing realisation that, except within the fleeting light-waves which flit through the grey cells of the brain, the past is nothing,

the present is non-important and the future does not exist. In this realisation he becomes aware that the past limits his awareness of the present, that the present has no real permanent existence for him except by what is reflected by the past, and that the future is still an illusion and unborn in time and space and above all, it is of no importance to the present. But man, having his consciousness focussed within the gloom of the earth and the animal senses, still carries around with him his sepulchre of the past, and, for fear of the present or the illusory future, keeps opening the lid of the sepulchre in order to assure himself that he is alive, or that life means something to him. "Let the dead bury the dead" said the last Great Reformer, but man ignores this sound psychological advice.

Just as time, space and duration are concepts in the human mind, so he realises that the past, present and future are equally invalid concepts in his mind, they are artificial divisions created by the mind in time. The past in this sense is an illusion, just as the present is also an illusion in the mind, and future is an artificial creation by man to stimulate his flagging hopes of personal survival. Such a philosophy could be challenged by the intellectual and scientific mind, but by a mathematical process, this doctrine of Naughtness can be proven to the hilt, nay, more, pure mathematics can be used to prove any scientific, philosophical, occult, or mystic premise to be true and identical in substance, excepting for the different terminology which each department uses to explain such a premise.

It has frequently been shown that the symbol of Three plays a very great part in the basic understanding of many of the religious and philosophical systems - the Three Titans of Samothrace, the Three Assassins of the Masons, the Trinity of the Christians all refer to the concepts of Time, Space and Duration. Hiram Abiff was slain (clothed) by the three Assassins and buried in an unknown tomb; Prometheus was chained to a mountain crag by the three Titans, etc. These are also symbolised by Past, Present and Future divisions of the Great Naught. The Titans are indwelling fragments of the Great Naught. In psychology, we find that these three Titans appear again as the Unconscious, Subconscious and Conscious aspects of the human Soul, which clothes or slays the Soul in matter.

The Spirit of Man is Naught but it is the All. The Spirit is the Monad of Plato - the Unity in the One which yet manifests the illusion of a Trinity - the Self, the Soul and the Mind, form the immortal part of man which reincarnates in the lower regions of the mortal existence. Again, these are the slayers of the One by causing it to become the many. The human Soul has being and divisible substance, it is simply a part of the Whole and yet is the Whole. Thus, the Divine Spirit of Man - the World-Man, is eternal without beginning or end of existence, it is illimitable since it embodies the Whole, the unmanifested Great Naught; it is above and yet within all parts of the Whole. The human Soul, admittedly Divine - is nevertheless limited by and in time, space and duration through the vestures created by these three artificial divisions of the time-sequence. In this light the form in which the Spirit manifests in time is the image of the human Soul, just as an actor

assumes the role of Hamlet one night and on the next that of Caeser, remaining however, himself the same man.

Thus, in the ultimate Philosophy of Naughting, the Spirit, Divine Soul and human Soul have naught existence in time and space, except that which the mind of man creates for them. They are, in reality, concepts in the mind, and have no reality other than in the convex nature of human consciousness. Just as these three apparent aspects of man have naught existence to the Great Naught through the concave nature of its Ultimate Consciousness. Naught is slain by Time and formed in Spcae and sustained by Duration and remains the illusion of Reality whilst man thinks upon it.

The idea of God, Logos, Spirit, Christ or Satan, has naught existence in time and space, except that which man conceives in his mind, he clothes these Ideations with matter to make them tangible and knowable and they are kept in their form by the duration of man's ability to think creatively. In this light, the human mind is the great separator of the Whole. The Naught becomes clothed in a tangible form. For instance, it is impossible for a man living in London to conceive the entire length, breadth and size of England, because to his consciousness this has no immediate existence. However, if he were to fly at a sufficient altitude over the country, all of these would become apparent at once. Paradoxically, the movement and speed of the plane and the spin of the earth on its axis would make time, space and duration to have no real existence in the man's mind.

Let us for a moment dwell upon the existence of man himself. Suppose it were possible to create a human form independent of the sexual act: it would be necessary to firstly bring together the required number and variety of bones to make the skeleton or framework. Next the viscera, muscles, nerves, veins and blood-vessels must be inserted and the whole thing clothed with flesh and skin. If blood is now pumped into the veins and arteries and oxygen into the lungs, the body should live; however, in spite of all this, it is still a lifeless corpse. What can be done now? If the corpse could be naturally linked with the Source of Life, the body would be infused with "life" and get up and walk, but if this link is disconnected from the living man he will fall down a lifeless corpse! It is obvious then that the vital Essence for the life of the body comes from the Abstract or Naught, under the compulsion of which the body functions. The body is therefore the form in which this Naught is imprisoned in time and space. However, this Essence can have existence independent of the body of matter!

If we wish to weave a tapestry, we must first obtain a piece of canvas upon which we proceed to draw a picture of our original mental image of the tapestry. We must now weave thousands of threads of wool into the canvas in order that the tapestry be completed and the image affixed to the canvas. Now, if we whip the canvas backing away from the tapestry the whole picture would dissolve into a chaotic mass of coloured wool. The canvas can thus be likened to the Naught upon which the image is projected by man, yet at the same time, the man, the canvas and the threads are part of the Great Naughtness.

Let us take another example: we know that a man becomes aware of the world through the five senses; if, however, the power of these five senses were nullified and the man could not see, hear, touch, smell or taste, since all these faculties would have been put out of action, the mortal man would still live and function, but he would have naught consciousness of the form or the world in which the form becomes possible. We may well ask what it is that enables the man to continue to live when his senses have been put out of action; as in the case of gas or hypnotism and in deep trance conditions or when a man is knocked unconscious. The 'it' is naught to our senses, yet it must have some form or substance to make the apparently senseless man remain as a human being.

This is the 'Spirit' about which we hear so much and which is considered to be the Source of human Life and that of the lower kingdoms, It is triune in its nature, showing forth the three aspects of Will, Wisdom and Creative Activity, which manifest in the world of form as Time, Space and Duration, and within the human mind as the Unconscious, Conscious and Subconscious aspects. If we can ignore these concepts in the human mind, then we find that the three aspects of the Deity also have no existence to us, it becomes the Naught which is the All. Therefore when we consider the meaning of the Buddhist beatitude - Nirvana, we can see that this state occurs when the Essence is freed from the form and becomes re-absorbed into the Naught. This does not mean to say that a man ceases to exist when he is blown out of the form, but simply that he is freer in his range of consciousness.

Thus Universal Soul is the Power of Ideation which ensouls all forms, in this light, Ideation is the result of this Naughtness imagining its universe and then conceiving itself in the form-ideas projected into the primal substance. This could mean that the regions of form are simply concepts in the great mind of the Fashioner of this Naughtness and so long as the Fashioner keeps this concept in its mind, then manifestation becomes tangible, but the moment it ceases to think, then the world of forms breaks up and the Essence is absorbed back into the Naughtness, which also includes the Fashioner itself. If we call the Fashioner God, then obviously 'God' is simply a concept in the Naughtness, just as it is a conception only in the human mind. We may well ask ourselves: If the Fashioner can be broken up and absorbed into the Naughtness, then must not this Naughtness be a 'something' which is utterly incomprehensible to the human mind?

The Docetae Gnostics claimed that this Naughtness is symbolised in the seed of a fig-tree, the mathematical point, which is everywhere, smaller than small, yet greater than great, containing in itself infinite potentialities. It is the Refuge of the terror-stricken Monads, who are covered by the leaf of the fig. Here is a glimpse of one of the esoteric meanings of Adam and Eve being clothed with figleaves. We can now see that before the sensible world was conceived in the Naughtness there was an emanation of a divine or Ideal World of three root-aeons each consisting of myriads of sub-aeons, male-female; that is to say worlds, regions or beings, of self-generating powers. These three Root-Aeons become for us the

Three Aspects of the Trinity - Time, Space and Duration which Three become the Fashioner of the Sensible World. This aeon-world of the Light Fashioner comes forth from the One Ideal Seed or Naughtness, which is the root of the universe, and becomes the ingenerable. From the human standpoint, however, these are still concepts in the mind, just as they are projected concepts in the mind of Naughtness.

Thus, the human Spirit - the Monad, being one of the sub-aeons, which is male-female in nature, is an atom or spark of this Universal Soul - the Great Fashioner. These Sparks become individualised for experience within the Divine and human Souls of men, so, in effect, once we realise that the human Soul is again another concept in the human mind, we must agree that the Divine Soul, Human Spirit and Universal Soul are but concepts only. They make up the Naught which is the All, in which all things are perfected, all being of the nature of That which transcends the intellect, and is free from any deficiency. This host of self-generable aeons united together produce the cosmic substance, and is the Alone-begotten or Generated One, containing within itself all the powers of the Ideal World of the Aeons, equal in power in all things to the original Seed of the Naught, the Ingenerable.

To understand the necessity for the limitation or clothing of Spirit by the various force-matters within the various regions, we must consider the nature of Consciousness. Consciousness is simply awareness. The Spirit of Naughtness is aware of all that It has emanated from Itself, but the Divine Soul, before its contact with matter, is aware only of what it contacts on its own regions of existence; bearing in mind that its human Soul is only a mental concept in its formless mind. This means that the changes of consciousness in the ALL cause vibrations in the surrounding force-matters, and it is by these vibrations that consciousness becomes aware that it is surrounded by the various types of force-matters. In this light, awareness can only be possible to the Whole Man - the Primal Man, through the matter of the particular region upon which he is functioning.

Science in its official pronouncements is apt to claim that there is nothing beyond the physical levels. This stand is taken because the practitioners of the various sciences have reasoned that unless an object can be given weight, size, depth or density, it cannot be said to exist. If this Naughtness were devoid of these qualities, then how can form still retain its shape? If they consider that Spirit is Naught, then how can it be the All? If there is no such thing as 'spirit' then what is there in the universe which makes physical matter possible? What causes the plants, minerals, animals and the human species to be born, grow and then die? There must logically be 'something' which is not perceptible to the human senses, and is yet independent to them?

The paradox of science is this: its followers are quite right in their claims. We know nothing of consciousness outside the limits of the four dimensional awareness and their instruments of research

are incapable of measuring the nature of this Spirit. However, the true devotee of science should be willing to carry his research into the realms outside of the physical, but will not because it is claimed that there is nothing to be observed and experimented on or upon which inductive reasoning cannot be subjected to microscopes and test-tubes, but a little reasoning, inductive or deductive, will show that there must be the 'something' we have already mentioned above and perhaps someday someone may decide to try a bit of investigation. In fact, some recent unofficial statements would tend to indicate that already some scientists are as baffled as the so-called occultists as to the fundamental nature of this Naughtness. So perhaps there is hope yet?

In one thing, at least, Science and the Mystic agree, there is nothing other than what the mind conceives, and this has been amply verified by our psychological scientists in the cure of human neuroses. A neurosis is simply the misuse of the Ideatory Powers in the human mind which conceives out of nothing apparently tangible conditions causing them to manifest in the personality. But is this the whole picture? We think not! Just because science cannot physically conceive of this 'nothing' it does not mean to say that it is not possible that this 'naughtness' is more solid and tangible than physical matter. Obviously, the paradox cannot be answered by the senses or the human reason, since the reason is dependent upon what the senses supply to the brain, it cannot be solved by blandly stating that there is no Spirit or its combinations, since the Ideation of Spirit is derived from the human reason - but, where do we go from here?

There is also the question of consciousness and life. Both are sensed by the reason assisted by contact with the physical world, thus, we can only know consciousness and life by its effects upon the human organism, if the human organism becomes incapacitated and its senses are nullified - where does the concept of life and consciousness stand up? Surely, it is Naught which is the All. Has anybody got a tranquilliser handy? The mind reels under the impact of the vastness and complexity of this Naughtness.

We are told that life and consciousness are identical, that they are the results of this Naught, and it is the human mind which causes the division in the Naught and creates the mental concepts by a process of 'emanation'. Thus, if we accept the Doctrine of Emanation as against the Doctrine of Evolution, the Philosophy of Naughtness becomes painfully logical to the human mind and it cuts right across the accepted pessimistic philosophy of the Physical Christians and draws us closer to the Buddhist philosophy. Shocking, the Christ is a Buddhist! Is it so strange that Christ imbibed the doctrines of Buddha and re-stated them as Christianity? The Christ states that He came to give us nothing new, if this is not correct, then Christ is a fraud and charlatan!

To Be Continued

Custodes
Morum
Sacrorum

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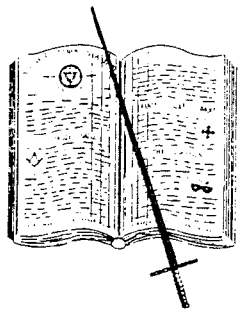

Incorporated as a non-profit educational institution devoted to the advancement and mystical enlightenment of Man.

Worthing 31W
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Dear Companion

There remain only two more formal Degrees to complete the course!

As we have said so many, many times along the way ... we have tried to select from the array of material bequeathed us, the lectures we think would be most interesting and helpful to Companions. But the position is, we have more valuable material in our archives than we have space in the series of 100 Libers!

I have before me, as I write, twenty-four lectures from the Order of Melchisedec — and no "space" to fit them in! We find these lectures much too important to be left to obscurity in our vault, so we are offering them to Companions at this point in the Works, as a subsidiary Degree.

I am sure you have long realized that every lecture given in the Libers is one of substance and these 24 lectures from the Order of Melchisedec are certainly no exception. They detail many unusual ideas and are written as Steps to Initiation. We hope you will not pass them by!

With all good wishes for Health, Happiness, Peace and Light as we continue our sojourn.

Sincerely & Fraternally

Lucas

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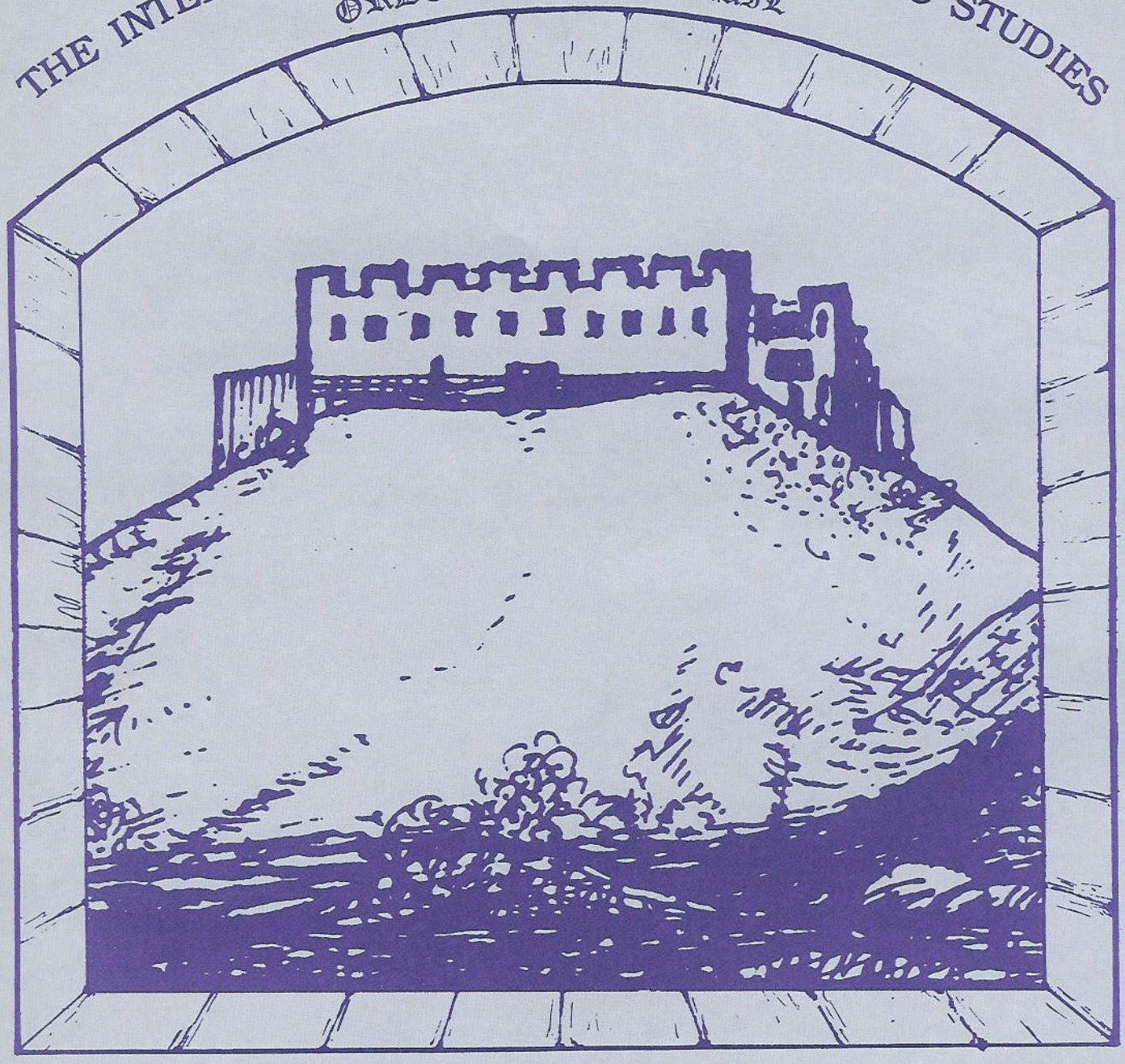

PLANE III *COMPANION* 81-84

LIBER # 82 TIME TO BED DOWN

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

The Arcane Discipline

LONDON WC1

Dear Friend,

The early gnostics were criticised for classifying the world as being evil. However what they really believed never got put down in writing as all writings were, and still are, considered as a basis upon which to discuss the real essence of things.

In 'A Philosophy of Naughting' we are able to see that people create their own worlds and that all effects appearing in the human experience are brought about by living according to one's false concepts of the world around us - in that way it becomes "evil".

Looking at the world today with all of its conflicting ideologies, politics versus politics and religion versus religion, one can see the utter futility of such pursuits: if one is a prince and states that the poor need to be housed, he is said to be meddling in politics; if one states that people had better readjust themselves to a more caring lifestyle one is branded as a moralist, and so on.

Through all this hypocrisy of those in charge of human affairs it is little wonder that the early gnostics opted out of this morass.

We trust that you find much help from these talks and are able to know that you are the very life which beats in your heart.

Yours sincerely in the Light

CLASSIFIED

Part 2

The Gnostic Christians, the Hebrews, Greeks, Buddhists, Hindus and Egyptians all state that there are Ten Emanations of the Deity, the highest is formed by the concentration of the Fashioner, the Image in matter of the Naughtness, therefore, each Aeon or Emanation produces by emanation another Aeon. Thus, each Aeon is a picture of a group or mental concepts embodying exalted ideas, titles and attributes, which the name but faintly represents. Each Aeon is called either active of passive. This indicates that the Philosophy of Naughtness is simply Pantheism, wherein one identifies God (Fashioner of Form) with Natura and vice-versa. This may be objected to by many people on the grounds that it is reprehensible to identify Man as God. But, we ask this question:how can any student of Mysticism or even science regard Deity as infinite, omnipresent and eternal unless Nature is an aspect of this Naughtness, and Naughtness informs every invisible and divisible atom in Nature? Here science rightly questions the stand taken by the Christians that God and Man are two distinct creations. The sound of the crashing foundations of physical Christianity do become a roar like an earthquake under the super-structure of Christ's Church.

Let us argue this question of consciousness a little further: consciousness is the state of being conscious and becomes the totality of man's thoughts and feelings, thus consciousness turned inward is life; inward to what? Life turned outwards is consciousness - outwards from what? Consciousness - but,do we mean the same degree of awareness of surroundings and impacts - what causes us to become aware of these impacts? When we think of unity we call consciousness Life; when we think of multiplicity, we call Life consciousness - surely these qualities are the result of the mind breaking the Naught into the parts, our concept of which can be changed at any given moment. We are also told that awareness implies at least a duality: the subject and the object. The object we know by the senses, but how do we know the subject? By the action and results of the effects we conceive of a possible cause, here we agree with science - but where does this Cause come from? It cannot come from 'nothing', because the human mind conceives of nothing as a vacuum or space, but we agree with science - there is no such state as space or nothing.

If we place three objects on a table, a pen, a clock and a plant, each one of these objects is composed, so we are told, of atoms vibrating at given rates of motion. If this be so then what holds the three forms in their respective shape, density and weight? We could say that there is a form of matter invisible to our human senses, which in some way keeps the atoms in the forms from flying apart or running into each other. This could infer that there is a type of matter or substance which fills the spaces between the three articles which is heavier or denser than the matter composing the three. Thus, to our sense there is Naught between them, but it is something. If we close our eyes, they disappear from the sense of sight, but they are still there, since we can touch them.

Therefore, the ultimate philosophy is That or 'Naught' and in this Naught is to be found the ALL without division. This Naughtness is beyond the range of our sense, yet is the power of the senses, hence

the reason our senses cannot conceive of it. Naught is "That which is Not", which states that our universe of divers forms is an illusion. Here we have the root-doctrine of the Mystic, Gnostic or Buddhist. From the standpoint of this Naughtness there is only Unity, the One which is All. This appearance of manyness is due to the activity of man's thought and to the limited character and range of our senses. In other words, the universe of force-matter and its many forms which are in a constant state of change is a concept in the mind of the unknown Principle, which Principle has no form, therefore is the Naughtness.

Consequently, the universe has no actual existence apart from the thought of the Principle - here we may ask can a Principle think and plan? Man conceives of this Principle in the same terms as he conceives of himself and his faculties. This Naughtness can never really be divided, it is the mind of man which divides this naught into the many, since he considers himself as a separate individual and translates this feeling into everything around him. If he stopped thinking his senses would be powerless to create the divisions and separateness, but he would still be a man for all that.

In this light, the teachings of the Disciplina Arcani are correct, inasmuch as these state that man should not animalise himself nor should he spiritualise himself, but that he should humanise himself. Here we see the reasons for the change of emphasis in the teachings of late. Love is this Naughtness in Essence and when it becomes clothed in matter it becomes humanity. But, if a man animalised himself, that is to say,accentuates this mental form into matter; on the other hand, if he tries to accentuate his so-called spiritual aspect, he is simply subjectively creating a mental concept patterned after his male aspect. For a man to accentuate the illusion of being a man - sexually - he is accentating his animal passions, and if he tries to accentuate his femininity - sexually - he is accentuating the illusion of being spiritual, he creates neurosis within himself. But, if he can bring himself to realise that he is neither male nor feminine, but is the male-female, then he will humanise himself and become a balanced individual.

That which seems to us through the senses to take place in a sequence of past, present and future exists simultaneously in the Naughtness. As a man may from the top of a mountain summit embrace the whole country around him in a single glance, whilst the traveller in the valley can see it only in sequence, that is piecemeal, just so is a man subject to the sequences of time, space and duration by his very nature and the limiting character of his senses. Here the Illuminee is accused of stirring things, but any association with him must, by the very fact of his humanised nature, keep a gentle tension between himself and those who love him. His unrestricted Love-Power stops any stagnation taking place within the natures of those whom he loves. He shatters their concepts of time, space and duration and creates a sense of continuum, which can at first be very upsetting.

In this personal Philosophy of Naughtness one gains the awareness of a

vast Unity of Being, wherein all these things which appear to the senses as separate, having length, width, depth and weight, are no longer separate units making up the Unity, but they are the Unity Itself. It is, therefore, obvious that such sense of Unity comes from the stilling of the reason and senses since we do not think nor do we register anything external by the sensational nature. But to ask the intellectual to stop thinking would be just too much. What would they have to talk about? Or how to air their so-called knowledge and impress their hearers? which after all, is the only way for the intellectual to justify his existence. Silence, at least for him, is spiritual death!

Just as you have a point within the circumference which is nowhere in one place, but is the All embracing circumference. Basilides says: "Naught was, neither matter, nor substance, nor voidness of substance, nor simplicity,nor impossibility-of-composition, nor inconceptibility, nor imperceptibility, neither man, nor angels, nor god; in fine, neither anything at all for which man has ever found a name, nor any operation which falls within the range either of his perfection or conception... the Deity beyond being, without thinking or feeling, or determining, or choosing, or being compelled, or desiring, will create universality." This is the Naught or One beyond the Many, just as you have a point within the circle which is nowhere in one place, but is the All-embracing circumference, thus for the Gnostics and Mystics, God is a sensible being and is a concept in the mind of man. At the same time, there is no such being excepting that which man conceives in his mind. The Adept and Mystic rises to that stupendous intuitional conception of Deity which transcends even sensuous Being, and compared with the narrow mind of man seems pure Nothingness.

Let us for the moment consider the idea of what we call "God". To us, as an Adept, god is nothing from the standpoint of reason and the senses, but because this God is the point within the circumference of the circle of Being, it is at the same time everywhere and there is no part of the circle at which the point or god is not. Thus, the Deity of the Adept is beyond time, beyond space, beyond consciousness, and even beyond Being itself, and this Deity can only be comprehended through the mystic experience of the Adept. This infers, that in your limited mental conception of God, and since you do conceive your God from your standpoint, any idea of God must be conditioned and objectified by and through your human senses. In this, we infer that man has created his God in his own image, however, from our standpoint and from that of the Naught - God is Nothing, and yet from the Naught this Primeval Idea evolves itself in the layers of illusion until it forms itself as One - the separate Man.

Let us look at this idea of Naughtness from yet another angle: when a meteor, a shooting star comprised of small mass of fiery matter from celestial space, becomes luminous by collision with the earth's atmospheric condition, it flashes through space and is pulled into the earth's orbit and by the time it hits earth it has become a solid rock. Here we have an illustration of the process of essence becoming clothed or crystallised by hurtling through the space to earth. This

means that the qualities or essence, gaseous and solid, are simultaneous within it, it is only the change which causes it to assume different natures. Now, supposing we were able to throw our meteor back into space at the same speed of light as its falling, surely the reverse would happen. The solid mass would be transmuted back into essence, yet it would still embody the qualities of solidity and gaseousness at the same time.

We know that essence or pure spirit is imperceptible to the widest range of our human senses, yet for all that, there are some people who can and do become aware of this non-sensual essence. The Adept and Mystic live in and through this non-sensual essence which is the Ideation of that kind of matter which is perceptible by the human senses. This means in effect; if we use the example of the meteor, that our consciousness follows the same pattern - we have the Naught, the Spirit and the Soul nature simultaneously in ourselves here and now, this means that any movement in time and space is not required to know and experience the All. The Power which causes man to fail to experience this All lies within the nature of his mind, but if he can control the powers of the mind he can rise, as it were, beyond the limiting and conditioning nature of the senses and reason.

As we have said before, the appearance of manyness or of separate forms is due to the action of thought. The particular thought-faculty which causes this is the peculiar possession of man. Although we may be created in the image of the Deity, God cannot possess this same faculty, otherwise Man and God would be the same being and God would be as limited as man has made himself. The Absolute Truth can be, therefore, of two kinds - one manifest and self-evident to him who knows and who can function independently of the reasoning mind and its tools - the five senses; or it can be that which satisfies those occultists, philosophers, scientists and intellectuals whose eyes are riveted to earth, as well as the majority of humanity who incessantly demand new demonstrations and proof of Spirit and of God and who are subject to the limitations of the sensual nature.

The human reason distorts the former premise by sophistry and casuistry, and this is the main reason why the followers of Jesus, the Buddha and many of the mystic-come-philospher-come-scientists have failed to grasp the full implications of their respective doctrines. They may retaliate against this claim by saying that we - the Adepts - cannot produce new demonstrations and proofs of our claims, but in spite of their declaimations, they, themselves, have not brought forward any logical proofs to the contrary. To anyone who may be tempted to question our claim, we would only say, let them be careful, since we can, by using their own methods of research, question there own statements. Here we have the insidious paradox of reason, by this means one can prove, at least to themselves, the validity of any arguments, and if one is clever, convince almost anyone else.

The adherent to the Philosophy of Naughting cannot believe in, nor even want to understand the theological god, since the whole conception is a bundle of contradictions and a logical impossibility.

The modern conception of God as held by our philosophers and scientists, which, after all, was originally derived from the theologians, claims that god is infinite, limitless, and absolute - how can a god have form and at the same time be a creator of anything? Therefore, scientifically, form implies limitation, which suggests a beginning as well as an end; and God, in order to create must think and plan. Further, we ask, how can the Absolute be supposed to think, that is, to have any relation whatsoever to that which is limited, finite and above all conditioned? To hold the above premise is both a philosophical and a logical absurdity, and even the material blindness of our genuine scientists would never accept this conception.

Unfortunately, at least for the world, when the scientists question the idea of God, they are in reality questioning the validity of the theological god, and not the Mystic God, which they consider not worthy of attention. We, on the other hand, accept through sheer necessity the Doctrine of Pantheism, which infers that there is a Divine Unknown Principle, which is the root of all manifestation. From this Principle all proceeds through a process of Emanation, and within this Principle the manifested All shall be absorbed at the end of the Great Cycle of Being. This Principle is the 'Naught' of Plato and of the Mystics, and here we are not referring to the Mystic of the Theistic God. To us, God is Natura, which is derived from the word 'nasci', to be born or unwombed.

Therefore, if we push this conception further, we find that the Common God is but the aggregate of causes and effects in the world of form, which have become the personified sum and order of known causes and effects; or the total of all infinite agencies and forces, who are disconnected from an intelligent Creator or set of Creators. In this light, the Unknown is Naught to our senses, yet it is identical and co-equal with Natura, by which we infer that the eternal and uncreated Nature is meant, and not the visible aggregate of flitting shadows and finite realities. Natura is but the vehicle of the Unknown Principle, which is everywhere but nowhere, and is in every atom of the invisible and visible manifestation. It is in, inherent, over, and above all, around every invisible atom and divisible molecule known to science, It is the power of involution and evolution, and is the omnipresent, omnipotent and even omniscient creative potentiality.

Hence, the Naughtness is the Abstract which Natura obeys blindly, and is insofar as it is the personified sum and order of known causes and effects. Therefore, this Naughtness is within and yet above Creation, this infers that this Naughtness has no form or being which could be registered by our senses nor understood by the reason. This does infer that there are two 'gods', the first is not a god within our range of human references, but is the Principle from which our known 'God' is born. In this question we come to the crux of the reality of this Naughtness, all manifestation has a sensual reality so long as we direct the faculties of the senses upon it, but the moment we withdraw the energy of the senses from the object in question, it then has no reality to us.

No doubt this conception of Naughting of all Things may come as a shock to you, but, be warned, in order to accept and experience this philosophy, you must have first understood the whole of teachings from the beginning and then slowly re-orient them towards this non-reality of matter. It means that you must unlearn all what we have taught you - and then empty the mind of all sensual images. This emptying of the mind of images leaves the essence free and unhindered by the image-creating mind, in fact, it is not the image of the teaching which allows you to soar in intuition to the heights of Naughtness, but the Essence which ensouls the images. You, having been born from the One, cannot attain re-union with the One through the flesh.

Finally, our materialistic philosophers, occultists and scientists will no doubt rashly jump the line and accuse us of being stupid and fanciful in our claims. Let them do so by all means, at least it will land them into such an intellectual mess and confusion that they will be forced to let go of their mental limitations and soar with us into the very core of Life Itself. You cannot possibly know what we mean when we say that we can soar into Ourselves as the Naughtness. This infers that God and Man are the same and there is no need to have a God external to yourself.

In the next section we shall try and show how this Philosophy of Naughting can help you and me as human beings. Then we will republish a previous lecture entitled "The Law of Permutation" (or the Revolution of Souls) and you will grasp a little more of the Great Mystery of Man.

You would be very wise to re-read these two lectures time and time again until you have fully grasped their implications and practical applications in human life.

When we are asked by our Chiefs (the Adept-Masters) to prepare a channel for the diffusion of this Philosphy of Naughtness, we chose the Gnostic term "Pleroma" as being the nearest concept to the FULNESS, it is the Great Nothing wherein all thinking and being cease, because the Eternal is without qualities. Thus, our created world is differentiated and is the Essence of this uncreated world and from this division comes the myriad of divisions. This division of the One is created by man himself, since he is the great divider, because he creates this divided concepts from his own nature and the instruments of Nature has given him to use - the senses and the reason. It is because of the nature of the senses that we conceive of the pairs of opposites which have no real existence in the Great Naught, thus, it is by obedience to our dividing qualities of the senses which makes us victims of the myriad of opposites.

Thus, it is we as men, who create these non-existent qualities of the Pleroma, since we strive for differentiation in the first place that when we have reached the limit of differentiation, we must seek to restore ourselves back to a state of Sameness, wherein there is no such thing as mental concepts - God and Satan, Life and Form, Spirit and Matter, Time and Space, the Beautiful and Ugly and Divine Soul and

human Soul and man and woman, etc., and this process of division is the essence of every created being - that is to say, when the Essence is clothed by form. The Mystic, therefore, as Basilides states: "We ourselves, however, are the Pleroma, because we are a portion of the eternal and the endless. Still, we do not possess it, but are exceedingly removed from the Pleroma; not in space or time, but in being, inasmuch as our being is different from the Pleroma, inasmuch as we are created beings, and thus limited by time and space."

Thus, in this ancient philosophy, the Gnostic knows all men and creatures to be equally divine - being of the same nature and essence as the Great Naught and within this Principle, man, the Crown of created beings, is an immortal spirit whose power of development and unfoldment is unlimited, sharing in the life-giving Principle as omniscient and beneficent. In this light, each man is the master of his own destiny and happiness lies within the reach of those who place themselves in harmony with the Divine Law of the Pleroma. But, so long as man retains the illusion that he is rent in twain, being both the Self of Matter and at the same time the Self of the Spirit, by retaining and obeying the process of differentiation of himself from the One, he still remains in ignorance and the land of gloom.

The Mystic, the adherent to the Doctrine of Naughtness, knows that he is not the Self of Matter nor the Self of the Spirit, but is the Pleroma itself, thus, he seeks to restore himself back to the One and at the same time be the One. He ceases to animalise his nature, to obey the impulses of his animal passions, nor does he seek to spiritualise himself by obeying the impulses of his Soul, but seeks to blend the two apparent sensual concepts into one - he thus humanises his nature, the scales of Universal Balance are then even, with neither opposites demanding the attention in his nature, he is then able to rise into himself as the Great and Aboslute Naught.

Now, we come to the basis of our philosophy, as shown above. The man who can attain this absolute balance between his two conceptional natures is a wise man indeed. Man is the centre of his own Universe or the Pleroma. Whilst man functions as a human being he becomes aware of this world through his senses, and his reasoning faculties interpret what his senses transmit to the brain, but, if the brain is deadened either by death or paralysis, the senses cannot transmit their impressions to the brain, then the man ceases to know the differentiated world around him. In this state of non-existence, he functions in a world of partial undifferentiation, wherein the senses play no part, he now becomes aware of the duration, minus the qualities of time and space.

Man, being the creator, as he is, has exteriorised his own human computer into a mechanistic computer, and this electronic computer can only react according to the deposits which man himself programmes into it, therefore the computer is subject to human error, just as our own human computer is programmed by the five senses which can also be subject to error. Thus, man and the electronic computer become subject to the results of good and bad deposits. Man, himself, has

had a long series of human lives to enable him to programme his computer with deposits oscillating between the pairs of opposites, these deposits causing him to differentiate the world around him into manifold forms. Since man is subject to true and false concepts, so he must also feed his electronic computer with the same qualities. In this light, man and his creation have the inherent faculty of differentiation of the results of the senses which could only be called concepts of the mind. Thus a concept exists in the mind, but may have no corresponding existence in reality, when such a concept springs up in a man's mind it allows him to become possessed by this metal image - such a process causes the differentiations in his mental thinking.

Thus, a man can conjure up in his mind a mental concept which can assume a tangible and subjective concept, bearing in mind that this concept comes from nothing, it is man who makes this subjective concept tangible to have its effects felt in the personality.

In the same manner, man's conception of God, Satan, Spirit, Matter, Soul and personality has been programmed by the energies received from his imperfect sensual nature with its five receiving stations, but has, in the Ultimate Reality no correspondence in the Pleroma. They are illusions in one sense, but they are real in another. If he has not computerised his human machine with his interpretations derived from his imperfect senses, then these concepts are made real by this transmission, but if his senses are made perfect, they they can ~~register~~ the manifest and self-evident facts that these concepts are himself in reality, but through the imperfect senses he then demands incessant new demonstrations and proof of the existence of God and of himself as a fixation in the spatial illusion of time, space and duration.

This accounts for the blind-spots which one finds in the minds of students, they fail to see the reality of anything, simply because their senses are functioning imperfectly, wherever a fact is presented to them, they will always without exception overlook the obvious fact, but do place their own interpretation upon the simple fact.

Let us take note: in the beginning of the Pleroma as a Society, we pursued a process wherein this differentiation of the conceptional nature of man and God was pushed to its logical conclusion, wherein the student became confused by the manifold apparent expressions of the One Life - the Fashioner of the World - the God of the Christians and Jews. This accentuation upon the Soul and the spiritual way must by necessity cause doubts to arise in the human mind, the natural result being for the mind to reject these mental concepts, it refuses to accept any more, as it realises that they are in themselves as concepts are of no value to him. On the opposite side of the scales, man rushes after sex, food and entertainment as his concept of happiness. In his desire for sexual experience he can sink into the mire of his animal passions; in the quest for food he can accentuate his gross material body and in his search for entertainment he might seek to escape the warning cry of Nature that the incessant

differentiation of his animal nature would bring him disappointment. He will very often turn towards the opposite concept - so-called spirituality.

By now, we hope, our student should have been stripped of the illusion of the reality of the separateness of his animal life and his spiritual life and discover that concentration on one at the expense of the other is a dead-end occupation whether of action or of the mind. In spite of this lust after the spiritual by man, his animal nature is still strong and there arises a terrific conflict within this divided nature - the struggle between the God in his Soul and the Devil in his animal nature. He should have realised that both aspects and his lusting after either perpetuates the division and imbalance in his body politic. "Divide and rule" is the cry of the enemy of that man who seeks for a humanised and balanced nature. Even in the D.A. the members still lust after the differentiation of the Self, which makes for the disgusting scenes of gossip, back-biting and the double-faced dealing with their brothers.

To be continued

LONDON WC1

Dear Friend

In this part of A Philosophy of Naughting it deals mainly with the core of Cosmic Truth. The truth is that until we have come to terms with ourselves we stand no chance of that which we call 'spiritual evolution'. No amount of reading, meditating or imbibing information on inner orders or Cosmic Masters will help us nearer to the heart of Love within. Not until we examine ourselves and cease looking at other people for our sources of trouble can we go farther into freedom of the self. It is not what we know but rather what we are that matters.

The point arising regarding the 'imperfect' senses does not mean that the senses are imperfect in themselves but rather that we translate the impressions we receive imperfectly. In fact we are witnessing the portrayal of our own creations which are imperfect. We should refrain from conceptualising from our own impressions and learn to use our senses to perceive the unity of life and not to react to the transitory nature of fragmented experience.

You will see from the narrative that that which we call "Sex" is the continual expression of the Source in Its creative sense and therefore is the manifestation on all levels of experience. In analysis it is the Pure Spiritual Action as against a mere physical fuction, or a function related only in a "biological" sense, this is very important as one can learn from the deviations and related diseases seen in the world today.

When we misuse the sex-force at the "physical" level we are actually committing the Christian's" unforgiveable sin against the Holy Spirit" and drugs will not help but merely dull the senses and drive one more deeply into unseen "horrors"; neither is celibacy an answer as it reveals a misunderstanding of the feminine role in nature. Only when a true spiritual priest is wed to a true priestess can one have a 'little bit of heaven' in reality on Earth - this too must be interpreted at all levels.

If we spend all our time in correcting our attitudes and practices in life we tread the way of the Discipline. We can only deceive ourselves if we judge outside appearances and our own present state of discord and unfulfilment; we cannot deceive Divine Law or those Mentors, or Elder Brothers, in care of our tutelage and guidance to the Sanctuary within.

With all blessings
Yours sincerely in the Light

A PHILOSOPHY OF NAUGHTING

CLASSIFIED

Part 3

It is now painfully obvious that each student should bring to perfection the qualities, capacities and nature of his five senses by humanising his life. By this means he avoids the snare of the opposites and becomes aware of his Oneness with the Great Naught, nay, he knows that he is the One.

Now we may ask ourselves - why is it necessary for us to accept and use the space, time and duration concepts of God, Spirit, Matter, Soul and human Soul, male and female, etc. The answer is simply this: the mechanism of the five senses can only function within the spatial limits of time, space and duration, because our senses are imperfect in their registration of the vibrations being received by them, hence, these imperfect registrations are then passed to the brain to be interpreted by the already programmed human computer. Obviously, the only way to eradicate the need for these spatial conceptions is to perfect the nature of our senses by humanising our life.

In reality, by having a closer look at the method of this reception by the brain of the impacts from external sources which comes in a series of dots and dashes, with a space between each set of symbols, giving the illusory appearance of duration or a continuous reception of these light-waves. For instance, the pattern of the invention of the Morse Code obviously comes from the brain and its method of reception and interpretation of these light-waves. Here we have the origin of the system of number and symbol which one finds in the Tarot, the synchronicity of Dr Carl J Jung, and the various systems of Numerology. The brain cannot accept a continuum of impressions because the senses are imperfect, just as the conscious mind is unable to register the continuum of the subconscious impressions or impulses.

We all know that light and sound waves do not function as a continuous stream of impulses, they are broken up into a series of dots and dashes. In a verbal message passing along a telephone wire each word as it passes through the wire is broken up into a series of combinations of dots and dashes. In a television set, the images received on the screen are a series of spatial dots and dashes which form the picture, in the same way as the projector flashes on to the cinema screen a series of separate images at a certain speed which gives the appearance of being a continuous picture, as can be evidenced in some of the pictures of the early days of the film industry.

Thus, it is through this process of number and symbol that the brain can register these impacts. If, for instance, the brain cells could register these vibrations as a continuum, then it could not register things or outlines in the objective world because man's senses at the moment are imperfect and are totally incapable of registering a continuum wherein time and space have no place. Perhaps, the above is the key to the theory of Albert Einstein when he says that everything is space, time a continuum. Logically, this makes it seem that all manifestation is an illusion to the Real Man, but factual to the man of flesh. Here we have the paradox of life - one aspect of life is an illusion, whilst the form aspect is a fact registered by the senses.

It is now obvious, or should be that the more man perfects the qualities and abilities of his senses the closer he will come to realise that he is the One and the One is in him. When this state occurs, and it does occur with the Adept, Illuminee and Mystic, the spatial distances between himself and the One are becoming more and more undifferentiated. If we must use the outmoded term of "spirituality", it could be said that this is the work of spiritual labour, to reduce the barriers of differentiated existence and become one with the One - the Great Naught which is the All.

Therefore, in order to become free from the illusion of the senses, man must detach himself from the senses in such a way ~~as not to become~~ attached to them, but to use them as instruments as a mechanic uses his tools to accomplish his work. By non-attachment, we mean to perfect the use of the senses to such an extent that they will refuse to allow the brain to register any form of vibration which is not a continuum. This means that the objects of the sensual world are real only so long as men attach themselves to them, or consider them as reality in themselves; and it is this attachment to the illusions of the senses which creates frustrations, fears and resentments. For instance, a man in true love forgets himself in his beloved, in this state his senses are subservient to him, since they are marshalled towards his beloved, therefore, there can be no restraint, domination or limitation in his mind concerning the love.

The evil qualities which are in reality the reception by the senses in an imperfect manner, can only arise in his mind if through his senses he treats his beloved as a means of satisfying his animal desires or self-centredness, as in the case of a woman treating her husband as simply a "meal-ticket"; or a man considering his beloved as a means of sexual pleasure for himself. In cases like these we have the attachment to the senses which eventually dominates the mind and from this comes jealousy, fear of loss and the creation of the images of menace.

It is entirely through this non-attachment to the senses that in the sexual act, the two natures are blended into a terrific passionate embrace, the two are then merged into one being, and they both experience the terrific impact of Nature which hurls them up into a timeless state of condition. In this union the earth trembles at the process of creation and where the unrestrained senses are allowed to follow their natural course of action without any interference from the reason or the senses they are both unified into one and from this freedom they rise into the timeless sequence of the One Unified Man. If man can achieve this union in the sexual act, why cannot he do this in his normal everyday living?

In the lustful or selfish man, the attachment to another stems from the sense of importance which he gives to his erect phallus. This state of mind makes the man oblivious to reality, since every act he does is governed by this small organ of his body. The woman of the same type, on the other hand, attaches herself to any man, and from this stems a lack of security, which sense of fear has arisen from the brutal and selfish attitude of man towards his female self.

In these same cases the man labours under the delusion that he is "manly" and the woman that she is "feminine"; the one connoting thought, virile strength and the capability to rule the world, and the other, a soft sensitive, clinging-vine incapable of anything but to follow her "man" to the ends of the earth. In actual fact, these differentiations are an illusion which brings untold misery to the human race. This is because so many people are brought up on this sickly pap and very few dare to question its validity, let alone deviate from it by so much as a millimetre. In these two cases we can see how the senses limit and restrict the free movement of a man or a ~~woman. They reside in a~~ world of illusion and thus the reasoning faculties in both are conditioned into a very narrow field - the business of satisfying their "unnatural" natural needs.

The man who truly loves another, finds himself prompted by an Abstract Cause, which in this case, stems from the impressions made upon the brain from an inner source. This Love-Force now regulates the need for sex, because it takes into account the needs of the beloved. This sense of sacrifice of the personal needs for another is the beginning of the non-attachment to the other, therefore, by the very nature of this love, they are both assured of their natural rhythm which Nature always demands for them. But, so long as the one treats the other as a means of satisfying his unnatural compulsion only, he will create in his atmosphere fear, frustration and very often distaste, and above all the fear of loss which will ultimately create a series of images of menace, which if the man allows them, will take over this natural function of sex which creates the union between two people. The man then finds that he is attached to the other and finds imself a captive in a net of unreality.

Here you have the root cause of the many kinds of mental neuroses which one finds in the so-called 'subworlds' of the homosexual, bi-sexual and lesbian activities. Very often the men or women caught up in this net find themselves powerless to exercise a restraining influence upon their attachment to sex. This is generally because of their own weakness or their unwillingness to do anything about it. Usually they do nothing about it because they are actually, in spite of their moaning, thoroughly enjoying their misery. Let us not, however, be so naive as to think that this same situation does not arise in the heterosexual world also. In both cases, all who act in this manner will find themselves constantly in demand by others like themselves, even to the point of exhaustion. Slowly but surely a person like this reaches saturation point when the natural desire for sex, either home- or hetero-, is burnt out of them and the whole purpose of their life becomes a rush after sex in the hope of dulling their sense of doom and frustration, all other purpose being cast aside and forgotten.

Let us be brutally frank, although it may shock the susceptibilities of some of our members; a man or woman who is deprived of the normal rhythm of sex can and does become one of the many fanatics of spirit-uality, usually through vegetarianism or any other of the many illusions which make up the modern conception of what is "spiritual".

Instead of becoming more spiritual, however, they almost always become eroded with jealousy, pride, arrogance, spite and love of gossiping and trying to run other people's lives for them - they are in fact, really attached to sex which they have driven from them. They are the "old maids" no matter what sex, who enjoy stirring up people's lives in order to satisfy their lack of a normal rhythmic life. As a compensation they arouse their animal potentialities in order to enjoy an illusion of sexual pleasure. Hard words, to be sure, but it is a psychological fact!

Where a person has complete freedom, when he is free from any mental concepts, he can truly love and abandon himself to Love, since this Love creates the world of the senses in its image and not in the images of the senses. The woman who loves develops a sense of maternal care for the man, this releases her self-direction into the freedom of association of man and through this freedom her concept of the world is changed from one of purposelessness to one of purpose, and this transformation also occurs in the man. Thus,when we boil all spiritual knowledge down to its basic principles we are forced to realise this fact; the Deity is in perpetual sexual union with Himself in order that creation may continue. In this light He is a bi-sexual God, capable of a sexual act with and in Himself. So why should the Western man fear to express his natural function, since the man and God are one and the same Being? This magnificent cosmic drama mirrored in man as Sex has been so degraded that it has now become the subject for dirty jokes, pornographic ideas and strip-tease clubs, all of which are simply a cowardly compensation for his refusal to recognise his true nature and function.

Let us take this one step further, bearing in mind that Man and God are one and the same Being, so that man must, by his very Divine Nature recapitulate the function of himself as the Great Naught in the personality. The man who is truly in love finds that this inner force lifts him out of the hum-drum of life into a new feeling of mental and sensational activity. There is born with this Love the urge to conquer the illusions of this world, he is no longer content to remain a slave to its illusions, but seeks to use the illusions for others. The woman on the other hand, through the eyes of her lover, sees the latent potentialities within her lover and strives to awaken these potentials into activity,she becomes the driving force behind the man.

Thus, when the fashioner of this World emerges from the Naught as a female, she changes the form of the Fashioner to become an active power who impregnates herself as the Womb of Nature. Here is the explanation of why the female is the stronger of the two sexes. The man today thinks that he is the conqueror of woman, but how mistaken he is, it is the woman who is the conqueror of man, without her man could not exist. It is the man who runs after the woman and by his very nature becomes submissive to her. We silently smile at the claims of man and his so-called manliness, he is so attached to his senses that he fails to see that he is the servant of the woman and thus gives woman domination over him.

We can also see that this sense of Naughtness can continue to exist between the two lovers when time, space and duration have ceased for them. This continuum is only possible when the two concerned are truly devoted to each other. When the importance of the self is voluntarily given up and it is no longer a case of what one of the two wants for himself, but of what is good for the other. This is the non-attachment of the self to the senses and in this is the beginning of the Philosophy of Naughtness where the attachment to the self and the validity of its sense perception has no place. Any attempt to bring about separateness between the two is rejected since the two minds can now reciprocally receive external impressions as a continuum.

In considering the illogical claim by some Eastern civilisations that a man can have a number of wives, we can only say that this is possible only when the absolute freedom of the wives is dominated and restricted by the animal desire of man. The wives in this case, have no chance to express themselves according to their nature. There is also the ancient claim that a man or woman can only love one person at a time, but that their affections can cover a number of persons at the same time. We refer you to our talk *"What is Love?" and you will see how these two talks blend with one another. We have concentrated upon the idea of the human relationships between two people for a definite reason; unless and until a man or a woman learns to fulfil their responsibility to another in whom they find their love nature manifesting, it is useless to try to grasp the far-reaching implications of this Philosophy of Naughting of the Self.

Thus, in the last and final analysis this old Philosophy of Naughtness is in reality the Philosophy of Love in all its incredible beauty and freedom of expression. Just as human love seeks to bind two people together into one, and at the same time seeks to encourage the two parties to express themselves in full, one reacting upon the other for the good of both; if we now lift this vast conception to the higher regions of man's being, we come to the idea of God who follows the same pattern as the human. Bearing in mind always, the Divine Soul is ever the Divine Principle to the personality, in the same way in which the Divine Unknown Principle is to its manifestation. In this, the Divine Soul of Man is Naughtness, but becomes 'something' by man reasoning upon it, and separating the Soul into an objective concept which becomes divorced from the Whole.

We can see that the attachment to the senses can cause the Essence of man to grow into shapes of peculiar nature around the human Soul. These can take on the likeness of particular animals, such as the wolf, ape, lion, goat, monkey, ass, snake, rat and many others. These cause the desires of the Soul to become like the special nature of these animals, for it imitates the actions of those whose characteristics it bears. This means that those so encumbered will intimately associate themselves with the impulses and impressions of irrational animals. The man who is pre-occupied with selfish sex-seeking will behave like a rat and desert the giver as soon as his need has been satisfied; the man who is pre-occupied with the affairs of others will assume the characteristics of a snake which will twist and twine when

* This talk will follow the completion of the series "A Philosophy of Naughting"

discovered. The obvious source of these animal propensities is in the man's images of menace which were first created by the concepts of his mind and then allowed to take control of it.

It is not proper for a man to yield to his animal nature, nor to seek excuses for his misdeeds by saying that foreign elements attached to him have compelled him to sin; far from it, the choice is his, the responsibility is his, the human Soul's compulsion is brought about by the man's attachment to the world of the senses. It is the man himself who led his desire towards evil and refused to battle with the constrainments of the appendages. It is obviously man's bounden duty as Man to show himself ruler over the inferior creation within him, thus gaining the mastery by means of his Divine Soul which gains its existence from the Manifested God, which in turn owes its existence to the Naughtness of All.

If man builds into himself the characteristics of the irrational animal kingdom, then where do these aspects or concepts find themselves located and what are they? They are embodied in the "images of menace", whose life is derived from the subconscious mind of man which are to be found within the vital double of the physcial body. This is the Hate-Man, the very opposite to the Love-Man. The Hate-Man is evolved from the images of menace wherever they are given the opportunity of evil thought or action, however slight, and the man who becomes a slave to these illusory creatures becomes the embodiment of Hate in contradistinction to the Love-Man, the man who strives to free himself from these artificially created images of menace.

These images of menace are the crystallised forms of man's concepts. If they are attached to himself they can, if left alone, remain illusions. However, if the man, by continually thinking upon them or upon the idea or ideas which originally brought them into being, gives them the necessary mental food, they will gain control over the mechanism of the human computer in the subconscious mind. When this stage has been reached they will erupt in violence, usually in the first place against someone else whom they have convinced the man that he has a grievance against, but eventually against the man himself. All hell breaks lose until the man to whom they are attached learns, obviously the hard way, that the only way to defeat these creatures is to stop perpetuating the mental concepts which first caused them to exist. When this is done, they will whither and die and be blown away like leaves in a windy Autumn. Also,and this is very important because not often understood, they will have no life and will be unable to harm anyone. Only the man himself, if he is sufficiently foolish, can revivify them.

The fabricating Deity, the crystallisation of the Great Naught, as mirrored within the human Soul, fashions the human personality. Having no substance of its own, it uses the gross matter as its substance and out of this forms the human vestures, and thus are the eternal attributes of the Love-Man duly imprisoned in the darkness or ignorance of the personality. These human Souls spend their lives in ignorance, surrounded by their mental concepts, passing from one to

another of the bodies which are under the ward of the creative power of the World Fabricator. Thus, by this ignorance, men have allowed themselves to create their tormentors, the images of menace, which causes their creators to hate the Light, as embodied in religion and the Power of Mysticism.

This means that the images of menace within man's own nature force him to worship the world of form instead of the World of Light, and in this worship he becomes attached to the world of illusion and breaks the Law of Natura Herself within himself, hence automatically creating his own hellish tormentors. The only way for man to restore himself to freedom of spirit, soul and body is to renounce the importance of the reality of matter for itself and to treat matter and its manifold forms as an instrument independent to man himself. This means the Naughtness is perfection itself, being of the nature of That Which Is and which transcends the intellect, being free from all deficiency.

The Whole Man, having his roots in the THAT, should manifest that perfection within his personality. This is not, so, however, since man having been granted the power of freewill of choice, decided to endure the vast sea of ignorance. In his choice to depart from his perfected state, he descended through the regions of force-matter, becoming more ignorant with every turn of the spiral until he found himself in darkness, his inner senses dulled to his Real Nature. By this descent into matter, he became subject to the Rulers of the Personality, who imprisoned man within the bodies and blinded his eyes to Reality, only to have him become aware of Illusion. This is the vast delusion of Souls for, since they had been breathed out from the That by means of emanation, until these Souls can free themselves from the Great Illusion their conception of God as the Great Naughtness becomes impossible.

In the moral man the Great Deceiver is the sexual force and man's adoration of the erect phallus, and under the mistaken impression that this alone can dull his mind from the great Illusion of the Senses, he creates, through his ignorance, the images of menace which torment him mentally, emotionally and finally physically. The ignorance of sex and its true meaning lies at the root of most, if not all, of man's frustrations, resentments and suffering. Here we are speaking of the sexual-force which is the creative force within all his three vestures, and not to the physical sex alone. Man is governed by the unnatural sway of sexual pre-occupations and his refusal to accept the Decrees of Natura. The results of this is that when a man finds himself under a sexual compulsion, either physically, emotionally or mentally he is flung into a state of turmoil through fear of the possible loss of his animal gratification. In this state a man ceases to be a creator of the world but becomes instead its willing slave.

The man who is under the sway of the Great Deceiver becomes oblivious to his manhood and degenerates into a mere human-animal obsessed with sex of all forms and his apparent need for it. This creates his images of menace which blind him to his true manliness and the possibility of becoming a conquerer of the world of illusion. For such a man, while

in this state, the Philosophy of Naughtness is impossible and he still remains a human-animal,with all the fears and appetites of an animal. The sexual impulse on all levels of consciousness is continually moving towards creation of new forms, new vistas of knowledge, new methods of human advancement, new civilisations and new species wherein the human Soul can gain the opportunity of greater expansion of its Naughtness.

It is the wanton and selfish misdirection of this wonderful force which forces man to become the abject slave of the transitory world. He hides his life in small and darkened corners for fear that his friends may find him out. As a consequence his life is spent in running from this and that friend, and this runing causes him to adopt irrational beliefs which accentuate his loss and uselessness. In other words, he develops into a chronic neurotic for although he may think he is smart and feels that he can split himself into two, through his identification with the concepts in his mind such a separation intensifies his fear of being restricted or even dominated. In reality, it is this unreal and dangerous pre-occupation with sex for its own sake which creates the ugly neurosis and perpetuates the division between his Divine and human Soul.

The man who is filled with the expanding Nature of Love ceases to be pre-occupied with itself. He directs his creative force into creative channels such as, science, philosophy, art, music, poetry, or any other which may lead to the uplifting of mankind to a higher level of activity. This re-direction of his creative powers does not, however, preclude him from having a normal and healthy sex-life, far from it, it is vital that he should, it enables him to reap the beneficent results of such a balanced sex-life. Such a balanced outlook, free from the tormenting images of menace, becomes the driving urge within man which makes him want to climb the ladder of fame and success. So long as a man retains his unhealthy compulsion that he must have sex then he will fail, this unnatural compulsion will act as a barrier to the free expression of his creative force, but if he gains the love of another, then the lover will open him up to the rays of the Sun of Success.

Love, which is given freely and with deep sincerity, becomes the great binder and expander of man who will open up like a flower to the Sun of his Naughtness Self. All of his restricted programmed life will rush into a vast feedom of movement. His qualities, capacities and character will now be realised and released to the world and he will arise from his cave of selfishness and walk erect among his equals. His intelligence will be fired by the Flame of Love and he will stand out among men. Has this man lost anything? Definitely NOT. The fact that he has freed himself from his sexual compulsions enables him to enjoy the boon to man - the ability to change himself into a more wonderful man, no longer a slave to sex, but its master.

Let this be clearly shown: we are referring to sex on all levels of man's being, and let us not overlook this important classification of the meaning of sex, whilst it is true that the physical act performed

in the body, the sexual act can also be performed in the emotional and mental vesture of man. According to the intelligence and wisdom of the man, so will his sex-force find its balance in all vestures, not one greater or lesser that the other. Hence the reason for our discussion of the danger of man's sexual compulsions, which compulsions bind him as a slave to the physical world of space, time and duration.

Therefore, this Philosophy of Naughtness deals with Space-Time-Continuum, a mental state where there is no division between the movement of energy, no form of separateness to act as a cubby-hole wherein a man can build his selfish nest of self-centredness, which shuts him off from the ever-expanding and growing Natura of God. Briefly speaking, Naughtness means that when man has come to the realisation that he must lose his self-individuality and become one with the social-individuality, the importance of what he wants, what he needs and what he knows is no longer of any value, he now knows that they are his working tools, and not himself.

Let us finish here, to continue this outline would cover many hundreds of volumes, in fact the whole of man's natural history, since the Naught is the All, and we have only touched on a small fragment of that All.

To Be Continued

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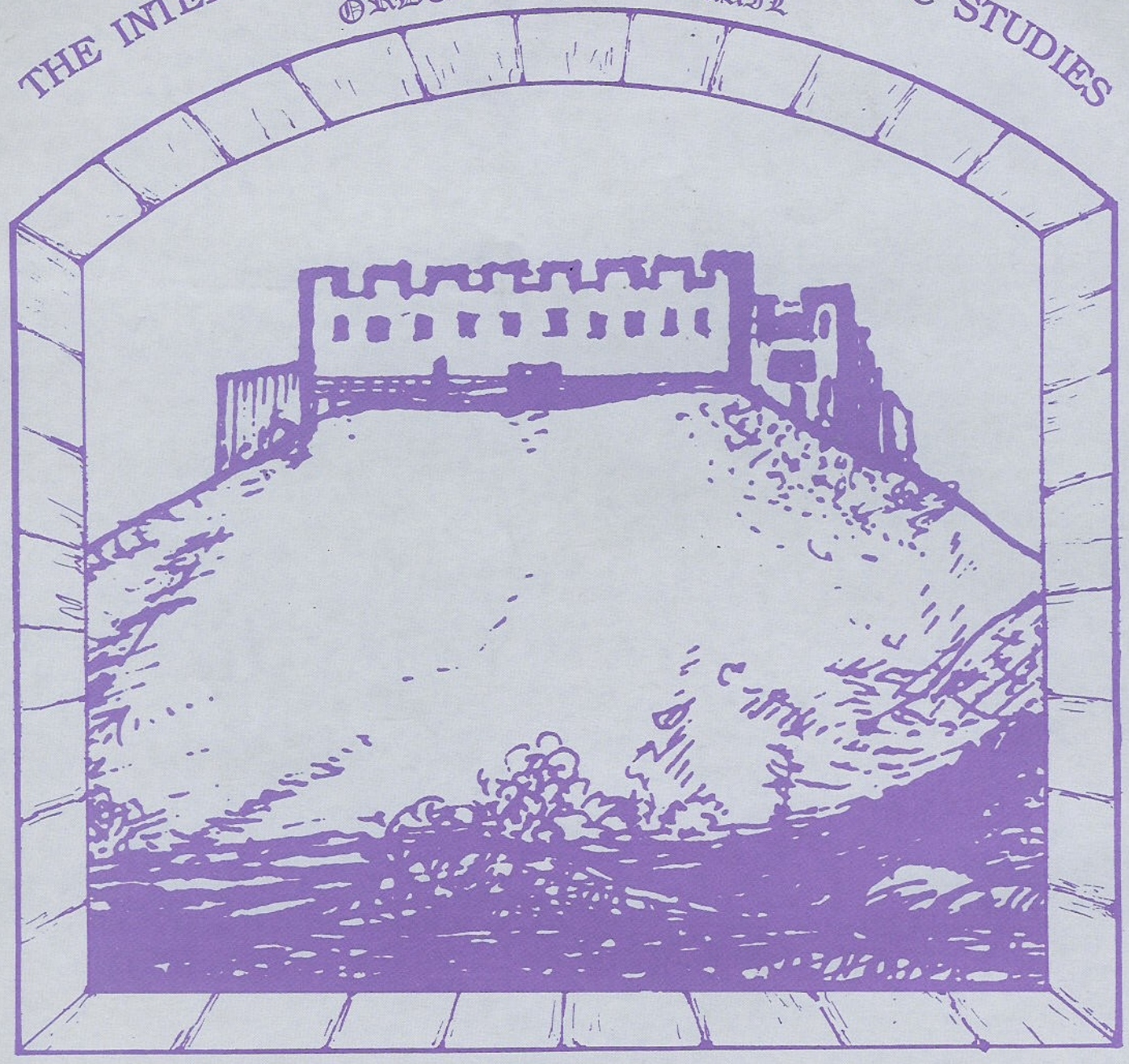

PLANE III *COMPANION* 81-84

LIBER # 83 GOODNIGHT ALL!

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

The Arcane Discipline

LONDON WC1

Dear Friend

This lecture on the Law of Permutation is a very important one should you wish to understand the real nature of Hierarchy.

To put the teaching in another context we could say that the Hierarchy represents the sum total of Consciousness in relation to the Individual and that the Individual is like a link in a chain within this sum total; Thus, at our Individual level we are naturally linked with the Whole Consciousness and by the power of Divine Will have access - or fellowship - with every atom in existence.

The ecstasy mentioned is not a state of transcendental phantasy as some students understand it to be as in a meditation state: ecstasy is a real and vital experience had whilst one is performing the normal chores of living. Do not be led away by believing one can "meet God", or whatever, in a meditative state as it depends upon what the meditator's conception of God is as to the experience one has. We should not conceptionalise.

In our human state we are continually negating and we need to strive diligently to balance our nature with divine attributes. Once we are able to strike a balance between that which we consider to be Divine andthat which we consider to be human, the two become merged into one and life becomes more peaceful and satisfying.

Many students believe that they have to follow complicated systems to attain enlightenment. Really the way is simple and that is why it evades them. To sum the whole process up means that all we need to do is to stop ourselves asking too many questions about life and just be a natural and loving human being.

With Peace and Blessings

A PHILOSOPHY OF NAUGHTING

Part 4

CLASSIFIED

The Law of Permutation

This fourth part of this series was first given through the Duc de Palatine in 1962. Even at that time very few of the members were able to fully grasp the subtle implications of this Doctrine, mainly because of their pre-conceived ideas and conceptional sensory-intellectual knowledge. Now it is hoped that with the publication of parts 1-3, you will understand more of the ancient Doctrine of Mysticism or the Arcanum.

Within the Gnostic Mysteries, commonly called "The Mysteries of Jesus", and the secret Assemblies of Europe, the neophyte underwent a series of initiations which granted to the candidate a definite expansion of consciousness and enabled him to step out of the normal line of evolution to tread the shorter and steeper path, which is a more difficult path, to become a God-like Man.

The last initiation to be taken within the Secret Fraternities was always called the last and most awful of all the Mysteries, when the man so blessed allowed his Immortal Spirit to descend into the human tabernacle and dwell therein. This descent of the Immortal Spirit into man takes place in accordance with definite laws and if a man obeys these laws they will guide the aspirant to spiritual advancement towards the goal of Ultimate Perfection.

This is the first time that this Doctrine of The Law of Permutation has been permitted to be revealed to the ordinary man without first taking the ancient Sodalian Oath. We have not given the vital keys to this doctrine for a very good reason.

William Kingsland has touched upon this doctrine when he states: "Thus the Root Teaching of this Wisdom at all times has been the DIVINE NATURE OF MAN; and what was taught in the inner schools of the Mysteries - a teaching which can still be obtained - was the method of achieving this supreme knowledge in a practical manner, that is to say the attainment of God-like characters and powers. Every man is potentially a god, AT ROOT HE IS GOD....Knowledge is Power. The supreme knowledge confers upon its possessor the possibility which is not even dreamed of by the ordinary individual - or the ordinary Christian for that matter (and also the modern seeker of the Truth), notwithstanding the repeated assertion of that possiblity in the Christian Writ".

Remember that this system is not new, it has also been called Raja Yoga by the Hindus, the Hidden Path in Buddhism, the Way of the Cross in Christianity, the Philosopher's Stone of the Rosicrucians, and the Great Work of the Alchemists. It is also the Holy Grail of Arthurian Legend, the Lost Word of Freemasonry, and many more. This Path is ever the same although the names have been changed from century to century, but the purpose is ever the same, it is the process to attain the Dynamic Soul-Powers which are locked up within your human nature waiting to be brought forth to make you a MASTER AMONG MEN.

The process and method of fulfilment of the Law of Permutation as given in the Brotherhood and Order of the Pleroma is neither Christian, Theosophical, Rosicrucian, Masonic or Spiritualistic, but is fundamentally the Divine Wisdom as was embodied in the CHRISTIAN GNOSIS of the first three centuries A.D. Our teachings are based upon a scientific synthesis of the basic principles of the above systems whereby the modern man can attain the supreme knowledge which will make him a God Incarnate.

Further, the teachings as given in the Pleroma are not based upon the teachings of a man or a group of men, either from the past or in the preseent, but they are the direct teachings of the Immortal Spirit of Richard, Duc de Palatine, who is our human counterpart, who is simply the "transmitter" of the knowledge and instructions given to you. Therefore, we wish to take this opportunity of advising our Group Leaders that their teachings should at all times be drawn from their own Divine Immortal Soul and not from the incomplete opinions of men. Again we stress this important fact, every word which issues from the lips of Our transmitter can only be considered as an opinion until you have by your own efforts, proved them for yourselves. By following this golden rule you will avoid being caught up in analytical intellectualism, and on the other hand superstition and dogma of all forms.

The expression "Ye are Gods", which, to our biblical and modern students is a mere abstraction, is for the Gnostic of vital significance and more so for the student of the Pleromic Life. We have until now refrained from hinting of this doctrine of th Law of Permutation as we have felt that it is too high a doctrine to give outside the protection of the Secret Assemblies.

The comprehension of this vital doctrine lies in the understanding and experience of the Unity of God and Man and without this understanding we are afraid that what we are about to give will just pass over your heads. Although we have given the outlines of this doctrine throughout the Monographs, few students have been able to grasp its full significance. Come what may, we have been ordered to give it. Let us hope!

This Law of Permutation has implied that Jeshu and Paul, like certain other god-like men, had reached the highest of all stages on earth - the perfect union of the Immortal Spirit with the human Soul. The Trinity within man was complete and the man became a god incarnate. This means that we have here the true meaning of the term "Mediator". In fact, if the student really understands our purpose, the Pleroma teaches this doctrine.

There are two stages to be passed through in order to attain this complete union, first, one must attain Illumination or Ecstasy, which means that the human Soul must become unified with its Divine Twin - the Divine Soul."The path by which to Deity we climb is ardous, rough, ineffable, sublime". So the Path to Ilumination is one of conquest, when the Divine Soul conquers the Dragon of the lower self. We must emphasis this very strongly, that the attainment of the Illumination is not a matter of escape, of getting into the Kingdom of Heaven.

Yet the attraction which most occult systems offer has been that it is so easy; a mere matter of an intellectual acceptance of certain occult dogmas, such as karma, reincarnation, meditation and vegetarianism, etc., etc. These are all dogmas and have no foundation from the lips of these god-like men of old. This does not mean to say that the above are not useful, they are very useful when they are understood in the correct manner. There are so many conflicting opinions concerning them that the student does not know which system to accept.

To attain Illlumination you must be fully human in every way, you must blend the Divine and Moral Law into one whilst still in the body of flesh. The reason why you were forced to take up this body of flesh is to gain mastery over it and draw forth its inherent powers and capabilities, until you keep your consciousness focussed in the body you will not gain the Victory. This business of dwelling upon the "something" which is beyond the body, is one of the main stumbling blocks which act as a barrier to the student, this means that his or her whole attention is directed away from the INNER SELF.

There is no redemption outside the confines of this mortal body of yours, hence the purpose of reincarnation and karma. In most occult systems the student is taught that he must crucify the body and its powers in order to attain Samadhi or the Kingdom of God. Now, there is no real evidence for this claim, methinks that it received its beginnings from certain Theosophical writers who should have known better. As far as we can tell, all of the great Teachers of humanity demanded that we should live a perfectly normal and healthy human life, but at the same time we should endeavour to use the Gnosis as a means of directing our energies in the right direction.

Illumination is attained either by the absorption of the human Soul into the Divine, or the merging of the Divine with the human. The former is most common, the latter very rare indeed, perhaps one or two mortals in each century have the strength and determination to achieve this blessed state of consciousness.

Let us try to explain this process. The method of absorption demands a pure body, emotions and mind, the three aspects must be cleared of all the dross which has accumulated over the hundreds of incarnations you have had, admittedly Karma takes care of a great portion of this dross, but, the method of Karma is a slow and intermittant process. There are theories prevailing that one can neutralise one's Karma by good works. Now, this is absolutely impossible, it is not the action which is taken into account with the individual, it is the motive which originally prompted it which matters, the motive is the essence or force which must be dealt with.

Then we have the theory that a person will return to earth and pay off all the Karma generated in the previous life, this again does not stand up to logic. It would be impossible to meet the Karma from the previous life in the immediate life, this would then defeat the whole purpose, it would mean that you would have no chance to enjoy the good forces you have generated in the past lives. Nature does not work in

this manner, sometimes a set of Karmic forces are held back for many lives, waiting for a favourable life wherein this Essence can be worked out, at the same time Nature also gives compensating opportunities which are worked out in conjunction with the evil forces.

So, it means that when a person desires to force his evolution, much of the evil forces are released to him in this present life, therefore, he has to cope with them and transmute them into spiritual energies which will enable him to clear out the dross quickly, this prepares the Shining Cord which links him to the Divine Self, meaning that the clearer and more expanded the channel is, the easier it is for the human Soul to escape into the Divine. This must not be considered as an escape in the ordinary sense as he must return to the body to complete his labours. The individual now enjoys the faculty of being lifted up into his Real Self for a short period of time, he then becomes Illumined.

Now we come to the process whereby the Soul consciousness is able to descend fully into the human Soul. He must first have fulfilled the above process, once he has done this he must work to entice the Soul to descend into the body, for this to take place, considerably more of his Karma is brought forth, he must clear his mind completely of all knowledge, the mind must become a clear concave mirror. The subconscious mind must also be harnessed and controlled by the spriritual will. If this becomes possible, then the two Souls can act as ONE, the subconscious mind is blanketed completely and the Soul then is able to speak forth the Divine Wisdom direct.

For this to happen to you, you must not allow your thoughts to flow forth to a guru, guide or master. If you do this, then you are diverting your vital energies into an illusion. It means in effect, that you have handed over your self-reliance to something outside of yourself, and even if the Divine Soul does speak to you, you will reject it and it will retire back into its own state for this incarnation. The Master can only give you advice and encouragement, but he cannot, nor is he permitted to, stand between you and your God within.

Then we come to the next stage, and normally a man reaches this stage rarely, perhaps twelve people in 2,155 years. This stage is reached when you permit the Immortal Spirit to conquer both the Divine and human Souls whilst you are still in the mortal body. The New Testament is replete with hints and suggestions given by such god-like men as Jeshu and Paul.

In order to explain this next stage, you will have to bear with us. It is not possible for the mortal man to directly behold his Spirit, he can only do this through his Divine Soul. "He who hath seen me, hath seen the Father". We mentioned the Shining Cord previously, now this Cord or Ray descends down from the Father and reaches into the human Soul, it looks like a funnel of shining light and along this ray are three centres of energy, or balls of dazzling Light, these are the spirit, soul and human soul, each one shares in the life and consciousness which is continually flowing from the Father - the Immortal Spirit of Man.

We must remember that as God manifests as a Trinity of Modes or Aspects, so the whole man is also a Trinity. Now this trinity of spirit, soul and body is also divided into three vestures or sheaths. This means that the Spirit functions in a complete vesture of three aspects, the Soul also functions in a complete vesture of three aspects and so does the human Soul. This ray from the Father links the Spirit with itself, and the Spirit is linked with the Divine Soul by this ray, and it again links the Soul with its human counterpart.

Logically, if from your standpoint, this is correct, then there is only the Life of God pervading the universe, and man and ~~all~~ creatures are ensouled by this Life. In fact, if it were not for this emanating Life of God, the whole of the universe could not exist in its present form. This means that you are as a human consciousness actually God encased in matter, but even the energy which gives matter life is the Life of God.

So God causes seven emanations to proceed from Himself through the Holy Spirit. In other words, God breathes into space seven times and on each out-flow of His breath, He forms one of the seven regions of matter until we have the following regions or types of matter - divine, spiritual, monadic; these form the vesture of the Immortal Spirit of man. On the next three breaths He forms the second aspect of the Monadic, the Christ level and the higher mental form and on the third breath He forms the lower mental, the emotional and finally the vital and its physical counterpart.

The Jewish Kabalah shows this process as the ten Sephiroths or Emanations, as Kether (Father), Chokmah (Son), and Binah (Holy Ghost), these are the Trinity which remain within the Deity, then we have Cesed (Divine), Geburah (Spiritual), and Tiphereth (Monadic) they form the Immortal Spirit. Then come Netzach (Christos), Jesod (Mental) and Hod (Emotions), and finally, there comes Mulkuth (Pysical or body), in one system.

This shows that each Sephira or Emanation produces by emanation another Sephira, each one a little more dense material than the former. You will see again that the Life which ensouls each Sephira or Region is the same as the Life of God, so we repeat again, that the Spirit, Soul and Body of man are actually the Three Aspects of God permeating the whole of manifestation, in other words, you could say that manifestation is the result of the Divine Thought.

So you have the Divine Plan simply as this: The Spirit embodies the Will of God, the Divine Soul is the Son of God and the human Soul is the Holy Ghost or Activity of God, apparently three aspects, but in reality they are ONE. So, as Jeshu says, "If I be lifted up, I will lift all men up unto me". So when we lift up our human Soul to become one with the Christ-Soul we become one in Christ, and when the Christ-Soul is lifted up into the Immortal Spirit, we become one in and with God. When this stage has been reached then you have a Mediator of the fulfilment of the Law of Permutation.

Now this process must not be confused with "reincarnation", this only refers to the descent and ascent of the human Soul into matter, permutation is a variation of the order of the series, meaning, of course, that when the incarnation is ready, there is a variation or addition to the Soul, that of the Immortal Spirit, this means that you will become god-like men and women, you will become a God-incarnate.

You may consider us very pretentious when we say that Richard is now finalising the last stages of this process, remember, he will refute this assertion, it is we, his Divine Soul, who makes this claim on his behalf. You may say, this may be, but what proof have we to substantiate this claim? There is ample evidence scattered through our writings through him, but even though we may affirm this, it still remains an opinion to you and the onus rests with you to prove or disprove this statement.

This is true Pantheism and this has been objected to by Christians and occultists who still retain a measure of their early religious beliefs, it may be regarded as reprehensible to the majority, but this doctrine was held by the Gnostics and the ancient Mysteries. We ask this question: How can a true philosopher or occultist regard the Deity as inifinite, omnipresent, omniscient and omnipotent and eternal unless Nature is but the lowest aspect of It, and It informs every atom in Nature? Think on this and you will realise why we state that the majority of systems are half-baked and based upon the shell of Theo-Sophia and not upon the kernel.

Such a doctrine would be rejected by Spiritualists and the modern and distorted versions of Freemasonry and the Rose Cross, but it was held by Jeshu and Paul and afterwards by the Gnostics and Secret Fraternities. How can these bodies honestly lay claim to be the successors of the Gnostics and the Mysteries when they reject the very foundations of the Gnostics? It does not make sense when we bring to bear pure logic upon this subject.

Theism, on the other hand, maintains that God and man are two distinct creations, man can never become God and God never man, that man can become the image of the Father and no more. From this illogical stand we have Theopathy, when the inidividual believes that he must suffer for his god, or that he must suffer because his 'master' or 'guru' or even 'guide' directs him to do so, this becomes sheer religious and occult fanaticism. With this blasphemy you have Theodicy when these people grant the'divine right'to either their god or master to afflict the innocent, and damn those predestined, and still remain a loving or just god or master, both theologically and occultly - A Mystery.

The state of man being both God and Man was known at Theothropism, and by the Hindus as Avatar in a minor stage who was born from a woman, and the other who is parentless such as Krishna was a Vishnu. This vital doctrine states that it is the descent of the Immortal Spirit into the body of a simple mortal. Meaning of course, that one must become as a little child before one can enter the Kingdom of Heaven. Yet Heaven is already within you here and now, all you have to do is

to realise it. Yet, it sounds simple when we know it intellectually, but when we experience it, it becomes another matter.

This doctrine supplies the key to the nature and enigma of the great Souls, such as Jeshu whom the Gnostics claimed did not and could not suffer physically for mankind but suffered spiritually for the whole of the human race. Hence the reasons why they were called The Docetae or Illusionists. They claim that all Souls lived under a vast delusion because they were breathed out of the Spirit into matter, they were imprisoned in the darkness of the flesh and spent their lives passing from one to another of the bodies which are under the ward of the Creative Power. It is only by the descent of the Saviour or Immortal Spirit that the human Soul can ascend back to its original home in the Spirit.

Such souls as Jacob Boehme, Paracelsus and H P Blavatsky allowed their Divine Spirits to overshadow them. In the case of the Princes of Light or the Masters, They have become fully merged with their Immortal Spirits in so far as to be able to complete Their human evolution. They have been called the 'Demi-Gods' in as far as They are conscious of the Godhead, but not fully one with IT. They have become free of the human conditions in order to become their master. Even though They have attained liberation from the world of illusion. They have only completed the first major stage in Their divine evolution as Immortal Spirits. This infers that a Master is not infallible as most students are led to believe.

To Be Continued

The Arcane Discipline

LONDON WC1

Dear Friend

This portion of our lecture reveals the very strict discipline which is imposed on the initiate preparing for the final mysteries.

He, or she, is allowed no sanctuary, "no place to lay one's head" for the overcoming of one's lower nature is the task of many incarnations.

The human aspect of man is, for a long time, in a state of negation and until the Divine aspect gains control the physical body experiences untold suffering.

In our quest for individuation we are learning to be gods - or channels for The God to be incarnate within us, that we experience the "fulness of the Godhead bodily" and experience the true purpose of our sojourn here on Earth.

Such is the great work of all initiates to be as a servant to the Cosmic Life and a mediator, or bridge of communication, for the still struggling to become their real selves.

Yours sincerely in the Light

A PHILOSOPHY OF NAUGHTING

Part 5

CLASSIFIED

The Law of Permutation - continued

It is extraordinary, those who have purported to know the facts concerning the Masters of the Wisdom did not comprehend this vital doctrine. Perhaps the reason for this ommission lies in the fact that when the knowledge of these Exalted Beings was first publicly revealed to the world through H P Blavatsky, that century was one of smugness and intellectualism. The writings of C W Leadbeater and Annie Besant are replete with incorrect statements, it would appear that what they were not permitted to see or they refused to recognise, they imagined, thus their self-created thought-forms were accepted by them as being the Truth of what they saw.

It is due to the fact that the latter Theosophical writers ignored this vital doctrine of Permutation, that their writings have been sterile and misleading. More's the pity, that most so-called 'new' systems are simply a rehash of the fundamental doctrines of Theosophy. They have accepted the shells of Theo-Sophia and rejected the nut itself. This may be due to the fact that their 'inspired' and self-appointed 'teachers' have read the writings of the psuedo-Theosophists and have ignored the real Theosophist - Helena Petrovna Blavatsky - and those who went before her.

This doctrine is reflected in the writings of Job and we find in chapter two, verse nine, these startling words: "And I am a wanderer, changing place after place and house after house". This does not refer to reincarnation - but actually refers to the Immortal Spirit, and to the descent of the Spirit, and it is by means of this Spirit that souls are set free from the circle of metempsychosis, when the Divine Soul is germinated and unfolded due to their experience gained in the mortal forms and then only when their sins (Karma) have been remitted by personal effort, thus allowing the Immortal Alone-begotten Son to descend into the regions of the Soul-tragedy to effect their deliverance.

Now we must correct a very grave misunderstanding which has been allowed to gain credence. The world 'soul' has been used to refer to the EGO of man and in other places to the astral consciousness of man, this has been due to spiritual ignorance and lack of logic. There are two souls in man, a divine and a human soul. When we say 'two' souls we do not mean that there are two separate and distinct Souls in man contending for man, they are actually two aspects of the Ego of Man, they have been called the "Twins" in mythology or the "Lovers" in classical and medieval writings. Many of our Fairy Tales show the same theme.

These two Souls have been called Christ and Jesus in Christianity, and it was at the Baptism that the Christos entered into Jesus to dwell therein, at the same time the Voice (Immortal Spirit) spoke of Jesus, the Christed One, as being the Beloved Son of the Father-Spirit. This union is again shown at the Transfiguration, when the Spirit illumined Jesus, the other two showing themselves as the Divine and human Souls of the Whole Man. We can see that up to the time of baptism, Jesus

remained simply as an advanced human Soul, after the baptism he becomes the Illumined One wherein the Divine and Human dwelt in one form, but after the Transfiguration, when the Spirit descended into the mortal form, the Man showed himself as a God-Man.

It was at the Crucifixion that the Spirit and Soul left the mortal form on the cross of matter, hence the agonising cry from the cross and why the Gnostics claimed that Christ could not suffer physically. It was Jesus the mortal Soul who suffered in order to complete his human evolution. This would account for the various wonders which occurred at the supposed death of Jesus and the phenomena which occurred after his Resurrection and his final ascent into the Spirit. "I go unto my god, your god; my father and your father". There is nothing in this statement warranting the Christian claim that Christ alone was the Son of God. What Christ really meant was that all men are potentially gods, but in a latent state of Being. They were sleeping in the tomb of flesh and it is the work of the Christos-Soul to awaken the 'dead' at the last trump, meaning, of course, in the light of the above, when the human Soul has gained the last victory over the Ruler of the Body.

Thus He says: "Except a man be born of water (soul) and of the spirit (fire) he cannot enter the kingdom of heaven; that which is born of the flesh is flesh". This can only be explained by the Gnosis and is explained by the gnosis in this wise: He (soul) was himself in the Jordan (the stream of the Deity), and after this purification in the waters of life he became clothed with a spiritual body, a copy or reflection of his virgin-made physical body; so that when the god of the body condemned his own physical body to death, i.e. meaning the four-fold constitution of the cross of the personality, the Soul body, nourished by the virgin body, the Soul vesture, he might strip off the physical body, and nail it to the 'tree', and then put on his new spiritual body of perfection instead of another body of flesh.

In the above you have the full meaning of the the Buddhist doctrine of the "Incarnations of the Buddha" in the Dhalie Lama and Techu Lama. It also explains the vague statement of Jesus when he says; "And if you will receive it, this is Elias that was for to come; he that hath ears to hear, let him hear. Ye do likewise". Elias here refers to the Immortal Spirit of the prophet and not to his Immortal Soul.

After each incarnation, the Soul dissolves its personality and has to assume and form a new body when it next incarnates and so on. This is reincarnation. The idea of the personality is withdrawn into the Soul after each incarnation to be blended into the Soul Vesture. When a man reaches union with the soul, the Soul is able to crystallise any of these Ideas and project them into its present personality and the human consciousness will assume the characteristics of this idea and relate all the inherent qualities through the present body.

For instance, if a Soul incarnated as Valentinius of the 2nd Century, the whole of this life would be withdrawn or stored in the Soul memory as a complete 'ideation' of that life. The Soul now returns to

incarnation some 1700 years later and, if required, could cause its present personality to assume all the characteristics of Valentinius and a clairvoyant would see the vital vesture change and be remoulded into the likeness of the former for a short period of time. Here we have another misunderstanding of H P Blavatsky, Olcott was under the impression that it was a 'master' who used the mortal body of HPB, whilst writing "Isis Unveiled" and "The Secret Doctrine", this was due to his pre-conceived ideas and interest in phenomena. In actual fact, it was her Soul projecting the crystallised 'ideas' into the present form of HPB.

If our students of the Pleroma are astute enough they will notice that there are certain subtle changes in the style of writing in our literature and in the manner of our lecturing, these variations or permutations are due to our ability to project and crystallise some of our ideas (the essence of previous lives) into the human consciousness of Richard. Now when we come to the overshadowing or descent of the Immortal Spirit, the same process occurs. Instead of the Ideations of the Soul, we have the Ideations of the Spirit manifesting in the mortal body, the memory of the Deity flows forth into the outer world by means of this enlarged link made between the Spirit and the human Soul of Man.

So we would become a Mediator, a god on earth, must have reached a stage in his human evolution which allows the Immortal Spirit to shed Its radiance upon the human being as a God - Microcosmos of the Macrocosmos, he becomes consciously part and parcel of the Unknown God, of which the Immortal Spirit is a direct emanation. This means in effect that the man possesses all the attributes of his Parent Source, and is granted omnipotence and omniscience. The human man is endowed with these faculties, but yet unable to manifest them while in the mortal body. Normally during the incarnation they are obscured in most men, they are veiled and limited by the capabilities of the physical nature.

To understand this question, the following must be clearly known: since the Spirit, Soul and human Soul are actually one and the same Life of God, they posses all the powers of the Deity here and now, although these powers are stultified by the conditions of the body, but once a man honestly desires to become the Image of his Father and begins to prepare the personality for this descent or awakening of these powers, they begin to function, slowly at first, but as more and more effort is expended on self-labour, these powers begin to show themselves, first as all kinds of internal and external phenomena, then the emotional vesture becomes more and more susceptible to the influences of this region and finally the mind becomes fired with new mental energy. It must be clearly understood that all these forms of phenomena are just the outward and visible signs of an inner and invisible awakening.

Most students seem to be caught up in this phenomena and are under the impression that unless they experience some form of it they are making no progress. This means that they become glamourised by this

phenomena and will refuse to take the next logical step. But once realising that phenomena is but the outward and visible sign of an inward and invisible progress, they begin to ignore it and leave all forms of phenomena strictly alone. They soon come to realise that these are really illusory and serve no real purpose, then they direct the whole of their energies towards the Inner Self and seek to become one with it and draw it down into the human consciousness.

Even when you have effected this union between the Divine and human Souls, the labour must continue and you must seek union with the Spirit and the blended divine and human Souls and drown, as it were, the powers of the Immortal Spirit in the body.

So the man who becomes divinely-inhabited may tower far above his brothers, evince a god-like wisdom, whilst the rest of the brothers around him are but overshadowed by their Divine Self. However, in spite of the fact that the Divine Self cannot make himself fully known, every chance is given to them to become immortal hereafter, with no other security than their personal efforts to win the Kingdom of Heaven, but the man so chosen has already become an immortal being while yet still in the body.

The man so blessed secures dominion over all the works of creation by employing the Power of **NAME**. There is an old belief that each perfection of man is the incarnation of the Supreme Soul and for ever the Invisible God. The average man is a latent incarnation of the Supreme Soul, but it is only after completing the requirements of the ARCANE DISCIPLINE that man will become a conscious incarnation of the Supreme. Many of the God-Men were and are complete men, gods on earth, for their gods or spirits have descended into their hallowed tabernacles, the purified physical bodies.

Now, perhaps you will see the reason why we are constantly stressing the moral and practical aspects of this teaching instead of concentrating upon the actual knowledge of the things that are. The acquirement of knowledge is absolutely useless unless it is accompanied by true morality, knowledge grants you the working theory of the Path to Attainment, but the moral teachings act as a means of achieving the Path. When we stress to you the various pitfalls which lie in wait for the student we have a very definite reason for this. Richard has already travelled this part to US, and he was guilty of the very things he writes about and thus held himself back from attainment, but now that he has attained the first stage, he can see where he failed and he is determined that those who are entrusted to his care will not fall into sin as he did.

Whether you accept the fact that you may be guilty of these sins lies with you, most people will refuse to accept the possibility that they are guilty of sinning of falling short of the glory of the Real Self, and when they read his strictures, they take offence and retire from him. Believe us when we say, Richard will not lose any sleep if you do retire from the Pleroma. He knows that when one drops out another will take his place, this must always be the case. Most people resent

being told the truth about themselves,they cannot face the possibility that they may be wrong and he right, their pride stands in the way.

It boils down to this fact; Richard has attained what you desire to attain, he has learnt the lessons which you are learning now, he has realised his Divinity and you are hoping to realise this. Surely logic should make you realise that if Richard has attained, then you can do likewise, but if you will only accept that which you want to know and reject that which you should know, then do not blame him for your failures. Most people will only accept a set of ideas if they fall in with their pre-conceived notions, in spite of the fact that these notions have been proven wrong. In this case a man becomes his own worst enemy and hold himself back from realising the truth of Himself.

Human nature was the same in the past as it is now, the psuedo-leaders and teachers of most occult groups are so confident of their knowledge over their followers, the believers must be content with the blind acceptance of the claims of these leaders, whereas, there are one or two societies which actually have for their leader one of these god-like men and those who come into contact with such men, find them quite the reverse of their pre-conceived ideas of what a god-man could be. You will find such men living very simply and they give no indication of their godship, they are devoid of any pretence and pretentious claims as to their natural powers and knowledge. Outwardly, they give no indication of their inner powers, it is only when they will permit a trusted person to see behind the facade that you will realise who and what they are, in fact, it may be possible that one of your close friends is such a one. They live a normal life, in the midst of the world. We know of three such men and it was only when they began to trust Richard did they reveal themselves as men of great spirituality.

We often wonder why so many people have failed to grasp the deeper implications of the Pleroma, perhaps what they offer is considered to be beyond the normal individual or too high for them. You may be staggered by the vastness of the system presented to you, you may either consider it to be a new-fangled system created to ensnare you into joining, or perhaps it may be another 'carrot' to lure you on again.

We caused to be issued a pamphlet entitled "Has Life Conquered You", even some of our members took an objection to this, methinks they objected without bothering to understand its real meaning. Perhaps we had better explain the reason for this apparent mirage. We are all here in the world of flesh, which we call 'life', in fact it is the life of the animal world, and we all know that the material world can conquer us completely and if we fall for it, it will create a hell upon earth for us. It is the divine Soul which is the only Thing which can rescue us from the gloom of this world, which the ancients and Gnostics called DEATH.

Every one of us who still has to live in this world needs some kind of 'carrot' to egg us on to do something. A man will only work when he

is sure of getting carrot-money, a man will only believe in a god if he is sure of securing the carrot-salvation, a man makes sure that he can win his beloved if he presents to her carrot-gifts, etc. You will see that we all need a carrot to egg us on, but where the carrot becomes a snare when the intention of the carrot is for evil purposes. Such as when a politician makes certain promises to you in order to secure his election knowing that he cannot fulfil them, these false promises are the carrots held out for an unworthy motive.

Therefore, it is very unwise to judge a thing or person by the world of appearances, one must stop and think about it very carefully and not attribute to a perfectly correct thing improper motives. This maybe is one of the reasons why so many people have failed to grasp the wonderful conception which the Pleroma presents to them. Yet they will allow themselves to fall for such blatant carrot-snares as this one: "What Great Powers Do These Men Possess?", it infers that if you join the order, these powers will be given to you. You could fall for this one, many have, but if you realise that these powers are already within you here and now, waiting to be brought into manifestation, you will see that the above is a barefaced lie. There are so many of these barefaced lies being accepted as being true, it is not to be wondered at that people have lost the art of pure reason.

As a well-known American novelist wrote: "..our national trait is to believe everything that's dished out to us and then, when the gilt paint wears off the gold brick, to blame everyone except ourselves .. the only way you can keep from swallowing the stuff that is handed out today, couched in the semblance of irrefutable logic, is to read the fallacies of yesterday, couched in the same irrefuable logic .. and no one stops to ask questions; they simply start dancing along behind the Pied Piper" (Erle Stanley Gardner). This complaint is world-wide.

Every student who enters into spiritual endeavour desires to attain the Goal of Life, but they lack the required development of the faculty of discrimination to sort out the real from the false and as a consequence miss many wonderful opportunities which are placed in their way. The Pleroma is the only public body propounding the vital secrets of the Gnosis and the Esoteric Doctrine of the Ages in a form which can be applied by the modern seeker. The whole of history stands as a living witness to the veracity of our teachings, so many of the God-like Men have reiterated this self-same system of attainment and by their lives stand witness to posterity to the correctness of this system.

To Be Continued

Disciplina Arcani

LONDON WC1

Dear Friend

The enclosed lecture reiterates the teaching that the Inner Gnosis is as old as man himself.

Truth can be seen from different angles and the great teachers - especially Jesus, two thousand years ago - merely gave us a new look at old principles. What is Genuinely True, as opposed to what is assumed to be true, can never change. The way to understanding That Truth cannot really change either. All the Teachers can do is to interpret the rules and help us to cast off all human illusions about life and seek sincerely and honestly to see it for ourselves. We each are responsible for our own lives as Jesus said, "Work out your own salvation". He never said that he could save us by his death on the cross - the Church invented that.

Elaborate rituals and long meditations do little for us if we do not maintain a watch on our attitudes and at least try to free ourselves from our "hang-ups" and to become mature people. The fact is that until our minds are free from human suppositions we cannot, under any circumstances, receive illumination of the Soul. The very presence of cluttered ideas keeps the inner peace away.

Each day as we work upon ourselves the nearer we get to a clearer sight of Truth. May you be well blessed in this glorious task.

With all blessings
Yours sincerely in the light

In order to avoid the confusion of formulating a new nomenclature for the purposes of propounding this ancient teaching, we have used the Christian Gnosis. We have chosen this medium simply because most Western seekers have at some time or other been members of one of the Christian Churches, so, naturally, they are familiar with the nomenclature as given. We also know from history that the Christian religion is derived from the GNOSIS and that in turn owes its existence to the Sacred Mysteries of the ancient world, and even beyond these.

By using the Gnosis one will see that the New Testament is actually the story of man and his efforts to become ONE with his Divine Soul, as we have endeavoured to show. The New Testament, as the life and history of a man in time cannot be accepted owing to the many contradictions and allusions to the main doctrines which are to be found in the older religions. Gnosticism is simply a Western form of Raja Yoga of India, most of the Sayings and Doings of Jesus have their prototype in the lives of Christna and Buddha, many of his sayings are to be found in Pythagoras and Plato, the mystical teachings of Jesus are to be found in the Egyptian Book of the Dead. So the gnosis is a blending of all the main doctrines of the former, yet presented in a new form and from this system emerged Christianity. St. Augustine says: "What is nowadays called the Christian religion was in existence among the ancient people, and has continually existed from the very origin of the human race, until Christ Himself having appeared, they began to designate as 'Christian' the true religion which which had hitherto been in existence."

The pandering to the desire of the Western mind for something 'new' has been the means of spreading confusion and conflict amongst seekers but if these seekers who are ever seeking something new would use their logical mind, they would soon discover that they have received nothing new in essence. What they have received are human conceptions born out of a very fertile imagination. Admittedly they work for a while and then stop, the seekers that gather up their skirts and go-a-wandering again until they find yet another 'bargain' in the same manner as the housewife who is always on the lookout for new contraptions to make her work easier. In the main, however, the new knick-knacks are simply a variation of the old.

One has only to read the 'brochures' which are sent out with an analytical eye, and one will see that they make promises to you but they, the writers, have not fulfilled what they claim. This alone should make you think. But do people really think for themselves? Surely what they accept as 'thinking' is a feeling. To feel that a thing is right cannot be accepted as Truth but when you know a thing you

experience it, otherwise by feeling a thing is right you are not sure and this feeling lays you wide open to be taken for a ride.

The Pleroma has received full authority and this is proven by its consistent adherence to the Arcane Discipline and the Gnosis. Try, however, to tell people this simple fact and they will not believe you, more so when they find that you are teaching a very simple and straightforward doctrine and system. O what fools these mortals be! Now, there is another thing which stops people from acknowledging the truth when it is presented to them. They are so accustomed to being told that if they join such and such a society they will 'receive' something or that they will progress quickly, now this is a complete deception being put upon them. Take for instance, when you plant a small tree in the ground, you do not see it grow, but all the time it is continually growing, so it is with yourself. To think that you can see progress in yourself is another of the illusions of this world and yet you fall for this mirage. The more you bring your logic to bear on these things, you will see how much you have allowed yourselves to become glamourised by the ever-changing scenes and conditions of this world of yours.

Finally, we have been allowed to give you one of the most vital of all esoteric doctrines and we doubt if but a handful will really grasp the magnitude of the vista presented to you. Many of you may allow your pre-conceived notions to cause you to deny this fact, others may consider it far too high a teaching for them and still others may say that it is too simple to be true. TRUTH IS ALWAYS SIMPLE. It is you who have clothed it in mystique, you who have surrounded it with taboos. There are also those people, still glamourised by their religious training, who consider it a blasphemy to place oneself on the same footing as God.

The fact that we follow the ARCANE DISCIPLINE which has never changed in substance or procedure from century to century, should above all arrest your attention and cause you to make your own investigations into this society called the Pleroma. Did not Jesus say: "I have come to give you nothing new"? Surely this becomes clear, there is nothing new under the sun and each teacher, if he or she has the authority, can only reiterate the Ageless Divine Wisdom.

Think on these things and if you have the inner perception to see that the Pleroma is the right path, then you will either continue and if you have come newly to it, you will join it. If, on the other hand, you lack the required development, then you will pass this by and consider it just "another one of those doubtful societies" one meets up with every day of their life.

Jeshu of previous fame, being as he was a god-man walking the earth, one who had fulfilled the LAW OF PERMUTATION says, concerning the Gnosis or Arcane Discipline; "Till heaven and earth pass, not one iota shall in no wise pass from the Law, till all be fulfilled". The Law must be fulfilled in the whole of Man becoming a GOD-MAN on earth.

To understand this Philosophy of Naughting one must of necessity stop thinking in mental concepts, those pictures which the mind creates when one thinks of a thing, we must cause the senses to remain still and passive. By this means the reason is also silenced, then in the stillness of the self-image, the Voice of the Soul-Self can impress the brain cells with its Power.

We must also understand that it is ourself who conditions the boundaries of our objective mind by clothing our thoughts with mental force-matter in the dimensional time-sequence of the mental vesture. We all allow ourselves to be conditioned by our constant programming of our human computer or "self-image" as it is known in Psycho-Cybernetics. In Mystical Experience this self-image is shown as the inverted reflection of the Abstract Self within molecular matter.

In the new Psychological understanding of the human personality, this "self-image" is the key to the human personality and behaviour. Change this self-image and we change the whole of the personality - which includes the physical form, the emotional nature and the mental outlook - for it is this image which sets the limits of human achievement. If we ponder over this scientific premise, we will immediately see that the formation of this self-image is due to our action of mentally programming our human computer with mental concepts, and according to the nature of our mental outlook, so we set the boundaries of our knowledge and experience.

Thus, when we speak of the innate "Success Mechanism" as propounded by Cybernetics, we are referring to the Divine Soul of the Mystic. In both sciences, it is the Creative Mechanism within our very nature which operates this Success Mechanism and spurs us on to achievement of life. This Success Mechanism is impersonal and abstract in nature, it cannot be registered by the senses or understood by the reason. This Inner Drive will work automatically to achieve the goals of success and happiness, so long as we learn to work with this mechanism and refuse to clog up the mind with conceptional images which are derived from our imperfect senses which gives a faulty reason, or bring unhappiness and failure if we do not.

As we have stated before: with the ability to control the three-fold faculties of the self-image comes the crushing realisation that, except within the fleeting light-waves which flit through the grey cells of the brain, the past is nothing, the present is non-important and the future does not exist. In this realisation of our personal self-image we become aware that the past limits our awareness of the present, the present has no real permanent existence for us except by that which is reflected by the past, or by the nature of the deposits with which we have programmed our human computer or self-image, and we realise that the future is still an illusion and unborn in time and space and that above all, it is of no importance to the present.

In the United States the science of psychology has taken a very definite and most startling turn for the better. The previous interpretation of this science as being simply the "Science of Behaviour" has become outmoded with the discovery of the "self-image" which is the blue-print or mind picture of ourselves. It has now been scientifically proven that when we change this image and act upon it just as if it were true, we permit the Success Mechanism from the Soul to change our lives. In Mysticism, of the Philosophy of Naughting, this same premise is held and is identical to that now taught by Cybernetics except that the Science of Mysticism is not merely to be read about, but it is to be experienced in our daily life as a fact in the present.

It will now be seen that the acquiring of knowledge or sensual information in the manner of the intellectual is in itself passive, whereas the way of the Mystic and Adept is by experiencing the truth from within which is the active way of success. This now reveals the real and only reason why the members of the Pleroma and the Disciplina Arcani have failed to achieve Illumination of the self-image of the personality. It is only when the written word is treated as a means to understand the way in which the image can be lightened with the Light of the Soul, and not as the way itself, that a person can achieve the above. All through the Monographs of the Pleroma, some 108 Lessons, this instruction has been clearly given, perhaps not in the same picture-language as given in this Philosophy, but nevertheless it is essentially the same teaching.

The Science of Psycho-Cybernetics became possible through the work of the physicists and mathematicians, as they rightly claim that any new step in human knowledge applicable to any science is more likely to come from outside of the science in question. "Pasteur was not a medical doctor. The Wright Brothers were not aeronautical engineers but bicycle mechanics. Einstein, properly speaking, was not a physicist but a mathematician. Yet his findings completely turned upside down all the pet theories

in physics. Madame Curie was not an M.D., but a physicist, yet she made important contributions to medical science." If we follow this line of reasoning, we find Cybernetics being derived from plastic surgery and possibly Mysticism will gain much help from science, and science from Mysticism.

Therefore, to seek the correct understanding of Mysticism and its Philosophy of Naughting, we must seek its solution outside the common understanding of what is called Mysticism, and Psycho-Cybernetics helps to understand ourselves as a personality, whereas Mysticism helps us to understand ourselves as a Whole. So in order to understand Mysticism and to use it in your life, we must know something of the mechanism it employs to achieve its goal, and toward this end we can see the need for the teachings of the Pleroma and the technology of the Disciplina Arcani, they combine to teach and show us how this Success Mechanism can work for us.

In the Mystic Philosophy of Naughting, which is the All, can be found the World of Design, it is the totality of Design in Essence, and this world of ideas has been shown by all the great mathematicians to be a world of beauty and they have described it as such. However, not only have the mathematicians stated this, but so have the great Mystics and Adepts of all ages and climes. The modern educational systems refuse to show us how to look for and contact the abstract world of ideas, they merely teach us how to memorise what others have recorded from that world, records, which, after all, have been coloured by their limitations, prejudices and emotional blind-spots of the recorders. They simply tell us what to look up and where to find it in the book of formulas which does not contain the Truth but only the reflections of truth.

Educators, teachers, and others responsible for education look upon the mind of man as a vacuum into which must be crammed the mind-pictures of the results of previous thinking, and it is seldom realised that all truth had to originally come out of the mind of someone. All great abstract truths are mathematical truths and theorems, all of men's progress and all real science is based on such abstract truths, and these truths are derived from the minds of men.

Let us be frank, the Ultimate Truth exists in an abstract form, and were it not possible for us to contact this Truth, there would be no known mathematical theorems and no science today. It is obvious that without these theorems, there could be no science of any description, thus the only true science is mathematics. The other sciences are merely a matter of classifying things according to some pre-determined arrangement of the conceptional ideas gained

through the imperfection of our human senses. Whereas the mathematical truths are discovered when they come into the mind of someone, the history of scientific discovery shows that the scientists and mathematicians often awaken out of sleep with some great truth or problem in their minds, or they may dream a mathematical theorem.

These great truths appear to be related to them in a dream, when the senses and the reason are in a state of quiesence. It also appears that this action of programming intellectual material into the brain is only effective if it is indelibly impressed on the memory cells of the subconscious mind rather than superficially "remembered" by the conscious mind. In the abstract world there is no time or space, this can only be possible when there is change, and nothing ever changes in the Abstract. Thus, any mathematical theorem is the same today as it was in the time of Euclid and Pythagoras and from the beginning of the Mystery Schools.

This means that in the abstract World we have the prototype of all that which will happen in the world for the future, and the images which show the trail of the past to the present. We can contact this world only through ourselves and not by means of any of the mathematics devised which man uses in the external world, even though such devices are based upon the projected images derived from the Abstract World. Thus, when you follow the dictates of society and its intellectual images, you will have little chance of contacting the Abstract.

To be concluded

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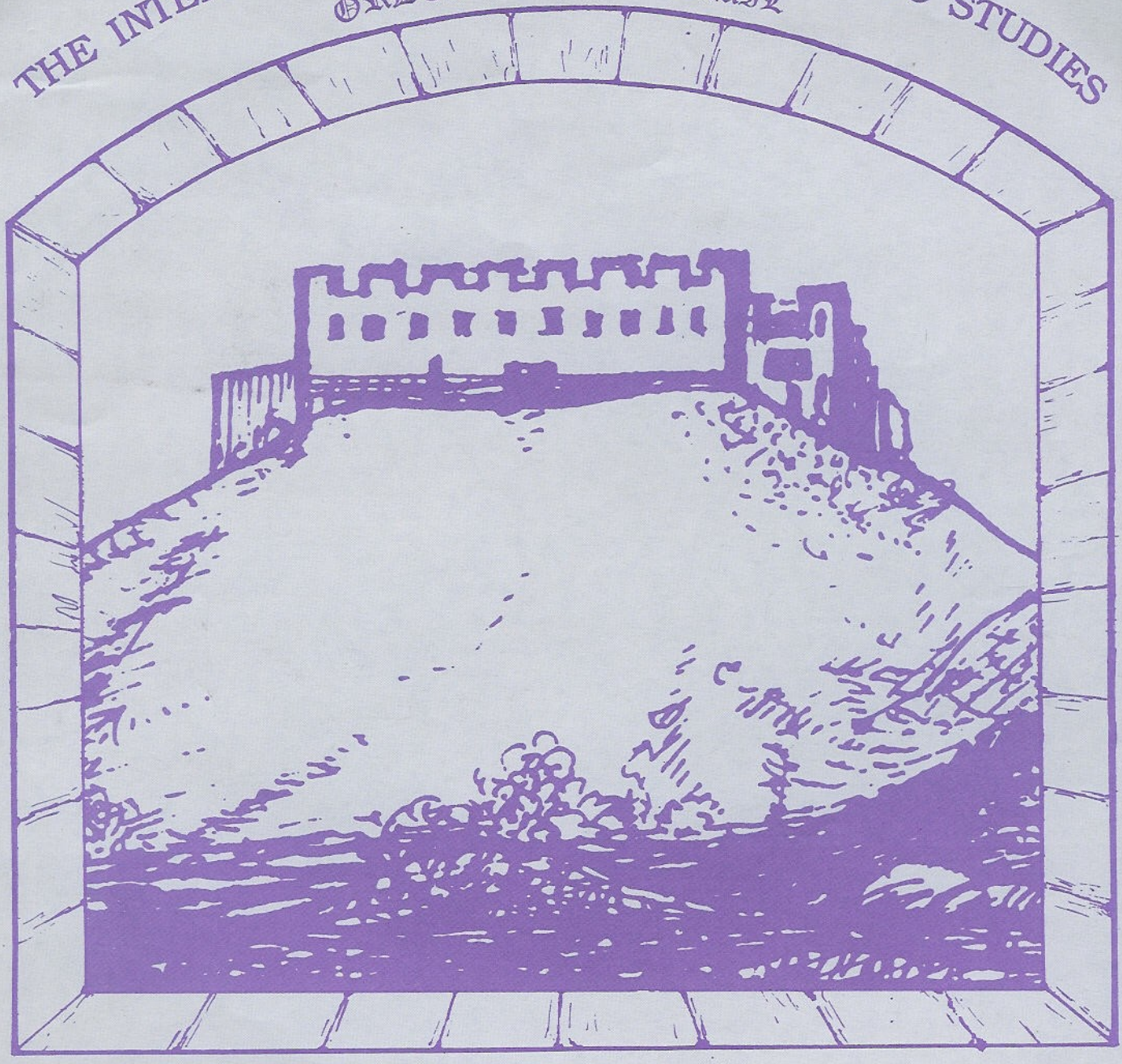

PLANE III *COMPANION* 81-84

LIBER # 84 A GOOD NIGHT'S SLEEP!

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

Disciplina Arcani

LONDON WC1

Dear Friend

This is the last part of the series A Philosophy of Naughting and we trust that you have found much food for thought in studying the teaching in depth.

We can never attain the true Gnosis through a mere reading of the teaching. It has to be applied to every department of our life - in waking and in sleeping.

It is only the mind that is free from the man-made illusions of this world which can come into a complete understanding of the Christ-Self within and realise that we are all at one and also at one with the great Boddhisattvas of the east. There is only one Truth and only one Way in Reality, and that is the way we have pointed out to you.

By giving up our own speculations and opinions about life as we believe it to be we can come into real knowledge by letting it reveal itself within us.

With all blessings
Yours sincerely in the Light

A PHILOSOPHY OF NAUGHTING
Part 7

CLASSIFIED

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We can contact the abstract Self, the reservoir of all the prototypes of human existence, past, present and future as a Continuum, so long as we can remain alone, completely independent of the intellectual world and immune to what others may think about anything. Intellectualism belongs to the emotional world and thus the emotions cut us off from the abstract and prevent us from using our intelligent faculties - the faculties of the Soul, who reside ever in the Abstract.

Thus, the Laws which govern the universe of physical matter are abstract laws, which our physical obeys blindly. Thus, we can safely say that no scientist has ever discovered or invented anything yet - all that he has done is to tap the resources of the Abstract World and through his own inner nature, projected the mathematical principles into the human brain and then acted upon them. It is obvious, therefore, that to make contact with the Abstract we must leave emotional-intellectualism and think with the higher brain cells of man, for only then can we begin to think as a Continuum.

We have been asked what place 'religion' has to play in the scheme of things, when there are other divisions of science which apparently can cater for the needs of the people in a far better manner. To ask this question shows that the questioner has not studied the foundations of 'religion', but only the dogmas and creeds of what is called religion. H Fielding states the position of true religion fully, and we feel that there is no scientist living today who can better answer this pertinent question: "What you call religion I call only a reasoning about religion. The dogmas and creeds are not religion (perhaps this is what the intellectual calls religion). They are summaries of the reasons that men give to explain those facts of life which are religion, just as philosophies are summaries of the theories men make to explain other facts of life. Both creeds and philosophies come from the reason. They are speculations, not facts. They are pessimistic terms of the brain."

And he is right, creeds and dogmas, philosophic and psychological systems stem from the reason, which derives its power of action from our imperfect senses. Religion is a series of facts derived from the abstract World, and with a candid analytical research we find that true religion tells us more of the history of the world than even our histories can. The modern intellect, born from the emotional nature, is more apt to belittle and materialise religion than to expound it. It has been stated that psychology can do the work which religion does, but this is not quite correct; psychology and its theories change with

every generation, wheresas religion never changes since it is the mirror of the Abstract World in the material world. Can our scientists deny this fundamental empirical fact? The answer is no!

The intellect of man has invented the creeds and dogmas, along with the philosophical thesis and the various types of psychological knowledge, within the limitations of the senses and the reason. However, the primitive conceptions of man and the world which are those of religion always survive from one age to another, in spite of the many attempts to either destroy or alter a religious system. The fundamental tenets of religion cannot be destroyed. For instance, the method of dealing with the mind of man in those remote ages was given under the guise of religion, and if we candidly analyse the psychological systems in vogue today, we will find that the ancient psychologists have been their precursors. The fundamental truths of life never change in their essence, however, their form and method of presentation may change with the enlightenment of humanity.

We are apt to grant to the majority of humanity intellectual powers which they do not possess, and in spite of the claims of psychologists that the evaluation of a person's IQ, can indicate various levels of ability, they frequently ignore the findings of their own science. This is understandable for the intellectual becomes impatient with those who appear not to comprehend him. What he fails to realise is that mankind evolves very slowly and the number of people today who can intellectually think for themselves is very small. Therefore, the same teachings presented in a 'religious form' appeal to the majority of mankind, bearing in mind that when the day arrives that the majority of mankind become intellectuals, there will be those who can think by intelligence, and they in turn will fail to appreciate the need for the intellectual systems of knowledge.

Even today, when we speak of religion, mysticism, and allied sciences, the intellectual sneers at these conceptions. On the other hand, however, the mathematicians and scientists are moving closer and closer to the acceptance of these apparently out-moded conceptions, and we thus have the conflict between the emotional-intellectuals and the mathematicians, who can and do prove the Abstract Laws by mathematical formulae. We can, therefore, now leave the intellectual to wallow in his sensory-intellectual conceptions, and press on to the real knowledge of the Naughting process.

Mankind has ever been told that if he prays for Divine or Abstact Guidance he will get it, but today, in the so-called age of communication, the intellectual does not believe that this can be done. He will never try it as he considers that

it is beneath his intellectual status, and thus will never tap the Abstract World. You can never be a man of intelligence until you toss all intellectual orthodoxy and all of its superstitions out of the window. We must bear this startling fact in mind and we challenge any intellectual to disprove it.

The mathematician will tell you this: much of what is taught as science is pure superstition, and a considerable amount of astronomical knowledge is also superstition, this can also apply to a large part of psychology and religion. We will meet true science and the true religion as ONE and the same thing in the mathematical world. The Mystic refers to the Abstract World of Ideation as the Great Naught, a term which was used also by Plato and Pythagoras. It may surprise you to realise that were we to eliminate the influence of the philosophies of Plato, Aristotle and Pythagoras from the curriculae of our universities they would be left with very little to teach!

It is really amazing that when a new concept is presented to students they seem to twist it into a dogma, without first ascertaining the true meaning and the purpose of the expounder. They invariable place their own interpretations upon the words of the expounder, and this is precisely how our religious, scientific, psychological, and occult dogmas are formed. In the main, a dogma is nearly always devoid of a logical foundation, it is the result of our interpretation which we have in our mind, and the constant thinking upon it permits this mental-image to become tangible and objective in the mind. We then become a mental slave to this phantom thought and any attempt to dislodge it meets with a fierce reaction from the artificial image to which we have granted a semi-conscious life.

It has always been a mystery why people, listening to an expounder of any knowledge, never seem to hear the whole of the exposition, but only that which is acceptable to them and which verifies their own theories upon the subject in question, and in fact they usually overlook the vital parts of the discussion. The number of people who can actually reason logically is very small, since the majority of people accept and think through the emotional nature. All truth is relative, and it is the how of our perceptions, and becomes the perception of the relation and proportion of things, but there has always been a narrow (emotional) and a wider perception (reason) for this relativity, this sense of appearance. Most people accept the ever-changing appearances of reality and never question why there is this ever-changing reality in the world. Again most people accept a premise as being true by means of their imperfect sensual nature which in turn falsifies our reasoning abilities which are born from the time-sequence of space, time and duration process of our thinking.

The absolute or Abstract Truth would be the perception of a thing in all its relations and proportions; which sensual perception of the shadow or the appearance, paradoxically, would take it out of all relation and perception to the Thing itself. We, on the whole, judge things and life from the world of appearances and are unable to perceive the thing from all angles and its dimensions, since this would take us beyond the intellectual sensory perceptions of the world of phenomena, whereas our reason takes heed of the phenomenal world as a whole, with all its relations and proportions in all its dimensions of time and space - the reason, if developed, should deal with the Continuum or that of the fundamental Reality sphere of the Naught.

The Absolute Truth of the Naught cannot be perceived by the human mind or intellect, it can only be comprehended by the Intelligence alone, which is the Great Naught operating in and through the differentiated part of the Naught - being what we call a Man - can only register the Continuum of the Whole through a process of a time-sequence which allows him to register the outside world in a series of dots and dashes being received by the brain via the incomplete senses. Now, if we enter into a certain discipline which enables us to speed up the sequence of these dots and dashes of light, we would then perceive the many differentiated things and people as a One-Thing or One-Man. This is actually the position of an Illuminated Mystic.

For the Mystic perceives all the relations and proportions of the Naught as being experience within his own nature and, this being so, can perceive the Whole as a Continuum. He does this by speeding up the time-sequence of the space-time until his vision no longer registers the sequence of differentiated dots and dashes of light, but sees all the differentiated parts of the Whole as undifferentiated Life. In this state all the faculties of the five senses are acting as one, the reasoning faculty of the brain now perceives everything as a Continuum.

It is obvious that so long as we are attached to this dot-dash time-sequence our perception and understanding of a thing can only be registered in a series of time-frames of light-waves, in the same manner as a film is flashed on to the screen. By this means of the slowing down of the time-sequence, we allow ourselves to become attached to certain disjointed time-frames which appeal to the results of our imperfect senses, and we reject the intervening time-frames, which would normally grant us a perception of an apparent continuum. In other words, we become attached to only a part of the continuum and allow this disjointed perception of Reality to become tangible and objective in our mind, which, of course, crowds out any possible perception of the other rejected parts of the Whole sequence.

Now, this is exactly what the intellectual of all shades does, he is content to accept this disjointed reception of the brain these light-frames at the expense of the whole series of light-frames, because he can only register or "see" a part of the Whole. Thus, owing to the incomplete nature of his senses, he can only register these light-frames which are akin to the memories of previous light-frames which he has programmed into his human-computer mind, and it is by the reception of these differentiated light-frames which contain the images of the past that he conditions his present perception of truth.

This means that we have two computers within our make-up - the eternal Soul computer which has been programmed with the essence of our many incarnations in human bodies and which constitutes what could be termed the "Memory of Nature". Into this the Adept or Illuminee is able to put questions to which this computer is forced to give the right answers. Within this Soul computer are what is known as the "archaic records". These are the archives of events which are never written outside the human memory but lodged within this computer in their pure Essence. These are preserved by constant transmission from brain to brain through countless aeons with more accuracy than any written records. Our lives are countless, but the soul or spirit (cosmic computer) that animates us through these myriads of existences is ever the same; and though 'the book and volume' of the physical brain may forget events within the scope of one human life, the bulk of the collective recollections can never desert the Divine Computer within us. The whispers coming from this computer may be too high for our registration, the sound of its memory-bank may be too far off in dimension to be perceived by our untrained physical senses; yet the essence of events that were, just as the essence of events which are to come, is within its perceptive powers of recall, and they are ever present before it's minds' eye.

The human-computer is actually a part of this Soul-computer and is located within the human brain. If we are able to programme this computer with the correct deposits through this present life - through our knowledge and experience reflecting the Essence located with the Soul-computer - they react upon each other. When considereing this, we must bear in mind that the time-sequence of the Soul is a continuum and that the time-sequence of our brain consists of time and space registered by a series of dots and dashes printed the events of this life in replica. So, for us to allow the Essence of the Soul to become clothed in tangible matter to become objectified in our human mind, we must speed up this time-sequence of ours so that the disciplined and perfected senses can perceive things as a continuum, then the Essence of the Soul can be reflected in the brain and we have Plato's Reminiscence.

Now we must treat this personality of ours as we would treat an external physical machine, of which we, as the human Soul, are the Operator. This human machine has been given to us to perfect and to permit its latent qualities, abilities and character to be drawn out of its latency into activity. Once this machine has reached the maximum of its efficiency, the Soul can handle it with equal efficiency. But, so long as we refuse to take note of the importance of our human machine and to perfect it, we can in no wise hope to be able to use it to its fullest capacity.

This you, the human Soul, is in reality a slightly condensed form of the Divine, it is the bridge between the life of the body-machine and the Essence of the Soul, which also acts as a slightly condensed form of the spirit, which in its turn acts in the same manner for the Man-God, the crystallisation of the Naught in dimensional time. This Man-God acts also in the same manner to the God-Man, or the Great Naught, through which the Man-God and its replicas formed in the various dimensions of the Continuum, conveys to the human Soul all of its memory. The Naught is the complete cosmic computer composed of seven smaller rolls of programmed tapes corresponding to the memories of each dimensional matter, we are naturally not referring to physical rolls of programmed tape, but to the programmed tape of the brain, or in other words - memory.

By a form of discipline we are enabled to ask our human computer questions concerning the nature of the emotional tape, if we ask the correct questions this programmed emotional tape will respond to the human by giving the right answers. This is what we term 'psychicism', when the Essence of the emotional is able to affect the material consciousness, but if we are able to discipline the emotional body to obtain the right answers from the mental body, we have 'intuition'. To push this analogy still further; if the aligned and perfected human, emotional, and mental tapes of the personality are attuned to the Soul, and we know the right questions to give it, the Soul will then give us the right answers, then we have 'illumination', when the personality can receive from the Soul a continuum of light-frames and the brain can perceive them.

So long as we treat Spirit, Soul and human Soul as separate light-frames through which the Light of the Great Naught can shine into the various dimensional worlds, we will never achieve the alignment of these apparent concepts. But, the moment we can change our "self-image" from the concept that we are a human body into the self-image that we are God functioning in a body, we eradicate our attachments to these concepts and behold ourselves as the Great Naught.

Disciplina Arcani

LONDON WC1

Dear Friend

Love is the name of the First Cause according to the great teachers and the only way to understand or externalise Love is to align our human natures with It before It will take abode in our hearts

Love cannot be present with an unrequited and self-seeking human nature and many who claim to be expressing Divine Love (Agape) are deceiving themselves. The Test of Love is revealed in one's pure life - in the thoughts and actions towards others. Love cannot be deceived.

Therefore, then, since Divine Love is the greatest power operating in our Cosmos all human efforts to gain power for themselves are futile. It is in the disciple's own interest to align him or her self with this Love that they eventually become One with It and fulfil their true purpose here.

With all blessings in your quest for Love
Yours sincerely

WHAT IS LOVE ?

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The Root of the Disciplina Arcani is LOVE itself and this Love is God Himself. We can say with the great Mystics and Seers of all ages that Love is the Power of God within all human beings. This Power is not kind or sentimental in a human way, it is like a fire which sweeps away all counterfeits, whether they be knowledge, societies or orders, or any kind of dishonesty or hypocrites which we find in the spiritual movement. It tears aside the clever masks and facades and reveals the Truth to the student who has the strength to recognise the truth when he sees it.

Therefore, for a person to have and be Love, he must become one with Love, the Father within his own innermost nature. Before any man claims to have and believe in Love, then let him first manifest in his own life the following qualities to the letter: Love is long suffering, Love does not make a vain display of itself, and does not boast. It does not have jealousy towards another, nor does it spread lies about others. Love does not behave itself unseemly, nor does it seek its own at the expense of another. Love does not rejoice over the iniquities of others, even if they be true, but always rejoices in the truth within any man. Love bears all things, it believes all things that are true, and Love endures all manners of crucifixions and attacks made by those who fear the Truth. Love never fails the man who knows and obeys its commands, Love will always protect a man who lives the Life of Love. Love, above all things, does not envy anybody, nor does it show jealousy and will not believe lies and smears by those who have not the manhood to come out into the open.

To those who may claim that others may not have Love in their hearts; let them take heed, those who make this claim, are the very ones who lack true Love in their own hearts. Without Love within men's hearts they could not live, they would remain mere animals. But perhaps the reason these people cannot see Love within the heart of another is the fact that their own Love-Power has been smothered over by the external dogmas and pre-conceived notions, which will always cause a person to hate and detest those whose job it is to reveal the corruption and hardness of heart which is to be found within most of the pseudo-students of the Light.

We have been accused of not having Love in our heart, but surely these people must be stark blind, this accusation can be disproved by the very fact that we tolerate the members who seek to get our literature for nothing, who are the thieves of occultism. Yet these are the first to accuse us of being without Love. Then we have to suffer the attacks of one or two people in the San Francisco area who spend most of their time attacking us, yet have not the courage to come to us face to face, they show the counterfeit spirit of the Protestant and Roman Churches in dealing with those who

disagree with them, these are the spiritual cowards which one finds among all spiritual societies, devoid of the quality of Love within themselves, they deny it to others.

The majority of mankind who, for various reasons, are not interested in Occultism of any kind, are the onlookers and what they see going on in the spiritual movement just sickens them to the back teeth. We have heard people say 'Look how these people who profess to be spiritual hate each other'. With this kind of behaviour coming from people who should know better, we have no hate for them, they will have to learn the hard way, sooner or later they will find that their friends will leave them and they will be alone, no decent person will tolerate any man or woman who smears the Holy Name of another.

However, Love has its own method of proving the honesty and reliability of a person: The acid test to be used to discover the spirituality of a person, is to ascertain whether they manifest the above qualities in their life and in their relationships with their brothers. We will now try to show you how this Love-Power manifests in people's lives and is reflected in their actions. So long as you keep this in your mind: trust all people but do not trust their human nature.

Psychologically, every person who is faced with a crisis, whether it be by a life of disappointment, or being found out in an act of deceit, or found out to be a trouble-maker or a host of otehr factors of which a person might be guilty, they turn upon those who have tried to help with all the venom of a jungle cat. These people never forgive those whom they attack. Those who uphold the attacker without first ascertaining the two sides of the question are just as guilty as the culprit.

When a person or persons attack another brother, we find that the Love-Power within has been disrupted, this occurs when the connection between the Divine and human consciosuness has been disrupted by the forces of evil. This disturbs the delicate balance between the two minds, depriving the human Soul of the Love-Power or Balance. When this occurs all sense of right and wrong seems to be smothered by the upsurge of human nature, and all that which is unpleasant in a person is brought to light making the individual bitter and frustrated, causing him to vent this vile nature upon others.

Those who pledge themselves to become the Guiders of Mankind, and those who are willing to follow them, must be prepared well before hand to suffer martyrdom at the hands of the very people whom they have been sent to help. But it is the Power of the Divine within which helps the Messenger

to face and suffer in silence all forms of attacks from these small minds, in spite of the barking of the human dogs of envy, deceit and self-opinionated people, the work must go on in spite of these attacks.

We in the Pleroma are not the only ones who have to face the attacks of the unmasked brutal nature of our members, past and present. There is not one body which has not at one time been accused of thieving, lying, charlatanism, trickery and taking money under false pretences and, above all, of being Black Magicians. We call to mind some of the great Souls such as the Buddha, Apollonius of Tyana, Jesus, the Gnostics, Jacob Boehme, Paracelsus, Count Cagliostro, Comte de St.Germain, Eliphas Levi and H P Blavatsky and now ourselves, have all had to suffer the actions of being blasphemed and slandered by the very people whom they have come to help and guide. There is an odd thing about this business of martyrdom, when one has suffered the first attempt, they ever afterwards just laugh at their accusers, knowing that Love will always protect them from the forces of the unredeemed human nature.

My friends, whenever you have cause to face attacks from others, try not to react against them, for if you do, you will only feed their hatred of you, just love them in spite of it. Try to remember that when a person seeks to hurt you, they can only do so if you allow yourself to be hurt, so long as you know that you are Love in Action you are safe from their attempts. Let us give some advice to those who listen to these detractors: If a person listens to the nasty tirade of these detractors and accepts whay they say, they are just as guilty as the first person. If you do not accept, they it is your bounden duty to go to the person and demand the proof of his assertions. You will find that they will shut up in your presence.

Remember, only a person devoid of any form of true Love will slander another, but the person who wishes to remain faithful to the Light will just ignore the unpleasant substance which seems to flow unceasingly from these foul mouths, which pollute the atmosphere. Above all by accepting this filth, you are giving to the unenlightened public the very weapons by which they will crucify you. Love, then, is the sure protection against the evils of our world, but always remember, that it is Love which rules the world, but it is man who creates the evils of the world for his brothers.

Richard Duc de Palatine

circa 1968

From Levi's *Transcendental Magic.*

BAPHOMET, THE GOAT OF MENDES.

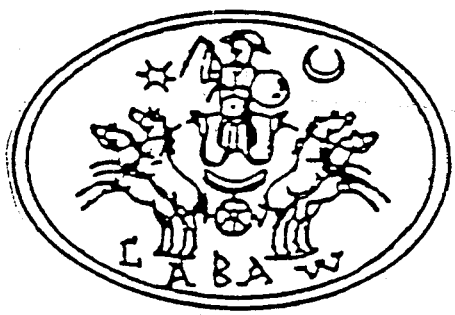
The practice of magic—either white or black—depends upon the ability of the adept to control the universal life force—that which Eliphas Levi calls the great magical agent or the astral light. By the manipulation of this fluidic essence the phenomena of transcendentalism are produced. The famous hermaphroditic Goat of Mendes was a composite creature formulated to symbolize this astral light. It is identical with Baphomet, the mystic pantheos of those disciples of ceremonial magic, the Templars, who probably obtained it from the Arabians.

I M A G E S O F M E N A C E

- by -

RICHARD, DUC DE PALATINE

Edited by
Christopher D. Riggin



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EDITOR'S NOTE

The contents of this booklet are a transcription of a tape recording of a lecture given by Richard, Duc de Palatine to a small group of students in 1966.

Whether Richard gave this talk impromptu is not known. However, the reader is certain to notice that several passages is the following text are somewhat repetitive. In preparing this work for publication we decided not to shorten it in any way. We have merely altered the structure of certain sentences for the sake of grammatical accuracy.

In view of the subject matter of this booklet, which, as Richard says at the beginning, has been neglected by many of the modern exponents of spiritual and occult teachings, we feel that this is well worth publishing in this form in spite of any weaknesses of composition which might be implied by the foregoing remarks.

COVER ILLUSTRATION

"Mendes - The Goat of the Witches" from Eliphas Levi's "Transcendental Magic."

The symbolism of this picture is discussed by Richard, Duc de Palatine on pages II and I2 of this booklet.

84 14

IMAGES OF MENACE

- by -

Richard, Duc de Palatine

The control and purification of the subconscious mind is one important aspect of spiritual teaching which has been either very carefully forgotten or deliberately ignored by the modern exponents of occult and spiritual knowledge.

The training given in the Ecclesia Spiritualis is designed to bring to the surface of the conscious mind forgotten images from the past. Such a process of purgation is terrible and sometimes very painful. As a consequence of this, very few students have either the courage or the strength to face and conquer the Dweller on the Threshold.

This battle between the animal self and the Divine Self has been retold throughout the ages in many ways. The story of the Minotaur of Crete is one version; the drama of the temptation and crucifixion is another, and, in the last century, it was again retold in the story of Dr. Jekyll and Mr. Hyde. In the last century also Eliphas Levi attempted to restore this knowledge. Previously, we find Paracelsus also warning his readers about this process, and H. P. Blavatsky too mentions the qualifications and discipline required for the student to conquer and master this part of the human mind.

That these Images of Menace were

well known to the ancient psychologists can be seen in the training and the disciplines of the Sacred Mysteries and later in the various conclaves of the Ecclesia Spiritualis. Such training was directed towards the dissolution of the counterfeit images which are allowed to sink into the subconscious mind and fasten themselves upon the vital counterpart of the physical body and inject into their waking consciousness their baleful power and drives.

Paracelsus calls these images 'Incubi and Succubi,' and says that they are sufficiently dense to become visible to certain people. When they do make themselves visible, they look like coloured shadows attached to the vital body. Having no conscious life of their own, they borrow their energy from the person who has called them into existence. They appear on the surface of the vital body as a limpet which acts as a parasite. These shadowy forms assume innumerable shapes such as half-men and half-spiders, or toads, or, as in the legend of the Minotaur, a bull with a human body.

According to the type of energy formulated by their creator, these forms are generated by the various human lusts, fears, appetites of immoral, depraved or diseased persons who are addicted to bad habits stemming from their mental, emotional and sensational natures. This means that each form is a perfect image of a thought created by the person. These are etheric parasites which draw their vitality from their creator and which, when they have exhausted the

vitality of the human mind, cause the individual to become mentally unbalanced and finally bring about his death.

These parasites influence men and women according to the quality of their thoughts. They tend to deepen and increase any unnatural desire if their creators fall under their influence. They will also encourage their creators to find excuses for these faults in order to allow them to prolong their artificial lives. These larvae or images cannot act upon their creators unless they make room for them in their minds. They will only survive in persons in whom the animal nature predominates; therefore, only those who are habitually guided by their animal nature will be subjected to their baleful influence. Those minds which are illumined by the Divine Light of their Souls cannot be possessed by these creatures, for such Light will destroy these parasites out of the human organism.

The existence of these invisible creatures is the result of the continually creative habits of the conscious mind of man. The human power of imagination will produce these creatures. For instance, if an individual sustains a shock to his system, the cause of the shock will sink into his subconscious mind and will be reactivated when like conditions present themselves. We must remember that the subconscious mind is automatic in its action and does not think for itself, but simply reacts to the stimuli given to it. If the mind is

already filled with unpleasant images of childhood, these will rise to the surface of the conscious mind when a corresponding stimulus presents itself. This mind is like a vast electronic brain and all throughout our lives we are building up deposits. These cover all the mental, emotional and sensational impulses generated by us, and all the good and bad energies. So in order to receive a response from the human brain, all we have to do is feed it with light energy and we shall receive a faithful response according to the original deposits.

Let us take a few instances which are prevalent today. A young man who lusts after sex will direct his libido towards the bosom of a woman for erotic experience. This means that whenever a bosom is thrust in front of him he will have erotic sensations, but he will fail to experience a true sexual relationship. The stimulus will direct his libido to certain portions of the male anatomy and thus fail to accept the whole image. This could mean that the frustrated image of the female bosom will be transformed towards its opposite.

Kraft-Ebbing, in his 'Psychoparaseculus,' has brought together a vast array of instances of the aberrations of the sexual life of human beings, and a study of this work will show very clearly how the subconscious mind and its operations will change the whole of human life from its normal rhythms and behaviour. If a person is

frustrated in youth, this frustration will manifest in later life when he comes up against similar circumstances. In other words, the present stimulus will correspond to the previous circumstance and the mind will automatically react, recapitulating the identical situations which happened in the past.

The youth who is denied the love of a mother will develop a father-complex. Sometimes, when a woman is frustrated in love, she will gravitate to occult bodies in the hope of compensating for this lack of love, and will become attached to the leader or teacher who, in her vision, becomes the father-figure. The mental image of the father-figure is created in the human mind in the same manner. For instance, this father-figure becomes an image of rectitude by compulsion, whereas the image of the Soul becomes the image of rectitude by a developed free will. The Priest in the Church becomes the father-figure of his people. This image represents the moral path of rectitude by the compulsion of the image of the Church which uses this image to make her people obey her moral code.

Hitler became the father-figure of the German people and exploited the smouldering resentment for their country's defeat in the First World War. It is interesting to note that Hitler conquered the very nations last time that had a hand in the defeat of Germany in the first war. Thus, Hitler played on national resentment for past defeat to further his own ends.

The individual is, therefore, com-

pelled to obey these artificial images as against the freedom deriving from his Divine Soul. Whilst the individual accepts the father-figure any attempt to exert his own free will of choice will bring him into conflict with the created father-figure image in the vital double of the material body.

For instance, the Imperator of the so-called Rose Cross becomes a father-figure to the Rosicrucians, and he can do no wrong in their eyes. The continual acceptance of such rectitude by authority as shown or imagined in the image of the Imperator forces the individual to obey, even against his better judgment and always at the expense of his free will of choice. The incubi or succubi become the ruler of the conscious mind and command that the individual obey the nature of the image by an unconscious compulsion. Sooner or later a resentment against the image is built up stemming from the individual's fear to disobey. When the student enters the Ecclesia Spiritualis, attempts are made to dissolve this image in the subconscious mind and thus free the person from this unnatural compulsion. When this has been accomplished, the individual is free to make his own decision about the part he will play in the organism.

It is because the Pleroma and the Disciplina refuse to allow you to make Richard a father-figure that an unnatural conflict arises within your mind. This image, being created by your former associations, seeks to continue its domination over you, and when you seek

to obey the ancient teachings of the Disciplina a savage conflict arises within your own nature. Therefore, the student who refuses to accept the Disciplina which will bring him freedom and self-control, becomes the tool of his created images and is made to act according to their will. But the honest student seeks to do the will of the Divine Soul, the image of the Creator within him. The student who refuses to obey the Disciplina owing to the promptings of the subconscious mind runs into a terrible danger, greater than he knows. Once the Disciplina begins to bring to the surface of the consciousness the refuse from the past, if the student retains these creature-images they will completely dominate his consciousness, and he will begin to be dragged down into the unholy mire of his animal self, generally ending up in a mental institution or a degraded state of being. This is the meaning of the blood pact between the devil of the animal mind and the bound student, and whilst the subconscious mind rules the individual there is no hope for him or her.

Not only do these images compel the individual to obey them whilst he is in the atmosphere of the image, the teacher or leader, but they will exert their will upon him many miles away from the centre of the image. In some cases where attachment to the image is strong, it will tend to restrict the freedom of the individual. In some

cases, the leader becomes the representative of the individual's frustrated love for his own natural parents, and such an image can intrude in later personal relationships and seek to upset them. The individual will accuse the father-image of breaking up the relationship, and will in turn, by the power inherent in the artificial parasites, seek by lying and perverting the true facts, to break up the relationship of his parents as a means of compensating for his own frustrations. All such feelings and actions are performed unconsciously and will only become overt when a similar condition presents itself. This can be seen in the case of women who use men as a means of compensating for their childhood frustrations, or in the case of Jack the Ripper who, according to popular theory, murdered prostitutes because he had been hurt by one of their number.

The number of cases of such resentment are legion. One has only to study the records of psychology to prove these facts for oneself, but, and this is important, the victim of these created images acts by compulsion and not by free will. He is driven on by the demons of resentment, envy, hatred, jealousy etc., and is not to be considered as being responsible for his actions. Thus we find that these creatures, the incubi and succubi, are formed by the imagination and morbid thoughts of individuals in their youth, and that they attach themselves to the vital vesture and exert their poisonous energy into the human consciousness via the solar plexus, bearing in mind that the solar

plexus is the centre of the subconscious mind of the individual. From this centre the creatures can control and influence the whole of the personality of the individual. We have seen also that these creatures will become activated when conditions, events and pictures similar to those which initially caused the creatures to materialise again present themselves.

In his 'Transcendental Magic,' Eliphas Levi speaks of Mendes, the Goat of the Witches. We must bear in mind that Levi wrote in a double language, so we must look for the second meaning: that of the image of the subconscious mind. He shows a goat, Capricornus, sitting on top of the world. He is winged and has three horns representative of the three states of the human mind. It has the paps of a woman and the phallus of a man. There are two snakes intertwining from the phallus leading to the solar plexus. The right arm points up to heaven; the left down to hell. On the forehead one sees the five-pointed star, the symbol of the Soul imprisoned in matter. On the right side is shown the white moon representing the human soul, and the black moon, the symbol of the animal nature, is in the bottom left corner.

Within this picture Levi has shown many symbols, all of which describe the nature and workings of the contest between the higher and the lower minds of man. The goat has always been the symbol of the desires, instincts and passions, which shows that the Soul is the unborn,

hornless, bearded goat which emanates from the Spirit, and when it incarnates in the animal nature it becomes the symbol of false knowledge and desire, becoming white-haired in its attractive and alluring attributes in which the human soul partakes of the sensuous enjoyment in the external activities of the animal mind. The Sabbat of the Witches, with its goat-god, is an externalised symbol of the desire-mental nature; the fall of the mind and emotions into the region of the sea-monster to finally climb out of the waters of the desire-nature upwards towards the Divine Self. It will now be seen that within the legend of witch-craft one has the full workings of the subconscious mind: the flying on the broomstick, the symbol of sexual desire; the annointing of the body, the glamour of the animal nature; the familiars, the images of the incubi and succubi, and the kissing of the back-portion of the goat which is followed by the orgy, all of which amply describe the will of the subconscious mind following throughout the whole human nature. These incubi and succubi owe their life to the sub-mental and love natures which are preceeded in the vital region by the earlier desires and gross instincts which, during the life of the individual, struggle up through the emotional region and pollute the mental region and vesture only to encounter the goat, the symbol of false knowledge and desire.

For an explanation of the mechanism of self-analysis by the human soul and how it finally frees itself from the

Judas nature, one will have to study the legend of the hero-god Jesus and his Divine Nature, that of the Christos. Only those who have undergone the purgation period of the human soul, then the period of purification, and the final release from the bondage of the satanic nature of the animal self can really appreciate this tremendous forgotten drama entitled 'The Redemption of Man.'

We have seen how the student who has been denied the natural love and affection of his parents will seek by transference to gain this love from the teacher or leader. He imagines the teacher as representing one or the other of his parents. This imaginatory force creates one of these creatures which will assume the image of the father-figure upon which the individual will shower his affection. This transference becomes a barrier to his own freedom of movement on all levels of consciousness. In other words, this artificial mental creation becomes his own barrier to the light of the Divine within him. For instance, if another student gets more attention or affection that he, he will rise up in anger and will be forced by his own creature to accuse the teacher of such acts which are really to be found within the student's own nature. Such is the driving force of the artificial monsters he has created by his own resentment.

Let us digress for a moment. If we have a billabong or a portion of a river which has been cut off from the main stream, it will lie fallowing for many years and will become rotten with decaying rubbish which will cause a very unpleasant smell. But if we cut a new channel from the main stream into the billabong, the fresh water will rush in and bring to the top of the backwater all the accumulated rubbish which will, for a time, create an unholy state of affairs. However, soon the whole of the billabong will become purified and usable again.

The billabong represents the subconscious mind in which is lodged all the repressed desires, instincts and passions formed during the student's life. This means that he has been isolated from the steady stream of energy from the Divine into the human. When the student begins to arouse the animal mind, all these repressed images will be brought to the top, and there will arise a terrible conflict between the reason of the Soul and the instinctive drives of the animal self. In this process of purgation, the influence of the human soul is temporarily drugged into a state of quiescence to the animal self, and the individual becomes afraid. The strong influence playing upon the animal mind will arouse its torpid nature and this will act upon the subconscious mind, always to the humiliation of the human reason. Such a process happens unconsciously, and the individual is driven to form, act and live the nature of the subconscious mind as against that of the human soul.

It is through a process of psychoanalysis that the student can bring to the surface of the conscious mind these

Images of Menace, and recognise his own nature and become free from them. In the Egyptian Mysteries the neophyte was shown these created images in an objective form and was taught how to recognise and name them. Once named, these images vanished.

Suppose that one student forms an attachment to another, and the teacher tries to give the student some advice. He will, through the influence of his creature, unconsciously misinterpret that advice as being an attempt to break up the association. It will be seen by this wrong interpretation that the student has reinforced the power of his creature to seek to infuse its poison through jealousy into any association which he may attempt to form. If the student is denied the love of a father, then the teacher will become a substitute for the father, and if the teacher forms an association with anyone else, no matter how innocent the association may be, the student will be forced by his creature to intervene and try to break it up.

There are literally hundreds of ways in which these incubi and succubi poison the minds of their creators. They also pollute the mental and emotional atmospheres of those with whom they come into contact. For example, a boy is in love with a girl, and another boy takes her away from him. The force of resentment will sink into the subconscious mind and be forgotten by the boy, but when, in later life, he comes up against a similar situation, this forgotten image of

resentment will rise to the surface of the consciousness and try to compensate itself upon the others involved in the situation. This process will occur time and time again until the man comes to recognise the reasons for his actions. Then he becomes free from the creature. This applies also to any form of frustration, fear or resentment generated at some previous time in his life.

When such lust-habits of hatred, fear, sex, greed or envy are initially formed, one will see one of these creatures attaching itself to the individual. These lust habits can be of many kinds: the love of money, possessions, knowledge, power or position. They are created through the frustration of these things in early life. These creatures are simply the subversive mental images or powers created by the individual, and they grow in power according to his indulgence. Finally, these creatures become more powerful than their creator, forcing him to obey their unconscious will for expression. If permitted, they will finally, by blind persistence in arrogance, selfishness, fear or lust, subjugate the free will of the individual until he becomes their slaves instead of acting as a free-born individual.

It is the work of the Disciplina Arcani to encourage the student to recognise the existence of these artificial creatures in his own sensational nature and show him how to bring them to the surface of the conscious mind in order to deal with them and thus free

himself from his own self-created prison. Once the student enters this work, all restraint is lifted from the animal nature. It is allowed to tempt the student to the full extent of its powers. Hence the meaning of the temptation in the wilderness. The Outer Head of this body is then placed in the unpleasant position of becoming the scapegoat for the student to throw his refuse upon and then kill in his mind. The scapegoat becomes as well the Divine Victim who is crucified by the student for the redemption of his created father-image. Such a process is a terrible one and its results are not pleasant to see. One has to stand by and watch one's loved ones dragged through the dark caverns of their own animal nature; to see them thrown into the pit of filth and mire of their own unpurified instincts and passions, and to see them driven to distraction to the point of consciously wanting to commit suicide. At this moment, the Divine Victim stops the process and the student becomes free and redeemed from the animal self.

Every man and woman has, at some time or another, created and formed one or more of these parasites through the over-indulgence of some mental, emotional or sensational lust-habit. Some are comparatively harmless and easy to deal with, whilst many others are positively dangerous and powerful. The method of freeing the individual from them is a long and painful one. Generally speaking, when the honest student makes an attempt to eradicate them from his personality

they tend to become stronger before they are finally conquered and recognised for what they are. The student then becomes free from their unnatural compulsion.

In ancient Masonry the neophyte was asked whether he was free from the slavery of these monster-images, for only when he was free from them could he be permitted to enjoy the sublime knowledge and privilege of the Masonic teachings. So it is with the Ecclesia Spiritualis. The student must free himself from these vitality-suckers. During this process, the Elder Brother becomes the scapegoat. He is made to bear the student's unwillingness to free himself from these creatures. In the main, the student, when faced with this battle, will attempt to drag down all those who are associated with him. He will openly flout his obligations and then seek to excuse himself for so doing. In his slavery to his Images of Menace he will endanger the lives of the other members of the Disciplina. What is really happening is that he is fighting these creatures and they in turn are using every unscrupulous means of stopping him from annihilating them during this process of purification.

Whenever a student begins to rage and foam against the Elder Brother we know what to expect. The battle for survival is on, and again we must stand by and watch this life and death struggle with the Images of Menace. However, always at the last moment the logic of the Divine steps down into the human soul and peace is restored. In The Disciplina

Arcani the student becomes subjected to the dynamic forces which flow through this body, and this energy tends to quicken the influence of these creatures, forcing them out of the subconscious mind and into the conscious mind. When this occurs, the student becomes aware of them and is enabled to purify himself from their influence. Obviously, these creatures assume a semi-conscious life of their own independent of the life of the Soul, and when they feel the influence of the Divine Power and seek to retain their own Life, they will cause a conflict to arise within the student. Thus the fury of these semi-conscious creatures is directed against the Elder Brother, and the student is compelled to do everything which would destroy the spiritual influence of the Brother where he himself is concerned. In other words, the Forces of Hell are let loose within the student, and the full force of this fury is centred upon the Brother and even upon the other members of the group.

The only power which these creatures fear is the spiritual love which emanates from the Elder Brother, for this love-force, when directed towards the subconscious mind, slowly but surely dissolves these Images of Menace. After each conflict, and the subsequent cleansing process, the student begins to feel a sense of freedom in his whole nature, but so long as there are traces of these creatures within his subconscious mind, he will

fight the Elder Brother with lies, hatred, selfishness, jealousy, fear and misrepresentation. But in every case the Brother wins since He is the embodiment of Light.

The Elder Brother assumes the role of the father-image, the image of these creatures, and the student must destroy this image before he can become free. Once he has destroyed the father-image he has built up into the Brother, he destroys the power and influence of these creatures. He then recognises the true nature of the Elder Brother, and there is born an association of love and trust between the student and God. Under the benign influence of the Brother, the student then ceases to be merely a student and becomes a brother equal to the Elder Brother.

These creatures function entirely without the conscious knowledge or support of the student. Usually, if he is told about them, he hastens to deny the possibility. The genuine teacher knows, however, and actually sees these creatures attached to the student's vital vesture, and he will try many methods to force them to release their hold and gravitate into the conscious mind to enable them to project their baleful influences objectively. By this means, that which is lying invisible within the student's nature now becomes visible to him. The disgust and horror of knowing that he has been harbouring such evil and disgusting creatures comes as a shock to the student's pride. However, it acts as a spur to help him

recognise them and seek the experience, knowledge and assistance of the Elder Brother to help dissolve these creatures. This can only be effective if the student will trust and respect the wisdom and judgment of the Brother.

Paracelsus says, " Nature can teach everything belonging to Nature. She derives her knowledge from the Spirit, but Spirit and Nature are one, for Nature is the light that comes from the Spirit." If Nature is the light that comes from the Spirit, the one becomes divided into two. The disciple asks questions and answers them himself. In a dream, the dreamer and the person he dreams of are one; and in temptation, the tempter and the tempted are one. There are some persons, very few indeed in each century, who live and function in this interior light wherein these creatures cannot possibly be found. In the majority of mankind, life is centred in their animal instincts, and they grope about in darkness and error brought about by their creatures. They are not wise, and when they create their creatures they allow them to take up residence and dominate their reason. They thus become like reasoning animals who act and speak according to the dictates of their animal nature.

In natural man, born from sexual intercourse, are the results of the natural imaginations of their parents from which the human sperm flows forth into the vital body. It is through this sperm that these creatures can

live and survive. These creatures feed upon the wasteful exercise of the sexual force and create in man unnatural appetites from which stem most of the student's troubles. The average thoughts of humanity create a series of good and bad forms, but, in the main, the mental world of mankind is peopled by evil and dangerous thought forms which feed upon the perpetuation of the basest instincts of men and women, usually sexual, these causing over-excitement, frustration or resentment.

Most students are under the impression that once they enter the world of spiritual endeavour they have conquered the sexual impulse, but this is not so. What they have done, usually, is simply to have smothered the natural instinct and driven into the subconscious mind, there to ferment, a series of eruptions in the conscious mind which manifest periodically when the conditions are right for this to happen.

It is the fear of sex and its functions which causes the creation of these creatures. The attitude of many people today is to consider sex as being unclean, and these thoughts form the vital half-human and half-animal monsters which fasten themselves upon the vital vesture of the student, and, in order to seek expression and substance, form the mental image of a father-figure and use this image projected on to the teacher to supply the frustrated sex feelings. The sexual organs may be a small part of the human anatomy, but they exercise a terrific sway and control

over the mental, emotional and sensational natures of mankind, and any attempt to regulate their functions - that is to say, bring them into line with the harmony of nature - causes a condition in the nature of man which can be likened to a raging beast which roams the fields of the human body and the surrounding fields seeking to devour and corrupt others. Any attempt to repress this natural force will produce for the student a period of hell on earth; more so when he enters into the dynamic stream of the Soul whose powers seek these artificially created images to destroy them.

Natural control of the mental, emotional and sensational faculties by the student will do much good to destroy the dangerous influence of these creatures, and this method of control has always been advocated by the Disciplina in all ages. But during this period of purgation the student is allowed free rein to accentuate the influence of these creatures before he can safely conquer and annihilate them from his consciousness. This now resolves itself into the battle between the forces of light and the forces of darkness. The forces of light come from the Soul and must descend into the hell of the body and do battle with its ruler. The greatest instrument of protection available to the student is the light of his own Soul and the pure love of the Elder Brother which will protect him from the plagues of these creatures restricting their sorcery and eliminating their poison from the human mind. It will also protect the whole man from the evil influences which pollute the three regions of his being. And finally it will draw the poisons out of the body and absorb them entirely. Once these are eliminated from the personality old age is slowed down to the normal rate, all our fears are eradicated, our personal selfishness is transformed into impersonal selfishness and the whole body returns to the natural rhythm of nature which gave it life and form.

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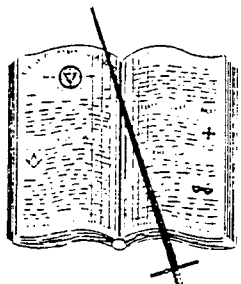

Incorporated as a non-profit educational institution devoted to the advancement and mystical enlightenment of Man.

Worthing 31W
Barbados
West Indies

STATEMENT/RESTATEMENT OF PRINCIPLES & INFORMATION

1. The ICES/OTG is a non-profit institution devoted to the advancement and mystical enlightenment of Mankind. The ICES is the "educational" section, sending teachings to Associates all over the world via the Libers. The OTG is the "fraternal" component comprising groups of ICES members who delight in social and ceremonial work.

2. ICES are not the authors of the teachings and information being disseminated in the Libers. ICES was the beneficiary of a virtual library of manuscripts and documents which detail the teachings of the Alchemists, Gnostics, Kabalists, Martinists, Rosicrucians, etc. Many of the papers are the actual lectures that were given verbally to groups during Lodge sessions. Many of the Lodges are now defunct because of the direct or indirect consequences of the Second World War. Much of the information ICES is sharing in the Libers is no longer available from any other source. Much of the information ICES has had to have translated since many of the original papers were written in French and Italian. ICES is currently (1991) having the book Of Errors and of Truth by Louis-Claude de Saint-Martin translated. (The cost of the translation alone is $10,000.00! We mention this simply to indicate what we are doing in our endeavour to make vital information available).

3. ICES began its life on October 18, 1985 as The International College of Martinists (ICOM). This name was altered shortly after its inauguration to International College of Martinist Studies (ICOMS) and in 1990, to better indicate its wide curriculum, the name was changed to International College of Esoteric Studies (ICES).

4. When our activities began most of our membership was recruited through announcements in newspapers and magazines and most of the membership at that time was composed of sojourners who were taking their first steps on the esoteric path. Since 1989 most of our new affiliations are persons who have found us through being referred by members and almost everyone affiliating with us at this time (1991) are sojourners who have been on the esoteric path for many years. ICES has earned itself an enviable reputation for the high quality of the teachings it is sharing. We thank all members who speak of us to others and who are helping in the realization of the Great Work.

INSTRUCTIONS FOR ADVANCEMENT TO THE NINTH DEGREE

1) Photocopy this page & the reverse side, or detach and use this leaf.

2) Answer the 8° exam on the reverse side.

3) Complete the form below. Return both pages to the address shown and include your dues-donation according to your postal zone.

4) Your exam will be corrected and graded. (The grades you acquire accrue as credits re the MSS and DD Diplomas.) If you obtain a Pass, all the material for the 9° and your new membership card will be sent you in one package. (NOTE: Your membership card shows your active status for Commandery/Priory membership.)

5) If you fail the exam, your dues-donation will be applied as a credit to your account and you will be sent another exam paper for reexamination. Do your exam properly the first time and save yourself the trouble of having to do it over.

6) When you receive the 9° Libers, read each lecture through once, then go over it a second time, more slowly and thoroughly - then move on to the next lecture. Don't get lost in the sauce! Don't get hung up on one lecture thinking you don't understand it well enough to move on! Subsequent lectures throw light on earlier ones and of course you can revise. Some members like to study one Liber a month, others like to study two, three or four Libers per month. **There is no set schedule, work at your own pace. There is no need to rush.**

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Zone "A" Barbados. The Commonwealth Caribbean, Netherlands Antilles and Guyana. $30.00 Barbados Currency.

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The Grand Prior
ICES/OTG
Worthing W31
Barbados, West Indies

Most Excellent Grand Prior

I can see the ivy and flowering vines on the ancient walls of the Adventurous Castle as I focus on them through our Captain's telescope. O happy day! I submit my Eighth Degree exam and dues-donation for the Ninth Degree earnestly hoping all will be in order. According to the ancient custom I now place my left hand over my heart, the right hand on my left, and respectfully say to you "Most Excellent Grand Prior, I humbly request to be admitted to the Ninth Degree if my Eighth Degree exam and Ninth Degree dues-donation are found acceptable. I renew my pledge to hold all material entrusted to me as strictly confidential and give my assurance that I will properly secure it from the eyes of the profane and the unworthy."

_____
Signature

Name & Address

Key number:

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EIGHTH DEGREE EXAM

(Type or write clearly. Use all the space provided to express yourself.)

1) What are "Images of Menace"? How does one rid oneself of them?

2) Give a synopsis of the "Philosophy of Naughting".

3) Of the ideas presented to you in the Eighth Degree, state which one(s) you value most -- and why.

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Morum
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THE INTERNATIONAL COLLEGE OF ESOTERIC STUDIES

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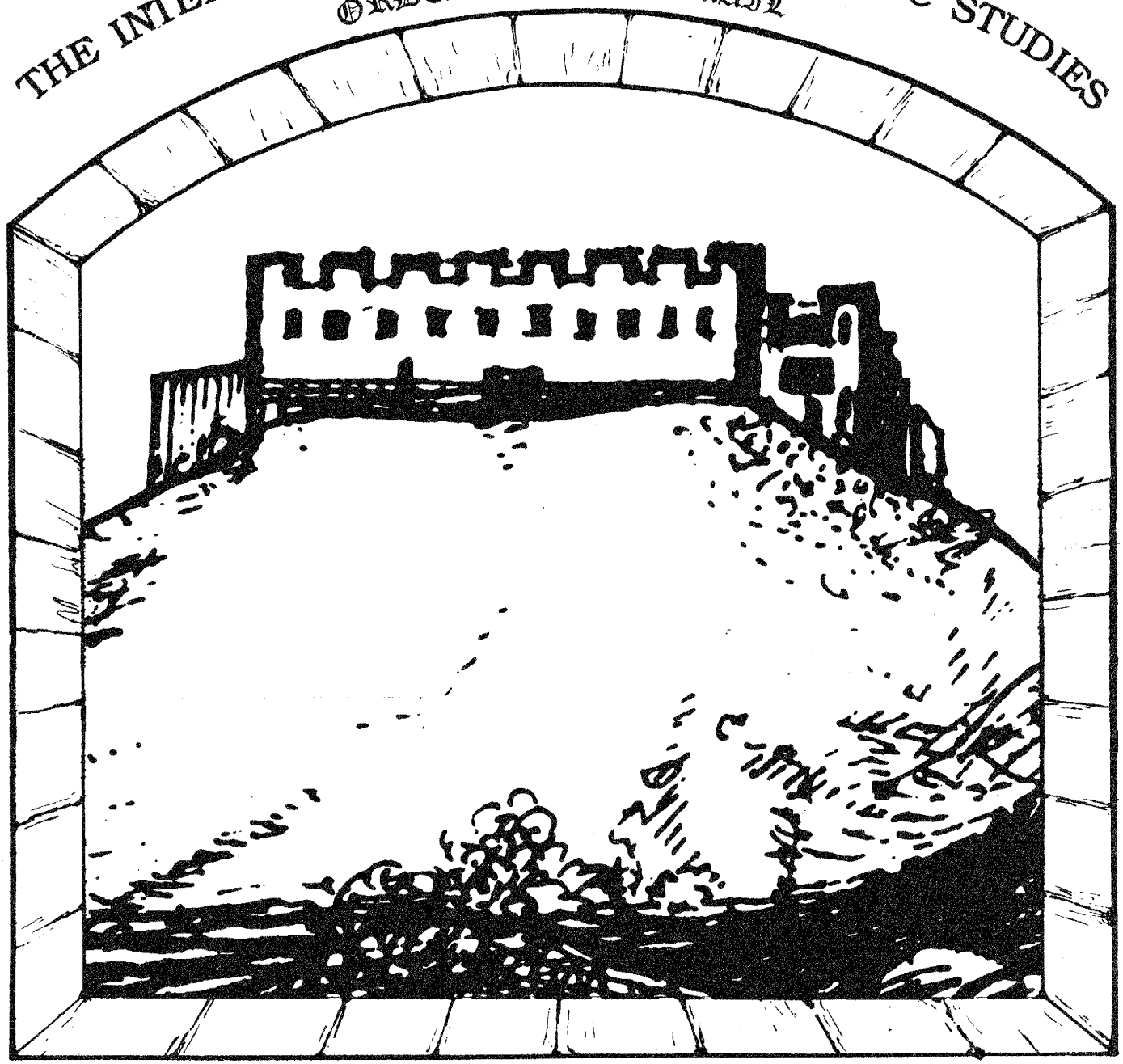

PLANE III *COMPANION* 85-89

LIBER# 85 MORNING BREAKS

Personal & Confidential NINTH DEGREE

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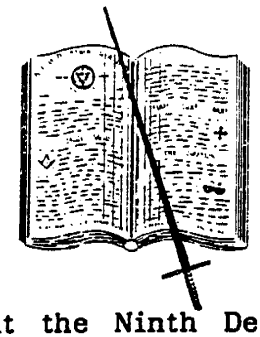

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Dear Companion

Here we are at the Ninth Degree! Over the past eight Degrees we have tried to present a broad cross section of papers from the heritage of material in our archives — the question now is — what shall we do in this and the last Degree? !

Well, we have decided to make this Eight Degree something of a 'potpouri' and simply include a variety of information which we hope will be helpful to sojourners ... and the last Degree — the 10th — will be confined strictly to material from our Martinist heritage.

During our travels, at many points along the way, we have stated over and over again that the material we are presenting is not authored by us ... ICES is simply a small organization operated by volunteer workers, in whose hands has been placed an archive of documents, and who are trying to do a service for the Light by making some of it available to pilgrims on the spiritual quest. We have no favourites! We do not try to push Hermetic lectures over Gnostic, or R+C over Alchemic, etc.. And again, as we have said, we are happy to share what we have with those who want it ... and just as happy not to share it with those who do not want it!!!

The fact is, that after some six years of operation (this is being written in 1991 and we started in 1985) we have received less than half a dozen sour letters! Of course some jumped ship before we made landfall and many wandered off into the wilderness, but of these, some were curiosity seekers, some became disillusioned when they found out that the road to spiritual heights has to be trod and that you don't get there by flying on a magic carpet ... and some dropped out because they don't like to know the truth! They just wandered off without saying anything. (It's not that it came as a surprise because we always know when one is going to go ... he seems disoriented, his face gets flat and his eyes are unfocussed.) We bear no grudge against them of course, we gladly welcome them back if or when they come to themselves ... and we are happy that many have.)

Anyhow... we have been at rest for sufficient time, the moment is here for us to make the final assault of the steepening slopes! So lets roll up our blankets, pack the bags ... and Adventurous Castle, here we come!

With all good wishes for a safe journey,

Sincerely

Disciplina Arcani

LONDON WC1N

Dear Friend

One can only come to fully realise the importance of Divine Love when he, or she, has trod the path of overcoming the dictates of the lower self - or the human way of looking at things.

During our efforts to see beyond our fears, hatreds, false images of ourself and others, and seeking to possess rather than sharing, we should keep our trust uppermost and without wavering on that quality of Divine Love within.

The path of Love is the way of the Christ and the Boddhisattva - a way of compassion to all creatures and a forgetting of one's own seeking - even for the light of Love.

When we speak of the Inner Light we mean this Love - for Divine Love (Agape) transcends all powers and contains all powers. Since Love is the only English word that we can use to describe It - it really means, in our terms, the Ultimate Nature of that Life and Light Intelligence from which all the visible or externalised world proceeds and It is capable of achieving anything when allowed to come into our personal experiences.

Whatever we call that Life Energy within us we should trust It ultimately with all our affairs and then witness It working out all our inners wishes for us.

When we can face our 'images of menace' with Love - for Love turns the tables on all harmful influences - then we can be free and learn that this great Power dissolves all that which is unlike Its own nature and It keeps us pure and free from all harm.

With all good wishes
Yours sincerely in the Light

Disciplina Arcani

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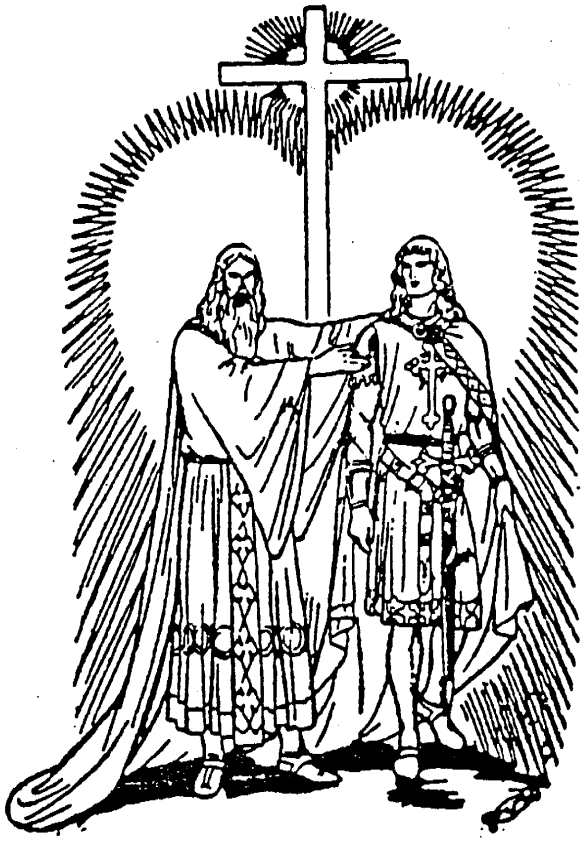

THE ULTIMATE LOVE

THE ULTIMATE LOVE

In the Ecclesia Spiritualis, we recognise that God is not a being in our ordinary sense of the word but is a generic term denoting Collective Humanity. In this light we adhere to the Pantheistic doctrine that God and Man are one and the same Being, that man must in the fulness of time become God and at the same time God shall become fully man. If we look at this subject from a different standpoint: the universe is a vast Synchronised Clock and each cog (human Souls) plays their part in the smooth running of this Clock; therefore, the Power which enables this vast Universal Clock to tick along is the Power or Love of God within humanity. This would infer that somebody or something wound up the Clock at the beginning of manifestation and the Clock will have unwound at the end of manifestation when the Power has been transmuted into energy.

This Power, mentioned by all the Adepts and Mystics, is the Love or Purpose of Humanity in its determination to fulfil its destiny. You may well ask: if God and Man are one and the same Being, why is it that man has no conscious awareness of his Godship? The essence which enables man to become God and God to become man is the instinctive recognition by man that he possesses a spiritual nature, and which shows itself in the effort he makes to realise this Nature, which is revealed in the mystic yearning of man to become one with that Love - the Life-Force of God within man himself.

The student must bear in mind the definition of the term "mysticism", for, unless this is clearly understood, confusion will be inevitable. Mysticism in its correct meaning refers to man as overcoming, changing and transcending the limitations of his finite self through the Power of his Divine Nature - The Christ Within. Those who have achieved this Union of the human with the Divine are granted superhuman powers and abilities. This granting and attaining of the Divine Power overcomes the mundane life of the body and renders the individual a conscious organ of the Deity or Collective Humanity.

Therefore, the barrier which apparently separates man from the Deity is his human nature and the images of menace which are generated, created and sustained by him through his morbid thinking. Professor William James, when dealing with the barriers which stop man from realising this Spiritual Nature, says: "This overcoming of all the usual barriers between the individual and the Absolute is the great mystic achievement. In mystic states we both become one with the Absolute and we become aware of our oneness. This is the everlasting and triumphant mystical tradition, hardly altered by differences of clime or creed .... Perpetually telling of the Unity of man with God".

So practical mysticism as against theoretical mysticism is the absolute conquest of the animal nature by the Power of the Indwelling Spirit - the "Christ in You" of St.Paul. Sin, pain, frustration, suffering and even death are conquered here and now, whilst still in the mortal body, in this very material world. We have every proof from modern records that this Knowledge and Power can be achieved, without the need to retrace our steps to ancient times. So, in Mystic Experience, we seek to bring the Spiritual Nature down into the confines of the mortal body.

It is said that many people are called to enjoy the benefits of this Union with the Light of Humanity, but very few succeed. The reason for this failure lies in their human conceit, pride which is being constantly egged on by their created images of menace within the subconscious mind, and their ignorance of the true nature and purpose of this Science of Regeneration. Such an opportunity can only be given to an individual once in a life-time, for such is the stern Law of Life. In other words, the eternal statement made by the Adepts of Life is that many are called, but few succeed. Why? - because they will put their self-importance and preconceived ideas in the way of the Divine becoming manifest within themselves.

Again you may ask: what is this Power of God within man and Nature? We will reply that this Power is the Ultimate Love of Collective Humanity, that force or power which drives Nature's species to fulfil their destinies. It is this Love which ensouls every visible and invisible atom in the universe. This means that all men and creatures have spirituality and physically the same origin; this being so, then mankind is essentially of one and the same essence, which essence is the One -infinite, uncreated, and eternal, whether you name it God or Nature. Therefore, nothing can affect one person without affecting all other men.

This power which binds and links all men and creatures into ONE Being is the Power or Love of Collective Humanity. We believe in a Universal Principle, which is the Root of All, and from which all proceeds, and within which all men and creatures shall be absorbed at the end of manifestation. This means that Nature is God or the One God - Collective Humanity - bearing in mind that man is the beginning and end of all manifestation. The Deity of the Ecclesia is neither in a paradise or in a tree, stone or building; it is everywhere, in every atom of the visible and invisible cosmos, it is in, over, and around every invisible atom and divisible molecule; for IT is the mysterious Power of Evolution and Involution, it is the omnipresent, omnipotent and even the omniscient creative potentiality.

Therefore, in our teachings - God is the Supreme Creator of all forms in Nature; God is also the Supreme Intelligence which drives the vast organism of the cosmos on its appointed path and finally, God is the Supreme Love which ensouls and draws all Nature's creatures toward its ultimate Source. Christ is made to say: "Know ye not that ye are the Temple of God and that the Spirit of God (the Absolute Love) dwelleth in you?" This being so, then the following statement of the Christ becomes logical: "It is not I who do these things, but the Power (God-Love) within me."

In the Science of Life as shown in the Western world, is the mystical consciousness as the Fountain of all Love, both human as well as divine. It has been well established that mystic consciousness is the only source of true moral activity, and brings the realisation that this Ultimate Love makes man know that his brother and himself are one, therefore his brother's sufferings are his own sufferings, and his brother's happiness is his own. This resolves itself into the

manifestation of True Love. Therefore, it becomes obvious that all cruelty, self-seeking, pain and frustration result from the separateness of one human being from another. Men treat themselves as islands and have separated themselves from the main stream - Collective Humanity.

This Ultimate Love, then, is the Will of Collective Humanity in action within the universe both visible and invisible, and which manifests itself within the nature of things. Therefore, we teach in the Ecclesia that man must free himself from all inward and outward restraint before he can experience this Ultimate Love within himself. Once this Love has manifested itself fully within each member of the Ecclesia, then the Ecclesia will become a faithful instrument in the hands of the Deity both within the members and within humanity.

Before the Ultimate Love can fully manifest, it must first manifest itself within the individual member. To those upon whom the Ultimate Love will bestow its blessings, many things will happen before this can become possible. Many students who have returned to birth have voluntarily agreed to be reborn at this time to work with the present Archon of the Ecclesia Spiritualis, to assist him to re-establish an instrument on earth in another effort to assist mankind to take the next step forward. Many of the students who have decided to return have various kinds of Karmic debts to be repaid whilst they work for the Ecclesia.

The moment the twelve chosen members of the present Ecclesia entered the Conclave, their Karmic debts began to be brought forward, and at the same time the ever-pressing Power of the Soul begins its work of eradicating the images of menace within each individual. Thus begins a process of real purgation of each member. Most students try to stem this pressure from the Soul and thus create within and around themselves pain and frustration, and in many cases the members lose faith both in themselves and in the Ecclesia. The more this process is pushed forward the greater will be the chance that they will reach the required standard of inward unfoldment. Each member of the Ecclesia must become the embodiment of this Ultimate Love.

This means that the members of the Ecclesia are either Adepts or are nearing the Adept-stage of their development, and therefore it becomes possible that this Ultimate Love will show itself as a complete and unrestricted giving of themselves for the others of the Conclave. Normally, when a person is called to play his part in the Ecclesia, his past Help-Mate is duly brought back into incarnation with him; it is only a matter of time when the two are caused to meet. At first, the two human Souls just accept each other as being there, in fact they take each other for granted, and this acceptance continues for some time, perhaps years, but eventually this taking for granted must be changed into a new form of association and the two Souls begin a process of re-orientation.

Generally, within the Ecclesia is to be found an unconscious Judas, one whose work it is to stir the deep waters of the association in one

way or another. The two parties begin to fear that they will lose each other and then begins the normal process of recriminations, accusations, suspicion, all of which is being egged on by the respective set of artificially created vital images of menace, who are activated and perpetuated by former associations and whose work it is to test the loyalty and love of the individuals to the limit of their endurance.

Sooner or later, the two human Souls come to the conclusion that they are being used by certain forces over which they apparently have no control. One of the human Souls is likely to be more experienced in this respect than the other, gets the first glimpse of this age-old process, and begins to stop the activities of the images of menace. Once this activity is diminished, the two human Souls begin the process of purgation of the human nature, this is slowly accomplished, all barriers are slowly dissolved, and the way becomes clear for the Ultimate Love within each to draw together - then is born a deep and abiding Love which no man can tear asunder.

The fear and suspicion which causes this friction between the two Souls stems from the past, either in former lives or in this life. Each one has allowed himself to create those images of menace through resentment, fear and distrust, but as the barriers are slowly dissolved, the two Souls begin to give each other for the other, so that they consume each other to such an extent that they become one and not two people. By this action they are reflecting within themselves and their union the ultimate pattern and purpose of the Universe. As we have stated, this stage of human relationships is very rare indeed, it can only be possible for those who have transmuted as far as possible all selfishness, and self-seeking seems to be eradicated and dissolves itself into a series of sacrifices for the other.

Experience has shown that when this Ultimate Love begins to manifest in two people, the danger lies in the appearance that this Love-Force may swamp both, if they are not sufficiently purified and controlled. But this cannot happen in reality, since this Ultimate Love cannot swamp anybody. The tremendous Power which surges through the bodies of the parties concerned seems to flow down the trunk of the spinal cord from the head, it then rushes into the nerves and then into the various glands of the body, causing them to revolve with a terrific whirling motion. By this action it allows the Divine Love from the Soul to rush into the body and causes a magnetic attraction between the two persons concerned.

Let us remember that this Ultimate Love of God is the Creative Force of God, which manifests within every level of man's being. Once the human Souls have purified themselves to a certain extent of their images of menace, then one finds little or no barrier to the untrammelled flow of the Creative Power of the Universe. This then flows through the two people concerned, true love is born, so that the Union is affected in the Divine Souls and is reflected in the human Souls. This union will continue until the Elder or more experienced Soul delivers the Younger to the Hierarchy of Light for Initiation.

Within the Ecclesia Spiritualis, this same process must take place, but in a slightly different manner. The two Souls mentioned have had many lives together, first drawn together by hate and fear, and as each life proceeded, this hate resolved itself into a deep love for each other. This takes place within the lives of every member of the Ecclesia Spiritualis in somewhat different ways: in some it will be the union between the human and Divine Souls, while in others it will take place in their association with another member of the Ecclesia; but in all, the same outline will occur.

It must be clearly understood that this Ultimate Love of God ignores social conventions or national customs, it is a Law unto Itself, it will not be restricted in any way, it demands that the individual upon whom she bestows her great boon be free both inwardly and outwardly. She will dictate her Laws to the individuals concerned in many subtle ways. This Love is the most wonderful and beautiful of all forms of Love - in fact it is the Love of God manifested in the flesh. Just as God gives of Himself for the joy and happiness of His Fragments within human creatures and asks for nothing in return, so will the man or woman who feels this Ultimate Love surging through their veins - gives all to the other and asks for nothing in return.

This Ultimate Love is the Supreme Sacrifice of one human for the other, thus in the Ecclesia, this Love creates in each member the desire to sacrifice himself for the rest. By this way, all barriers are swept aside between the member, there is created a tremendous Unity of Love and Purpose, then descends the embodiment of this Love within their hearts, they act with one Will, one Mind and with one Purpose. By this unified process they are able to perform the Science of Divine Theurgy, when each Divine Soul can manifest objectively in each member.

Laugh and mock as you wish - history stands as a living witness to this Mystic Love which transforms human life from one of fear and frustration into one of love and joy. Fear not that we speak from hearsay, we have found this Ultimate Love, and to clearly give a definition of this Love would be utterly impossible - but we can say - our life has taken on a new purpose, a new vista, no longer do we labour in the half-darkness of belief, but in the absolute surety that God has manifested within the object of our love and in ourselves. This now becomes the driving force within the Ecclesia Spiritualis.

In a small Gnostic manuscript, destroyed by the monks of the Christian Church, entitled: Confession of John", it is stated: "I loved Jeshu with all my being, from him came my help and strength, for I know that Jeshu returned that love. My heart burned with fire in his presence, he fired my mind and quickened my spirit, he lifted me into the heaven of his own Light and in that Light of Him I write of my experiences. In his Light I saw myself as a Pilgrim and knew that through his Divine Love I would also achieve. He quickened my spirit to know, even at his death, he stood beside me to comfort me and fired my pen to write what I have learnt. Truly, the Love which flowed forth from Jeshu is an ennobling Love and can and does change our lives from one

of gloom and despair to one of determination and purpose. I knew that he was overshadowed by the Nous and became my hope of future success." (This manuscript was shown in Illumination, we have made a recension of the Aramaic rendering.)

It is said that there is a Love which passeth all understanding. This Ultimate Love, gained through mystic Union either with one's Divine Self or within the heart of another, is past all understanding. How many students talking about this Love of God manifested within the human heart really knows what it is? How many have received a glimpse of this Over-riding Love and yet have pushed it aside as being imagination? How many have clouded this Love with the baleful influence of their self-created images of menace? Perhaps, and we can only hope, in the Ecclesia Spiritualis there will emerge a group of people who will be fired by this Ultimate Love of God, so that the destinies of mankind may be directed into more constructive and co-operative channels.

The Ultimate Love shows itself in individuals in this wise: when the Indwelling God within a person reaches out for union with the Indwelling God in another, Union of the two becomes possible. The Creative Power of the Deity flows forth in its pristine purity, the two individuals are transformed, their lives are changed from uncertainty into surety, the hearts beat with pure Sacrificing Love, their minds are fired by the Creative Power of the Deity, no longer do they walk the half-light of human existence in fear and uncertainty, they look straight ahead with the absolute conviction that Man is God. They know that when they have transformed themselves into the Image of God, so shall humanity be changed into that Image and happiness shall once again reign upon the earth. They will seek to quicken others with the same Fire which has quickened them. For thus is the purpose of the Ecclesia Spiritualis.

Disciplina Arcani

LONDON WC1N

Dear Friend

The whole secret of the mystery of life is revealed in the second paragraph of this lecture. "The procedure of the Ecclesia does not follow the contemplative avenues of spiritual work, such as meditation and the various exercises which are now advocated by the pseudo-spiritual societies and orders." Without Divine Love (Agape) all else is like an empty shell.

Many students of the mysteries waste valuable time in trying to plumb the depths of astrology, invent awe-inspiring rituals and many other things, claiming these to be the wisdom of the ancients. Mainly those ideas are gained from the many books which are to be bought on the market. What one tends to forget now is that all our present-day sciences and spiritual knowledge have come down to us through a successive Priesthood. It was the priests of old who were the guardians of all-knowledge. Therefore without a valid priesthood all the claims of those who have jumped on the 'Ancient Wisdom' band-wagon have nothing really worthwhile to offer - only the husks of the truth which give temporary satisfaction. So, too, it is by a valid Priesthood in this age that new revelation will be made for mankind's future spiritual evolution.

The real work is on one's own stubborn nature. When the traits of wrong thinking and acting are overcome the Inner Light of Divine Love shines forth in our hearts and it is this Power which takes complete control of our life. No longer do we chase after straws for we then live in complete knowledge of our purpose here and as living flames in a world of dross we slowly purify the planet and become co-workers with the Hierarchy.

Yours sincerely in the Light

Mystics, at least those who have truly experienced the state of mystic consciousness, have been accused of being hard and barren and devoid of any human love, but they are accused by the uninformed of being dreamers because they themselves have not experienced this Ultimate Love in their lives. Even the members of the present Disciplina Arcani have not as yet experienced this very wonderful Love in their lives. Although this may take some time, on the other hand, it may take little or no time for this Love to manifest. Unless this Love does manifest in their daily lives, the progression and direction of the Ecclesia Spiritualis will take longer.

The procedure of the Ecclesia does not follow the contemplative avenues of spiritual work, such as meditation and the various exercises which are now advocated by the present pseudo-spiritual societies and orders. The Ecclesia is fundamentally and primarily a body of action; the field of action takes place within the very human nature of all members, whether they be Lay Members or a Member of the Twelve. meditation and spiritual exercises tend to accentuate the phenomena of spiritual things, instead of the spiritual thing itself. Man, being endowed with divine powers, and slowly feeling within him his Inner God, gradually feels that he is in very truth - a God-Man in his dual nature, though he may be conscious that he is still an animal in his physical self.

The moment the individual becomes spiritually linked with the Ecclesia, either as an Adept, or a Full Member or even as a Lay Member, the struggle between the two natures - divine and animal - which began from the very moment he tasted of the desire to enjoy and use the fruit of the Tree of Wisdom, this struggle begins the fight for life between the spiritual man and the psychic man, and then between the psychic and physical man. Therefore, the student must have fulfilled and completed the object of meditation and spiritual exercises whilst he was still a member of the Outer Bodies before he dares to seek admission to the Ecclesia. To the tyro, meditation is simply a practice or discipline of steadying and control of the mind in its three aspects, namely, the superconscious, conscious and sub-conscious mind.

It is only when the student for the Ecclesia has eradicated from his animal or subconscious mind all traces, images of menace and their morbid thoughts, the relics of his nursery credulity, that his three-fold personality will become pure and holy for the final descent of the embodiment of this Ultimate Love - the Divine Soul. You will note that we have restored the orignal mystic name for the Divine Soul of Man as used by the Christian Mystics for the past two thousand years. This term 'Love' (Divine Soul) was a technical term used by the various schools of religious philosophy to denote the object of their enquiry. This science was known in the West as "Mysticism" and in the East as the "Atma Vidya", the two terms being interchangeable.

This manifestation of the Ultimate Love within the human person-

ality of the Mystics, was evolved by the Love-Power of their own Souls in close unison with their Spirits; by the superhuman morality and sanctity of their lives, and aided by conscious awareness of their own Man-God dwelling within their human temple.Therefore, such persons are temples in which dwells the Love of the Living God; but if the human temple is defiled by the admission of any evil passion, images of menace or morbid thoughts or desires, the mystic falls into the sphere of sorcery. This means that the door is opened; the pure Love of the Soul retires and the evil nature of the animal rushes in, which manifests as phenomena which are cloudy, noisesome, mephitic and nauseating to the pure Love inherent within the nature of the Soul; such a condition will attract only those foul beings, traces and images of menace who delight in these vibrations, as does an eel delight in the turbid waters of a back-water.

It is only those that have allowed the ever-abiding Presence of Love within their heart, which makes for pure emotions and mind, who can repel unconsciously, by the purity of their inner nature, the dark spirits which lurk in the animal hell of the body. Once realising the nature of the subconscious mind, we can readily see that any form of meditation or spiritual exercise does not in any way tend to purify the human nature, but effects only the conscious mind of man and overlooks the real cause of our human pains, troubles and miseries - namely, the sub-conscious mind.

Therefore, it is the work of the Ecclesia to assist its members or purify the human personality of all forms of evil, once this is effected, then the aspirant is granted the "mystic password" which can carry him from one order of spiritual beings to another, higher and higher, until he arrives at the Absolute Divine - the Man-God of every human being. This password gives to the aspirant the power and authority to command the terrestial and elementary powers to obey him, and through this Power, he could become a pure instrument in the hands of the Ecclesia Spiritualis.

Therefore, the only method whereby a man can enter into the Sacred Conclave of the Ecclesia was and is by personal effort, the struggle to bring the lower nature into harmony with his Divine Nature. Then shall the Spirit of Ultimate Love through our Souls descend upon each member of the Ecclesia, he shall then perform wonders, and at the same time be transmuted into another man - this other man becomes a Mediator wherein the divine and human are merged and the man so blessed becomes in very truth an embodiment of the highest ideals of Collective Humanity. Personal effort and discipline is the keynote of the Ecclesia, whereas, meditation and spiritual exercises are the keynotes of the pseudo-spiritualists.

Our scientists and philosophers consider that the claims made by the mystics are unscientific and unphilosophical, and therefore unworthy of deep thought. But history clearly shows that this secret doctrine of the Ecclesia contains the Alpha and Omega of universal science; and therein lies the corner and the keystone of

all ancient and modern knowledge, which alone can unravel the dark problems of life and death. "As God (Collective Humanity) creates, so man can create. Given a certain intensity of will, and the shapes created by the mind become subjective. Hallucinations, they are called, although to their creator they are real as any visible object is to anyone else. Given a more intense and intelligent concentration of this will, and the form becomes concrete, visible, objective; the man has learned the secret of sciences; he is a Magician" - ISIS UNVEILED.

Therefore, the aim and objective of the Ecclesia is to make magicians or Technicians of Life. No man can perform the higher phenomena in the Ecclesia if his human nature is not purged and disciplined of all images of menace, traces of selfishness or the results of morbid thinking which act as a tempter of the man from the Path to the Self and directs and concentrates his attention upon the exaltation and perpetuation of the baleful powers of the animal self. This latter process tends to delude the aspirant that he can give lip-service to the Laws of the Ecclesia and yet at the same time pursue his old way of life and thinking. "But in the case of each who is pledged to the Higher Self is quite another matter. You cannot invoke the Divine Witness (of the Collective Ecclesia - the Supreme Soul) with impunity, and once you have put yourselves under its tutelage (the Ecclesia), you have asked the Radiant Light to shine and search through all the dark corners of your being; consciously you have invoked the Divine Justice of Karma to take note of your motive, to scrutinise your actions, and to enter all up in your account".

The first responsibility of all aspirants for the Ecclesia is to see to it that their personal lives are as pure as possible and that their minds are controlled and directed into avenues of trust, love and justice. Purity in motive and action will assist the aspirant to prepare the personality for the descent of the Soul, and upon which descent, the man becomes the embodiment of Ultimate Love, and through this Love-Power he can do all things. Man, being a God in chains, still has the ability to generate and manipulate the Love-Force on all the regions upon which he functions, and which brings about effects upon himself and others on the respective regions: for instance, all mental energies bring their results upon the mental region; the desire energies upon the emotional; and physical energies work themselves out on the physical region.

Therefore, every combination or octave of this Love-Force carries itself to completion upon the region on which it was generated, and reacts on those regions below it in proportion to its intensity. This means, that man by his thoughts and acts generates certain currents of force which inevitably react upon the originating centre for good or evil. This means, that once a man has become the embodiment of this Ultimate Love of God through the awakened Soul, he becomes a Technician of Life, with the power and knowledge of the inherent power, energies and potentials

within Nature. This Love now becomes the guiding intelligence which moves a man towards the Ultimate Good or God.

If we remember: society is but the numerical extension of the individual; therefore,if we purify the individual's animal nature, we will automatically purify society, the further, if we purify the sensational, emotional and mental nature of the individual, we shall purify the corresponding collective principles of society. This process of the advancement and re-orientation of Collective Humanity into the position to be able to take the next step along the path of progressive unfoldment is skillfully guided by this Ultimate Love inherent in Nature, and Nature uses her superior creatures to act as her instruments in affecting this advance.

Thus, the Omniscient Love of Nature carefully selects certain human beings to act on her behalf, they are drawn together into a Conclave for the express purpose of acting upon each other to form an atmosphere of friction, it is by this friction that the dross of the member's natures may be stirred into activity, and finally transmuted by Love and Trust blended with impersonal co-operation. By this intimate and personal process such individuals become endowed with the Ultimate Creative Power of Collective Humanity by which they can collectively direct Nature's energies in and around humanity towards man's chosen destiny.

This Ultimate Creative Power is directed by the Ultimate Intelligence, and such Intelligence becomes the divine gift to man in order to give him reason and knowledge to know by first-hand experience the Will of Collective Humanity. But, this Intelligence and Creativeness is ensouled by the Ultimate Love of the God-Man. Thus, within the Ecclesia there will be formed a group of human Souls who will become the embodiment of these Three Powers of the Logos (Collective Humanity) - Love and Intelligence functioning as the wise Power to Create.

Let us imagine a smooth pool of water. If we drop a stone into the centre of the pool, we will witness a series of ripples beginning with the centre and rolling towards and outwards to the bank, then they will turn upon themselves and roll back to the centre. In the Conclave,which could be likened to a smooth pool of human atmosphere, the Archon acts as the stone being dropped into the atmosphere. Since he is the embodiment of Love, Intelligence and Creative Power,he begins to cause a series of vibratory emanations to flow from himself; these magnetic rays flow into each member, which has the effect of quickening the latent powers of which he is the active embodiment. It is by the continual bathing in the atmosphere of the Archon, that each member is slowly stirred in his Soul, this then grants the Soul the experience and power to descend into the human Soul fully.

The Archon has already been awakened by his two Soul-Friends from the past. His influence awakens their own Love-Power by their personal association with him,the three then become the embodiment

of the Three Powers of the God-Man, and in the Ecclesia they become respectively the Director, the Hierophant and Male-Female Priest. The Priest collects the magnetic force from the members, this energy is now passed to the Director who blends all the combinations of this energy into One Force, then the Hierophant sends it through his concentrated Will to whatever purpose the Ecclesia intends it to be used.

The Three are bound into a common Entity and act as the Directors of the Ecclesia. They first met in past lives through hatred for each other, but through Karma were brought together in each succeeding life until this hatred was transmuted into pure Love for each other. From this Love shall the other Twelve be imbued with this same Love, and from these the rest of the Lay Members are linked to the Three by lines of magnetic force, along which this Ultimate Love-Force flows into each member, performing and recapitulating the initial process within the Conclave itself, within their own natures.

Slowly but surely, the influence of the Archon spiritualises the vital, emotional and mental vestures of the Director and Male-Female Priest, and then through them the rest of the Conclave are influenced to imitate the Archon. Then, radiating from the three Principal Officials of the Conclave, their influence flows forth to the Lay Members. The intention is to gradually awaken and unfold the Divine Nature within each member, distance is of no account, such influence is always affecting each member and influencing them to undertake the superhuman task of purification of the animal self, and to undergo the purgation of the subconscious mind of all images of menace, morbid thoughts, doubts and fears so that the barriers within his mind will be eradicated to allow the descent of his own Divine Nature within the human Soul.

This process, apparently vague and unprovable by scientific methods, is being accomplished by the Power of this Ultimate Love within the Conclave, and the results of this pressure are very noticable in the individual lives of the members. Naturally, such a Force which we call the Ultimate Love wreaks havoc within the turbid waters of the human nature of the member. This Love becomes a scourger of man and a spur to force him out of his turbid state of mind into activity, which intensifies the activity and influence of the artificial images of menace within his vital vesture, and he will react against the Archon and upon the other members of the Conclave. This process reacts violently upon the two Helpers of the Archon, friction, anger, incriminations and jealousy flares forth between them, this friction creates a corresponding atmosphere around the other members, thus assisting to bring up to the conscious mind of each the images of menace so that they can deal with them with the influence of the Three Officials.

As the magnetic atmosphere of the Conclave is stepped up in vibration, the Three in their subtle natures become acutely aware of each other; there is not one thought, action or motive which is

not registered in each nature, therefore any form of deceit, jealousy, lying or any base act performed against each other is known to the others. This knowledge forces each one of the Trinity to make sure that his motives, thoughts and actions do not cause any friction to occur between them and this builds for harmony and co-operation between the Three. The harmony and co-operation begins to influence the rest of the Conclave and they will follow the pattern of the Three; this established pattern of morality and ethical behaviour is then directed through the others to the Lay Members who will gradually begin to imitate the pattern of the Conclave.

Therefore it is the universal testimony of those who have experienced this Ultimate Love in their lives that mystical experience transforms human life and alters character, aye, more so, a mean and deceitful person becomes a noble and selfless individual. We have the living witness of a long line of great Saints, Mystics, Adepts and Occultists who have been carried to great heights of knowledge and spiritual powers. The annals of European spiritual history teem with accounts of such Souls who have come and gone, leaving behind them a legacy of knowledge and wonders, ignored by modern science, mocked by our modern philosophers, condemned by the modern Church and spurned by our modern so-called occultists.

Thus, in the final analysis - to which science, philosophy and religion has no answer - this Ultimate Love has been the driving power and force behind all the major changes we have seen in human activity, there is not one department of human endeavour where there it has not been seen the guiding influence of a band of unseen and unknown Group of Superior Intellects, who have unceasingly worked and planned for the ultimate good and advancement of Collective Humanity, inspired by the Ultimate Love of and for Humanity. We know not their real indentities, but they have left a legacy in their labours. They were content to remain in the shadows of human activity, free from any restraint or interference from the credulous world, but they have laboured in the Name of Love - Collective Humanity.

We would like to repeat here a paragraph we gave in our last talk - The Ultimate Love shows itself in individuals in this wise: when the Indwelling God within a person reaches out for Union with the Indwelling God in another Union becomes possible. The creative Power from the Deity flows forth in its pristine purity, the individuals (and ultimately the whole Ecclesia) are transformed, their lives are changed from uncertainty into surety, the heart beats with pure Sacrificing Love, their minds are fired by the Creative Power of the Deity, no longer do they walk the half-light of human existence in fear and uncertainty, they look straight ahead with the absolute conviction that MAN IS GOD. They know that when they have transformed themselves into the Image of God, so shall humanity be changed into the Image and happiness shall once again reign upon the earth. They will seek to quicken others with the same fire which has quickened them. For thus is the purpose of the Ecclesia Spiritualis.

Disciplina Arcani

LONDON WCIN

Dear Friend

The greatest expression of Love is to be found in service to mankind - in the Christ and in the Boddhisattva.

A life of sacrifice is also one within the higher priesthood wherein a person forgets himself,orherself, in the everyday "chores" and sees the hidden beauty in things where others see but a life of "humdrum" and boredom.

The Cosmic Hierarchy has already opened its doors to admit initiate priests into its ranks and fellowship is offered to those who are priests by virtue of their sacrifice to others and not necessarily ordained officially by a living bishop.
Now is the time to take one's initiation into a living priesthood - the priesthood foretold by the ancient patriarchs and consummated by Jesus who, when he became Christed, became the first High Priest for this age. Wherever we are, whatever our station in life we can serve at the Altar within. Our bodies are the Temples of the living Christ and we each serve by way of the pure life that the Kingdom of Heaven becomes externalised in the place where we live. Such is the Sacrifice for us each to take in this age.

Yours sincerely in the Light

THE LAW OF SACRIFICE

To understand this Law of Sacrifice as shown in the Nature of things, we must love Nature and all her creatures, and the student who does not know or want to know her, cannot love Nature or her many creatures, he then knows that God does not love him; for his belly and genital organs are his God. The more knowledge we obtain through Nature, the stronger will our Love become and the greater will our power become, and coming from these two is born the will to sacrifice our very life to God through His instrument - Nature. Therefore, he that knows the Father, has faith in the Father; but he that does not know the Father within himself can have no true faith in himself to manipulate the power of Nature and to employ her forces for his own happiness.

If a man is amorous in nature, and all men should have this element in their human make-up, it does not indicate that his spermatic vessels are overloaded, but because the Love for God within his beloved is in a state of exaltation, in such conditions a conjunction of the combative and amorous elements takes place in his nature, which will result from an ebullition of jealousy, and unless there comes to the fore a harmonious acceptance of the respective roles, they may create a serious set of consequences unless counteracted by the superior power of reason and will.

Mankind will accuse God (Collective Humanity), of being a cold and callous God who would allow his people to suffer, sometimes needlessly, but God does not inflict. It is we who inflict upon ourselves the pain and sufferings which come our way, simply because we refuse to obey the Laws of Nature when we come up against them, we refuse because we have built up a philosophy of life which is wrapped around ourselves and therefore the welfare and happiness of others is of no consequence. Very few individuals realise that

in forming an association with another, which has been decreed by Nature to survive all through their lives, it takes wisdom, understanding and above all sacrifice to make such an association work for both parties concerned and from this association the Will of God within themselves will be accomplished.

The Key to the teachings of the Disciplina Arcani is simply this: Man is Nature, and Nature is God, therefore, all men are the one universal Heaven and this Heaven is only the one Universal God-Man. Individual man is a part, if not the whole, of the Universal Man, and has his own individual heaven, which is a part of the Universal Heaven. We must realise that there are many points in a circle, and each point constitutes a circle of its own, yet they all belong to the Great Circle, and as each little circle may expand so as to encompass the whole, so the heaven in man will grow and will expand towards the whole or contract into his own centre and finally disappear.

Again, and we must stress this vital fact: most students of Life do not know the real meaning of Sacrifice, Love or Brotherhood, since they seek to condition these three states by their previous knowledge and experience; for a student to experience these three conditions, he must do either of two things: surrender his own individual life to the centre from whence come the qualities he seeks, then will begin the development of his own nature into that of the God-Man. Or - on the other hand, a man has the opportunity of being blessed with a Help-Mate who will help him or her through his life, but because of the artificial thought-creatures created by people through stress, resentment or frustration, they try to use the embodiment of the Love which they ever seek for the prepetuation of their own images of menace, by this means they fail to achieve their cherished desires and

happiness.

Therefore, our advice to all students who desire to become unified with their Immortal Self is to take heed of the commands of Nature, resist her not, but just try to flow along with her directions and all happiness and success shall be yours. If you seek to resist the changes which she decrees must take place within your nature, environment, profession, love and social spheres, and you tell her that you will not obey her, she, being far stronger than you are, will punish you by drying up the channels through which you may hope to achieve or make something of your life, this means that you isolate yourself from the Great Circle of Life. Man cannot hope to succedin life in the secular activities without losing his humanity, and no man can hope to succeed in spiritual work unless he is prepared to sacrifice his manhood for the Love of God within humanity.

We feel sure that when you read this lesson you will accuse us of either making big things about something, or trying to stir things, or trying to play politics with you in order to achieve our own ends. This is absolutely false, the accusations thrown at us are derived from your images of menace and not from the Real Self. Nature is the Mistress of us all, either we work with her or we try to eliminate her out of our life. To obey the latter premise leads invariably to pain and suffering and obeying the impulses coming from the images of menace. Or you follow the former premise: that you follow and obey Nature as and when she decides to change your life, and you direct your energies into another channel which will ultimately benefit you.

It is obvious that we have only touched upon a few aspects of human life where Nature institutes certain changes, but there are many instances, both personal and impersonal wherein we see the hand of God at work, but always to our benefit.

The last word on this aspect of life is this: whenever men or women find that life has apparently treated them badly, they are the first to accuse God of treating them badly, and in order to justify this accusation they will formulate a system of morality and ethics which allows them to continue the status quo in their lives, but when True Love comes their way, they are apt to misunderstand the substance of this Love and ignore it in order to follow their previous understanding of Life. This coming of Love whether it be through the Self or through the personality of another, will always act as a spur to you to change your life, and if you flow along with the dynamic force of the lover or the beloved, then and only then will you achieve your cherished hopes and aspirations in this life. Fear not, for God (Nature) is not mocked by the undeveloped and selfish mind of man. God forces these illogical arguments aside and will implement His will within ourselves even in spite of our resistance to this natural change.

Love, then, in its ultimate sense is the Will of God in action within the universe both visible and invisible, which manifests itself within the Nature of Things. Nature follows this Law of Sacrifice within every one of her species, and also in man as *Human Love*. Therefore, Love is the constructor and destroyer of forms, wherein the Ultimate Life finds expression.

Within Nature, we find that each one of the species sacrifices itself for the other, there is no thought of self, except in its instinctive urge to protect the form, but otherwise, the various species have no conscious will as to whether they sacrifice themselves or not, but simply obey the natural Law of Evolution, namely, that one form is destroyed so that the Ultimate Life may gain a better means of expressing its characteristics and experiences.

Men, on the other hand, possess a conscious

Soul Vehicle by which man receives the power of freewill to chose his actions and future whether for good or ill according to the development of the human Soul. The human Soul, that individual consciousness called the *'I'*, is a ray from the Soul which is clothed for each incarnation in a new physical, vital, emotional and concrete mental form, but our Immortal Soul is retained throughout the whole period of the many incarnations of its human fragment. Within the Soul Vesture, therefore, persists the memory of all our previous incarnations.

Unlike the instinctive species of Nature, the conscious nature of man allows him freewill of choice within the limits of his own experiences from the past, man generates force-matters by his own conscious will, but the animal species, on the other hand, generate force-matters by their own inherent instinctive will. Man can either live for himself and thus shut himself off from the stream of progressive evolution, or he may forget his own individuality in sacrifice for his brothers, and is thus carried along and within the progressive stream of evolution, gaining by his own efforts greater and greater extensions of life, and greater power over the Forces of Nature.

The Soul Vesture of the average man is a fairly colourless sheath, through which the power of Ultimate Love can just barely manifest within the human Soul, but in the more experienced Soul, one will see many flashes of colour appearing within the sheath, which, as its development proceeds, will blend into a harmony of radiant splendour, which will reflect the Ultimate Splendour of the Man-God. The colours seen in the human and divine aura of the man, indicates the qualities, capacities and character which he derives from the wise choice of his freewill in this and past incarnations.

Thus, the more the man forgets himself in

the devotion to the welfare of his brothers, the greater will the inherent and latent qualities of the Soul become manifest within the human Soul. The more vivid and tinted the colours are shown in the human aura, the more is indicated the strength and extent to which the Ultimate Love can penetrate and express itself within man. The animal species having no conscious Soul vesture, have a Group Soul wherein the multitude of experiences gained by the Spark, are stored against the day when that Spark is able to break away from the Group and continue its evolutionary journey as an individual Soul.

Therefore, the driving force behind all manifestation is the Love and Will of Collective Humanity in its desire to express itself and unfold its own collective nature. The Man-God, or Collective Humanity as the Spiritual Man, becomes the quintessence of this Ultimate Love on its own level, and in order to give life and consciousness to its lower aspect - the Divine Soul - it must die to its own level and become reborn within the Divine Soul, and the Divine in order to become conscious within the human, must recapitulate the action of the Spiritual Man, dying to its own level to be reborn within the human.

The average man in the street, having little or no conscious experience of his Immortal Self, lives in a world of cause and effect, his own consciousness is directed inwards to himself, and therefore his love and idea of sacrifice is conditioned by his desire to satisfy his own existence and preservation, his love becomes selfish and animal, his actions, thoughts and emotions are expended in order to prepetuate his individual self. Whereas, in the cultured man, this expression of Love shows itself in social and humanitarian work, but always with the view of perpetuating his own status quo and position within society he lives, his sacrifice becomes

easy for him, because it is conditioned by the common welfare of the society or nation with which he fully identifies himself. This form of love and sacrifice is still fundamentally based upon selfish or individual survival.

The member of the Ecclesia Spiritualis and possibly the Pleroma looks at this Law of Sacrifice from the opposite angle - he knows, through his own experience, that the more he seeks to perpetuate his own status quo in society, this society-image will restrict him in all spheres where the impulse of the Soul guides him, therefore, his desire to live and sacrifice is coloured by the love for the welfare of his brothers. In this light, the Law of Sacrifice becomes a living force in his life, the more he lets himself go as an individual the greater will his consciousness become.

The Love-Force of this individual becomes the motive for his sacrifice, he knows, born from the memory of his Soul, that his Father - *who is Himself,* first began the pattern of self-sacrifice in order that He may be reborn within mankind, and that in order to restore Himself back to His pristine state of Glory, he must let go of the individual man and emerge within the Soul, and which Soul shall, in due time, let go of its own identity and emerge within the Spirit, and which Spirit shall, in countless ages hence, let go of its own identity and emerge within the Man-God, and finally which Man-God - the Ultimate Man, shall in countless systems hence, let go of its own identity and emerge Himself within the God-Man, upon which consummation shall the universe be destroyed in its present form by the very Power which gave it form - namely Man.

In man, this Ultimate Love shows itself as a complete and unrestricted giving of itself for the other, if he or she be nearing Adeptship, shall in turn give of itself to the other, by this means the two human Souls consume each

other to such an extent that they become one and not two people, by this action, they are reflecting within their union the ultimate pattern and purpose of the Universe - those who are able to express and appreciate this Ultimate Love are rare indeed - for all selfishness and self-seeking seems to be transmuted into a series of sacrifices for the other. They cannot bear to be apart for more than 24 hours, but, it must be realised that this Love, beautiful and splendid as it is, can destroy each other unless the two parties have realised the greatest gift man has ever received - it must be regulated and directed into impartial channels which ultimately benefit the whole of mankind.

It is this Ultimate Love, which first manifests within a few, which becomes the basic drive within the Ecclesia Spiritualis, the impartial desire of people to sacrifice their individual -ity for the Group, and which Group collectively sacrifices itself for the progression of humanity as a Whole. Just as the Ultimate Love as expressed by the God-Man gives all of Itself without any reservation for the welfare and consummation of Itself within mankind, so we find in the manifestation of this Love between two people that there follows the same pattern and manifests the same results. For such a Union of Sacrifice motivated by the Power of the Ultimate Love there occurs one of the greatest blessings mankind can ever expect whilst still within the confines of a physical body.

Finally, those of you who have earned the right to enjoy this Ultimate Love are duly warned in advance - Love will not tolerate any form of domination, restriction or the exaltation of one over the other party, nor will it allow either party to lay down conditions for the expression of this Love. Love, being the ensouling Power within Nature, demands of those upon whom she grants her greatest boon, that each

party treat the other as an equal; age, to Nature, is of no consequence, but to the limited vision of man, it becomes the ogre to all love benefits. This Love and the manner in which it expresses the Law of Sacrifice is perhaps one of the most mystical and human experiences man can ever experience, granted mainly to Adepts of all stages of unfoldment, but can and is destroyed by the self-seeking attitude of the average man in the street.

In the human sexual act, this Love finds its highest expression, wherein the Creative action of the Man-God is focussed within the lovers, here, all forms of restraint, prejudice, social morality are brushed aside, the lovers are free to allow the Love of God to lift them up into Itself. Humanity, whose minds are warped by many unhealthy attitudes towards the fundamental act of Nature, deny themselves the beauty and benefit of a natural and wholesome attitude on sexual matters. This sex act recapitulates itself within the mind, emotions, sensations and finally in the physical act, but so long as man divorces this act from the three subtler aspects of his nature, then he will never experience the Good and Beauty of his own Soul within the human body. This Soul then, becomes for man, the quintessence of Love and Sacrifice - happy are the lovers upon whom Nature has bestowed her greatest gift, woe be to those who scorn this gift and seek to restrict it according to their limited vision of the Love of God.

We are, A Brother of Light,

F Richard

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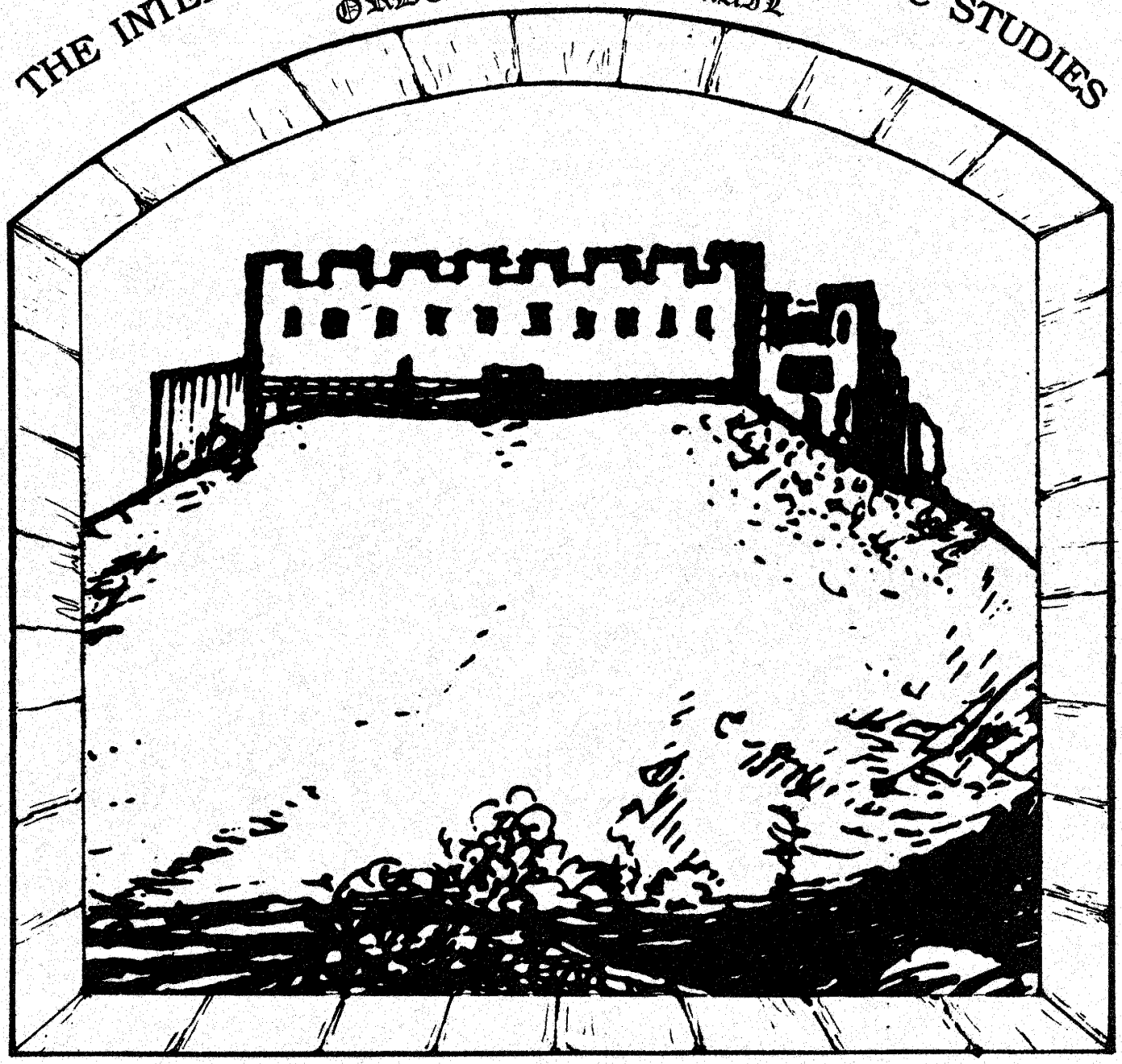

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

FRATERNITAS ROSÆ CRUCIS

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No

"I AM"

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."
Exodus, iii-14.

ACCORDING to the Hebrew Scriptures it was by virtue of the words just given, that Moses or Mesu, the Egyptian OSARSIPH, cousin of Menephtah and son of the Princess Royal, the sister of Rameses II, received his commission and message to the children of Israel.

Two notable features stand out with markt importance in the context. First, Moses was tending the flock and second, he was tending it on a mountain, in this case Mount Horeb. Therefore, in spite of his royal lineage we find him engaged in an occupation symbolizing humility, and furthermore pursuing that occupation on a mountain which, in itself, is one of the most significant occult symbols or allegories of personal attainment.

These two notable features form the perfect parallel to the early lives of all the Messiahs known to Man, who have visited this Earth plane prior or subsequent to the time of Moses. These two factors, individual humility, tried and proven on the spiritual Mount of Attainment have been the sign-manual and credentials of the world's greatest teachers who have brot their message and revelation to mankind.

We are not concerned particularly with Moses as an individual in this present study, however, other than as the instrument thru whom a most wonderful revelation was given to mankind; a revelation which opens up to us one of the most important avenues of knowledge in the whole domain of occult spiritual science.

The revelation is that of the identity and NAMES of two of the greatest Divine Powers ever made known to man,—for, on close examination, it will be found that there are two principal personages brot to light herein.

These two great Divinities are, THE ABSOLUTE and the Holy Spirit or JEHOVAH, highest Initiate of the Moon Period, and, at that time, the Race God of the Hebrews.

As has been so often explained in our Rosicrucian studies, the word "God" is used with great frequency thruout the Scriptures, without distinction as to the particular phase of Deity or Divinity intended. In the Jewish teachings, Israel is admonisht—"Hear O Israel, the Lord thy God is ONE God" and the God designated by that teaching was He whom we now know to have been the Moon Initiate, Jehovah, the Christian Holy Spirit.

In our text we note that God said unto Moses "I AM THAT I AM"; Then He specially orders Moses to say unto the children of Israel, "I AM hath sent me unto you."

I AM THAT I AM is one Divinity, Jehovah. I AM is a far greater Being, the ABSOLUTE. Only one Being could make the affirmation I AM in the strict sense and interpretation of its totality. Only the emanation of the ABSOLUTE could affirm—I AM THAT I AM.

"I" stands for the first person. The first person was the FIRST CAUSE, the "Great First Cause" of Herbert Spencer. It refers to the COSMIC MONAD EGO.

"AM" is the positive affirmation of egoistic existence. There is no record of the ABSOLUTE ever having spoken to man, angel or God. There is no possible reason for us to assume that the ABSOLUTE *could* have spoken for there *can* be postulated a time or condition when the ABSOLUTE was all comprehensive, before which and prior to which no Emanations had gone forth and thus there would have been no condition to which the ABSOLUTE could have made the affirmation. After the Emanations had proceeded forth, there would still be neither speech nor utterance of any sort, nor would there be need of it, for the Greater needs not to affirm its existence to the Lesser, the latter existing only by virtue of the former, and, so to speak, only *in* the former, as set forth by the permanent mantram of our Hermetic Section; "In Him we live, and move and have our being. (*Acts xvii*, 28)

"I AM", therefore, can refer only to the ABSOLUTE. It constitutes the only name by which we can indicate or identify our concept of the Nameless. It is the expression of the positive existence and manifestation of the Cosmic Root of all Being.

"I AM THAT I AM" in the Scriptural sense and interpretation refers to the Great Being who, thru countless incarnations and as the Highest Initiate of the three preceding World Periods was known at the time of His expression thus as the Race God of the Hebrews, but even then, this designation simply provided a means of positive expression and affirmation of His being, for according to *Exodus vi*, 3, he was not at that time even to his chosen people, known by the NAME which exprest his individuality and sublime and Deific personality.

In the chapter from *Exodus* we find it distinctly stated:—"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the NAME of God Almighty, but by my NAME JEHOVAH (the Tetragrammaton) *was I not known unto them.*"

This secret, sacred, and unpronouncable name of Jehovah, as is well known, was held in such special sanctity that it was never given among the ancient Hebrews, and the same custom is still followed by some of the more strictly orthodox of that race even to the present day; the name Adonai being usually substituted instead.

This particular subject has been chosen as the motif of the present instruction, however, in view of the familiarity with which it is treated at the present day, both by fraternal organizations and by the multitude of liberal thought bodies whose name is legion. To the occultist there is revealed a degree of genuine ignorance which causes in him a veritable sensation akin to fear, at the manner in which this sacred formula is juggled as a ritualistic mantram.

In one notable fraternal organization particularly, this formula, "I AM THAT I AM" is used in a manner which leaves no doubt whatever as to the ignorance of the true import attaching to it, and emphasizes the fact that the members who use it with so little knowledge or understanding thereof may be accumulating to themselves a karmik debt which it may require long time periods to efface.

Names were peculiarly sacred things amongst all peoples of antiquity. Originally they were not bestowed merely thru sentiment, euphonius nomenclature or even designations of hereditary descent, but for special purposes of an ethical nature, intended to secure to the recipient and future bearer the best that mortal life could give him. Thus among the ancients we rarely find and never among the earliest peoples of mythos, the names of the Gods assumed by mortals. That would have been a sacrilege punishable in most cases by death.

And for supposedly enlightened mortals of the present day to use this sacred formula "I AM THAT I AM" merely as perfunctory ritual, borders almost even on positive blasphemy.

The writer has questioned several who are accustomed to this ritualistic usage, enquiring what the individual concept of the inner or real meaning of the formula is. The concensus of answers received is akin to the reply once given to the question "why are we here", meaning, in mortal life and the answer was,—"we're here because we're here" and that's all there is to it. Likewise the answer received to our present question in one case was—"well, I am because I is." "You can't put any magic into it at all."

If this is all that modern humanity understands of this sacred formula, then it had better cease playing with sacred things for it is akin to playing with fire. And we must not forget that certain priests of antiquity were once slain when, with the best and most laudable intentions, they entered the sanctuary where only the High Priest was entitled to enter once a year. There are still some places left where it is advisable to walk carefully, even as Moses was warned in the context of our subject, to "put off his shoes from off his feet, for the place whereon he stood was holy ground."

Only ONE is entitled to use the term "I AM" in its isolated sense and that ONE never used it himself. It was said OF Him by another ONE who had the right to use it because he did so intelligently.

And even that Great Other ONE did not use the formula for himself alone, but gave it as "I AM THAT I AM." Now we ARE entitled to use this last formula but only intelligently and in two distinct interpretations. Let us see if we can understand the distinction.

It is largely a matter of pronunciation and intonation. All sacred formulas of antiquity were used as mantra with specialized phonetic inflections that immediately made known the intention of the speaker or intoner. To merely say "I AM THAT I AM" as a matter of ritual is blasphemy and burlesque of the most sacred thing known to humanity. To use it intelligently but unworthily is even worse. To use it intelligently *and worthily* constitutes one of the highest forms of White or Constructive Magic within the power of mortals.

When Jehovah used this formula in speaking to Moses, giving him his commission to deliver Israel he conveyed thereby His assertion and affirmation of His At-One-Ment, kinship and relation with the ABSOLUTE. In

this sense it would have been given "I, am *that* 'I AM'." In other words, paraphrased, Jehovah said, "I, the speaker, am a manifestation and a potential unit of the ABSOLUTE" and if the children of Israel wish to know your authority to lead them, inform them that THE ABSOLUTE hath sent you unto them.

No higher commission or credentials could be desired by the Hebrews for they well knew that any man with such a claim must stand ready to demonstrate it by the exercise of supernormal powers which would soon certify to them the genuineness of his claims, and furthermore that the day of such demonstration was immediately at hand and the court of the Pharoah would be the scene of action and scriptural history proves that such was the case.

And Moses could not hesitate for he, as an Egyptian Prince of the Blood Royal, brot up in the palace and initiated in the Temple Mysteries, "learned in all the wisdom of the Egyptians" as we are taught, knew from his initiations that Divinity was in reality UNITY and that there was but *one* God and he felt the immediate influx of the Divine or Deific afflatus which gave him the courage and assurance to go to Israel and present his Divine Commission and Credentials.

Now we must remember that Jehovah albeit His Divine Eminence and attainment of Godhood, had been, even as ourselves, once human in the previous World Periods. He was entitled to assume this responsibility simply because He had attained to the conscious knowledge of his At-One-Ment with the ABSOLUTE.

Similarly, we of today, are entitled to the same privilege, IF we have attained the Cosmic Consciousness, or enterd into the knowledge of our Divine relationship and can mentally function actively therein. Some, even of the present day have succeeded to this sublime attainment. But we must not deceive ourselves by merely accepting the theory of At-One-Ment and Cosmic Consciousness. There is a vast difference between accepting the theory, believing in it, and actually attaining and practicing it.

It is this misunderstanding of the difference between accepting the theory and practicing it, that has caused the rise and development of so many alleged "New Thought" cults at the present time. Nearly all of them, with minor differences are purveyors of the so-called gospel of affirmation. "I AM good." "I AM well." "I AM prosperous." "I AM successful'„ etc., etc. And while we have the few successes held up to us as examples, we are not permitted to recognize the failures from these teachings, nor are we permitted to realize how the apparently successful, in many cases are so at the expense of their less fortunate associates.

No amount of affirmation will negate a wrong. The cancer victim will not be healed by denying the existence of the growth. The root of the evil must first be removed in every case. It IS true that the constant, conscious affirmation of right thought accompanied by right action will prevent the wrong principle from germinating, or of finding room for growth even if it has germinated, but nevertheless the seed, root or growth it HAS attained will remain, struggling against all attempts of positive, constructive affirmation, until it is removed in toto.

In some schools, the disciple is taught to say "I AM" this that or something else from fifty to several hundred times a day, but the only result this will produce is the destructive result of auto or self-hypnosis.

To repeat seriously the formula, "I AM THAT I AM," is equivalent to saying, "I, the Ego or speaker, am the ABSOLUTE." And such a statement is also equivalent to the drop of water saying "I am the ocean." Now the drop of water in lake, river, or stream is fresh and the ocean is salt. The water drop is of the same ***substance and nature*** as the ocean, but in its isolated sense it is absurd for it to make the *claim of being* the ocean. Furthermore, when it reaches the ocean it becomes ***tinctured*** with the salt

of the ocean. It came originally from the ocean; it has travelled around the circumference thru vaporization, condensation, crystallization and final flow back to the ocean. And when it finally reaches the ocean and is tinctured *by* it and incorporated IN it, so that a test will show its absolute integration and unity WITH it, then the drop can truthfully say, "I am the ocean," as also can any other drop say likewise.

The same illustration holds good in respect of humanity. Man cannot, and should not DARE to say, "I am the ABSOLUTE." He IS of the same *substance and nature* as the ABSOLUTE. But Man, in the mortal world is microcosmic and the ABSOLUTE is macrocosmic. Man would be absurd in his isolated state to claim that he was the ABSOLUTE. Here he presents a certain degree of Divinity incarnate. When he reaches the ABSOLUTE thru development, he will manifest Divinity discarnate and macrocosmic. He will be tinctured with the attributes of the Macrocosm manifesting as Cosmic Consciousness. Man came originally FROM the ABSOLUTE. He has travelled around the circumference of the Cycle of Mortal Life, and he will return to the Center. He too, like the drop of water, has passed thru the processes of vaporization, condensation, and crystallization, and is now, thru evolution, returning to the Center and when he reaches that Center, he too, will be tinctured *oy* it and incorporated IN it, so that a test will show his abso-integration and unity WITH it, and then he CAN truthfully say, I am the ABSOLUTE in manifestation, for I and my Father are ONE.

To show the difference between the so-called "New Thought" and the understanding of the potential conditions involved, on the part of the early Rosicrucians, we give the following mantram, which was used by the Initiates who had attained Cosmic Consciousness and who therefore knew that they were entitled to use it beneficently in their work for Humanity. *I, AM THAT I AM," a Child of the ABSOLUTE. My spiritual powers are your superior and can control you for a constructive good.* This mantram was used by them whenever occasion required in their unselfish efforts to compel others to engage also upon a life of endeavor along the right lines. The NAME of Deity or the ABSOLUTE can never under any circumstances be used destructively or for selfish purposes, so there was no danger of its ever being misused. It was potent only when exerted Beneficently.

If, on the other hand, we have taught that this formula was too sacred to be trifled with, let us remember that Man is the descent of Divinity into Humanity. He is the Image of God, but, like all images, optically, he is the *inverted image*, showing that the same laws operate thru all the kingdoms and planes. This may be well illustrated by a diagram.

We may literally almost watch a plant grow from its seed. The modern developments of the motion picture or cinematography have actually made it possible for us to observe on the screen in the space of a very few momnts, the actual growth and even the unfoldment of the bud of a plant, altho the time really occupied in the process may have been several days. But our observation shows us that altho we do not see the microscopic evolutionary processes and activities, the multiplication of the cells, the accretion of substance, the depositing of the chlorophyll, nevertheless we *have* seen the complete general scheme of evolution manifested and we know that the blossom is the ultimate product, the epitome of all the creative energy expanded in the preliminary gestation, germination, growth and development of the organism.

It is the same with Man. We may not be able to observe the minute processes of his age-long course of evolution, except as they come to our notice in isolated examples of the species as compared with human relics of prehistoric eras, but we can and DO observe the general plan of his descent from Divinity and that plan is the plan of the Cross, the same plan as of all manifested life, for physical expression or manifestation is the result, price or penalty of the crossification of Spirit on Matter.

Whether Jew or Gentile, Catholic or Protestant, Christian or Confucian, the Sign of the Cross is the Sign of Humanity, the plan on which Humanity is built and developt. It originates in the ABSOLUTE as exprest by the Triangle with upward point; it shows the plan of human life and mortality in its unfoldment. It terminates in Man, the inverted image of God, and when our evolution is ended so far as the present Day of Manifestation is concerned, the inverted Triangle expressing the Microcosm will be drawn up into the uplifted Triangle of Deity, forming the interlaced Triangle, the sacred symbol of Judaism, signifying the perfect balance and equilibrium of Matter and Spirit or God and Man reunited.

It is difficult in giving an exegesis of Natural Laws, to say which is the greatest or most important of them all, for eventually we discover that the Laws of Nature or God resolve themselves into the inevitable Unity as set forth by our Father Hermes. But we will all agree that Law in any of its phases or expressions as understood and accepted by Man, is not only for the purpose of guidance; it is also for protection. We study the laws of chemistry in order that thru our ignorance we may not combine elements which would produce disastrous results and enable us to keep separate or under control, those elements of great power, which, unrestrained, would work havoc amongst us.

So it is with the Law of the I AM. No one can use it effectively unless he uses it understandingly and worthily. With all others it will be of no avail and it is presumptuous on our part to use it unthinkingly and merely as a ritualistic phrase or mantram, for by so doing we unwittingly assume to be that which we are not. The Law of the I AM is the greatest of the Laws of Affirmation for it is the cosmic basis on which all the Laws commonly known as those of Attraction, Positivity, and even the phenomena of consciousness depend. That which does not exist as an integral part of the active manifestation of the ABSOLUTE belongs to the realm of the Repulsive, and Negative forces.

It was on this basis of the I AM that ancient kings signed as their names, those of their respective countries, a custom followed even by the present vestiges of royalty and some ecclesiastics, signifying the personification of the State in the person of its ruler and meaning the affirmation that the State existed only in, by, and thru that ruler.

While this custom has happily lost its potency as fact, it is none the less interesting archæologically as an evidence of the persistence of almost primæval customs into the present age.

The misuse of the words "I am" even in ordinary every-day life affairs is the primal cause of much of the dishonesty that exists in the world today. It is used especially in our language which is far from perfect, as the shortest form of positive declaration. Instead of saying "I will do this or that", or "I will try to do so", it is instilled into us by prevailing methods of practice, that so much more can be accomplisht by the use of the positive affirmation "I am" that we use it today without the slightest idea of its origin or the esoteric value of it.

It is perfectly true that Rosicrucianism is above all things a Gospel of positivism, or affirmation, but it is equally true that it is also above all things a Gospel of the affirmation of RIGHT things, and right things INTELLIGENTLY and LAWFULLY used.

No number of positive affirmations wrongfully used will accomplish good results. It will simply work confusion in the Craft. It is curious to observe that those who use the "I AM" affirmation unconsciously, unwittingly, or ignorantly, simply because they have been taught to do so, do not realize that by telling a lie they cannot produce or accomplish good.

If you are in pain,—don't lie; don't deceive yourself. No number of "I Ams" will free you from that pain. Simply affirming "I am well; I am free from pain" will never stop the pain. You may indeed hypnotize yourself into thinking for the moment that you are free from it, but inevitably it will recur when the hypnosis has passed. Affirming "I am well" will not of itself make you well. Such affirmations will not heal or cure pain or disease, all ethical arguments to the contrary.

The mental attitude back of the affirmation in some cases will create a condition which frequently gives Nature an opportunity to reassert herself, where no serious organic conditions are concerned, and then we have the miracles of Christian Science, New Thought, Unity Centers, etc., held up for our approbation. The cure could have been more quickly if the *cause* of the pain or disease were removed first, and then with the road clear, begin the affirmations of health honestly, intelligently and worthily. Remember, it is the duty of Rosicrucian occultists to seek *first* the invisible CAUSE of all visible effects, and this applies to pain, sickness and disease as much if not more, than to any other conditions that may intimately affect humanity, collectively or individually.

Pain, sickness and disease are all forms of personal, individual Karma. Karma is an accumulation in the ordinary sense, of guilt. Guilt calls for admission, acknowledgment and contrition, accompanied by a desire for restitution. When you are in pain, first of all be *honest* and *admit* it. Recognize and acknowledge that it is an evidence that you have transgrest Nature's Laws in some way. THEN SEEK THE INVISIBLE CAUSE of the pain. Then bring in your affirmative powers. Affirm—"I WILL remove this cause, or cease the conditions that produce and maintain it. AND DO IT; don't temporize, or expect the physician to relieve the pain and leave you free to continue in your wrong doing. AND THE MOMENT YOU HAVE BEGUN THE PROCESS OF REMOVING THE CAUSE, BEGIN to affirm: I AM NOW FREE FROM THE CAUSE OF MY TROUBLE. THO I AM WEAK I AM IMPROVING, I AM GAINING STRENGTH RAPIDLY; I CAN FEEL MYSELF GROWING STRONGER HOUR BY HOUR; I AM DRAWING TO MYSELF FROM THE VITALIZING ETHERS NEW STRENGTH, VITALITY AND POWER. Then you will be working in honesty to yourself and to Nature.

Pain, sickness and disease are, when first observed, Nature's warnings and danger signals even as the engineer of an express locomotive must note every signal on his path if he wishes to pull his train thru with safety. Realize that in using the power of curative affirmation, what you are in reality trying to accomplish is the restoration to balance and equilibrium of your vital forces, for disease is lack of balance and disturbance of equilibrium. But also remember, that, affirm as much as you may, unless you use your "I ams" intelligently and worthily you will accomplish nothing and not only that, you cannot even deceive yourself for you will be conscious of your failure all the while, and in such cases people inevitably place the blame on the school or cult that taught them.

Finally, if we are among those who, after careful consideration and thought, really and sincerely believe they are those who are entitled to use the "I AM THAT I AM" formula individually, let us remember the answering prayer of Moses to the voice he heard in the Burning Bush, the manifestation of the Great Central Flame. This answer is not given in Exodus in the chapter describing the manifestation of God to him and the granting of his Divine Commission. It is found in the 90th Psalm. In this prayer Moses sums up all evolution in the opening sentences:

> Lord, thou hast been our dwelling place in all generations.
> Before the mountains were brot forth, or ever thou hadst formed the earth and the world, EVEN FROM EVERLASTING TO EVERLASTING, THOU ART GOD.

In this answer of Moses to the Burning Bush, we have the proof that he as an Initiate, had perceived that his commission was from the ABSOLUTE, for he well knew that Jehovah having once been human even as we, tho he had ever been Divine even as we, had *not* been God *from* everlasting. Only ONE, the ABSOLUTE could hold such an ineffable and unsurpassed position in Cosmos. So he returned his answer directly to the ABSOLUTE, and as he did so, we also can do likewise if we truly feel we have the right to approach that sublime concept of the Human Mind.

Only ONE could have been our dwelling place in all generations, even He in whom we AND GOD, AND ALL THE GODS OF ALL SOLAR SYSTEMS, live, and move, and have our being . The God of our own Solar System may indeed have done the immediate work in the development of the System but it was only by virtue of His having "returned unto His Father", the ABSOLUTE and functioning therein, that He was able to act as a Creating God. And this is equally true of all the Logoi. The fact that some of these same Logoi may be even farther advanst than the God of our own Solar System is evidenst by the fact that science is now opening up to us the knowledge of Suns like Betelgeuse whose diameter is 300,000,000 miles, far exceeding the size of our Sun and some of its planets and their orbits. Antares is now known to be even larger than the great Sun just named, and suns, it must be remembered are the centers of other Solar Systems.

So far as we know, Moses was the only human being ever to be commissioned to assert his authority in the NAME of the "I AM", the only human being to be actually endowed with the lawful use of it. But because he WAS so invested, and because he WAS human, because he WAS AN INITIATE, so can all subsequent Initiates do likewise if they ARE genuinely Initiates and not mere theorizers or ritualistic mummers. At this time when the human mind is fast awakening to the realization of its tremendous powers and opportunities and possibilities, it seems as tho there were little left of reverence for sacred things. Even God would be placed on the dissecting table by some if such were thinkable or possible.

But in spite of the irreverence of modern humanity for that which is truly holy, every little while we observe that wise Nature in the form of some cataclysm or catastrophe overthrows all the pompous dicta of science and brings even the atheist to his knees in terror. Atlantis did not go down without purpose, nor did Vesevius destroy the center of vice and corruption, Pompeii, by mere chance or coincidence. All things in the natural world work together for a definite purpose and Man even in his pride is humbled. Let us keep this in mind as we carelessly use the affirmation "I AM" which originates with the ABSOLUTE, presumes to speak FOR the ABSOLUTE. Let us use it carefully at all times but especially so when we use it religiously or ritualistically, as a part of esoteric ceremonial. Being a spiritual fundamental, it should be used only in spiritual realization.

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THE GUARDIAN OF THE THRESHOLD

A GENERATION or so ago the popular subject of the average orthodox sermon, on a bright and beautiful Sunday morning, was a graphic description of the soul inspiring and truly spiritual concept of "Hell-fire and Damnation," not omitting any of the thrilling details as to careful and accurate basting, turning and spitting, until the tensely vibrating sinners in the pews could almost feel themselves done to a beautiful golden brown of permanent color, for all eternity, under the skilfull manipulation of the master chef of His Satanic Majesty.

Those sermons were powerfully effective. The result is that actually, millions of people have been passably decent simply because they did not dare to be otherwise. Free-will was destroyed. Heaven became the fire-escape from hell. Added to this pleasing concept of an all-merciful God, in case the chief topic fell a trifle flat on already jaded ears, the ministerial pot-boilers, fearful lest anything like mental anaesthesia should allow their flock a moment's respite from this theological sword of Damocles which it was their particular business to keep constantly suspended over the heads of the suffering faithful,—would vary the main subject by occasional diversions into the realm of "Infant Damnation" and the total destruction of those not fortunate enuf to have been predestined or who had possibly passed into the higher life unbaptized.

With great and holy unction the eminent divines of that day (and some laggards in evolution still with us), would dwell with special fervor on the sufferings of little children who died in innocency, in spite of the words of the Master they profest to follow, when he said—"suffer them NOT—forbid them NOT—for of such *is* THE KINGDOM OF HEAVEN."

In orthodox Christianity no one was to be permitted to enter Heaven except by the path of pain and suffering, the degree of which was to be

carefully regulated by the self-appointed human guides of our spiritual destiny. And the perusal of a Saturday paper setting forth the vaudeville attractions offered by the average church for the following Sunday, will prove that the same type of guides, are still generously with us, for any advance of science, philosofy or research meets today with the same opposition and combat-from the churches as it did of yore.

Hell-fire and Damnation was the bogey of the average Christians who dared not think for themselves and depended entirely upon the "trained minds" of their erstwhile spiritual guides for information and assurance regarding their future estate.

The foregoing observations form a necessary prelude to our principal subject, that of the *Guardian of the Threshold*, for a few moment's consideration will show how prone the human mind is to travel in circles; how difficult it is to really think out one's own problems; how natural it seems to be for humanity to depend with childlike faith and simplicity upon the advices of some teacher of the regular theological unions, or the self-appointed advisers of humanity who hold forth for silver collections in the grand ball-rooms of well appointed hotels on Sundays, with week-day services to boot.

With the approach of the Mercury half of our Earth Period, mystic science, now on a better footing of acceptance with the reading public since its adoption by fashionable society as the fad of the moment, seemed to offer a more pleasing alternative to the rather strenuous concepts which orthodox theology insisted were absolutely necessary to the soul's salvation. Somehow, after all, when one reasoned it out, it did not seem true that only the select few were to be allocated to Paradise while the many roasted. There might be, after all, some truth in the assertions of mystic science that no human being could ever possibly be "lost."

Scientifically it seemed reasonable and logical, but—above all—individually it SOUNDED *COMFORTABLE*.

Now it has never been the intent of spiritual leaders either union theologues or free-lance mystics, to permit their followers to get something for nothing; to look forward with joyous anticipation to something that will not entail pain and suffering in its attainment, and mystic teachers viewed with growing alarm the concept which was becoming too rapidly popular, that since no one could be lost or damned, all would be saved. Something had to be brot forward to work in mystic philosofy as the hell-fire and damnation doctrine of unionized theology. Hence the pleasingly assorted teachings regarding the "Guardian of the Threshold."

The Christian who knew no better tried to be good to escape hell.

The mystic student who knows no better tries to be good to escape the Guardian of the Threshold.

And there you are. You pay your money and you take your choice. At any rate you pay, and if you have a mind of your own, you make your choice. If you do not, some one else makes it for you.

In presenting this rather vivid comparison between the old and the new devices to terrify the timid and to make the spiritual path more alluringly difficult, it is to be observed that we have not denied the existence either of hell or of the equally attractive "Guardian." Both *do* actually exist. But now comes the peculiar and rather humorous situation that has arisen. Mystic science has always asserted that hell exists, but exists as a mental state; that we each make our own heaven or hell,

and that our escape or avoidance of hell means to preserve our mental and spiritual equilibrium. Orthodox pulpiteers, finding that the hell-fire and damnation doctrine no longer fills pews with shivering sinners, or pays the Pastor's salary, have been gradually turning to the more reasonable concept. Not that they accept mysticism, no—not that,—they "have been spiritually led to see the higher vision or revelation," after the same guides who may now be leading them have left their predecessors and their predecessors' victims in ignorance for centuries past.

But occultism,—the common, ordinary garden variety, after asserting the existence of hell solely as a mental state, and succeeding in shaping the orthodox mind to that more reasonable concept, now brings forward the good old-fashioned orthodox devil in material form under the more truly occult name of the "Guardian of the Threshold," occult, because no one knows who this "Guardian" is, or what sort of "Threshold" he guards.

Thus do even the "advanst minds" and "liberated intellects" revert in circles to their original starting points.

We remember reading somewhere of a young man, hopelessly invalid, on whom, at the importunate requests of friends, a well known mystic teacher was finally induced to call. The great teacher clairvoyantly saw that the unfortunate young man was being terrified by HIS Guardian of the Threshold, who croucht in malignant mien in a corner of the room and who saw to it that the young man was not allowed the possession of his sober senses. The great teacher saw, to his sorrow, that nothing could be done to alleviate the terrible condition; that until the young man's karma permitted and the astrological conditions were right, the case would have to remain in *statu quo*.

The friends of the young man must have had their sorrow turned to joy, as is usually the case when turning to the reverend clergy for some assurance of the hereafter on the passing of a loved one, with just about as much help and enlightenment as one would receive on questioning a New Zealander about Iceland, regarding which, having never seen it, he would be an undoubted authority.

The existence of the Guardian of the Threshold has always been one of the cardinal points in Rosicrucian doctrine and teachings, but not as a bogey nor should it be conceived as a source of terror. The Rosicrucians teach that hell is a purely mental state and they consistently teach that the Guardian of the Threshold is also a purely mental status with no more power to wreak vengeance, terrorize or destroy, than have the phantasmas of the victim of delirium, in fact the two states are closely analogous; both being perturbed mental conditions with resultant temporary loss of mental equilibrium.

It has often been stated, as a quick, temporary explanation without going into details, that the Guardian of the Threshold is the concretion of the thought forms of an individual developt thru his mortal experience and expression, and with which he is confronted after the process of death or the discard of the physical body and the awakening into the inner worlds. This statement is perfectly true, but, as stated, it gives no details.

Unfortunately it often does give the impression that such concretion means an actual, definite unification of all the thought forms into one mass, which, owing to the fact that there is so much variety between one's thoughts, and taking a lifetime as a whole—so little unity, adherence and coherence to a definite ideal or purpose, instability of mental equilibrium, and erroneous impulsion,—takes on an incoherent, misshapen, intangibly delirious aspect, approaching the monstrous in the case of

those whose lives have been erratic, unpurposeful and vain, and further appearing even malignant in the case of those whose lives have been decidedly what are commonly called "sinful," criminal and dissipated.

By those who champion this explanation, we are told that in the case of those who have lived weak, unfruitful lives, not positively bad but lukewarmly good, the phantom takes on a grotesque appearance which cannot be identified as having any distinct features whatever.

Now, if these explanations were sufficient, by the same token we should expect that in the case of one whose life actually had been saintly, the concretion would have formed an almost celestial being, but on this phase of the question, occult scientists are strangely reticent. Furthermore, in the case of the young man previously referd to, it is passing strange that this was such an isolated case, and we marvel that in the total number of human beings we do not find a multiplicity of instances of perfectly harmless men and women being afflicted with inexplicable disorders without apparent reason, and whose cares may be similarly diagnosed by the rapidly increasing number of highly reputable and self-confest clairvoyants.

Most cases of actual obsession are now easily open to diagnosis as such and even the slow moving medical profession takes some cognizance thereof. But in the case of the story of the young man to which we are refering, behold, the great teacher who visited him discovered the great secret of his malady, and behold still further, this great secret was the same great secret discovered in some form or other in whatsoever is commonly regarded as otherwise inexplicable, it was—sh—none other than the secret, awful, malignant, terrible, mark of the influence of the Jesuit; the same great secret revealed to us by wise discoverers in whatsoever way or to whatsoever corner we turn. The "damned Jesuit" is assumed by some childish minds to be everywhere.

Now the poor young man referd to, it was discovered thru recourse to the Memory of Nature, had been a member of this Order, the *Society of Jesus*, the very name of which causes the timid Protestant heart to lose a beat, and as a penalty for this hideous crime of membership in a notable scholastic body, plus some personal habits made much of by medical science in the days when that science knew little about them, the unfortunate lad was being threatened by a malignant elemental as his Guardian of the Threshold. But we further noted in the story, that in view of his sincerity as a member of his awful Order, he had merited the right to admission into a Mystery School in the Spiritual Worlds, where he was to be trained as a Helper of Humanity, but must first work off the conditions of his previous lives.

Wonderful indeed are the workings of the trained occult mind. The young man was to be damned for his membership in the Jesuit Order and rewarded for his integrity as a member of it. This may be good occultism but thank God it is not Rosicrucianism. When a man passes from the life mortal to the life immortal, he passes the Guardian of the Threshold who is the result of his immediate past life. After going thru the heaven worlds, expiating his faults in his purgatorial career, assimilating his ripe experience, and then planning his future earth life and coming back to incarnation, he does not bring with him the Guardian of his past life. He brings back nought but such Karma as is to be accomplisht in the life to come, and that in a way by no means possible to inhibit him from progressing, otherwise he would have little chance, and opportunity for further incarnation would be useless to him.

Much misconception has arisen regarding the Guardian of the Threshold, from a custom fostered by mystic schools and teachers. Regarding

anything in their various doctrinalia which they themselves do not fully understand, it is usually given out that the neophyte "must not ask questions." Students are told in whispers that they must not enquire regarding this or that. Such and such is a secret, only to be divulged when the student is duly and truly prepared. There is, of course, a certain amount of truth in such explanations, but as a rule it is operative more to conceal the ignorance of the teacher rather than an effort to prevent pearls from being cast before swine.

The only limit to man's right to knowledge is the limit imposed by his own powers of receptivity. Man has an inalienable right to know all that he can understand, and he has also right to wrestle with all that he is seeking to understand. The writer has often been approached timidly by good people, asking in whispers if they might be permitted to ask some particular question, instantly assuring him that if it was not right for them to ask, to please excuse them for so doing. Often the spectacle is ludicrous. A good, strong, husky man or woman, with evident brain power and intellect timidly requesting permission to ask a sensible, logical, perfectly proper question. No wonder that among such, the subject of the Guardian of the Threshold has spread genuine terror. No man or woman can hope to have the courage to enter the invisible worlds before his final natural time, until he has the courage to encounter and face all the conditions by which knowledge can be gained in the mortal world.

The Guardian of the Threshold should be no bugbear whatever. Pruned and divested of all occult buncombe, the Guardian of the Threshold is simply the epitomization and incarnation of FEAR, and as such is just as much our enemy constantly while in mortal expression, as it is said to become immediately after death has ensued, or when the neophyte has succeeded in attaining liberation and becomes able to enter into the invisible worlds while yet incarnate.

"As a man thinketh in his heart, so is he." If he thinks he has no right to ask a perfectly lawful question, if he is afraid of public opinion or personal estimate, if he entertains fear in any way whatever, it will become manifest in his daily life and he IS A LIVING INCARNATION OF THAT FEAR. Roosevelt was perhaps the most prominent example in our day of one who was absolutely without personal fear in any way whatsoever, and this absence of fear made him a colossal world power, even among *those who feared him.* It was *fear* of him who feared nothing that kept so many of those who were his ardent admirers from supporting him in his later days.

Quoting from Instruction No. 10, of *"Rosicrucian Fundamentals,"*— The Terror or Guardian of the Threshold is the EPITOME OF KARMIC ACCUMULATION OF THE CONCRETED THOUGHT FORMS OF OUR INDIVIDUAL BAD KARMA, and takes the form principally developt by the major aspects of our hidden thoughts. If the thoughts have been sensual, the Guardian will be a sensual monstrosity, and similarly, according to whether our thoughts have been vicious, brutal, malicious, revengeful, envious, covetous or idolatrous.

While the Guardian is the epitome or karmic accumulation just described it should not and cannot logically be conceived as a distinct or definite entity exterior to one's self. Thoughts *are* things, undoubtedly. A house or a locomotive is a thought projected into visible manifestation in Matter. Man is a thought of God projected thru aeons of involutionary and crystallizing processes into Matter and visible manifestation. The Guardian of the Threshold however, is the creation only of a short life expression and is not possible of projection without, as a complete

and separate entity, altho, given sufficient time and such would undoubtedly be the case. Wise Nature however, has limited the existence of the Guardian to the life that brot it into subjective being, well knowing that were the process to be permitted, the world would, in time, be peopled with malignant monstrosities.

The Guardian of the Threshold is the epitome or karmic accumulation WITHIN OURSELVES. When this epitomization becomes sufficiently powerful we are actually obsest by it. We witness this truth in every day life when we hear a friend say, and feel it often ourselves—"I can't imagine what has got into me, I never used to do this or that or feel this or that way." *It is the Guardian at work*, and he is not devising new trouble for you, but simply putting into operation ideas which in general have developt in your own self. and have now, by constant accretion become sufficiently dominant to make themselves felt.

Here, we see "as thru a glass, darkly." There, we shall see face to face. Here we see only the external presentiment of each other and our own selves. On the higher planes or rather the inner planes of being, we shall see each other as our character, personality and our Guardians or karmic accumulations have made us to be. The Guardian is *within ourselves*. Therefore, when death ensues and we step out of the physical body, or, when by development we have attained the privilege of liberation and can leave the body to enter voluntarily the inner worlds, before we can pass the Threshold *of our own body* the Guardian within confronts us in the shape of the accumlated inhibitions we have developt thru our life time up to this critical and crucial moment.

Now this karmic accumulation within ourselves is really the epitomization of all the elements of FEAR by which our lives have been dominantly altho possibly unconsciously, influenst. All error, wrong or so-called "sin," can, in its utimate analysis, be found to be the result of fear. Fear is either the actuating motive or the resultant of all our erroneous acts, and our Karmic Guardian is thus the accumulation of all the elements of Fear that have become actual component parts of our being.

The student who refers to Bulwer Lytton's "*Zanoni*" will find the Guardian therein described as a malignant monster of frightful mien, but who disappeared when she or it was defied, and the members of the highest degree of this Fraternity will also recall a personal experience illustrative of this point and truth. Absence of fear banishes fear. Here we may not see ourselves as others see us. But the time comes to every human being when he shall see himself even as he has been and is then, seen. Few of us will be able to recognize ourselves on that occasion. The Terror of the Threshold is so called, not from any actual destructive power it possesses for it has none, but from the nature of it that inspires terror in the person who for the first time encounters it not knowing that it awaited him, and being unprepared to meet it.

There is a saying originally used as a popular theme in churches, but now used as a most appropriate warning or greeting at the entrance to railroad crossings for motorists,—"prepare to meet thy God." If the inner meaning of this exclamatory warning were traced to its mental origin in the Memory of Nature, it would be found to have begun with the concept of its originator, in the personal knowledge of the Guardian of the Threshold, for the ignorant and unlettered Amos who wrote it, undoubtedly in his prophetic capacity had spiritual insight. And in the old Dispensation the newly awakening spiritual entity on being confronted with the Guardian immediately conceived it as being the type of avenging and punitive Deity formulated by his past religious beliefs.

Keep in mind that the Guardian has no objective reality, but is the personal visualization of the accumulation or accretion of one's thought forms solely on the mental plane, and has not even the relative permanency of an archetypal condition. In the best of us there is some so-called "bad." In the worst of us there is some, indeed much, *good*. And the conformation of our individual Guardian will depend entirely upon the relative preponderance of the good or bad in our lives. The Terror of the Threshold looms alarmingly to those who thru ignorance of its existence have gone on thru life unwittingly accumulating instead of discharging thru confession of wrong and attempted restitution the karmic debt to themselves, to Nature and to Humanity. We owe no debt to God for we are part of the very nature of God and our only obligation in that direction is to strive to become as wholly Godlike as is permissible and possible for incarnate humanity.

Ignorance has often been stated in these Instructions to be the worst and most unpardonable sin against one's self and against the Holy Ghost or sacred and Divine breath inherent in each homo. When one rises from ignorance and seeks to learn of that undiscovered country beyond the grave, and does so in a spirit of humility and sincere effort to avoid error and wrong and cultivates the spiritual life manfully and positively, not in effeminacy and silly sentimentality, then instead of being confronted by a malignant Guardian, such a one comes face to face with the spiritual being he has developt in the person of his Holy Guardian Angel who is equally his Guardian of the Threshold. We hear much of the one polarity in distressing, alarming form and shape, but orthodox occultism like orthodox theology has carefully omitted an equally trustworthy description of the other polarity, that of the attractive, life-giving Guardian whom each one can engender and bring to active functioning even while yet incarnate.

Many a person who has started on the Path that leads upward, and onward has found himself actuated by the same feeling of wonder, "why he performs this or that act of kindness and helpfulness to his fellow men," acts which he never thought of performing or even entertaining hitherto. Yet occultists seldom attempt to show that such actions are the results of the same Guardian of the Threshold, now transmuted into the *Angel* of the Threshold, welcoming him across the threshold of the material and physical, into the spiritual lands of progress and light.

The "Dweller on the Threshold" becomes our Guardian Devil or our Guardian Angel strictly in accordance with the extent of our efforts to live a constructive or destructive life. If all our mortal expression we have lived destructively, at the end we shall find our Guardian tearing down all that we have labored to build up by unworthy methods. If, on the other hand, we have attempted to the best that in us lies, to live constructively, we shall find to our amazement our Angel Guardian waiting to welcome us into the worthy structure we have unconsciously raised in the spiritual worlds.

If we have set our affection on things above, where moth and rust do not enter in nor thieves break through and steal, we shall find instead of a monster of malignant mien, a smiling celestial creation which may by its elemental degree of permanancy which attaches to all worthy creations, awaiting us, to whom we shall give force and vivify with our new spiritual life and energy, and develop into a permanent entity destined in time to become a true Helper of Humanity carrying on our worthy work once begun, long aeons after we shall have passed beyond earthly incarnations. The forces of destruction do not last. The forces of con-

struction are destined, once they are given birth, to last thru all eternity and become constantly more active and constructive on a greater scale, ultimately to become world builders and world powers.

Every man and woman has it in his or her power to generate such a being in the form of an Angel Guardian, who shall in time become a world builder. Every man and woman who thus KNOWS, may begin here and now to be a world builder and to become the ancestor of a long line of spiritual hierarchies, who will be proud to trace their lineage in the Memory of Nature and the Akashic Records, to him or her who, in later aeons will be known as Initiates of the Earth Period; Initiates, because having awakened to the possibilities of their destinies, they rose to the occasion and began their work promptly, even with the rough working tools they then possest.

We read with pride on the pages of history of those who climbed by personal ambition to be empire builders and fathers of their country, not forgetting to give due credit to their personal integrity in many cases. But their work was of the mundane plane and they and their descendants saw the fruition of their labors. Their work was worthy and they have had their reward and many of them have come back to the very countries they founded and enjoyed the benefits of their own labors themselves. But how much greater it is to those who KNOW, to work, not for the moment, or immediate personal fame however, laudable the immediate motive may seem, but for the future, that ultimately better worlds and better beings may make their mark of progress in the ineradicable records.

One who intended to become the Buddha, began several incarnations before the attainment of Buddhahood, for that great event. One who desires to become a world builder, a Planetary Regent or the Director of a Solar System, can begin NOW, and if he is sincere, he can carry that great ideal thru all the necessary incarnations intervening. Such an one, who studies humanity, world development, cosmic science and evolutionary process thru many incarnations can begin the actual work of creation right here and now in formulating the mental abstractions necessary thereto, and like the mortal builder he may have to discard model after model but eventually, he will succeed, and his attainment of each life will be the starting point of the next succeeding.

No true Rosicrucian who KNOWS what the Guardian of the Threshold really is, should waste a single precious moment of mortality in fear or dread of this condition but, knowing that he has the power of transmuting the dread formation into an Angel of Beauty, should strive unceasingly to develop for himself this truly celestial helper and be thereby assured of a welcome into the land so far away and yet so near at hand.

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THE GRAND MAN

THE statement is frequently made that "Man is a microcosm of the macrocosm." It is assumed through excellent logic that, as the atom is a solar system in microcosmia, (a group of atoms or a molecule therefore constituting an exceedingly miniature universe,) so man, consisting of incalculable atoms and molecules because there is no unit by which their number could be estimated, much less calculated, becomes a *Macr*ocosm.

2 Undoubtedly, man IS a *macr*ocosm to worlds and kingdoms of organic life, not alone among the insects but to that far more remote region discoverable and observable only under a high-powered microscope. Yet those worlds of teeming life are populated by monsters, compared to which the wildest flights of a Lewis Carroll, the active imagination of a Baron Munchausen or the solemn descriptions of a Leeuwenhook, a Pasteur, Koch, Spallanzani and hosts of the earlier pioneers in peering into the realm of the infinitesimals in size, are absurdly simple, and those monsters are of tremendous import to the human and all other life kingdoms in potencies for good or ill.

3 According to Dr. William Sadler, an average human body comprises 26 trillion cells. His estimate may be subject to revision, for a later estimate of the number of cells in the human brain alone approximates such vast figures as to challenge Dr. Sadler's estimate. Each human Ego is ruler, therefore, over an empire that is far greater in many ways than the great empires of antiquity And each of these cells is tenanted by the tiny but powerful hosts of the invisible microscopic kingdom. To them, therefore, man IS truly a vast Macrocosm.

4 That may be a basis of the inflated egoism many people manifest, but they can temper their pride a bit when they try to realize what it means when they are told that their individual existence,—yours—and mine—is the result of the combined and successive efforts and activities of (quadrillions) 2.251,799,813.685.244 grand parents in your individual line over the past 50 generations. This is 1,125,-899 times the present population of the earth. Verily the Great Book was right when one of its writers affirmed that "No man liveth unto himself alone." It is equally true that Nature's economy, of him for whom so much has been done, shall much be expected and required.

5 Some twelve years or so ago, the writer made public a statement that the average human being was worth about 85 cents on the hoof but that it would cost far more than that to resolve him into the pure chemicals in a useful state. That statement was widely plagiarized and copied. But like most investments during the past few years, man has declined in chemical value. This wondrous creature is worth today, according to statements accredited to the Massachusetts Institute of Technology, just about 73 cents. And in his evident inability to formulate good government, remove want from plenty, or, in Europe, to live peaceably with his neighbors, this creature over whom quadrillions of people have labored, seems to have deteriorated mentally as well as physically. Yet, HIS MISSION HAS INCREASED TREMENDOUSLY.

6 But not alone to the world of infinitesimal organic life is man a Macrocosm. In him will be found in varying amounts and potencies all the metals and minerals, together with some not yet classified by scientists. In a broad manner of speaking, the metals and minerals of our earth are the by-products of man's existence. *They* are, because *he* IS. And so dependent on them is this sovereign emperor over trillions of cells, that a fraction of a grain of Manganese is the difference between death and life; a fraction of a grain of magnesium is the difference between the grouch and the sweet-tempered individual and sometimes between sanity and insanity. Men who find it wise to destroy food while millions are starving, quibble over the politics of alcohol. Yet so essential is it that nature distills a certain amount of alcohol in every human brain, and without it, the orderly proc-

esses of intellection would be impossible or at best uncertain, with brain diseases *quite* certain.

7 Is Man truly a *MA*Crocosm? We mentioned something about atoms and molecules. Using the Angstrom Unit of measurement, which is 1/250,000,000 of an inch, a Cleveland biophisicist estimated that there are not less than 500,000,000,000 atoms in a single liver cell. And each cell in the human body has its own specific intelligence. It was the Psalmist who said, "We are fearfully and wonderfully made."

8 The facts recited have been given for the express purpose of indicating just how truly Man IS a *MA*Crocosm to the worlds beneath him evolutionally. But if man is a Macrocosm to *them*, he is a *MI*Crocosm to worlds vastly higher than himself. Centuries ago, when astrology was studied as a true science, seers observed the effects of planetary influences upon man, just as every sensible person today can observe them. We know the effect of the moon upon tides. Is it possible that such a force can affect NOTHING ELSE?

9 Scientists who devote hours of painstaking labor to the study of the influence of sun spots and the solar radiations upon weather; farmers who well know the importance of lunar and other planetary influences upon the planting of crops; physicians who are keenly aware in many instances of the influence of the moon and especially of Mars in matters of surgery and subsequent convalescence, cheerfully agree in these fundamental principles, but when it is said that these same influences determine to a large degree our actions and attitudes, they scoff and call it an old wives' fable.

10 But thankfully, the day of the scoffers is passing. It is not a mark of erudition to sneer at what one has not personally investigated. and those who investigate thoroly and sincerely tell a different story about astrology. The ancients studied REAL astrology and they used the knowledge thus gained to correlate with what they termed the *humours* of mankind. Later. the Englishman, Sibley, developed the old ideas of Ptolemy into the science of human temperaments. Thus it is not that the vast planet Jupiter suddenly decided to send a check to John Brown, nor does Saturn gratify his whims by causing Susie's bones to break under a bad aspect. Instead, the intelligent person understands that we respond chemically to the auric substance of these great bodies, and by our individual temperamental reactions, which have a chemical basis, we translate our response in terms of action and attitude, which, of course, affect our mundane life as well as our intellectual and spiritual.

11 This is not a defense of astrology. It needs none. It has stood its ground on its own inherent merits through 7000 years, despite the sneers and persecutions of pseudo-scientists and wise men of earth, and it is now coming into its own. Our observations *are* necessary for one reason, namely, to PROVE that man IS A MICROCOSM of that vastly greater world outside of and higher than his own, for he contains within himself all the elements of these sidereal bodies just as he contains within himself all the elements of the worlds infinitesimal to himself, yet which affect his health and his actions and attitude no less than do the greater ones above him. How do we know this to be true?

12 First of all, by centuries of observation and record. Second, by the fact that the spectroscopic analysis of light rays from the sidereal bodies shows them to be composed of elements identical with those that compose man. There is, therefore, a definite physical and chemical relationship.

13 Third, a spectroscopic analysis of the N-ray or human emanation will reveal marvelous changes when observed under varying planetary aspects, proving an intimate correspondence between the infinitely great and the infinitely small. Especially is this proof strengthened when the subject of such spectroscopic observations makes a conscious, determined response, either in harmony with or defensively against the sidereal influences or radiations. Then the phenomena are truly marvelous. They prove that those who fail in life are those who through persistent ignorance (the only REAL SIN), let things take their course, float with the tides of custom and opinion, and make little or no real individual effort, while those who succeed are those who resolve to (and do) determine their own careers aggressively on a carefully planned basis and then *compel* their stars instead of being compelled *by* them.

14 So, there WAS something of merit in the ancient and mediaeval assumption of occultists and spiritual scientists, that there was and IS, as the Bible teaches us, a celestial man and a terrestrial man, only the theologians and the philosophers began to differ as to what sort of men they could be. Each tried to fit the basic fact to his own school of thought.

15 The philosophers concluded that the sidereal bodies with their central sun constituted the body of the heavenly or celestial Man, the GRAND MAN OF THE UNIVERSE. And as our planet Earth or Terra is one of them, so we must be parts of that Grand Man, and therefore a MICrocosm of that MACrocosm. Their idea was good, only it wasn't *true*—AT THAT TIME. They had merely sensed the outer concept of a greater fact.

16 The sidereal bodies, by their orbital revolutions, are constantly changing their relative positions to each other. But once in 25,868 years they return to a given identical position. This return is of course going on continuously. But approximately 16,000,000 years ago they did occupy positions that conformed to the figure of a man. This, of itself would not be remarkable. But it is a fact that that formation and that time period, probably in the Oligocene, also marked the advent of a type of proto-human emergence, as indicated by Dr. Zuckerman, Oxford zoologist, from researches reported at the Congress of Anthropological and Ethnological sciences in August, 1934. Since that time there have been over 600 precessional returns and those who delight in the study of ethnology would do well to list the mutations of the human species and migrations of races at such intervals. It will prove a startling revelation.

17 In this way, the Hermetic teaching, that "that which is below is like unto that which is above," has a basis in fact. Co-incident with each new formation of the sidereal man has been the profound mutation of the terrestrial man. Here again we find the Great Book giving us confirmation. Man is made in the image of his creator, i.e., of the heavenly or celestial man that expresses the epitone of the creative power of the central orb, which is the physical vehicle of the Logos or God of our solar system. And again, "the earthly bears the impress of the heavenly."

18 So man assumes a position of profound importance with an increasingly important mission to which we have alluded. Man IS A TRUE MEDIUM; not in the spiritualistic sense, but in a cosmic sense. Here we behold him, assuming the form of the celestial man, imbued with all the powers and potencies of the forces that compose the celestial bodies, and at the same time also comprising in his marvelous organization all the elements of the terrestrial world below him even to those which, in both higher and lower instances, are invisible. Verily that simple command "Know thyself" by an unknown philosopher has a cosmos of meaning. It was a precept inscribed in gold letters over the portico of the Temple at Delphi. It has been ascribed to Pythagoras, Chilo, Thales, Solon Cleobulus, Bias, and Socrates. It has also been ascribed to Phemonoe, a mythical Greek poetess of the ante-Homeric period. Juvenal says that it descended from heaven. Nevertheless man still continues to study everything in the world except himself and to seek everywhere in the world for that which he desires, except *within* himself. And all the while, behold, all things are contained within him.

19 Man is a medium, a cosmic medium, through which the sidereal and celestial forces of light and life; of soul and spirit, are focussed to produce corporeal form, in color and tone. Through him the divine descends to become human. Through him the lower forms of life learn the mysteries of evolution back to the divine. Man is a medium of constant flux between forces celestial and forces terrestrial. He incarnates the Spirit of his Creator, that he may reassemble for the creation of vaster systems to come and the conquest of time and space into which he is already pioneering. His mission is to raise himself to true divinity by raising lesser intelligences to true humanity. He mediates between worlds seen and worlds unseen, between visible forms of life and invisible forms of life, between those extremes of spirit that are matter, energy and gravity at one end and divinity at the other, spanning the polar extremes.

20 So the philosophers of olden time made the same mistake that man has ever been prone to make. He sought his Grand Man of the Universe in the skies, where it could do him no practical good, while behold, his Grand Man was—HIMSELF.

21 This concept of the Grand Man was what the earliest philosophers sought to crystallize into the idea expressed by Adam Kadmon, the primordial, archetypal man, composed of the entire host of Cosmic Powers, the original creative spirits. This partial concept was preserved in the Zohar and the Kabbala, but subsequent editions, revisions and editings have distorted the original almost beyond recognition.

22 Most Bible students misread their Genesis and fail to observe that man was created *before* the animals. In chapter one, where he is led to conclude that man was the finished product, the animals referred to are not those of earth, but the Holy Animals of the Zodiac, the figures of the constellations, and the "man, male

and female," of that chapter are the celestial hosts or choirs, the grades of the angelic hierarchies. That is not the man made after God's likeness nor in His image. It was the early idea of the Adam Kadmon, the first Adam, the synthesis of the ten sephiroth. In the second chapter, we find that the second Adam was created BEFORE the animals and the word Adam applied not to a single indivi-ual but to a race. What is more, man appeared at seven different sections of our planet; hence, in the Divine Pymander of Hermes, we find reference to seven primaeval men evolved from Nature, and the Heavenly Man, i.e., the primitive Adam Kadmon. These later became the seven Kings of Edom referred to in the Kabbala.

23 Another definition of the earlier concept of Adam Kadmon was of the name as a generic term for the sexless angels who assisted in creative process by mental and spiritual powers alone. Consequently the propagators of this idea had to conceive of a primitive race of human beings, made in their image, i.e , also sexless. But how sexless humanity, that had fallen into generation, could reproduce and perpetuate its own species called for an ingenious explanation. They are therefore assumed to have destroyed themselves by reincarnating into their own progeny, who had been created by them before their fall; this time bringing into being the divided types, male and female. The explanation is ingenious, especially for the time in which it was first formulated, but the twentieth century intellect and imagination will experience some difficulty in following out the logical deduction therefrom to any satisfactory conclusion.

24 It was the Adam of the second chapter of Genesis who strengthened their etheric or ethereal bodies by solidifying clay or the so-called "dust" of the ground about them, bringing the visible, physical body into being through the normal laws of evolution. But the early philosophers brought another Adamic figure into the intellectual concepts, namely, Adam-Adami. Adam-Adami is assumed to personify the dual Adam, the paradigmic Adam Kadmon or creator, and the terrestrial Adam or first human progenitors. The latter, due to the method of their assumed creation, had the "breath of life" according to the Syrian Kabbalists, but no soul. Man obtained or learned how to develop his soul only after, by and through his allegorical "Fall." The soul being the composite organ in a spiritual nature of emotion, intellection, and rational consciousness, it developed through the incidents that would bring into manifestation such faculties in an organism capable of expressing them. So Man "fell" but he got his soul as a reward for falling.

25 There is more truth however, in these early ideas, than would appear on first thought. Man's "Fall" was due to his immediate opposition of his newly discovered free-will to the Divine Will and opposition always means friction. It also means that, as a result of conflict, there is bound to be a divergence of some sort, an institution of two separate and distinct ways. Man was destined to become the Grand Man, but he chose the Path of Pain and Sorrow and after all it was the best way. Perhaps that, too, was a part of the Divine Plan.

26 But while he was destined to be and has become the Grand Man forseen by the ancients, he is not nearly so grand as he is still destined to become. For if, as at present, he uses somewhat less than a third of his brain substance and still accomplishes miracles, what may we expect him to become when he shall have developed the use of his full brain power. Some there are who dream and talk and write about supermen as though they would be a different and higher race of men. They will be the *same* men, using *all* their powers instead of a third of them, and we hope that by that time the full use of such powers will also have demonstrated the uselessness and asininity of wars, and the shedding of one's brother's blood.

27 But, as a matter of fact, with all their good intentions, the early philosophers worked up so many Adams that they became hopelessly mixed up. The first was the Holy, Perfect Adam, described as the "Shadow that disappeared"; the second was the protoplasmic androgyne of the future terrestrial and sexually separated Adam. The third was the "man made of dust," the first innocent Adam. The fourth Adam was the being who became clothed with blood, bone and tissue, provided with the breath of life, a physical body and the powers of physical reproduction, and this fourth Adam is assumed by some to be the progenitor of the Human or Fourth Root Race, and the forefather or ancestor of our own Fifth Race. We prefer the more academic but straightforward exegeses of anthropology and geology.

28 In a way, Tetragrammation, the letters IHVH arranged in human form, is not only the Sephirotic Tree, it is *also* Adam Kadmon, the united body of the heavenly man, from whose limbs emanate the Universe and everything in it. So the crude idea of Adam Kadmon does bear *some* true correspondences and analogies with the Grand Man of a later and higher order of spiritual science. Adam Kad-

mon was assumed to be a septenary or seven-fold organization. True, for the Egyptian texts mention the seven souls of the pharaohs; seven souls or principles were identified in man by the British Druids; and Rosicrucianism is based on the sevenfold structure of man. So, truth, crudely revealed, persists in a clear stream.

29 Man, now really the Grand Man, stands to the celestial and the terrestrial as do the converter and transformer in an electric circuit. His office is that of transmutation. He converts the divine cosmic powers from invisible sources to visible uses. He transforms ordinary matter into divine substance. He transmutes lower forms of life energy into higher expression. Some men have sought to transmute ordinary or base metals into silver and gold. It is possible, and it has been done in some well-authenticated laboratories, but at a prohibitive expense. But man, solely within the laboratory of his own self, transmutes daily, whether his ignorance prevents him from doing so consciously or unconsciously, as the case may be, lower metals and minerals into something far higher than metallic silver and gold; namely, the purer gold of ethical and spiritual conceptions, insights and understandings. The Devil's taunt to the youngsters in the allegorical Garden of Eden, "ye shall become as gods" is being proved true every day in the year.

30 And speaking of the Garden of Eden and its famous Trees that have played such a tremendous part in human consciousness, few who read Genesis ever seek out the last words about those famous Trees. But the Tradition connected with them shows how irremovable an idea, once established, can become by the simple process of the mouth to ear repetition.

31 As it may have some interest for those who have done some intensive work in Rosicrucian lore, it will be briefly stated. It appears that the two Trees, the Tree of Life and the Tree of the Knowledge of Good and Evil, were somewhat more than Trees. They each possessed individual consciousness, as became their importance. So, after the expulsion of the allegorical naughty Pair, the two Trees concluded that the Knowledge of Good and Evil was an essential concommitant of Life, so they joined roots and eventually became one Tree. In later ages, having grown large, and being preserved from vandalism because of the flaming swords of the Cherubim placed in their bark to keep off attacks, thus converting them into Thorns, they, or now *it*, became the tree under which Abraham met angels and conversed with them. Under this Tree also Enoch was given the keys of what later on became the Sacred Kabbala.

32 The united Tree played an important part as the shelter of many of the world's great ones down to the time of Christ. It furnished the wood for the Holy Ark of the Covenant in Solomon's Temple. A slab made from one of its branches was used by Christ to cross the Brook Kedron in his last hours. As an act of contempt, bystanders picked up this slab and offered it to the Roman soldiers, from which they made the Cross on which Christ was Crucified. Twigs torn from the rough sides of the slab furnished the Crown of Thorns on the head of Jesus. Later on, Joseph of Arimathea, after having successfully released the body of Jesus from the Cross, cut a stout staff from one of the lower branches of the parent Tree and used it on his travels northward to the British Isles, where, it is alleged, it was stuck into the ground, took root, blossomed and became the Holy Thorn of Glastonbury, and even put out the eye of a Puritan vandal who tried to cut it down during one of Britain's rhythmic religious frenzies. A chip from the axe put out the eye of the vandal and later caused his death.

33 So the Traditional history of the Tree of Life and the Tree of the Knowledge of Good and Evil bobs up all through history in many more instances than these principal ones. Space prohibits a full catalog, but they show, as does the analogous story of the Wandering Jew, the persistence of an idea based upon original fact, supported and re-inforced by intervals of known fact; all of them together amplifying the original truth. Naturally, Good and Evil compose what we call life. The real cross on which the Christ was crucified was the cross of mortal life. But life springs eternal, even when forced into the ground, especially a foreign soil, and it WILL find the light and enter again and continuously into manifestation.

34 Man is described in Rosicrucian philosophy as a triply threefold being, having a threefold body, a threefold spirit and a threefold soul. As the Grand Man he is true to the ternary. His position and function as the Grand Man is also threefold, physiological, psychological and psychical, the last term holding the intrinsic merits of the Greek psyche in its fullest interpretation.

35 Physiologically, Man, as composed of and master of incalculable cells, each having its own specific intelligence, divides these cells into groups called organs,

each of which becomes vested with the sum of the intelligence of that entire segregated grouping. Each organ then develops its own specific function. Each organ develops the selective power to choose from the nourishment supplied to the collective group of organs, that which *it* individually needs. This is but another phase of the law of natural selection which is so powerful elsewhere in the development and unfoldment of humankind. We say that man himself has made the division of cells into organs. This is most true, for man has not been left to come through evolutional process in a crazy, hap-hazard fashion, but under definite guidance, only THAT GUIDANCE HAS ALWAYS BEEN FROM WITHIN.

36 As man is the composite of innumerable cells, so each man is a cell in the structure of Adam Kadmon, wrongly called the Grand Man (which is Man himself, individually and collectively), but in reality the Archetypal Man. Collectively, the waves of human evolution and the type of life wave on other sidereal bodies of whatsoever nature they may be, constitute the organs in the greater structure of Adam Kadmon. Again, both the earthly and the heavenly bear the impress, each of the other.

37 Psychologically, Man, the Grand Man, functions in the sea of Mind Stuff which is the auric envelope of Adam Kadmon, extending far beyond the limitations of his far-flung celestal body and by virtue of which the Centrum or Logos is able to make His will felt and His mandates brought into manifestation in creative process. It is this sea of Mind Stuff that constitutes the vehicle of communication, connection and basic operative platform commonly known by spiritual scientists today as The UNIVERSAL MIND. Contrary to some opinions, Universal Mind is not our God or Logos Himself. It is the vehicle through which He contacts all His creation and carries on His process, which is far from being ended.

38 Through his ability to function with accelerating ability and capacity in this sea of Universal Mind, our Grand Man develops soul power and the vehicle of the soul. As this development of soul proceeded, Oh, so slowly at first, it might aptly be called the process whereby man literally DID pull himself up by his own bootstraps, out of the primaeval ooze, and began those rude cultures whose artifacts proclaim his age-long days in Nature's kindergarten.

39 Science has long puzzled the problem whether some *individual* man out of the higher pithecoids gradually emerged into waking intelligence and consciousness, and then communicated his own accomplishment to limited offspring, or, whether the emergence was that of a large collective group. It was the *latter*, made up of varying degrees of awakening. Most spiritual scientists are more or less familiar with the experiments made photographically of human emanation under various emotional states. Those who devote much of their time to the present-day concept of operative thought-forms can tie in their mental efforts on this basis of mental emanations, too. Well, does it not occur to students that what individuals are doing in isolated instances, the whole of our Grand Man IS and ALWAYS HAS BEEN DOING, and that is what has raised him from darkness *and* obscurity to the light of his present consciousness and the attainments made because of it?

40 Just as the French scientists were able to photograph the mental emanations under emotional states, so, if we could see all humanity collectively, we would see a remarkable phenomenon. Close to the earth plane would be seen an apparently seething ocean of semi-visible emanations, gas-like, twisting, turning, writhing, seeking to arrive at tangible form, yet obstructed by the efforts of other sections. But out of the whole, at times, a major form develops, which is the synthesis of a common desire or basic necessity on which all humanity unites, even tho unconscious of its unified action. This major form soon becomes so powerful that it enters into external manifestation, and another step upward is taken by the races; another year of progress dawns; another step toward the light has become a permanent fact instead of a hesitating venture.

41 Psychically, the Grand Man has developed that tenuous thread of divine consciousness, which has become well-worn in the eon-long search for self-consciousness. But now that his self-consciousness *IS* attained, perhaps to an undue degree, man is turning back to his divine consciousness and his psyche,—his permanently established soul, and is tuning up his aggressively vital physical organs and sensoria to that subtle pitch whereby they again become atone with the ineffable harmonics of the spheres; and, through a quickened intuition, the Grand Man, collective humanity, is bringing his culture, in spite of its mechanistic tendences, to a status of relative perfection. Psychically, our Grand Man is a true harp, responding to the vibrations of those Great Ones who have passed to Liberation ages before him, and in whose footsteps he is learning day by day how better to follow on.

42 So the true Grand Man of the Universe—ourselves collectively—you and I individually and on an infinitesimal scale, stands midway between the infinitely great and the infinitely small. From a study of the chemic conditions of other sidereal bodies, astronomers believe that while there may be sentient life on Mars and Venus it is more than probable that our earth holds the requisite position orbitally between extremes of solar heat and spatial cold to produce a form of organism that can respond consciously to life with high intelligence. The highest knowledge man has thus far developed is the knowledge that he occupies the position of a creature, and that he has profound assurance of the existence of a Creator. That gives a definite goal toward which he is consciously working, for work onwards he *MUST*. He is the focal point upon which the forces and energies of life invisible to him, both beneath and above him, impinge. So, he is a true medium or rather mediation. Through him the lower steps up. Through him the higher can step down for greater manifestation and revelation as fast as man develops the capacity to receive, understand and assimilate it.

43 In man, the ancient Greek mythos of the demi-god suspended between heaven and earth finds a fundamental basis in fact. And when we realize that there are giant suns capable of holding several of our own suns, with all their attendant planetary satellites, it is not inapt to allude to our planetary neighbors as organs, and to the humanity of them (or of our own at least) as the cells of those organs, with each cell composed not only of teeming forms of life but of atomic solar systems.

44 We have become so accustomed, through the emphasis placed upon biological and anthropological studies, to assume that our human progress is being made solely by ourselves, and *from* and *of* our own initiative, that we take a more or less mechanistic view of life in spite of our carefully cherished religious and ethical ideas. Yet the truth is quite the contrary. All our great adaptation of natural forces to commercial and other convenience has always been POSSIBLE, but none of them became facts in manifestation until we arrived at the capacity to receive and USE them properly. Had they been available in our earlier ignorance they might have destroyed the species. Every great discovery made by man has been due, of course, (either through accident or careful intent), to his persistence and initiative. Beyond all these factors each discovery has also been a true revelation, a far truer revelation than many of those propounded by theologians, who, after all, have obscured God more than they have ever revealed Him.

45 So, although we sometimes fear we are taking a too mechanistic view of life and its purport, after all, our material progress has been and IS consonant with our spiritual unfoldment. That is why our species constitutes the Grand Man. That is why you and I are really grand men and women, which we are also quite prone to assume ourselves to be. But human progress has always been dependent upon our unsatisfied search for "something better," a "better way," a better hope, as the apostle termed it. How much progress would have obtained had the history of our race been one of continuous effort to evade responsibilities, to do less and less, to be content with aboriginal conditions? And we are making an even stronger attempt to get ourselves out of the aboriginism of the present than our ancestors did to get out of that of the past.

46 It is customary among the serious minded, to take some subject for daily meditation. How often does it occur to them to take, say, the thought, "I am a model of the Universe. In me all things meet. My mind is elastic. It comprehends much of the infinitely small. It responds willingly and intelligently to motivating impulses from the infinitely great. Just WHAT IS MY INDIVIDUAL PLACE IN THIS GREAT PLAN?" Such meditation might arouse in the thinker an unusual train of ideas, and such ideas could only lead to something very much worth while. Only, when we ask ourselves, "What is my individual part in this Great Plan?" let us not make the mistake made by so many, of running about asking *this* one or *that* to *tell* us what our part is. That must come, if it is to come at all, to us through our own inner faculties which will prompt us to seize, opportunely, the time and the place to enter into the niche life holds in store for us.

47 Great thoughts do not force themselves upon one. Great thoughts come only to those who seek them and make ready to receive them by keeping the vision broad and clear from all clinkers of prejudice, egotism, smug self-satisfaction or a quasi-dilletantte attitude toward life. For such, life seldom takes the trouble to develop a message worth while. There must be persistent desire and intent to qualify to receive life's inner message of meaning. *Not* to feel that one IS always fully qualified and possessed of the right to *demand* of life its message that the

Grand Man is ever interpreting, but so to *live*, that the process of living is, in itself, a process of continuously qualifying. Then, when we least expect it, the individual word is given us and a world of new significance opens out before us.

48 If we could only bring ourselves to stop contemplating ourselves as a collection of biological growths, functioning in more or less unity and harmony, we might set a far more legitimate evaluation of ourselves. Substitute for the mechanistic attitude the idea that life is a spiritual adventure in mortality, remembering always that the mortal is unreal and illusory,—permanent only for so long as the sense perceptions can hold the picture it presents. That same picture is ever changing for and to others; no two of us see life in the same way or as the same thing, no matter how much we may agree. Only that which is the same to all and for all, always, can be REAL and eternal.

49 The Grand Man will go on and on, unfolding more and more, casting off obsolete structures as time calls for their elimination in favor of simpler processes and modes of being and functioning. But he will become a far grander man when his individual units become more and more aware of the true grandeur of their position and begin to call into action the divine talents with which they are invested.

50 For many millions of years our Grand Man was anything but grand. Those first millions of years, occupied in slowly awakening, were devoted to the struggle for existence when existence meant a REAL struggle against the gigantosaurians. His instinct and cunning animal faculties were sharpened to a point that made the access of waking consciousness seemingly a *sine qua non*.

51 But in due time, there came a point from which he began to forge ahead of the lower orders and began to assume his rightful place. His speed has been constantly accelerating. Today, an individual, in the same number of years, leads an infinitely longer and fuller life than his forefathers of two or three generations ago, and incredibly beyond that of his forbears among the real bears of cave-dwelling times.

52 If we are to develop a vital comprehension of our position as, individually or collectively, the Grand Man of the Universe, we must always have right up front in our consciousness the fact that there are two salient fundamentals of our higher consciousness, namely;—

1 Nature is God in external manifestation.
2 Humanity is God thinking Himself into expression.

Add to these the fact that Humanity is the highest expression of Nature and we arrive at a point in logic that should make our status quite clear. The next thing to do is to *LIVE UP TO IT*.

53 No one who has arrived at maturity and has failed to gain a concept, not unmixed with awe, of the grandeur of human life, is capable of entering upon the active *conscious* exercise of his mission as a mortal. It is easy to ask as children and later as grown up children the usual questions, "Where did I come from, How did I get here, Where am I going, etc." The best and sanest question of all would be for us to ask our inner and higher selves *WHAT* AM I? It is true that we are, each, divine emanations, flashing for a moment in time into a second of space, leaving a trail of sequential effects, and then, like meteors, snapping back into the invisible. Compared with even the best theory of eternity which mortal mind can entertain with safety, human life is less in duration than the flash of a fire-fly on a summer's evening, yet in that so brief space it is capable of making an impress that sometimes secures immortality in the hearts and minds of its fellow beings.

54 It seems a far cry, as we look up to the sparkling scintillating diamonds in the sky, to try to convince ourselves that in some not only mystic but actually chemical way we are individually and collectively a part of that vast vault. Only those, who, by their evolutionary status of unfoldment, have reached the requisite degree of understanding of at least a part of Nature's infinities, are capable of doing so in the fullest sense. But no one can even attempt to do so without experiencing at the same time a wave of wonderment. CAN THESE THINGS BE TRUE? we ask ourselves. And from somewhere, inwardly, there comes the sense of a reply in the affirmative. We do not hear a sound. We hear no voice. We FEEL the answer, and in that way we KNOW it to be a true answer.

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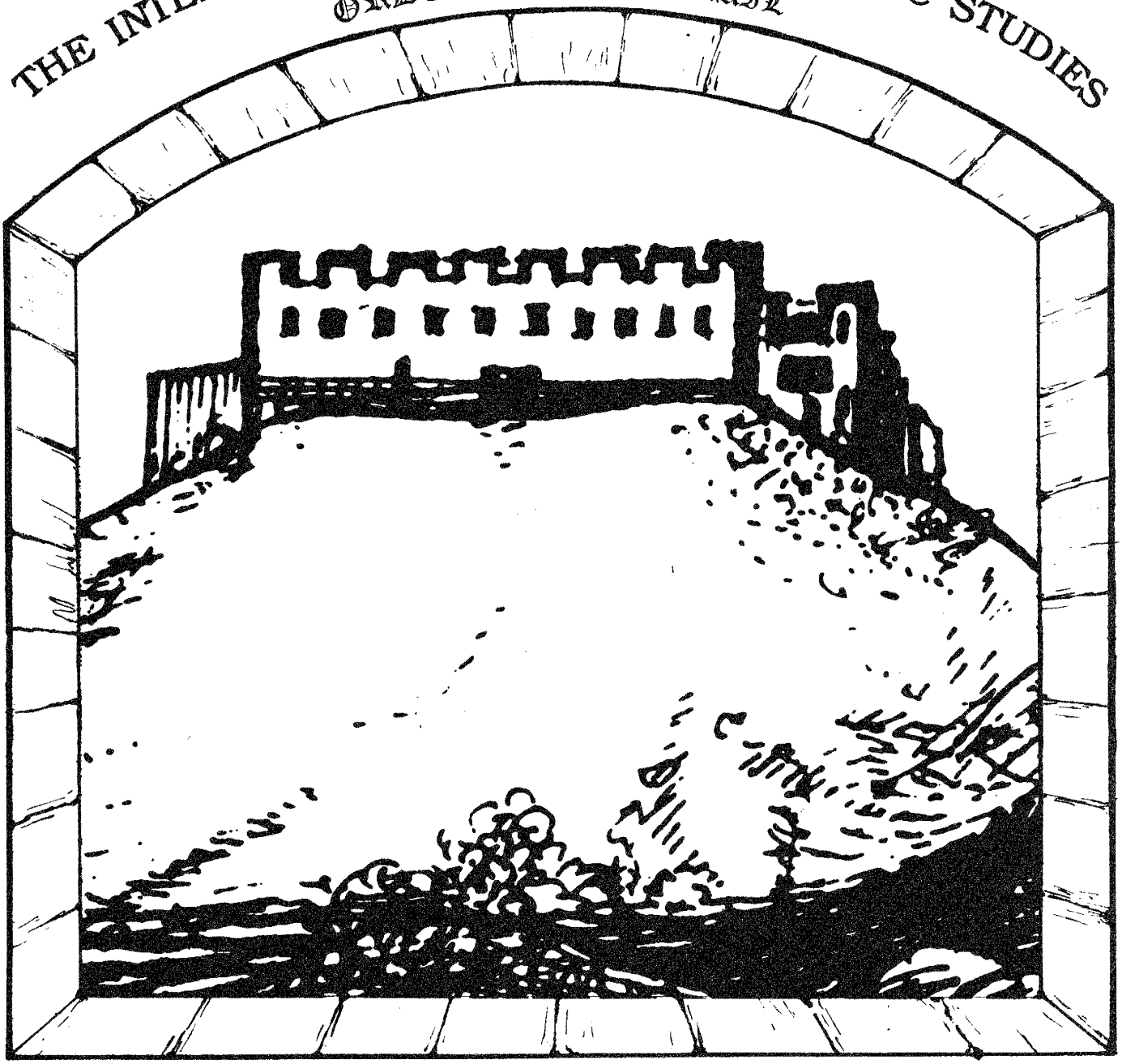

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

FRATERNITAS ROSÆ CRUCIS

Rome London
& New York

№

SPIRITUALITY

The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils:
The motions of his spirit are dull as night,
And his affections dark as Erebus.
LET NO SUCH MAN BE TRUSTED.

Shakespeare, Merchant of Venice, Act v, sc. 1.

THE subject texts of several of our recent Instructions have been taken from the writings of William Shakespeare, the great Rosicrucian and Master of human nature, and we offer no apology for so doing for it has been with special intent and purpose.

Scriptural texts are more or less familiar to all, even to those who may know little about the Bible as such, itself. To select a biblical text for this particular subject would be to defeat our own purpose, for what we want to arrive at above all is, not the theological definition of "spirituality" nor the orthodox concept of it, but a practical, acceptable, sensible understanding of the term, based upon a concensus of the carefully workt out interpretations of those who are recognized authorities on matters pertaining to the human heart and mind.

Possibly no one word in the English language of equal importance is so often misused by clergymen, filosofers, psychologists, scientists and laymen alike. Above all, it is most often misused by those who are self-appointed leaders and teachers of the manifold groups of "New" or "Liberal" Thought cults and societies.

As a result of this careless usage, the term "spirituality" has come to be almost synonymous with whimsical, nonsensical sentimentalism, vivid imagination, abnormal concepts of the ideals of love, human brotherhood, Divine paternalism, and even our ideas of patriotism and love of country.

To be "spiritual" as the world interprets the word today, means more often than otherwise, to be a mollycoddle. To be truly spiritual does not necessarily mean woozy hair and burlap smocks festooned with frenzied designs of Aztec atrocities for "advanst women" nor unkempt locks, flossy neckwear and velvet jackets for men. It is not acquired by reading erotic verse, attending lectures on "soul culture" by those who have not the faintest idea of what the soul really is, nor is it acquired by assimilating theories of government by the individual, compiled by those learned and advanst individuals who have not the slightest ability to govern themselves.

Spirituality is the manifest possession of a definite personal power that comes, not from any outward source, theory or cultus, but from the Source of ALL power, the God within. Spirituality comes not from academic instruction of any sort but from the FIRE enkindled by the afflatus consequent on true awakening to the Divine nature of the Ego, its Divine Sonship and the consciousness of being in rapport with its Divine Parent.

Spirituality is not consequent upon education, erudition or scholastic attainments, nor upon the possession of Degrees in Divinity which few Doctors thereof understand. True spirituality enabled the profets of the Hebrew dispensation to stand as mighty men before powerful pharaohs and kings; spirituality enabled twelve unlettered men of the new dispensation to joyfully sacrifice their lives in the defense of what they KNEW to be truth; and spirituality enabled hundreds of Christian martyrs to suffer death in the Roman arena and elsewhere in the cause of their profest principles.

Today, however, in spite of some notable exceptions whose examples stand out in sharp contrast to the general background of Humanity in the mass. it is seldom that we find those whose spiritual power manifests in anything like the same degree as that already cited. Then, spiritual power enabled men to stand before kings and princes. Now, there is insufficient to enable us to stand before politicians. The nature and character of men and women which, in times of crisis, takes a back seat or a secondary place in deference to policy, diplomacy, or what is ambiguously called a conservative "view of the circumstances," can hardly be called "spiritual."

Then again, what often passes current for spirituality, is really none other than the manifestation of a morbid imagination or attitude toward life as a whole and some particular phase thereof as a focus of attention.

Let us recur to the text; "The man that hath no MUSIC in himself, nor is not moved with concord of sweet sounds . . . The MOTIONS of his spirit are dull as night."

Shakespeare's writings have been oft times favorably and seriously compared to those of the Bible. In this case we must apply the same rule as an exegesis of the wisdom of this later Master, as we do to Him of whom it is recorded that "without a parable, spake He not unto them."

Exoterically, or, taken as they stand, the lines quoted from the Bard of Avon would mean little more than a mere matter of sentiment; the gauging of human character by the response of the emotions, and this may often exhibit many contradictions and paradoxes of nature, personality and individuality, not the least of which is the truth that even among the most hardened criminals so-called, we find murderers who are especially humane to animals, brutes who soften at the cry of a child,

wife-beaters who rush to the defence of a woman in distress and yet, as the late P. T. Barnum would have put it, "the entire stupendous and glorious aggregation going into raptures and even tears over some old familiar hymn like "Nearer My God to Thee" in the prison chapel. Yet all of them were WHERE they were because, as Shakespeare put it, they were "fit for treasons, stratagems and spoils, their affections were dark as Erebus; they were men not to be trusted."

Shakespeare knew this as well as we do; perhaps far better. Esoterically, there is far more under the surface than appears, in the lines of our text. He had a very definite purpose in emfasizing the importance of MUSIC as a feature in estimating the depth of human character and its conjoined reference to the spirit. As one of the highest initiates of the Rosicrucian Fraternity, he proves his title to the designation by the very fact of his emfasis on the potentiality of Music, for it is well known to be a fundamental Rosicrucian principle.

Art is usually comprehended under the three generalizations of Painting, Sculpture and Music. The first two derive from the Astral World which is the region wherein Form and Color have the origins that are exprest in the Physical World. But Music, the highest of all artistic expression originates in the Thought World, the home of Tone. *Music*, NOT JAZZ, comes to us from the Second Heaven or Concrete Thought division of the Thought World and the best musician is he who can not only become in rapport with the vibrations of this region or plane, but who can also most truly approximate true abstraction and become in rapport with the vibrations of the Abstract Thought division of the Thought World. These become the foremost of their Art, Masters, whose works live imperishably after them.

Now if this ability to sense and appreciate music to SOME extent were denied to humanity as a whole and limited only to the disproportionate few, we should have no cause at court and society would have ample cause to scoff at the teachings of spiritual scientists who have made a careful study of man's subliminal nature. And Humanity would be doomed to a dull, drab, sodden existence, unrelieved by any of the brighter phases of human consciousness. The very fact that even criminals of the types mentioned ARE moved by music, proves the truth of our filosofy. But even so, and in full recognition of the general truth of this statement, there are, unfortunately those who have no music in themselves. And when we find such unfortunate mortals who are not moved with concord of sweet sounds; whose savage breasts no music hath charms to soothe; we may be very sure that such ARE fit for treasons, stratagems and spoils; we may be very sure that their affections *are* dark as Erebus and they are *not* to be trusted.

Let us contemplate the brighter side. Music has its origin as stated, in the second and third heavens or Concrete and Abstract Regions of the Thought World. Now these are also the home of the Human Spirit. The World of Life Spirit is the home of the Life Spirit. The World of Divine Spirit is the home of the Divine Spirit in man.

Spirituality therefore, is the combined product of the Divine, Life and Human spiritual potentialities in Man and is that phase of these three lofty and exalted World Regions inherent in Man.

To be truly spiritual therefore, a man or woman must manifest in the individual character the Divine, Life and Human Elements equally comingled. It is a matter of common observation that this is rarely true. In our state of society, one may evidence all the qualities of intense life or vitality, combined with humanitarian interest, but lacking any appreciation of the Divine. In fact several of the world's greatest humanitarians have been utterly without any sense of Divinity, even to the point of denying such a possibility.

Then again, there are those who have a keen sense of the Divine in all things, coupled with strong vitalizing sensibilities, but utterly without sense of human obligations or interest in the welfare of humanity as a whole.

Finally, there are those who are possest of a clear vision of the Divinity of all Nature and a conscientious sense of responsibility to Humanity, who are absolutely unable thru vital weakness of spirit to put into operation the forces which would make either their Divine or Human consciousness of value to the race.

Neither of these three classifications of humanity can be truthfully called "Spiritual" for neither of them posses the equalization of the three potentialities of the Threefold Spirit in a way that is applicable to human needs and scarcely sufficient for their own needs.

This truth applies equally to both men and women, for as Milton expresses a well known Rosicrucian truth in his Paradise Lost (*Bk. i, line* 423):

"Spirits, when they please
Can either sex assume, or both."

Sex applies to the Physical Body, not to the Threefold Spirit. It is a notable fact that the male sex has produced the greatest number of undoubted Master Musicians, while the female sex has the most generalized appreciation of the Art and gives the most instant and unrestricted response to it.

While none of the three classifications of humanity mentioned (and these classifications can be multiplied and sub-divided to a great extent like the permutations of the Tetragrammaton), can be called truly "Spiritual", nevertheless, none of them will be found unmoved by concord of sweet sounds or totally without music in themselves. Rather will they be found to be limited in their appreciation of music and inconsistent in the quality of the music that does affect them.

This is seen in the fact that music is an expression of the highest approach to spirituality in man from the aboriginal savage if such still exists, to the most cultured product of our civilization. The savage expresses his concept of the proper manner of recognizing and acknowledging the power of Divinity by his dances and native music, and to him it is as impressive as the masterly compositions rendered in an imposing cathedral with aumented choirs in our centers of culture.

True spirituality will always be found to have its concomitant of musical appreciation, even tho the individual may be totally unable to express himself in an orthodox musical fashion. At least there will ALWAYS and INEVITABLY be noted the possession of "music in the soul," "music within himself" and the response to the concord or harmony of sweet sounds or the assimilation of the subtle vibrations of the spheres of Abstract Thought. The true musician has the opportunity of expressing himself thru improvisation, and it is a noteworthy fact that those who are most truly spiritual, who respond unrestrictedly to this language of the soul and evidence of spiritual power do so to a greater extent to improvisation than to a definite composition, for there is the recognition that they are in the presence of a personal rapproachment with the music of the spheres brot down to our mundane plane.

Spirituality is the manifestation of the equilibrium of the forces of the Threefold Spirit is composed of the Divine, Life and Human Elements.

Each phase of the Threefold Spirit must therefore have its co-ordinate expression in manifestation. These co-ordinates are—

Of the Divine Spirit.....Personal Responsibility.
Of the Life Spirit.....Moral Accountability.
Of the Human Spirit.....Guardianship of Life.

The first manifestation or expression of Spirituality is the sense of obligation in the guardianship of all life. This has been an esoteric doctrine of all religions of antiquity, except among those wherein animal and even human sacrifices were offered. As man progresses in intelligence he gradually begins to understand the tremendous processes which have made organic life in all its multiform phases, possible, and he values life and cherishes it, first on account of its value to him, then on account of his dawning recognition that all comes from God or Deity of some conception and IS therefore, Deific in its inherent nature. Even human life, cheap as it is held under some circumstances, is vastly dearer today than it was a few centuries ago.

This last statement may sound like an euphemism, but it is woefully true, for in many countries a horse or other animal is slain with greater hesitation than a member of the human family.

The second manifestation of Spirituality is the developing and quickening sense of Moral Accountability. The evolving homo is learning more and more of the truth that he is individually accountable morally for his deeds and misdeeds, than ever before. Time was when the king thought for his subjects, priests thought for their parishioners, local magistrates thought for their fellow townsmen. But today, every man, theoretically at least, stands equal before the law and ignorance of it excuses none.

This fact has develop a higher sense in man than merely being good to evade the law, or as someone has said, using heaven as a fire escape from hell. It has made man stop, look and listen, in his attitude toward his fellow men and gradually it has dawned and is still dawning on the individual man that he IS his brother's keeper and the keeper of the public conscience to the limit of his individual ability.

The third manifestation of the true Spirituality, is the awakening and evolution of the sense of Personal Responsibility. We are responsible personally for WHAT WE ARE *PERSONALLY*. No man or woman can make us other than what we are *willing* to be be. If we *permit* them to do so, it is a sign and confession of individual weakness but still we are responsible personally.

We are individually responsible for what the world *is* while *we* are *in* it. We may not be responsible for *all* that is in the world but we ARE responsible for our individual share of what we have contributed *to* the world. If we have contributed fraud, trickery, deceit, sensualism, frivolity or dishonesty, we are responsible not only for the immediate measure, but we also assume unconsciously the accumulation of karma that shall be developed by the response of others to our contribution.

If we contribute honesty, constructive enterprise, moral and social development and civic regeneration, then we shall also be responsible for its effects on future generations, and so acute and exacting is this law, that we shall be responsible for the seemingly distressing effects that our intended good may cause to others who may not be in sympathy with our ideals. Nevertheless, our intent will prevent in this case the accumulation of distressing karma, for our forces are allied with those of constructive good.

The sense of Guardianship of Life, teaching us our relation to our younger brothers of the Animal Kingdom and the value and sanctity of ALL life, is the first manifestation of Spirituality.

The sense of Moral Accountability and our equitable relations with our fellow men, is the second manifestation of Spirituality and will be observed to also comprise essentially the first manifestation, or sense of the value and sanctity of life.

Personal Responsibility is the third manifestation of Spirituality, and in its application to our attitude toward the world, it will be observed to comprise the first and second manifestations.

Thus it is, that true Spirituality should combine in perfect equilibration all the potentialities of the Threefold Spirit, Divine, Life and Human. It is only by this complete and perfect equilibration that we can understand the truth that spiritual things can only be spiritually discerned.

"God is a Spirit and they that worship Him must worship Him *in* Spirit and IN Truth." How many of the millions of nominal adherents of this truth have ever fully understood it? Man is a Threefold Being. He has the Threefold Spirit, Threefold Soul, and Threefold Body. But his Threefold Body is first in visible manifestation on the mundane plane. His Threefold Soul is the product or pabulum extracted or developt FROM the Threefold Body by the Threefold Spirit. Now obviously, Man cannot worship God in any spiritual sense with his body alone. Nor can he worship God with his Soul, if the soul extracted is too weak, or if poverty of experience has made it difficult for the Threefold Spirit to develop Soul to the requisite strength, nor will he even have sufficient soul-quality if the activity of the Threefold Spirit is too weak to carry out the process of extraction.

Therefore, it is not difficult to see that only by the development to full strength and power of the three manifestations of the Threefold Spirit on the mundane plane, can Man have the ability, power or privilege of really worshipping or KNOWING God in the real spiritual sense. His knowledge will be after all, an academic theory or hypothesis, which may, nevertheless, be perfectly sincere.

The man or woman who has developt the three requisites of Guardianship of Life, Moral Accountability and Personal Responsibility, indicates that he or she has truly attained a definite degree of real Spirituality as distinguisht from sentiment or emotionalism and is therefore capable of spiritually discerning spiritual things and of intelligently and consciously worshipping or knowing God IN Spirit and IN Truth, because in a state of Spiritual Unity and Truthful Unity; Truth meaning simply oneness or unity, immutable and unchangeable; fixity and permanence of Fact.

Spirituality therefore, being the combined attributes of the product of the Thought Worlds, also comprises all the conditions of the World Regions immediately anterior to the Thought Worlds;—the Astral, with its seven sub-divisions of Soul Power, Soul Light and Soul Life, Feeling, Wishes, Impressionability and Passion, and the seven subdivisions of the Physical World, including the activities and potentialities of the four Ethers. No mortal or finite creature can judge his fellow men from the standpoint of the immortal and Infinite. But we can for our own safety and the assurance that we are receiving correct teaching, apply the acid test of these three positive requisites, to the lives of those who asume to be our teachers, leaders and guides to the attainment and realization of the Spiritual life.

Does a man presume or assume to teach us true Spirituality? How shall we be justified in placing dependence upon his teachings? By this rule;—has he a strong and acute sense of Personal Responsibility; has he a strong and acute sense of Moral Accountability, or is he one of those who take life as it comes along, irresponsible, leaving things to "work themselves out somehow, sometime, someway or other? Has he a well defined sense of the sanctity and value of all life from the lowest to the highest, knowing it to be the scale of manifested processes of the Divine thinking Itself into tangible, physical expression?

If our teachers have all these necessary qualifications, let us apply the final acid test, prescribed by Shakespeare—has he music in himself?, is he moved with concord of sweet sounds? For in the ultimate analysis it will be found that music and spirituality are one and the same, synonymous and indivisible. Music is the language of the Spirit and none can claim to be spiritual who do not understand the language of the spiritual world and the spiritual life.

Every human being who is really spiritual will also be found to have this music within himself. For public safety nature has wisely ordained that most of us will keep it within ourselves for it is given to but few to be able to express the music of their souls audibly. We may not be able to vocalize or to express our feelings instrumentally, but we do know what it means to sing to ourselves within ourselves, to see music as some can, in color and form, in all nature; and, if we have individually attained any definite progress or standing, in everything that we contact.

This does not necessarily mean that we must expect a well developt appreciation and understanding of music before one is entitled to be called "spiritual." It does mean that inwardly, sub-consciously or consciously, one does feel a definite response to rhythm and a sense of stimulated vibration and exaltation consequent upon an appreciation, as Sandivogius expresses it, "of the wonders of God in all natural things."

The deeper science probes into the fenomena of vibration, the nearer it approaches to an actual study of the Divine. To physicists, the relations between the vibrations of sound and light are well known. Sound waves under certain circumstances become luminous. Light waves under certain conditions become not only audible but resonant. At present we only dimly apperceive the the existence of vibratory conditions and states far above and below the ordinary range of sense perception, and when we shall have learned more about them, we will find that sound and light vibrational waves are always both luminous and resonant.

In this sense we can understand why it is that the person with music in his soul is light hearted and we can also understand the reason why many have experienced the greatest spiritual illumination and awakening while under the subtle influence of music, but if the ability to appreciate and respond to it were not present the finest music in the world would have been to no avail.

Another point is hereby brot home to us. If there is such a tangible association or identity between the musical and luminous vibrations and if these vibrations manifest in definite physical and ethical resultants, then we must assume that true spirituality is not only a definite state of mind, but also that it has a very positive physical basis of substance and this substance is none other than the co-ordinated etheric substance which forms the impalpable medium of expression between the seen and unseen worlds.

The proof of this substantive basis of true spirituality is witnessed psychically in the aura of the person definitely striving toward and arriving at a spiritual estate. The shades of violet demonstrate the attainment of the higher type of psycho-intellectual life, but when the extreme of the violet begins to merge into a well defined golden glow, it is indisputable evidence of the attainment of a genuine status of true spirituality, indisputable because it will be attested and corroborated by the daily life of the person showing it.

This may in some cases become so strongly defined as to be visible not only psychically but physically, and so visible has it become in many cases that this golden aureole about the head and shoulders of the individual gave rise to the concept of the halo which we find depicted by artists about the head of persons justly renowned for their spiritual attainments. This we find in stained glass and oil portraiture of persons to whom sainthood is commonly accorded by unanimous assent.

Nowhere can we find better guidance to true spirituality than in the Old and New Scriptures of the Holy Bible which is the one great text book of the Fraternity, a fact attested by our Father Christian Rosencreutz. But we have purposely excluded reference to it so far in this Instruction simply in order to arrive at a scientific understanding of it based, not on Scriptural authority altho that is the highest, but to remove it as far as possible for the moment from the realm of theology and filosofy,to the plane of science and substantive fact.

Spirituality is not the ability to express glittering generalities and meaningless platitudes or mushy sentimentalism. It far more. It is the result of actually living a definite life scientifically planned for the purpose of developing our spiritual natures and above all designed to give full play to the activities of the Threefold Spirit, which in our age of crass materialism are made secondary or subordinate to physical conditions.

There is at the present day a wave of speculative inquiry into spiritual things but on a purely material plane. The man from Missouri says "show me." And in so doing he disqualifies at the start by ignoring the rule that spiritual things must be *spiritually perceived*. The Kingdom of Heaven cannot be taken by storm and the spiritual nature cannot be developt by laboratory methods. It is the Magnum Opus that must be accomplisht by each individual working solely by and for himself in the service of others.

As St. Paul said in 1. Cor. ii, 4, "my speech and my preachment was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 11, "For what man knoweth the things of a man, save the spirit of man which is in him" Even so, the things of God knoweth no man, but the Spirit of God." 13, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." "But the natural man, (the unawakened man 'from Missouri') receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned."

To be spiritual it is not necessary for us to go about with our heads figuratively in the clouds, affecting a narrow, repellant, morbid attitude of disapproval of all things essentially human. The "I am holier than thou" or "I thank God I am not as other men are" attitudes, are no evidence at all of any degree of spirituality. The best way to approach the spiritual life is by doing all that we have to do or can do the best we can possibly do it, striving for efficiency in things human while we also keep in mind that all things human are but the crystallized products of spiritual archetypes, and that whatever we build for a transient mortal expression we are also building for a permanent spiritual preservation and that generations yet to come will be guided in large measure by what we are doing today. If we keep the dual nature of all things ever in mind and cherish a desire for true spiritual awakening we may accomplish and attain it even before we are actively conscious of it.

THE CELESTIAL HIERARCHY; or, The Empyrean World

by

Miranda

The subject of this discourse is the realm of the abstract. It is not an easy one to research, being of a non-material nature. We have to rely on experience of mystics as set forth in their writings, as well as in scriptural documents. The subject can very easily take on tinges of fantasy which was amply illustrated when I started delving into it and came upon all kinds of material which gave the impression of being products of a too vivid imagination. Of course, I cannot prove anything I say. I can only give the fruits of my researches. Any statements I make or conclusions I draw, will necessarily be my own and may not be so in fact.

This Discourse on the Celestial or Angelic Hierarchy is in three sections: first, a listing of the divisions in the Angelic Hierarchy; second, descriptions of individual categories as far as I have been able to find in the sources consulted; and third, relationship to the Human Kingdom--that is, just where and how does the Angelic Kingdom tie in with humanity.

Let us consider the Empyrean World, or the World of Emanation, comprised of the three Sephiroth: Kether, Chokmah, and Binah--its nature has always fascinated mystics because of its laws, which, if fully discovered would make life more meaningful. It was thought that this realm is not ruled by change, such as prevails in the World of Orbs, or the World of Formation. One approach to the study of the Empyrean World is to study the Angelic Kingdom, which is about as easy as catching a moonbeam, as the popular song has it.

In considering the three worlds: Empyrean, Orbs, and Formation, we must keep in mind that there is no sharp line of demarcation between worlds--Physical/Etheric, Emotional, Mental/Empyrean. The Empyrean world is not an area somewhere out in the depths of space, jillions of miles away--all three worlds are ever present, interpenetrating one another. Which world we respond to, depends upon our state of consciousness.

The Sepher Yezirah of ancient Hebrews speaks of the Empyrean World, thus: ..."He (meaning God), established the throne of glory, the Seraphim, holy living creatures, angels, and of these He formed His habitation."

Psalm 104, verse 4, says: "Who madeth His angels spirits; his ministers a flaming fire."

Both, the Old and New Testaments of the Bible, abound in references to angels.

We have a catalog breakdown of the Angelic Hierarchy in a compilation of writings ascribed to Dionysius, the Areopagyte. Various critics doubt the authorship, and literary analysis shows that it is not the work of one person, but right now we are not considering the pros and cons of Dionysius, and only refer to the catalog, whoever the author or authors may be, to whom we are indebted for information. The dispute is a long-standing one and doubtless will continue.

Anyway, there are nine grades to the Angelic Hierarchy, and the scheme allots three grades to each World. It shows Seraphim, Cherubim, and Thrones in the Empyrean World.

In the World of Orbs, we have Dominions, Virtues, and Powers.

And, in the World of Formation, there are Principalities, Archangels and Angels.

In Dionysius' listing, the categories are called choirs, which constitute the Celestial Hierarchy. There are three choirs, one for each world, and each of the choirs has three divisions as listed above.

The term, Hierarchy, means a scheme of ascending grades of rank and power, which connotates the idea of evolvement. Mystical writings seems to be in agreement on the evolvement idea in connection with the Angelic Kingdom. It seems that the Angelic Kingdom is evolving the same as the Human Kingdom. Both Kingdoms are parallel in a way. But, there is a difference in the manner by which evolvement proceeds. In the Human Kingdom, evolvement is achieved through suffering and limitation. In the Angelic Kingdom, evolvement is through joyousness and service. Evolvement in the Human Kingdom is comparatively rapid and in the Angelic Kingdom it is slower, taking eons upon eons as measured by our time standards. In short, the definition of Hierarchy, itself, denotes a rank or order, each subordinate to the one above it. So much for that.

A few descriptions are available of the various ranks:

Seraphim--Isaiah, Chapter 6, verse 2 in the Bible, says that each Seraphim has 6 wings--with 2 he covers his face, with 2 he covers his feet, and with 2 propels himself. Since the Empyrean World is pure emanation and energy, the "wings" are deduced to be radiations of force and energy. The Law of Attraction, we are told by the mystics, is an attribute of the Empyrean World, therefore it is the vast cohesive force of the universe in operation. Also, it is pure Adoration. And that is the Kingdom of Beings nearest God.

Cherubim--Again Isaiah, as well as Ezekiel, describe them as winged beings that go in pairs. They typify Universal Mind in operation, governing analysis and multiplicity in the universe. They emanate Wisdom, and are the Spirit, the very essence of Truth. Seemingly, Cherubim is a composite being, and according to Ezekiel, symbolize wisdom and justice. Francis Bacon says, "We find as far as credit is to be given to the Celestial Hierarchy of that supposed Dionysius the Senator of Athens, the first place or degree is given to the angels of love...termed Seraphim; the second to the angels of light, termed Cherubim."

Thrones--We go back to Dionysius. Thrones attend to the functions of Rulership on the universal level--it is the Universal Will.

Virtues--These govern mental activities and work closely with Dominions (sometimes called Dominations), the category just below them.

Dominions--In modern language, one would say they are the Angels of supply and demand, in fact the agents of supply and

demand. They take care of the economy of Nature. Plans and orders for unfoldment of manifested life originate in this realm. Research on this class of beings seems to have been quite intensive and extensive by mystics in India. Apparently, Indian mystics did much more in the way of study, as well as recording their findings on this particular category. They call it the Deva Kingdom. But, they do say that these are only one of the great lines of force contained in the Divine Expression.

Powers--These deal with universal laws of cause and effect; they work to transmute evil into good. "Lords of Destiny" they are called. Archangel Michael belongs to this order.

Principalities--These Beings govern areas, nations, governments, inspire leaders and world servers. They are in charge of various religions. Mostly they work along humanitarian and cultural lines. They do not have anything to do with the policies of nations, however. Jacob Boehme in his Mysterium Magnum has a chapter on the Angelic Kingdom, which agrees with Dionysius. He also says that each country has an angel with his legions. Evidently, Boehme refers to Principalities. He says also that there are angels over the four elements of earth, air, fire and water--which corroborates what Indian mystics have recorded.

Archangels--These are the "Staff Officers", as it were. They serve as emissaries or messengers of God.

Angels--These are closest to the physical realm of being. They are supposed to be readily seen with a minimum of clairvoyance. Nearest to us is the Guardian Angel Kingdom. It is said that rarely, but not too much so, a Being of this order gets somehow onto the path of human evolvement by desiring faster progress or some other reason and takes on a body, thus continuing evolvement as a human. This is the lowest Order in the scheme of the Celestial Hierarchy.

Hebrew tradition, specifically the Zohar, gives no tables of the Angelic Hierarchy. It does speak of great hosts and cohorts, battalions of Guardians. It does specify, however Metatron as the leader of the Celestial Host and his place is immediately beneath the throne of God.

1st Choir	2nd Choir	3rd Choir
Seraphim	Virtues	Principalities
Cherubim	Dominions	Archangels
Thrones	Powers	Angels

In Scriptural writings, we find references to Archangels: Michael, Gabriel, Raphael, and Uriel. The Apocryphal Book of Tobit, Chapter XII, verse 5, quotes Raphael as saying, "I am one of the seven." Apparently, there are seven Archangels in all. Diligent search in the Bible locates only five:

Gabriel--He ministrates comfort and sympathy to man. He is a herald of good tidings, and announced the coming of the Messiah. Mohammedans believe that it was he who dictated the Koran to Mohammed.

Michael--He is said to have special charge of the Israelites as a nation, according to Daniel X, verses 13, 21. He also warred with his angels against the rebellious hosts and drove them forth. He is the cleanser of evil and discord in humans, organizations, and systems. Thus, he is pictured with a flaming sword, a symbol of his function.

Raphael--As mentioned before, the Apocryphal book of Tobit mentions him as traveling with Tobias and advising him. The Apocryphal book of Enoch also mentions him. Hebrew tradition has him in charge of healing. Genesis refers to a book of the generations of Adam. The Zohar explains that this signifies a secret and supreme book, source of all (and that each name mentioned in this book of generations veils some sort of information). This book of Generations was given to Adam by Raphael, who is said to be in charge of the supreme mysteries. He is also the keeper of creative talents, and is supposed to endow worthy individuals with the gift of being able to portray beauty through the arts.

Uriel--According to Hebrews, he is the flame or light of God. He is supposed to be the Supreme Helper, working with the discouraged. He sends renewed inspiration. Also, he works specially with music.

Now, that lists four. What are the other three? In adding Metatron, we have five, which still leaves us short. We need two more to make seven.

Interestingly, Japanese tradition lists seven spirits of happiness:

Benten--music and eloquence (Uriel?)

Bishamon--giver of wealth. (Apparently an angel from the Powers category.)

Daikoku--god of supply and plenty (another angel of the order of Dominions).

Ebisu--connected with fish and water in some way. (This would be a being from the Principalities category.)

Hotei--guardian of children. (Apparently of the Guardian Angel Kingdom.)

Jurojin--bestows longevity. (Probably a being of the Virtues category.)

We are free to make our own comparisons.

Mather in his book on the Kabalah, lists the following: Metatron as ruler over Ratziel, Tsaphkiel. Tzadkiel, Kamael, Michael, Haniel, Raphael, Gabriel, and Sandalphon. This gives us ten--three more than seven.

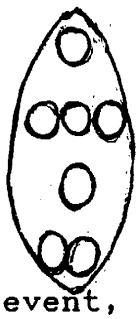
A.E. Waite's The Secret Doctrine of Israel, has an interesting circular chart of the Sephiroth, which gives us this list: Metatron, Ratfiel, Sabtaiel, Thadkiel, Camai, Raphael, Henil, Michael and Gabriel. And this gives us nine. The numbers and names vary. Somewhere there must be an explanation and an agreement.

The various descriptions of angels, which I came across, opened up a scientific line of reasoning. According to the descriptions given, there are indications of streams of force of a terrifically high frequency. Technological speculation on

ultrahigh frequencies opens up trains of thought on the nature, the characteristics, the laws governing operation of microwaves, electronics, nucleonics and make thinking about the Celestial Hierarchy very interesting from a scientific point of view.

It is said that angels emanate colors. This triggers off speculation on photons which are quanta of radiant energy.

The body of an angel seems to be a web of closely interlocking streams of force. This web, or mesh of knots, which in their tens of thousands, are woven together and form in certain localities in the energy body of an angel various focal points of force, of which the most important are seven centers. However, there are many smaller focal points in the body of an angel. Among my notes in my files, I found a diagram showing the location of the seven major focal points of force in an angelic body. I do not remember now where I got this diagram.

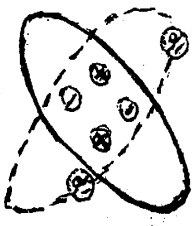


Points of force in an angelic "body"

In any event, Angels' function seems to be that of transmitting spiritual energy, which we call love, in all its aspects. Another name for this energy, is the Law of Attraction. Mystics from time immemorial knew of this energy, termed Law of Attraction.

Science is just discovering it. Although the atomic theory was set forth by Democritus about 400 B.C., it is only within the twentieth century that any intensive and extensive experimentation and study has been applied to this subject, so closely related to the Law of ATTRACTION. When it was discovered that the atom is not the ultimate constituent of matter, the discovery gave only partial answers. We still do not completely understand scientifically what the forces are which hold the nuclear structure together and oppose the electric repulsion forces which otherwise would provoke the dispersion of the protons in the nucleus.

Protons in opposition



Helium

What is the explanation for the fact that protons which repel each other so violently should remain solidly bound in the atomic nucleus? What is this Law of Attraction? It takes billions of volts of electricity to smash a picayune tiny, tiny atom that one cannot even see. This cohesive force which glues together the particles of an atom, this Law of Attraction, we are

told by the mystics, is an attribute of the Empyrean World, and is the vast cohesive force of the universe in operation--also it is the realm of the Angelic Hierarchy.

As far as science is concerned, this Law of Attraction is the highest energy we know of, and yet know nothing about it. How does it work? Is this force by itself, electrical? thermal? magnetic? We know that it is a cohesive force holding the particles of an atom together, but does it undulate in waves? Has it a rotary motion? or a spiral one? In short, what is its nature and what are its attributes and characteristics?

Scientists now are trying to find the answer. They have built particle accelerators in Europe and in America. The accelerator at Stanford University in California is a long, long tube, at least a couple of miles long, in which atoms are accelerated--made to spin faster--to make the particles within them separate so that action and reaction of the particles can be studied. A vacuum has to be created within the tube in order to do this. It was hoped that the Law of Attraction will reveal its secrets. This is the realm within which, the Celestial Hierarchy holds forth, and any discoveries concerning it, will surely be of great interest to mystics.

In making comparisons of the Human with the Angelic Kingdom, we have to find the common denominator, or that element or aspect which both have in common. This seems to be energy. We know that a human being is an electromagnetic force. We have instruments proving electrical frequencies in human beings. Increasingly we are being made aware of our physical bodies as having electrical properties. Much along these lines of research was an outgrowth of the effort to put man into space, possibly on other planets. The human body has never been studied as intensely as it is being studied now. Biophysics has had millions of dollars allotted to it by the government, so that research laboratories and universities are coming up with more and more instruments, magnetic, electronic and microwave, to measure and analyze the way force and energy work with the human mechanism. Increasingly, scientists are verifying what mystics have known for thousands of years. Sometime, somewhere, maybe in the not too distant future, the two lines of inquiry, mystical and scientific, are going to meet and I hope it happens very soon. I would like to see it.

The chemistry of the body seems to be closely linked with the electromagnetic forces generated within us. The depths of the chemical constitution of our human bodies shows that we have a spiral, a screw-like activity in every one of us, and in every one of us it turns the same way. Our bodies contain the right rotary motion of glucose, and the left rotary form of fructose--both making a continuous back and forth spiral. This consideration of the energy and forces in humanity which show itself as being the common denominator existing between the Human and the Angelic Hierarchies, must be the link between the two. But, in the human, it is natural that the chemistry of the body be tied in with the electrical force. We all know that various type crystals are conductors of electricity and both emanate and

receive various forms of energy. Crystals have growth and the crystals in our bodies are microscopic and are sensitive to ultra-high frequencies, higher frequencies even than can be detected by modern instrumentation. The food we eat is, of course, important in the chemistry of our bodies. The chemistry of our bodies manufactures the crystals, and the type of crystal manufactured will determine the type of energy to which we will respond. This is really the story in back of vegetarianism. The finer the ultimate crystal growth, the higher the forms of energy it will respond to.

One thing about this transmission and receiving of energy: electrical, magnetic, nucleonic, microwave, or whatever--it has mathematical laws, like music, and the type of harmony it makes will determine which field in which world, we will contact. And there you have choirs of angels singing. They are not actually singing, it is the vibration of their bodies, harmonic waves--if you will--which translates itself to us as we tune in, as singing. It is their harmonic emanations that sound like music when we attune ourselves to their realms it seems.

Another curious sidelight. We as humans, do not seem to be developing evenly, at least in our sensory perceptions. For instance, some testimonies show that individuals have seen these glorious--in our eyes--beings, and have heard nothing. Others have heard the most beautifully ethereal music not encountered on the face of this earth, yet have seen nothing. Very, very rarely, are there testimonies where both sight and sound were synonymous.

Back to the spiral of energy in the human body, and the relationship between the Sephiroth and the human kingdom. The Hebrew tradition, from which the Christian tradition is drawn, says that this tree, the Sephirothic Tree, the Tree of the Knowledge of Good and Evil, is in every human being and reintegration of Man with God depends upon raising the vibratory rate of the spiral, screw-like flow of energy comprising the tree, until the vibratory rate approximates a harmonious octave with the various choirs of the Angelic Hierarchy. The higher the vibratory rate, the higher the order of the Angelic Kingdom will be contacted.

Jacob Boehme, one of the foremost Christian mystics, said that we cannot see angels with our physical eyes because we do not live in their principle as yet. When he speaks of living in their principle, he means illumined man, infused with the Christ force, Yeheshuah, the pure Love, the force of the Law of Attraction of the Empyrean World. Such a person, infused with such a power, will have the power of the pentagram, both to invoke and to banish. In drawing the Pentagram, he will draw upon the power, the force, the energy of each Sephirah of the Sephirothic Tree inside of himself. Crown, Splendor, Wisdom, Intelligence, Victory, and back to Crown. Naturally, we have as much power as we have Christ force within, no more and no less. If our house is not wired for 220, we cannot have an electric kitchen. Oh, we can run a vacuum cleaner, perk some coffee, run a washing machine--but nothing really big. This is a homely

comparison, but a good illustration.

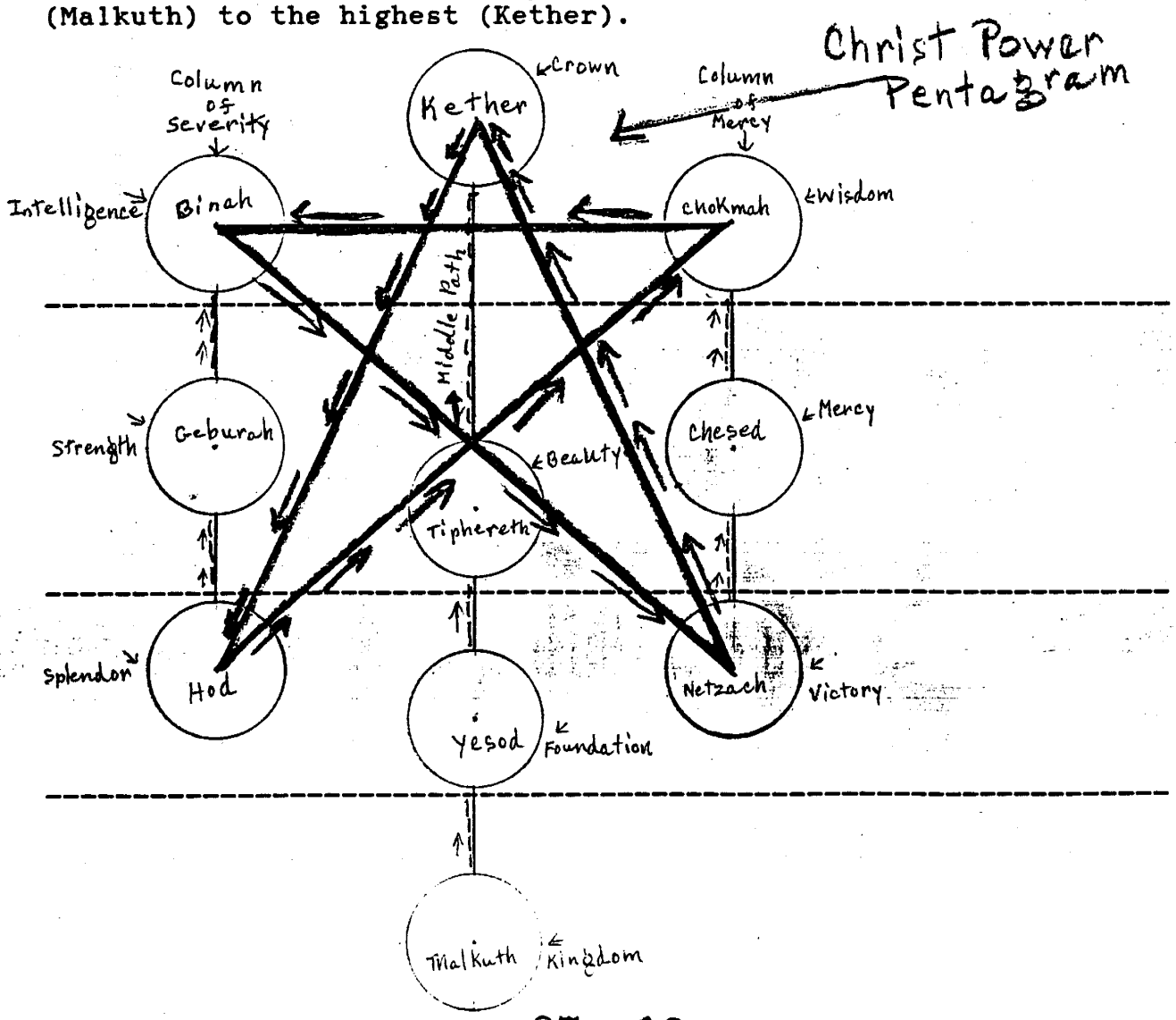
Emanuel Swendenborg, the eminent Swedish mystic, had a great deal to say about his experiences with angels and wrote a lot about them.

William Blake, the 18th century English mystic, wrote freely and with great detail on his seeing angels and hearing them.

Modern writers include Flower Newhouse, whose many volumes on the angelic kingdom have a wonderful charm, and two prominent authors and lecturers in the Theosophical tradition: C. W. Leadbeater and Geoffrey Hodson.

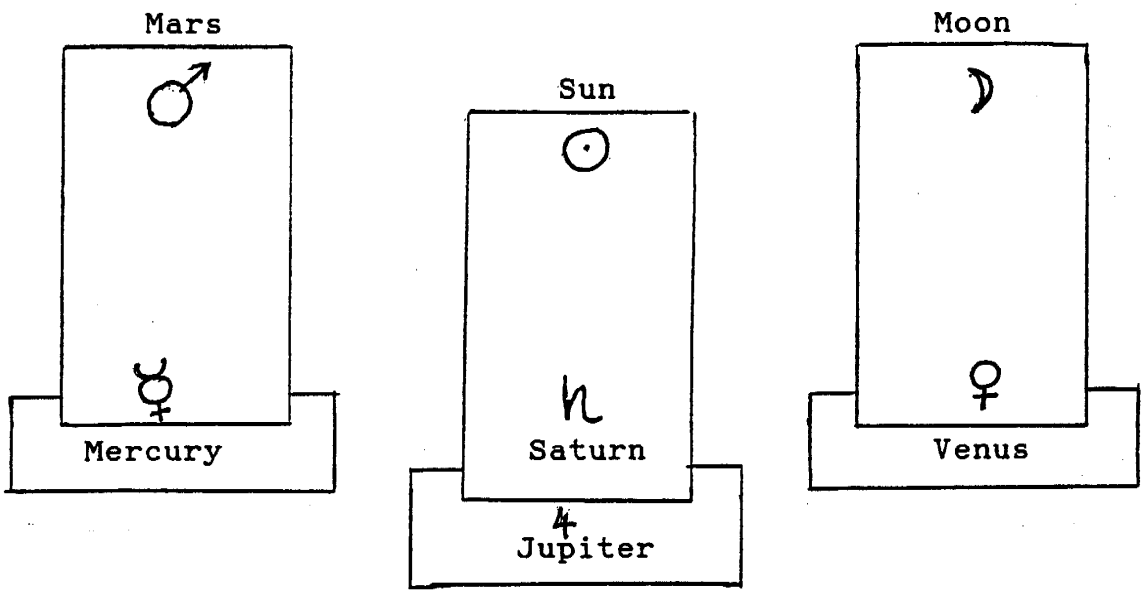
Yes, once one starts looking for material, there snowballs a whole mountain of it, and the problem becomes one of selection rather than scarcity. All of which testifies to the fact that among the teeming millions of humanity, here and there, now and then, an individual has arisen to achieve the experience of contacting some order of beings in the Celestial Hierarchy. These examples, however, of recorded experiences are few and far between. The question arises. Is there a way by which people can achieve the faculty of consciousness within the Inner Realms of Being?

To repeat what is said in the Hebrew tradition, the "lightning path" which touches on all Sephiroth, is a way to this kind of illumination. This path zig zags from the lowest Sephira (Malkuth) to the highest (Kether).



Now, what does this mean in terms of everyday life? The Law of Correspondences: As Above So Below, says that the Sephirothic Tree as it exists in the Universe, repeats itself within us, since we are the Microcosm and the Universe is the Macrocosm. Meditation on each Sephira, right usage of each, elevates the vibratory rate, step by step, until illumination comes. In the Chart of the Pillars, various heavenly bodies are placed. Every orb in space radiates its own characteristic energy which is its signature, as it were. This energy radiating from each orb, is a consciousness, an Intelligence, well nigh incomprehensible to the consciousness of the human mind. Hebrew tradition includes these ensouling principles in the Celestial Hierarchy under the World of Orbs.

Pillars



Man being the microcosm, a universe in miniature, has the corresponding energy within himself and will react through the Law of Attraction to the energy of the various orbs according to the degree of his control and ability to manipulate, through the power of the mind, and will, these corresponding vibrations he has in himself. For instance, if he has achieved mastery over the particular vibrations which are characteristic of the planet Saturn, he is said to have progressed through that particular Sephira and goes on to learn how to master the next. Sephira on the columns are like gateways at the end of the pathways leading from Sephira to Sephira.

Angels of the proper order in the Hierarchy are guardians at the various gateways. The Angels receive the prayers, aspirations and dedications of self to God, and through these Divine Messengers, the prayers and supplications are answered. This type of progress works for the majority of humanity. Progression from Sephira to Sephira in this scheme of evolvement,

takes a long, long time.

This was the state of affairs in Hebrew tradition until Jesus came along. Jesus came and upset the Rabbinical apple cart, by disclosing the "Middle Path", the mystic way. The Middle Path, known only to the innermost selected few of the priesthood during Jesus' time, was a most sacred, not to be mentioned, mystery. Jesus proclaimed himself the Wayshower of the Middle Path. He argued to make it public to fishermen, sinners, tax collectors, publicans, and worst of all the Gentiles. The Jewish priesthood was furious, did everything to stop him, and finally had him crucified on other pretexts. They could hardly discuss the Middle Path in public.

This Middle Path, was also know to Buddha, 500 years before Jesus, and he taught it to his disciples.

Man's reintegration with God according to this Middle Mystic Way, gives him direct aid from the Angelic Kingdom and is through the Shekinah. The point to consider here is the place of the Shekinah in the Sephirothic Tree, or the Tree of the Knowledge of Good and Evil, the fruit of which is being eaten by mankind to this day. It is the Middle Pillar, the Middle Path which is between the two pillars familiar to all Masons, Rosicrucians, and Martinists. It extends from Malkuth, to Yesod, to Tipereth, and up to Kether. This is the Mystic Way, the Way of the Christ Power, the Yeheshuah. This Christ power is so mighty that even Angels and Archangels, all the Thrones, Dominions, and so on up to the Seraphim, bow down before it.

The Shekinah, alone stands free and unhindered, having direct connection with the Throne of the Most High for one who has prepared himself, infused himself with the Christ power, and has chosen the Middle Path. No wonder the Rabbis were furious enough with Jesus to have him killed for letting this mystery be known, for being the Wayshower--this mystery which had been disclosed only to Abraham, Moses, Solomon, and through them to a very select few.

And why should mankind have the choice of this direct approach to God?

According to divinely inspired Scriptures, God created man in His image and that <u>man</u> should be superior to all God's other creations. Man was crowned with celestial crowns and was so endowed that he could rule over six directions of space, or six dimensions if you will; he was perfect in all things. Angels surrounded him and honored him. Man beheld all supreme mysteries and all wisdom--exceeding, over and above, the science of the Angels. In creation, the end in view was that God might manifest Himself and be called by His Divine Name. It is noted that this Name was not revealed to the Angels, which is one instance only that man was in a position of superiority to all other hierarchies of being. This superior position of man in the Paradise state of being, is given as one of the reasons for the War in Heaven and rebellion of some of the cohorts in the Angelic Kingdom. Mankind, the last of God's creations, a Johnny-Come-Lately, was above the Angelic Hierarchy. He was to rule the Angelic Kingdom. Milton's "Paradise Lost" goes into this.

After Man's fall into a coat of skin, or in being clothed with a body of flesh and bone, the Christ power steps in as a means for reintegration and restoration of man to his rightful position as ruler of the Universe, including the Angelic Kingdom, as was intended by God in the first place. And this was Jesus' mission.

Some interesting Gnostic documents published in one volume entitled Pistis Sophia, says that man, illumined man, realizing his full potential, excels the Angelic Kingdom, indeed rules over it. In view of the fact that Christianity says Christ is the King of Angels, this makes sense. The Christ power descended into Jesus at the time of His baptism by John, and showed itself as a dove, and thereafter Jesus was known as Jesus the Christ.

This energy force, the Christ power, is the same energy of which Angel bodies are formed. The same force in man establishes the link between humanity and the Angelic Kingdom. The "Middle Path" leads straight to the Empyrean World. When it is said in Psalm 103, verse 20, "Bless the Lord, ye his angels...", the reference is to those infused with the Christ force, who are God's angels on earth. Indeed, when the Christ power suffuses a human, he becomes visible to the Angelic Hierarchy, and vice versa. Christianity is full of references to angels, which is entirely understandable since the Christ force is the very essence of the Empyrean World.

Sooner or later in esoteric studies, one reference keeps cropping up, and this is the reference to a ladder, which seems to exist between the Human and Angelic Kingdoms. It seems to be a Ladder of Purification for those who come up out of a wholly material way of life. Angels seem to be able to go up and down it at will. Genesis 28, verse 12 says, "And...behold a ladder was set up on the earth, and the top of it reached to heaven, and behold the angels of God ascending and descending on it."

Hebrew tradition, being for the most part engrossed with achieving illumination through going via all the Sephira, rather than the Middle Way, says that man must climb 5 different ladders of 25 degrees to each ladder.

The idea of the ladder denotes a methodical, step by step advancement in purification of self. Like the sweeping out of the Augean Stables by Hercules to make one's body a fit habitation for the Christ power.

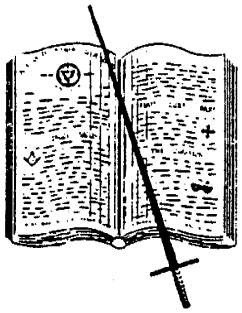
This purification process in brief entails the following:

Pure Belief - One Reality of God
Pure Will - Identification of own will with that of God
Pure Word - Words uttered always to be acceptable to God
Pure Behavior - Actions always to be charity, mercy, kindness and forgiveness.
Pure Means of Living - Never defile being by doubtful morality.
Pure Application - Unceasing zeal for higher truths of life
Pure Memory - Permitting only loving, constructive, and Divine to echo in halls of memory.
Pure Meditation - Each day contemplate perfections of God's living universe.

Custodes
Morum
Sacrorum

I.C.E.S.

International College of Esoteric Studies



Incorporated as a non-profit educational institution devoted to the advancement and mystical enlightenment of Man.

Worthing 31W
Barbados
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Tuesday evening

Dear Companion

The works of the OTG were started in the English-speaking world under the auspices of the ICES. Tne OTG is derived from the European Order and it took quite some time to translate the material and evolve it into a workable system that would be viable in today's social environment. After much work, everything is in order and several Commanderies are now operating.

An OTG Commandery is a beautiful and rewarding activity. The Works may easily be operated in one's living room (or spare bed room) and are designed to function with a minimum of red tape. A Commandery is an excellent work to operate even exclusively among the members of one's own household ... it is spiritually unifying and yields effects of the most harmonious kind.

Think about this: a Commandery can be a small unit comprising family members only — or with the inclusion of a few close friends — or you can make it into a large operation with dozens of people, as you please!

We have prepared an 'information package' giving full details of the purpose and programme of the Order. If you have a feel for ritual and ceremonial work we invite you to write and express your interest and ask that we send you the information on how to start a Commandery.

We will be looking forward to hearing from you!

May He who gives us life light your way and lead you to the Glorious Kingdom.

Sincerely & Fraternally

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"THE HOLY GHOST"

"Wherefore he saith in another Psalm, Thou shalt not suffer thine Holy One to see corruption. Acts, xiii, 35.

THE Gnostic Apostle Paul, speaking to the believers at Antioch in Pisidia, had previously referd to the Psalmist King, David. After the utterance which serves us as both text and theme, he continued in explanation;—"For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But he, whom God raised again, saw no corruption."

It is evident, to the exoteric as well as to the esoteric student of Holy Writ, that an obvious virtue and peculiar sanctity attaches to the human concept of the personality and nature of the sublime Principle known, theologically, as the "Holy Ghost."

In the profanity and vulgarisms of the language of all nations from the earliest times of the Christian Era, we find oaths sworn and curses uttered both in the names of God and of the Master Jesus, but we do not find the name "Holy Ghost" used for similar purposes.

Among those who are inclined to give thought to such subjects we find an almost universal desire to know just what was really meant or implied in the statements found in the Gospels of *Matthew* and *Mark*. In the first, the *xii chapter, 31st and 32nd verses* it is written;—"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him neither in this world, neither in the world to come."

In *Mark iii;* 28, 29 it is written,—"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

Now let us analyze, if possible, some of the statements in the Scriptures and see what essential clues may be found that will in some measure assist us to a better understanding of this mystic and mysterious Being or Personality, bearing in mind that all fundamental scriptural statements are to be taken as in the nature of parable and embodying mysteries which it is given to some to understand, but which, to others, it is not given. Our authority for such a statement is contained in the answer made by Jesus to his disciples who asked him—"why speakest thou unto them in parables?" The answer was, "Because it is given unto you (that is, the followers of the Christ Principle) to know the mysteries, but to them (the multitude) it is not given."

In *Luke iv;* 1, we are informed that Jesus, being FULL of the Holy Ghost, returned from Jordan, and was led by the Spirit into the Wilderness."

In *John vii;* 39, we are advised that this which He spake of the Spirit, which they that believed on him should receive, was to *come to pass*: for the Holy Ghost WAS NOT YET GIVEN, because that Jesus was not yet glorified."

Then the Gnostic Apostle Paul states in *Acts i*; 8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Judaea, and in Samaria, and unto the *uttermost part of the earth.*"

In *1 Cor. ii;* 13 Paul refers to the ethics taught, saying that they were virtually inspired; "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; Comparing spiritual things with spiritual."

And the same Apostle concludes his second epistle to the Corinthians (*2 Cor. xiii,* 14) with the benediction—"The grace of the Lord Jesus Christ, and the love of God, and THE *COMMUNION OF THE HOLY GHOST* be with you all, Amen."

In all these quotations certain features stand out with uncompromising prominence and strength and we shall list them as follows;

1 Jesus *HAD* it after his Baptism. (The Holy Ghost)

2 No one else had it for it was NOT YET COME TO *THEM.*

3 It appears to be an universal Principle, manifesting to the uttermost part of the earth, instead of locally and individually.

4 It conveyed the power of speaking in a higher than man's wisdom.

5 Altho in the world it can never see corruption.

6 When possest by Jesus he was mentioned as being the Son of Man, i. e, a *human* personage, not Divine.

7 After the death or rather crucifixion of Jesus it was possest by the Sons of Men. (Note the plural)

8 It is referd to as the Comforter, a continuous, real, active Presence.

9 Up to the time of Jesus, it had not been known to the Theologians. After Jesus, it was a Principle come to abide with Humanity forever. (In the sense of the duration of our planet).

10 When once known and recognized it was found to be of such special sanctity that blasphemy against it earned *danger* of eternal damnation.

Referring to "*Rosicrucian Fundamentals,*" the chapter devoted to the exegesis of the Father, Son and Holy Ghost, we find these three are listed

as forming the Mundane Trinity, that is, the Trinity of Beings who have attained the Divine Nature, yet pertaining to our planet in particular as having accomplisht the evolutionary processes provided for and required of the humanity of our earth. In the exegesis of the Nicene Creed we find that the Son is "begotten" or sent forth of the Father, and the Holy Ghost "proceeds from" the Father and the Son.

Then we find that this begetting and procession is in reality the orderly, sequential series of continuous incarnations of the same Great Being, who, as the highest evolved virgin emanation of the Cosmic Trinity, ABSOLUTE, SUPREME BEING, and SOLAR GOD, has attained Divinity or Godhood.

As the Father, He was the race God of the Hebrews; as the Son, He was the highest Initiate of the Sun Period, the Christos; as the Holy Ghost, He was the highest Initiate of the Moon Period of human evolution.

The homo or human being of today possesses the vehicles he constructed in former periods, viz; the Astral and Etheric, plus the Physical body. He has not discarded the Astral and Etheric simply because he has succeeded in building the Physical, and under the proper conditions of devolopment, he can leave the Physical at will and function in his Astral or Etheric vehicles as he chooses.

In like manner, the Great Initiate of whom we respectfully treat, having built all necessary vehicles and attuned them to his immediate requirements, could function in the one required for a given environment.

When therefore, in due time, it was possible for him to enter visibly upon the scene of mortal manifestation, he found a vehicle of flesh adapted to his requirements in that of the Man—truly the SON of MAN—Jesus; he entered that vehicle in his nature and aspect of the CHRISTOS. But as he was within himself Father, Son and Holy Ghost in one, a true unity, having completed the separate incarnations as such, we can see the truth of the scriptural statement that after his Baptism, Jesus was FULL of the Holy Ghost, and it was this triune Spirit that led him into the Wilderness to accomplish his resistance to temptation and strengthen his spiritual fibre for the work that lay before him.

As the Holy Ghost, as one of the triune aspects of the Great Being incarnating or spiritually obsessing the physical body of Jesus, was, during his active teaching and preaching ministry, *within* that physical body, obviously the Holy Ghost could not have been given to his followers, in other words they could not have been partakers of that Divine Afflatus which was then confined to the ministry of the one Teacher, Leader and Messiah.

After the drama on Golgotha commonly called the Crucifixion, the obsessing or occupying Spirit in triune form, Father, Son and Holy Ghost was releast from the physical corpus, and by entering into the earth thru the blood that flowed, could thereafter send its emanations thruout the earth sphere, enfolding all humanity in its auric folds, and specially inspiring to great words and works those receptive spiritually to it, TO THE UTTERMOST PARTS OF THE EARTH; physically and practically possible because it spread itself organically thruout and entirely around the world. The aura of an evolved Spirit extends sometimes to incredible distances, as witnest by the remarkable healing power of such beings. And therefore in the case of the Highest of all Human Initiates, one who had at last reached Godhood, it is not only possible but logical to entertain this concept of his comparative omniscience. As the Planetary Spirit of Earth, he must be at least omnipresent in the sphere or domain of his jurisdiction.

Again, those who are receptive thru spiritual aspiration, belief and interior conviction, to the power of the Spirit, will naturally speak while under such afflatus, not with the wisdom of Man but with the Wisdom

of God, as manifested by the degree of Divinity they are individually competent to express, by the assistance and guidance of this tremendous and all-powerful spiritual Source.

Finally, we observe that it was the invariable custom among the members of the first Apostolate and continued by their successors, to impart the Divine blessing in the name of the Triune UNITY, and one particular form of expression in this blessing was the one we have cited, namely, the COMMUNION of the Holy Ghost. Why should this term "Communion" be specially applied to the Holy Ghost?

For this reason: Grace is mentioned in the same way as Love, as being special characteristics of the Father and the Son. Each of those Expressions imparted its own specific emanations and auric influences. But each of them did so as personalities, for the time being individualized, according to their corresponding period of incarnation. "Communion" is given as the particular characteristic of the Holy Ghost, for it indicates that after the crucifixion, the triune UNITY *REMAINED* organically incorporated in and with Humanity and the world and works of mortals.

So acutely was this realized by the early followers of the Christos, that we find one of the great Churches of Christendom which maintains the early liturgies, rituals and ceremonial customs in all their occult symbolism, still celebrating what is known as the "MASS OF THE HOLY GHOST" in which ceremonial the omniscience and omnipresence of that aspect of the triune UNITY is specifically emphasized.

This brings us to the point of perhaps the greatest importance to humanity as well as the feature of greatest inquiry bordering even on curiosity, namely, Blasphemy against the Holy Ghost. Humanity is assured that sin or blasphemy against either the Father or the Son will be forgiven, but blasphemy against the Holy Ghost will not be forgiven, either in this world or in the world to come. How and why can this be so?

In the light of occult science the answer is comparatively simple. Both the Father and the Son were the more directly personal, individulized Expressions of the triune UNITY. In their character and capacity of highest Initiates of their respective Periods, they had attained to perfect compassion and *were* and *are* too far beyond personal emotions, sentiments or prejudices to be influenst by the thotless utterances or acts of Humankind.

This is also true regarding the Holy Ghost, so far as the Holy Ghost is considered in its personal aspect. But in considering the Holy Ghost and attempting to fathom its essential mystery, we are going much farther than personal aspects. The Holy Ghost was the last Periodic incarnation of the now triune UNITY and after ceasing to occupy the vehicle of the Ego Jesus, it assumed a far different status than either that of the Father or the Son. While retaining the individuality hard won thru its incalculable journey thru incarnation after incarnation, the Holy Ghost aspect of the triune UNITY after the occupancy of the Jesus vehicle, generalized itself thruout the planet. This is difficult to express in words of the English language. A better word and yet one hardly satisfactory would be to say that the Holy Ghost Principle "diffused" itself thruout and about the planet, just as we say that the Creative *Logoi* diffused thru specific cosmic planes in their journey to, and manifestation in, creative activity.

In this diffusion, we encounter another characteristic or aspect. We shall discover this characteristic by an analysis of the two words "Holy" and "Ghost." "Holy" aside from the Latin "*Sanctus*", is derived from the Anglo Saxon word "*Halig*", meaning "whole" and wholeness was also a synonym for sacredness much in the same sense as we now use the word At-One-Ment or Atonement. Therefore, in a dual sense the word "Holy" means a sacred wholeness. "Ghost" is also from the Saxon "*gust*" or breath, in the sense of the essence of life.

This gives us the true sense of the term as we shall find it to accord with the scriptural statements, making possible the phenomena ascribed to the activity of this exalted spiritual Principle. After the occupancy of the vehicle of the Ego Jesus, the triune Spirit logically took no body as we understand such a term into the earth. Such would be unthinkable. After the Crucifixion the triune UNITY no longer required specific vehicles for various world planes, but as Pure Spirit, entered into its future habitat. In this sense the name "Ghost" coincides with the academic definition, namely, "a disembodied spirit; the soul or spirit, the undying principle in man; the breath of life."

The Holy Ghost therefore is the sacred wholeness of all three incarnations of the same Great Initiate. It designates the status at which he had arrived. The Holy Ghost was the triune Spirit UNITY disembodied of the vehicle of the Ego Jesus; undying, it was the Holy One who should not suffer corruption, for tho as the Highest Initiate of preceding Periods it had also undergone the respective deaths of the Humanity of those Periods, but would never do so again; as the breath of life it was the essence or vital Principle of the triune Spirit UNITY which thenceforth should pervade the earth planet as its Planetary Spirit.

The entering into its earthly Kingdom was the crucial point of its evolutionary career, the sublime honor of being entrusted with the reward it had earned, the jurisdiction of an entire Planet as a world ruler. Up to this time it had not therefore been given to Humanity and sins against its two former aspects or characters could be forgiven, but after its assumption of complete authority sin against it could not be forgiven *because it no longer had the power to forgive.*

This seems strange at first thought. But sin, so-called, is usually conceived as being forgiven by the one against whom the sin was committed. The sinner cannot forgive himself. And this is just the status that now exists. As the breath of life it is now the vitalizing Principle, developing the intelligence of Humanity and active as an integral part of that Humanity. With all reverence we may say that the Holy Ghost Principle is now to Humanity, as the yeast is to bread; the quickening leaven. History alone will prove the tremendous advance made by the awakened intelligence of Humanity since the beginning of the Christian Era, the time when the Holy Ghost was given and entered into Humanity.

In its aspects as Father and Son, this Principle could, would, and did forgive sins against it. But in its generalized, diffused aspect as the Holy Ghost it is impossible for it to forgive, for by so doing it would undo all natural laws and havoc and chaos would ensue. The individual human cannot forgive his own sins. The Holy Ghost as the Principle now incarnate in the world's Humanity, as its vitalizing, intelligencing force and power cannot forgive sins against it for the same reason. Sin against the Holy Ghost is sin or outrage committed against one's own inner, higher, better spiritual nature and impulses, sin or outrage against the life principle itself in defiance of the promptings of conscience and all the spiritual safeguards provided by the higher powers for our guidance! The Holy Ghost Principle within us, and against which we commit the outrage or sin, is powerless to forgive for to do so would contravene the laws of compensation and karma, take away from us individual responsibility and moral accountability, all of which it is the purpose of evolution to teach us and develop within us. What is true of the individual is also true in greater measure of Humanity in the mass aggregate. Sin against the Son of Man or *any* Son of man can be forgiven, for in those cases we deal with the Human element exclusively. Sin against the Holy Ghost is Sin against Divinity.

If theologians could but understand this mystery they would realize that no essential difference should exist between Judaism and Christianity, for the Father, Son and Holy Ghost of the Christians is none other than the Unity or Jehovah of the Jews. And just as there has

always existed among the Jews that special reverence for the name of Jehovah, insomuch that among some of the more orthodox they will not pronounce it but substitute *Adonai*. so there has always existed among the Christians a similar reverence for the Holy Ghost, insomuch that the name has not yet found its way into our every day vocabulary, and very often we find the words "Holy Spirit" substituted.

The foregoing statements regarding the diffusion and generalization of the Holy Ghost character of the triune UNITY are emphasized in still another manner. We have spoken of the form of blessing often used as originally set forth by the Apostle Paul. He speaks of the "Communion" of the Holy Ghost. In other forms of blessing notably in use among many Protestant bodies today, we find the term "Fellowship" used synonymously. This word Fellowship expresses the real meaning perhaps better for our immediate purpose, which is, to show the generalization of the Holy Ghost thruout the world's Humanity.

It is noteworthy that in none of the ancient rituals or liturgies of ancient races or religions do we find anything like a benediction of this sort. It was customary for the priests and hierophants of the old world to dismiss the populace who came up to the great Temples at festival or titular seasons to do honor to some particular tutelary Deity, with the favor of the god worshipt. But nowhere do we find the religious officers commending the people to the "Fellowship" of any particular God. It is therefore notable that the first instance we do find of such commendation is in reference to the Holy Ghost aspect of the UNITY, *AFTER* the Crucifixion, when He had taken and assumed his rightful place in the World's Humanity. Thereafter, among millions of that Humanity, we find daily exhortations to specific fellowship, a fellowship that means the unifying brotherhood of Humanity. And such a fellowship has been possible only *since* the Holy Ghost became the generalized, unifying Principle *in* and *of* that Humanity.

This truth has been demonstrated ever since the knowledge of the Holy Ghost was given to men. First, He manifested as the Christos in a Man, designated for the sake of special emphasis as the SON *of* MAN to controvert the popular idealism which even in the day of the Ego Jesus, was prone to Deify him even tho the idealists did not fully understand his ministry or mission. After the Crucifixion we find the Holy Ghost becomes the special guide, "comforter" and inspiration of the *SONS* of *MEN*, emphasizing the truth that He came first thru a Man, in order ultimately to reach and become a part of ALL Men. Had He come as God or a God, it would have been a phase or manifestation of supernaturalism that would have been of little value to Humanity, for it would have provided and establisht a criterion impossible of attainment by any human being, even tho human beings had participated in its inspirational afflatus.

But coming thru a Man, we can understand it if we will, AS MEN, or humans, and if we realize this truth, we shall see that sin or wrong against our own selves or the life that is entrusted to each of us, is the sin against the Holy Ghost,—the "unpardonable sin"—which cannot be forgiven, for we cannot forgive our own selves and each of us is the Temple of the Holy Ghost personally.

For any one of us to so sin against ourselves, is exactly what was mean in the 30th verse of the 3rd chapter of *St. Mark*, where after sounding the warning that sin against the Holy Ghost should not be forgiven, we find the statement in explanation of those who sin against the Holy Ghost,—"Because, they said, He hath an unclean Spirit."

Unclean in this sense and usage does not necessarily mean insanity or the familiar demons or devils of ancient concepts, nor does it mean *dementia*. Such are logically irresponsible for their acts. Uncleanliness

means a Spirit enmesht and crystallized in the illusion of desires, passions and materialism and such an unclean spirit is quite apt. to act against its own best good and higher selfhood.

This punishment (by karma) of those who outrage their higher selves or, as we say, sin against the Holy Ghost, is further emphasized by the fate that we, as occult students, know awaits those who commit suicide. Suicide is taking into our own hands that which does not belong to us. We STEAL LIFE when we pilfer or take our own. We may have built the body or vehicles we occupy. We gathered together in the inner worlds the stuff wherewith to mould and fashion the Temple we occupy in the outer or visible world. But, as we say in our requiem rituals, "The Spirit (or Life) shall return to God who gave it." No mortal ever made life. Life makes the mortals. No mortal can take that which he has not made. No mortal owns the tiny speck or modicum of Divine energy actuating him, that we call Life. If he attempts to do so or to inhibit, stop, or prevent it, he STEALS from God and his punishment is sure, and the fate or estate of the suicide in the invisible world is far worse than that which he has attempted to escape. First he has thrust himself into a state unprepared for him and for which he is unprepared. Second, he has unconsciously attempted to thwart his karma by seeking to escape conditions of his own making, without conquering them.

No man can escape his karma. Prior to the coming of the Holy Ghost actually and tangibly among Humanity, karmic laws were administered by the invisible Hierarchs, largely thru repetitive incarnations. Since the coming of the Holy Ghost it is notable that Humanity is apt to find that individual karma often succeeds or follows quickly upon error or the commission of wrong. Our lives are lived more rapidly; we see the results of our acts very often in quick succession to the acts themselves. Effect follows cause more obviously and evidently. This is one of the principal labors of the Holy Ghost among men. The omnipresent activity of this invisible Divine Spirit everywhere manifests in compelling Humanity to see its own errors and administering karmic law and justice. The judge has no choice or power of forgiveness. His duty is to administer the Law. With the Governor or President lies the power of pardon or forgiveness.

The Holy Ghost is the Judge or Magistrate of the Humanity of our Planet. He has no choice or power of forgiveness. His duty is to administer the inexorable Laws of Karma and Compensation. With the Absolute, the Supreme Being and Solar God lies the power of pardon or forgiveness, as exemplified in the quality of Mercy, brot out so symbolically in the Kabala of the Hebrews and in the Degree work of the Rosicrucian Fraternity.

The name Holy Ghost or Holy Spirit is a transliteration of the Greek word *Paraclete*, meaning, not only the Comforter, but an advocate, helper, one called to the aid of another. While as the Judge of Humanity the Holy Ghost has no choice but to administer karmic laws, nevertheless as that same Judge, it has the power of *recommending* Humanity individually and collectively to the Mercy of the Absolute Justice incarnate in Cosmos. Hence it is the Holy Ghost aspect of the triune UNITY that really acts as our Mediator and Advocate, even tho he be at the same time our Judge.

And all of us have need of this Mediation and Intercession, for tho we receive indeed the sentence of our karmic responsibilities and must pay to the uttermost farthing, nevertheless, without Justice tempered by Mercy, annihilation must inevitably overtake us long before our karmic debts could be liquidated. Every day, every moment almost, we are transgressing thru our complicated social and mental structure some law of Nature. Momentarily, by our own selfish or personal desires we are concreting thought forms which, while acting apparently and temporarily to our own immediate benefit, unconsciously to ourselves work another's

deprivation. That we may not know of such conditions does not make us immune to the Law. Ignorance of the Law excuseth no man, was the old Roman Law, a Law which might be said to be of cosmic origin. But we live, the best of us, too much preoccupied with Self.

The mission of the Holy Ghost while that of a Judge, is also that of the Comforter. The commission of a constructive act or work brings with it what we commonly call "the approval of a good conscience." Now conscience is primarily the memory of past pain. The approval of a good conscience therefore is not exactly the reactive incident of past pain but something higher; it is really the approval of the Holy Ghost within us individually. For while the Holy Ghost is quick and strict to reprove, it is equally quick to commend and approve.

This is the function of the Comforter. The individual who gives thought to the higher phases of life and is seeking earnestly to overcome the flesh and enter somewhat consciously into the higher spiritual consciousness, is, time after time, overcome with the apparent hopelessness of combating the complex laws of Humanity as they are now interpreted as either right or wrong. It is often difficult to reconcile our individual ideals of right and justice with establisht codes and ethics of morality, and this difficulty discourages us from going forward strenuously in our endeavors. Too often we say,—"what's the use" and feel tempted to relax our efforts and let things take their own course, assuring ourselves that if we do not come out all right in the end it will not be our own fault.

We have of course, the privilege of making such a choice if we choose. Free Will is the inherent attribute of every individual human being. But those who decide to continue in the fight and go forward against all apparent obstacles, setting their thoughts on things above, and regarding as secondary and trivial those things which fall below a definite spiritual status, receive a strength when they least expect it, and come out victorious in the end. Those are they who conquer. Those are they thru whom the Holy Ghost has manifested powerfully. Whether as the skilled musician before the wondrous mechanism of a magnificent pipe organ made by a master builder, or as a backwoodsman swinging his axe among the melodious tones of nature's organ in a cathedral forest, all human beings may attune themselves to the vibrations of the Holy Breath, the Essence of Life, the Vital Principle of Nature known to us as the Holy Ghost, the undying Principle not only of Man but of all Life, the Holy One whom no corruption can ever touch, who was raised up, nevermore to suffer mortal incarnation; who has attained Divinity and Godhood, our Comforter, our Judge, our Mediator, the Divine aspect of our OWN SELVES.

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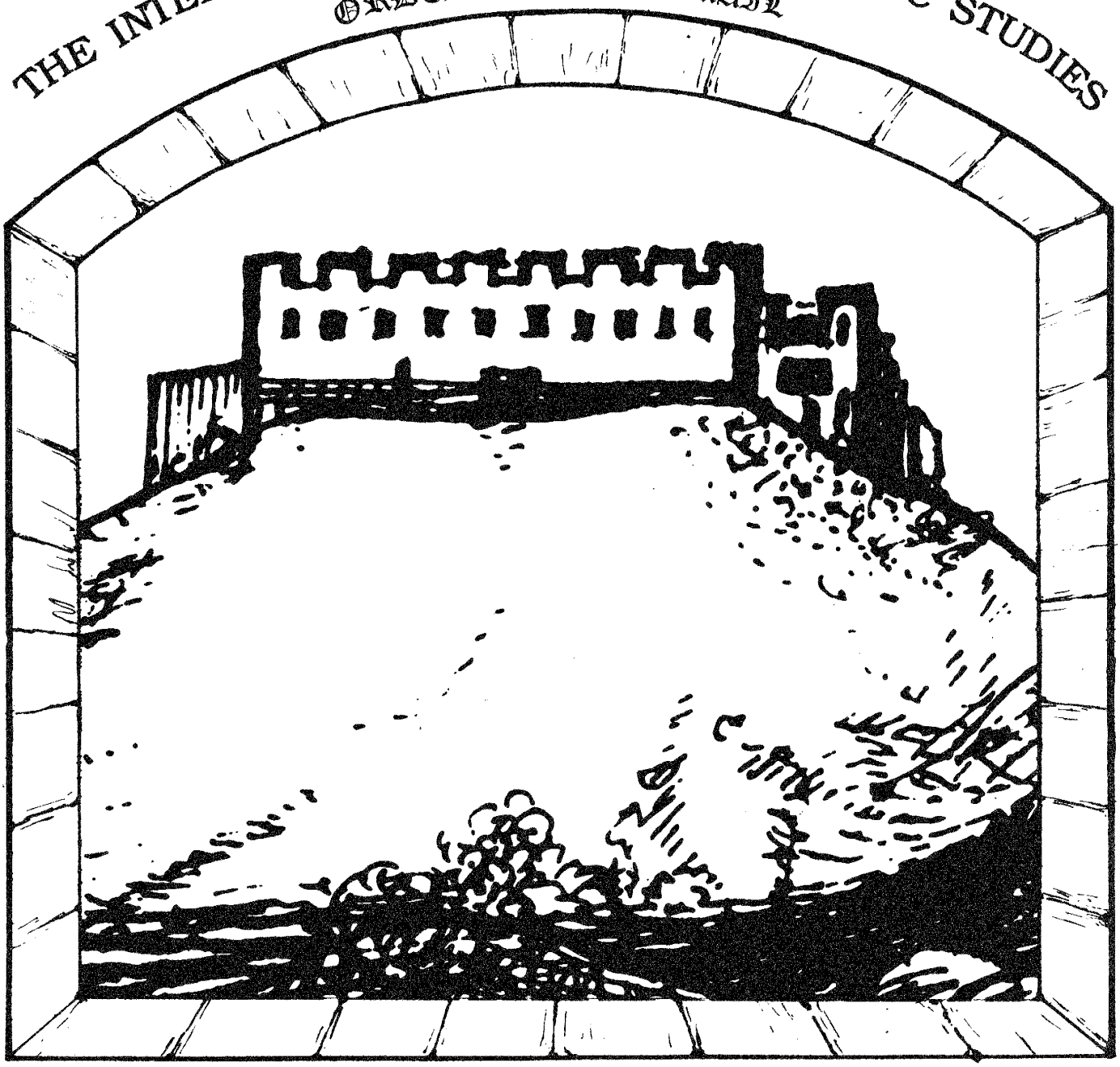

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

M A S T E R S A N D

P U P I L S

Three Essays on the
Teacher-Pupil Relationship

- by -

RICHARD, DUC DE PALATINE

Edited by
Christopher D. Riggin

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1987

EDITOR'S FOREWORD

"When the pupil is ready, the Master appears."

Most esoteric students are familiar with that statement. Since the end of the 19th Century, when Helena Blavatsky revealed the existence and identity of a number of 'Cosmic Masters' to a wide cross-section of the public, many aspirants have endeavoured to establish contact with one or another of them in the hope of being accepted as one of his personal pupils. A great number of books have been written by people claiming to have had mysterious encounters with these Masters, many of which owe more to the fertile imagination of their authors than to any basis in fact. In spite of this, the subject is one worthy of serious consideration, and to those who wish to obtain some reliable information we recommend a careful study of the three excellent essays in this book by Richard, Duc de Palatine.

AUTHOR'S IMAGINATION

Strict conditions are imposed upon the student, and there are certain qualifications which he must develop in order to become accepted as a pupil of a Master or an Agent of The Empire of Light. An outline of these conditions and qualifications are given in the first essay, which is entitled "The Masters and The Disciplina."

The second essay, "Our Divine Destiny," reveals the circumstances in which the initial contact is likely to be made between the pupil and the Agent, and the kind of relationship which will subsequently develop. Here the reader is told how the Agent will observe and direct the pupil's progress, and what the pupil may in turn expect to observe in the Agent.

The ultimate aim of every pupil is, of course, to become a Master in his own right. The final essay, "Masters and Pupils," focusses on the series of Initiations through which the pupil may expect to pass on his journey to Spiritual Mastership. The author also discusses and dispels some of the erroneous ideas which

many students hold about the Masters, and concludes by delivering the reader an ultimatum!

Richard used to claim that of all the qualifications needed by the pupil, the most important was his willingness to open himself up to be guided and helped by the Master-Adepts and thereby become an efficient instrument for the advancement of humanity. It is through self-abnegation that the pupil allows the Master to give help where appropriate and speed up the individual's development. The Masters must use human instruments for the advancement of their work, and will always do so when such an instrument shows himself willing to be used.

In every century The Disciplina Arcani has expressed itself in different ways according to the prevailing social conditions of the times. Behind every such expression has stood one of the Adepts who accepted the responsibility for its advancement and fulfilment. According to Richard, The Ekklesia Spiritualis has been ruled for the past three hundred years by the Adept known as The Comte de Saint Germain. The history of the evolution of a number of Masonic and Mystical Orders is replete with definite and historical references to this Adept and his connection with the Ekklesia. He is known to have used many aliases to conceal his identity, but he is known to be the most famous Adept who ever moved across the pages of European history. In his famous work, 'The Most Holy Trinosophia,' he revealed all the stages of The Arcane Discipline in detail. If this work were placed alongside the teachings of the present-day Disciplina Arcani one would find no difference.

(The Disciplina Arcani is the inner section of The Sanctuary of The Gnosis wherein are presented to suitable pupils the deeper teachings of the Sacred Mysteries. Further information is available on request from The Sanctuary).

Many centuries ago, the great Indian teachers of Advaita Vedanta (the eastern

equivalent of The Gnosis) taught that the serious student of The Mysteries who aspired to self-knowledge or God-realisation needed to develop four instruments of spiritual knowledge known as the sadhanachatushtaya. The first of these is viveka (discrimination). He must be able to separate the permanent from the impermanent; the real from the unreal. He should act in a manner reflecting his realisation that his body, emotions, mind, desires, fears and ambitions belong to the phenomenal realm. He should perceive that beyond the changing is the unchanging, and that the Self within is identical with the Absolute, which alone is the permanent substance. Secondly, the pupil's life should exemplify vairagya (renunciation). He should know that all pleasures, because they are products of action, are transient, and that many worldly pleasures destroy character, compounding one's ignorance, impurity and suffering. He should be non-attached to everything of a temporal nature. Thirdly, the pupil should have the shatsampati (the 'six treasures'). These are shama (calmness): the inner poise which comes with continuous contemplation of the Supreme Reality; dama (self-control): the restraint of the lower nature from every activity except the pursuit of the real; uparati (self-settledness): the mental ability to restrain the lower nature, temporarily governed by shama and dama, from again pursuing the unreal; titiksha (forbearance): the ability to endure, with detachment, everything arising from any of the pairs of opposites, such as heat and cold or pleasure and pain; samadhana (perfect consecration): the steady centering of awareness on the nature of the Absolute as interpreted by the scriptures and one's teacher; and shraddha (faith): the affirmative and intuitive attitude of heart and mind which enables the pupil to respond to and to accept scriptural truth as his teacher expounds it. Fourthly, the pupil should have mumukshutwam, the intense longing for spiritual liberation. When the foregoing three qualifications have been fulfilled, then the fourth may be achieved, and having it the pupil may be said to be truly ready to experience absolute knowledge.

In his essay, "The Masters and The Disciplina," Richard refers to these four ancient disciplines or instruments of spiritual knowledge (top of page I3). The Way to Immortality is the same today as it was in ancient times, and it will always be the same in the future. With this one example we have shown you that this little book contains authentic, reliable and traditional guidance for your journey to Spiritual Mastership. May the timeless wisdom in the pages which follow bring you enlightenment and inspiration.

THE MASTERS AND THE DISCIPLINA

FORMATION AND PURPOSE OF THE PLEROMA

The power which caused the Pleroma to be formed in I953 was derived directly under the inspiration of the Masters of the Empire of Light when it operated as a private body, and then it was brought before the public in I956. It was the Masters who caused all the Lines of the Esoteric Tradition to be brought together for the re-emergence of The Disciplina Arcani in I965 to continue the work of the Hierarchy on Earth.

The main purpose of the existence of the Pleroma is to prepare men and women for the time when they will be accepted as a pupil by their respective Masters. Such a privilege cannot be granted to anyone unless he has rid himself to a certain extent of the impurities of his animal nature. This purification is done through your adherence to The Order of the Pleroma; in this century this is the only direct public body available to the western student to become a pupil of one of the Hidden Masters, but this does not take into account those people who have striven in private to qualify themselves for this privilege.

Once you enter The Disciplina Arcani you become subject to the direct influence of your own Master, and it will depend upon the effort you have made in your daily life to implement the puinciples whether or not you will become a pupil of a Master. It will then rest entirely on the Master's decision whether you are fit enough to enter the Disciplina or not. This decision does not rest with us in any way. You, and you alone, are the person who determines this.

Long before any student begins to strive towards the inner realisation of his Divine Nature, his own Master in the higher regions has been carefully watching him against such a time as future unfoldment may merit his acceptance as a pupil. The Empire of Light may admit a man to its ranks only when he has shown that he has endeavoured to implement the Principles as taught by one of the Messengers of Light. The strictest conditions are imposed upon any Disciple, and only he who has eliminated any form of selfishness is entrusted with the powers and abilities which are awakened within him through contact with his Master.

DIVINE LAW

The rules of the Empire of Light are very stern, and to these rules all members of the Empire must conform. This Law covers all people, from a Disciple of a Master up through the hierarchical scale to the King of the World Himself. Ignorance of this Law is no excuse: the Principles of the Law have been restated in every century by the Messengers of Light, and it is left to the people whether they obey them or reject them. If a pupil accepts the Law and tries to implement it in his life he will be swept along by the steady pressure of the Logos towards Perfection as far as the human personality is concerned. But, if the pupil refuses to accept the teaching of the Messenger, then he will be sent back to incarnate time and time again until the Retributive Law compels him to take heed of the Law and obey it.

There is a time factor ruling this

procedure of acceptance. From the moment a student becomes the accepted pupil of his Master to the time he attains the Fifth Initiation, which will take him out of human evolution, it normally takes thirty-three lives, but this period can be increased or decreased according to the student's state of mind. If the student grasps the subtle implications of the Messenger and tries to make them a part of his life, then it is possible to reduce this period to one life, as was shown in the Legend of the Christ. This means that every Messenger seeks to speed up the unfoldment of his own pupils beyond the normal rate of evolution. Naturally, this speeding-up process will cause an upheaval in the life of the student, for by the steady pressure coming from the Messenger, the dross within his human nature is steadily transmuted into the purity of the Spirit.

The Path of Life is divided into a number of stages, and at each initiation or stage there is a definite widening and extension of consciousness taking place according to definite laws which are embodied in The Disciplina Arcani. It is the function of this Disciplina and its teacher to guide the aspirant into spiritual awakening which will sweep him towards the goal of Ultimate Perfection. With each stage of unfoldment in the life of the aspirant, new knowledge is revealed and definite powers over the superphysical forces of nature are granted to him.

ABUSE OF POWER

As we have said, the strictest conditions are, therefore, imposed upon any candidate, and only those who have eliminated selfishness are entrusted with the sublime instruction of The Disciplina Arcani. It must be stressed very strongly that if any aspirant, once accepted as the pupil of a Master, begins to use any of the mental and spiritual powers so given for selfish ends, it will result in dire consequences for him. This fact lies at the very basis of The Disciplina Arcani, and it is the responsibility of the Messenger for

MASTER

each century to make sure that every candidate he presents to the Master for acceptance must have freed himself from selfishness, greed, pride, jealousy, anger and attachment to the transient things and people of the world.

Pupil's REQUIRED ATTRIBUTES

There are certain qualifications necessary for the student to develop at the different stages before he can take the next step forward. To become a pupil of a Master he must have developed the qualities of control of thought, which entails purity, truth and compassion for others; and, although perfection is not expected at this first stage, the aspirant must, nevertheless, have made the attempt to build these qualities into his nature. From this moment on, he must face the many tests and trials which will bedevil his ordinary life. It will depend upon his ability acquired in order to be able to cope with them. From this time onward, the aspirant will always be subject to the temptings of the lower nature; the satanic force within his subconscious mind.

For the second stage, the aspirant must attain some degree of development in the following qualifications:

PAGE 13

(a) Discrimination between the real and the false;

(b) Indifference or non-attachment to worldly people and objects;

(c) Six qualities of the mind must be attained (control of mind, control of body and senses, tolerance for all people and things, endurance of all conditions, faith in one's own Divine Nature at all times, and equilibrium or balance in all things and acts), and

(d) The desire for Liberation, not for one's own sake, but for the sake of suffering humanity.

For the third stage, the aspirant must must have eradicated all sense of illusion of the personal self; doubt and uncertainty about the Messenger, in the Master and his work to overcome by knowledge and experience; and finally he must have outgrown all forms

of superstition including all kinds of infantile and nursery credulity regarding the supernatural and the irrational fear of the unknown and the mysterious. This also covers the mistaken reverence of teachers and leaders in politics, the church and social and national spheres.

In the fourth stage, the aspirant learns to work on all levels of being and to communicate from the mind, and also to use the superphysical forces on the earth level for the benefit of humanity and not for the personal self.

The fifth stage is when the aspirant realises his unity with the Spirit and attains Illumination and Interior Communion with the Divine Self, and the last shred of earthly desire is eradicated from his human nature. The evil of separateness is no longer in his mind or body; he feels himself at one with all that lives. For this stage, the aspirant must cast off the last five fetters which still bind him to the illusory self: the desire for life in form and the desire for life without form, all form of pride in his attainments and abilities; he now ceases to be perturbed for either the conditions in the world or the attacks from those who know no better; and finally the illusion of the self and the world in general. Once he has freed himself from all these fetters he need now be born no more in physical bodies, and his knowledge covers everything in our world. He now becomes a Master among Men.

At the sixth stage, the aspirant can either remain with humanity and take his own pupils and help them to reach his stage, or he may leave this evolution and help a less developed evolutionary scheme.

From now on, every thought, word and deed will be measured and assessed by the Master to see how his aspirant is progressing, and if he has passed the requirements demanded by Him, the he will receive an invitation to enter The Disciplina Arcani, and not before. It must be noted, however, that the moment when a pupil joined The Brotherhood of the Pleroma, he was noticed by his own Master who ever hopes that,

through the teachings given therein, the aspirant will make the required unfoldment which will enable Him to give him ever-increasing help when required.

The Law of the Empire clearly states that no Disciple for acceptance as a pupil by the Master is permitted to know the identity of his or her Master until he has reached the First Initiation, by which time the aspirant will have learned to keep his lips sealed. The Master will communicate with His pupil through the Divine Soul of the pupil and not at any time to the human soul direct. Here we come to one of the barriers which face the aspirant. If the Master has cause to communicate with the human soul through the Divine, the aspirant immediately thinks that it is the Master speaking. He does this because he has read somewhere that a Master does not speak to his pupils audibly.

A PITFALL

The constant refusal of the aspirant to always listen to the Voice of the Soul only when it is labelled 'The Master' has been the cause of holding many good men and women from their rightful spiritual position. They are chained to the illusion of an attachment to an external Master. This is also applicable to the Messenger. Because the Messenger comes amongst them and continues to live a normal life without any of the accretions which are supposed to surround him, they refuse to believe or even accept him as the Messenger. The outer appearance of a Messenger is that of the common people, but inwardly they are the Elect. They give no leader or teacher access to themselves. They also assert no claim to be leaders or teachers. They are busy with someone or something, according to his need, and they earn their daily bread through the labour of their hands in the service of their brothers. They refuse to allow any man to perform any deed which they, themselves, would refuse to do.

Those who are pupils of a Master will assert that the above is applicable to the Masters as well as the humblest of Messengers. We know that the True Self is not achieved by mere passive membership in any society or religion, but by an inner accomplishment through the spiritual and physical struggle with the illusions of the senses. This path leads from the world of appearance to the world of Being; from mere sensory, intellectual belief to that of sure, personal knowledge born of one's own experience. This is accomplished by following the road which leads ever inward to the Divine Self.

The student, aspirant, pupil and Messenger realise one vital fact, and that is that the majority of mankind hate to think for themselves. They will resent as an insult the invitation to step for a moment outside the limitations of the transient self and established patterns of thought and use their own critical faculties. But once having proved by demonstration the way to follow the new path, each one of these enlightened people has to face crucifixion and be rent into shreds by the 'dogs' of envy, malice and ignorance.

SLAVERY TO HABITS AND CUSTOMS

The student must realise that the old slavery to state and man has disappeared only to be replaced by slavery to things, ideas and self; that is to say, one's own vices and idiotic social customs and ways, and it is his work to destroy this form of slavery by every means at his disposal. If he refuses to perform this humane duty to his brothers, he will find that the Master will refuse to recognise him, and he will be forced to leave the Pleroma due to the promptings of his own unredeemed nature.

So, my readers, try to reach the required goal for The Order of the Pleroma. Do not run away with the idea that we are trying to frighten you. Far from it. We are simply obeying the Esoteric Tradition which all the Princes or Masters of Light must obey to the letter. It is obvious that if you let yourself down, you will let the Pleroma down and also the honour of your brothers.

OUR DIVINE DESTINY

There is sufficient evidence to be found in the various mythologies and traditions of the ages to show that man once lived in a Golden Age; an age when the whole of mankind knew and lived in the knowledge that he was a God descended from the Supreme Father. He consciously possessed the powers and nature of God. His God-faculties were utilised to the fullest extent to produce a civilisation which gave man happiness and peace. He was full of the Wisdom of Nature and could rightly style himself the 'Elect of God.' Such a civilisation was located on the fabled island of Atlantis.

MAN'S "FALL"

Man 'fell' from that wonderful state of being a consciously divine being for two reasons: firstly, the mighty civilisation of Atlantis was formed after the pattern of the Invisible Empire of Light as the prototype of the future state to which man would eventually return, and the second reason being that with the slow downward urge of involution it was necessary that man should lose his sense of being a divine entity and enter into the dense form of material existence. As this proceeded, man became selfish and began to worship his own stature. As a consequence of this, the veil of matter diminished his powers until they could function no longer in the gross body, so sin and conflict were born, and, according to the law of change, the wonderful Garden of Eden sank beneath the waters in 9564 B.C.

In spite of the majority of men at that time falling into sin, there remained a few who followed the Good Law and who were saved, going to the west and east of Atlantis there to found the Sacred Mysteries in which are preserved the history and knowledge of man's Divine Nature. Only those who had shown themselves worthy to receive and be entrusted with this Gnosis were permitted to enter the Schools so that they could become the Agents in the work of guiding and helping humanity to return to their original nature. When the Schools were closed because of ignorance and selfishness, those who remained pure formed themselves into Brotherhoods in order to

perpetuate the Esoteric Tradition of the Gnosis. From them came the Templars, Rosicrucians, the Orders of Chivalry etc., known to the public in name only but ever working under the guidance of the Adepts of the Empire of Light, fulfilling the great programme of Race Regeneration and the Advancement of Man's Spiritual Destiny. It was they who perpetuated the principles of The Arcane Discipline to this day, that Discipline of which The Pleroma is but the Outer School.

THE ARCANE DISCIPLINE

The Arcane Discipline of the Atlanteans and the successive Secret Schools were devised to bestow a degree of self-sufficiency and surety of one's Divine Nature in order to attain happiness here in the body. The faculties of the Invisible Empire of Light and its Initiates and Pupils were always available to those who voluntarily associated themselves with the Agents of the Empire, meaning that those who were ready would find one of the Agents waiting to help them. It is because of human glamour that most men fail to recognise the Agent when he calls upon them to labour.

THE AGENTS

No attempt is made by the Empire or Its Agents to reserve the Knowledge of Life for themselves or their members for selfish motives. History has clearly shown beyond any possible cavil that all those who feel themselves worthy and having the sincere desire to serve humanity will always be given the opportunity of so serving. But he must have unfolded certain internal resources such as the awareness of his Divine Nature, which only the Discipline can assist him to bring forth in his life.

The work of the Agent is extremely difficult at the best of times, and without proper training, serene faith and patience, disaster is almost inevitable; more so for those who seek to serve with wrong motives. The future Agent must not only possess the internal knowledge of his Divine Nature and the understanding of the Plan of God for man, but he must also have the discrimination to know what can be taught and to discern those who can be taught; and also to assess the proper time at which such instruction can and will accomplish the greatest good for humanity.

It has been found that the undisciplined student - one who has not conquered his animal nature and pierced through the natural glamour of this world - is almost certain to develop disastrous over-enthusiasm which can and will destroy his perspective. It will also intensify his animal nature to such an extent that it will create internal and external obstacles to the realisation of his nature and purpose in life. This will also frustrate the reasonable ends for his action.

In this work for humanity, the Agent must possess the important element of willing co-ordination of effort with others. He must realise that he is a part of the whole; although to all intents and purposes an individual within the body, as the Soul he is the whole; hence the reason why he feels his unity with the whole. Once the individual becomes aware of the Great Plan for Man and begins to unite his efforts with others who are motivated by the same unselfish principles and motives, a greater amount is accomplished than is possible by the isolated enthusiast who is, in the main, prompted by his own undeveloped and undisciplined benevolence coupled with impractical instincts.

Again, history has shown that it is possible for the uninitiated mystic or occultist to come into contact with the Agent in some mysterious manner. The Agent will take over his training from that point, but, if perchance he does not receive the direct training required, he may come into conflict with the programme of the Empire for that time and that of the Agents whose work he desires to advance. It is obvious then that unless he is willing to become a party to the stage of the Plan, he will have no way of knowing in which direction the Empire is operating or any hope of implementing the Plan. This may be one of the reasons why so many good and well-meaning students fail in their efforts; they have not been linked to the thought source of the Empire.

Since 1900, the beginning of the Aquarian Age, many have felt that the Agents should seek out and inform the sincere individual to allow him to share in their part of the Plan, and, above all, to accept him into Their Presence, without first under-

going the Discipline or accepting the obligations which are demanded of an Agent of the Empire. In reality, it is the future helper who must seek out the Agent first and trust the Agent to know how the Plan is to be unfolded to him. It is not possible by the Law of Nature to grant or transfer this enlargement of the consciousness of the Agent to the helper. This can only be achieved by the actual participation in the rules and regulations of the Empire which the Agent serves.

DOOR TO THE EMPIRE

It must also be remembered that the Sacred Law is never imposed upon the student but is released to him through his Divine Soul as soon as he refines and attunes his consciousness according to the principles of The Disciplina Arcani. There has always been One Door to the Empire: that through the process of Soul and human generation. So long as the pupil assures himself through human glamour that he is sufficient, then the Door will always remain shut to him. But once the student chooses through the conscious realisation of his own insufficiency to seek entrance through the Door of his own Soul and to voluntarily accept the principles of the Empire, then the Agent is powerless to protect him or advance his cause, as it then becomes an entirely personal work. He can be guided, but he must do the whole of the work himself. There must be no dependence upon any outside agency.

Then, if the cause of the student is sincere and devoid of all tinge of selfishness, he will find the Agent who will accept him as a student and who will offer him a small part in the Plan. He will be watched to see if he is capable of carrying out his part. Then he will be given a larger share of the work, and this will continue enlarging when the student becomes smaller in his human consciousness and sense of importance. Throughout this period, the Agent will constantly watch the student's progress. He knows what to look for and how to assess the results, but so long as the pupil thinks he knows, then the Agent will withhold from him further opportunities of inner growth and service.

It must always be remembered that the Agent does not lay down the Law, nor does he decree the Law, for He Himself is simply a servant of the Law; so the pupil must come to this realisation and be prepared to accept the Law at the hands of the Agent until such time as he himself shall become the Law in his own person. The Agent will always say, 'I have come to do the will of Him who sent me.' In this way the Agent becomes the embodiment of the Law. Here we must be very careful. The Agent becomes the Law in His dual nature; therefore, His higher nature is the Law, while his lower nature is the vehicle of the Law. Because of the fact that He still requires a mortal body, there is always the chance that the lower man could deviate from the Law and fall into error.

DISCRIMINATION NEEDED

The pupil, on his part, once he accepts the Agent, must have discrimination in recognising the movements of the two natures; to discriminate when the Agent speaks and acts 'ex cathedra,' in other words, as a Divine Being, and when He acts and speaks as a mortal man. It is the Divine Man who fulfills the purpose of the Empire, whereas it is the mortal man who is fulfilling his own evolution. So the pupils of the Agent must ever be on their guard and develop their own discriminatory powers to their highest efficiency in order to know what to accept and what not to accept from the Agent.

The ~~a~~ninitiated Illuminee is always drawn towards the Door of the Empire through one way or another, but generally by becoming a co-worker with an Agent of the Empire first. Through the high-powered atmosphere of the Agent the pupil's vision enlarges and his inner understanding deepens. All of his human doubts about the dual nature of the Agent and his purpose are slowly dispelled by the experience of his own consciousness. At the same time, he begins to realise that the Agent is not an isolated entity in a vast scheme, but is simply a link in an eternal chain of many Agents. He realises that the Agent is a continuum of the One Law, and is yet another embodiment of the esoteric descent within the Hidden Church of the Illuminati. He also begins to realise that the Agent and himself

are a unity in the Eternal Plan which is operating in the world of men, and that the greatest good to the greatest number of human souls can only be achieved by the few through the gentle submission to the Principles of The Arcane Discipline of which the Empire is the living expression.

HIDDEN BROTHERS OF LIGHT

At the same time, the pupil begins to realise that behind the facade of the Agent stand many secret institutions which have laboured unselfishly for the good of mankind for thousands of years. He sees through the Agent an avenue whereby he may seek admission to these institutions. Their forms seem to loom up before him, faintly at first, then slowly but surely he senses that the Agent does not labour alone. Although unseen to him, he knows that there are Sanctuaries of Adepts which seem to stand invisibly behind and in the Agent. He becomes aware of these 'other' bodies through the veiled hints of the Agent, and this quickens his interest and desire to become one of Them. The Agent knows this and will prepare the way for the pupil to become one of the Hidden Brothers of Light. But before this becomes possible, the Agent will withdraw His Light from the pupil; this is done in accordance with The Discipline. By this withdrawal from the pupil, there seems to be a weakening of the pupil's resistance to the promptings of the subconscious mind. Doubts are allowed to creep into the mind concerning the Agent. At the same time, his Soul also begins a partial withdrawal. The 'Dark Night of the Soul' begins to have its effect. External conditions begin to go wrong, and the pupil senses that he is being discarded by the Agent. But so long as the pupil is aware that the Soul and the Agent have not really withdrawn from him, and that it is only his subconscious mind beginning to assert itself once it finds that the restraint of the Soul has been withdrawn, and if he fights this sense of frustration and retains his faith, he passes through this period and realises that it was he himself who caused the blankness to occur, and that the Agent and the Soul have never really withdrawn from him.

Having passed through this dark period, the pupil will find that there is a quickening of consciousness within him, and he will see through the Agent a glorious Tradition of Light. He then throws himself upon the Mercy of the Law without any mental reservations, and pledges himself and his Soul to the Light. Then comes the quickening of his faculties and he seems to grow in stature and feels the Powers of Light surging in and through him urging him on and on.

He no longer wants simply to know the Light, but wants to become the Light (Soul), and then he finds people seeking him out asking for his help and wisdom. His time and energies seem to be spent in the service of others; his whole being becomes a fount of love and blessing to those who come into contact with him. He is ever ready to help and give advice and encouragement. Always at the right time the Wisdom comes, so that increasingly the importance of the mortal self slips away from him, and more and more he lives as a Divine Being.

Then, instead of knowing the Truth through the sensory-intellectual perceptions, he begins to feel and live it. The past begins to be relived in him and he Knows. He asks for nothing, he seeks nothing. Because of this he finds that all things come to him at the right time. He begins to live in the Eternal Now and becomes filled with the happiness and peace which passeth all understanding of the ordinary man. He has once again been restored to his Divine Nature; his whole life is transformed, and, from being a mortal man alone, he becomes a God-Man walking the Earth.

Then, and only then, will the Agent present him to the Empire of Light and will plead for him that They accept him as one of Their number. If he is accepted, then he will remember and know that he is safe for all time. He will find one of the Secret Brothers at his side who will admit him to Their

Sanctuary. He will be able to pass through the tests and trials by virtue of his Inner Strength and Powers of his Soul. This, my Brothers, is the glorious future which lies before you. As you lived in the days of Atlantis as a god, so shall you live again as a God on Earth.

MASTERS AND PUPILS

Since the death of H. P. Blavatsky in 1891, the conception and teachings of those Exalted Souls known as The Masters have been obscured by false mystique and attitude. Whenever one speaks of these Exalted Men, it creates a hush coupled with a false reverence by those who have read about Them and yet have not met Them in the flesh. The purpose of this essay is to try and clear away the erroneous teaching about Them and to present Them and Their pupils in a sane and healthy light.

A Master is a human being who has fulfilled his human evolution but who voluntarily comes back to earth to help humanity reach his stage of evolution. The Masters take as pupils those who have reached a certain standard of inward growth, or who show a special capacity and desire to serve their brothers. Then you have those who are known as Adepts. They are also human beings who have completed their human evolution, but who do not accept pupils, their principle work being to assist in the evolution of Nature.

A pupil of a Master is one who receives tuition from his Master during physical life, which teaching may be imparted either while he is in the physical body or out of it during the sleep state. Normally a pupil may not know his Master on the physical level, but in certain circumstances such knowledge may be vouchsafed to him or her should he be engaged upon a special mission. He accepts an obligation, however, never to reveal or hint to the uninitiated that he is a pupil

except by the direct permission of his Master.

A pupil may graduate to become an Initiate; that is, one who has been admitted to the ranks of the Empire of Light. He accomplishes this by passing various tests imposed upon him. It must be realised that there are Initiates of many grades of progress. Once he has passed the tests and been accepted, the Initiate then steps out of the ordinary line of human evolution to tread the Path of The Disciplina Arcani, and consequently has to tread a more difficult path to human perfection. The Initiates are sometimes known as Adepts.

Therefore, each pupil must go through a series of Initiations on the inner levels, each one giving him an extension of conscious awareness and granting him certain powers. This progress takes place in accordance with definite laws which were laid down many millions of years ago. It is the function of The Disciplina Arcani to guide the aspirant through the various Initiations towards the goal of ultimate human perfection - A Master Among Men. Each stage on the journey is marked by an Initiation, which not only reveals new knowledge but also confers definite powers over super-physical forces of Nature. The strictest conditions are imposed upon the aspirant, and only those who have eliminated personal selfishness and who have become truly honourable men and women, can be trusted with the sublime instruction from a Master.

INITIATION

Initiation implies, of course, an Initiator; one who has already trodden the Path and who is empowered to grant the training and instruction to enable one to reach the stage when Initiation is possible. Therefore, one cannot initiate oneself, as some societies claim. There are five stages or Initiations through which the pupil must pass, the last one enabling him to become a Master or Adept, thus reaching the highest point possible in moral and spiritual development.

To reach Initiation, the aspirant must become a technician of life. This infers practical application of the Gnosis

and not the theoretical acceptance of a set of doctrines. It means that one can only attain Initiation by action, for while a man can become a probationary pupil of a Master by theory, if he wishes to proceed further he must change his way of life to one of action. The Gnosis or The Arcane Discipline is the deeper Wisdom underlying all religions and philosophies. Such Wisdom is not usually expressed in writing but is passed on from generation to generation verbally or by direct instruction by the Master during the sleep-state.

THEOSOPHY

It was entirely due to the German School of Thought that the Gnosis was once again brought before the thinking public, but it was H. P. Blavatsky who took this one stage further and called it 'Theo-Sophia' - Knowledge of the Science of the Soul, but those who came after her mis-translated this term to mean 'God's Wisdom' which altered the whole course of The Theo-sophical Society. Instead of it studying the Powers of the Soul and their practical application, the members became admirers of the Wisdom only. The term 'Gnosis' refers to the knowledge of the 'Things That Are,' or the Science of the Soul.

The Science of the Soul and its methods reside in the heart and minds of a few of the wisest men in every generation. One of the reasons for the Church declaring that the Gnosis is a heresy lies in the fact that those who have become overshadowed by the Holy Spirit through the Soul are not subject to authority or man-made rules and dogmas. They have always claimed that any attempt to organise the Wisdom leads to dogmatism and selfishness, hence the reasons for the rejection of the authority of the Church by the Gnostics. Each Gnostic becomes an Illumined Adept; one who has allowed the Immortal Soul to become unified with the human soul. These Adepts may be Initiates or otherwise, but all through their lives they remain as human beings, still subject to their respective karma. It is the Presence of the Soul within their tabernacle which makes them Adepts or Technicians of Life.

THE ANIMAL NATURE — THE SUBCONSCIOUS MIND

Those of us who have either met our Master in the flesh or who are consciously aware of His presence all through our life can honestly discount the teachings which have been put forward by those who have made the claim that they are 'pupils of a Master.' In most cases, they are the apt pupils of the master of their animal nature - the subconscious mind. The Master is a human being plus the full awareness of his integration of his Soul in the mortal body. He possesses a conditioned control over the forces of nature and bends them to his controlled will, whereas we, as groping humans, are still, in various ways, subject to the forces of nature.

For instance, how many of you have met a Master in the flesh and have failed to recognise him? Or for that matter, when you have met an Adept in the flesh did you fail to recognise him? This non-recognition is entirely due to the false teachings which have been allowed to be passed off as facts. Should a Master deign to reveal Himself as a man, you will meet an ordinary man. There will be nothing spectacular about him except that his eyes will manifest a depth of Wisdom and Power. Even if a Master appeared in your room, would you recognise him?

PUPILS OF A MASTER

To the outsider, a pupil of a Master appears just like any other human being, living and going about his Father's business with an inner joy and happiness. His life has changed from one of doubt and uncertainty to one of hope and joy. Life, for him, has ceased to be an illusion, but rather one of surety. No longer does he struggle alone, but feels the strength and faint awareness of his own Soul and Master gently guiding him into new channels of service and success. Some pupils have accepted the process of being chastened by the Father. They resent not, fear not, seek not, but live for every moment of the day, ever ready to give a helping hand to those in need or a word of advice when required. Life for them becomes one of purpose. But ask them "Are you a pupil of a Master?" They will just smile at you and say, "Don't be funny; I'm not ready for that yet!"

There is another factor which begins to show in their lives and actions towards others: Their word of honour can be accepted, and one will know that they will fulfil it to the letter. They are honest in their dealings with their brothers; they are moral in their lives and have built up a code of strict ethics until they radiate the Power of the Spirit. They have no need to assume false facades to impress others; their very presence alone commands the attention of others, which inspires trust and confidence in those who need this help. Their words are few indeed. They think very carefully before they speak, but when they do speak their words contain direct and commanding help to others. They do not run around telling others what they know. They choose to appear as beginners in the Wisdom. They know that they know nothing, and that what they think they know is only second-hand knowledge at best.

Pupils of a Master - con'd

They know that to know the Wisdom of the Divine Self, the first requirement is to be silent upon what they know, for they know that their knowledge would be scorned by the profane. They listen to the Tutor with respect, and if he has cause to blast them they remain silent and think, "Is he hitting at me? If so, where have I fallen short?" Then they know that this particular fault will be revealed in time. They would not dream of resenting the methods of the Tutor, but will respectfully weigh his words, and if the shaft hits home, then they are grateful. Resentment against the Tutor reveals pride and arrogance in the resenter. Yet, they are all living the life of a pupil and do not know it.

This ignorance of the fact that you may be a pupil of a Master is your own protection from the machinations of the lower self. If you were to know that you are a pupil of a Master, there is a grave possibility that you might become puffed up with pride and arrogance. Then you would have to waste time in eradicating these evil qualities. Hence one of the reasons why each pupil has to accept the obligation that he will never reveal the fact that he is a pupil, except under the direct instructions of his Master. Anyway, what good

would it do you if you did know? Would it help you to live a more spiritual life? There is no evidence to prove this, but there is ample evidence to prove that such knowledge can become a real danger to you and could hinder you in fulfilling your chosen task.

The Laws which govern the life of the Spirit are absolutely just and were designed to help us along the Path of Evolution. It is only when we try to exert our own finite self that we come into conflict with the Law of God. The Law will change for no man; it is we who must change. If we flow with the Stream of the Law it will carry us on to Perfection, but if we try to pit our wits against it, then we must expect pain and suffering of our own making. Progress is only possible whilst we are in the mortal body of flesh. When we finally die to the world, all progress stops until we return again to the scene of our former labours. The more we obey the Law, the shorter will our lives become. Thus, by aspiring to become a pupil, you aspire to become a True Man in the flesh, and, as this process unfolds, so you become an Initiate and then finally a Master-Adept.

Therefore, it is the destiny of the Pleroma and The Disciplina Arcani to help you forward on your Path of Life. You have two choices before you. Either you obey the Ageless Discipline and attain Mastership, or you obey the finite and selfish self and find yourself returning to incarnation life after life. The choice is yours and yours alone. It is so easy to place the blame for your failure on the Pleroma, but it is a very difficult thing to admit that you are wrong and The Disciplina right.

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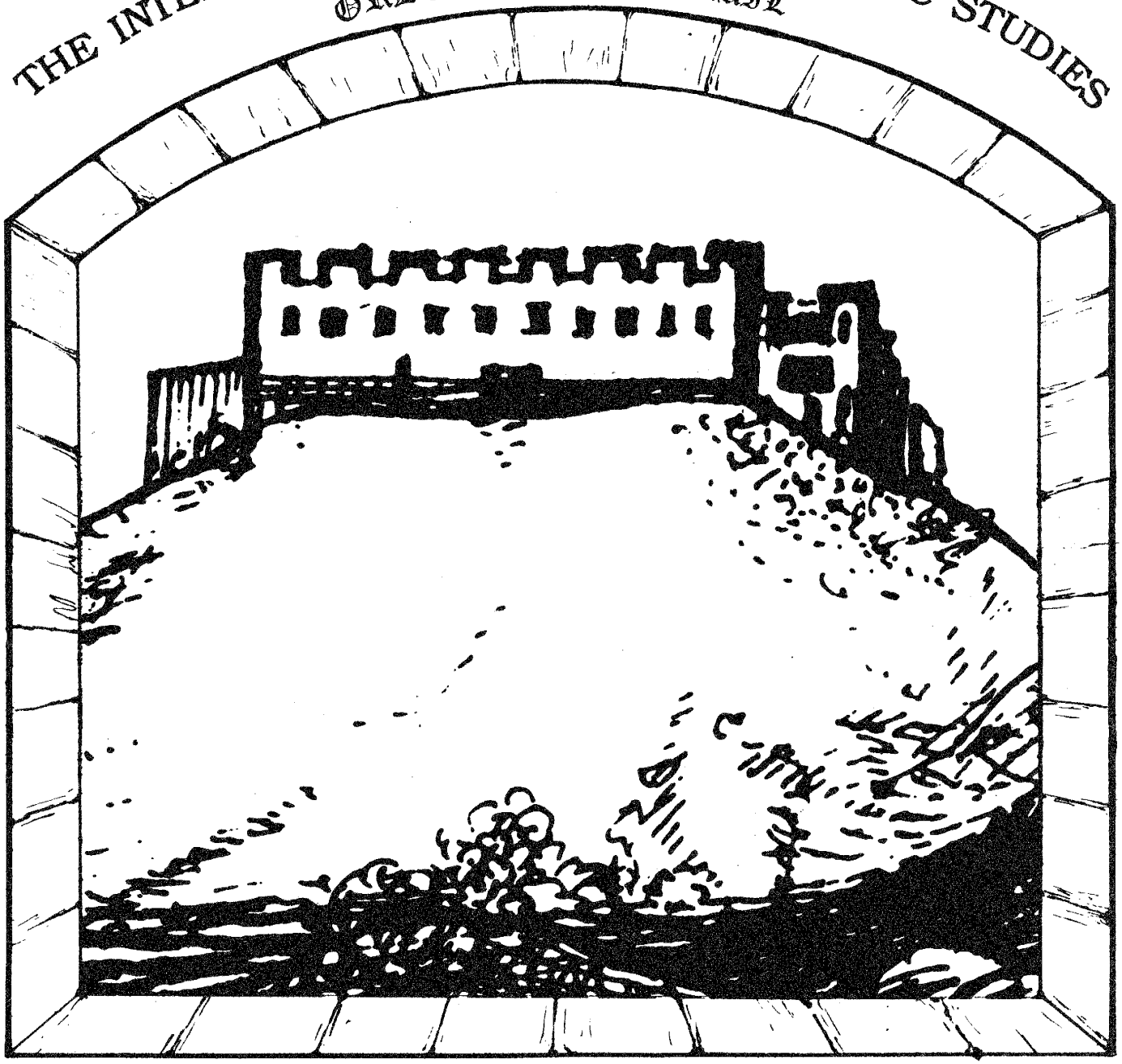

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

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THE BIOLOGY OF THE SOUL

And the Lord God formed Man of the dust of the ground, and breathed into his nostrils the breath of life: and man become a LIVING soul."
Genesis, ii, 7.

HAT IS the human soul? Whence came it? How is it formed and of what is it formed? How do we know that we have such a thing as a soul?

These are some of the questions that have preoccupied the world's greatest thinkers since the dawn of recorded human intellection. Manifold theories, speculations and hypotheses have been put forth and doctrines upon which the very salvation *of* the soul was asserted to depend, have been establisht by ecclesiastical mandate, yet the insufficiency of the explanations offerd by orthodox theology have long since caused the laity to suspect that our recognized spiritual leaders are no more competent to reply than the supposedly less spiritual erudite layman.

In everyday usage, we note the frequency with which the trinity of terms "Body, Mind and Spirit" or "Body, Soul and Spirit" are employed and as a result, the word "soul" is more frequently than otherwise used entirely out of its proper place and meaning. This is probably because the liberal translations of the Greek "*pneuma*" are often employed to indicate either soul or spirit, whereas the soul is personified in the Greek "*Psyche*", and "*pneuma*" indicates more properly air or breath.

This furnishes us with our immediate clue to the esotericism of our text, for we learned in the preceding instruction in this course, that every thing springs from its own seed, and also that *every* seed must *die* before it can be quickened or grow into fulfild manifestation.

So, therefore, even as the seed in Mother Earth first dies, and is then quickened by the breath of Brother Wind and the vitalizing power of Friend Light, so the Lord God breathed into man the breath (*pneuma*) of life and that same God being the source of Light, SOME sort of seed in man which had died was quickened, sprang into activity and man became a LIVING soul.

So it is with the Soul of the Experience assimilated by Man. Age after age he has progrest, gathering experience; learning what to seek and what to avoid, and often stubbornly refusing to avoid that which he has learned he SHOULD avoid, and the nourishment afforded by the Soul pabulum extracted has been accordingly.

Soul has made Man a LIVING creature in the sense of being an intelligent creature as distinguisht from the Animal, but soul itself has been undergoing a gradual development just as the soul of the food stuffs of today would hardly keep alive the human aborigine of perhaps 100,000 years ago. And the soul qualities of man of that period would not prevent him from murder and crime of every conceivable sort if he could suddenly appear in our midst today, for to him, such acts would not be *im*moral but simply *un*moral and merely a means to gain what he individually desired.

One evidence that, contrary to the teachings of orthodox theology, soul is not a developt vehicle at birth, we found in the subject text of the previous Instruction that "that was not first which was spiritual, but that which was natural", i. e., the physical body. And in our present text we find a confirmation that fits the facts of the case exactly, for it reads,—"And the Lord God formed Man of the dust of the ground". In other words, his physical body was evolved to active functioning first. Afterwards when there was a physical body, the Threefold Spirit could begin to make its soular extractions therefrom.

Soul becomes the pabulum or nutrition of the Spirit and Ego, which require substantial nourishment for their existence, just the same as any other phase of expression of the Life Principle.

Among the ancient Hebrews, soul was confused with this Principle of Life itself as embodied in all living creatures, and this concept was perpetuated all thru the Old Testament writings and to some extent continued in the New and it is due to this fact that so much misunderstanding has arisen.

St. Augustine, as a disciple of the later Greek philosophers even tho a rigid churchman, taught "the simple, immaterial and spiritual nature of the human soul—a view which has remained that of the scholastic philosophy and of the Christian theologians down to the present time.

Descartes, by his theory of automatism as applied to the bodily organism and his doctrine that the essence of the soul is rational thinking, gave the modern turn to the present diverse views of the true conception. Of these views, monistic idealism, materialism, parallelism and functional interactionism are among the more prominent. Churches have long since abandoned the older form of substantialism or the "entity theory", and as Rosicrucian students we know that the soul is not an entity, but, when developt, simply a threefold vehicle.

Soul has a distinct mission to perform. It is not alone nourishment for the Spirit; it reacts upon that self-same Spirit to purify it, redeem it and restore it to its original Divine status as before its dip into Matter and what has been since called the "Fall of Spirit" which is synonymous with the "Fall of Man" for it means no more nor less than the crystallization of Spirit IN Matter.

The plant grows, blossoms, and then in its ripe maturity it gives forth its individual seed. But that seed contains not only all the potentialities that have been manifested in the immediate plant, but also those that shall manifest in greater degree in the next subsequent growth therefrom.

In the Animal types we find it manifesting as what we term Instinct.

In the homo or human, it is at last the LIVING PERFECTED, MANIFESTED Soul Quality we call REASON, which makes possible the KNOWLEDGE OF SELF.

It is by virtue of the Soul Seed Atom that the spinal cord with its flower the Threefold Brain, Frontal, Mid, and Lower is developt. These are again subdivided into five divisions, 1 Cerebrum (*prosencephalon*), 2. *Diencephalon* or interbrain, containing the optic thalami and parts contiguous thereto; 3, *Mesencephalon* or mid-brain comprising the crura cerebri and the corpora quadrigemina; 4. the *Metencephalon*, comprising the cerebellum and pons varioli; and 5, the *Myelencephalon*, or medulla oblongata.

To these five we add the Pineal Gland and the Pituitary Body and we have the mystic SEVEN; with the cuneus and precuneus we have NINE, and with, the septum lucidum, foramen of Monro, the fourth ventricle and the paracentral lobule we have the mystic THIRTEEN. So the cosmic 3 5, 7, 9 and 13 are microcosmically crystallized to make possible to Man alone of all the Kingdoms known to Earth, the KNOWLEDGE OF HIMSELF, thru the pabulum afforded by the Soul, which, as previously stated is grown or extracted from the Threefold Body by the activity of the Threefold Spirit.

Soul is ESSENCE. It is in each homo, the essence that homo has brought over from a previous phase of expression, and, in the cases of the first homos, it is the essence Divine brot over from its nascent state in the Solar Orb.

It is extracted by exactly the same processes analogously, as any other essence is extracted, bearing in mind, however, that the process is on the spiritual plane of being, and while the Soul Seed Atom is located at the base of the spinal column contiguous to the seed producing and bearing organs of the physical body, it is in spiritual biology thus situated so that it can supply the necessary stimulus and motive power to effect the raising of the spinal vertebrae from the horizontal position of the Animal Kingdom, to the upright position of the Human, crowning the homo as the result, with the sublime gift of Reason, which makes Man a little lower than the Gods.

We know that day by day we take into our bodies meals consisting of various mixtures of food stuffs, prepared unfortunately as a rule without much attention to the proper chemistry involved. Yet from this mixture, the bodily organs select from the pabulum distributed to them by the blood, exactly what they individually need. All this pabulum, taken inclusively is known as the nourishment extracted from the food stuffs by the bodily organs, for the sustenance of the physical body.

This is what has actually happened. The digestive processes of the body have extracted the SOUL OF THE FOOD STUFFS for the bodily nutrition.

In a similar way, the Threefold Spirit extracts from the Threefold Body itself the SOUL of the Experience it has taken in as Food Stuff or nourishment from the intellectual faculties.

The Soul of the food stuffs of primitive Man was far different from that of Man today. In the beginning, man not only ate everything the natural world provided, in his ignorance eating that which hurt and sometimes kild him as well as that which did him good, he sometimes ate even his fellow men. He had to learn by long, continued observation, what was good for him and what was evil, and how to distinguish between them.

Twelve of these tendrils radiate out exactly like the roots which form from ordinary seed and become the channels of nutrition for the psychical or spiritual centers of the body which operate under the control of the awakened solar plexus.

The thirteenth or odd tendril cannot in the lower Kingdoms make further progress because its position is inverted and therefore remains dormant until the human stage of expression is reacht. In the human, this thirteenth tendril develops upward thru the channel in the spinal cord known to occultists as the Shushumna—as the Hindus call it.

The rapidity of its growth depends upon the intensity of the internal creative fire or spiritual power called the *Kundalini*, which can be greatly augmented by special developmental processes but which is, nevertheless, operative in every human being to a greater or lessr extent.

Proceeding up this *Shushumna* or spinal canal, it began its formative expression at the point of junction of the spinal cord with the brain, known as the Daath Junction in our rituals. The brain itself is the flower or blossom, the fruit of soul development in so far as in the human it conveys to the organism the power of individual perception and Self Knowledge; in other words, as distinct from the purely animal brain, man becomes a *LIVING* SOUL, or an organism in which, at last, the soul finds manifestation or expression in the rational, sentient and emotional qualities.

Exprest diagrammatically, the growth of the soul will be found to illustrate the growth of the Rose and this is the esoteric secret of our Fraternity of which the ROSE above all other symbolisms, is the correspondence and analogy.

The breaking down of the spiral structure of the Soul Seed Atom as previously mentioned may be illustrated by the magnet. First we observe an ordinary bar magnet with its plus or minus, positive and negative. North and South poles at the two extremes of the bar.

Now if we bend this bar into such a shape that the two ends are opposite each other but side by side, we have the ordinary so-called "horse-shoe" magnet. If we continue to bend it until we join the two ends or poles and form a circle, *apparently* we have closed our magnet and lost its polarities.

But such is not actually the case for if we were to experiment, we should find that we have simply changed the location of the polarities, and now, one side of the circle would display one polarity and the other side would display the other. Nature WILL INSIST on keeping the two polarities present and active in all cases.

So it is with the Soul Seed Atom. The polarities are present when the spiral structure is unbroken before *quickening*. But when, in the homo the *pneuma* or breath of life awakens the development of the Mental Faculties, these spiral structural lines of force are broken down, then the two polarities express at the extremities of the broken lines of curvature, and become the forces which move to growth in the tendril-like formations already described.

The *substance* of the Soul Seed Atom is electronik, combining to form the atomic structure. And altho it may not find its expression as developt LIVING Soul in the lower Kingdoms, nevertheless the evidences of its presence and power are none the less obvious.

In the Mineral Kingdom its power manifests as the forces which cause crystallization in regular, perfect, geometric forms.

In the Vegetable Kingdom, it manifests as the exquisite essence we call the perfume.

It is because we know ANYTHING AT ALL, that we are sufficiently intelligent to know that we have a soul. We behold evidences of varying grades of intelligence or rather states of dormant consciousness in the lower Kingdoms, but nowhere do we find evidences of anything like actual knowledge. We are familiar with the trance-consciousness of the Mineral; the Dreamless Sleep-Consciousness of the Vegetable; the Dream-consciousness of the Animal, but all the evolutionary processes and degrees of activity peculiar to each we find to be the result of external guidance by the Group Spirit of each Kingdom.

Man is the only creature on this planet that KNOWS and *KNOWS* THAT HE KNOWS. Man is, therefore, the only creature on this planet possessing manifested soul qualities, in other words, Man *IS* a LIVING SOUL.

The Animal has both bodily and spiritual vehicles but it has neither individuality nor personality, simply because it has no indrawn Ego and there can be no Ego until the Spirit becomes individualized. In order to effect this, there must be some intermediary condition or pabulum by and thru which the Spirit can react upon the Material vehicle. This intermediary condition is necessary in order to establish the requisite co-ordination and synchronization of vibratory conditions which will make possible the consciousness of Self and thru this consciousness of Self, effectual individualization, the beginnings of knowledge and the ability to translate external sense perceptions into intimate personal experience.

So it is thru the individualization of the Spirit or the attainment of Ego-ness, that we KNOW inherently and inwardly that we DO possess a Soul or something in addition to our ordinary physical and spiritual qualities that makes it possible for the one to apprehend the other.

What *IS* the human soul?

Everything grows from its own seed. This, therefore, is true of the soul. And when we apply our analogy to the human soil, we must naturally look for the seed of the soul just where in the human economy seed is formed.

We are all more or less familiar with the biological aciton of ordinary seed. We understand the process of division by fission and the increase of structural substance by the continued multiplication of cells.

The same process is true by analogy with the soul only here we are dealing with electrons which form the substance of the Soul Seed Atom instead of protoplasmic cells.

The seed of the human soul is the spiritual, invisible counterpart of the seed generated in the human generative organs. It is not the substance *of* those organs but the potentiality embodied in the matrix from which those organs are developt.

The Soul Seed Atom itself is an elongated lemon-shaped structure, which, seen phychically, would appear like an open spiral in a state of the most intensified vibration. As the homo develops and matures until that particular cycle of seven at which the mental faculties function independently is reached, it gradually breaks down its atomic structure in a manner similar to that by which an atom of Radium breaks down, and in this process of dying, its spiral lines become resolved into tendril-like formations expressing the two polarities taught by Hermeticism as commen to all departments of the Life Kingdoms.

This breaking up into polarized extremities is the process which is analogous to the division by fissure of the primitive cell.

In the Polarian Epoch we had only the MINERAL MAN, that is, the physical body with its mineral-chemical constituents.

In the Hyperborean Epoch we had the PLANT MAN or VEGETABLE MAN with the Etheric and Physical Bodies.

In the Lemurian Epoch, we had the ANIMAL MAN, with the Astral, Etheric and Physical Bodies.

In the Atlantean Epoch we had Man, the *homo*, possessing all the vehicles of the former epochs, but with MIND unfolding, and it was to this period that the text from *Genesis* refers, for it was when Man became able to function with his Mental Sheath or vehicles of Mind Stuff, that he also became a LIVING, that is, a sentient, *rational* Soul.

The researcher may enquire at this point: "if everything grows from its seed, whence came the seed of the soul of primal Man"?

Some years ago, when the mummy of one of the Ramessidæ of ancient Egypt was unwound, several seeds were found. After the lapse of several thousand years, science did not, at that time, believe that life could be preserved thru any such medium of perpetuation. However, it was decided to plant them and see what result, if any, occurd. The result was what is now known as the Royal Rameses Dahlia, one of the most gorgeous and richly beautiful of blossoms.

Now, science knows that the life principle, as a latent force in seed preservation, stretches over almost inconceivable time gaps.

This illustration will prepare us for the answer to the question, whence came the soul seed of man?

From the Sun!

It has been taught all thru our courses in occult science, that Man is essentially and potentially Divine. He possesses the Divine Spark which links him to his Solar Source.

And while the lineage of Man may be traced thru the descent or dip of Virgin Spirit into Matter, nevertheless the original Soul Seed Atoms originated with the celestial or Solar forbears of Earth's Humanity.

Nascent Man, or Man-in-the-making, preserved these Soul Seed Atoms intact all thru the long periods knows as Polarian, Hyperborean and Lemurian, for just as each seed in Nature requires its own specialized soil and individual chemic requisites, so the Soul Seed Atoms remained in darkness and gestation until Man, by the use and function of Mind, could supply the LIGHT they particularly required, and when this Light of Intelligence distinguisht Man from the Animal Types, then his spiritual faculties, releast from their age-long confinement in the types of consciousness peculiar to the lower Kindgoms, opened up to and received the Breath of Life in their awakening to and recognition of their Divinity and Man became a LIVING soul.

In other words, the Soul Seed Atoms had died thru the three preceding Periods as explained in the preceding Instruction, only to be quickened in the Four or Atlantean Period.

Just as the gardener, on a sunny day, plants some special seed, and thereafter many days and nights must pass ere that seed comes into manifestation, so the Soul Seed Atoms developt in *nascent man*, while germinating in the Sun ere our Earth was cast therefrom, have been dying, in the words of St. Paul, or disintegrating their physical envelope during the Cosmic Days and Cosmic Nights alternating the great time divisions thru the lower Kingdoms, to find the Light in the Awakening and Dawn of Intelligence, in Man.

So it is with the Soul Seed Atom of Man. Releast at the ripe maturity of death, it contains not only all that the individual homo HAS been, but also the potentialities that shall characterize the next subsequent incarnation of that self-same Ego, thru the storing and assimilation of the experience thoroly digested.

The products of the food-stuffs of the body after the soul of them has been extracted by the digestive organs are excreted and cast off as fecal or refuse matter. The experience of the Threefold Body from which is extracted the Threefold Soul when no longer of service to the Threefold Spirit is likewise cast off or excreted from the spiritual economy as Karmic matter or experience, the accumulation of which, about the Spirit must be workt off by the Law of Compensation which is the great sanitarian of Cosmos.

Food gives to the physical body power, strength, and the ability to function; Soul gives to the Ego, rationality, sentience, and the ability to sensibly appreciate emotional differentiations.

It is thru the soul qualities that we are able to apprehend and appreciate beauty in form, color and tone, which go to make up the fundamentals of all culture, whether it expresses thru literature, the drama, poetry or even science, for science is simply an understanding of the beauty of the harmonic law of the universe wherein all things have their appropriate place with mathematical exactitude.

The aborigine in whom the soul is just beginning to struggle for expression has no concept of beauty and order as cultured and so called civilized beings have it, nevertheless even with him, the soul quality will be found working its way outward in the geometrical designs of his wonderful yet crude weavings, his totems, charms and objects of religious expression.

While soul is gradually working its way to greater perfection of expression, we can assist and accelerate that growth by conscious, intentful, intelligent acts of soul culture, which consist in cultivating a true valuation of the beautiful in every phase and department of life. We can by so doing abbreviate many otherwise long periods of evolutionary process, just as by the supply of proper nourishment given with all extraneous elements carefully deleted, we can assist and accelerate the growth of plant and animal forms of life.

This is not only our privilege, but our duty, as possessors of the Divine faculty of Self-knowledge and those who decline to give such culture their attention are penalized by a still greater crystallization into materialism than they at present maintain.

This is that which was intended by the Prophet Isaiah (*LV*, 3) when he exhorted Israel,—"Incline your ear, and come unto me: hear, and your soul shall LIVE".

To incline our ear means to give attention. To "come unto Him" means to seek the source of all Truth and all Beauty. To hear, means to receive and understand. If we seek at the source of Truth and Beauty and open our minds and inner vision to the Reality of Being, attempting to the best that in us lieth, to understand, we shall be conscious of living as we never lived before.

Most people go thru life's Path seeing but one side of it. They are not conscious that there IS another side, or, if they are so conscious to some vague extent, they will not look at it, because not having seen it they are fearful lest they see that which they will not wish to see and may not understand. Such people leave the culture of their soul to work its own way as best it can, and in such will seldom be found any keen appreciation of the higher, better and more beautiful things in life.

This necessity of soul culture was voiced by the Psalmist when he said (*CIII*, 1) "Bless the Lord, O my soul: AND *ALL* THAT IS WITHIN ME, bless his holy name." This was a frank recognition thru the inspirational insight, of the intelligent functioning of the spiritual and soular vehicles for in the words "ALL THAT IS WITHIN ME" he indicates that he well understood that there were within himself specialized vehicles of consciousness entirely differentiated from the physical body alone.

The power of soul when cultured and releast from the shackles and confinements and the artificial restraints of conventionality which man erects in every age to mark his pseudo culture but which are in reality monuments to his true ignorance of correct values, is wonderful in the extreme.

Many a man in whom the soul quality is powerfully developt has risen almost from the proverbial gutter to become a recognized and adored leader of men and world events. The great movements in human life have not sprung from so-called "Society" wherein it is considered great humanitarian work and act of supreme self sacrifice to dance, eat, shimmy or roll a few yards of sanitary bandages, nominally for "sweet charity" but principally for their own sakes.

The big things in human life and the big human factors in that life have almost invariably sprung from lowly surroundings but the soul qualities developt in them in previous incarnations have blossomed forth in their season and the world rubs its eyes and wonders "if any good thing can come out of Galilee", and having decided that some thing HAS come, grudgingly at first makes the best of it, and after that soul has passed, appoints national holidays to show its unanimous accordance of the laurel leaves to the one who has passed.

But far greater are they who are thus honored, for they belong not half so much to their own generation, as to the generations who shall come after them and who, profiting by their example, shall continue the constructive work they set in operation. These are they who have come out of great tribulation, from every every tribe and every people of all the nations upon the earth. These are they whose soul qualities were manifest as LIVING, tangible Principles which none could pull down and which all could join in emulating. These are they who make the rest of humanity appear small and insignificant with their petty ambitions; these are they who have learned in the close of their involuntary incarnations that sacrifice is the supreme test of mortality and who are willing and glad to take upon their shoulders the sins of the whole world, if by so doing they could leave it a better world than when they entered it.

If we give half as much thought to soul culture as we to physical culture we shall not have to worry about the former, for we shall develop powers that will regulate al other activities and bring the Kingdom very close to our mortal perception.

R+C

"ALCHEMY OF THE SOUL"

MUCH has been written about the human soul and much will be written about it in ages to come. We have stressed the importance of the soul to an extent that causes some to ask, "Why is it so necessary?" An understanding of the soul is necessary to man's next forward step. In the past, he has regarded it as merely something to do with his religion. It is far *more important* than *that* for the religious side is only one phase of it. We will try to make it clear, for only when one *understands* his soul does one begin to *live.*

Each one of us is three beings, but we shall not use the terms with which you are so familiar. Each of you is a Physical Man and a Spiritual Man. With those two terms you are familiar. You are also something else. In the earth life, the producer gets his goods to the consumer only through an intermediary. The consumer gets his necessities only through an intermediary from the producer. That intermediary you call the middleman. In humanity, *each* soul is a *middleman.* If you will keep in mind these three,—Physical Man, Middleman and Spirit-Man you will begin to understand yourselves and the importance of the soul as never before.

The physical man draws upon the Spirit *only through the soul.* The Spirit avails itself of the functions of the physical man *only through the soul.* Without soul, one would not be *human.* Soul being the essence or food on which the Spirit or Ego feeds or grows,—could anything be more important?

Your physical body exists and grows and remains vital or full of life because of the chemical elements you put into it. Your mental

life owes its existence, capacity for expansion and ability to remain fit or creative to the thoughts you engage in and put into your mental life. Thoughts are the mental food of the mind. This may seem like a paradox because you have been told that mind is cosmic or universal and you ask,—how can our own individual thoughts affect the ocean of mind? Yes, it is a strange paradox but true just the same. This law applies to the physical plane as well as to the mental plane. All life is universal, yet man has been given the privilege or opportunity of using a portion of it. What he does with the life principle that has been apportioned to him individually is his own personal responsibility.

The body is to be used, improved, nourished and cared for. Man has, through experience, learned that if he does not eat, he starves. Yet the very same laws that apply to the physical plane apply also to all other planes as well. "As above, so below and—as below, so above." Man can also starve mentally, emotionally and spiritually. We all know this from experience but, aside from taking care of the physical requirements, how many strive to nourish intelligently the other vehicles or bodies which are equally in need of proper nourishment?

Aside from the Four Elements of which the body is composed, think of the many chemicals it embodies and the many substances it requires for proper living and functioning. Man, analyzed chemically, is found to possess *all chemicals* in various quantities according to temperament and environment.

Man contains within himself the various forms of the Mineral Kingdom from lead, the lowest, to gold, the highest. As man advances in his knowledge of the Elements he will discover he also has radium. He possesses them all, in minute quantities it is true, but they each and all play an important part or function in his physical life. The quantity of each of these chemicals that he possesses largely determines his temperament. We all know that any one having much iron is energetic and has greater resistance, while he who possesses more lead is sluggish and has lower resistance and less physical vitality.

The blood stream is the River of Life and each organ in the body receives its nourishment from this wondrous and mysterious stream. Blood is referred to as the home of the Ego. It is really more than that; it is a channel or medium through which the Ego can keep in touch with every cell in our bodies. Think that over!

Our constant reference to the functions of the physical body is to impress one fact and that is, that all the other bodies of man obey or follow the same laws.

If man, on the physical plane, responds to the component chemicals and elements of his physical body, mentally he responds or reacts to these on the mental and spiritual planes too.

We all have seen the effect of lowered vitality on the physical plane usually reflected in similar lowerings on the mental and spiri-

tual planes as well. Notice that we use the word "usually" and therein lies the secret and power of the *Alchemy* of the mind. When man lives a purely physical or material life his body rules his mind, but when man lives a mental life, his mind rules his body.

In another way we can say,—"Tell me what you *think* and I'll tell you what *you are.*"

Man's ability to govern and control his thoughts is what he is now striving to develop, just as in ages past he has learned how to control and use his physical body and to co-ordinate his physical activities.

What has all this to do with the soul you ask? Just this,—that man seems to forget that the analogies or correspondences of all his physical experience have spiritual and mental counterparts.

As the blood stream is the river of life and enables the Ego to contact every cell in our physical bodies, so our *consciousness* is the *mental* river of life through which the Ego can *feel* and contact all *mental experiences or mental life.*

Our consciousness or our awareness is the result or product of our physical experiences in ages past. But—"What of the soul?" you ask. "Is the soul the product of our emotions?" The soul is the *essence* or *product* of our experience on the physical, the emotional, or astral, and the mental planes. It is a *living essence*, upon which the Ego or Divine Spark feeds and grows.

Man, in his daily speech, often voices truths he does not know he is expressing. How often have we used the term "poor soul," "rich soul," "gentle soul," "A soul of stone," "a generous soul," a "selfish soul" and so on. Unknowingly, man is describing the soul but he knows it not. He believes he is only using a form of speech. You ask then, whether the soul is something in man that can change during an incarnation,—and be one thing in youth and another thing in old age? Yes, for the soul is the essence or product of our experience in a given life and our experiences alter or change as we live.

Do we not observe the change in physical bodies according to the chemistry of the foods we eat? One person's blood is well supplied with iron, therefore, it is rich and thick, whilst another's lacks that iron and is weak and anaemic. Too many arsenoids cause pallor. Acidosis, arthritis and many other conditions show the changes the body makes according to what it receives and it is equally true with the soul.

The soul changes according to what it receives, in obedience to the common law. The essence of every experience in our physical, emotional and mental life is *absorbed* by the soul. The soul then *digests* this experience, as it were, into an essence that *can be absorbed by the Ego.* It is a spiritual chemistry or alchemy, where the essence of our experience is being raised to an higher vibration.

This absorption is constantly taking place during mortal life

but to a limited extent because the major part of our life is spent in physical activities and that is as it should be.

The major and most important absorption or transmutation takes place after so-called death, when the physical is not demanding all the attention and the other vehicles have an opportunity to function more actively.

The soul is the storehouse of our experience in a given incarnation. It is squarely up to each one of us individually what we store in that soul for the Ego's consumption or absorption. In other words, the soul is the storehouse of the essence of what we *do*, what we *feel* and what we *think*. There are incarnations when the Ego gets very little nourishment and others when it absorbs much. It all depends upon how man uses and lives his life.

Remember, that man learns through his mistakes and it is *this learning* that becomes the *essence* that the soul *extracts*. In other words, all experience, whether good or so-called bad has value to the soul. No experience is in vain; all has its place and value. The soul is the clearing house, the middleman, through which it must pass.

Although the soul is the product of each individual incarnation, remember that the seed atoms of each vehicle contain the substance or essence of past experience and therefore the soul forming in a given life is actually re-forming from the essence of all our past experience. This is a difficult thought to convey in words. Our soul, although expanded in each life is the product of all our past experience. Do we make ourselves clear?

You could not have a so-called black soul in this life and have had a white one in a previous life. That would be devolution and unthinkable. If some one has a noble soul it is because the essence of the seed atoms has extracted nobility from their previous life experiences.

You ask, "Has soul a body?" Yes and no. It *functions* throughout *all* the bodies of man and yet has no *form* of its own. Blood functions similarly, yet has neither form nor shape.

How can the soul *function?* The soul not only absorbs the essence of all experience to digest and transfer to the Ego,—but it also transfers from the Ego to the various bodies the essence of its past experiences. Again, the middleman we formerly described. It acts as a transmitter to both sides and therefore is of tremendous importance in the life of man.

When man is listening to the "*inner voice*" he is dependent upon the soul for the transmission of the message from the Ego itself to his consciousness.

You ask,—"How about the cases of the mentally ill? Can the Ego work its way through?"

The Ego *knows* the *answer* but when a vehicle is ill or out of alignment the Ego is unable to work its way through to the physical or conscious man.

You ask,—"Does an Ego learn under such circumstances?" Yes, but in a limited way. It learns mainly that it must learn to build more perfect vehicles through which to function and that, in itself, is a great lesson. The next time the Ego begins its journey to earth, it will be very careful in helping to build the vehicles it is to occupy,—for the Ego plays an important part in building its physical, etheric and astral bodies and carelessness in any part of these is greatly repented later.

The Ego is not only the builder of man but also of all the vehicles through which that Ego shall function. How truly then, we are the builders of our *own lives but see it not.* Only when we fully realize this fact do we begin to build our lives into what we want them to be.

Yes, you say, that is all very well and good, but what about the man or woman who has a *weak physical* vehicle to work through, but desires to accomplish much and cannot?

Yes, even these beings *can* accomplish what they desire if they will use all the powers and abilities they possess to the utmost.

Beethoven was *stone deaf* in later life yet he produced *miracles in music.* Milton went *blind* but that did not prevent him from seeing with the eyes of the Spirit,—which is *true* poetry. Helen Keller is deaf and blind but that has not prevented her from becoming a *light* and a Guide to those entombed in a world of darkness and silence.And so, friends, we could list thousands of cases, some known to history and others unknown and unsung. A man or a woman can become a source of inspiration, light and radiance even when bed-ridden. It all depends upon the co-ordination between the Ego, the soul and the mind—again our middleman.

The co-ordination between the soul and the mind is what produces—*will power.* If we lack will-power, the co-ordination between the soul and mind is weak and requires exercising. Will-power is something that can be developed no matter how lacking it may seem to be. Discouragement and lack of confidence are its greatest enemies.

Observe and note, that people with the greatest will-powers are the souls full of courage, confidence and faith; the channels through which the will can operate. The reason why we are dwelling upon the power of the will, or will-power, is because man's spiritual growth is so dependent upon this faculty.

Some people have the mistaken idea that to be stubborn and inflexible after reaching a decision they are exercising will-power. The truth is, they are exercising just the *reverse.* Will-power *has intelligence; inflexibility* has *none.*

Will-power is under the direction of the Ego and through the Ego strengthens the soul of man and his mind. Stubbornesses are *fixations in the brain* and have no *spiritual guidance behind* them. Do we make our point clear?

The use of will-power produces vital, constructive, happy results in our life. The use of stubbornness and inflexibility produces nothing and brings much unhappiness to all concerned. Therein lies the answer. One is a constructive, vital, spiritual power; the other is a negative and purely physical reaction.

The Ego is at all times eager to reach out and guide its vehicles but, paradox of paradoxes, the very vehicles it has built are making it difficult for the Ego to accomplish this very thing. Why does man encumber himself with these vehicles? Because he is learning to become a creator and builder.

Friends, at the close of the reading of this message, try this spiritual exercise, in fact, try it every night before retiring.

In the silence—relax completely!

Then, above all, hold a feeling of friendliness for everyone you know. Hold no resentment, for resentment closes the door between the Ego and the soul. Then let the Ego or Divine *you* pour the essence of its glorious vitalizing power into your soul. Feel your soul, mind and body *expand* and sense a *glow of* radiance and happiness and well-being, the like of which you have not sensed before.

It is when you are in this state of being that the Ego and soul are in rapproachment and the transmission between these two vehicles is *perfect.* Exaltation and inspiration are the result.

Man has this perpetual source of Light, Life and Happiness *within himself at all times* and yet he looks elsewhere for the answer.

We are considering the "Alchemy of the Soul." We have said somewhat regarding the soul itself. Now what do we mean by alchemy? It is an obsolete word, used more or less contemptuously, especially by those who know nothing at all about it.

The word alchemy itself comes to us from two words, the Arabic "al" and the Egyptian "Chemi" which is a modernization of the earlier form Khemi or simply Khem. Khem was one of the names of ancient Mizraim as Egypt was formerly termed. Lands, like human beings, in Egypt bore many names, each having its assumed magical or special significance. Khem, in one sense, meant "hidden." Al signified fire. Hence from this combination, alchemy originally meant the Hidden Fire of Egypt and as Fire was also, in another sense, wisdom and Egypt was assumed to be the shrine of wisdom in alchemy, we have the study of the Hidden Wisdom of Egypt.

To Egypt therefore, as history shows us, journeyed the greatest scholars and philosophers from all parts of the ancient world. In ancient Khem or Khemi, they sought the Hidden Fire or Wisdom which would make possible all things.

You have been taught, and rightly so, that man is a threefold being, a composite creature of body, soul and spirit. That is one of the priceless heritages from the ancient "Mother of Nations and

Races" or "Land of Beginnings." In their studies in that hoary land scholars learned also that man was threefold, a composite creature of the Ka, the Ba and the Khou. And especially did they seek the secret of transmutation, the change or mutation of the soul into the seed of the greater man-to-be in his next earth-life or incarnation.

This idea, in a warped conception of it, found its way northward, and mediaevally, scholars applied it to the attempt at the transmutation of metals, at least outwardly, to produce the raising of one element to an higher. We say the idea was warped, for while they were on the right track they went about it by mechanical means and formulas for which the world was not ready. Still good comes from all well meant and worthy attempts and while they were unprepared for their Great Work or Magnum Opus they did discover and bring to light many natural laws which gave us our modern science of chemistry, still the old name under a new form.

Transmutation is a fact, attested by laboratory demonstration in many different lines. But its modern votaries show little respect for their ancient parent and disport themselves in casting contempt and ridicule upon the pioneers who made their modern successes possible by their crude attempts to apply a spiritual principle to industrial and economic purposes. Yet the alchemists had their secret too. They were not ignoring the spiritual principle. Perhaps it was their greatest treasure, because any study of the attempts of the mediaeval alchemists reveals that they used the spagyric art as a genuine and profound cloak to conceal their endeavors to learn and to probe more deeply into the soul of man.

Their studies had revealed to them that the soul transmutes the essence of one life expression into the seed of the next succeeding and this is the marvelous "Alchemy of the soul," the subject of this thesis. Soul has been previously described in the Rosicrucian Wisdom Teachings as a "pabulum," extracted by the threefold Spirit from the experience of the threefold bodies. It has also been described as the nourishment of the Ego and that which makes man a rational, sentient and emotional being. It is through the soul that we rise, life by life, evolve, progress and become more proficient creators as becomes sons and daughters of our Heavenly Father.

Life is nature's process of growth. Life after life, the Ego grows more and more in the scriptural stature of the fullness of Christ. The spirit of man grows in power and capacity to carry on the Father's work of creation which is never ended. Bodies grow to organic completions and then disintegrate in order that the Ego and spirit may have at regular intervals newer and better vehicles of expression. Finally, the soul grows too but in its own peculiar way. It grows into fullness and completion and transmutes itself again into the seed of the soul of the next and greater expression, repeating the transmuting process over and over again. In its own transmutation, it also transmutes the experience of spirit and Ego into the pabulum for enrichment not only in the present but in the

future expressions to come. Still more, it holds over the best in the past, to enrich the present and to build both past and present into a greater future. The soul is the alchemist of the threefold man. *The soul of man is the hidden Treasure of Treasures* for with soul man can attain the greatest heights. Without it, he could not leave the tree-tops and the plains.

The Ego, from its vantage point in the head of man, has been termed the Watcher. The soul then may, with equal accuracy, be termed the Worker, the craftsman within. For the soul is not only the digested experience of the individual, it is also the craftsman who etches that experience into the several seed atoms that are to be carried over at death, for subsequent use in the development of the future vehicles of man. For remember, everything grows from its own seed and the vehicles or bodies, physical and spiritual, are no exceptions to this universal law.

Soul, therefore, is truly, the middleman in the threefold set of human vehicles. It is developed by extraction from the accumulated experience of the individual on all planes and then becomes, in turn, the bodily alchemist who performs its own transmutation into the seed of life-to-be that shall manifest therein as our conscience, our response to higher consciousness and, as it grows and expands, bestows upon us the gifts that arise from the exercise of reason.

Always, it is soul that gives us our strongest sentiments of patriotism. Flesh and blood are kin to no land in particular. *Soul is*, for that which composes it is of the essence of the locale in which the experience from which it is derived, originated.

We are each and all pioneers because each day is a new day of discovery in many ways. The battle of life calls for strong warriors and a strong warrior is one who has a strong soul. Through a strong soul, though the body be weak, the Ego can raise one to the greatest heights of ambition, inspiration, intuition and attainment. Strengthen your soul. Develop your soul power.

Oh Man—KNOW THYSELF—for in thee *IS* hid the Treasure of Treasures.

May the Light of Love and True Understanding guide our lives to the at-one-ment we are all Seeking.

FRATERNITAS ROSÆ CRUCIS

Rome London
& New York

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"WHO ARE THE DEAD?"

Ezekiel XXXVII, 1 etc. The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones.

2. And caused me to pass by them round about; and, behold, there were very many in the open valley; and, lo, they were very dry.

3. And he said unto me, Son of Man, can these bones live? And I answered, O Lord God, thou knowest.

4. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

5. Thus saith the Lord God unto these bones: Behold; I will cause breath to enter into you, and ye shall live.

6. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live: and ye shall know that I am the Lord.

7. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone

8. And when I beheld, lo, the sinews and the flesh came upon them, ana the skin covered them above: but there was no breath in them.

9. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD: come from the Four Winds O breath, and breathe upon these slain, that they may live.

10. So I prophesied as he commanded me, and the breath came into them and they lived, and stood upon their feet, an exceeding great army.

THERE are still countless adherents of orthodox systems of religion who have absolute faith in a general or final resurrection, at which time the bones of all who have passed from mortal life, will reassemble themselves, become clothed with sinews, flesh, and finally skin, at the sound of the trumpet of an archangel, and as a part of a spectacular phantasmagoria almost beyond the power of man to conceive.

This is the occasion commonly termed the "end of the world" and in our own generation we have observed several movements based upon various prophecies teaching its imminence and detailed preparations have on several such occasions been made, preparatory to the great event. But the planet has continued

in its orbit as usual and if we could ascribe to it a personality, we would almost feel that we could note its gentle smile of compassionate amusement at the mental vagaries of its human microbes.

We can use the last term quite advisedly, for if the newly formulated Laws of Relativity reveal to us the sublimity of cosmic dimensions, they also compel our attention to the relatively microscopic proportions of man.

There is another and numerous group of strictly orthodox interpreters, who find in the lines quoted from Ezekiel, one of the greatest of the mystic prophets of antiquity, two distinct correspondences; one, relating to the physical development and multiplication of the House of Israel and its final return to its own country, foreshadowing in a way the present Palestine Movement or Zionism; the other giving a prevision of the establishment of the Christian Religion as the custos of the fulfild prophecies of the Jewish Dispensation.

Both these interpretations have been the inevitable result of attempting to comprehend this mystic chapter in a purely exoteric sense.

It is especially appropriate that we consider this question, who the so-called "dead" really are, because the business of the Rosicrucian Order consists chiefly in "RAISING THE DEAD" to life, in accordance with the Scriptural command.

In our Alchemical and Hermetic Instructions we learned that our Ancient as well as our Medieval Brethren in their obscure verbiage, gave the name of *"Dead Matter"* to ALL LIVING BODIES in the "NATURAL" state, or as found in Nature. (*Jun. Herm. No.* 1) This is the *"Terra Mortua"* or dead earth, sometimes called by alchemical writers, the *"Terra Damnata"* and by St. Paul, the *"Body of Sin"*. (*Jun. Hermetics, No.* 6)

Every Rosicrucian Initiate of the Collegiate grade is instructed at the outset, that the SUBJECT of Rosicrucianism is MAN; and the OBJECT of its ART is the Perfection and Improvement of Man; HIS TRANSFORMATION FROM THIS STATE OF NATURE ALLUDED TO INTO A STATE OF GRACE; in other words his transmutation from death in Matter to Life in Spiritual awakening, and it will have been noted that in our Requiem Ritual, which is not at all secret, the departed Fraters are always alluded to as the "awakened".

Death is really a state of sleep; a state of somnolence. Like the Apostle we too can truthfully say, "I die daily", (1*Cor. xv,* 31) for every time we sleep, we die, the only difference between that state and the final one we commonly call death being that in the daily incident the Silver Cord is not sundered, but the Ego does depart while the restorative functions of the Etheric Vehicle are being carried out.

Death is never, under any circumstances, a final state. Neither the daily death nor the culmination of mortality are final states, and herein lies our hope of salvation from complete and final crystallization into Matter, for as in that Matter or ADAM, ALL DIED, so in Christ or the awakening to the consciousness of Self in the Light of the birth of the Christ within, even so shall all be made alive. (1 *Cor. xv,* 22)

Even in our death in Matter we have no choice for as the Apostle also saith in *Romans xiv,* 7, none of us *liveth* to himself and NO MAN DIETH TO HIMSELF, in other words, no man can escape, sooner or later, the awakening to the knowledge of SELF and his spiritual existence for that is the fundamental principle and basis of the Law of Evolution and were this not true, there would be neither growth, development or progress in the organic kingdoms of Nature and all would be the dense, mineral formation thruout an inconceivable eternity.

Mortal Life is the Valley of Dry Bones referd to by Prophet Ezekiel, who viewed them in his spiritually clairvoyant capacity, as witnest by the very first verse; "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of dry bones", the dry bones of philosofy, science, mechanics, industry, commerce, and even religion, unquickened, unawakened, unconscious of any vital spiritualizing factors, and well enuf did the Prophet look clairvoyantly upon them amazed, when he saw "they were very dry".

Calling attention to this lamentable estate of Humanity fallen into death, or dead in Adam, the Divine Spirit raised in his mind the question,—"Son of man, CAN THESE DRY BONES *LIVE?* And the same question is equally apropos today as we look about us upon a world absorbed in grossest materialism, engaged in struggles between nations for conquest, territory, commercial prestige and concessions in trade, the maddening craze for speculation on stock markets whereby some hope to win by favor of the Goddess Chance, that which they have not earned and to which therefore, they are not entitled,—CAN *THESE* DRY BONES *LIVE?*

Then come the words, familiar to some Initiates; "THE MASTER DIES IN LIFE, TO *RISE IN DEATH*" and we begin to realize the struggle of Rosicrucianism and Freemasonry to inculcate in their elaborate philosophy exprest in allegory, the true concept of Life and the glorious opportunity that death, so much misunderstood, really gives.

But to refer back to the Prophet and his dismayed observation of the crystallized estate of Humanity. After the question "Can these dry bones live", inspired by the Spirit, he attempts to clothe them. Under his stimulus, Humanity begins to take some thought of its condition. It develops the sinews of scientific fundamentals and the exoteric knowledge of Nature and her laws. It grows and fosters the development of the flesh of philosophic inquiry, speculation and analysis as a basis of arts and letters; finally, it assumes the skin or outward cloak of cultural polish exprest thru religious symbolism and doctrinalia, but, in spite of all these steps toward progress and accomplishment, there was still NO BREATH IN IT, and we must remember that in the first study of cosmology and the appearance of Man, it was as a purely physical being, UNTIL GOD BREATHED INTO IT THE BREATH OF LIFE,—the Divine Breath which is the stimulus to the development of SOUL; the first attempts of the Threefold Spirit to extract from the Threefold Body with all its perfections, the latent and incipient Soul Pabulum, without which the Divinity IN man cannot exprest itself and Man cannot hope to KNOW HIMSELF in accord with the time honored maxim of the ancient sage. (*Thales*)

So, in obedience to the commands of the Spirit, the Prophet spoke unto the four winds saying; "come from the four winds, O breath, and breathe upon these slain, that they may live". And the breath came into them, and they stood upon their feet, an exceeding great army.

In other words, wind being the symbol of active force, the Prophet called into activity the forces of the Four Elements of which man was composed and into which he was so crystallized, and by the opposing polarities of Fire versus Water, Air versus Earth, was establisht the rhythmic vibrational status that stimulated into acitvity the Divine Breath in Man, somewhat as is accomplisht in the case of a new born infant when by inflating and deflating the physical lungs the first breathing is effected.

But, as stated, death is never a permanent process nor a finality. Consequently in all ages, Humanity while mortal, exhibits this state of death or Dead Matter. And today we find it equally true. While we have the rich inheritance of the wisdom accumulated thru the ages, Man is still more or

less inert in his crystallization into academic science. Philosophy expanded into psychological ramifications and an external skin or pseudo culture which so often fails in the acid test, but exprest by conformity to religious symbolism and ceremonial; the glitter of a New Thought which is neither new nor thought itself; a "Christian Science" which is neither Christian nor scientific; a medical system which substitutes gentle arsenic and nitro glycerine for the delicacies of boiled toads and serpents; a psychology from which the soul, whence it derives it name is carefully eliminated; government wherein the assent of the governed is seldom askt or desired; business in which the old principle of honor has long since become archaic; society which considers the "shimmy" and the "kitchen sink" dances far more esthetic than the stately waltz or quadrille; arts in which real music is only right when interpreted as jazz, pictures which are a travesty on Nature and sculpture which has for its principal purpose, its possibilities as a Lloyd puzzle. Can *THESE* DRY BONES *LIVE?*

Verily, in the *midst of life* we ARE in *death.* But knowing that death is in no sense finality, we have hope and the certain knowledge that all these things shall pass away, for they are the impermanent, transitory illusions of a world that has temporarily lost its equilibrium and is now in the reaction from one of the most notable convulsions that have ever disgraced its history and no amount of glory won on field or sea can ever erase the underlying selfishness of nations of Humanity that caused it.

It is not always pleasant to contemplate these conditions or to have them thrust upon our attention, especially at a time when the world has gone mad, like the Athenians of old, in search of some new thing which it fondly imagines will give it a newer and deeper insight into the verities of Life itself. But this insight will never come to Humanity as a mass nor to the individual as a unit, until both are equally desirous of learning Truth in its fundamental aspects, regardless of what personal shock to preconceived ideas it may bring.

As above, so below. That is the Law. And as there are in mortal life, the dead all about and around us, so in the inner realms, there are also the dead, those who even yet, have not awakened to the higher vision and who must pass thru incarnations to come before the Breath of Life will function in all its power within them.

The transition commonly assumed to be death, is merely the dicarding of the outer vehicle. When we retire for sleep we discard all the garments of the day until nude, when we prepare for the night. So it is with the Ego. When about to begin its return journey in the Cycle of Life, it discards the outer garment or the physical body and after due preparation and activity discards in turn the etheric and astral vehicles and for each discard there is a corresponding state of death. Finally, when in the nudity of its individuality it reaches the Third Heaven, it begins to prepare for its long sleep by the assimilation of digested experience, and on awakening, it begins to reclothe itself with the various garments or vehicles requisite for its later functioning in the physical world again.

The graduating class of a university is always less in numbers than the freshman class. The class graduating from Life's School is, correspondingly, always less in number than the class entering upon a given term or phase of expression.

Broadly speaking therefore, we may assume that there are just as many dead on the "other side" of life, or in the spiritual worlds, as there are in the physical or mortal world. The dead are those who, in physical or discarnate expression have not as yet awakened to the true knowledge and

understanding of their own spiritual natures and self-hood. The man or woman who passes from physical life engrost in materialism will remain just as much dead in the inner worlds as before he entered them and only the stimulus to rebirth will give him an opportunity of learning this important lesson.

It is right at this point that we begin to perceive the value of an "occult order or Brotherhood" such as our own. The Rosicrucian Fraternity is not by any means the only occult organization of value or devoted to the successful accomplishment of this necessary process; it is simply ONE of the instruments used by the Great White Lodge of Masters of Wisdom to reach a certain class of people who could only be reacht or guided by the practices, arts and methods peculiar to it.

But the first and principal duty of the occult student is to seek the hidden, invisible Cause of all revealed or visible Effects and this, the Rosicrucian Schools inculcate more deeply and to greater detail than any other, as it is at present the parent of all other occult or arcane bodies of a legitimate nature or pedigree.

It is only by this seeking or searching out of the invisible CAUSES of visible EFFECTS that we can attain conclusively to an accurate knowledge of ourselves, our Divine lineage and descent and thus it affords us sure and certain KNOWLEDGE, not Theory, regarding the great Principle of Life as Deity Incarnate and Humanity as its manifestation or expression. If our philosophy were mere speculation, it would be a criminal waste of time for us to engage in the study or practice of it, but age after age we have the record of attainment and resurrection from death unto life thru its teachings, and even today, we have with pardonable joy, the splendid record of several who have attained what they sought thru strict and conscientious adherence to the study and practice of our Secret Work. They have been raised from death unto life and experience a consciousness of rest, assurance and contentment foreign to those who have not travelled this way before them. This is the true value of an occult Brotherhood, to raise its members from death unto life by bringing them to a realization of the Truth thru actual personal experience, not alone theory and hypothesis.

Those who have passed before us are to be congratulated, for tho they may or may not have have awakened in this life expression, at least they have completed one more term in Life's School and are one term nearer the goal that we must all eventually attain. We can help them by concentrated thoughts for their illumination and welfare, not by wishing them back, or hoping to receive a message of some sort from them, pleasurable and welcome tho that message may surely be.

It is human nature, when considering a lesson of this sort, to apply the parallels to our next door neighbor, while we rest complacently in the assurance that it is not ourselves, personally, who may be indicated. But let us take serious thought and question whether or not, we too, may not be among those who constitute the "Valley of Dry Bones". Let us ask ourselves whether we can and do LIVE. Let us not be content with theories, glittering platitudes, sentimental burblings but take ourselves strictly to task and introspect. There is one infallible test of our position.

If we set anything in this world, business, pleasure, social activities, friendships or personal relations, the amenities of every day intercourse, diplomacy, or so-called matters of policy ABOVE a strict regard for the Truth, the whole Truth and nothing but the Truth; above a strong unqualified desire for personal progress along constructive lines, then we may be sure we too are among the "dry bones" and in sore need of awakening.

If we are content to adopt an orthdox "thank-God-I-am-not-as-other-men-are" attitude or the complacent "I-am-holier-than-thou", pose, we may be equally sure that our own personal dry bones are rattling with an eloquence that makes a serious discord in the "music of the spheres."

If some undoubted celestial being should appear in our modern world, calling each of us to account for the talents entrusted to us like the husbandman returned from his journey, can WE be quite sure that WE would register on the right side of his ledger? Would WE be reckoned among the DEAD or among the LIVE?

Without speculating on the improbable, let us take another view; if a friend suddenly propounded to each one, the question—What is YOUR basis of living and YOUR PERSONAL attitude toward the Universe, what answer could you make? The many would take refuge in the usual platitudes and sagely reply,—"O, I believe in living on the square and dealing honorably by all",—a good old platitude and one vastly more honored in the breach than the observance—but this would be no reply at all.

If we have passed thru mortal life many times already in previous incarnations, then by every token we ought to KNOW SOMETHING ABOUT IT and if we do not, and cannot give a rational resume of what life IS to us and MEANS to us, it is a positive sign that we have wasted much of our past life and that for every moment we have wasted, we must make due restitution, for TIME, in the abstract, is the greatest gift of God to Man. Have you ever thought of that?

The scientist would tell you Fire was the greatest gift. The Philosopher would tell you Reason; the Churchman would tell you, your Soul and yet none of them would be worth a farthing, were it not for the supreme gift of Time. Time exists not in cosmos for there it is purely an abstraction like Space, but in mortal life it is a superlatively Divine Gift, measuring with exactitude according to the immutable laws of the planets, our individual span of opportunity. That is what Time is to the Human Family,—ITS MEASURE OF OPPORTUNITY. Time exists not with God but it DOES exist with Humanity, and every second of the Divine Gift wasted, is also a part of the Divine Gift spurned and insults to God are not lightly condoned.

We may summon the so-called dead from the Four Cardinal Points of the World and they do not reply. But even so do not forget that the so-called dead DO hear, that which you and I do *not* hear. *We* call *them* the *dead* because they do not hear US. They KNOW *us* to be the really DEAD because we cannot hear THEM. We cannot hear, we cannot see, we do not ordinarily even sense the far greater world they occupy, simply because we are DEAD CRYSTALS of Humanity. We are built in the Image of God, we sparkle with the false lustre of intellectual brilliancy but we sneer when a little child speaks of its invisible playmates, or some researcher gives out his findings in psychology as applied to the persistence of consciousness after death.

Persistence of consciousness AFTER death! Ye gods, what a burlesque on human intelligence. *We* are the dead NOW. Let's not worry about being conscious after the discarding of the physical vehicle,—let us try our utmost to awaken some consciousness right here and now.

The words of the Apostle in *Ephesians V*, 14 were never so applicable as to our own crystallized selves—"awake, thou that sleepest, and *arise* from the *dead*", and the immediate birth of the Christ Spirit within *shall* give thee Light.

Let us not work thru life on the old saw that "we shall be a long time dead". It may be true, measured by mortal concepts, but "over there" we

shall no longer have the *mortal* concept. Opportunity is here—*now*. Does Nature go thru the ordeal of giving birth to countless humans simply that they may engage in trade and the pursuit of pleasure? We are here in mortal life simply because the descent into Matter is necessary to complete our education for our future existence in purely spiritual spheres. The bird born and reared in the captivity of its cage does not know what to do with its liberty when that liberty is offered to it. Even prisoners immured for long terms, become in some cases so detacht from the outer world and attacht to the prison home, that it is with difficulty that they can be made to leave it.

Humanity that is destined to ultimately become Creative Hierarchs must serve its apprenticeship in the Matter with which it will some day have to work. And until we can certify that we have served our full time and become Master Builders and Craftsmen, we may be sure that we shall not be entrusted with the privilege of working among the cosmic craftsmen.

"I am the resurrection and the Life". These words are found in practically every burial service in Christendom, but they apply with equal power and appeal to the Jew as well, for they were not uttered by the Man Jesus, but by the Christos or Sun Spirit, and this Great Master Initiate as we know, appeals to ALL Humanity and not to any race, nation or people.

The Christos IS the resurrection and the life, not at some far off, indefinite period when our planet shall have completed its course and the dry bones reassemble from every part thereof in spectacular and dramatic effect. He is the resurrrection and the life to all who come to him at any moment of mortal time, and by coming to him is meant simply the recognition of his existence as the Indwelling Spirit and Regent of our planet and the fact all life thereon is now a part of and vivified by his life, and so shaping our lives anew that he may be born again in each of us.

Then, "tho we WERE dead, yet shall we LIVE" (*John xi,* 25) is the assurance held out to us of our escape from the REAL DEATH of materialistic crystallization. It has been a long cherist tradition of the Rosicrucian Fraternity, that the possession of the Philosopher's STONE conveys to its holder the gift of escape from physical death and eternal life. It is not within our province to discuss this teaching publicly, but we may say in passing and also as apropos of the present theme, that there is far more truth in this wonderful teaching than the world has any idea of. But like all esoteric truths it must first of all be rightly understood. The Philosopher's STONE is given freely to those worthy of possessing it, but in all the ages of the history of mankind it has never been given to the unworthy, and from those who have possest it, neither torture, intrigue, threat or violence can wring it. The reason is, that tho it were betrayed, the unworthy could not understand it nor could they recognize it even tho they contacted it daily as all human beings do.

It is the one secret that has been absolutely preserved thruout all the ages, from the temporary enthusiast, the thrill or mystery hunter, the curious scholar or researcher, but it IS fundamental Truth and Truth is immutable and imperishable. We CAN attain everlasting life right here and NOW, if we are willing to undertake the life required for it, but it is lamentably true of Humanity that while the spirit may be tacitly willing, the flesh is very weak, weak because it is merely the flesh stretched over the dry bones, thinly disguising their uncanny rattle of superficiality.

Our Ancient Brethren understood the Truth in many respects far better than we. They taught that the SUPERIOR qualities and conditions were the Internal, the Above, and the Celestial (*Jun. Herm. No.* 1) and the IN-

FERIOR qualities and conditions were the External, the Terrestrial and the Below. The primacy was always given to the Superior of the two classifications, and while they as a consequence did not make the same advance in mechanical enterprise, they left behind them the priceless legacy of riches of wisdom which today constitute the basis of thought and scholarship and the sole key to the Mysteries of Life and Death.

It is possible for those of this modern world who wish to follow in their footsteps, to do so without immuring themselves in monasteries, convents or any other form of seclusion from the world. Separateness makes for diversity, diffusion and confusion, not for progress. It is possible to be IN the world yet not OF the world and while such may be sneeringly termed "mummies" BY the world, it will be only a revelation of the world's ignorance and its unreadiness to accept the true and natural way of life that leads to the REAL LIFE ETERNAL. The choice is ever offered but its acceptance is never compelled, for eternity stretches before Humanity and the gods are the embodiment of patience, knowing that Humanity MUST eventually learn its lesson, however much it may procrastinate.

If our Rosicrucianism means anything at all to us, let it lead us *OUT* of the Valley of Dry Bones. Let it clothe us with the real sinews of spiritual strength, the flesh of Truth, and the skin of Resistance to the temptations of Matter and endow us with the Breath of Divine Knowledge and Understanding, that we may come forth from Death and be raised unto LIFE Eternal here, and NOW.

Let us not lament the dead in other worlds, of which, at best, we know very little, but concern ourselves with the dead all about us. Let us wish them joy on their completion of another term in Life's School, but try and understand what that term has meant to them, profiting by what advance we have observed them to make, and endeavoring by laudable emulation to make even greater progress than they because OF their example, covering with the cloak of charity their possible failures, and magnifying their virtues, so that when our turn shall come to graduate into the higher life expression, we may carry to them a message of encouragement, based upon our advance due to their previous good works. This will be the real and only genuine reunion with the so-called departed.

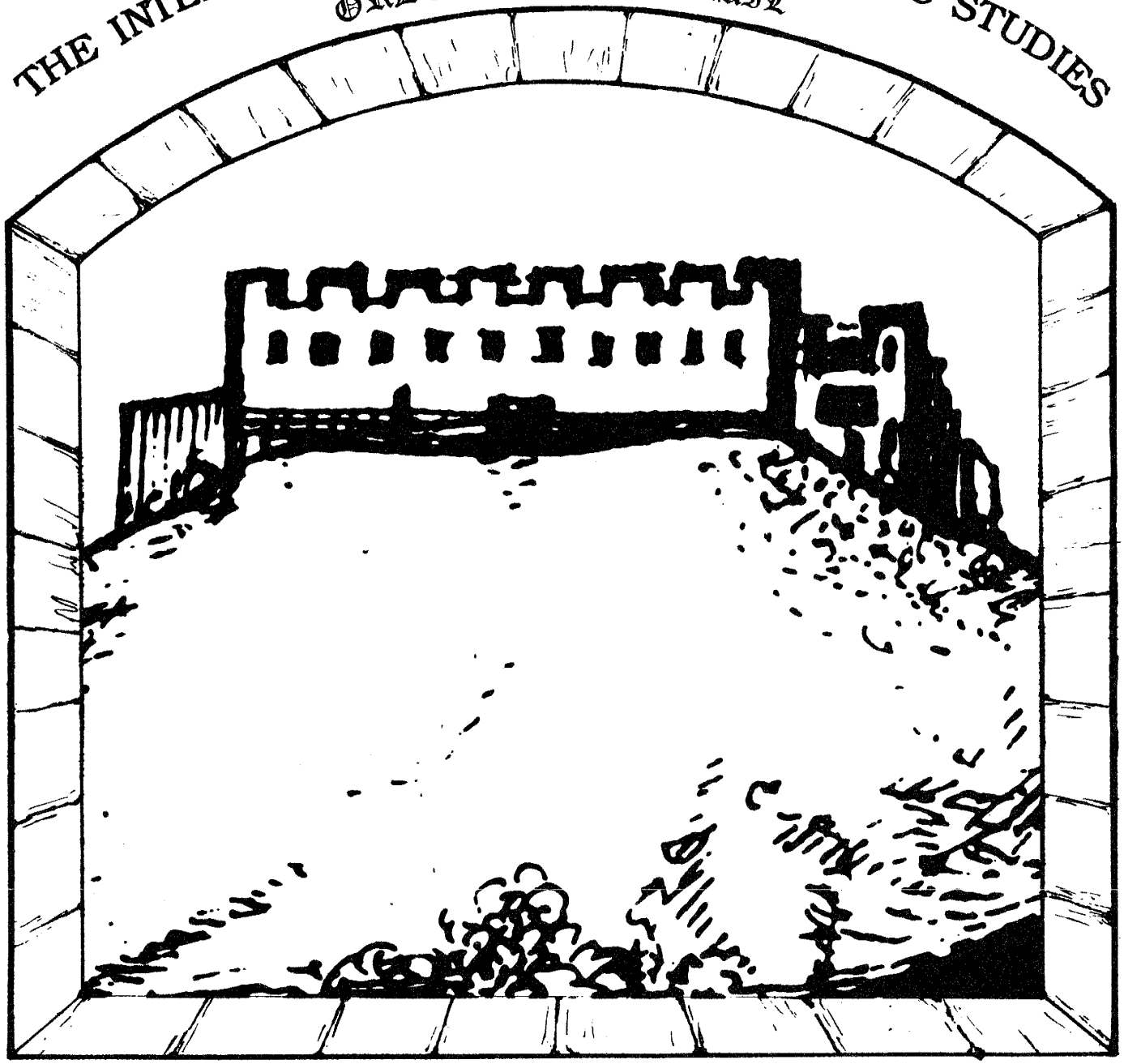
There is only ONE REAL WAY, the way of Him who said, "I am the WAY, the TRUTH and the LIGHT". "No man cometh unto the Father, but by me". (*John xiv,* 6) It is the WAY of the Christos, our Planetary Regent, unto whose care all things on this earth are committed, and who is ready and waiting to be born anew in every human being who seeks AT-ONE-MENT with him.

Custodes
Morum
Sacrorum

Worthing 31W
Barbados
West Indies

THE INTERNATIONAL COLLEGE OF ESOTERIC STUDIES

ORDER OF THE GRAIL



PLANE III *COMPANION* 90-100

LIBER# 90 BREAKIN' NEW GROUND

Personal & Confidential TENTH DEGREE

The International College of Esoteric Studies Inc., is a registered non-profit institution and exists for the purpose of disseminating information on the Traditional Esoteric Arcana. The lectures/instruction contained in this Liber comprise material which was previously delivered orally to an esoteric group and has subsequently been given to the College for its use. Under these circumstances the College does not claim to be the author or originator of the contents of this Liber which is distributed in good faith. This Liber is loaned, not sold, to the receiving member as an incident of membership, for *personal* and *private* study, and its acceptance by the student is an acknowledgement that it is being held in trust for the College and is to be returned to it upon request.

DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

Martinism is a way of life or a doctrine or a system of Christian Chivalry based on a particular teaching of the origins of Man, of his place in Creation, and on the relationship existing between God, Man and the Universe. Its aim is the Re-integration of Man (mankind) with his First Estate, or first cause. It proposes to achieve this aim in two ways: 1/ By the regeneration of Mankind through the regeneration of the individuals; 2/ By the removal of the forces that maintain Mankind in its present exile.

"INITIATION! Extraordinary power of the divine afflatus which radiates from the hands, creates priest or adept and communicates the understanding and potential possession of the sciences! Magical virtue situated on the extreme borderline of the natural and the supernatural! Miraculous and impalpable agent that is given without dividing, that passes from person to person without losing its potency and preserves intact its action which remains infallible, but which develops its full power only in the mind ready to nurture it! Subtile current of a vital fluid which animates the member of the mystical body!"

Saint-Martin entrusted to his disciples the Initiation that it might grow in him who was worthy to receive it and purify him who was not yet thus prepared. In his work "The New Man" Saint-Martin writes: "If the power of Initiation does not give visible results, it nevertheless works infallibly as a preventive and prepares the shell of him who remains pure to receive salutary impressions when the spirit deems it advisable."

Saint-Martin was inspired by: Abbadie, Burlamaqui, Martinez Pasquales & Jacob Boehme.

Man's most important endeavour is to know himself. This he discovers by observing his own behaviour, thoughts, tendencies, reactions, hopes, likes, dislikes, etc. etc.

According to Aristotle, wondering about things is the beginning of philosophy. Wonder takes us away from materialism. Everything is a subject of wonder. In the process of self-study wonder is the link that unites Man, the observer, to Man, the object of observation. The first wonders at the other. The true mystic has an infinite capacity to wonder.

Self-study reveals that Man is rarely an integrated being, that he is made of many "I"s functioning on different planes and fighting for pre-eminence. The most essential virtue in practising self-study is sincerity.

Saint-Martin advocates the study of Man. Such a study reveals that Man is a dual being who can THINK and FEEL and who can thus realise that he is in a state of exile or privation.

The three phases of Man's realisation of Self are: 1/ Discovery in himself of a "Superior Principle". 2/ Consequent realisation of the misery of his present condition. 3/ Logical conclusion that at one time Man lost the state of bliss that was his.

Coming to a realisation of the Fall of Man and the consequent predicament in which we find ourself the need arises of attempting to regain our First Estate or Lost Paradise.

Of the two ways by which re-integration may be accomplished, Louis-Claude de Saint-Martin favoured The Inner Way which is the interior development of Man's spirituality and union with his center. Martinez Pasquales advocated The Operative Way, that is, by acting directly on the forces that are keeping Man away from his First Estate, through theurgic practices.

The Martinist Initiate is SUPERIOR because he is superior in humility. Although he still has everything to learn he knows this and he knows that the secret to his progress is within himself. It is only by remaining UNKNOWN in his superiority that the Initiate establishes his superiority. To reveal this superiority and make it a source of vanity would be to prove himself still in the Forest of Errors and therefore not truly superior.

AN EXERCISE IN CONCENTRATION, SELF-STUDY AND ANALYSIS
which should be a regular practice.

Faithful performance of this exercise is an absolute MUST for every sincere Martinist. Its most important effect is the realization of personal responsibility and practice of self-control in all incidents of daily life.

1: On retiring, before falling asleep, go over in retrospect the events of the day. Begin always with the events just before retiring and work back toward the beginning of the day.

2: As you consider each event, weigh it carefully, judge yourself, your attitude, at the time the event occured and at the time you are concentrating upon it.

3: Decide the right or wrong of your position, and if you find yourself to have been wrong, make it your imperative duty on the following day, to rectify that wrong so far as lies in your power.

4: By so doing you will in a large measure assimilate the experience it is the purpose of your present incarnation to acquire, and further you will prevent the accumulation of Karma.

5: Then bring mentally the symbol of the Pentacle of the Order before you and contemplate what message it may have for you personally.

NOTES FOR STUDENTS "SIX"

The Martinist Order is not, strictly speaking, a Qabalistic Order, but it includes Qabala as part of its curriculum because Qabala enshrines many elements of Truth which are of vital importance to Martinists.

Please review your notes from the Degree having to do with Qabala and study the articles in Martinist Digests 3, 4 and 5 having to do with the Qabala. These Digests were formulated as specific aids.

The Zohar is one of the main sources of Qabalistic knowledge. It is like a pawn-shop, - a jumble of trash and articles of value. Here are crowded together and stacked up the cast off intellectual clothing of many minds, cheap jewelry, base metals thinly plated, gold, diamonds, silver, copper and brass. If one wishes to bring out the treasures it is necessary to delve deeply among the rubbish which encumbers its shelves and search around. Only in this way will you find the pearl of great price. The supernal diadem is there, - but it has been broken up, the urge of secrecy having dismembered it and hidden its priceless fragments away in the most unlikely corners. However, what little you may find will be of inestimable value. Being universally true, it offers a key, which, in these tumulteous years that we live, will unlock the door which at present bars us from a completer understanding.

The Qabala is not a book. The word קבלה (QBLH) is spelt many ways, such as: Qabalah, Qaballah, Cabala, Kaballa, etc.. This word simply means "reception", something received, an oral transmission, or the spoken word. In other words it refers to information passed on from mouth to ear, information which in centuries past was considered too secret and sublime for the common eye. Even today only parts of the Qabala have been written down. The real secret arcana remains an oral transmission.

In spite of our advancement in scientific knowledge, the universe remains a mystery. Transcendental knowledge is knowledge which transcends the intelligence, yet it need not be knowledge which is beyond the focus of the mind. Differential calculus is common knowledge to mathematicians and yet it is transcendental to the majority of mankind. So it is with practically all science; it is in itself the perqusite of the few whom we call the wise.

Jesus understood this when he said: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." To the common folk Jesus spoke in parables, not because he was of a common mind, but because he was an Initiate and so understood how fine is the division between reason and madness, and how easily can knowledge dissolve the filament which separates these two. This essential wisdom, - and wisdom is largely the application of knowledge to circumstances, - has always been realized in the East. Amongst the Jews, - and Jesus was of that race, we find it firmly established, and it is not a mere coincidence that the Hebrew word Sod, which means "mystery" or "secrets", has the same numerical value, namely 70, as the Hebrew word which represents "wine"; for mystery can intoxicate as well as refresh.

The mysteries of the early Hebrews were closely guarded by the Sons of the Doctrine, and it would appear that many of their secrets were derived from Egypt and later on from Babylonia. We are told that Moses was learned in all the wisdom of the Egyptians (Acts 7: 22) and that in the first five books of the Pentateuch he has esoterically laid down the principles of the secret doctrine. He initiated 70 elders into the mysteries (Numbers 11:24), which they transmitted from mouth to ear.

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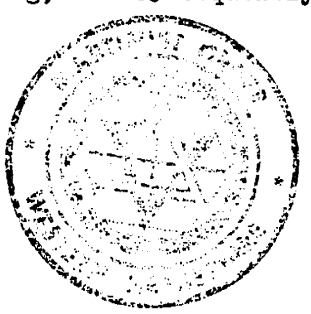
According to the Book of Proverbs "It is the glory of God to conceal a thing." "With the lowly is Wisdom." In other words, wisdom belongs to those who have conquered the arrogance of the intellect. Moses is looked upon as such a person; he kept the secret law secretly....and transmitted it to the elect (Zohar I, fol 28b). He also compiled the public, or exoteric law for the multitudes or common folk.

The Qabalistic wisdom is formed within a vast number of doctrines, such as the nature of God; the mystical cosmogony of the universe; the destiny of the universe; the creation of man; the immutability of God; the moral government of the universe; the doctrine of good and evil; the nature of the soul, angels, and demons; the transcendental symbolism of numbers and letters; the balancing of complimentary forces; etc. etc.. All these many problems are divided under two main headings, the Theoretical and the Practical Qabala; the Theoretical Qabala is again divided into the Symbolical, Dogmatic and Speculative branches. The first main division, that is the Theoretical, is philosophical; the second is magical. The Speculative, or metaphysical, Qabala is the more important branch. According to Adolphe Franck: "It forms the heart and life of Judaism." It covers the evolution, involution, and devolution of the universe in every conceivable spiritual, moral and intellectual form, and under such symbolism as "The spirit clothes itself to come down and unclothes itself to go up"; and again in Ecclesiastes: "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" All these doctrines are wrapped up in the most complete secrecy. They form, in fact, the ancient Sod, or Mystery of the Hebrews.

The origins of the Qabala are primeval; they are lost in the mists of legend, magic and folklore. They have grown through a process of mystical integration until they have absorbed all the great myths of the world. The Qabala is consequently a universal philosophy, combining the eternal masculine and the eternal feminine, and cementing them into the eternally human. So it happens that wherever we search we find origins. Thus we find Qabalism among the Essenes....but long before the Essenes existed lived the Qabala. Aryan and Chaldean esoteric doctrines percolated into it. In Egypt, the mysteries of the Sun god, and Moon goddess, of Osiris and Isis, impinged upon it. Assyria and Babylon gave it much, and not a little may be traced to the Vedas, the Upanishads, the Bhagavad-Gita and the Vedantas, and much of the Practical Qabala to the Tantras more especially.

Historically, the main point of interest is that the Qabalist is an inveterate plagiarist; he never hesitates to absorb knowledge from outside. His doctrines, being secret, are vastly attractive; they suck in all mysteries and digest them into a universal form. Consequently there is both grist and chaff in the Qabala, a medley of wisdom and nonsense which often defies separation. The outstanding advantage of this plagiarizing is that it offers something to everyone; consequently the Qabala has developed into a world-embracing philosophy well adapted to the ideals of a world-scattered race. In it will be found Hinduism, Taoism, Buddhism, Zoroastrianism, Christianity, Theism, Deism, Dualism, Agnosticism, Pantheism, Satanism, Spiritialism, and Atheism. Every cult, except Polytheism, has burnt offerings on the altar of the Qabalistic mystery.

The philosophy of the Qabala is not difficult to define, - it is a question of balance, of poise, and of equilibrium. But to EXPLAIN what is meant by balance or poise is not so easy and in place of attempting to do so in a few words, it is left to each student to slowly comprehend and evolve in his/her own mind the meaning, and consequently the application of this salient teaching.



ORDRE MARTINISTE

CONVENTICLE 17

HAVE TREE OF LIFE DIAGRAM READY FOR HAND OUT

ALSO NOTES FOR STUDENTS "SEVEN"

Greetings

In this Degree so far we have studied the Martinist Movement from the doctrine of the Founder Master, Martinez Pasquales, through the mystical development of our Venerated Master, Louis-Claude de Saint-Martin and very shortly we will begin a fairly comprehensive study of the history of the Order under the presidency of the Illustrious Papus. While we are doing this we shall also turn some of the pages of THE BOOK OF MAN as foreshadowed ever since the beginning of our Works.

Following the Western Esoteric Tradition, this will mean Qabalistic exercise and meditations.

I will now ask the Hon. Master Recorder to hand out a copy of the diagram known as the Tree of Life. (HON. BRO. RECORDER DOES SO). also Notes "Seven"

Brothers & Sisters, with our introduction to Qabalistic study we require you to memorise this diagram of 10 circles. You can do this easily by copying the diagram on a piece of paper and drawing it several times. You will notice it comprises three triangles and a single circle at the bottom. The first Triangle has its point up and the other two triangles have their points downwards.

Let us say a few words about this symbol: First, it is the outline of a composite mystical symbol which enables the Qabalist to remember the many interconnected branches of the generation of Cosmic Forces --- which we have met as seemingly personalised powers in the Celestial Hierarchy according to Martinez Pasquales. At the same time it serves as an image-diagram of the Divine or Archetypal Man. Still further, it assists us in understanding our human psychology as a Collectivity and in this respect it also has distinct correspondences with Esoteric Astrology and the Tarot. It is not our purpose to acquaint our members with more than an outline of this extraordinary mnemonic. --- To be worthy of the title of ✻ ✻ means to be alert to its significance. The Book of Man is in your hands.

The ten circles are best thought of as spheres or concentrations of force within the Cosmos. (PERHAPS THE BRETHREN SHOULD WRITE THAT DEFINITION IN THEIR NOTE-BOOKS). They are stages of Cosmo-genesis which have emanated out of Eternity or Omneity into realms of manifestation. These realms are, according to ancient Qabalists, (and, incidentally, to Oriental Masters too) --- FOUR in number. Consequently, the ten spheres manifest in these four realms in a progressively limited manner. Sometimes these realms are called "worlds", but we shall avoid this overused word and adhere to 'realms' which you are now asked to note carefully. Please observe the small diagram on the page* handed to you a moment ago and make notes either on the page or in your note-book. *on Notes for students "seven" Page one.

The highest realm is ATZILUTH or the Realm of Emanations from the Unknowable Centre of Omneity. These Emanations, as we have already been taught, were not created but were, and ever are, the Direct Rays of God. Our human conception cannot reach to that ineffable, ARCHETYPAL, level, so let us do as the mystics of the East do and regard it as wholly transcendental.

(In other words omneity is above Kether in atziluth)

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Although we transmit the idea of ten spheres in the Realm of Atziluth, it is only in the next Realm that some aspect akin to objective consideration can be conceived. So we now note the second realm as that of BRIAH or the Realm of Creation. When the ten spheres OR globes of Light are reflected in the Realm of Briah they become the Ten great Creative Forces or Agents of God, sometimes called Archangels. This realm is also known as Formless, that is to say that whatever objectivity exists, --- there is no shape to it. – Discuss –

This reminds us of the pages of the Book of Nature which begin with Motion, Rhythm and then Harmony, which have no SIZE but do have a TIME dimension, as for example in Music. ------- Similarly we can be aware of different colours without additional dimensions. Again: we are reminded of Martinez's doctrine that Man can return to this realm in the process of Reintegrating the Collectivity into the Archeytpe. Such is the destiny of Adam Qadmon of the Qabala.

The third realm is that of Yetzirah (or Ietzirah) which corresponds to Formation in both the Eastern and Western traditions. It also denotes the Astral World in which the Masters usually dwell, although their hierarchy reaches from Earth right up to the Realm of Briah. The ten spheres, which we shall from now call Sephiroth, are more sharply focussed in the Realm of Yetzirah. The classic text on this subject is entitled "Sepher Ietzirah" which gives us our T.Q. and is a recommended book for careful study. Finally we have the Realm of Assiah or Action, wherein the ten Sephiroth have direct application to our physical life, as we shall see. ↓

Here we are furthest removed from the Divine Source and so most free to wander in the Forest of Errors. Our habitual mode of consciousness is to refer to our five material senses and to relate these to what we imagine to be "self". In eastern terminology this is called the "realm of sense-desire" and is the field of active karma. Our Path of Return from this field is to be revealed to us by the "TREE OF LIFE" which is the arrangement of the SEPHIROTH on our diagram.

DISCUSSION * QUESTIONS Where on the TOL would the brethren place the 3 Martinist worlds?

Now Bros ∴ and Sis ∴ as we open the BOOK OF MAN in Qabalistic language, we must realize that certain other esoteric arts and occult sciences are inextricably interwoven — which we must recognize and respect — even if we do not appreciate their precise value. These include Numerology or the use of Numbers as Mystical Symbols.

Our former Grand Master, Papus, has written a book, now republished in English, entitled: "The Tarot of the Bohemians" (i.e. Romanies, or Gypsies), wherein he explains the correspondences between the 22 "Trump Cards" known as the Major Arcana and the 22 Hebrew letters which have been mentioned in an earlier degree. Likewise, Papus shows the links with Esoteric Astrology, although this particular book is not intended to be encyclopedic on these subjects. To be really thorough with the Qabala would necessitate a good knowledge of Hebrew, Numerology and Esoteric Astrology. Let this not disconcert any ∴ ∴ . If he or she is determined to delve into the origin and destiny of Being, these long-preserved symbols of the Ancient Wisdom will prove their worth as Portals of Understanding in the Consciousness of the Collectivity.

↓ In Malkuth the VICE/VIRTUE is INERTIA/DISCRIMINATION. We are seeing the effect of INERTIA very much at this time where the merely acquired 'things' of the material world are having a mesmerizing effect on the society.

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At this point, the Sovereign Tribunal reminds Lodges that the Martinist Order is not exclusively a Qabalistic Order. Consequently, brethren must understand that our approach is not intended to be a full investigation of this subject which is in fact :: a life-long study. Some of us may wish to go further with this method of deep mystic symbolism than time here permits, so we shall mention books available to those who desire them. Additionally, if other Initiatic Orders linked with Martinism become operative in this Jurisdiction, keen students will have the opportunity of entering them in due time.

Remember, my Brothers and Sisters, "WHERE THERE IS A WILL, THERE IS A WAY". The PATH DOES open to those who seek, ask and knock, — but as a motto for this Quest let us recall the lines of Alexander Pope:
"KNOW THEN THYSELF, PRESUME NOT GOD TO SCAN: THE PROPER STUDY OF MANKIND IS MAN."
This thought was contained in the Delphic Mysteries:
"KNOW THYSELF AND THOU SHALT KNOW THE UNIVERSE AND THE GODS."

Do you remember our quoting it earlier?

Furthermore: we have inherited a GNOSTIC tradition which is based on the concept of Man containing the Way of Salvation in himself,* but he must be AWAKENED to it. This awakening is said to be a greater transition than that from normal dreaming to mundane consciousness. - - - - It is all based on the Path of Return to the Divine Center of our Being, whence we can view with unutterable serenity the passing of temporal events. (RE-READ THESE LAST TWO PARAGRAPHS).

Among some thirteen volumes of papyrus found in 1946 near Nag Hamadi in Egypt was a complete "Gospel according to Thomas" - a second century Thomas. It contains 114 sayings attributed to the Master Jesus. Saying 18 reads thus:
"The disciples said to Jesus: Tell us in what way our end will take place. Jesus said:...You have indeed uncovered the beginning so you may seek the end; for in the place where the beginning is, there the end will be. Blessed is he who will stand in the beginning, and will know the end and will not taste death."

This Gospel also opens with these remarkable words:

> "Let him who seeks, not cease in his seeking until he finds;
> and when he finds, he will be troubled,
> and if he is troubled, he will marvel,
> and will be a King over All".

This is reminiscent of something in our Mystic's Monitor, which you are advisedly committing to memory. The same scroll quotes the Master as saying that

> "The Kingdom is within you and outside you." - - -

an unusual variant of the orthodox scriptures. This is echoed in Buddhist thought which presents the Enlightenment as both a realisation of the whole Universe as being inside oneself and simultaneously as expansion of consciousness to embrace the Universe.

QUESTIONS — DISCUSSION COMMENTS

* Jesus taught that the Kingdom of Heaven was within each person (So many people still believe that God & Heaven are somewhere up in the sky!) con'd story of Little Divinity

So, Brothers & Sisters, we resume our study of the BOOK OF MAN with the aid of the Qabala. During this week please memorise the Four Realms and make several copies of the Tree of Life diagram and bring them with you to future conventicles as much information will be given which can be charted thereon.

May you ever dwell in the Eternal Light of Divine Wisdom.

******* ******* *******

(1) Interrogate the brehren on Q's 15 - 16 - 17.

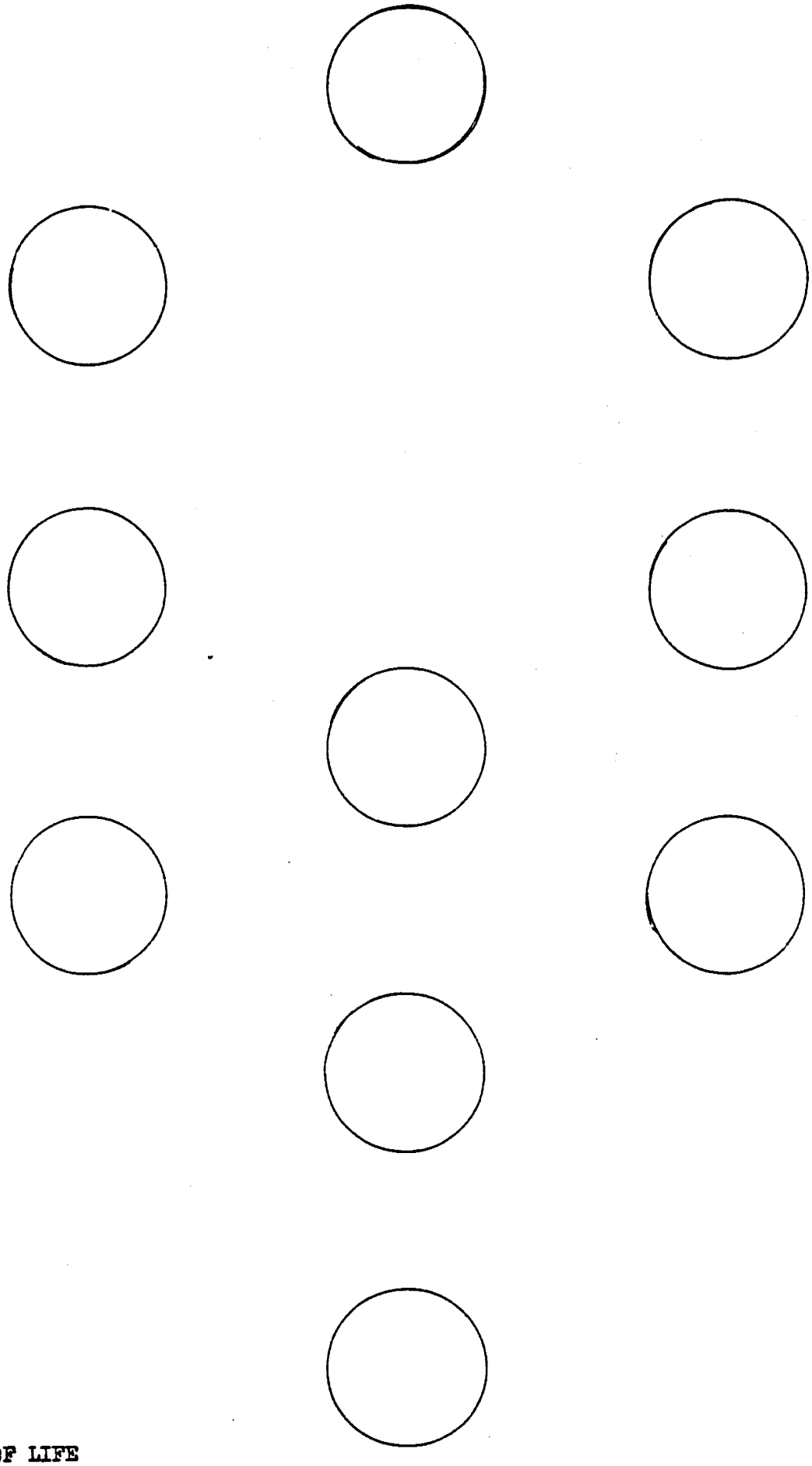
(2) Instruct the brethren to study the article 'EN SOPH AND THE 10 SEPHIROTH in Martinist Digest no. 5, in preparation for next conventicle.

"The Spirit clothes itself to come down and unclothes itself to go up."

Name some of the Cosmic Forces: The upbuilding forces of cohesion that are particularly noticable in young growing things. Love is a cohesive force, it brings together. The disintegrating forces that causes things to decay and fall apart. Hatred is a disintegrating force, it seperates.

The forces well known to astrology which cause the particular characteristics to people.

desires
urges
impulsions
gravity
magnetism
atomic forces
electrical forces
attraction
inspiration
adhesion
Cohesion



TREE OF LIFE

NOTES FOR STUDENTS "SEVEN"

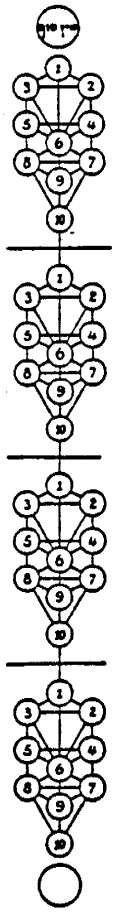
At this point in our Works, we begin, in Qabalistic language, the study of THE BOOK OF MAN. This was foreshadowed at the very beginning of our Works. This means: Qabalistic exercise and meditations.

"KNOW THEN THYSELF, PRESUME NOT GOD TO SCAN: THE PROPER STUDY OF MANKIND IS MAN."

Our approach to Qabala at conventicles is not intended to be a full investigation of this subject, which is, in fact, a life-long study. For those interested in going further into this method of deep mystic symbolism we shall mention a few books from time to time which will be helpful. At this time we can direct your attention to two: Tarot of the Bohemians (Gypsies) by our Past Grand Master Papus; and for those interested in learning to use the Tarot as an oracle for divination: The Tarot Workbook by Emily Peach, published by The Aquarian Press, Denington Estate, Wellingborough, Northamptonshire NN8 2RQ, England, - is excellent.

We have inherited a Gnostic Tradition which is based on the concept of Man containing within himself the Way of Salvation. This is reminiscent of the words of Jesus who said the Kingdom of Heaven is within each person. However: we must be awakened to this and it is said that such an awakening is a greater transition than that of awakening from normal dreaming to mundane consciousness.

The Ten Circles which comprise the Tree of Life are best thought of as Spheres or Concentrations of Force within the Cosmos. They are stages of Cosmo-genesis which have emanated out of Eternity or Omneity into realms of manifestation. These stages, or Realms are, according to ancient Qabalists (and incidentally Orential Masters too) - FOUR in number. Consequently, the Ten Spheres manifest in these Four Realms in a progressively limited manner:



1. The first Realm is called ATZILUTH and is the Archetypal Realm or Realm of Pure Spirit. This Realm is considered to be the highest level of manifest existence, and, as the Archetypal Realm, contains the first pattern of that which is to be. In Atziluth are the Names of God. Each of the following Realms is a denser and denser solidification which starts in ATZILUTH:

2. The second Realm, BRIAH, the Creative Realm, is also spiritual in nature and contains no admixture of matter. Manifestation here is more concrete than in the Archetypal Realm. It is best thought of as the Realm where the patterns of the Archetypal Realm begin to take shape. It represents a level of consciousness which may be called superconsciousness. Duality begins in Briah and is the level of the Archangels - and their opposites: the Archdemons.

3. The third Realm is called YETZIRAH. It is the Formative Realm and is the level of normal consciousness, although it can be said to include subconscious levels. It proceeds from Briah and although less refined in substance is still without matter. Here are found the Orders of Angels and their opposites: the Orders of Demons.

4. ASSIAH is the fourth Realm and represents the material world. It is here that the various planetary attributions apply. (See reverse side).

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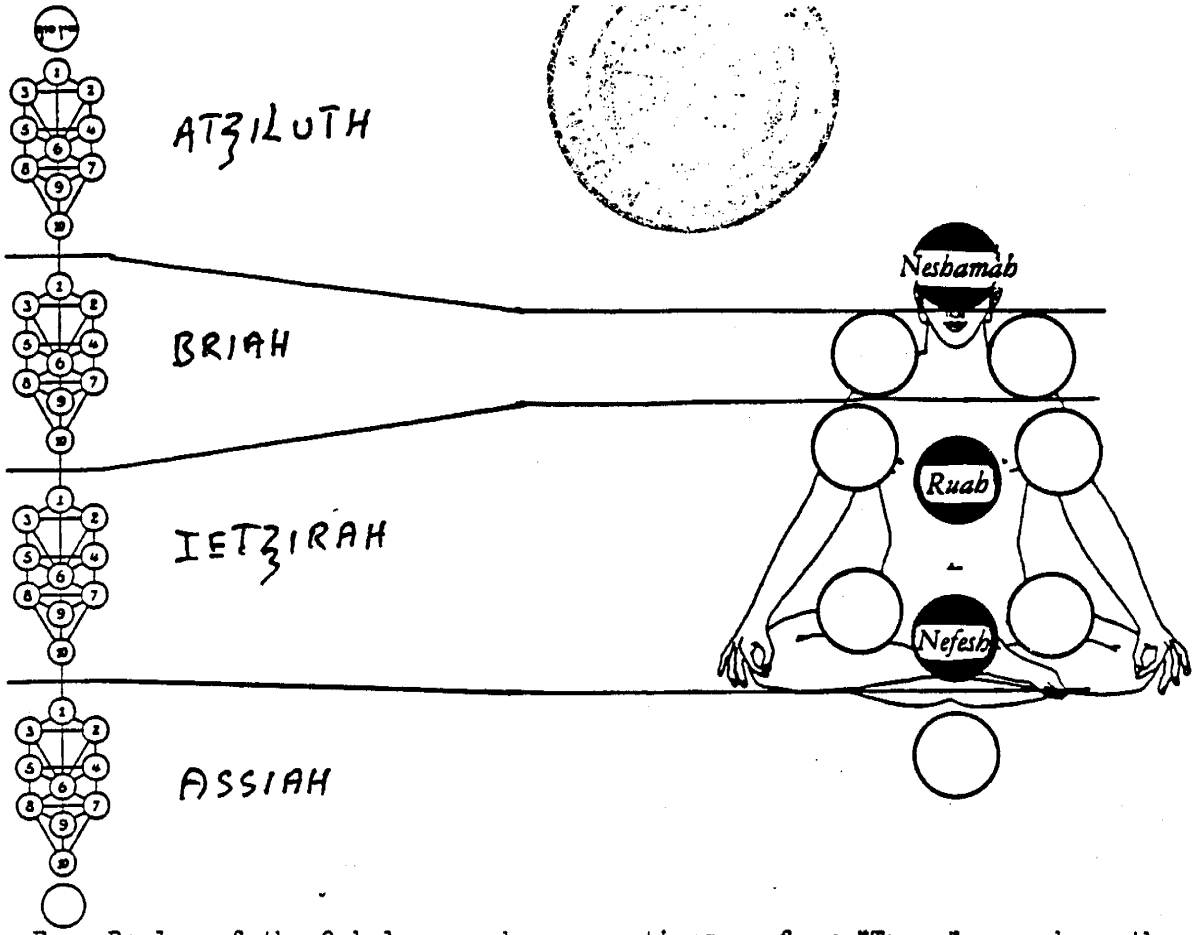
It will be necessary to make several copies of the Tree of Life diagram and bring them with you to future conventicles so that upcoming information can be charted.



The Four Realms of the Qabala are shown sometimes as four "Trees" one above the other. The concept of the Four Realms is not as simplistic as it may first seem. Every Sephirah exists in all four realms - and all four realms exist in every Sephirah.

One of the easier ways of dealing with this very complex matter is to recognize the Four Realms for what they are: seperate, but overlapping dimensions in time and space, and to imagine that they are Four Trees, each one superimposed upon the next. When viewed this way (which is still overly simplified) the creation of the cosmos can be seen as a logical progression of events, rather like the construction of a building, which commences from an idea in the mind of the architect, through the various stages of blueprints and plans, material gathering, building and final completion.

The Tree of Life illustrates, symbolically, a process of manifestation, or force precipitating into form. The word "force" in this context is considered to imply an infinite, purposefully directed creative energy; while "form" implies a finite vehicle - - a "shape", a limiting, disciplining factor that provides the force-energy with a means of expression and an environment for optimum growth and development.

THIS CONCEPT WAS EXPRESSED BY EINSTEIN IN HIS FAMOUS $E = mc^2$

Force and form are in reality one and the same thing. Form is constructed of organized force. Force in organization undergoes an increase in complexity and density on descending the Tree and that incease takes place in — four orderly and clearly defined stages. An alternative way of representing the Four Realms (other than showing the Four Realms one above the other) is indicated above.

Form structures, from the Universe itself to the 'bodies' we inhabit, maintain themselves for a certain length of time before breaking up and releasing the force in organization of which they are constructed - back into the system to be recycled, for only the shape which is the visible manifestation of the eternal force, changes. The life force which inhabits the temporary form is eternal.

"As above, so below." The Tree of Life is a "wiring diagram" of the Cosmos....and the mind of man. The forces that play across the vast reaches of interstellar space are parallel to the forces which play within our psyche.

ORDRE MARTINISTE

CONVENTICLE 18

Greetings

Brethren of this degree are now in possession of the "Tree of Life" of our Western Esoteric Tradition known as the Qabala. At our last conventicle we learned of the Four Realms or Worlds of the Qabala in which the Ten Holy Sephiroth exist. While they are diagramed one above the other they can also be thought of as existing one in front of the other. This picture of three reflections of the original Ten has led some students to speak of forty spheres or globes, but the old adage: " AS ABOVE, SO BELOW " answers this point. So as to complete the foundation of our Qabalistic study, let us have now a few historical facts.

The first five books of the Bible, known as the Torah to the ancient Hebrews, or as the Pentateuch to Greek scholars, were written scriptures stemming from the time of Moses. Also, there were recorded from time to time certain commentaries by learned Rabbis concerning the oral tradition of the Creation of the World and the place of Man within it. Eventually the many commentaries and varied explanations were so complex that an effort was made to sift the principles from the countless deviations.

The main sources for the Qabala as a Concealed Tradition are the Sepher ha Zohar, or Book of Splendour; the Sepher Ietzirah or Book of Formation; and, according to Eliphas Levi: the Book of Revelation of St. John the Divine. The actual pattern on the "Tree of Life" is analogous to the Ancient Egyptian tradition as taught in the Temple, so we ask members to refer to their large diagram and to place in the circles these Egyptian names: 1: RA, 2: Shu, 3:Tefnut, 4:Seb, 5: Nut, 6: Osiris, 7: Horus, 8: Nephtys, 9: Set, 10: ISIS.

If the Brethren now observe the alignment of the names on what they will come to know as the Central Pillar, they will see that the first and last are RA and ISIS. Thus as the neophyte ascends he has the first syllable "IS" at Sephira No. 10, which by theosophic reduction takes us to No. 1 where we have the syllable "RA". From this Divine Path we ultimately reach the Godhead EL. Hence we see formation of the Secret Wisdom of IS-RA-EL or Isreal. (NOTE TO MASTER - THIS IS MENTIONED SOLELY FOR GENERAL INTEREST :: IT IS NOT A QABALISTIC DOCTRINE).

This arrangement of Egyptian deities is known as the great Company of the Gods or Paut Neteru. Neteru in one sense means nature.

It is not however, until the Middle Ages, that this Qabalistic Tree seems to have appeared or re-appeared --- probably due to the usual reasons of discretion where orthodox authorities might have "purified" such "heresy" with fire.

Looking at the Sephiroth on the Tree of Life we note that they are placed in a certain sequence. If lines are drawn from 1 to 2 and from 2 to 3 and so on down to 10, we have the traditional Lightning Flash. In the Sepher Ietzirah, as translated by Dr. Kalish in 1877, we read: "The appearance of the ten spheres out of nothing is like a flash of lightning, being without an end. His word is in them, when they go and return; they run by His order like a whirlwind and humble themselves before His throne."

Finally, for tonight's study and for memorising, we observe the first three Sephiroth as belonging to the Upper World of the Qabala, representing a Holy or Supernal Trinity, found in religion as Father, Son and Holy Spirit. In Gnostic tradition, with which we are also linked, the Holy Spirit is feminine in aspect. The remaining seven Sephiroth signify, among other things, the Seven Days of Genesis.

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Interrogate brethren on questions 18 - 19 and 20.

ORDRE MARTINISTE

CONVENTICLE 19

Greetings

HAVE READY: NOTES FOR STUDENTS "EIGHT"

We ended our last Conventicle by mentioning the Lightning Flash which created the Decad out of Nothing. Please keep the diagram of the Ten Holy Sephiroth in front of you as we go along, because it is our memory-aid at all stages of Qabalistic work. It is also urged on those who do not readily recall to mind this "Tree of Life" as it is often called, to practice drawing it in between conventicles. If Martinism is to be a mode of thought and a way of life, constant daily attention must be given to it.

Before continuing with the examination of each Sephira in turn, let us pause to consider the Qabalistic doctrine regarding the origin of the first one which is named KETHER, meaning CROWN. (M.L. SHOULD AGAIN SUGGEST TO THE BRETHREN THAT THE PERTINENT INFORMATION SHOULD BE CHARTED.)

Speaking figuratively, tradition tells us that Kether was the first manifestation from the Unmanifest. In the Zohar, we read:

> "When the Concealed of the Concealed wished to reveal Himself (or Itself) He first made a single Point; the Infinite was entirely Unknown and it diffused no light before this luminous point violently broke into vision."

In our pronaos we learned that OMNEITY is ever both Immanent and Transcendent. Now we may begin to see the use of the Circle in our Martinist Pentacle. The circle implies world-without-end, or for that matter, without beginning. This is sometimes called "Negative Existence" because it does not manifest itself. The Qabalistic term for it is AIN SOPH AUR which translates as "Limitless Light" or "Unlimited Light". Qabalists also maintain a triadic pattern even in this incomprehensible infinitude by speaking of two other veils of negative existence "before" or "behind" Ain Soph Aur. These are Ain Soph, meaning "Unlimited", which leaves out even the conception of "Light" -- no matter how free from its normal dual insinuation. In other words it is unlimited nothingness. Then even anterior to this unconditioned negativity the Qabalists also spoke of "Ain" which is equivalent to the English prefix "Un-". This first of the three negative veils of the Great Unmanifest, AIN, is therefore the utter negation of all that did, does, or even shall, EXIST.

Now to return to the Point within the Circle which the Concealed of the Concealed manifested, rather like the first motion from a state of Eternal Rest. This point was, or eternally is, the focus of the First Holy Sephira which in turn immediately emanated Nine others. These were the Divine Emanations, --- Ten out of No-thing. In the hitherto undifferentiated ZONE between the POINT and the CIRCLE, there now existed the FOUR REALMS, namely: those of Emanations providing the Archetype, then of Creation, next of Formation, and lastly of Action. With this provision for dimensions of time and space, the Ten Sephiroth, like globes of coloured lights, shone through the Four Realms, causing untold variations of LIFE processes. These processes include ourselves, that is to say, — our atomic and chemical make-up, our physical selves, our emotions, our mental reflections about all these processes, our ability to differentiate between our observations, our freedom of will to seek a Path of Return from endless ramblings of uncontrolled consciousness with its inherent uncertainties.

So that we can pursue this age-old Quest of the Supreme Incognate or the Sublime Initiate, please make sure you remember the Three Negative Veils prior to Kether, the First Holy Sephira --- and the Four Realms or Worlds of the Qabala. It may help to recall that our Pentacle is divided into four sectors.

Interrogate members on questions 15 to 22.

HAND OUT: NOTES FOR STUDENTS "EIGHT"

NOTES FOR STUDENTS "LIGHT"

The cosmology of the Qabala may be defined as a process of world emanation from the No-Thing or Ain. The PRIMAL CAUSE is called Ain, - the No-Thing; that is, Something which, because it transcends the human intellect, can only be described negatively. "It is so named because we do not know, and it is impossible to know that which is in this Principle, because it never descends as far as our ignorance and because it is above Wisdom itself." Zohar III fol. 288b.

Out of this No-Thing emerges as it were the Ain Soph, the Endless, Boundlessness, and Eternality of No-Thing - therefore, in a way, a qualified No-Thingness. In the Book of Job we read: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." It is also called Attikah D'Attikin, the Ancient of all Ancients, and Attikah Qadosha, the Sacred Ancient; it is sexless and is sometimes described as the Non-Ego or Not-I, the Ain being altogether beyond the I.

In the Zohar we read: "And there went forth, as a sealed secret, from the head of Ain Soph, a nebulous spark of matter without shape or form, a center of a circle, neither white nor black, neither red nor green, in fact without any colour." Zohar I, fol. 56 (Cremona edition).

This is the Ain Soph Aur, - Light, not as a contradistinction to Darkness, but as a vibration. First, so the symbolism describes, the Ain Soph withdrew Itself into Itself to form an infinite space - the Abyss. In this space appeared a point of light, or life-giving energy, which filled it. The Ain Soph Aur is, consequently, pictured as contraction and expansion, a sucking-in and throwing-out within itself; it therefore symbolizes the centripetal and centrifugal energies of creation, which through their rhythm constitute the Infinite Light out of which the universe is made; this Light has been called the Idealized Blood of the Universe.

This trinity of Primal Causes, - the Ain, the Ain Soph, and the Ain Soph Aur, - is concealed in the first three verses of the Book of Genesis: the creation out of God, since everything in "the heavens and the earth" comes from the No-Thing; the Spirit of God; and the Light which emanated from God's Spiritual Voice (the totality of the 22 letters) or words - "Let there be Light". The graspable beginning is Light; all before it or, so to say, behind or beyond it, is impenetrable mystery, - an Absolute Darkness to the mind.

From the Ain Soph Aur emanates Eheieh, (no. 1 on T.O.L.) - the "I" or "I Am" - abstract thought; then IHVH, (no. 2 on T.O.L.), "It who was, and is, and will be", - thought in time; and lastly Elohim, (no. 3 on T.O.L.) - God in nature and the God in the Bible, in which IHVH (Jehovah or Yahweh) is translated as "Lord", the equivalent of the Hebrew Adonai, for the true name of Tetragrammaton (IHVH) may not be pronounced.

Thus, as the Ain, Ain Soph, and Ain Soph Aur form a group of three unthinkable principles, so do Eheieh, IHVH and Elohim form a group of three intelligent principles, - abstract thoughts, thought in time and thought in everything; for the whole universe arose out of the Voice (the creative instrument) which expressed the ineffable thought of Light in the words "Yehe Aur", - "Let there be Light". Thus to the Qabalist the universe is a divine form reflected in a beam of light, a form which will vanish utterly back into the Ain when this beam is cut off. Existence, therefore, is Light; perhaps that light which present-day science calls "radiation".

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The Sephirotic emanations are arranged in a pattern called generally: The Tree of Life. The attributions of each Sephiroth are many. A full and complete exegeis can be found in the many works on Qabala, the leads to some of which were given in M.D. no. 4.

The T.O.L. is not so much a system as it is a method. On its own it means nothing. Those who formulated it realized the important truth that in order to obtain clarity of vision, one must circumscribe the field of vision. The Qabalist does not try to explain to the mind that which the mind is not equipped to deal with, - they give it a series of symbols to meditate upon and these enable the mind to build the stairway of realization step by step, and climb where it cannot fly. The mind can no more grasp transcendent philosophy than the eye can see music.

In working with the Tree it is wisest to keep on going over it, rather than to concentrate on a single point until it is mastered, because one thing explains another and it is out of the perception of the relationships between the different symbols that enlightenment comes.

THE TREE IS A METHOD OF USING THE MIND - NOT A SYSTEM OF KNOWLEDGE.

A symbol will do more for the mind when the meanings of words have become exhausted. In fact, in highly abstract regions the mind can use nothing but symbols. Symbols have the power to convey realizations to minds that know how to use them. Symbols are the seeds of thoughts from whence understanding arises. SYMBOLS ARE THE WORKING TOOLS OF THE MYSTIC!

The Tree is a glyph of the soul of man, the microcosm; and the universe, the macrocosm. The study of one throws light on the other. Here we approach the study of the Book of Man. Through using the Tree, it is possible to reduce to diagramatic form, the forces and factors in the manifested universe and the soul of man, to correlate them one to another and reveal them spread out as on a map so that the relative positions of each unit can be seen and the relations between them traced. In brief the Tree can be a compendium of science, psychology, philosophy and theology.

The Heavenly Man or Adam Qadmon is the archetypal man, - we all come out of the same basic mould, every individual is a Tree in themselves.

The Trinity of the three supernals is separated from the rest of the Sephiroth by the Abyss, - which normal human consciousness cannot cross. Here are the roots of existence hidden from our eyes.

Qabalistic teaching states that beyond Chesed, individuality ceases to exist.

Regarding this question of the maintaining of one's individuality, from a strictly Martinist point of view - we have here to differentiate between the reintegration of the individual and that of Adam Kadmon. In the first case, the regenerated and reintegrated individual retains in some way his individuality, forged by his experience(s) when in the flesh and sifted while out of the flesh. But it is the sum total of the re-acquired knowledge and wisdom of its "individual" cells during the "living" existence(s) that will one day, enable Adam Kadmon to return to the bosom of the First Cause. On that occasion, however, individualities will be submerged in the One consciousness. However, this One consciousness encompasses, contains and preserves as a whole all its possible fractions, representing the individualities that make up the whole. When we will have reached that stage, it is doubtful whether our puny little individualities will seem important.

ORDRE MARTINISTE
SUPERIOR DEGREE

CONVENTICLE 20

Greetings O Unknown and Silent Ones !

HAVE STUDENT'S NOTES "NINE" READY.

As we have seen, the Qabala is the foundation stone of the Western Esoteric Tradition. Originally, the Qabala was considered to be so holy that it was reserved entirely as an oral tradition, that is, it was handed down since Biblical times strictly 'from mouth to ear'. 'Qabala' actually means 'from mouth to ear', however, from the twelfth century some of it was written down and made available through the works of such translators as Picus de Mirandola, Knorr van Rosenrath, Cornelius Agrippa and others. There is no single work or single authority on the Qabala, it is such a vast subject it would take a person several lifetimes to unravel all its mysteries. Nevertheless, as we have already discovered, many of its basic tenets form the backbone of most, (if not all) of the popular religions, even though these religions may not know it.

The entire wisdom of the Qabala can be revealed through the simple, yet unique and marvellous diagram - - - - the OTZ CHIIM* The Tree of Life. Simple as the symbol looks, it has been described as "The Mighty, All-Embracing Glyph of the Soul of Man and the Universe." Indeed, without this composite symbol it is probable that the Western Tradition would have been completely destroyed. Owing to its simplicity, however, it can be committed easily to memory, and owing to its profoundity, a complete and practical philosophy and knowledge of the structure of life, both in its inner and outer aspects, — can be derived. * Pronounced ETZ - Hi - eem

As we proceed in our studies, both individually and collectively, let us keep in mind that there are several ways of illustrating ideas on the Tree. When we study the various ideas that have been expressed we come up against the problems associated with semantics or the use of words. Different people use different words to express the same meaning. We should therefore not fall into the error of adopting a too rigid point of view in the belief that there is only one explanation of things. Our fruitful symbol of the 3-branch Candlestick tells us that there is One Truth coming from different sources. One example of a seeming contrary exists where one school places the Father at Kether, the Son or Logos at Chokmah and renders Binah as "understanding intelligence or spirit, sometimes called Immah, the Mother or Queen." Another school places the Father at Chokmah, the Mother at Binah and the Son at Tipherth, (No. 6).

As seekers of truth, let us avail ourselves of the vast body of knowledge which is our heritage and, along with our individual meditations, shape our own realisations. As we shall see, there is yet another representation of the Trinity: Father at 1, Son at 6, and Holy Spirit at 9. One of the problems that face members of exoteric religion is understanding the nature of God. God is held as being One, but at the same time he is described as three.

Although the unity of God is most strongly emphasized in the Old Testament, there are passages wherein God speaks of Himself in the plural. In Genesis I, 26 God said "Let Us make man in our image." This undoubtedly refers to the Supernals as illustrated on the Tree of Life and the Church Fathers said they refer to the Christian Trinity. In Genesis 3:22, speaking of Adam, God says he "is become as one of Us." In Isaiah 6:8 the Lord speaks of himself as both singular and plural, saying: "Whom shall I send and who shall go for Us?" In Genesis I8 the Lord appears to Abraham in the form of three men and Abraham hastens to his wife Sara and asks her to prepare three measures of flour. Elsewhere they are spoken of as the One Lord. In the early Christian Church these three were taken to be symbols of the Holy Trinity.

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The number three is often used in the Old Testament to signify completeness. For example three men were cast into the fiery furnace and survived; the three sons of Noah peopled the world after the flood; Jonas was in the great fish three days, etc...There are quite a number of other examples illustrating the idea of completeness through the number three in the Old Testament.

In the New Testament three is the most important number. Soon after his birth Jesus was visited by three Wise Men who brought three gifts; at his baptism the Holy Trinity was represented by himself, by the Father in a voice from heaven and the Holy Ghost descending in the form of a dove. At the Transfiguration Jesus took three apostles; the three great virtues are named: faith, hope and charity; Jesus prayed thrice in the garden; referring to the resurrection Jesus said the the temple could be destroyed and rebuilt in three days...etc. In the Epistles of St. John (I John vrs 7) it says there are three that give testimony in heaven, the Father, the Word or Son and the Holy Spirit and these three are One.

The Moslem Religion (Islam) rejects the doctrine of the Trinity. The Koran says that God cannot be the third of three. Nevertheless, Moslem theology has three symbols connected with God. The first thing created by God or that co-existed with Him, it was said, was qulam, the pen which recorded all the things to be created. Next came the tablet or scroll called luah which recorded all the decrees of God. Finally there was the 'arsh or throne of God. To the philosophers the Pen represented the Prime Intellect or First Reason, the tablet or scroll the Second Reason and the throne the Third Reason. Some Moslem theologians refer to three divine entities: God; the light of God and the light of the Prophet. The Sufis who are Islamic mystics say there are three aids to devotion: attraction; the path; and ascent to divine things.

The Egyptian trinity comprised Osiris, Isis and Horus.
The Babylonian genealogy commenced first with Apsu, Tiamat and Mommu. These were later replaced with Anu, Enlil, and Ea.
The mysterious Hittites who occupied much of Asia Minor about 2000 B.C. to 1190 B.C. seem to have had a mythology very similar to the Babylonians for they had a sacred triad of chief gods whose names have been given as Anu, Alalu and Ea.

The Zorostrian religion emphasized Zervan Akarana, Mithra and Ahura Mazda or Ormuzd.

In the Hindu religion there is Brahma, Vishnu and Shiva.
The Buddhist have Buddha, Dharma and Sangha. Buddha signifies initiation to the highest grade. (The historical Buddha is only one of many Buddhas). Dharma is the central moral code of the Universe. Sangha is the bond of religion itself - God as love.
The supreme triad or Trinity of the Taoists are called the Three Pure Ones. They are: Shang-ti or Yu-ti, August Supreme Emperor of Jade; Yu-Huang, Saviour of the World; and Wan-chang.

The Kelts had Teutates, Hesus (or Esus) and Tharamis.
The Druids, who were the priests, law-givers and initiated teachers of the Keltic people believed in three forms of God and have so many triads that we cannot include them here. However, they represented the gods by the symbolism of the vegetable kingdom; the chief triad seems to have been oak, mistletoe and apple. Later the mistletoe became the symbol of the Messiah. It was called the Branch, an Old Testamant title for the Messiah.

In Christian Angelology the number three is prominent in the tradition of angels passed down from Dionysius, the Aeropagite. They are classified in three circles

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and each of the circles in three orders:

The first circle consists of Counsellors and is divided into Seraphim, Cherubim and Thrones. The second circle called Governors consists of Dominations, Virtues and Powers. The third circle consists of Ministers. These include Principalities, Archangles and Angels.

Although it would be easy to add many other triads, major and minor, the foregoing should serve well enough to show how the idea of a threefold aspect of God has persisted and still does persist today. In A.D. 325 the dogma of the Divinity of Christ was upheld at the first Oecumanical Council at Nicaea and at the Second Oecumenical Council at Constantinople in 381 A.D. the Divinity of the Holy Spirit was upheld. The dogma of the Holy Trinity has seldom been questioned, even among Protestants. Unfortunately the esoteric meaning of the Trinity is not generally known and the exoteric or outer meaning has prevented certain persons of perception from considering it seriously.

Among the philosophers Plato refers to the Divine Triad as Theos (God), Logos (Word), and Psyche (Soul). Elsewhere he writes of Goodness, Truth and Beauty. Aristotle distinguished between rational soul, peculiar to man, the animal soul possessed by man and animals and the vegetative soul by man, animals and plants. St. Paul also had a threefold division of man: pneuma (spirit), psyche (soul) and soma (body). The threefold classification has been advanced by as varied thinkers as Kant and Swedenborg. Among the depth psychologists Freud had the threefold divisions of the Unconscious: super-ego, ego and id, whilst Jung spoke of anima, ego and persona.

Turning now to the sciences, we find modern natural science speaking of three basic physical entities: space, time and energy. Matter, which is now regarded as a form of energy, exists in the three forms of solid, liquid and gas. Time appears to us as past, present and future. In alchemy there were the three principles salt, sulphur and mercury. Our work as Associates has also unfold many other groups of three.

It now behoves us to consider the Supernal Triangle of the Tree of Life, namely the Trinity of the First, Second and Third Sephiroth. These are named KETHER or Crown; CHOKMAH or Wisdom; and BINAH or Understanding. Sometimes Binah is rendered as Intelligence. The first thing to be noted is that Kether is a Unity on its own. <u>There is NO DUALITY in Kether</u>. The first appearance of duality occurs with the emanation of Chokmah and Binah, -- rather analogous to a pendulum being suspended at Kether and able to swing to Chokmah and then to Binah. The second and third Sephiroth are therefore the first semblance of vibration or swing between opposites, or again, they remind us of the Divine Word sounding forth. Hence we may use this remarkable mnemonic pattern to represent to us the World of God, placing Kether primarily in the Realm of the Archetype, with the other two highest Sephiroth in the Realm of Creation. This will help us to compare the usual three worlds of Martinism with the four of the Qabala.

After the first three Sephiroth we have six more, which we find representing the six "Days" of Creation and which we can visualise in the World of Orbs of Martinism, or in the Realm of Ietzirah or Form in the Qabala. This also gives us the Book of Nature with its special application of the opposites. Lastly, we have the tenth Sephira which we understand best in the Realm of ASSIAH or action, that is, the Martinist World of Man. Thus: Man sums up the whole of Creation from the foot of the Tree of Life. Number 10 reduces to 1 and Man's Path leads back to the One. We shall return to this subject and examine the Sephiroth in turn with their correspondences. For the present, let us have something to meditate on.

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The Tree of Life is also used as a framework for "crucifying" the Divine Man. The Divine Man, ADAM QADMON or Archetypal Man, is regarded as having his head and shoulders in the Supernal Trinity. This gives us a picture of Unity in the Mind, with Duality on the two sides of His Body, the Body of the Collectivity of Mankind. His feet are on Earth at the Tenth Sephira. The Sephiroth on the two sides of Him are in two columns, like the Pillars of the Temple. —— The first, sixth, ninth and tenth Sephiroth are in positions of Equilibrium, thus forming the White Pillar or Path of Return. Think about this. Also, the first three Sephiroth provide the individual man or woman with a symbol of thought processes.

In our Mystic Degree we learned how duality needed a process where all Action was performed by something or someone ON something or some one. We said that Music resulted from player and instrument, this breaks up the stages in a time sequence. Thus Kether, also named the Ancient of Days because it was before time became relative, — exists as Crown to the Highest Wisdom which in turn is applied to the Highest Intellegence. This is a Macrocosmic application.

In our own case, suppose we observe an object which we firmly regard as not being a part of ourselves. - If we make full use of the exercise taught a year ago for maintaining Single Awareness, we can now note carefully how our consciousness shifts alternately from "self" to "object" and back again rapidly. This shift is usually so rapid that it is almost imperceptible, however, we can now observe how this gives us the idea of "space" between "self" and "object". Likewise, we can appreciate the time interval between the awareness of the object and the linking of it with "self". IF, HOWEVER, WE CAN KEEP OUR SINGLE AWARENESS ON THE OBJECT, WE SHALL HAVE THE SHATTERING EXPERIENCE OF IDENTIFYING SELF WITH OBJECT. Time will "stand still". Space will disappear. A minor mystical union will have taken place. This experience is the start of the journey on the central Path of Return. It is worth bearing in mind that no amount of reading will get us there —— nor can anyone do it for us!!! God helps those who help themselves; Masters can only point the way.

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Interrogate members on Questions 1 - 5.

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HAND OUT NOTES FOR STUDENTS "NINE"

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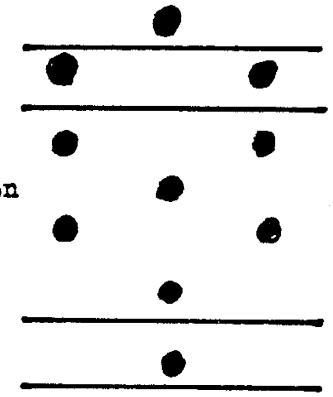
The 10 Sephiroth, when combined with the 22 Hebrew letters, form what is known as the Tree Of Life, which constitutes the framework of Adam Kadmon, the Heavenly Adam, similar in anatomy to his human counterpart, - the earthly Adam.

Man is a combination of three spheres of force, the intellectual (Kether, Chokmah, Binah); the moral (Chesed, Geburah, Tiphareth); and the astral (Netzach, Hod, Yesod). His soul is also threefold with the Neshamah grade in the first triangle, the Ruach in the second, and the Nephesh in the third.

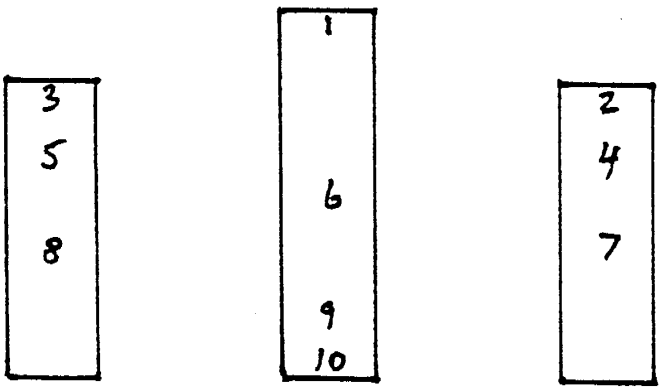
The tenth Sephirah, Malkuth, is the last or bottom of the Tree. This Sephirah represents the completion of the scheme formed in Kether. Here involution ends and evolution begins. From Malkuth it is possible to ascend towards Heaven (Kether) or descend into the Qliphoth (Hell). Malkuth is the end result of the life process, the Fallen Sephirah, - dense solidification. It is the world of Assiah and the center of experience. In Malkuth high aspirations can develop and mature, or be destroyed. Avarice and inertia are the vices in Malkuth; it is the world of temptations and corruptible riches. Karma, good and bad, is accrued in this sphere of consciousness.

Corresponding to man, the Tree of Life is divided horizontally into four planes:

(This is an alternative schema to the representation of the Four Realms as shown in notes "seven".)



and divided vertically into three trunks:



The Central Pillar is known as Harmony, or Mildness, the Pillar of Equilibrium, consisting of Kether, Tiphareth, Yesod and Malkuth, it is the Tree of Life as mentioned in Genesis. The right hand pillar, that of Chokmah, Chesed and Netzach is active, male, positive and is called the Pillar of Mercy; that of Binah, Geburah and Hod is passive, female and negative and is called the Pillar of Justice. These two "outside" Pillars constitute the Tree of Knowledge of Good and Evil, because they are made up of unbalanced forces which can only find equilibrium in the central trunk or Pillar. The balancing of the two outside Pillars constitutes the Great Work of the Qabala.

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The duality in man is hidden in the words "Let us make man in our image", that is, in light; "after our likeness", that is, in darkness, which is the garment of light. Between the opposites of Good and Evil is placed the free will of man, which establishes harmony between them and by which man exercises the divine power of judgement. Man, as we have already noted, is, therefore, a living representative of the Tree of Life, or conversely, the Tree of Life is a pictorial representation of Man. In man, good and evil represent the Pillars of Mercy and Severity (or Justice), whilst free will represents the Central Pillar of Equilibrium.

Regarding the Four Realms: From Genesis - "Let there be Light" refers to the Atziluthic Realm; "Elohim saw the Light that it was good" refers to the Briatic Realm; "Elohim divided the Light from the Darkness" refers to the Yetziratic Realm; "Elohim called the Light Day, and the darkness he called Night" refers to Assiatic Realm. The whole process of creation is the evolution of Light:

from an absolute quality to a tangible quality;

from what is incomprehensible to what is comprehensible;

from what is from God and beyond man to what is of God and within man;

all and everything is Light in varying forms of density or purity.

From Light we come and unto Light we go. The great Qabalistic secret is the transmutation of Darkness; light in its material form into illuminism, that is, Light in its spiritual form.

SUCH IS THE GRAND TELESMA OF THE WORLD!

Duality begins in Briah, there we have the dual forces: Archangels and Archdevils. In Yetzirah we have the Hosts of Angels and the Cohorts of Demons. (See Notes 13 & 14).

Duality in Assiah is the vice and virtue of each Sephirah but particularly Malkuth, the last Sephirah on the upright Tree and the first on the Qliphotic,-it is one and both. In other words the Tree of the Qliphoth is upside down. From Malkuth one can ascend towards Heaven or descend into Hell. Sephiroth 1 - 7 on the Qliphotic Tree are the Seven Hells. Should a person go down into the Qliphoth and cross the Qliphotic Abyss - there is no return and the ultimate end is total anhilation.

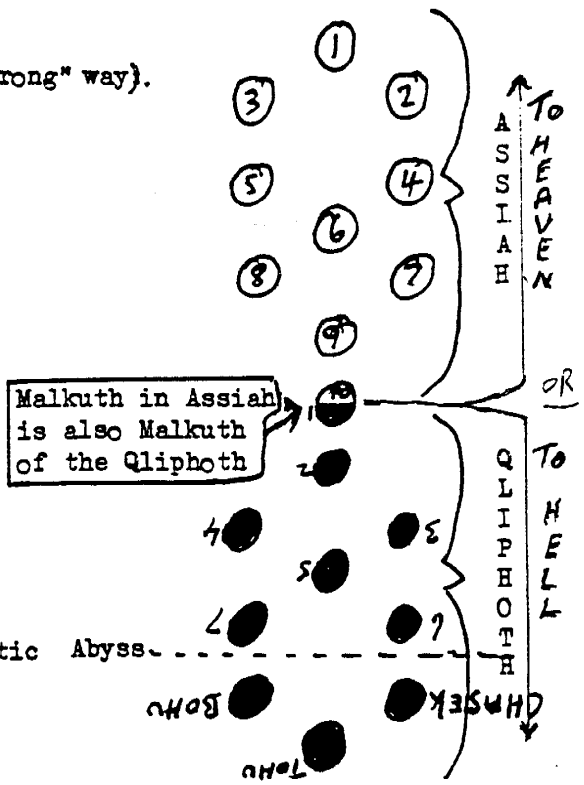
The Christian Trinity can be depicted on the Tree in a variety of ways: (There is no absolutely "right" or "wrong" way).

Father	Son	Holy Spirit
(a) 1	2	3
(b) 2	3**	6
(c) 1	6	9

A dogmatic position should not be taken. Meditation and study will open the Book for each student.

What ideas do YOU have?

** Better terminology here would be:
"Father" (2)
"Mother" (3)
"Son" (6)



General Attributions of the Major Paths of Wisdom

Sephira	Vice/Virtue	Image	General
KETHER	Attainment	An ancient bearded king, in profile	Kether is also known as *Primum Mobile* or First Swirlings. It represents the beginning of things, and also the final ending of things; for this Sephira symbolizes that form of the Creator that is Alpha and Omega, the beginning and the ending. It indicates all first principles.
CHOKMAH	Devotion	Any father figure	To Chokmah is attributed the mundane Chakra The Zodiac, and the Sephira is sometimes called The Father. The Sephira as a whole can be regarded as a source of energy, and in particular masculine, life-giving energy. Its choir of Angels, Wheels, indicates the aspect of this Sephira which puts things in motion.
BINAH	Silence/Avarice	Any mother figure	To Binah is attributed the planet Saturn, which pertains to form, restriction and limitation. This Sephira is sometimes called The Great Mother, and it represents the feminine form-making principles as Chokmah represents the masculine force principles. This is the Sephira of birth, and consequently also of death.
D'AATH	Apathy or Inertia/ Detachment	(D'aath the "invisible Sephirah" is not usually shown on the Tree.)	D'aath is the Sephira of abstractions and absolute justice. It is to some extent associated with intuition; but revelation and inspiration are better words for this aspect of the Sephira. D'aath in its purest form has no symbolism at all, and there is consequently no magical image for this Sephira.
CHESED	Obedience/Cowardice and Pride, Hypocrisy, Gluttony and Tyranny	A mighty crowned and throned King	To Chesed is attributed the Planet Jupiter, and consequently it has to do with abundance, growth, organization and prosperity. Its virtue indicates co-operation with the codes of society. The Sephira is also connected with learning, and just law
GEBURAH	Energy and Courage/ Cruelty and Destruction	A mighty warrior in his chariot, crowned and armed	To Geburah is attributed the planet Mars, indicating action, initiative, critical judgement, energy and haste. Martial and surgical matters particularly fall under the dominance of this Sephira. The Sephira has the reputation of representing conflict and violence, but this is not really so — although it does govern change, and the overturning of the old for the new.
TIPARETH	Devotion/Pride and Vain-glory	A King, or a child, or a sacrificed god	To Tipareth is attributed The Sun, which is the centre of the solar system and the giver of all life. As you will recall, Tipareth is the centre of the Tree, and is the harmonizer of all manifestation. Under this Sephira fall all matters of healing, life, abundance and success, and this Sephira is the Christ Centre.
NETSACH	Unselfishness/Lust and Unchastity	A beautiful naked woman	Venus is the planet attributed to Netsach, and this is the sphere of right relationships. Under its dominance fall the emotions and the arts.
HOD	Truthfulness/Falsehood and Dishonesty	An androgyne	Mercury is the planet attributed to the Sephira, and under it come books, learning, communication, trade, commerce and the exchange of goods and ideas. Included in this list should be travel and contracts, the art of magic and thought in general.
YESOD	Independence/Idleness	A beautiful naked man	To Yesod is attributed The Moon, and so it has to do with rhythm, organic growth, fluctuation, tides and cyclic change. It also covers the subconscious, psychic and etheric, and biological functions of life.
MALKUTH	Discrimination/Avarice and Inertia	A young woman, crowned and throned	Malkuth is the centre for earth and material things. It is closely associated with Kether, of which it should be the material expression.

Custodes
Morum
Sacrorum

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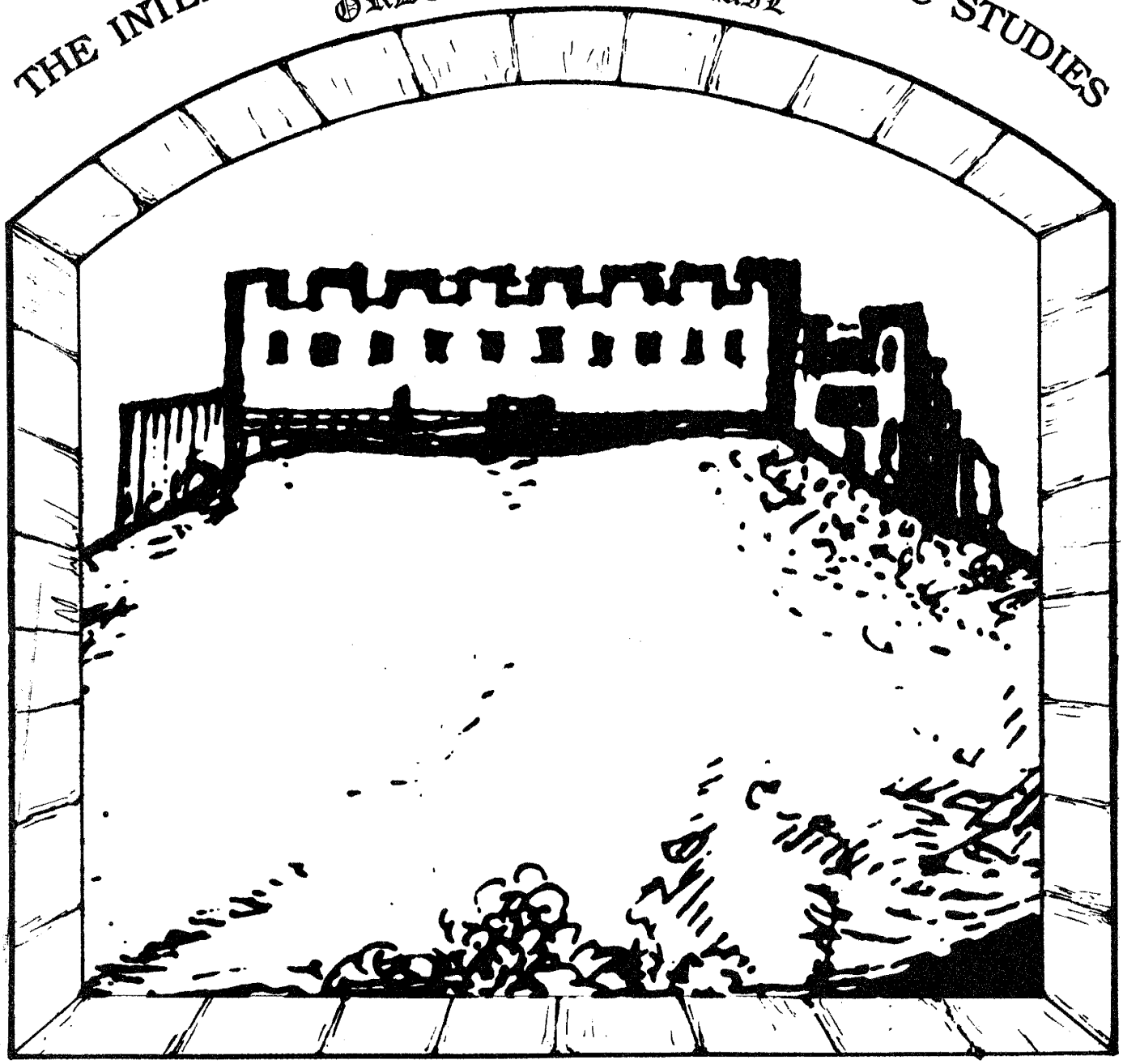
ORDER OF THE GRAIL



PLANE III ***COMPANION*** **90-100**

LIBER# 91 MIXED FEELINGS

Personal & Confidential **TENTH DEGREE**

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

ORDRE MARTINISTE

SUPERIOR DEGREE

CONVENTICLE 21

Greetings O Unknown and Silent Ones! HAVE READY: NOTES FOR STUDENTS "TEN"

Tonight we will pause for a moment for a quotation or two. It is not instructive to have long quotations, since members can refer to textbooks themselves and in so doing, spend more time meditating on the spiritual significance.

The Old Testament has a useful reminder from the greatest of its prophets, namely Isaiah, who, in a moment of divine inspiration, wrote:

> "For my thoughts are not your thoughts, neither are your ways, my ways; saith the Lord." (Chap 55: 8-9).
> "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

This passage points to a higher mode of thought process altogether.

Since we are concerned with the science of numbers from time to time, it will also be useful to mention certain paragraphs of the Sepher Ietzirah. We shall use the numbers 3 - 7 - 12 in connection with the Path of Return, but while we are still examining the Involution of Being — or Genesis — let us note the following: Chapter IV, sections 15 and 16 of the Sepher Ietzirah gives us these statements:

"Hence, God loves the number seven under the whole heaven!"

"Under the whole heaven" means throughout nature. In the Book of Nature we had seven pairs of opposites relating to the evolution of mankind. Let us refresh our memories as to these before the next lesson.

Section 16 : "Two stones build two houses, three stones build six houses, four stones build twenty-four houses, five build 120 houses, six build 720 houses, and seven build 5040 houses. From thence, go further, and reckon what the mouth cannot express and the ear cannot hear."

This section obviously does not mean dwelling-houses in the mundane sense. We remember our first degree work with theosophic addition and reduction. Now we are presented with what we could term "theosophic multiplication"!! This is in fact a simple mathematical series which is made up of factorials. Each of the numbers in this ancient treatise is formed as follows:

2 x 1 = 2 3 x 2 x 1 = 6 4 x 3 x 2 x 1 = 24 5 x 4 x 3 x 2 x 1 = 120

6 x 5 x 4 x 3 x 2 x 1 = 720 and so on.....

Considering how cumbersome were the ancient letters-used-as-figures, we can only admire the manner in which the master-writer received his inspiration and expressed it. It is interesting to observe that these factorials express the total number of ways in which a given number of articles, such as cards, can be laid out. For example: take the letters A, B, & C. These can be written ABC, BCA, CAB, and then in reverse: CBA, ACB, BAC. Thus factorial three (3) equals six possible different orders. (Pause).

Lastly, the link with Ancient Egypt is again noticed in the ratio of the numbers 22 (which is 3 + 7 + 12) — and 7. This is the height (original) of the Great Pyramid (7) in relation to its base perimeter (22) and is now well known as the Pi (π) of mathematics or the appropriate relationship between the diameter of a circle and its circumference. This is also observable in our Pentacle.

For meditation this week: What was the Sepher Ietzirah indicating when it spoke of the stones and the houses? (REPEAT.)- - -(HAVE THE BRETHREN NOTED THIS ???)

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Let us continue: It is hoped that Brethren who are trying to penetrate the Wisdom of IS-RA-EL will keep careful though brief notes of the main points of these studies. Those who placed the Ancient Egyptian Paut Neteru on the Qabalistic Tree of Life may care to note that this was taken from a papyrus known as the NESI AMSU which was found at Thebes in 1860. The Godhead RA, which amounts to the Solar Centre of our World Of Orbs, is quoted as saying:

> "I was alone, for nothing had been brought forth; I had not then emitted from myself Shu or Tefnut. I evolved myself; I emitted from myself the gods Shu and Tefnut and, from being One, I became Three; they sprang from me and came into existence in this Earth: Shu and Tefnut brought forth Seb and Nut; and Nut brought forth Osiris, Horus-Khent-an-maa, Nephtys, Set and Isis at one birth."

It is also worth noting in connection with our meditations on the last conventicle, that Moses of Cordova had something to say on the metaphysical connection between the first three Sephiroth:

> "The first three Sephiroth, Crown, Wisdom, Intellect, ought to be considered as the sole and same thing. The first represents GNOSIS (that is, final unconditioned awareness), — the second that which knows, and the third, that by which it is known. The knowledge of the Creator is not that of the creatures; On the contrary, the Creator is Itself wholly at the same time, Knowledge, That which Knows, and That Which is Known." (Compare this with Page One: para. two - - Isaiah's quotation)

From all this and from our meditation we may begin to perceive that ancient name of God I AM THAT I AM*. H. P. Blavatsky coined the term BE-NESS for this state of pure Being which is ever at the Divine Center of ALL, unconditioned, not relative to any human thought. In the East it is similar to the 1,000-petalled Lotus. Such is KETHER in the Realm of Atzilith. (see NOTE 'a' page 4)

Let us now have a closer look at these three Sephirah. In the Emerald Tablet of Hermes we find these words: "All things are from One, by the mediation of One, and all things have their birth from this One Thing by adaptation." What is the One Thing? This One Thing is Living Light, or Conscious Radiant Energy. Hebrew Qabalists had this in mind when they said that every cycle of manifestation, great or small, is begun by the concentration of this Living Light - - which they called Aur - - upon itself, at a Point within itself. This interior point, or Point Within the Circle is represented on the Tree of Life by the number 1.

This Point is Innermost and is sometimes called "the beginning of the whirlings" because all manifestation is the result of whirling, spiral, or vortical motion. The Central Point is named Kether (CROWN) because it is the control point for everything external and subordinate to it. (The Brethren could chant this).

In Kether is seated Yekhidah, the Indivisible, or the Unique. This is the ONE SELF, the only SELF, which is the core of reality within all manifested "selves". It is the Rootless Root. Because it cannot be divided, Yekhidah is present as a whole at the heart of every human life. The whole Limitless Light, Ain Soph Aur, is concentrated at this Central Point. (see NOTE 'a'.)

In its self-manifestation, this ONE, remaining eternally Itself, produces within itself the manifestations called Sephiroth, which is a Hebrew word meaning "numberings" or "emanations". The ONE thus produced the numbers 2 and 3. The one, living, conscious Light knows itself perfectly. Its perfect self-knowledge is represented by 2, because that knowledge is the perfect duplication of the real Being of the One, in that One's complete self-awareness. To this Sephira the Qabalists gave the name

*"EHEIEH"

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Chokmah, Wisdom and they added the title Ab, Father, because the One knows itself to be the perfection of all that is masculine and initiative. Again, Chokmah is called the Sphere of the Zodiac because the One knows itself as light, of which all luminaries (stars or suns) are condensations into physical form. In the physical universe, this light radiates from stars or suns and is reflected by planets and their satellites. The same radiant energy, identical with itself everywhere in space, is alive. Therefore Chokmah, 2, is said to be the seat of Chaiah, the universal life-force, which is latent in the mineral kingdom, and progressively more and more active in the scale of evolution which extends up through the vegetable, animal and human kingdoms --- and beyond.

Knowing itself perfectly, the One Reality knows also the logical outcome of what it knows itself to be. Looking into itself, it sees what is in itself. Looking, as it were, away from this aspect of itself, it perceives the necessary consequences of what it finds in itself. This intuitive perception of the consequences of what it knows itself to be is designated by the number 3, and is named Binah, Understanding.

Qabalists call Binah Ama, the dark, sterile Mother, and Aima, the bright, pregnant Mother. These names are given to Binah because this aspect of Reality is the matrix of all possible specialized forms of expression. Ama, the dark, sterile mother, represents this aspect of Being prior to the beginning of a cycle of the Life-power's self-manifestation. Aima, the bright, pregnant mother, is the fertile womb from which flow forth all forms made manifest during such a cycle of the Life-powers self-expression.

Again, Binah is called the Sphere of Saturn. In esoteric astrology, the contractile, limiting power is called Saturn. Every appearance of special, particularized manifestation necessitates limits of quantity, quality, mass, form, etc.. Note in this connection, that the birth of living creatures results from contraction of the womb which carries the body during gestation.

Also to Binah is attributed Neshamah, the Divine Breath. Qabalists say that no matter how gravely a human being sins, this Neshama is never involved. It is the highest aspect of Soul, the seat of the Divine Life's intuitive knowledge of all that it is, and of all that it must inevitably bring into manifestation because of what it knows itself to be. In man, Neshama is the source of intuitive knowledge and spiritual truth. It is also the supreme source of guidance in the progress of man toward mastery. (See Note 1B: page 5)

As we have seen, these three Sephiroth: Kether, Chokmah and Binah, constitute the Supernal, or Divine, Triad. Eternal, changeless, without beginning or end, this Divine Triad is the core of Reality behind and within every manifestation of the One Life. Whatever is real in human personality is actually a direct expression of the One, Living Light. There is no separate individuality. Neither is there any separate personality. All are related, one to another. All are aspects of the One.

Brothers & Sisters: every device your ingenuity can suggest should be employed to intensify your awareness that the Supernal Triad has always been, is now, and will always be the innermost reality of <u>your</u> being. Understanding this, and <u>knowing</u> it, will place you in a privileged position to turn the pages of the Book of Man.

In addition to the meditation already given, kindly turn to Genesis, Chapter 1 vrs 27 - - "So God created man in his own image, in the image of God created he him; male and female created he them." Meditate on this my Brothers & Sisters, reflect on the Divine Man, ADAM QADMON as above the polarities at the Head, yet with two feet on the Earth; which helps us to understand the foregoing verse from Genesis. Then let us return to pondering the self-and-object relationship again. <u>con'd</u>.....

con'd

(M.L. - Go over the lecture and have the brethren map the names and various attributions of the three Sephiroth.)

Sephiroth 1 - 2 & 3 = the Martinist World of God. Deity.
Sephiroth 4 through 9 = the Martinist World of Nature.
Sephiroth 10 = the Martinist World of Man.
Have the brethren chart this also.

QUESTIONS:

(1) In the light of the T. O. L. where do the brethren consider the Father to be in the phrase: "Our Father who art in heaven." ?

and -

(2) The Father abiding in me, he doeth the works - what does this mean?

Is the Father who is in heaven the same Father who does the works?

Does Father and God refer to the same thing?

NOTE 'a'
from Mystical Qabalah
by Dion Fortune Page 111

It is a continual surprise and illumination to discover the extraordinary significance of the hints contained in the tables of correspondences, and the manner in which they lead the mind on from concept to concept when pondered upon. The First Sephirah is called the Crown, be it noted, not the head. Now the Crown is something superimposed upon the head, and this gives us a clear hint that Kether is of our cosmos, but not in it. We also find its microcosmic correspondence in the Thousand-petalled Lotus, the Sahamsara Chakra, which is in the aura immediately above the head. This, I think, teaches us clearly that the innermost spiritual essence of anything, whether man or world, is never in actual manifestation, but is always the underlying, behind-standing basis or root whence all springs, belonging in fact to a different dimension, a different order of being. It is this concept of the different types of existence which is fundamental to esoteric philosophy, and must always be borne in mind when considering the invisible kingdoms of the magician, or operative occultist.

(3) Where is Kether in the Universe? (SEE IMMEDIATELY ABOVE)

(4) Where is Kether in the individual? (JUST ABOVE OUR HEAD)

(5) Is there any scriptural reference to Kether (Crown) or to the Sephiroth in the body? (ISAIAH 61:10) "My soul shall rejoice in the Lord, for he hath clothed me with the ROBE OF SALVATION and with the GARMENT OF JOY hath covered me. He hath set a CROWN upon my head, like unto a bridegroom and as a bride hath he adorned me with JEWELS" Here the spiritual body in different stages of activation are

con'd con c

The soul is comprised of three grades: the *Nefesh*, the gross element which bears all the instincts & bodily cravings; the *Ruah*, the grade which contains the moral virtues & the ability to distinguish between good & evil; & the *Neshamah*, the sublimest grade of the trinity which may be properly called the soul. (All three Hebrew terms mean, literally, 'soul'.)

Neshamah §The *Neshamah* grade is the highest of all grades & even when it is not consciously realized it rules the course of a man's life. In one place the Kabbalists say that a man may not know the *Neshamah* until he dies, & yet in another they say that the perfect devotee may come to know her. This apparent contradiction seems to mean that the perfect devotee is one who dies in a spiritual sense only, both for himself & the world. For those who do not know this spiritual death, only the natural & common death may bring the *Neshamah* before their eyes.

The *Neshamah*, the highest phase of existence, is in no way bound to the two lower grades. It is beyond sin & judgment & is often identified with the divine *Shekhinah*.

Note 'B'
from Kabbalah by
Charles Ponce
Pages 202-208

(5) con'd -
refered to as the "ROBE OF SALVATION" and "GARMENT OF JOY" and the spiritual organs or centers are called the CROWN and "JEWELS".

HAND OUT NOTES FOR STUDENTS "TEN"

If time permits, have one of the brethren read the hand-out.

1. Eternity, depicted by the Circle having no beginning or end, is also the Absolute or Primary God of Mysticism, Martinism, Gnosticism, and is sometimes called the Great Unmanifest.

2. Qabalists speak of three stages prior to Manifestation: Immediately prior to Kether (the first point of manifestation) is the Unlimited Light or Ain Soph Aur. This is preceded by All that is Unlimited: Ain Soph. Anterior still is utter non-existence - Ain.

3. Within the Circle of Eternity the First Point manifests, this is Kether (Crown). This is the first Sephirah, the secondary God or Demi-Urge, or Manifested God, which at once emanates nine more Sephiroth.

4. With manifestation there occur Four Realms between the Point and the Circle. These are:

   Atziluth or the Realm of Emanation.
   Briah " " " " Creation.
   Ietzirah " " " " Formation.
   Assiah " " " " Action.

5. The Ten Holy Sephiroth are thus emanated in Atziluth, then reflected without form in Briah, to shine like globes of light in Ietzirah and provide forces and forms of action and reaction in Assiah.

6. Kether is dominant in the Realm of Assiah. Chokmah and Binah are most effective in the Realm of Briah. These create the Supernal Triangle of the Tree of Life and are thus equivalent to the Martinist "World of God."

7. The next six Sephiroth correspond to the Six Days of Creation and the World of Nature in Martinism. They are most operative in the Realm of Ietzirah.

8. Finally, individual, microcosmic man is in Assiah, at the foot of the Tree, represented by the Sephirah Malkuth, or Kingdom, the Tenth Sephirah. From this, the Seventh Day of Rest, he commences the Path of Return.

9. Man must reintegrate the Ten as he rises up the Central Pillar through the Four Realms. Individual Karma must first be equilibrated. Then he shares in the Collective Reintegration of the Divine Man, Adam Qadmon, Who as the Secondary God of our Ven[illegible] Masters, ultimately passes beyond both Life and Death.

10. Kether in Atziluth is the focal point of origin in Ain Soph Aur. (Revise previous notes and articles for details). It is the beginning of Adam Qadmon, Archetypal Man, the Macrocosm.

11. Individual man, the microcosm, at the foot of the Tree of Life, Malkuth in Assiah, begins his Path of Return by observing the Book of Nature and learning to orient himself midway between the apparent opposites of everyday life. (Refer to your notes if the opposites are not well memorised. This also applies to the five pages of the Book of Nature.)

12. Moses of Cordova wrote: "The first three Sephiroth: Crown, Wisdom, Intellect, ought to be considered as the sole and same thing. The first represents GNOSIS; the second That which Knows; and the third, That by Which It is Known. The Knowledge of the Creator is not that of the creatures; on the contrary, the Creator is Itself wholly at the same time, Knowledge, That Which Knows, and That Which is Known." From this and our studies, we acquire the idea that there is an eternal state of Divine Man which we as individuals cannot comprehend. However, by treading the Path of Return to the First Estate, we may reach the Gnosis wherein the phenomenal world of our five senses is transcended and "We" can say, just as Moses of Isreal cognised the words, "I AM THAT (real) I AM."

13. This re-uniting with our Principle, as Saint-Martin called it, can occur in brief, minor ways in this Realm of Assiah. All the elements of our being must be brought into harmony before we can ascend the Central Pillar of Equilibrium through all Realms. We may here understand, albeit only mentally, the words of the Master

Jesus (Ieschouah): "I and my Father are One." This is the Christhood or Salvation.

14. The Pillar on the Right, objectively is called 'Mercy', the sense of which is "Grace" or unlimited power. The Pillar on the Left is called 'Severity' which in a cosmological sense suggests the beginning of opposition which is necessary for manifestation.

15. The three 'mother letters' are Aleph, Mem, Shin; symbolising Alchemical Air, Water, Fire, respectively. The fourth element, Earth or Adam, is acted upon, by and through these three. In early Mediterranean civilization there were only three seasons, those of dryness, wetness and heat; thus showing how the mystical symbolism was drawn from Nature. The correspondences in the personality are: Air with mental processes; Water with feelings; and Fire with the Spiritual Transmutation or Cosmic Christ. Hence, Yod - He - Vau - He becomes Yod-He-Shin-Vau-He or Ieschouah, the Way of Return or Middle Way, on the Central Pillar. The missing Sephirah, Daath, is Gnosis for Man while still (seemingly) incarnated. Ponder this.

16. The seven double letters (see your notes) stand for the mundane opposites which have their effect in the Realms of Briah and Ietzirah as well as in Assiah. They are also explicable by the seven traditional planets of esoteric astrology. Esoteric Astrology works with (a) a state of matter (b) a mode of motion, and (c) a co-ordinated consciousness arising therefrom. This is a seperate study but it has many points of contact with the Qabala. The time and place of incarnation read by the 'Cosmic Clock' indicate the individual destiny.

17. The twelve simple letters correspond to the twelve signs of the Zodiac which, like the Ten Holy Sephiroth, are exterior or interior according to the view taken of this fundamental duality.

18. The last two sections of the Sepher Ietzirah read: "There are 22 letters by which the I AM, Yah the Lord of Hosts, Almighty and Eternal, designed, formed and created by three Sepharim (Numbers, Letters and Sounds) His whole world and formed by them creatures and those that will be formed in time to come. When the Patriarch Abraham comprehended the great truism, revolved it in his mind, conceived it perfectly, made careful investigations and profound enquiries, pondered upon and succeeded in contemplations, the Lord of the Universe appeared to him and called him his friend."

19. Our attention is drawn to the phrase "succeeded in contemplations". This we must do too if we are to know the real I AM which is hidden behind our mental processes. This is the Superior Inconnu in Reality. The reference to the Lord of the Universe appearing is a word picture for the finite mind of the seeker. The Eternal Gnosis excludes "appearances".

20. Correspondences are also noted between the Qabala and the Tarot and have been a subject of Martinist Masters of the past. The 22 Paths linking the 10 Holy Sephiroth, summing up the 32 Paths of Wisdom, are depicted by the 22 Tarot trumps or Major Arcana. The numbers on the cards do not, however, fit the paths given by the corresponding Hebrew letters. The correct order of the cards is said to have been lost. Some of us may care to study this. The 'Fool' in the Tarot pack is said to be Adam since the Fall of Man. He is making his way back to the Crown, his trials being illustrated by the other cards.

21. The four suits of the Tarot are the four Realms of the Qabala. The King, Queen, Knight and Knave are the terms of Yod, He Vau, He, in their sense of positive, negative, neuter and transition as detailed in "Tarot of the Bohemians" by Papus.

22. In the reign of Ptolemy Philadelphius 285-247 B.C., Greek was the language of the Court and, according to the Epistle of Aristeas, one of the Kings courtiers, the Torah was translated into Greek and so became the Pentateuch. Students of the Qabala go back to the Hebrew for its special symbolism.

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ORDRE MARTINISTE
SUPERIOR DEGREE

CONVENTICLE 22

Greetings O Unknown and Silent Ones ! HAVE NOTES FOR STUDENTS ELEVEN READY.

The oft-quoted phrase "As above, so below" could better be expressed in the present-day words: "As it appears outside, so it is within". The macrocosmic powers depicted by the Ten Sephiroth are also present in the same pattern within Man, the Microcosm. The division of the Tree of Life into three PILLARS is a form of mystic symbolism familiar to all of us. The Pillar headed by Chokmah is usually called the Pillar of Mercy, whilst that headed by Binah is called the Pillar of Severity. This may seem strange when we regard these two columns of Sephiroth as being manily positive and negative respectively. (Please look at your diagram).

The word "mercy" however, at the top of the positive column, is in its prime sense of "grace" or pure benevolence. The "globes" on this pillar are centres of force or motive power at different levels. The word "severity" at the top of the negative column implies restriction or background against which the active forces are turned into "form" or in some way limited in activity. An analogy would be the flight of an arrow, - harmless while in flight but effective upon impact. Sunlight is only effective (whether for good or ill) when it encounters matter. Quoting the Sepher Ietzirah, Chap 2, section 6: "He created a reality out of nothing, called the nonentity into existence and hewed, as it were, colossal pillars from intangible air."

PAUSE AND ELABORATE - - QUESTIONS/COMMENTS

These alignments of Sephiroth on the pillars should be born in mind when studying their individual natures. The middle pillar, sometimes given as white in colour, stands for consciousness which must be the equilibrating Path of the Initiate. Ascending this Pillar, he passes from Malkuth to the sphere of Yesod, which means "Foundation" and is the first step through the Formative Realm which he perceives as "astral" in his present stage of evolution.

This brings us to the question of correspondences with Esoteric Astrology with the Tarot. Before discussing these, let us see what our Sepher Ietzirah says in this association of ideas which are so closely interwoven with the Tradition which in turn represents our Collective subconsciousness. Chapter II, section 1, says: "There are 22 letters, stamina, Three of them, however, are the first elements, fundamentals or mothers; seven double, and twelve simple consonants." These are the original Hebrew letters which also stood for numbers. In Chapter III, section 3, we read: "The three mother letters (Aleph, Mem, Shin) are: air, water, fire." As this evidently has an Alchemical connotation, we may wonder where earth is signified; but reflection brings us back to Adam whose name meant "red earth" and was synonymous with the Egyptian "Atum".

The ancient Hebrew civilisation borrowed much from the earlier Egyptian and it is also important to know that there were only three seasons in that climate, namely: flood-season; hot-season; and cold season; - there being no rain in Egypt. So we can see how early metaphysical thought, profound as it was, made use of familiar phenomena when we read in section 4, "The three mother letters produce in the year, heat, coldness and moistness." (The order here is a bit misleading).

We are told in section 5 that in man, these same three mother letters refer to breast, body and head, in that order. Obviously the breast contains the air, the body the fluids, and the head fire. This last is more in agreement with modern science which reduces cerebral activity to neural currents. Thus Aleph, Mem and Shin are important working tools and it is observed that spiritual exercises actually employ all three according to the particular school: Breathing-exercises, Body-postures, and Mental concentration.

ARE THERE ANY QUESTIONS/COMMENTS? con'd

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The seven double-letters represent, according to the Sepher Ietzirah, Chap IV, section 3: Wisdom-Folly, Wealth-Poverty, Fruitfulness-Childlessness, Life-Death, Freedom-Bondage, Peace-War, Beauty-Ugliness. Likewise the seven double-letters symbolise the dual aspects of the seven traditional planets: Moon, Mars, Sun, Venus, Mercury, Saturn, Jupiter. The letters are B, G, D, K, P, R, Th.

Esoteric Astrology considers three things; namely, a state of matter, a mode of motion, and thirdly a co-ordinated consciousness therefrom. It is also regarded as if the human soul is born into a time and place determined by accumulated karma or composite tendencies brought forward from previous incarnations. The time and place are read in accordance with the Cosmic Clock of Planetary and Zodiacle positions; thus enabling the mystic astrologer to evaluate character and tendencies in this present life. Similarly, the Sephiroth are regarded as functioning not only in the interior world of man but also in the exterior universe of planets and other heavenly bodies. So we give the planets relevant to the Sephiroth as follows: Malkuth-Earth; Yesod-Moon; Hod-Mercury; Netzach-Venus; Tiphereth-Sun; Geburah-Mars; Chesed-Jupiter; Binah-Saturn; Chokmah-Zodiac.

Now that we have mentioned the Zodiac, the student may rightly expect the twelve simple letters of the Hebrew alphabet to stand for these twelve signs. We are giving the letters in modern script for simplicity here, but the student may follow the Hebrew from any book on the Qabala. The correspondences are: H, V, Z, Ch, T, I, L, N, S, O, Tz, Q. The signs of the Zodiac are then in the usual order: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarious, Capricorn, Aquarius and Pisces. Other correspondences will not be given here because a <u>full</u> appreciation of the possibilities of the Qabala is not required of every Martinist. Each member is nevertheless expected to have a broad outline since this has a practical value to him and moreover provides common ground with other esoteric Orders in due time.

ELABORATION — COMMENTS — QUESTIONS — DISCUSSION

(The Sephiroth have a macrocosmic and a microcosmic application. In the microcosm, i.e. man, the Sephiroth in one sense may be assigned to the psychic centers or "chakras" in the body. The correspondences will be dealt with at another time.)

Does any brother or sister have any thoughts to share on the stones and the houses from the Sepher Ietzirah, on which you were asked to meditate?

Let us continue Brothers & Sisters - -

Those of you who have had some experience of the Qabala before becoming fully-qualified Martinists may think that this series of lessons is rather too simple. Certainly, many of the correspondences have been left out so that beginners will not be fogged by too much information before they can assimilate it. Nor will they be put off by the idea that only a highly educated person can hope to understand it. The Qabala contains much that is facinating and of real meditative value, <u>but each has to find what is best suited to his or her own personality</u>. For this reason our presentation gives brief indications of the associated symbolism of Numerology, Esoteric Astrology, Comparative Religion and the Tarot.

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The mystical student often hears of the 32 Paths of Wisdom. These are the 10 Holy Sephiroth, which are both cosmic foci and psychic powers, and the 22 Paths linking them on the Tree of Life. The Sephiroth are in a sense objective, since they are externalized powers in thought at least, whereas the 22 Paths between them are subjective and are a mode of applying oneself to these 10 Spheres. There is a method of "treading" these Paths called "Pathworking" which is a technique that all occult students concern themselves with and this will occupy our attention in due time. The 22 letters of the Hebrew alphabet are used as pointers and as numbers for these Paths, as also is the Tarot pack of cards which are replete with mystical and occult symbols.

Let us pause and note that there are in existence many different packs or decks of Tarot cards, each deck having its own history. The symbolism is not the same on all decks, however the pack is composed of 22 "trumps" called Major Arcana and 56 other cards called the Lesser Arcana. Why these are called the "lesser" is hard to fathom because they have to do with the most recondite mysteries of the Holy Qabala. These minor trumps are divided into four suits of 14 cards each. The suit of Wands corresponds to the element of fire and to the Realm of Atziluth, the Archetypal World. The suit of Cups is representative of the element water and to Briah, the Creative World. The suit of Swords corresponds to the element of air and to Ietzirah, the Formative World and the suit of Pentacles symbolises the element earth and represents Assiah, the Realm of Action.

Because some aspects of the Qabala and the Tarot are technical and complex we are, as you know, making certain important information available in the notes you are receiving. In this way the information can be studied and assimilated much easier and you can then share your understandings during our discussions.

Regarding the 22 Paths represented by the 22 Major Arcana cards, both of our Ven∴M∴ Louis-Claude de Saint-Martin and Papus made a study of this absorbing subject. Papus' book Tarot of the Bohemians (Gypsies) has been translated and is available in English. Those interested can follow this subject in this book and in the others mentioned in the notes.

A Diagram of the Tree of Life with the Paths and Tarot assignations will be given you in the notes shortly. I should mention that there is some uncertainty among scholars regarding some of the Tarot cards and particular Paths. The "Fool" in the Tarot is said to be Adam since the Fall of Man. He is making his way back to the Crown, his trials being illustrated by the other cards. Some of us may care to study this.

PAUSE FOR QUESTIONS — COMMENTS — ELABORATION

Our examination of the principle features of the Qabala, in the light of the Tree of Sephiroth, has shown us the "Decade out of Nothing" emanating in the highest Realm, the Realm of Atziluth, and shining with diminishing purity in the other three Realms. We have observed the alignment of the Spheres or Pillars which, as we learnt in our Heptad Works, continue as Astral Pillars as far as duality exists.

We have noticed the arrangement of the Sephiroth as three triangles, the first, with the point up, being the Supernal Triangle of special symbolic significance.

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These Holy Sephiroth head the three "colossal pillars" which "preside to support and adorn the Temple we are erecting to the Glory of the Sovereign Architect of the Universe." These are referred to as Wisdom, Strength and Beauty in our rituals - - - and among Freemasons the description is: "Wisdom to contrive, Strength to support, Beauty to adorn, the Temple not made with hands." * -- Pause and explain

Some students of the Qabala place the first three Sephiroth in the Realm of Atziluth, and place Wisdom, Strength and Beauty, - Sephiroth 4, 5 & 6 in the Realm of Briah, or Creation. As mentioned earlier, Mercy, Sephirah 4, is a form of grace from higher Wisdom, hence we could regard the center triangle of the Tree of Life as the special plan of the Creative Temple. (Mercy, #4, drawing from Wisdom, #2, immediately above.)

Giving our attention now to the lowest triangle formed by Victory, Glory and Foundation - Sephiroth 7, 8 & 9 - these relate most easily to the Realm of Ietzirah, according to this system of classification. Please follow on your diagram. These spheres represent aspects of the personality, - Netzach or Victory, Sephirah 7, is connected with Nature forces; Hod or Glory, Sephirah 8 with Occult knowledge; and Yesod or Foundation, Sephirah 9 with Psychic phenomena. ALL THREE GO TOGETHER. (Pause and make sure the brethren chart this).

In cosmo-genesis, these two last triangles, the two with their points down, are the six active days of creation. In reintegration or the Path of Return, the Initiate learns to hold all his faculties in equilibrium. Also, Tiphareth is the Sun-Center of the Tree, and the place of the Incarnate Christ where Man completes his evolution in each Realm. Not only is each Sephirah a modified copy of Kether, but Tiphareth is Kether made Man - - and at the same time Malkuth, or man of Earth raised to Christ Consciousness. Here we have the symbol of the Son of Man. This is the letter Shin. (I-H-V-H - manifested by the addition of Shin)

(GO OVER THIS PARAGRAPH, ELABORATE; DO THE BRETHREN WISH TO MAKE ANY NOTES?)
(PLEASE USE THE PAGES PROVIDED AT THE END OF THIS LESSON FOR NOTES, JOT DOWN)
(YOUR INSIGHTS THERE FOR THE BENEFIT OF MASTERS THAT FOLLOW AFTER YOU.)

Bearing in mind that the 10th Sephira, is Malkuth, Kingdom, it will be of interest to recall the doxology of the "Lord's Prayer" which says: "for Thine is the Kingdom, the Power and the Glory." - - We shall leave this seemingly odd triad to each brother & sister for meditation.

We shall close this lesson by quoting the last two sections of the Sepher Ietzirah:

"There are 22 letters by which the I AM, Yah the Lord of Hosts, Almighty and Eternal, designed, formed and created by three Sepharim (i.e. Numbers, Letters and Sounds) His whole world, and formed by them creatures and those that will be formed in time to come.

"When the Patriarch Abraham comprehended the great truism, revolved it in his mind, conceived it perfectly, made careful investigations and profound enquiries, pondered upon and succeeded in contemplations, the Lord of the Universe appeared to him and called him his friend...."

DOES ANY BROTHER WISH ANY PART REPEATED?
ANY QUESTIONS/COMMENTS?

* We refer to these Ch VII Sephiroth in our Rituals as W-S-B-Lion of TOL W-S-B Lion #2 4 Sanctum EXPLAIN THIS.

HAND OUT NOTES FOR STUDENTS "ELEVEN" - if time permits have one of the brethren read the hand-out.

Inform the brethren that beginning at the next conventicle we will commence with the study of the History of our Order. This will be in addition to the regular lecture.

The 10 Spheres or Sephiroth on the Tree of Life are linked by 22 "Paths" sometimes called Keys or Doorways. The 10 Spheres may also be thought of as pools or reservoirs of influence, acting as termini for the beginning or ending of each Path. "Pathworking" is a term used for entering or travelling the Paths. Pathworking is a journey into your own mind.

Like all mandalas, the T. O. L. is a tool to be employed by man. When used properly it can give a deeper understanding of ourselves and self-knowledge is one of the greatest quests of mankind. The motive of pathworking should therefore be for the acquistion of knowledge, especially of self-knowledge.

This mention of motive is raised early because there is a potential danger in pathworking. This danger has to do with one of the problems that may arise. This problem is: facination. A whole new world opens up when you pass through a Doorway into the Astral. You have a natural tendency to explore it as fully as you can. It is big enough to bring you novelty on every trip.

Because your interest can easily get out of control you may tend to yield to the temptation to continually wander on the Astral Plane. You do not have to sit at home in your favourite arm chair to take a trip into the Astral. After the technique has been mastered you can enter it in the midst of the noisiest market-place. While your attention is fixed there, physical plane function is in abeyance. Therefore you must rigidly control your interest or you may tend to take an Astral trip while at work, or standing at the bus stop. Your friends will notice the result before you do....they will say you have become moody or dreamy.....and they will be right. At best there will be a decline in your efficiency. At worse you'll get knocked down by a truck.

It is because of this that in the past, occult schools have kept the knowledge of Pathworkings a closely guarded secret. Only those who had proved their ability to cope with the temptations of the inner levels of illusion were trained in its use. The traditional door that was kept tightly closed to the profane world is now being eased-open, just a little, and some of the techniques of the acquisition of self-knowledge and inner perception is being made available to those who need only the habit of self-discipline to be successful.

ASTRAL JOURNEYS SHOULD BE STRICTLY LIMITED AND CLEARLY DEFINED. IF YOU TRAIN YOURSELF IN GOOD HABITS FROM THE BEGINNING THE CHANCE OF TROUBLE IS GREATLY REDUCED.

The most common form of Astral operation is the day-dream. Your immediate thoughts are brought alive, as a playwright's words come alive on a stage. You see thoughts as pictures, rather than hearing them as words. And you have a more or less conscious control of what is going on. As you travel further into the Astral however, control becomes less secure. Unconscious forces shape the environment. Symbols take on a life of their own. At the same time the Self gradually loses touch with the physical world and awareness becomes increasingly confined to the Astral.

Once awareness of the physical is lost, the inner landscape takes on reality tone and becomes environment in every sense of the word. The most familiar example of this is dreaming. Dreams are a function of the Astral Plane. Their chaotic nature springs from the fact that discrimination and control are usually relaxed in sleep. The unconscious forces are allowed full play. Illogical associations produce illogical dramas. The techniques of Pathworking via the Major Arcana AND the penetration of the Unconscious through Qabalistic meditations will be given in due time.

You will notice in the above that the words 'Astral' and 'mind' have been used synonomously. Eliphas Levi, writing in his History of Magic, said: " The composite

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form of the sphinx also represents by hieroglyphical analogy the four properties of the universal agent, that is to say, the Astral Light - dissolving, coagulating, heating and cooling. These four properties, directed by the will of man, can modify all phases of Nature, producing life or death, health or disease, love or hatred, wealth even or poverty, in accordance with the given impulsion."

Many people have read this paragraph, and similar ones, almost all their lives and have been unable to find out what it meant. Occult grimoires are full of references to the Astral Plane or "Astral Light" as Eliphas Levi calls it, - but lucid definations are hard to find.

The mystic is concerned with absorbing himself in God and for this reason occult work is generally seen by him as a diversion from spiritual development. For the magician, however, the Astral Plane holds many rewards. On it he will find the visions of Time Past and Time to Come. On it he will find the gods and the demons, the sylphs and the salamanders, the archangels and the elementals. On it he will find the secret of power, the key -- as Levi intimates — to the production of miraculous effects on the physical plane. All this and more..... .....provided he can reach the Astral Plane itself.

Where or what is the Astral Plane? There are different descriptions for it. Some think it to be a place. Others do not consider it to be a "place" in the strict usage of this word, - one reason why Levi used the term Astral Light. Many modern occultists consider the definition of "Astral Plane" to be an old term for: the realm of visual imagination. It can also be said to be a level of the mind.

Whether you wish to consider it to be the realm of imagination, or a level of the mind, one thing is certain: it is REAL. Your psyche exists as a fact of life, it can't be measured by physical instruments any more than the physical world can be measured by psychological techniques ... but it is there. You are aware of it and you are influenced by it. Similarly the inner level is REAL by any reasonable definition.

It is the extent of the influence of the psyche that makes it so important. Its forces can produce an ulcer, or, channeled into enthusiasm for work, produce money in the bank. But these things are too familiar to be impressive. The picture becomes more dramatic when you consider the rise of Hitler - - - an insignificant, poorly-educated little man who was dominated by inner forces. They drove him to take over most of Europe. Forces powerful enough to produce such effects deserve respect.

Energy is the key word of the psyche. It is on the Astral Plane that these energies take on form. The transformation may mean a decrease or an increase of power. This is something to be remembered.

READ THE QUOTATION ABOVE FROM ELIPHAS LEVI SEVERAL TIMES AND THINK ABOUT IT.

Question: WHAT and/or WHERE is the Astral Plane?

Write down your own answer:

Question: What do you understand from the quotation above (para. 1) from Eliphas Levi?

Write down your own answer:

ORDRE MARTINISTE
SUPERIOR DEGREE

CONVENTICLE 23

Greetings O Unknown & Silent Ones! HAVE READY FOR HAND OUT NOTES "TWELVE"

We shall not say much more about the Taort at this time as it is a full study in its own right. However, it may interest you to know that Papus, in his book that we have so often referred to, gives extensive explanations, drawing from earlier writers, of all the cards. So far we have not spoken of the King, Queen, Knight or Knave of each suit. These are another illustration of the Yod-He-Vo-He principle, which Papus uses fundamentally to mean Positive, Negative, Neuter and Transition terms. Just as we noticed in our outline of Numerology, the numerals 1, 2, 3, 4, add and reduce to one, so if we take the number 4 to start or initiate a new cycle, then 4, 5, 6, 7, will reduce to 4. Yet again, taking the transitional term 7 and continuing with 8, 9, 10, we also return to 7. Hence the King of each suit is the Initiating power, the Queen is the receiving channel, whilst the Knight is the Equilibrator or Initiate. When he comes to the end of his cycle, the fourth term, the Knave, represents the passing into another field of activity; .... so the Knave is not popular!!! The four suits, as mentioned already, stand for the four Realms of the Qabala, which brings us to the end of this section of our study.

Well do we know the phrase, "...manifested by the addition of SHIN..." When the Initiate has completed his work, when he has obeyed, when he has kept Silent —— or in other words achieved Cosmic Communion which cannot be revealed to another, then the FIFTH ESSENCE or Quintessence has manifested. This is the Christ Power. This gives the former Initiate the title of Christ or Union with Christ Consciousness. This is the manner of YOD HE SHIN VO HE, which is the Hebrew spelling of IESCHOUAH, or in Greek —— IESOUS. We begin to see why the disciples of the Master Jesus addressed him by this profound title. It is at this stage of human evolution that the human personality becomes Divine and incarnates no more in this world. This is the Divine Harmony of the mystic number 8. It is of symbolic note that the first number 4 seems to spell transition from the Real of Assiah to Ietzirah —— or from Pentacles to the Sword which keeps us out of Eden; whilst the second "Death" which the Saviour of the Christian Initiates conquered, the second four making up eight, takes us to the Realm of Briah, the suit of Cups or Chalices, —— the Superior Astral Realm.

In conclusion, as some members may wonder at the peculiar accent on the Hebrew Language, let us examine for a few moments the development of the language for interpreting the visions and mystic attainments of the ancient Occult Masters. We are only concerned with the spiritual IS-RA-EL which is older than the Jewish people, but we must freely recognise that these people have had the privilege of preserving the Tradition, although few among them realise its proper value; —— indeed few folk anywhere know it.

Those who can obtain a copy of the book "The Great Initiates" by Edouard Shure, who was understoof to be a martinist, will find a very fine account of Moses who had the advantage of the Egyptian learning when he achieved the Christ Consciousness and was able to define his experience as set out in the first five books of the Bible. However, the pre-Canaanite language of his day, which became in time classical Hebrew, ceased to be the vernacular idiom during the Babylonian captivity, when Aramaic developed. The Semitic peoples, said to be descendents of Shem, son of Noah, included the Babylonian, Ethiopic, and Arabian branches.

By the 5th Centuary B.C., Aramic was the common language and the scriptures were read out first in Hebrew as the sacred or original tongue, —— then uttered in Aramaic. (See Nehemiah 8:8, where this interpretation is mentioned.)

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At this period a Jewish military colony was in Egypt (by arrangement between the Pharaoh and the King of Judah, — the Kingdom of Israel having been overthrown) where Aramaic was their spoken and written language. In the reign of Ptolemy Philadelphus 285-247 B.C., Greek was the language of the Court and according to the Epistle of Aristeas, one of the king's courtiers, the Torah was translated into Greek and so became the Pentateuch. Thus we see how students of the Secred Mysteries needed to go back to the Hebrew for its SYMBOLISM.

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With the explanations and teachings we have been privileged to receive, the time has come, Brothers & Sisters, for us to pursue more earnestly, the practical aspect of our work as Martinists. Beginning at our next Conventicle therefore, we will carry on with a practice begun in our earlier degrees in which particular symbols associated with the Tree of Life and the Qabala will be used.

One fact, supremely important to the Martinist, especially to the Unknown Superior, must be focused on and emphasized. It is that, on the basis of the correspondences made evident between the visible and the invisible worlds, the Pillars of Opposition which the Sepher Ietzirah names as the antitheses of life must have their prototype in the Empyrean World. In other words, we must expect to find in the Empyrean, those pillars of opposition similar to those which challenge us in the realm of the visible.

Since we know the Empyrean to be outside the limits of the visible and tangible, we have defined it as invisible and intangible. Likewise, since it is outside the range of conscious faculties, it must be defined as the unconscious.

Dreams are the means of entering the unconscious world — dreams and meditation. In this manner then, one may meet the Astral Pillars of Opposition and harmonise them. Dreams, therefore, are important. But, as said before, we are interested only in those dreams which reach that depth or height of the unconscious where the astral prototype of our earthly Pillars of Opposition present themselves.

Until our next meeting I am therefore asking all Brethren to prepare for the work to come by carrying out during the interim, this exercise which was given you in the Mystic Degree: Sit quietly and passively with the eyes closed. Turn the gaze inward and focus your attention on the nape of the neck. After a few moments ask mentally that you may reach the level in the unconscious which is your particular goal. Close your meditation with a prayer of gratitude that Omneity has you always in its care. This exercise can be done at any time during the day as a meditation. It is also recommended for use just before you get ready to retire for sleep.

In the weeks to come, we shall cover in our study of the "Book of Man" the Astral Pillars, as we did their earthly counterpart so that, step by step, we may attune ourselves and bridge the gap between ourselves and the regions in the unconscious that must be successfully passed on our journey upward.

MYSTIC MONITOR

Interrogate the Brethren on Questions 6 - 13

WHAT ABOUT THE "SELF-STUDY" ASPECT OF OUR WORK?
WHAT ABOUT EXERCISE "C" - SINGLE AWARENESS? - - - HAS ANY BROTHER DISCOVERED THE VALUE OF THIS EXERCISE YET?

HAND OUT NOTES "TWELVE" - HAVE A BROTHER READ THEM.

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In "Notes for Students Eleven" handed out last week, the following two questions were asked:

What and/or where is the Astral Plane?

What do you understand from the quotation from Eliphas Levi (para 1, page 2) "Notes Eleven"?

The students were asked to write down (in the space provided at the bottom of the hand-out) the answers to these two questions..... ask the brethren to share their answers.

After this section is closed, proceed with the start of the History of our Order beginning on the next page. The members will find the History of our Order very interesting and it should give them a sense of pride as they realize what a noble tradition they belong to and the need to preserve and transmit it.

Suggest that they set aside a section of their note book for important details.

Inform the brethren that at the next conventicle they will be questioned on points covered in the hand-outs nos. 1 - 3 and they should therefore spend the interim in revision.

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" It is on the Astral that these energies take on form. "

Facination is not the only danger of Astral exercises. Anyone with experience of mental illness knows the strength of psychic forces. On some levels of the Astral these forces are met head on. The effect on an unprepared personality can be staggering. Dream deaths have actually been recorded in the Philippines.

With dangers like this, you might now ask why anyone should venture deep into the Astral at all. You will find part of the answer in Hunt's famous answer to "Why climb mountains?" The answer: Because they are there to be climbed. You will find another part in Jung's writings about the creative imagination. This is a technique strikingly similar to some forms of Astral Working and one which leads to very considerable psychological benefits. And you will find a further part of the answer in the quotation from Eliphas Levi. Re-read that quote again (NOTES FOR STUDENTS "ELEVEN", PAGE TWO, PARA. ONE).

"Pathworking" is a fairly new term for what used to be called "scrying in the spirit", an old term and one not all that accurate. It is a subjective experience that brings into play a unique talent belonging only to mankind: The ability to project the mind-self into a series of situations, landscapes and events that can either be run on a mental screen and watched like a film, or, once the mind has been trained, experienced as a participant with full sensory perception.

The first method is used unconsciously by eight-tenths of the population when they daydream or fantasize. Everyone uses it every day to prepare themself for both pleasant and unpleasant encounters. If you have a dental appointment you will probably endure the experience many times before you get to the door of the surgery. We mentally reherse an important interview ahead of time in order to feel able to cope with any crisis that might arise. We use it to relive events that were exciting or pleasurable. A youngster's first kiss or first date will be run over many times on their mental screen. A wedding or graduation becomes a mental video tape that may be repeated as we wish. In fact: a small but efficient time machine is built into every human being.

Of the remaining two-tenths, one will use this ability to daydream with purpose. They may have discovered by accident or through some form of teaching, that the mind can be programmed for success (or failure) by the simple means of a constantly repeated daydream, fuelled by their emotional need. This is the basis of every 'You too can be a Success' book. But few have the patience to persist, expecting results within hours. Fewer still can overcome the vice of inertia and call up the emotion without which the whole thing is a non-starter.

The remaining one-tenth will be those trained in occult methods and able to use this talent to its fullest extent.

"It is on the Astral that these energies take on form." If you run into something nasty on the Astral, it is because it already exists in your mind. The Astral plane does nothing more than give it form. If during an Astral trip you come across an unpleasant apparition, remember that its FORM is pure imagination, but the FORCE behind is real enough on the mental level.

It is this fact that underlies all magical instruction about purity of motive, emotional control and self-awareness. The Mystic who has achieved perfect self-control can venture freely on the Astral. The Saint, who has spent years purifying his soul will meet no dangers there. Fortunately very few of us carry the seeds of serious psychosis. But if they are there, in your mind, they will flower during Astral experiments.

Consequently, it is best to give yourself a really searching self-examination before experiments are attempted. Those who have been conscienciously using the symbols and exercises given ever since the opening of the Works and who are striving to eliminate from themselves all forms of negativity will be well prepared for Pathworking. Anyone who has any doubts should undergo full psycho-analysis, preferably with a Jungian psychiatrist. The drawback here is usually time and money, but at least you can be sure of the results.

If this course is out of the question the alternative is to make up a Magic Mirror: Take a notebook and divide each page into two columns. Head one of these with the words - Fortunate Mirror - and the other with - Unfortunate Mirror -. EACH DAY make at least one entry under each heading. Under Unfortunate should go all those negative characteristics you notice in yourself. Arrogance, for instance. Or cowardice. Or envy. Under Fortunate should go all the positive characteristics: loyalty, courage, benevolence, etc.. Observe yourself closely, ruthlessly. Examine your fears and aversions, your emotions and your moods. Discover the reasons for them. And learn to control them. This may be the most difficult job you will ever attempt. It certainly will be the most worthwhile.

THE TESTING TIME WILL COME WHEN YOU ARE CONVINCED BOTH COLUMNS ARE FULL. That is the time to keep working with your mirrors because THIS IS THE TIME YOUR UNCONSCIOUS STRENGTHS AND WEAKNESSES WILL BEGIN TO COME OUT. It is recommended that ALL students make up a Magic Mirror.

Another useful approach to purification is dream analysis. The problem here is how to catch your dream. Again, notebook and pencil are the important tools. Have them at your bedside and note your dreams immediately after awakening.

There is, unfortunately, no substitute for immediate action. The notes should be made the VERY FIRST THING you do after waking. They must be made BEFORE getting out of bed, even before rubbing the sleep from your eyes or stretching your body. This calls for considerable will-power, BUT THERE IS NO OTHER WAY!

Dreams evaporate within seconds. Scientists are convinced we have numerous dreams every night. We remember perhaps one or two a week. You have already been given the method of stimulating true dreaming. USE IT.

Having caught your dreams, don't waste time looking them up in pseudo-occult books about interpretation. Your dream is your own. Only YOU can see the meaning in it. Even an experienced psychologist can only point the way towards this. Examine the dream situations and ask yourself what they mean TO YOU. Ask yourself: "WHY DID I HAVE THIS DREAM?" Give your intuition full play. And face up to the results.

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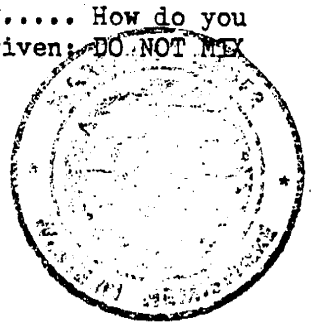
A timely reminder: The Sepher Ietzirah is the oldest of the Qabalistic writings. The Qabala, as based on the Zohar, was a later development. The student is warned against trying to make easy comparrisons between two systems which may not be compatible. The Ietziratic and Zoharic Qabalas offer two different views of the same truth.....it has already been pointed out: the scientific spliting of white light with a prism reveals seven colours, but the practical spliting is into three colours as used in colour television and printing..... How do you reconcile the seven with the three? Again the warning is given: DO NOT MIX IETZIRATIC IDEAS WITH ZOHARIC!



ORDRE MARTINISTE

SUPERIOR DEGREE

CONVENTICLE 24

HAVE READY: NOTES "THIRTEEN"

Greetings O Unknown and Silent Ones !

It has perhaps been sifficiently emphasized that to the ancients, the solar universe consisted of three worlds. In the Associate Degree we considered the Elemental World, in the Mystic Degree we considered the seven pairs of opposites which are associated with the seven planets of the World of Orbs, now, as Unknown Superiors we are to work at learning about the Empyrean World. As we have seen, these three worlds were suggested to the Hebrew mystics by their alphabet with its three mother letters, its seven double letters and its twelve simple ones. We have also learnt that the Hebrews were able to express all knowledge and philosophy mystically by reference to their alphabet. We shall see that a very definite correspondence exists between the system of the Hebrew Qabala and the Choirs of the Empyrean World as set forth by Dionysius.

Let us remember that the Sepher Ietzirah has stated Omneity created all by number and letter, constituting 32 mysterious paths of wisdom - - the 22 letters of the alphabet and the 10 numbers spoken of as "a decade out of Nothing." It is this "decade out of Nothing" which forms the pattern of creation as it is set forth in Genesis —— and it is also this decade which makes up the 10 leaves of the "Book of Man" of Martinism.

At this time I would like all Brethren to place the chart of the Tree of Life before them and to mark a circle exactly between the Spheres No. 1 and No. 6. (AFTER THIS HAS BEEN DONE, CONTINUE): (DRAW IN CIRCLE USING DOTTED LINES).

The name given to each Sephira was capable of many interpretations (as we have seen), but it was intended to describe some particular aspect or attribute of Omneity. These represented certain qualities on the path of man's return that were necessary for him to make his own again — in order to be worthy of re-entrance into Omneity's realm. This sphere that you have just placed on your chart occupies the position of the invisible Sephira Daath which means KNOWLEDGE. This Sephira is on the center or Equilibrating Pillar which the Initiate must complete for himself. The point you have indicated by the circle you have drawn suggests the area of our individual consciousness to be awakened by our meditation on the nape of the neck.

This simple yet impressive figure known as the Tree of Life was sufficient to carry the teaching of our ancient instructors regarding man and his effort to return to the realm of Omneity, — and we shall find it sufficient for us. Man seemingly is in exile at the farthest removed point from Omneity; yet, by acquainting himself, step by step, with each of these ten attributes of Omneity, and letting that acquaintance expand to full knowledge and acceptance, he can shorten his period of exile and at the same time occupy himself creditably as an Agent of Omneity.

It would seem, perhaps, that we should concern ourselves first with the place where we are, which we may call the farthest outpost since our building must start here; but since we must know our goal, we give our first attention to the highest, which is the first leaf of the "Book of Man". It will be well for each of us to make several diagrams of the Tree of Life and then fill in the information regarding each Sephirah as it is unfolded through study, meditation and experience.

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In his book "Of Errors and Truth" our venerated master Saint-Martin writes: "In its first page, the Book of Man discusses the principles from which emanated all the other centers of creation."

We understand from this that the original point or primitive cause, the base of all that is created, the vibratory essence which has always existed, without beginning or end, God, the Absolute, the Supreme Creator, the Eternal, from His creative power proceeded all the wonders of creation; His will, His great desire took form and expansion from Himself in diversity, until the universe was created, as He so desired.

This first page the Qabalists called Kether, or Crown. It is Unity. It is that which is above all since it is the Source from which everything comes. It is so far above man's consciousness that its brilliance seems blinding. It is a whirling circle of light. It is equilibrium, androgenous (Male & Female), pure existence. It is the head of Adam Qadmon. It contains all that has been, is, and is to be. It is chaos, yet it manifests in order. It is the place of unity wherein fire, water, air and earth find their origin and are one. Description has well-nigh exhausted itself in the attempt to make it understandable. If we tried to represent it as a portrait of a man, we could not do so except perhaps by likening it to a bearded profile in which as much was turned away from us and hidden as was made visible. The Qabalists named it Kether, but they also called it the Concealed of the Concealed, the Most High, the Vast Countenance, the Head which is not, Existence of Existences, and the Point within the Circle. The Bible refers to it as the Ancient of Days and the Amen. The Zohar spoke of it as Most Mysterious and Recondite King and gave it the name Eheyeh (Eh-hay-yeh-eh).

All of the names are only the attempts of man to express to himself the nature of something which <u>is</u> and yet <u>is not</u> so far as his feeble abilities are capable of comprehending. - - - - But as the English poet, Robert Browning, so beautifully and truly said: "Aman's reach should exceed his grasp or what's a Heaven for?"

The position of all these terms is indicated by the capstone of the pyramid which man is attempting to build; and so it is right and necessary that he contemplate it in his meditation. For the coming week, it is recommended that the meditation period continue to be devoted to the practice outlined last week. A crown or a point within a circle may be used as a symbol. The one chosen should be carefully drawn on a small card about 4" x 4". With eyes focused on the symbol, address the following invocation to Ommeity, using the name Eheyeh: "O Thou Most Mysterious and Recondite King of all above and below, whose name we call in love <u>Eheyeh</u>, protect us with a ring of light that in Thy light we may know Light. Amen".

After a few moments concentration on the chosen symbol, close the eyes and project the mental image to the nape of the neck. This will seem equivalant to seeing the symbol back of you. After a further time in silent contemplation, close your meditation are retire. Any experience that may come during sleep should be noted in a note-book kept for the purpose under the heading, "First Leaf, 'Book of Man'". Such experiences should not be made the subject of discussion, nor should you ply the Master or others with questions regarding them. All experiences will be for you alone and will be in such a form as to have meaning for you alone.
As the practice is continued from week to week with the various Sephiroth or <u>leaves</u>, as we shall call them, what comes during sleep will be found to substantiate, complete and extend the Initiate's understanding in a way not possible otherwise. Unknown Superiors will once more have occasion to prove the worth of practical mysticism as it is set forth in Martinism.

May you ever dwell in the Eternal Light of Divine Wisdom.

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DISPLAY CHART SHOWING THE ILLUSTRATION OF A CROWN AND THE POINT WITHIN THE CIRCLE.

HAVE ALL THE BRETHREN COPIED DOWN THE INVOCATION?

HAVE ALL THE BRETHREN SKETCHED THE SYMBOLS?

DOES EVERYBODY UNDERSTAND HOW TO PROCEED WITH THE MEDITATION?

A NOTE-BOOK MUST BE OBTAINED AND THE PAGE HEADED "FIRST LEAF, BOOK OF MAN" UNDER WHICH ALL EXPERIENCES ARE TO BE RECORDED.

KETHER IS IN THE ATZILUTHIC WORLD - THE WORLD OF THE ARCHETYPES & ARCHETYPAL IDEAS.

"No amount of reading will give us practical experience. No-one can do our work for us. God helps those who help themselves. Masters can only point the way."

DISTRIBUTE "NOTES FOR STUDENTS - THIRTEEN -"

Questions on "Notes 1 to 3"..... add any further questions you may wish to ask:

Notes One

1 What is Martinism? (para 1.)
2 Explain what you understand by 'Initiation'. (para 2).
3 To what particular quality did Aristotle attribute the beginning of philosophy? (para 6).
4 What are the three phases of Man's realization of Self? (para 9).

Notes Two

5 Explain Martinez Pasquales Doctrine of the Fall of Man.
6 Who is Adam? (The whole of mankind.)
7 How will Adam be reintegrated to His pristine condition? (When each individual cell becomes reintegrated to the Archetype - thus leading to the Universal Reintegration).

Notes Three

8 What do you understand by the word "God"?
9 Give the name of the Highest God. (The Ain Soph).
10 On the Tree of Life, what is the name of the God usually found in the Bible? - - - - Give the name and the position on the Tree. (The Hebrews had many Names for God, and each Name referred to a particular aspect of God. Regretably, in most instances, all of the Names are translated simply as "God" in the English Bibles and unless one has recourse to the Hebrew text, one cannot know. However the "God" of the Bible, which is the Creator God, is one of the Supernals - often Elohim, No. 3. Also Jehova, No. 2. Sometimes Eheyeh, No. 1. It was Eheyeh, No. 1 that Moses heard in the burning bush, who said: I am That I am. In addition, the other Names at other Sephiroth are in the original Hebrew text as well - not only the ones in the Supernals. This question is asked mainly to stimulate discussion - and not to supply a definite answer.)

Ask the brethren to study Mystic Monitor questions 6 - 10 for next conventicle.

THE SEPHIROTHIC ATTRIBUTIONS

1. The attributions of symbolism assigned to the various Sephiroth are best considered under certain classified headings.

2. At first sight some of the headings and the attributions may appear arbitrary or nonsensical, but this is purely a conscious mind reaction. The Tree of Life speaks to the unconscious mind which has its own lines of reasoning that the conscious mind cannot readily understand. It will be found that after working at the Tree for a time the attributions will fall into place quite naturally without any efforts of conscious memory. And after all, if the Tree is what it is claimed to be, a diagram of the inner structure of man, then this is only what one has a right to expect.

3. It must always be remembered that it is a *Tree of Life* and not a Framework of Mentality. Mere mental juggling with symbolism will lead nowhere, it has to be made a part of one by meditation, contemplation, prayer, or fasting, sack-cloth and ashes if necessary. The implications of the symbolism, as well as being considered by the mind, must be felt in the heart, groped for by the aspirations, embedded in the viscera almost. The Tree of Life is not merely a lifetime's study, it is a way of life.

4. In view of this it will be plain that any so-called 'objective' study of the Tree of Life would be, if not impossible, certainly of little consequence. The remarks on the attributions throughout this book then must be taken, not as an attempt at logical proofs to the rational mind, but as the often unclassified results of practical experience, including great chunks of symbolism which have not been fully explored, and also tentative intuitions of further possibilities. The implications of the Tree of Life are so vast that no definitive treatise is possible.

5. However, a brave attempt will be made at a rational approach so that the student can find his bearings. And if anything is found which appears too fantastic, or just incomprehensible, it is best to leave it alone and come back to it at some future time, when it may have become clearer. Of the attributions, only the Hebrew Divine Names are part of the original Tree and thus with claims to be divinely inspired. The remainder of the attributions have been built up by subsequent research through the intervening centuries, and as incorporated here, include some of the most recent concepts of advanced esotericism. The latter are included as being a possible help to occult students of some experience; they should not be allowed to become a barrier to anyone who comes to esotericism for the first time via this book.

6. On contemplating the problems involved in getting across some of the concepts of the Tree of Life one is strongly tempted merely to list the basic symbolism, give a few simple instructions on meditation, and then tell the reader to get on with it. This might perhaps be too bald an approach, but it is hoped that the reader *will* set down and get on with it after having read this book—otherwise it will have been written in vain. What matters is what one receives from the Tree oneself and one only gets that by working on it.

7. In view of this, nothing which appears within these pages should be taken as authoritative. The only real authority rests within oneself, and it has to be searched for. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." And it is perhaps not always realised that the giving of what is asked, and the revealing of what is sought, and the opening of the Way it is desired to tread, is done by the same being that does the asking, the seeking, and the knocking—to wit, oneself.

8. *The Title of the Sephirah:* This gives, in so far as is possible, a root idea of what the Sephirah stands for in one word, e.g. Wisdom, Understanding, Beauty etc. It is given first in anglicised Hebrew and then in English, and a table of the letters which go to make up the Hebrew titles and Divine Names is given at the back of this volume.

9. It is well to become familiarised with the Hebrew letters because they play an important part in practical working upon the Paths between the Sephiroth, which will be dealt with in Volume II. Much was made of the numerical value assigned to each letter by early Qabalists and by an elaborate system of codes and anagrams, hidden significances and secret teaching was said to be revealed.

10. As an example, Genesis xviii 2, "And lo, three men" in the original Hebrew has a numerical value of 701, which is equal to the numerical value of the Hebrew sentence, "These are Michael, Gabriel and Raphael"—three of the Sephirothic Archangels. Further, the first word of the Old Testament, used as an acrostic by the medieval Jewish Qabalist, Solomon Meir Ben Moses, was taken to hold the following secret meanings:

a) "The Son, the Spirit, the Father, Their Trinity, Perfect Unity."

b) "The Son, the Spirit, the Father, ye shall equally worship Their Trinity."

c) "Ye shall worship My first-born, My first, Whose Name is Jesus.

d) "When the Master shall come Whose Name is Jesus ye shall worship."

e) "I will choose a virgin worthy to bring forth Jesus, and ye shall call her blessed."

f) "I will hide myself in cake (baked with) coals, for ye shall eat Jesus, My Body."

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11. By means of these he apparently converted another Jew, previously bitterly opposed to Christianity. However, the number of permutations and combinations used in this branch of Qabalism make it possible to prove almost anything and there is probably more superstition, special pleading and logic chopping in it than anything of value. But like most superstitions, it has a basis of truth to it. It seems that certain words, usually Proper Nouns, were specially constructed originally with this kind of thing in mind. As an example, the name for the metaphysical concept, 'the great sterile Mother' is AMA, (Aleph, Mem, Aleph.) The letter Yod, as a symbol, represents the fertilising aspect of nature and so the name for 'the great fertile Mother' is the same, but with a Yod added to show that it has been impregnated with fertility—namely, AIMA, (Aleph, Yod, Mem, Aleph.) This is quite apart from any numerical significance or coding.

12. But to pursue a comprehensive line of research in these matters would require a knowledge of the Hebrew language and access to the Qabalistic literature, the Old Testament in the original, the Zohar, the Sepher Yetzirah, the Sepher Sephiroth, the Asch Metzareph and all their dependencies. This is beyond the scope of most students including the present writer. It is also beyond the scope of this book which is concerned primarily with the Qabalistic diagram, the Tree of Life, which, from experience, is quite enough to keep anyone occupied for a very long time.

13. However, in the case of obvious significances, tentative interpretations will be attempted. It is a field which has been little tilled and there appear to be some strange growths in it. Anyone who has the necessary qualifications is invited to reap what he can find but he will have to go it alone. There is little modern literature on the subject and most references seem to be derived from Magregor Mathers' 'The Kabbalah Unveiled', written in 1887, or Christian Ginsburg's 'The Kabbalah' of 1865.

14. It is interesting to note however, the vast wave of popular superstition that has arisen from this Judaic tradition. There are any amount of books purporting to tell future and character from the letters of one's name, or adding the digits of one's date of birth and so on. These are of little, if any, worth and are merely suffocating and foul-smelling smoke from, and concealing, a very dim-glowing fire. Even the know-it-all Crowley abandoned the comparison of modern alphabets with early ones as hopeless.

15. *Subsidiary Titles:* These are further titles culled from Qabalistic literature which expand the concept of a Sephirah, often from a different point of view.

16. *The Magical Image:* Magic is the term used for building mental images and is perhaps an unfortunate term as it has a glare of glamour about it. The Magical Image then, is the mental picture which can be built up to represent a Sephirah. The unconscious mind works primarily in pictures and so it is a useful device. Like all symbolism that has been used for long ages, a pool of force and ideas grows up around it so that one has only to tap that central symbol and all the related ideas will flow up from the unconscious. The technique for doing this is, of course, meditation.

17. *The God Name:* This, together with the Archangelic and Angelic Names is an original part of the Tree of Life and thus has claims to divine inspiration.

18. The God Name represents the most spiritual form of the Sephirah and thus is conceived as functioning in the Kether, or Atziluthic World, of that Sephirah. In commencing a meditation or practical operation on one of the Sephiroth the spiritual force of the God Name should be dwelt on first. One should always, as a matter of principle, start from the most spiritual aspect and work downwards. Concentrated work purely on the God Name is not recommended because it represents a direct force, untempered by any intermediary, and thus can well prove too hot to handle unless the operator is well experienced.

19. It must be borne in mind also that all the God Names are aspects of the One God. Thus one would think in terms of 'the One God, in His Name . . .'.

20. These Names all appear in the Old Testament but for the most part have been translated by the single word 'God', though with occasional attempts at more literal translation such as Lord, The Ancient of Days, Lord of Hosts etc. It is interesting to note that in the original Hebrew, God can be both masculine and feminine, singular and plural. For instance, in Genesis iv 26 the literal translation is "And Elohim said: Let Us make man . . . ." The word Elohim is a feminine singular stem with a masculine plural ending. Thus the principle of polarity is taken well into account, a point which is lost in the translation.

21. The approximate English equivalent is given in the table of God Names but in practical work the Hebrew version should be used. One can visualise the Name in its Hebrew form, not forgetting that Hebrew reads from right to left, and if it is said aloud or mentally, experience has shown that pronunciation is not important, the Hebrew Names anyway consist mainly of consonants.

22. *The Archangel:* This may cause some initial difficulty to those brought up on Protestant theology or on no theology at all.

23. The Archangel organises the forces inherent in a Sephirah and the direction of motivating forces that come under its presidency. It thus works on the Briatic level, the Creative World, of a Sephirah, and certain of the symbols and titles of a Sephirah relate to that level. Reflection on these symbols or titles can bring a contact with the corresponding Archangel. Thus 'Ama' has a special relationship to Tzaphkiel, and the orb and tetrahedron have a special relationship to Tzadkiel. Experiment is recommended with regard to the other Sephiroth.

These notes are taken from the book:

A Practical Guide to Qabbalistic Symbolism

by Gareth Knight.

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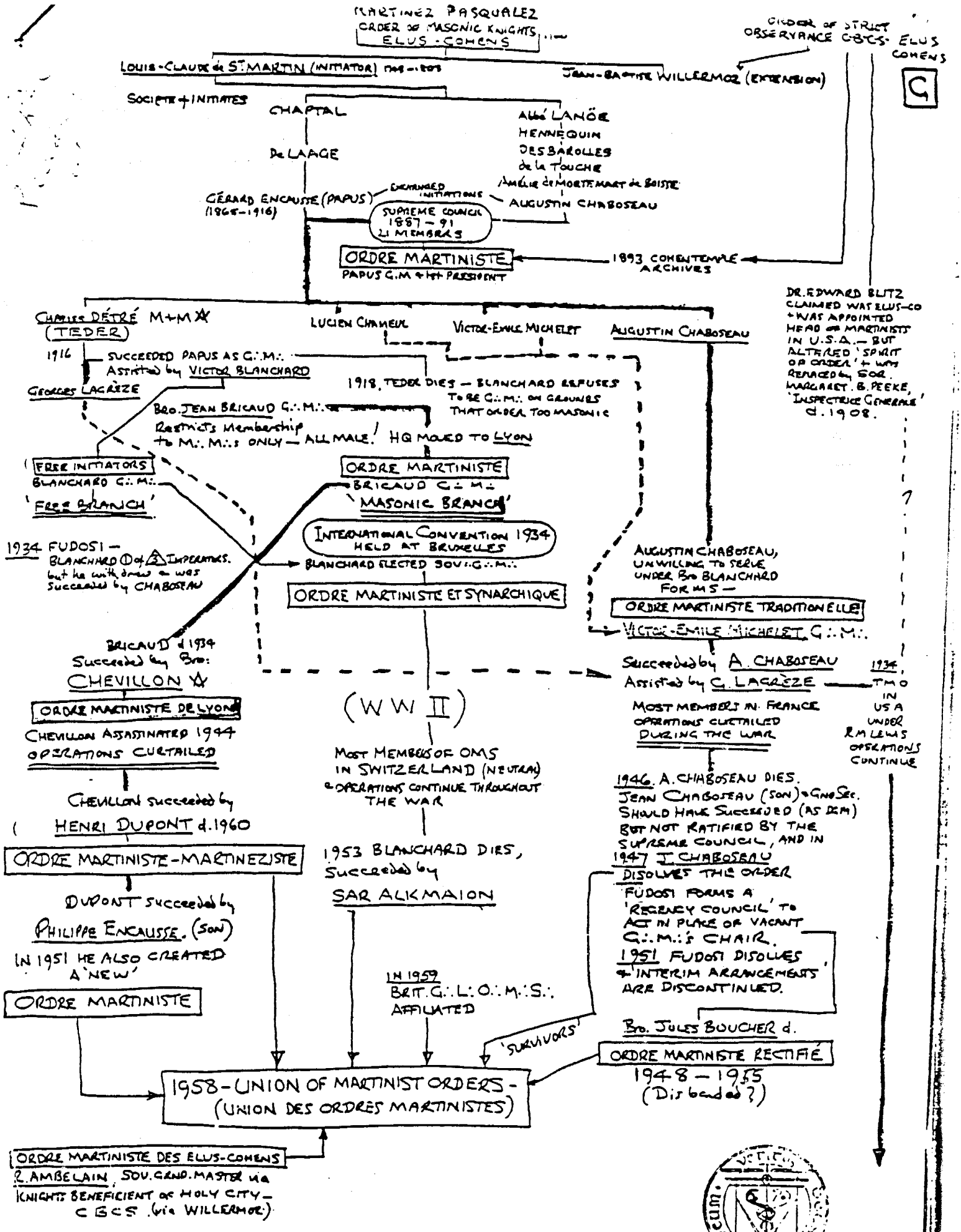
MARTINEZ PASQUALES
ORDER OF MASONIC KNIGHTS ELUS-COHENS
LOUIS-CLAUDE de ST. MARTIN (INITIATOR) 1743–1803
JEAN-BAPTISTE WILLERMOZ (EXTENSION)
ORDER OF STRICT OBSERVANCE CBCS
ELUS COHENS
SOCIETE des INITIATES
CHAPTAL
De LAAGE
Abbé LANÖE
HENNEQUIN
DESBAROLLES
de la TOUCHE
Amélie de MORTEMART de BOISSE
GÉRARD ENCAUSSE (PAPUS) (1865–1916)
EXCHANGED INITIATIONS
AUGUSTIN CHABOSEAU
SUPREME COUNCIL 1887–91 21 MEMBERS
ORDRE MARTINISTE
PAPUS G.M. & 1st PRESIDENT
1893 COHEN TEMPLE ARCHIVES
CHARLES DÉTRÉ M+M ✡ (TEDER)
LUCIEN CHAMEUL
VICTOR-EMILE MICHELET
AUGUSTIN CHABOSEAU
DR. EDWARD BLITZ CLAIMED WAS ELUS-CO + WAS APPOINTED HEAD OF MARTINISTS IN U.S.A. — BUT ALTERED 'SPIRIT OF ORDER' + WAS REPLACED by SOR. MARGARET B. PEEKE, 'INSPECTRICE GENERALE' d. 1908.
1916 SUCCEEDED PAPUS AS G.·.M.·. Assisted by VICTOR BLANCHARD
GEORGES LACRÈZE
1918, TEDER DIES — BLANCHARD REFUSES TO BE G.·.M.·. ON GROUNDS THAT ORDER TOO MASONIC
Bro. JEAN BRICAUD G.·.M.·.
Restricts Membership to M.·.M.·.s ONLY — ALL MALE! HQ MOVED TO LYON
FREE INITIATORS
BLANCHARD G.·.M.·.
'FREE BRANCH'
ORDRE MARTINISTE
BRICAUD G.·.M.·.
'MASONIC BRANCH'
INTERNATIONAL CONVENTION 1934 HELD AT BRUXELLES
BLANCHARD ELECTED SOV.·.G.·.M.·.
1934 FUDOSI — BLANCHARD ① of ③ IMPERATORS. but he withdrew & was succeeded by CHABOSEAU
ORDRE MARTINISTE ET SYNARCHIQUE
AUGUSTIN CHABOSEAU, UNWILLING TO SERVE UNDER Bro BLANCHARD FORMS —
ORDRE MARTINISTE TRADITIONELLE
VICTOR-EMILE MICHELET G.·.M.·.
BRICAUD d 1934 Succeeded by Bro: CHEVILLON ✡
Succeeded by A. CHABOSEAU Assisted by G. LACRÈZE
1934, TMO IN USA UNDER RM LEWIS OPERATIONS CONTINUE
ORDRE MARTINISTE DE LYON
CHEVILLON ASSASSINATED 1944
OPERATIONS CURTAILED
(WW II)
MOST MEMBERS IN FRANCE OPERATIONS CURTAILED DURING THE WAR
CHEVILLON succeeded by HENRI DUPONT d. 1960
MOST MEMBERS OF OMS IN SWITZERLAND (NEUTRAL) & OPERATIONS CONTINUE THROUGHOUT THE WAR
1946. A. CHABOSEAU DIES. JEAN CHABOSEAU (SON) & Gno Sec. SHOULD HAVE SUCCEEDED (AS DEM) BUT NOT RATIFIED BY THE SUPREME COUNCIL, AND IN 1947 J. CHABOSEAU DISOLVES THE ORDER
ORDRE MARTINISTE-MARTINEZISTE
1953 BLANCHARD DIES, Succeeded by SAR ALKMAION
FUDOSI FORMS A 'REGENCY COUNCIL' TO ACT IN PLACE OR VACANT G.·.M.·.'s CHAIR.
1951 FUDOSI DISOLVES & INTERIM ARRANGEMENTS ARE DISCONTINUED.
DUPONT succeeded by PHILIPPE ENCAUSSE. (SON)
IN 1951 HE ALSO CREATED A 'NEW'
ORDRE MARTINISTE
IN 1959 BRIT.G.·.L.·.O.·.M.·.S.·. AFFILIATED
Bro. JULES BOUCHER d.
'SURVIVORS'
ORDRE MARTINISTE RECTIFIÉ 1948–1955 (Disbanded?)
1958 – UNION OF MARTINIST ORDERS – (UNION DES ORDRES MARTINISTES)
ORDRE MARTINISTE DES ELUS-COHENS
R. AMBELAIN, SOU. GRND. MASTER via KNIGHTS BENEFICIENT OF HOLY CITY – CBCS (via WILLERMOZ)

Custodes
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Barbados
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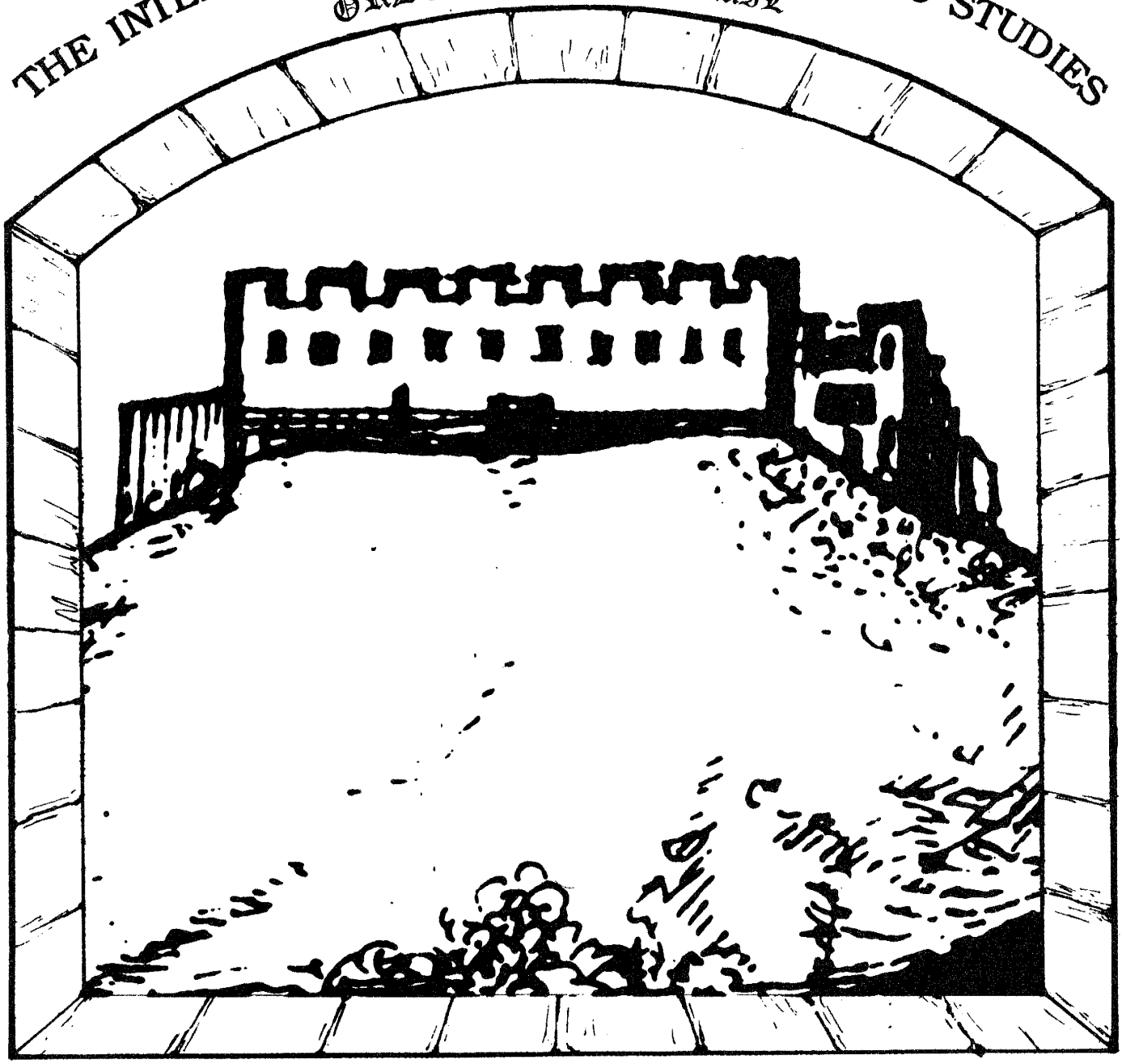
THE INTERNATIONAL COLLEGE OF ESOTERIC STUDIES

ORDER OF THE GRAIL



PLANE III *COMPANION* 90-100

LIBER# 92

Personal & Confidential TENTH DEGREE

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

SUPERIOR DEGREE CONVENTICLE 25

Greetings C Unknown and Silent Ones! HAVE READY: NOTES "FOURTEEN".

The seeming strangeness to modern man of the method Martinism urges is due to the fact that the viewpoint of man today as it touches most matters has been established by those who have lost the perspective of the ancients. Thus, it has come about that the conscious man, that is, the brain man with his five physical senses, is regarded as the only man. Naturally, then, few have understood the significance of the unconscious part of man, and fewer still have dared investigate it. But our so-called teachers have led us even further astray, for they have so completely broken the field of knowledge into so many specialised departments that it is often difficult to accept the fact that all of these separate studies are in reality only parts of one whole.

It is necessary, if man is ever to know himself completely, that he recover his view of the whole, not alone as it applies to the field of conscious knowledge --- but also to the unconscious. Once man so knew himself. His viewpoint embraced both the conscious and the unconscious, and by it he was able to understand both the universe and himself better. He was then a better balanced and more perfectly integrated being than he has ever been since. This is not to say that man has not made some advance over his predecessor in the ancient world. It is to say that that advance would have been much greater if it had been made with a sense of the value of the viewpoint of the whole rather than with a denial of its value to his scheme of knowledge. With the matter of how this viewpoint became lost, Martinism rightly does not concern itself, for in the mystery schools this whole viewpoint was not lost. Martinism has concerned itself only with restoring this viewpoint to its Initiates.

The process is necessarily slow and gradual and demands painstaking co-operation on the part of the Initiate. It consists, first of all, in establishing a harmony between the known and the unknown by means of correspondence, analogy and synthesis. Having acomplished this, one must, step by step, orient himself within this harmonious pattern. Picturesquely, Martinism calls this process the reclamation of the man in exile. It is basically a simple process -- practical and effective rather than experimental and uncertain. In spite of this, however, it is often passed over and neglected for the reason that there is an ingrown notion in man that only the abstruse, complex, and difficult to understand have value.

It seems to many therefore, that it is impossible that such a process can be successfully pursued through so simple a means as meditation. Let us not give too much heed to such shortsightedness. Meditation is the very tool, simple though it is, with which we can work exactly to awaken those dormant functions in the unconscious and call them into orderly activity. It is this fact which makes the "Book of Man" so important a part of our study.

Meditation upon symbols has for centuries been resorted to by the devout for the purpose of bringing about the experience called union with God. Perhaps only Martinists have developed it into anything like a graded system. This is not because the technique is difficult, but rather because no pattern or plan could be agreed upon generally that would lead one surely and safely to the desired goal. The effectiveness of the series of connected meditations which you as Unknown Superiors have undertaken, therefore, is something that you will prove for yourself during the remainder of your earthly experience.

You have been given the framework, or pattern, and, step by step, you will discover its meaning out of your practice. That you may not feel that you have been altogether successful so far is natural and no cause whatever to be concerned.

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If you have accepted the reasonableness of the process and have determined to make it a continuing practice and study, you may be assured of success. As with any new skill, the faculties you are now calling into operation need a period of careful training. They have in most cases been dormant for many years; in some cases, they have been denied and thwarted since the time-conscious education began.

Their first efforts at response may, therefore, be expected to be weak. They may report uncertainly, too, and the material of their reports may appear garbled and senseless. This should not concern us greatly, for we are merely placing symbols in the way of these unconscious faculties in order to awaken them to serious activity. For that reason, we shall make no attempt to interpret. We shall simply record what comes in response to our meditation exercises, either consciously or during sleep, confident that in time meaningful responses will come.

The second leaf of the "Book of Man" brings us to a consideration of what the Kabalists called the second Emanation of Omneity, the Sephirah Chokmah, (Khawk-mah), Wisdom. Our Martinist teachers spoke of this as the intermediate cause of the universe, the dual law, or two-fold manifestation. This indicates that there can be no manifestation without a differentiation into opposites. This second page discussed the law of corporeal duality, the cause which the universe supports, the double nature which governs man, and all that is created and formed by the two great positive and negative forces, to which man is subject, — as well as all creation. Without these polarities no existence could be possible. Man represents the third point, the manifestation in the material plane.

The positive polarity is manifested in man's good traits, his talents and constructive potentials; whereas, his negative polarity is reflected in his faults, physical and intellectual limitations and destructive tendencies.

Chokmah is Absolute Wisdom. The first swirlings of Kether are reflected into wheels of force in Chokmah; emerging from the wheels is the first abstract idea of the Universe, as yet force without form. This Sephirah is known as the Sphere of the Zodiac through which the remainder of manifestation takes place,but at this level form has not yet taken place. Chokmah is the Supernal Father in contrast to the third Sephirah Binah which is the Supernal Mother.

In the Zohar, it is written that when Kether, - "The Holy Aged, the Concealed of all Concealed, assumed a form, he produced everything in the form of male and female, as things could not continue in any other form."

It may be recalled that, early in our work as Men of Desire, we were given instruction from one of our Past Masters to the effect that "the deep symbolism of the two columns holds the key to the oppositions which exist in nature." He also wrote: "It is initiation alone which brings knowledge of the law of equilibrium or the common term which is able to reconcile opposites."

We see, then, that our consideration of the second leaf of the "Book of Man" reminds us of the law of duality and introduces us to the positive, or masculine pole of Omneity's manifestation called Chokmah, or Wisdom. It is the head of the right-hand pillar, which has been called the Pillar of Mercy.

In the Book of Genesis, it is connected with Reshith, "beginning", in the opening words, "In the beginning." This is because the word Reshith is from the root word rosh, meaning head. The Zohar names it Father, and in the Bible it is referred to as Abba, translated Father. All of these terms aim to indicate headship or beginning, and since that quality or aspect of Omneity is judged to be masculine and positive, the term father is descriptive and exact.

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fatherhood This suggests a male figure, whose fatherhood is represented both by solicitude and positiveness. Whatever we can conceive the eternal masculine or positive pole to be, in an abstract and impersonal way, that we shall call Chokmah.* The Magical Image is that of a bearded male, -- bearded to indicate maturity; the father who has proved his manhood, in other words not the untried virgin male.

One of the names given to Chokmah is Yod of the Tetragrammaton, that is the first letter of the unpronounceable name of Omneity; so the Hebrew letter Yod may be used as a symbol in our meditation. Another symbol is the rod or straight line, representing power. Draw one or the other of these symbols and conduct your nightly meditations as you have been doing this past week, using the same special invocation and then retiring. Make careful notations of the results, for a little later you will discover just what has occured and why.

--- DISPLAY ILLUSTRATIONS OF THE SYMBOLS ---

* CHOKMAH and the next Sephiroth BINAH are in the World of Briah, - the World of Creation. DUALITY BEGINS IN BRIAH. . . . . continued on page Three (a)

Question the brethren on Mystic's Monitor, questions 6 - 10

Inform them for next conventicle they will be questioned on Notes For Students Nos. 4, 5 & 6.

HAND OUT NOTES "FOURTEEN"

ADMONISHMENT:

After having spent the majority of time during the early work in philosophical considerations and intellectual concepts - - the time has come when our work has taken a definite turn towards the practical side of esotericism - as is evidenced by the actual conventicle work and material that will be handed out in note form. It is the practical applications which are going to bring our conceptualizations to fruition. In fact: it is pointless being involved in this work at this stage if the bretheren are not going to use what is being given. The methods being taught are safe and sound. Most of mankind lives in a state of half awareness. The object is to bring ALL our faculties into normal and practical use. Teachers can only point the way...it is up to EACH PERSON to do their own work.

Entry into the Rose+Croix* is also a few steps away. There they will be expected to be teachers, givers out of insights as each person grasps them, ... in other words the time is coming when they will be required to give, which is the opposite of what they are doing now, - right now they are receiving.

These points must be emphasized in a firm but friendly way.

* for some

continued from page three

.... Kether/Chokmah/Binah together form the Holy Upper Trinity or Higher World. Kether is in Atziluth, Chokmah & Binah are in Briah. Duality begins in Briah. Kether is the first point to come out of the Great Unmanifest, - the Ain Trinity - and as Number 1, is Unity. Everything exists in Kether, - past, present & future, Kether knows all that was, is, and will be.

Kether differentiates Itself in two polarities, - Chokmah & Binah, because everything that exists other than Absolute Unity manifests through two poles. These two poles are variously named in an effort to understand their opposite qualities:

CHOKMAH (No. 2)	BINAH (No. 3)
Father	Mother
Male	Female
Positive	Negative

As will be seen later, Kether is the "Father" who is referred to by Jesus.

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24. Archangels are real beings though they have not physical bodies. Their anthropomorphic forms, as represented in religious painting for example, come from the human mind, which has to have a mental form acceptable to the understanding. More appropriate forms would be pillars of vast force, or profound geometric shapes in accordance with the basic nature of the Sephirah—such would be more in accordance with the real 'appearance' an Archangel would assume.

25. An Archangel is a Lord of Flame, the Lords of Flame being a life evolution previous to humanity—in fact the primal evolution—which laid down the prime stresses of the Universe which are the basis of the physical laws discovered by science. It is impossible to enter into these fascinating fields of esoteric cosmology here, but they can be examined in Dion Fortune's 'The Cosmic Doctrine' (Aquarian Press, London.) The Flame referred to in the title, Lord of Flame, is Divine Fire, which is a highly abstract condition of Will—the myth of Prometheus has relevance to it.

26. It is, generally speaking, easier, and as said before, more suitable, until a fair degree of experience has been attained, to invoke the Archangel of the Sphere rather than the God Name—though the God Name should be dwelt on briefly first to base the meditation or operation on a spiritual level. The force of the Archangel is easier to handle should the potency invoked cause too great an influx of power. The force of the Archangel will, strong as it is, dissipate and disappear more quickly. In invoking angelic help, visualisation of the appropriate colour and playing appropriate music is of great assistance. One can also dwell mentally on those whom the Archangel has helped, for example, with Raphael, the young Tobias, or, with Gabriel, Daniel or the Virgin Mary.

27. In case this should appear as sheer superstition to any reader it might be as well to reiterate that experience is the only proof. And if mental contact is attempted in a spirit of scepticism then the result will be failure—though this failure will be considered success no doubt from the sceptical point of view. In mystical work certain steps have to be taken in faith and this is one of them. The critical faculties should by all means be used *after* a psychic experiment—blind credulity is of use to no-one—but when doing actual work along these lines, belief is necessary, and the controlled use and receptivity of the creative imagination. In Qabalistic words, one does the work in the spirit of Netzach, the Occult Intelligence, but uses one's Hod, whose ethic is Truth, afterwards in analysing the results.

28. Those who are more inclined to credulity on the other hand should beware the superstition that the Archangel is standing there in the room before them. The contact is an inner one. By visualising the appropriate symbols and performing the appropriate invocations one is tuning in one's mental radio to a particular wavelength and this analogy explains how it is possible for several people in different places to get onto a particular contact at the same time. Much misunderstanding has been caused by taking statements of mystics too literally—the seeing and hearing is done with the inner eye and ear and not with the physical organs. In other words, with the creative imagination.

29. It should be said though that an objective shell can be built up for a psychic force to indwell, but this is not likely to be achieved by anyone who has not undergone a long course of mental training. And anyway, the form would be visible only to someone having 'etheric vision'—a natural psychic. This form of psychism is fairly uncommon and the lack of it causes much heartburning to many esoteric neophytes. However it is no particular advantage to have it—in fact it can be more of a hindrance for it tends to draw the attention entirely to the glamour of astral forms. Esoteric schools train people to perceive on a higher level, to develop a hyper-sensitive intuition, and this, although less sensational to the perceiver, is a far more reliable method of psychic perception.

30. *The Order of Angels:* Much that has been said about the Archangels applies also to the Angels. The Angels are responsible for what might be called the 'mechanics' of a Sephirah and operate in its Yetzirah, or Formative World. God has been called The Great Architect of the Universe, the Angels are His builders. By the same metaphor the Archangels could be regarded as His foremen or overseers.

31. There are, besides the Sephirothic Angels, other Orders, including great and beautiful Nature Beings of the higher types under whom Elementals work. The order of their hierarchy is Archangel, Angel, Elemental Spirit. In the East they are generally known as Devas.

32. Certain Angels work especially with Group Souls of animals, others with Group Souls of nations, that is, under the presidency of the National Angel of the country. A National Angel is best built in the form that holds the ideals of that nation. For example it could take the form in Britain of Britannia or St. George, and in the United States of the Statue of Liberty. Remember that the forms that the potencies indwell are man made.

33. There are other Angels that ensoul the essence of beauty in the various forms of art, whether music, painting, sculpture, poetry or drama. If these arts really touch the higher levels they bring down a great amount of Angelic force which intensifies a hundredfold the appeal to the hearer or onlooker. Ready-built man-made forms for these are, for example, the Nine Muses.

34. It is quite useless expecting contact with these beings if one never thinks of them, therefore if one wants Angelic contacts one must think of the Angels, feel with them, imagine them as they are, great and wonderful forms of light and glory, deep protective presences in contact with God and man, forming a link between. Where Angels speak or send messages to man, they do not exactly send a message in language, but they impress the idea or the meaning of the message very strongly on the mind of the recipient and his subconscious mind supplies appropriate

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words. They are also much concerned with immediate after-death conditions of man and the beasts.

35. An Angel is a perfect entity, it does not evolve. In a way, the lesser Angels are divine automata. In this they are superior to man but they do not have man's potentialities. Man has plucked the fruit of the Tree of the Knowledge of Good and Evil which makes him potentially a God, though only after a long period of travail being strung halfway between the condition of the Angels and the beasts. Man's Path is one of the equilibrium between the opposites, forging the pattern of his humanity. The bestial type of person is really no worse than the one who deviates to the side of the Angels and is 'too good to be true'—in fact the latter can be even more, and literally, inhuman. The glyph of the Pillars is very much of personal as well as Universal application.

36. *The Mundane Chakra:* This is not a good name for the idea it tries to convey, but must be used for want of something better. The Mundane Chakras are, for the most part, planetary attributions, but the astrological forces associated with the planets are properly allocated to the Paths between the Sephiroth, which are psychological states, microcosmic, as opposed to the Sephiroth themselves which are primarily Universal or Macrocosmic.

37. What is implied by the Mundane Chakra is that each of the Sephiroth has some resemblance to the Divine Plan behind certain planets or astronomical forces. The writers of science fiction speak truer than they think for there are life forces on or in or 'in-forming' all the other planetary and stellar bodies but perhaps not in a way readily imaginable to man. Whenever a certain concept takes a grip upon the mind of man in the mass it is a good indication that there is a truth behind it, however fantastic the imaginative speculations may appear. And the truth often turns out to be stranger than the fiction; the limits of man's mind are, in a certain sense, his protection.

38. While astrology is by no means a certain science, there being so many variable factors involved, the development and constant change of the 'zeitgeist' or 'spirit of the times', the similarity in branches of art work and the frequent cases of simultaneous scientific discovery can be considered largely the result of extra-terrestrial influences.

39. *The Spiritual Experience:* This title explains itself and each one is called a Vision. This is misleading because it does not mean a picture thrown into consciousness, but a state of mind or expansion of awareness brought about by realisation of the powers of a Sephirah. It is similar to being 'informed' by an Archangel, as Daniel was by Gabriel, which does not necessarily mean the hearing of any words, or a seeing of any pictorial visions, but a process of being 'in-formed' so that one's psyche acts as a vehicle for, or is permeated by, the powers concerned. Thus is spiritual growth steadily but unspectacularly made.

40. *The Virtue and Vice:* These are not strictly part of a Sephirah itself but are the reactions of the human psyche to it. The Virtue is the quality that the Sephirah should confer and which is essential to the proper working of the powers of that Sephirah. The Vice is the type of unbalance that a Sephirah may cause through human weakness; really a Sephirah has no vice, but the 'Mundane Chakra's' astrological bad influence is put there, sometimes with dubious correctness. However the Vice can sometimes serve as an interesting indicator in an occult school, for human nature being what it is, the unbalance usually manifests first, so that when a student well established in the harmony of Tiphareth starts becoming unaccountably contentious then one can mark it down as a possible symptom of spiritual growth, for it may mean that he is approaching Geburah but has not attained full control of its potencies yet.

41. *The Symbols:* These are images subsidiary to the Magical Image and as already mentioned in the section on Archangels, can be used to make contact with certain aspects of a Sephirah. They can also throw further light on a Sephirah from a different angle pictorially, as the subsidiary titles do verbally.

42. *The Yetziratic Text:* These texts are descriptions of the Sephiroth and Paths as given in a supplement to the Sepher Yetzirah, or Book of Formations, an early Qabalistic document. The language, though obscure, yields much to meditation.

43. The book of texts designates as 'Paths' all the facets of the Tree—the ten Sephiroth and the twentytwo Paths—hence the expression 'The Thirtytwo Paths of Concealed Glory'. It also gives each one a title, called an 'Intelligence', which acts as a very useful subsidiary title to the Sephirah or Path.

44. The translations used are those of Dr. Wynn Westcott, taken from the Hebrew version of Joannes Stephanus Rittangelius printed in Amsterdam in 1642, and with reference to numerous other versions. Dr. A. E. Waite has criticised them as being too eclectic and has offered his own translations which he claimed to be more accurate, but experience has shown the Westcott versions to be more valuable. It can hardly be repeated too often that the Qabalah is a living practical system, not a cut and dried body of authority. Even if Waite's contention is true, that his scholarship is superior to Westcott's, it does not alter the fact that, as far as the modern practical Qabalist is concerned, an intuitive reconstruction of an ancient and probably corrupt text is superior to an unimaginative literal translation.

52. *The Qliphoth:* These demonic forces are best left until a good general idea of the Tree has been assimilated. They are thus also treated separately.

53. *Miscellaneous:* This includes precious stones, plants, animals, perfumes, alchemical terms etc., most of which are highly arbitrary and in any case more in the province of the experienced ritualist. Thus a separate chapter is allocated to this subject also.

SUPERIOR DEGREE CONVENTICLE 26

Greetings O Unknown and Silent Ones ! HAVE READY: NOTES "FIFTEEN"

The subject of dreams, which has enterred our consideration in recent conventicles, is one which illustrates again the necessity of careful thinking lest common conceptions or past superstitions divert our attention from their only value.

It was early discovered that the material of dreams did not arrange itself according to a pattern which the conscious faculties could call logical. That is, events were mixed so far as time was concerned; - - peaople and places appeared without regard to space or geographical distance, and irrelevant words and meaningless symbols were somehow made to have meaning. The individual was often perplexed and always assigned too much significance, or not enough, to these reports from his unconscious, or subjective, self. Having no conception of the purpose of this unconscious activity of his --- and lacking the understanding to relate it to any pattern, man was prone to regard his dreams superstitiously and fearfully. He, therefore, of necessity sought someone whom he considered wiser than himself to interpret them for him.

This was a mistake even though a very natural one. The interior pattern or shape of things in the unconscious, although remaining the same in essence, would nonetheless be colored in its appearance by the necessity od drawing on the experience of each individual for its elements. Another person, therefore, unless he were carefully instructed himself, - could easily misinterpret. The danger of this existed no matter whether his intentions were good or otherwise. There was always present, too, the tendency to make the interpretation conform to a set of notions believed in. This was especially true when the Church assumed the role of sole authority in the matter of dream interpretation, insisting that it alone could determine the meaning and value of the dream itself. The Church, it must be said, did not deny either the dream or the possibility of its having meaning, but only the priest could interpret it, however. Said Benedictus Pererius at the end of the sixteenth century: "God truly is not such as to be bound by the laws of time; nor is he without the opportunity of working as he wishes, for whenever and to whomever he desires, — He breathes upon him dreams." On the whole though, while not denying Omneity's power to communicate through dreams, the Church refrained from according much credence to them.

The point to be noted is that by such means the teachings of the mystery schools were distorted and misconstrued. The mystery schools taught that dreams came from within man's own unconscious self. They were not so much Omneity's pronouncements and warnings as they were the efforts of the individual's own unconscious self to respond to stimuli received. Having arrived through their studies at a knowledge of the interior pattern, these mystic teachers knew both how to awaken a response through dreams AND how to interpret that response when it came. This was a very different thing from regarding dreams either as oracular or as being Omneity's direct communication with man.

A second mistake must also be noted in connection with man's uninstructed opinion concerning dreams. This is the fact that he all too often relates them to the future instead of to the present, or the past. Time, it has been stressed, does not express itself at all in dreams as in the waking state. It is opening the door to grave errors, then, when one starts imagining that dreams are always prophetic and concerned wholly with what is going to happen. It also diverts the attention from the purpose of dreams, which is to complement the knowledge man acquires consciously and to give him complete knowledge. This is something to remember.

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Explain the value of dreams. THE VALUE OF DREAMS LIES IN THE FACT THAT, AS RESPONSES FROM THE UNCONSCIOUS PART OF MAN, THEY MAY BE USED TO FILL OUT OR COMPLETE THE KNOWLEDGE GIVEN HIM BY HIS CONSCIOUS FACULTIES.

Are dreams always prophetic? NO. DREAMS ARE NOT ALWAYS PROPHETIC ANY MORE THAN THEY ARE ALWAYS MEANINGFUL. THEY DO REPRESENT A PATTERN WHICH IN TIME BECOMES INTELLIGIBLE.

Can someone else interpret our dreams other than our own self? NO. DREAMS USUALLY ARE IN SYMBOLS AND SCENES MADE UP OF ELEMENTS FOUND IN THE INDIVIDUAL UNCONSCIOUS, THEY CAN BE MEANINGFUL ONLY TO THAT INDIVIDUAL.

Rather cryptically, it is said that the third leaf of the "Book of Man" "treats of the basis of all bodies and of all resultants of whatever kind." This has fuller meaning when we refer to the Zohar, where it is written: "Hence Wisdom, the Sephirah, and the beginning of development when it preceeded from the Holy Aged (Kether) emanated in male and female, for Wisdom expanded, and Understanding, the third Sephirah, proceeded from it, and thus we obtained male and female, viz: Wisdom, the Father, and Understanding, the Mother, from whose union the other pairs of Sephiroth successively emanated." In other words, from the unmanifested, the manifested appeared as duality called father & mother, Wisdom and Understanding, positive & negative. Wisdom, the first expression of this duality, we call masculine, or father; and Understanding, the other aspect, we call feminine, or mother. These three aspects of Omneity: Crown, Wisdom, Understanding, considered together constitute the Upper World of the Qabalists.

This third page of the "Book of Man", which completes the Supernal Trinity, relates the formation of the bodies and the results. This is the key or explanation of the animated or inanimated material substances, which material kingdom grows first through involution and later through evolution. That is why there exists a path of descent or disintegration of the One to the multiplicity, and a path of ascent or reintegration of the multiplicity to the One. This indicates that we have been separated from our original source, the Unity, God, through the involution of the self, and it must be our purpose and obligation to prepare ourselves by all possible means to return to our original state of spirituality through evolution. This can be achieved by cultivating our positive potentials and by separating ourselves from the destructive faults by acquiring greater knowledge and consciousness of our own being.

In Binah resides Absolute Understanding just as Absolute Wisdom inhers in Chokmah. It is the feminine aspect of Kether just as Chokmah is the masculine aspect. Binah completes the trinity known as the Supernals. There is now balance in the sphere of consciousness above the abyss.

In the Sephirothic arrangement, therefore, Binah is the head of the left-hand Pillar, the Pillar of Severity. The Qabalists called it mother, Palace, the Great Sea, they also named it Elohim just as they named Chokmah, Reshith and Kether, B' because the three Sephiroth were expressive of those high attributes of Omneity active in creation according to the first words of Genesis, "In the beginning God created, etc." In Hebrew, this phrase reads "B' Reshith(Bara)Elohim." As we have already seen, Elohim is a feminine noun with a masculine plural ending; Elohim is incorrectly translated in the Authorised and Revised Versions of the Holy Scriptures. Dion Fortune in her work "The Mystical Qabala" states: "Marriage is not a matter of two halves, but rather of four quarters, uniting in balanced harmony of reciprocal fecundation. Binah & Chokmah are balanced by Hod & Netzach. There are goddesses as well as gods for man to worship. Boaz and Jakin are both pillars of the Temple,

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and only when united do they produce stability. A goddess-less religion is half-way to atheism. In the word Elohim we find the true key. Elohim is translated "God" in most versions of the Holy Scriptures. It really ought to be translated "God and Goddess", for it is a feminine noun with a masculine plural termination affixed. This is an incontrovertible fact, in its lingustic aspect at any rate, and it is presumed that the various authors of the books of the Bible knew what they meant, and did not use this peculiar and unique form without good reason." This authoress renders the second verse of Genesis as "And the spirit of the male and female conjoined principles moved upon the surface of the formless, and manifestation took place." Be this as it may, the important point for us at this time is to note the male & female attributions that comprise the Holy Upper Trinity, represented by Chokmah, the masculine principle and Binah, the feminine principle. The first 'He' of the four-letter name of God (YHVH) is placed here.
As we should expect, the Magical Image of Binah is a mature woman, a matron.

Two symbols both in constant use in the Roman Catholic Church are associated with Binah and we may find either acceptable to use. One is the Chalice, or cup, and the other is the Vesica Piscis. Literally, this latter means fish bladder and was used by the early Christians as a symbol of the Savior. The reason for this was that the letters of the Greek word for fish, ichthus, form an abbreviation of the sentance: Jesus Christ, the son of God, the Saviour. This symbol is a pointed oval and is often met with in religious paintings and stained-glass windows, where it surrounds a figure of the Virgin Mary. The fact that it is so often associated with the Virgin Mary is not without esoteric significance. The Virgin Mary is held to be intimately associated with Binah, the Great Mother; and from this attribution the mind is led on to the idea of that which brings forth the All but retains its virginity; in other words, whose creativeness does not involve it in the life of its creation, but which remains apart and behind as the basis of manifestation, the root-substance whence matter arises. For although matter is held to have its roots in Binah, yet matter as we know it is of a very different order of being to the Supernal Sephirah in which its essence lies. Binah, the primordial formative influence, the parent of all form, is behind and beyond manifesting substance; in other words it is ever-virgin.

Let us therefore carry on with our meditation exercise. The invocation for use this week will be: "O Thou most holy who dwellest in the bosom of immensity and whose name we call Elohim, grant that the chalice of our heart may overflow with thy divine love."

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DISPLAY ILLUSTRATIONS OF THE SYMBOLS FOR MEDITATION.

DO ALL BRETHREN UNDERSTAND THE PROCEEDURE OF THE MEDITATION EXERCISE?

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Questions on "Notes 4, 5 & 6"

Notes Four

Which Sphere on the Tree does the black section of our Altar cloth represent? (Malkuth, No. 10).

What part of the Tree does the red of the Altar cloth represent? (Spheres 7, 8 & 9).

What part of the Tree does the white part represent? (Spheres 4, 5 & 6, - which is as far as man can attain by reintegration).

What part of the Tree is represented by the three flames of the Luminaries? (Spheres 1, 2 & 3 - which belong to the realm of Deity — beyond man's aspirations.)

Man's aspirations are symbolised by the incense burner anchored on the white plane, whose smoke drifts up between the three flames and represent man's aspirations, to be reabsorbed as reintegrated Mankind, Adam Kadmon, into the bosom of the First Cause that emanated him, i.e.: the Deity, Sephiroth 1, 2 & 3. This incense burner, however, also represents something else. What is it? (It represents the "bridging" Sephira Da'ath = which is not usually indicated on the T.O.L. diagram = Da'ath corresponds with the psychic center at the nape of the neck.

Notes Five

What are some of the names of the Seconday Cause? (See notes "Five").

Contemplating Da'ath on the Tree and realizing its correspondence in the human body, with the understanding of the function of the center at the nape of the neck, what ideas does one get? (That we can sence conditions in the Supernals, which is an area that man cannot actually attain in his present outcast state.)

Notes Six

What is the Qabala? (The Western Mystery tradition. Knowledge that has mainly been passed on by mouth to ear, received knowledge.)

What are the two main sources of Qabalistic knowledge? (The Sepher Ietzirah and the Zohar.)

HAND OUT NOTES "FIFTEEN"

Inform the brethren to prepare to answer questions on the Mystics Monotor 11 - 15.

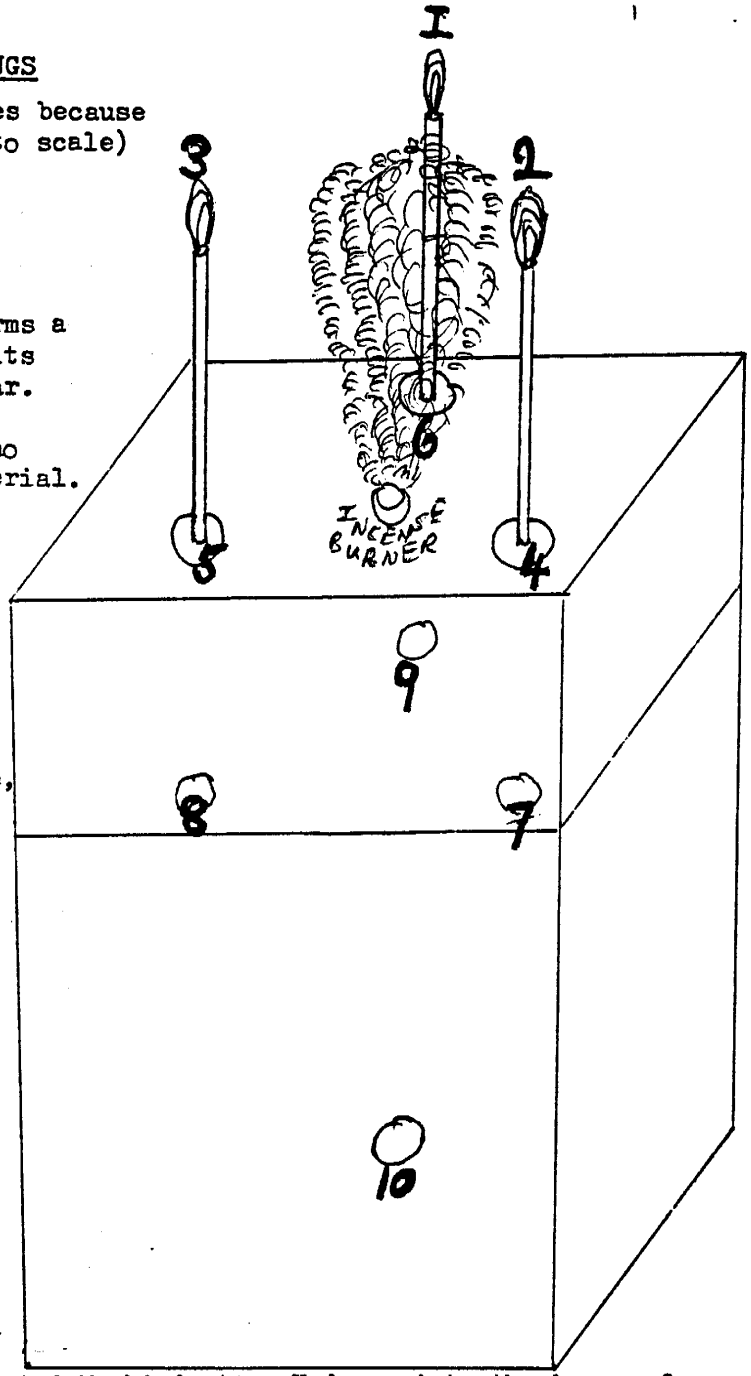
PLEASE GIVE US A LITTLE MORE LIGHT ON THIS PASSAGE: "THE EARTHLY PILLARS OF OPPOSITION HAVE THEIR PROTOTYPE IN THE ASTRAL WORLD. THROUGH DREAMS, MAN MEETS THESE ASTRAL PILLARS THUS BRIDGING THE GAP BETWEEN THE CONSCIOUS AND THE UNCONSCIOUS."

You raise here a point that has two aspects and I am not quite sure on which one you require assistance: (a) pillars correspondence, or (b) dreams as a means of bridging the gap. I will therefore give a brief opinion on both!
The essence of Martinism is the search for correspondences between the three principal parts into which creation and the pairs themselves can be divided and subdivided ad infinitum. Works of our masters are concerned with the relationships of Man with his First Estate or condition, which means: that part of him that existed on the other planes, -- and with correspondences between God, Man and the Universe. If at the stage of the conventicle in question, we had concluded that the understanding of the correspondences between our present earthly condition and the divine in us was beyond our present power of understanding and better left to further study, -- we were left with the task of working at the correspondences between the conscious (waking) mind, and the unconscious mind; one corresponding to the material or earthly plane, and the other to the astral plane (so-called).
The principles of the pillars -- polarity having to be balanced to reach a state of equilibrium — as applied to our earthly existence :» justice tempered with mercy, and numerous other pairs of opposites «: must necessarily be reflected on the astral plane according to our system of correspondences. The form that these opposite poles and reconciling third force would take on the astral plane -- is the subject proposed to the reflections and meditation of the brethren.

Now we come to the dream part. As well as reflections, (which imply intelligent analysis), and meditation which reaches beyond objectivity into subjective understanding, — we have been given dreams, a process of reviewing of the recent activities of the mind for sorting into categories of events either worth storing in the memory, - or "disposable." This reviewing has the advantage of bringing up all activities of the mind, even those of which we may not have been conscious in our waking state. Thus when we have consciously and objectively reflected on a given subject, the unconscious side of our mind was equally active, but its musings and conclusions were not normally perceived by our conscious mind. At the dream stage of analysis, these items can be picked out -- and give us a glimpse into a level of consciousness with which we are not normally attuned. Then, with proper training, and this is not idle talk but factual statement of phenomenon experienced by many of us, and the matter of proper experiment, one can at one point of a dream, without waking up, direct that dream into fields of enquiry AND OBTAIN ANSWERS. At that point, the most difficult thing is to bring back these answers into the field of conscious thought, that is, - to remember them on waking up. But with proper guidance and practice it is feasible.
It follows therefore, that this field of investigation brings us in touch with that which, on the astral plane, corresponds to the pillars on the material plane.

SYMBOLISM OF THE ALTAR AND ITS FURNISHINGS

(Please observe the Altar at Conventicles because the accompanying diagram is not drawn to scale)



You will notice the black part forms a perfect cube. This denotes the realm of Malkuth.

The red part, already more rarified, forms a solid whose height is to its width, as its width is to the total height of the altar.

The white, symbolising the spirit, has no height or thickness, thus being non-material.

Whereas the black cube is the perfect image of matter, realm of Malkuth, no. 10 on the Tree of Life, the red portion is the realm of the soul (motion, change) and of the lowest triangle on the Tree of Life: Sephiroth 7, 8 and 9.

The white part has no material substance, being only two dimensional and the tree spots where the candlesticks rest, represent the second triangle of Sephiroth: 4, 5 & 6. <u>This is as far as man can attain by re-integration.</u> Having reached this level, he must await the will of the First Cause that emanated him to withdraw him into Itself.

The flames of the three luminaries represent the three highest Sephiroth: 1, 2 and 3: Kether, Chokmah and Binah, which belong to the realm of Deity, - - beyond man's aspirations. Man's aspirations are symbolised by the incense burner anchored on the white plane, but whose smoke drifts up between the three flames ... representing man's aspirations to be reabsorbed as reintegrated Mankind, Adam Kadmon, into the bosom of the First Cause that first emanated him.

This "bridging" incense burner also symbolises the mysterious "additional" Sephirah Da'ath (which is not usually indicated on the Tree of Life glyph.) Applying the Tree to man's body, Da'ath corresponds with the center at the nape of the neck.

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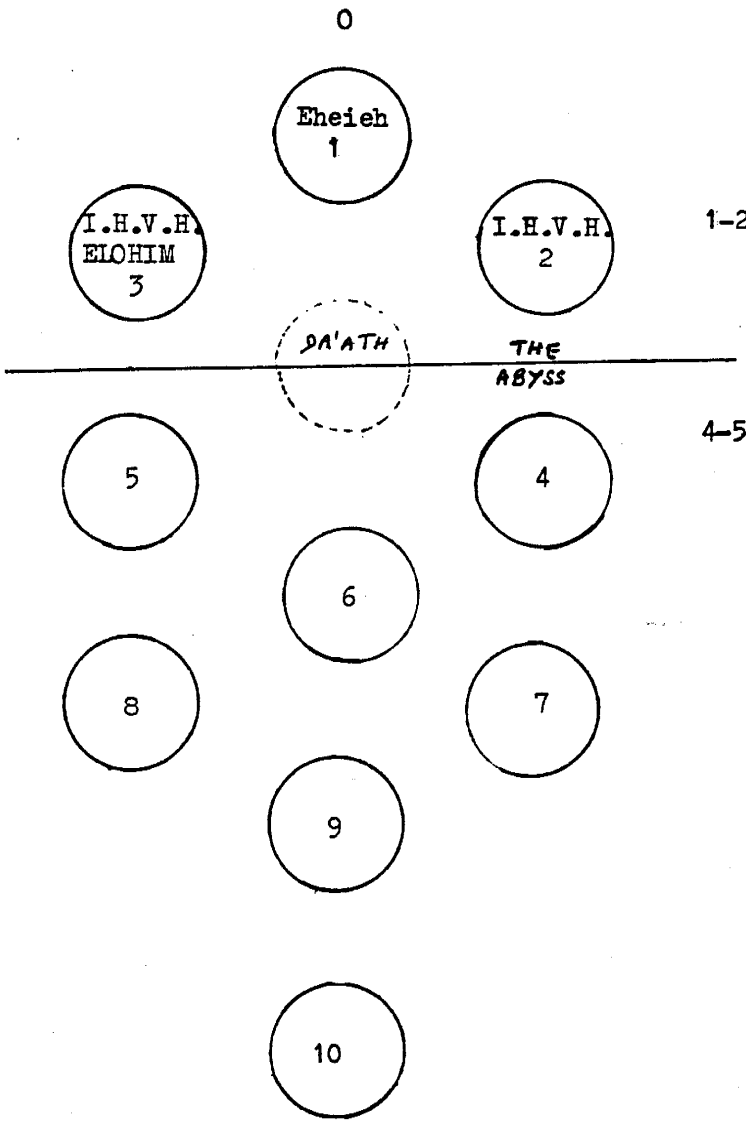
Are you carrying out the exercise in concentration, self-study and analysis given on page two of "Notes for Students 'one'"? Brothers and Sisters: We cannot emphasize too much that <u>KNOWLEDGE</u> comes from our own <u>experience</u>. Study the Book of Nature! Study the Book of Man! Wonder about things! Persist with the exercises you are given! <u>PLEASE READ PAGE 14 OF THE BOOK - FIVE CHRISTIAN PRINCIPALS - AND REFLECT ON IT.</u>



NOTES FOR STUDENTS "FIVE"

0: THE AIN SOPH, THE ABSOLUTE, THE INFINITE, THE ETERNAL, OMNEITY.

1-2-3: THE FIRST CAUSE

4-5-6: SECONDARY CAUSE

"Adam Kadmon"
"Primitive Adam"
"Archetypal Man"
"The Archetype"
"The Word"
"The Logos"
"Creator of the Universe"
"S. A. O. T. U. "

Questions for your own contemplation:

What do you understand by the word 'God'?

Where on the Tree would you place 'God'?

Is 'God' singular or plural?

Is 'God' male or female?

Is there more than one 'God'?

The center at the nape of the neck, which is of particular interest and value to Martinists, corresponds to Da'ath. Contemplating Da'ath on the Tree (above) what ideas do you get?

Study notes "three" "four" and "five" in conjunction with 'Qabala: Four Worlds' and 'The Qabalistic Doctrine of the 'En Soph and the 10 Sephiroth' in Martinist Digest no. 5.

What thoughts do you have on 'individuality'? Do we retain our individuality forever? Which ever way you answer - what is the basis of your reply?

Let us observe at the very beginning of these notes that the English language is, unfortunately, not very rich in words that can be used to describe "higher things" and this is one reason why there is so much confusion about the finer points of many descriptions and meanings pertaining to the Astral and Invizible Realms. We will therefore have to apply a broader meaning to the words we do have. Sometimes we will put these words in quote marks: " " but we rely on the perception of the reader to understand what is being said, to avoid innumerable punctuations.

"Astral projection" and "astral travelling" is a blanket term used to describe the shifting of consciousness from its usual physical seat to one of our "higher" "bodies".

It should be obvious to everyone reading these notes that there are "higher" and "lower" levels of consciousness; that we each have more than one "body"; and that we can "plug in" to the other levels. As some readers will be interested in scriptural references: you will recall that Ieschouah said "In my Father's house there are many mansions." This is obviously a reference to the "planes". In 2 Cor. 12:2 we read "I knew a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven"... again, another reference to the planes. Verse 3 of the same chapter tells of someone who was caught up to "Paradise", where they heard unspeakable things. The Bible is full of similar references - - many refer to the "highest" heaven, and those interested can check a concordance.

Again, in 1 Cor. 25:44 we read that "there is a natural body and there is a spiritual body." Subsequent passages in this chapter reveal man as comprehended in three general divisions. M:? as you know, divides man into three main sections, and Being into three Realms; but we also know that these are main divisions and that there are sub-divisions. Esotericists speak of the seven-fold division of man and certainly this number is used throughout sacred writings to indicate completeness.

To close this introduction we must again refer to the limitations of language: the noun "body" when applied to the bodies "higher" than the physical...does not mean quite the same thing as when applied to the physical, however there is no other good word to use except perhaps "centers of consciousness". There is a kind of organization about each of these centers...and for that reason "body" is about the best word we can use.

Now each "body" has a "plane" corresponding to it. Conversely, it could be said that for each plane there is a corresponding body. The physical plane and the physical body is made up of matter that is characterized by stability and inertia. On the Tree of Life this is Malkuth. The mundane chakra (see Notes 14, para. 36) is Cholem ha Yesodoth, Sphere of the Elements; in the microcosm this is the Muladhara chakra, the sacral plexus at the base of the spine. In Tarot this corresponds to the Saturn center. . . . . . MALKUTH on the Tree of Life.
(Bear in mind that the psychic centers or plexuses are "transformers" of energy. These centers, or Chakras, are to be understood as situated, not in the physical body but in the subtle or etheric body, although there is an association with the ductless or endocrine gland, or ganglion).

The plane "above" the physical is the etheric. The Egyptians used to call the Etheric Body the Ka. The Etheric Body is something you were equipped with in the natural course of things. Although intangible, it belongs to the physical plane. It is sometimes described as being composed of "finer matter". Some schools hold that it is a grid of force, possibly similar to electricity. It is a mirror image of the physical body and usually coincides with it. It can be projected out of the physical body and carry our consciousness virtually anywhere on the physical plane. In certain circumstances it can be seen with the physical eyes.....a "ghost" is very often an etheric projection (whether done consciously or unconsciously).

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On the Tree of Life, the Etheric Plane in the Macrocosm or the Etheric Body in the Microcosm is Yesod. The Mundane Chakra is Levanah, the Moon. This is the Svadhisthana chakra, situated on the spine in the region above the genitals, the prostatic ganglion, upper & lower mesenteric plexuses. In Tarot: the Mars center.

The Etheric Plane is small, narrow and limited and somewhat personal in application. It lies very close to the physical plane and the etheric body is very close to the physical body. One can become aware of it quite easily. Many strange and powerful things can be done with the etheric body on the physical plane. It is possible, particularly at certain times, to "thicken" the etheric body so that it can be seen and felt by others. The Etheric body can be affected by mental thoughts and strong emotions. If one is successful in bringing about an etheric projection one is able to travel freely on the physical plane - - to "fly" -- and observe physical plane happenings. Extra strong physical shocks can disrupt it and tear it loose from the physical body - - it is in fact driven out by anesthetics and when a person suffers a jolt in a car accident for example, or is put out for a surgical operation, it sometimes happens that consciousness is awakened during the occasion, and then one witnesses themself being carried away upon a stretcher, or undergoing the operation.

"Above" the Etheric Plane is the Astral Plane. It has a much wider application to the physical universe than the etheric plane. It is very "large" and contains much more of a variety of things than on any of the other planes. For this reason it can probably be considered to be much more important. Many more of Nature's forces course through this plane than any of the others and their application is widely distributed (whereas the forces, by the time they enter the Etheric Plane, have begun to become individualized and personalized.)

The Astral Plane differs from the others in that there are divisions. Some speak of the lower astral and the higher astral, whereas others say there are seven distinct divisions of the Astral. Similarly there is a Lower and a Higher Astral Body. The lowest part of the astral is very much like the etheric where they con-join, and the highest part very much like the Mental where they come together. The other planes do not have their higher and lower levels so well delineated. The physical is largely the physical, and the etheric is largely the etheric, and so too the mental...but the astral contains elements of the etheric and the mental...which is what makes it facinating in one sense and puzzling in another. The astral must be entered carefully and correctly, or there can be trouble of an annoying nature.

It is on the astral that things are formed, where things are moulded, where things are "plastic", where things change quickly. Remember this.(Check Notes 11, para. 9).

On the Tree of Life, the astro-mental body is Hod and Netzach.
In the microcosm the Manipura chakra is at the center of the Solar Plexus, the epigastric ganglion. In Tarot: the Jupiter center. Location on the Tree of Life: at the intersection of Paths 25 & 27. (See diagram on "Notes Twenty-One").
All astral forms are composed of many points of colour, so much so that the astral plane is sometimes called the Star Plane....astral means star. As basic forms have a wide play on the astral plane there is much colour which is the force itself. During a conscious projection to a higher plane, observation of the scenery is one way of knowing where you are. On the etheric plane the matter is finer than that of the physical and the higher up you go, the finer and finer is the "matter" - and also the less stable. On the Higher Astral shapes are moving and changing rapidly. The forms near the bottom of the Lower Astral partake of the nature of the etheric and are more stable, but still show the star-like effect - - which is the signature, as it were, of the Astral Plane. The higher up into the Astral one goes, the more will the forms, such as they are, be more fluid and flow and change shape and appearance very easily and quickly. Higher still forms have practically no form at all, colour takes over completely as the Astral blends into the Mental Plane.

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SUPERIOR DEGREE

CONVENTICLE 27

Greetings O Unknown and Silent Ones ! HAVE READY: NOTES "SIXTEEN"

It is possible that you may have recorded in your notebooks several impressions or dreams which may have seemed trivial, meaningless, perhaps altogether ridiculous. You may even have begun to question the motive back of the request to keep such a note-book in the first place. As we proceed each week, we shall find the explanations and our dream experiences gradually become clearer.

Mysticism has always concerned itself with the whole mind of man. This whole mind, or psyche, as the science of psychology has come to call it, consists of both a conscious active part and an unconscious active part. The conscious part is altogether a thing of the present; that is, it makes its appearance at birth and is developed through the education and experience of living. — The unconscious part, however, is very old. It is made up of elements brought along from personal experience in past incarnations, and it even includes material that we may call a collective deposite of the genus man, as well as many things which have been dropped into it from the conscious level and been forgotten.

These two sides of the psyche complement each other and should function as a unit to enable man to make the most of his life. If he neglects either or if by some circumstance he loses the sense of unity between them, he becomes one-sided or unbalanced. If he lives wholly dependent upon his objective faculties and denies his unconscious or subjective self any part in his thought or decisions, he is walling off vital energy in subconscious levels of his psyche, which seeks other perhaps less profitable or even detrimental outlets. He is really building an explosive deposit there that may at any time burst through some opening or weak wall of his mental or physical structure and do him harm. This may show itself in peculiar illnesses which defy diagnosis, important life decisions that are wrongly made, habits that cannot be controlled, and failures to make adjustments to situations which are met with in the course of association with others. All because a part of himself — a part nature gave him to fit him completely for living — has been pushed aside and refused the right to function.

On the other hand, the individual who refuses to use and develop his objective faculties and continuously lives in accordance with the dreams, fantasies, and visions which arise in his unconscious self soon begins to deny the reality of the world of his objective faculties. He lives more and more withdrawn from experiences which his fellow beings accept as valid and, consequently, becomes mentally ill. If he persists in such a course, he loses all balance and becomes insane.

It is natural to the child to live mainly in the dreams, fantasies, and experiences of the unconscious world. His conscious faculties are new, strange, and untried. They report to him only that which is confusing and unfamiliar, whereas to him the unconscious realm is tenderly known and comforting. By the time he is two or three years old, the objective world has become acceptable and he adjusts to it. Nonetheless, he maintains his contact with the world of unconsciousness and through it works out a better understanding of what happens to him in the newer conscious world in which his growth must take place.

Unfortunately, all too often the child is thwarted in his attempts to help himself in life by continuing his dependence upon his unconscious world by parents who scold and punish him for telling tall tales and imagining impossible explanations about his dreams and fantasies. They tell him that only what his senses report has any meaning and that only wickedness and horrid things come from fantasies and fairies and dreams. He is thus faced with a very real crisis and is more times than not guided to the wrong decision of turning his back on the unconscious and accepting only the conscious as real.

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It is well nigh impossible for the child without understanding parents to realise that both worlds are his, given him by nature to insure his complete success in the new experience that is his. Therefore, his decision is almost always a wrong one. His life later shows the mistake he has been forced to make. Usually, he denies his unconscious self, "outgrows" the fairies and dream playmates, even forgets the way in which dreams in the past have helped him adjust to the problems of living. Thus he keeps shut off from use half of himself and buries within himself explosive seeds of energy that are certain to burst out later to his surprise and hurt. Thus, too, he cripples himself inthe solution of the age-old questions of life, for the answers lie locked away in a compartment of his being, the existence of which he is no longer aware. Dreams are the only way left by which he can find that compartment again.

Perhaps at out next Conventicle, it will be possible to throw more light on our personal dreams and show how they will lead us to an acquaintance with, and understanding of the contents of the Collective Unconscious. In the meantime you are strongly advised to continue keeping as complete notes as you can of all your dreams.

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What are the two divisions that the totality, or psyche, of man has? THE CONSCIOUS AND THE UNCONSCIOUS.

In what way has most of us been wrongly taught? ALTHOUGH THE UNCONSCIOUS AND THE CONSCIOUS SELVES WERE INTENDED TO FUNCTION AS UNITS COMPLEMENTING ONE ANOTHER, WRONG EDUCATION HAS LED MAN TO DISREGARD THE UNCONSCIOUS AND DEPEND ALTOGETHER UPON HIS CONSCIOUS SELF.

What does the neglect of of unconscious self do? IT LEADS US TO UNBALANCE AND INCOMPLETE KNOWLEDGE. FURTHERMORE, IT WALLS OF IN THE UNCONSCIOUS SELF POCKETS OF ENERGY, OR FORCE, THAT UNEXPECTEDLY BREAK THROUGH AND BRING DIFFICULTIES.

How does the unconscious strive to express itself? THROUGH DREAMS.

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We now turn to the fourth leaf of the "Book of Man" and read that it treats of "whatever is active; the principle of all tongues temporal and extemporal; also of the religion and worship of man." This leaf, in the Qabalistic pattern is identified with the fourth Sephirah, called Chesed (Khez'ed), Mercy.
It is the first of the Sephiroth relating to the Lower World, in contrast to the previous three which make up the Upper World. It is the first Sephirah below the abyss. Chesed, therefore, is another starting point. The great Qabalistic commentary, the Zohar, calls it the "first day". In Genesis, this is the day of the gathering of light into focus out of the darkness.

As we can see from its position on the Pillar of Mercy it is Chokmah on a lower arc. It is the loving father, the protector and preserver, just as Chokmah is the All-begetter. It continues the work of Chokmah, organising and preserving that which the All-Father has begotten. Chesed is the sphere of benevolence, beneficence, love, emotions, sentiment, feeling and all that is part of an expansive nature. For this reason Jupiter with all the expansion that it implies is assigned to this sphere. This page is the symbol of life and bears the qualities of grace and righteousness. This level of consciousness is the sphere of the Masters, it is called the Measuring and Receptacular Intelligence because it contains and emanates the Holy Powers and Spiritual Virtues. Wisdom and peace may here be understood.

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Chesed, being the first emanation in the Lower World, is the sphere of the formulation of the archetypal idea, the sphere where consciousness apprehends an abstract idea and concretes it. When the abstract principle that forms the root of some new activity is formulating in our minds, we are operating in the sphere of Chesed. All the creative work of the world is done by minds working in terms of Chesed.

It is to the sphere of Chesed that the exalted consciousness of the adept rises in his occult meditations; it is here that he receives the inspirations which he works out on the planes of form. It is here that he meets the Masters as spiritual influences contacted telepathically, without any intermingling of personality. This is the true, and the highest, mode of contact with the Masters, contact with them as mind to mind in their own sphere of exalted consciousness.

As we have seen, then, Chesed or Mercy is called "first day" which signifies beginning or initiative activity. The Zohar gives it the name El Gadol, meaning "the great", and Right, which assigns it to the right-hand or positive pillar. This pillar is most often called the Pillar of Mercy because of the influence of Chesed. Let us note that Chesed is the first of the Sephiroth to express a double aspect. Our Martinist description of it is that it includes whatever is active. Whatever is active may be active constructively or destructively; that is, in a manner which integrates more closely, or, separates more widely. We may even say that Chesed — and the remaining Sephiroth as well — have a high side and a low side. For example Chesed represents love --- but there is a kind of love that is very near to hatred.

* * *

Discuss the DUAL ASPECT of the Chesed Force. (Remind the brethren that the Sephiroth are levels or depths of consciousness. The Love of Chesed has to do with altruistic Love, benevolent Love, compassionate Love, - the kind of Love which the Martinist wishes to cultivate. Love of Mankind. Brotherly Love. The kind of Love expressed by Jesus. This is not sensual love, or physical love. Sensual love/physical love/emotional love is the love associated with Sephirah No. 7 (Netzach, the Sphere of Venus) - which is Chesed on a lower arc. - - - As it was said in the discourse, there is a kind of love that is very near to hatred. Discuss this.

The following information is to be 'charted' by the brethren on their Tree of Life diagram:-

The Magical Image is a mighty crowned king sitting on a throne.

This Sphere is assigned to Jupiter. (In esoteric astrology, Jupiter is called the Greater Fortune).

The pair of opposites: Wealth/Poverty.

The vices are: Bigotry, Hypocricy, Gluttony, Tyranny.
The virtue: Obedience.

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The symbols are: The four-sided pyramid (three sides and a bottom);
a rulers Orb: i.e., a sphere surmounted by an equal-armed cross;
a shepherd's crook; and
an equal-armed cross.

This is the invocation we will use to help us reach the condition of Chesed:

"O thou Great One whose name is mighty and whose nature is just, rule in me that I may show forth Thy mercy."

The symbols for our meditation will be:

A four-sided pyramid (three sides and a bottom):

a ruler's Orb:

DISPLAY THE SYMBOLS.

HOW ARE THE BRETHREN GETTING ALONG WITH THEIR MEDITATIONS?
DOES EVERYONE HAVE THE PROCEDURE?
ARE THEY RECORDING THEIR EXPERIENCES? <u>THIS IS ESSENTIAL</u>.

NOTIFY THE BRETHREN ABOUT THIS:
MANY TIMES THE QUESTION HAS BEEN ASKED - "WHY DO WE HAVE TO MEMORIZE THE ASSOCIATE'S APPRAISAL AND THE MYSTICS MONITOR?" NO ANSWER REGARDING THE REASON HAS AS YET BEEN GIVEN. <u>YET THERE MUST BE A REASON</u>. AND THEY WILL SOON FIND OUT.

Question the brethren on Mystic's Monitor 11 - 15.

HOMEWORK: BE READY TO ANSWER QUESTIONS ON "NOTES 7 - 8 & 9".

<u>HAND OUT</u>: <u>NOTES "SIXTEEN"</u>.

THE ALTERNATE NAME OF CHESED IS GEDULAH.

CHESED IS THE FIRST SEPHIROTH IN THE IETZIRATIC OR ASTRAL WORLD.
THESE SEVEN LOWER SEPHIROTH 4 - 10 HAVE ASSIGNED TO THEM ONE PAIR OF THE SEVEN HEBREW DOUBLE-LETTERS. SEE IF THE POSITIVE & NEGATIVE ASPECT OF THE SEPHIRAH CAN BE REVEALED IN THE DOUBLE-LETTER.

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The Astral Body is sometimes called the Desire Body or Body of Light. Its component elements are mind-stuff. Its form is what you make it, - - consciously or unconsciously. In other words, your desire body can be anything you desire. The only limitation is your talent for shaping the astral forces. Should this talent be lacking it will tend to build itself in conformity with your inner nature. Frequently the results are startling, - - often they are far from flattering!!

For the average person, the astral body is used only on the astral plane. But the trained occultist can use it on the physical as well. The nature of the astral body does not change, rather it is "superimposed" on the physical world. This technique, however, is difficult.

Above the astral plane is the mental plane. It is the Plane of Forces and has no form or forms at all. The entire mental plane is all colour, which are the vibrations themselves. There is a type of operation in which a person can enter the mental plane with matter "brought up" from below, but this is advanced work. The Higher Mind is Tiphareth on the Tree. The Mundane Chakra of Tiphareth is Shemesh, the Sun. In the microcosm it is the Anahata Chakra located at the spinal center at the region of the heart, the cardiac ganglion. In Tarot: The Sun. Assignations of the Chakras to the Tree are as follows: The Anahata Chakra is at Tiphareth. The Ajna Chakra (Pineal Gland); the Visuddha (at juncture of spinal column and medula oblongata); and throat center, thyroid gland; -are all associated with the Sephirah Daath.

You know your physical body. You can become aware of your etheric body quite easily, but you cannot become aware of your astral body in a material way. Regarding the Mental Body and the one above it, the Causal Body, not too much can be said about them. Some occultists say the Mental Body is not yet well enough organized (at this stage of man's evolution) to be called a "body" and should be more properly described as a "sheath".

While we are living, moving, existing on the physical plane, we live and move in all our bodies but our consciousness is centered in the physical and so much so that most people do not even know that there are other "parts" of themselves. Each night when we "go to sleep" our consciousness "shifts" from its physical seat into one of our other "bodies". (Did consciousness not shift we could'nt "sleep".) Nor is the average person aware of their nightly "projections" during sleep. In order to remember it is only necessary to begin to use the faculties which, for most people, have been left sleeping and undeveloped almost all their lives. It is simply a matter of training.

As already said "astral projection" is a blanket term used to cover an experience that is not altogether physical...but an etheric projection and an astral projection when the terms are correctly used are two different things. An Etheric Projection is not an astral projection and an Astral Projection is not an Etheric Projection.

Let us pause here long enough to note that when we speak about "higher" or "inner" ... or "lower" or "outer" planes, that these are not arranged one above the other like shelves on a bookcase, or one inside the other like the layers of an onion. Like radio waves, - long waves, and short waves, and medium waves, etc... they are all in the same "place" it is a matter of "vibration" or "frequency". And so when we "project" it is not so much a matter of "travelling" as it is of "tuning in". Remember for us on the physical plane, we are affected with the "problem" of Time, Space and Motion, - but on the "higher" or "inner" planes time and distance does not have the same status. (NOTE: The Physical and Etheric bodies are physical plane vehicles, - you cannot "travel" to the "higher planes" in the Etheric Body or the Physical Body.)

For those interested, the best book of instruction that we know of is: Leaving the Body by D. Scott Rogo. Mr Rogo is a psychologist on the graduate faculty of John F. Kennedy University, Orinda, California. This book is written from the perspective of a scientist. More details at the end of the following page. *

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Continuing with the chakras: The fifth chakra (from the bottom) is the Visudda, located at the juncture of the spinal column and the medula oblongata, (nape of neck). This chakra is associated with the etheric body. - DAATH on the Tree.

The sixth chakra is called by the Tantrikas: Ajna. It is located between the eyebrows. It is the pineal gland or conarium. In Tarot: the Mercury center. Visuddha and Ajna are located on the Middle Pillar of the Tree at Daath, which is the equilibration of Chokmah and Binah. Located on the Tree at the intersection of Paths 13 & 14. (The Throat Center is located on the Tree at the intersection of 13 & 19). The seventh is the Sahasrara Chakra located 4 finger-breadths above the crown of the head. Corresponding with the Pituitary gland, it is the Moon Center in Tarot and Kether on the Tree of Life.

Now let us gather together what we have learned up to this point. The same ideas have been looked at from different positions. One of the reasons why we are incarnated on the physical plane is so that we may learn to conquor matter. The end results on the physical plane have their origins, beginning and causes on the inner or higher planes. By learning how to penetrate and work on the inner/higher planes it is possible to study the causes of coming events. And more than this: It is possible to stop or divert something that is coming. It is possible to create in the inner worlds what we want to become manifest on the outer. Stop here and consider what you have just read.

THE OUTER, PHYSICAL PLANE IS THE RESULT OF INNER PLANE ACTIVITY.
YOU CANNOT BE SUCCESSFUL IN HANDLING THE OUTER PLANE, OR THE LOWER PLANE IF YOU PREFER THAT WORD, UNTIL YOU BEGIN TO MASTER THE INNER PLANES (OR HIGHER PLANES), THE REASON BEING: THAT EACH LOWER PLANE IS NEGATIVE TO THE PLANE ABOVE IT.

THE ONLY WAY TO INFLUENCE THE PLANE BELOW IS TO WORK ON IT FROM THE PLANE ABOVE.

Learning to control the emotional (astral) body is of the greatest importance, for it is more the emotions and feelings, than the mind, that makes trouble for us in this life.

Let us stop here now and assimilate what we have learned so far.
For meditation: (a) The Kingdom of Heaven is within. (b) Seek ye first the Kingdom of God and His righteousness and all the things you wish for shall be added unto you.

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LEAVING THE BODY by D. Scott Rogo. ISBN 0 - 13 - 528026 - 5. From Prentice-Hall, Inc., Englewood Cliffs, New Jersey 07632, U.S.A.. Price $6.95.

Leaving the Body, A Complete Guide to Astral Projection. A step-by-step presentation of eight different systems of out-of-body travel. Chapters include: The Out of the Body Potential; Projection through Progressive Muscular Relaxation; Projection through Visualization; Projection through Dream Control; The Monroe Techniques; Of What Use is Astral Projection? etc. etc...

"Astral Projection, the ability to "leave the body" at will, is a phenomenon that has long facinated both the scientific world and the general public. In plain, straightforward language, this realistic guide explains the techniques and potential applications of astral projection. How do the techniques for out-of-body travel compare and contrast? Does one particular method work better than any other? How can you best use this skill for your own self-enrichment? Leaving the Body is a book that will certainly change your thinking, and it may even change your life."

"...there are two modes of knowing: through argument and experience. Argument brings conclusions but does not cause certainty nor remove doubts in order that the mind may remain at rest in truth, this is provided only by experience. A typical consequence of an out-of-body experience is: "I no longer BELIEVE that I have a soul, or that some part of me will survive death, I KNOW IT."

IN MODERN LANGUAGE IS CALLED THE SUBCONSCIOUS MIND. DO NOT LOOSE SIGHT OF THIS!

SUPERIOR DEGREE CONVENTICLE 28

Greetings O Unknown and Silent Ones! HAVE READY: NOTES "SEVENTEEN"

Most of us are not aware that our reactions to persons, things, and happenings are the result not only of objective decision but also of subjective judgement. In fact, it many times happens that our subjective self influences almost completely our objective attitude. For instance: we attend a debate where we are asked to preside as one of the judges. The subject is one in which we find ourselves immediatoly in sympathy with the affirmative proposition. We know personally only one of the debaters, and he is a person whose opinions in the past have been such as to cause us to disagree violently. We note, however, that he is speaking for the affirmative in the debate. We listen perhaps more carefully to his argumants and rebuttal than we do to the others. We agree this time with his arguments: They are, after all, on the side which we normally favour; - - - yet we decide against the affirmative. Why?

Mainly because our past experience, hidden away within us and which we have told ourselves we have already forgotten, rises up strongly enough in our consciousness to force us to find the argumants on the negative side sounder and better sustained. If, however, we had made an effort to be impartial and absolutely fair and had given our decision on the affirmative side and so favoured the individual of whom we disapproved, the fact of subjective judgement would still have to be conceded. Nor would it be at all necessary for us to be aware of the fact that a past experience was exerting pressure on a present one. So far as most of us are concerned, the influence is wholly unconscious and undetected --- so much so that we would sincerely deny it if it were suggested.

This is only one example of how our unconscious functions and how its contents are added to. We forget many things too trivial and burdensome to be remembered; but we also forget many others because, for one reason or another, it is painful or humiliating to remember them. Just because we push them out of our sight, however, does not mean that they are destroyed. In the subconscious, they gather force and have more influence than before. They put on many disguises and contribute to many puzzling sequences in our dreams. We might call these personal or individual elements in the unconscious, and since they lie nearest the surface or closed to our conscious existence, it is to be expected that they would be the elements to show themselves first and most often in our dreams.

For that reason, too, we should expect such kind of dreaming to be the first result of our recent meditations, especially if in the past we have paid no attention to dreams or have thought that we never dreamed because we could never remember them. Those Brethren amongst us who have taken the lead given in the earlier degrees and have been practising the exercises will be better prepared. We must record our dreams and attempt to find meaning in them even though they may many times seem too inconsequential to bother with and very far removed, indeed, from the kind of true dreaming through which knowledge of the higher worlds may come. We shall find that, with care and patience, we can restore to its former useful functioning this important unconscious side of our psyche; and when that has been achieved, we shall find the door to the inner worlds opening. In the meantime, we shall be learning the technique of working with reports from the unconscious. This, in itself, we shall prove to have a tremendous value in bringing about the proper balance between the two halves of our whole selves. This will show itself by our seeing in our recorded dreams a certain pattern taking shape. It will possibly be more like a theme or thread of melody that is variously dealt with as in a sonata, let us say, where the theme is inverted, transposed, played in different keys until it swells to a climax or resolves into unmistakeable simplicity.

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Suddenly, somewhere in the process, we shall discover meaning and say: "Oh, now I see what that means," or "So that is what I should do". We shall come to know too, that through dreams the side of any particular matter that is being neglected or forgotten will be brought back again and again in a variety of ways just so that we shall have knowledge of it to aid us in our decision. We must never forget this function of the unconscious: to fulfill, complement, make complete the functioning of the conscious faculties.

Perhaps the following example will make clear both the process and value of dreams in the realm of the personal. This is the experience of a young woman who kept dreaming of childhood scenes. She was not too happy, for she had been forced to live with her parents again after unsuccessfully trying to be independent by earning her own living. She continually dreamed, as was said, of her childhood. Once, she stood on a little strip of rocky beach that she had especially loved. It seemed necessary for her to go somewhere on the water; but the waves were high and threatening. Many little boats were on the water tossing about, some being over-turned and sinking. As she watched, fearful and afraid to venture on the water, she noticed a curious little craft that was pink in colour. It was bobbing up and down but did not sink, and a voice told her that it was the only boat that would carry her safely and that she need not be afraid to trust herself to it. As she continued to watch the tiny pink craft, it became more and more familiar until she recognised it as a little pink mug for toothbrushes.

Such a dream possibly seems without meaning; yet it held a very important message and lesson for the person concerned. It is easily seen, perhaps, that the setting and atmosphere is an expression of the young woman's feeling of security on the shore near her childhood home and a fear of venturing away from that security on the heaving sea. But what of the ridiculous little pink toothbrush mug which seemed so foreign to the other elements of the dream? And what of the advice that she could trust it to carry her safely? That little mug held the answer. It was the only thing that she had in her room which she had bought with her own money. Money is a symbol of energy, ability, talent; and all this was bound up in the image of the little pink mug. The voice in the dream, which was her own unconscious self, was helping her solve her problem. In effect, its advice was: "Your own talents, ability, capital do seem small, but never fear, bravely make use of them and you will find them to be sufficient." In our next discourse, a further clue to our own personal unconscious and how to give heed to it will be set forth.

— * * * * * * * —

Are our reactions to persons, things and happenings the result only of our objective decisions? NO - - THEY ARE ALSO THE RESULT OF SUBJECTIVE JUDGEMENT.

Why is it that we forget many things? WE FORGET TRIVIALITIES WHICH WOULD BE TOO TROUBLESOME TO REMEMBER CONSTANTLY --- BUT WE ALSO FORGET MANY OTHER THINGS WHICH ARE PAINFUL OR HUMILIATING TO REMEMBER.

What happens with these things we forget? THEY PASS INTO OUR UNCONSCIOUS. THESE SUBMERGED ELEMENTS REAPPEAR IN OUR DREAMS AND OFTEN ASSUME UNRECOGNIZABLE APPEARANCES.

What are the materials of dreams drawn from? THE MATERIALS OF DREAMS ARE DRAWN FROM ELEMENTS WHICH THE CONSCIOUS MAY HAVE FORGOTTEN BUT WHICH MAY HAVE A PART TO PLAY IN OUR DECISIONS. THESE ELEMENTS RECUR CONSTANTLY IN MANY GUISES IN THE HOPE THAT THE CONSCIOUS SELF WILL SOMETIME RECOGNISE AND ACCEPT THEM.

What is the first step that must be taken in order to study our dreams? RECORD THEM.

Give an example of one of the useful aspects of our unconscious. TO FULFILL, COMPLEMENT, AND MAKE COMPLETE THE FUNCTIONING OF THE CONSCIOUS FACULTIES.

Quite apart from harmonizing our personality, what other value does the restoration of the proper functioning of our unconsciousness have? IT OPENS THE DOOR TO THE HIGHER WORLDS SO THAT KNOWLEDGE FROM THAT LEVEL MAY BE OBTAINED.

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Our teachers in Martinism say the fifth leaf of the "Book of Man" treats of idolatry and putrefaction. These are intriguing characteristics and indicate the importance of this leaf, which is symbolised by the Qabalistic Sephirah Geburah (Gay-Boo'-rah), Force. As we may see, the study of this page demonstrates the law of duality in all phases of creation, -- even in terms or words, which may signify the negative or positive (i.e. what is false in comparison with what is real). If we consider the word idolatry we may see two aspects: the negative phase which means passion, passionate love for something false, without value, an inconsiderate love; and the positive phase which represents a sentiment of sincere veneration, true, towards something of a known value.

Putrefaction in its negative phase means all that is rotten, stinking, repulsive. In its positive phase it signifies the process of destruction or decomposition of elements in order to obtain a new element of value, or so the elements can be put together again to build or rebuild a better form.

We learned last week that Chesed represents First Day and is associated with the Pillar of Mercy; so now we find Geburah called Second Day and associated with the Pillar of Severity where it is located in the center. The Planet associated with Geburah is Mars with all the fire and turbulence connected with it. The colour is Red. It is the sphere of punishment and rigour. Titles given to Geburah are Din (Justice) and Pachad (Paw'-khod) (fear). Vehement strength is associated with this sphere. It is the symbol of death. The magical weapons are the scourge, the sword and the spear. All breaks in Universal Law are corrected in Geburah, - it is the center of Karma. Iron is the metal associated with it.

In the Ietziratic Text it is said that Geburah unites itself to Binah. When we recall that in astrology Saturn, the planet assigned to Binah; and Mars, the planet assigned to Geburah, are called the Greater and Lesser Infortunes, we see that there must be more than a superficial connection between the two. Binah is called the bringer-in of death because it is the giver of form to primordial force, thus rendering it static; Geburah is called the Destroyer because the fiery Mars-force breaks down forms and destroys them. Thus we see that Binah is perpetually binding force into form and Geburah perpetually breaking up and destroying all forms with its disruptive energy.

Whenever there is anything that has outlived its usefulness, Geburah must wield the pruning-knife; wherever there is selfishness, it must find itself impaled on the spear-point of Geburah; wherever there is violence against the weak, or the merciless use of strength, it is the sword of Geburah that is the most effectual counteractant; wherever there is sloth and dishonesty, Geburah's sacred scourge is needed; where there is a removal of the landmarks set for our neighbour's protection, it is the chain of Geburah that must restrain. These things are as necessary to the health of the society and of the individual --- as brotherly love. Someone has got to cry "Halt" to the aggressor and "Move on" to those who are blocking the way, --- and that someone is functioning as a priest in the sphere of the Holy Fifth Sephirah.

With these aspects of Geburah understood, we can see that the spheres of Geburah and Chesed balance each other:
Chesed balances with Mercy the Severity of Geburah.
Chesed is anabolic or upbuilding in contra-distinction to Geburah which is down-breaking and katabolic.
Chesed is the left hand that holds the Orb, Geburah is the right hand that holds the sword.

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Chesed is the King, seated on his throne, holding sceptre and orb, ruling and guiding his people, he is a lawgiver in a time of peace. Geburah is the King dressed as a mighty warrior in his chariot, crowned and armed, fighting for his people in a time of war, ensuring that justice is done. Chesed, the king on his throne, the father of his people in times of peace, may win our love; but it is Geburah, the king in his chariot going forth to war, who commands our respect.

We need Geburah's realism to balance Chesed's idealism quite as much as we need to temper justice with mercy. Experience in the handling of children soon teaches us that when we spare the rod, we spoil the child. Attention needs to be emphasized in the part played by the sentiment of respect --- in the emotion of love. We have a love for the person who is kind, forgiving and compassionate. -- There is also a love for the person who can put the fear of God into us, should occasion arise. Although of quite a different quality, it is far more steadfast and permanent, and, curiously enough, far more emotionally satisfying than the love in which no tinge of awe is mingled. It is Geburah that supplies the element of awe, of the fear of the Lord which is the beginning of wisdom, and of a general wholesome respect which helps us to keep to the straight and narrow way and calls forth our better nature — because we know our sins will find us out.

The initiate of Geburah is a very dynamic and forceful person, but he is also a very controlled person. His characteristic virtues are an even temper and patience under provocation. It is well know on the sports field — which is the play aspect of the god of War, that a loss of temper gives the game away. Every boxer knows that if he gets angry and starts fighting instead of boxing, the odds are against him. The initiate of Geburah fights without malice; he spares the weak and wounded; he does not set out to destroy the law but to see to it that it is properly fulfilled. He is the corrector of the balance, and as such is always the defender of the weak and oppressed. When a soul is at that stage of development when the only way it can learn is by experience, Geburah sees that it shall not be disappointed when it goes about looking for trouble. Geburah is thus the Great Initiator of the swollen-headed!

Geburah and Chesed must work together; never the one without the other. We must adore the God of Battles as well as the God of Love in order that the combative element in the universe may not break from its allegiance to the one God, I Am That I Am. (= Eheieh = Kether). The sword must not be cursed as an instrument of evil, but blessed and dedicated in order that it may never be unsheathed in an unrighteous cause. It must not be cast aside in an impracticable pacifism, but placed at God's service --- so that when the command goes forth that the evil thing shall not be suffered any longer, the mighty Khamael, Archangel of Geburah, may lead the Seraphim into battle, not in destructive rage, but temperately and impersonally in God's service in order that evil may be cleared up and good prevail.

(NOTE TO M.H.M.:) REMEMBER: SEPHIROTH 1 - 2 & 3 ARE IN THE "UPPER WORLD" AND INDEED SOME TAKE THESE THREE TOGETHER AND REFER TO IT/THEM AS "DEITY". CREATION BEGINS AT SEP. 4 WHICH IS 1ST DAY. TONIGHT WE ARE AT SEP. 5 CALLED 2ND DAY. IT IS ESSENTIAL TO POINT OUT THAT THE TWO OUTSIDE COLUMNS OF THE TREE REPRESENT UNBALANCED FORCES AND THEY MUST BE BALANCED OR ELSE WE ARE OUT OF HARMONY AND IN TROUBLE. WE SAW THAT CHESED WAS ALTRUISTIC LOVE AND MERCY. WE FIND TONIGHT THAT GEBURAH IS JUDGEMENT, SEVERITY, PUNISHMENT. TO EXHIBIT NOTHING BUT LOVE AND MERCY AND HAVE NO JUDGEMENT AND PUNISHMENT WOULD MAKE ONE A NAMBLY-PAMLY MOLLY-CODDLER, I.E. A SISSY. ON THE OTHER HAND IF ONE WAS ALL JUDGEMENT AND SEVERITY AND SHOWED NO MERCY OR COMPASSION, ONE WOULD BE A TYRANT AND A CRUEL DESPOT. SO WE SEE HERE THAT "JUSTICE MUST BE TEMPERED WITH MERCY" I.E. THE TWO EXTREMES MUST BE RECONCILED - - RESULTING IN THE THIRD TERM - WHICH WOULD BE BEAUTY, TIPHARETH, SEPHIRAH 6, WHICH WILL BE OUR STUDY NEXT WEEK.

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(1) Discuss the DUAL ASPECT of the Geburah Force.

(2) Discuss how Chesed and Geburah must be balanced. (In the raising of children you hear about "spare the rod and spoil the child" - meaning that if you are too merciful and don't correct the child it will be spoilt.) Also Chesed is the building-up force in the Universe, Geburah is the breaking-down force. Both are necessary for the progress and evolution of the individual/universe.....if our baby body did not "break down" we could not become a man or a woman.....if the chick does'nt break open the egg-shell it could'nt grow and develop. Ofentimes the breaking down force seems "evil" when it is not understood. Discuss this.

The following is to be charted:

The Magical Image of Geburah is a mighty warrior in his chariot.

This Sphere is assigned to Mars. (Everyone should know what Mars stands for in Astrology.) (War and rash action).

The pair of opposites: Beauty/Ugliness.

The virtues are: Energy & Courage.
The vices are: Cruelty & Destruction.

The Qabalists called it: Elohim Gebor.

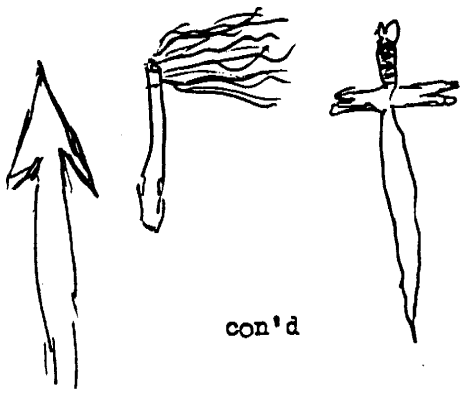
The symbols are: the scourge,
the spear, and
the sword.

The force of Geburah is great and in all likelihood our experiences with it will be such as to give us a definite impression of it. Do not be timid or bashful to face it. It is indeed essential that we contact this vortex early, for thus our tendency toward mental or even physical crystallization will be broken up. --- Our complacency may be jarred, but it will be a healthy experience.

The invocation will be: "O thou Most Holy, may we pass through thy purging and be clean."

DISPLAY ILLUSTRATIONS OF THE SYMBOLS: the scourge
the spear
the sword

Either of the three may be used.



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Questions on Notes 7, 8 & 9

Notes Seven

How many Realms are there? (Four)

Name them. (Atziluth, the Archetypal Realm; Briah, the Creative Realm; IETZIRAH, the Formative Realm; Assiah, the Material World.)

Notes Eight & Nine

What is special about a symbol? (In highly abstract regions the mind can use nothing but symbols. They have the power to convey realizations when the meanings of words become exhausted. They are the seeds of thoughts - and they are the working tools of the mystic!)

What is the Primal Cause of all? (The Ain).

Why is the Ain called the No-thing? (Because it is so remote that nothing can be said about it)(It is beyond and outside the range and concept of the human mind.)

In which Realm does duality begin? (In Briah).

In which Realm do we find the Names of God? (In Atziluth).

In which Realm do we find the Angels? (In Ietzirah, the Formative Realm).

In which Realm are the Archangels? (In Briah).

In which Realm are the elements? (Assiah).

At which point on the Tree does involution end and evolution begin? (No. 10).

What is the name of the Middle Pillar? (The Pillar of Equilibrium).

For homework: Prepare to answer questions on Mystic's Monitor 16 - 20.

HAND OUT : NOTES "SEVENTEEN"

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(Remember that each Sephirah denotes a level of consciousness. Each level of consciousness exists within you.* The study of the Tree of Life is a study of Man. The purpose of our present studies and practices are to enable each person to "tune in" to the levels of consciousness which exist within all people).

* a "level" in your subconscious mind.

T I P H A R E T H

Tiphareth is sometimes called the Place of Incarnation, which is a singularly apropos appellation. The normal human, upon raising his consciousness to the next level above those of mundane life, - - is said to be reborn. It is his second birth; the Adam-man has died; the Christ-man is born. Having rent the Veil of the Temple, the spiritual aspirant has taken the first, and most difficult step towards liberation.

One of the magical images of Tiphareth is the Child. It is the lowest point reached by the incarnated God, and having come into birth in Tiphareth, the Son of God becomes a link between human and Divine. The child is the true son of Binah, Mary, Marah, the Great Sea; but it is the precipitation of that Sephirah through its lower level emanation - Geburah - the Giver of Death. The Son of God is thus born to die, as are all living beings, but his death is ordained and dedicated to a special purpose. While still in this life, he strives to bring his kingdom up out of worldliness and carry it across the Abyss that separates mankind from illumination; he labours to "redeem" humanity, to free it from bondage, to liberate it. He is truly the Redeemer, and in the end, his life is sacrificed, loosing great forces to restore the equilibrium between the elements of the Tree.

Therefore, the second magical image of Tiphareth is the Sacrificed God, and it is this image that has become the focal point of all observances in the Christian churches. It is difficult, if not impossible, to find a church of any Christian sect that does not somewhere feature a Cross, which is not only a Christian symbol, but also one of the symbols of Tiphareth.

What Christians have not considered is the third image of Tiphareth: a majestic King, which brings us straight back to Kether, the Crown. The close tie between the Son and Kether, through Chokmah and Binah, "Our Father (and our Mother) which art in Heaven," has been ignored. Only the link between the Son and Chesed, "Our Merciful Father" is observed. Thus, Christianity has lost its mystic way, and except in a few instances, (Saints Augustine, Francis, Bernard, and Meister Eckhart - - and others - -), there is not, and has not been for some centuries, any visible mystical teaching and practice. The Church, by concentrating upon the image of Christ as the Child and the Sacrificed Redeemer, to the exclusion of the Majestic King, - - has performed an even greater sacrifice - - that of relinquishing the true salvation and liberation of its people.

Meanwhile, the Son stands patiently in Tiphareth, ready to lead all who come to him - - to the illumination of Kether. The road to Kether passes through Tiphareth, which is the meaning of Jesus' words: "No man cometh unto the Father, but by me". This is written in the 14th chapter of the Gospel of Saint-John,

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who must certainly have been a Qabalist, for he has also said in the 10th chapter: "I am the door: by me if any man enter in, he shall be saved." In further support of the probability that John was a Qabalist, one might recall the statement, virtually meaningless under any other interpretation, also from chapter 14: "In my Father's house are many mansions: if it were not so, I would have told you." Is not the Otz Chiim, the Tree of Life, "my Father's House?" And are not the "many mansions" the Sephiroth?

The text in the Sepher Ietzirah says of Tiphareth: "The Sixth Path is called the Reconciling Intelligence, because the inundation of the precipitations are multiplied within it, for it emits its influence as a stream to fill the reservoirs of the blessings by which they are united one to another." The question immediately arises: "Why is the Sixth Path called the Reconciling Intelligence?" The answer is simple once we look at the Tree: It is the only Sephirah to which every Path leads directly. It is in immediate contact with every one of the other Sephiroth, and thus it imparts to the four lower Sephiroth some of its own essence, as well as the essence of each of the higher Sephiroth. Tiphareth is also in the center of the surrounding five Sephiroth which, with it, have collectively been called Adam Kadmon. Receiving the "inundation of the precipitations" from the more etheral Sephiroth, it "fills the reservoirs of the blessings" of those below it, uniting and reconciling them.

Tiphareth is the only Sephirah to have assigned to it two Spiritual Experiences: the Vision of the Harmony of Things, and the Mysteries of the Sacrificed God. Although seemingly unrelated, they are consonant to a large degree and singularly appropriate to the realm of the Son. The second of these has already been discussed in the context of the magical image of the Child and requires no further elucidation here. And in view of what has been said just above in the Ietziratic text, we should have no difficulty in understanding that upon entering into the vision of the Son, one would become fully aware of the harmony of all things, material as well as spiritual. This Universe is one, - for there is no other. God not only reigns in His world - - He has become His world. If we do not come to understand this, we have not comprehended what is meant by the precipitation of the creative forces through Kether into each of the succeeding Sephiroth. That which finally flows into the most material section of the Tree of Life is the same as that which first entered the Tree from the Ain Soph Aur through Kether.

The Hindu sage says: "Aham Brahmasi" - - "I am Brahman". Does this seem a shocking piece of egocentricity to the person raised under the Christian ethic, or the Jewish ethic, for that matter? Does he really mean to say that he is God? Yes, of course he means it. What else could he be? What else is there for anyone to be? If you are something else than God, you do not exist at all, for God is all existence. There is only existence and non-existence, the latter being only a figure of speech since nothing can not-exist. Would you be willing to say: "I am not God?" To say this is the only real blasphemy, for you are denying both God and yourself, and it would be absurd to deny your own existence.

If you exist, God exists; if God exists, you exist.

How can it be otherwise ?

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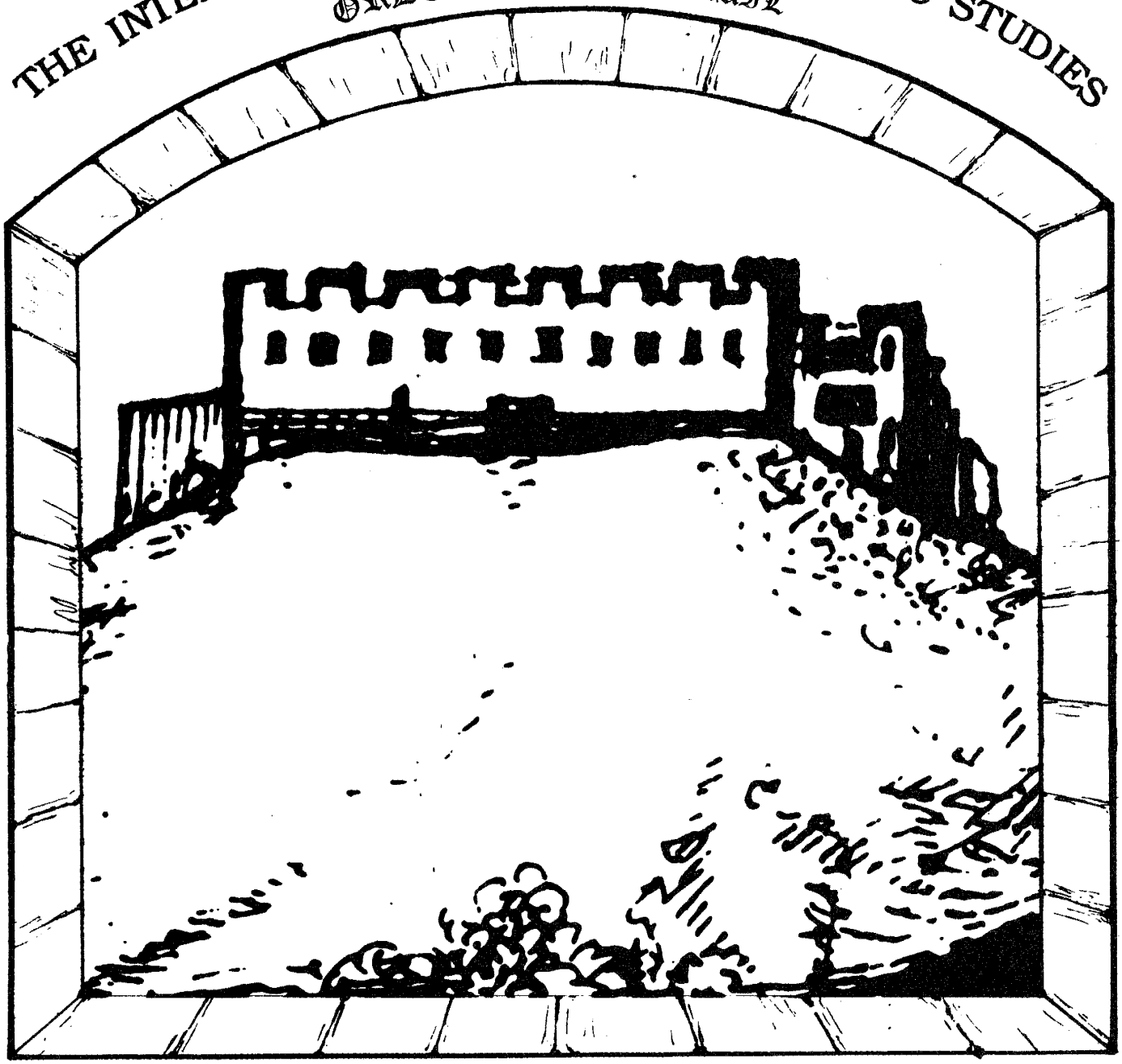

PLANE III *COMPANION* 90-100

LIBER[#] 93

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

SUPERIOR DEGREE

CONVENTICLE 29

Greetings O Unknown and Silent Ones ! HAVE READY: NOTES "EIGHTEEN"

It is immediately evident that anything that can be accomplished with one half of one's faculties can be much more easily accomplished by using all of those faculties. In spite of the truth of this simple fact, education encourages man to depend altogether upon his conscious resources. Every effort, it would seem, is made to have him deny, neglect, and forget that part of himself called the unconscious.

Our Martinist teachers tell us that it is this short-sighted attempt to confine man within the limits of his objective consciousness which has kept man wandering in exile for so long. It is this situation, too, which our Order is striving so hard to correct. Man's imprisonment and exile begin to lose their effect once he begins to realize that in the subconscious part of himself lies the key to his escape. It might be said therefore, that one of the prime objectives in this degree is to become acquainted and know ourselves through the process of self-study as was advocated earlier, and by the techniques which are being given at this point in the Works. When we are able to perceive and comprehend ourselves and know both the conscious and sentient part of ourselves, as well as the unknown and unconscious aspects, we will then be better equipped to meet the obligations and responsibilities of Agents of Omneity. For this, both the conscious and unconscious faculties of our beings must function harmoniously as a whole.

Because of its knowledge of the unconscious and the manner in which it functions, our Order has emphasized the value of dreams in supplying knowledge of the higher worlds. Another equally valuable aspect of dreams has been kept in mind as well. This is the ability of dreams to help us individually in integrating our knowledge of ourselves so that we may become aware of our past mistakes and present immaturities and have the means to correct them.

It is for that reason that we have been asked to form the habit of recording our dreams. This for most may seem both unimportant and unneccessary, for having been taught to regard dreams as being due to physiological causes and with no sensible bearing upon our daily affairs, we have considered that those who pretended to find meaning in them were either overly superstitious or exceedingly gullible. No doubt, such is many times the case, for without the explanations given to initiates, dreams can easily become subjects of superstitious interpretation and lead man away from truth rather than toward it. They can also be interpreted by the unscrupulous so as to make the naive and inexperienced dreamer fearful, assigning more importance to them than they should have and at the same time transforming the intent of every dream into something impossible or fantastic. This is little better than being dependent upon fortunetellers or mediums to direct our lives.

OUR ORDER DOES NOT ENCOURAGE SUCH DEPENDENCE ON OTHERS. It shows us the technique of right dependence upon ourselves and gives us the explanations necessary for making the proper approach to our unconscious, instructing us carefully in our analysis of its reports. The first essential, however, is that WE FORM THE HABIT OF RECORDING OUR DREAMS. This is not always easy, for unless we do it immediately upon awakening from the dream, important elements slip away and are lost. It is necessary then, that we keep a notebook and pencil nearby, and perhaps a flashlight, so that a dream occuring in the middle of the night will not escape us. The second step is to review the dream before returning to sleep and to read through carefully the next morning what we have written during the night. If additional details occur to us which we may have forgotten to record, we should add them as footnotes. Then it may be possible to group the elements of a dream so that the unusual, significant, or puzzling parts may be separated.

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Since we know that dreams are intended to supply forgotten, hidden, or neglected aspects of things, we should accept any particular dream as the comment of our unconscious on some subject that once represented a wish, a fear, or a problem in the conscious realm. Therefore, if we have retired with a mind filled with perplexity or troubled by an unfulfilled wish or a problem unsolved, we might first test the dream for a possible relationship to that problem, wish or perplexity. Sometimes, the relationship is evident at once although the situation in the dream seems reversed and even the setting and characters are changed. If, however, the problem in our mind is in any way related to others with which we have been faced or grows out of a characteristic attitude toward life which needs correcting, it is likely that the dream will contain many elements that seem altogether without meaning or possibly of application to the present situation.

Suppose, for instance, that you dreamed that you walked into a store and asked to buy a typewriter ribbon but the salesman subtly changed into a judge and began to lecture you as though you were in a court and an attempt were being made to prove you guilty of some offense. Suppose the salesman-judge said to you: "Your offense is great and you will be confined to the jail at New York." As the officer leads you away, he smiles at you. You recognize him as an old friend, whose name is familiar. Then you wake.

Let us say that you have been faced for some time with a problem of getting a particular kind of information. It may be of a mechanical nature and your own experience and experiments have not helped. You were not thinking specifically of this problem when you went to sleep, but it was prominent in your consciousness. Perhaps in the office that day you passed a stenographer's desk while she was putting on a new ribbon in her machine. Your first thought is to dismiss the dream as being merely a garbled joining of the day's activity. Then you recall the courtroom part of it, your being sentenced to New York and the fact of the friendly jailer. In thinking over this, you probably wonder why you were to be jailed in New York: Then you remember that your friend who appeared in the dream as the jailer lives in New York. You have not thought about him in a long time; but now the thought strikes you suddenly that he is the very one to give you the information you must have.

The dream which before seemed curiously silly now has meaning. The typewriter ribbon which in your dream you are trying to buy represents the information you want. You are arrested and told you have committed an offense. (You had to be arrested, or stopped, because you were trying to solve the problem incorrectly). Finally, you are sentenced to New York and find your jailer to be your friend because he is the one who can help you with your problem and he lives in New York. In other words, your unconscious faculties have dramatized your situation out of striking oddments available to them to call your attention to elements which your conscious mind has forgotten. Although this is a hypothetical dream, it illustrates the process as well as the help the unconscious stands ready to give once we pay attention to it. Our necessity is to encourage our unconscious faculties to assert themselves, and this we are doing by regular periods of meditation. IF WE ARE PERSISTENT IN THIS AND IF WE FOLLOW IT BY CAREFULLY RECORDING AND ANALYSING OUR DREAMS, WE SHALL FIND OUR MARTINIST TEACHINGS EFFECTIVE IN PREPARING US FOR OUR MISSION IN LIFE AND SUPPLYING US AS WELL WITH THE KNOWLEDGE OF WORLDS BEYOND THIS ONE, WHICH WE SO MUCH DESIRE.

What is one of the main objects of this degree? TO BECOME ACQUAINTED WITH THE UNCONSCIOUS PART OF OURSELVES TO THE END THAT IT AND OUR CONSCIOUS FACULTIES MAY FUNCTION HARMONIOUSLY AS ONE.

What are the value of our meditations? THEY ARE FOR THE PURPOSE OF STIMULATING OUR UNCONSCIOUS TO ACTIVITY AND ENCOURAGE ITS RESPONSES.

What is the specific technique we must use to understand our dreams? THEY MUST BE RECORDED IMMEDIATELY AND LATER REVIEWED, OR RELIVED, AND CAREFULLY ANALYSED. con'd

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What can we expect from our dreams? IT IS TO BE EXPECTED THAT DREAMS WILL BE OF SERVICE TO US IN THROWING LIGHT UPON OUR HOPES, WISHES, FEARS AND AMBITIONS.

Should we ask other people to interpret our dreams for us? NO. OUR AIM IS TO INTERPRET OUR DREAMS FOR OURSELVES. WE SHOULD NOT DEPEND ON OTHERS NOR SHOULD WE OFFER TO DO FOR OTHERS WHAT IN TIME THEY MUST BE ABLE TO DO FOR THEMSELVES.

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(M.L.: THIS IS A LENGTHY LECTURE, BUT FAIRLY CLEAR. PERHAPS IT WOULD BE BEST IN THE INTEREST OF TIME AVAILABLE , TO REPEAT SALIENT POINTS BUT HAVE MINIMUM DISCUSSION.)
The sixth leaf of the "Book of Man" treats of the laws governing the formation of the temporal world and the natural division of the circle by the radius." This center, called "Third day" by the Qabalists, deals with the sun as the source of life on our planet and especially with those phases of it above and below the horizon.

This page corresponds with the Sephirah Tiphereth (Tiff'er-eth), Beauty. There are three important keys to the nature of Tiphereth. Firstly, it is the center of equilibrium of the whole Tree, being in the middle of the Central Pillar; secondly, it is Kether on a lower arc and Yesod on a higher arc; it is the point of transmutation between the planes of force and the planes of form. (M.L: BETTER GO OVER THIS). The titles that are bestowed on it in Qabalistic nomenclature bear this out. From the point of view of Kether, it is a child; from the point of view of Malkuth it is a King; and from the point of view of the transmutation of force it is a sacrificed god. DO NOT pass until this is clearly understood — Here is the Crux of the Qabala! Have the members write it down.
Macrocosmically, that is to say from the Kether standpoint, Tiphareth is the equilibrium of Chesed and Geburah, here Justice and Mercy blend in one. Microcosmically, that is to say from the point of view of transcendental psychology, it is the point where the types of consciousness characteristic of Kether and Yesod are brought to a focus. Hod (No. 8) and Netzach (No. 7) equally find their synthesis in Tiphareth.

The six Sephiroth, of which Tiphareth is the center, are sometimes called Adam Qadmon, the archetypal man; in fact, Tiphareth cannot rightly be understood except as the central point of these six which, for all practical purposes, constitute the archetypal kingdom which lies behind the kingdom of form in Malkuth and completely dominates and determines the passivities of matter.

When we have to consider a Sephirah in relation to its neighbours in order to interpret it in the light of its position on the Tree, it is not possible to proceed with an entirely systematic and orderly exposition of the Qabalistic system, for we must of necessity forestall with partial explanations in order to be comprehensible. We must therefore pause and give some explanation of the three lower Sephiroth grouped around Tipareth — Netzach, Hod and Yesod.

Netzach is concerned with the Nature forces and elemental contacts; Hod with ceremonial magic and occult knowledge; and Yesod with psychism and the etheric double. Tiphareth itself, supported by Geburah and Chesed, represents seership, or the higher psychism of the individuality.

The four Sephiroth below Tiphareth represent the personality or lower self; the four Sephiroth above Tiphareth are the Individuality, or higher self, and Kether is the Divine Spark, or neucleus of manifestation.

Tiphareth, therefore, must not be regarded as an isolated factor, but as a link, a focussing point, a center of transition or transmutation. THE CENTRAL PILLAR IS ALWAYS CONCERNED WITH CONSCIOUSNESS. In Tiphareth we find the archetypal ideas

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Tiphareth is sometimes called the Place of Incarnation, which is a singularly apropos appellation. The normal human, upon raising his consciousness to the next level above those of mundane life, is said to be reborn. It is his second birth; the Adam-man has dies; the Christ-man is born. Having rent the Veil of the Temple, the spiritual aspirant has taken the first, and most difficult step, toward liberation.

One of the magical images of Tiphareth is the Child. It is the lowest point reached by the incarnated God, and having come into birth in Tiphareth, the Son of God becomes a link between human and Divine. The child is the true son of Binah, Mary - Marah, the Great Sea, but it is the precipitation of that Sephirah through its lower level emanation, Geburah, the Giver of Death. The Son of God is thus born to die, as are all living beings, but his death is ordained and dedicated to a special purpose. While still in this life, he strives to bring his kingdom up out of worldliness and carry it across the Abyss that separates mankind from illumination; he labours to "redeem" humanity, to free it from bondage, to liberate it. He is truly the Redeemer, and in the end, his life is sacrificed, loosing great forces to restore the equilibrium between the elements of the Tree.

Therefore, a second magical image of Tiphareth is the Sacrificed God, and it is this image that has become the focal point of all observances in the Christian churches. It is difficult, if not impossible, to find a church of any Christian sect that does not somewhere feature a Cross, which is not only a Christian symbol, but also one of the symbols of Tiphareth.

What Christians have not considered is the third image of Tiphareth, a majestic King, which brings us straight back to Kether, the Crown, The close tie between the Son and Kether, through Chokmah and Binah, "Our Father (and Our Mother) which art in Heaven," has been ignored. Only the link between the Son and Chesed, "Our Merciful Father," is observed. Thus, Christianity has lost its mystic way, and except in a few instances, Saints Augustine, Francis, Bernard, and Meister Eckhart, --- and others --- there is not, and has not been for some centuries, any visible mystical teaching or practise. The Church, by concentrating upon the image of Christ as the Child and the Sacrificed Redeemer, to the exclusion of the Majestic King, has performed an even greater sacrifice, --- that of relinquishing the true salvation and liberation of its people.

Meanwhile, the Son stands patiently in Tiphareth, ready to lead all who come to him -- to the illumination of Kether. The road to Kether passes through Tiphareth, which is the meaning of Jesus' words: "No man cometh unto the Father, but by me." This is written in the 14th chapter of the Gospel of Saint-John, who must certainly have been a Qabalist, for he has also said in the 10th chapter: "I am the door: by me if any man enter in, he shall be saved." In further support of the probability that John was a Qabalist, one might recall the statement, virtually meaningless under any other interpretation, also from chapter 14: "In my Father's house are many mansions: if it were not so, I would have told you." Is not the Otz Chiim, the Tree of Life, "my Father's house?" And are not the "many mansions" the Sephiroth?

The text in the Sepher Ietzirah says of Tiphareth: "The Sixth Path is called the Reconciling Intelligence, because the inundation of the precipitations are multiplied within it, for it emits its influence as a stream to fill the reservoirs of the blessings by which they are united one to another." The question immediately arises, "Why is the Sixth Path called the Reconciling Intelligence?" The answer is simple, once we look at the Tree. It is the only Sephirah to which every Path leads directly. It is in immediate contact with every one of the other Sephiroth, and thus it imparts to the four lower Sephiroth some of its own essence, as well as the essence of each of the higher Sephiroth. Tiphareth is also in the center of the surrounding

five Sephiroth which, with it, have collectively been called Adam Kadmon. Receiving the "inundation of the precipitations" from the more etheral Sephiroth, it "fills the reservoirs of the blessings" of those below it, uniting and reconciling them.

Tiphareth is the only Sephirah to have assigned to it two Spiritual Experiences, the Vision of the Harmony of Things, and the Mysteries of the Sacreficed God. Although seemingly unrelated, they are consonant to a large degree and singularly appropriate to the realm of the Son. The second of these has already been discussed in the context of the magical image of the Child and requires no further elucidation here. And in view of what has been said just above in the Yetziratic text, we should have no difficulty in understanding that upon entering into the vision of the Son, one would become fully aware of the harmony of all things, material as well as spiritual. This universe is one, having emanated from the the One Source. All things are one, for there is no other. God not only reigns in His world, He has become His world. If we do not come to understand this, we have not comprehended what is meant by the precipitation of the creative forces through Kether into each of the succeeding Sephiroth. That which finally flows into the most material section of the Tree of Life is the same as that which first entered the Tree from Ain Soph Aur through Kether.

The Hindu sage says, "Aham Brahmasmi" - - "I am Brahman." Does this seem a shocking piece of egocentricity to the person raised under the Christian ethic, or the Jewish ethic, for that matter? Does he really mean to say that he is God? Yes, of course he means it. What else could he be? What else is there for anyone to be? If you are something else than God, you do not exist at all, for God is all existence. There is only existence and non-existence, the latter being only a figure of speech since nothing can not-exist. Would you be willing to say, "I am not God?" To say this is the only real blasphemy, for you are denying both God and yourself, and it would be absurd to deny your own existence. If you exist, God exists; if God exists, you exist. How can it be otherwise?

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of manifestation should be assigned. All references to the Son always refer to Tiphereth; all references to the Father refer to Kether; all references to the Holy Ghost refer to Yesod.

Let us sum up: Jupiter, the beneficient ruler and law-giver of Chesed, is balanced by Mars the Warrior, the fiery destructive force in Gebruah and the two are equilibrated in Tiphareth, the Redeemer. In the Supernal Triangle we see the primary Sephirah, Kether, emenating a pair of opposites which express the two sides of its nature: Chokmah, Force — and Binah, Form — masculine and feminine respectively. In the Second Triangle we have the pairs of opposites which find their equilibrium in a third, placed upon the Middle Pillar —— Tiphareth. From this we deduce that the First Triangle derives its significance from that which lies behind it —— and the Second Triangle derives its significance from that into which it issues forth. In the First Triangle we find a representation of the creative forces of the substance of the universe; in the Second Triangle we have a representation of the governing forces of evolving life.

In Chesed is the wise and kindly king, the father of his people, organising his realm, building up industry, fostering learning, and bringing the gifts of civilization. In Geburah we have a warrior king, leading his people in battle, defending his kingdom from the assaults of the enemy, extending his boundaries by conquest, punishing crime, and destroying evil-doers.

In Tiphareth we have the Saviour, sacrificed upon the Cross for the salvation of his people, and thereby bringing Geburah into equilibrium with Chesed. Thus we see that the mercies of Chesed and the severities of Geburah unite for the healing of the nations.

Behind Tiphareth, traversing the Tree is drawn Paraketh, the Veil of the Temple, the analogue, on the lower plane, of the Abyss which separates the three Supernals from the rest of the Tree. (M.L: PAUSE HERE AND HAVE THE SSII DRAW IN THE VEIL ON THEIR CHART. IT IS DRAWN ACROSS THE TREE BEHIND TIPHARETH, BETWEEN TIPHARETH AND THE TWO SEPHIROTH ABOVE (GEBURAH & CHESED). (WRITE IN THE NAME: PAROKETH). Like the Abyss, the Veil marks a chasm in consciousness. The mode of mentation on one side of the chasm differs in kind from the mode of mentation prevailing on the other. TIPHARETH IS THE HIGHEST SPHERE TO WHICH NORMAL HUMAN CONSCIOUSNESS CAN RISE. When Philip said to Our Lord: "Show us the Father", Jesus replied: "He that hath seen me hath seen the Father." All the human mind can know of Kether is its reflection in Tiphareth, the Christ-center, the Sphere of the Son. The veil, Paroketh, must be pierced by those who would ascend in consciousness the middle pillar and liberate themselves from the purely human delusion of separated selfhood, which must be "crucified" and enter into realisation of unity with the Great One Self of All. Paroketh is the Veil of the Temple which was rent asunder from top to bottom when Jesus "yielded up the ghost" upon the Cross. SSII now have enough knowledge to meditate on this and glean further light. Ask yourself,------- WHAT DOES THIS MEAN?

All should now understand that the Sephiroth on the Middle Pillar, the Pillar of Mildness, may be taken as representing levels of consciousness and the planes on which they operate. Malkuth (no. 10) is sensory consciousness; Yesod (No. 9) is astral psychism; Tiphareth is illuminated consciousness, the highest aspect of the personality with which the individuality has coalesced; this is the condition which really constitutes initiation; it is the consciousness of the higher self brought through into the personality. It is a gleam of higher consciousness coming from behind the veil Paroketh. It is for this reason that the Messiahs and Saviours of the world - of all the various religions - are assigned to Tiphareth in the

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symbolism of the Tree, for they were the Light-Bringers to humanity; and as all who bring fire from heaven must do, they die the sacrificial death for the sake of mankind. It is here, too, that WE DIE TO THE LOWER SELF in order that we may rise in the higher self. Daath, the Invisible Sephirah, we have already seen is Knowledge, according to the Rabbis, and conscious awareness or apprehension according to the terminology of the psychologist. At the head of the Middle Pillar is Kether, the Crown, the Root of all Being. Consciousness, then, reaches from the spiritual essence of Kether, through the realisation of Daath, which carries it across the Abyss, into the translated consciousness of Tiphareth, wither it is brought by the sacrifice of the Christ,

which rends the veil Paroketh; then on into the psychic consciousness of Yesod, the Sphere of the Moon, —— and thence to the sensory brain consciousness of Malkuth. Thus we see that consciousness must first descend in the course of INVOLUTION from the First Manifest through the subtle planes of existence to dense matter. Then must be evolved that which was first involved. It is obvious that nothing can be evolved or unfolded which was not previously involved or infolded. The question that is addressed to each of you individually is: How are you going to rend the veil of the temple from top to bottom? How are you going to pierce the veil of Paroketh?

Tiphareth is called by the Qabalists Shemesh, or the Sphere of the Sun. The sun is to us truly the Giver of Life and the source of all being; it is the only adequate symbol of God the Father, who may aptly be called the Sun behind the sun, Tiphareth, in fact, being the immediate reflection of Kether. It is through the mediation of the sun that life comes to the earth. Kether, Space, the source of all existence, reflects into Tiphareth, which acts as a transformer and distributor of the primal, spiritual energy. We receive this energy directly by means of sunlight, and indirectly by means of chlorophyll in green plants, which enables them to utilise sunlight and which we eat at first hand in vegetable foods, and at second hand in the tissues of herbivorous creatures. Modern people have learnt the value of sunlight and vitamins in the physiological economy, but have not realised the very important part played by the spiritual aspect of the solar influences in one's psychic economy. There is a Tipharic factor in the soul of man which, according to ancient tradition, has its physical correspondence in the solar plexus, which is able to pick up the subtle aspect of the solar energy in the same way that the chlorophyll in the leaf of a plant picks up its more tangible aspect. If we are cut off from this energy and prevented from assimilating it, we become as sickly and feeble in mind and body as plants growing in a cellar cut off from its more tangible aspect. This cutting-off from the spiritual aspect of Nature is due to mental attitudes. When we refuse to acknowledge our part in Nature, and Nature's part in us, we inhibit this free flow of life-giving magnetism between the part and the whole; and, lacking certain elements essential to spiritual function, psychic health is impossible. It is through the mediation of the sun, then, that life comes to earth, and it is by means of the Tipharic consciousness that we contact the sources of vitality and draw upon them, both consciously and unconsciously.

We cannot spend any more time on this interesting Sephira tonight so we will bring this introduction to a close with a few words about sacrifice: The three Magical Images of Tiphareth are curious, for at first sight they are so utterly unrelated that each one appears to cancel out the others, however their significance and relationship appears clearly, speaking through the language of symbolism, especially when studied in the light of the life of Jesus.

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Tiphareth, being the first coagulation of the Supernals, is aptly represented as the new-born Child in the manger at Bethlehem; as the Sacrificed God he becomes the Mediator between God and man; and when he has risen from the dead He is as a king come to his Kingdom. Tiphareth is the child of Kether and the king of Malkuth, and in His own sphere He is sacrificed. We shall not understand this aright unless we have some concept of the real meaning of sacrifice, which is very different to the popular one, which conceives of it as the voluntary loss of something dear. Sacrifice is the translation of force from one form to another. There is no such thing as the total destruction of force; however completely it disappears from our ken, it maintains itself in some other form according to the great natural law of the conservation of energy, which is the law that maintains our universe in existence. Energy may be locked up in form, and therefore static; or it may be free from its bondage to form and be in circulation. When we make a sacrifice of any sort, we take a static form of energy - and by breaking up the form that imprisons it - put it into free circulation in the cosmos. That which we sacrifice in one form turns up again in due course in another form. Apply this concept to the religious and ethical ideas of sacrifice and some very valuable clues are obtained.

The God-name of this sphere is Aloah Va Daath, which associates it intimately with the Invisible Sephirah that comes between it and Kether. This Sephirah may best be understood as apprehension, the dawning of consciousness; and we may interpret the phrase "Tetragrammaton Aloah Va Daath" as "God made manifest in the sphere of mind."

In the microcosm Tiphareth represents the higher psychism, the mode of consciousness of the individuality, or higher self. It is essentially the sphere of religious mysticism as distinguished from the magic and psychism of Yesod. Be it remembered: the Sephiroth of the Central Pillar represent levels of consciousness, and the Sephiroth on the side pillars represent powers and modes of function.

Tiphareth is said to be the Sphere of the Greater Masters; it is the Temple not made with hands, eternal in the heavens and the Great White Lodge. It is here the initiated adept functions when in the higher consciousness; here that he comes to meet the Masters, and it is by means of the Name and by an understanding of the significance of the Name of Aloah Va Daath that he opens up the higher consciousness.

The characteristic virtue of the Sphere of Tiphereth is Devotion to the Great Work. Devotion is a very important factor in the Way of Initiation that leads to the higher consciousness, and we must examine this carefully. Devotion might be defined as love for something higher than ourselves; something that evokes our idealism. When a stronger emotional content is infused into devotion and it becomes adoration, it carries us across the great gulf fixed between the tangible and the intangible and enables us to apprehend things that eye hath not seen, nor ear heard. It is this Devotion, rising to Adoration, in the Great Work, which initiates us into the Mysteries of the Crucifixion.

The Vice assigned to Tiphareth is Pride, and in this attribution we have some very true psychology. Pride has its roots in egoism and as long as we are self-centered we cannot be made one with all things. In the true selflessness of the Path the soul overflows its boundaries and enters into all things through limitless sympathy and perfect love; but in pride the soul tries to extend its boundaries till it <u>possesses</u> all things and it is a very different matter to possess a thing -- to being made one with it, wherein it equally possesses <u>us</u> in perfect reciprocity. It is this one-sided arrangement which is the vice of the adept. He must give as well as receive, and he must give himself UNRESERVEDLY if he would participate in mystical union, which is the fruit of the sacrifice of crucifixion. "Let him who would be the greatest among you be the servant of all", said Our Lord. It is against this vice of Pride that the Martinist is protected through the symbolic wearing of the mask - - if he is sincere.

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Brethren, as interesting as the subject is, I'm afraid that the lecture has become rather too lengthy and I do not think we will have time for further discussion. I hope however that our work is stimulating you sufficiently to encourage you to do yourown independent research and study, for we have only limited time at Conventicles. Please now chart the following:

The Magical Image: There are three - A Majestic King.
A child.
A sacrificed god. (Note: small "g").

(Ask the Brethren to study the Magical Images of each Sephirah and see how they help explain the meanings.)

The Mundane Chakra is: the Sun.

Virtue: Devotion to the Great Work.
Vice: Pride.

Correspondence in the microcosm: The breast. (which encloses the heart).

Here are the symbols: A truncated pyramid, i.e. a pyramid with the top cut off - therefore having 6 sides: four sides, a top and a bottom. (see diagram).
A cube.

The invocation: "O wonderful, beautiful Kingdom of Light, shed upon my heart Thy rays of truth that all pride may be consumed and only perfect love remain."

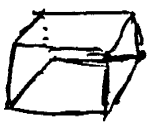
The pair of opposites: Fertility/Sterility (Fruitfulness/Barrenness).

There is a lot to ponder here, please do so before we meet again.

The God Name is: Tetragrammaton Aloah Va Daath. The Vau of the Tetragrammaton (Yod-He-Vau-He) is placed here. Remember that the Yod is at No. 2; the first He is at No. 3; and the Vau is here at 6.

Carry out the meditation this week using the invocation and either of the symbols.

DISPLAY ILLUSTRATION OF THE SYMBOLS



all sides of the cube should be of equal length.

Brethren, in view of tonight's lengthy discourse I will forego the examination of the Mystic's Monitor; however, for next time be prepared to answer questions 16 - 20. There is a very definite reason why you are required to know the Appraisal and the Monitor by heart. You do not suspect the reason and you will soon find out. So be patient and do as you are requested !!!

HAND OUT NOTES "EIGHTEEN".

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CREATIVE VIZUALISATION

Visualization is an essential part of meditation after the Western Tradition and demands the development of the ability to visualize creatively.

CREATIVE VISUALIZATION is the term used to describe a technique designed to train the memory and imagination to reproduce in the mind, and in exact detail, objects, people and situations complete with sights, sounds, smells and tactile sensations of reality.

This technique (which is basically creative daydreaming) is arguably the greatest and most important of all the occult arts. It is also one of the most difficult to master. This is because, for one thing, exact visualization, like total recall, comes naturally to very few people; - - as for most us, acts of imagination of such magnitude are possible only after months or even years of consistent and patient practice.

Secondly, the imaginative faculty, which we all possess to an abundant degree as children, is quite often discouraged or actively repressed in most of us in our formative years, because it is thought to be an undesirable quality, that leads to the 'time wasting' activity of daydreaming. Consequently, we lose touch with our imaginative faculty almost completely at a very early age, and find it very difficult indeed to regain it on demand in later life.

The purpose of creative visualization in the Western Tradition is twofold. Firstly, it can be used in meditation to 'enliven' scenes such as those found on the Tarot Cards, thus potentiating the imagination and ensuring 'active' and enlightening meditation sessions. Alternatively, it may be used to create a scenario in the mind which it is intended should eventually come to take place in reality.

The first of these alternatives constitutes the primary use of the technique which you are, or at least should be, using in connection with the path workings given in notes "twenty-two".

The second alternative may be unfamiliar to you. It depends for its successful application upon the power of the human mind, working in concert with certain cosmic laws, to affect the plastic ether that underlies the reality we see about us every day, and so change it. (At this point, kindly pause and re-read Notes for Students "Eleven", page two, para. one.)

This latter is the most important - and the most misunderstood - use of the technique of creative visualization. It has, in modified form, been modernized and popularized (and rather poorly utilized) under the new title of "positive thinking", although "positive thinking" as it is presented by the various books and courses available on the subject is only a pale and barely recognizable shadow of its more powerful cousin - CREATIVE VISUALIZATION.

The hows and whys of creative visualization, when it is used to 'tamper' with reality, can be very succinctly summed up by two well-known occult precepts. The first is: "As Above, So Below."

As you already know, what this means, basically, is that the macrocosm (or larger scheme of things) affects, and can be affected by the microcosm (man). If you can appreciate that reality exists on many levels, and that those levels differ one from the other, then you will realise that what most people call reality is in fact only the last, and the densest of many. These levels, or Realms, which you have already learnt of, are separate from, yet closely associated with each other, in time and space, and together form a complex and closely interwoven matrix of being that is organized and purposeful, and that involves everything that is.

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The most important thing to realize about them is that all events first occur in the highest of them - the Archetypal or Atziluthic - and that the higher levels are more fluid and less dense than the lower ones.

Events that will eventually come into being on the material level (our reality) - first exist on the Archetypal level, where they exist in essence, but not yet in fact, - or rather, not yet in our material fact, and there is a slight lapse of time between the birth of any given event on the Archetypal, or the highest level; and its passage through the intervening levels; and its corresponding existence in our 'reality'.

This time lapse is very important, for it means that any event that occurs in our dense reality has **already** occured, in essence, on a less dense, more plastic and higher cosmic level, - on which level it can, if the task is approached correctly, be altered to a more desirable pattern.

The morals of altering reality, and of how each Initiate will use the knowledge being shared, is for each person to settle for himself. The "how" of the situation, as opposed to the "why" is very well explained by the second of the two occult precepts mentioned earlier: 'Thoughts are Things".

The truth of this statement can be very difficult to come to terms with, because we are used to thinking of things in a very material sense (tables, for example are 'things', as are telephones or cars or light bulbs), or as being, in fact, tangible shapes.

Thoughts are not, of course, tangible on this, the material level, and they have no tangible shapes here either; but they do have a shape, for **theirs** is the capability of defining **shape**, and they are the media whereby shape is given to concepts that would otherwise remain formless.

The capability of thought to define shape, however, is best illustrated not by reference to material objects like tables (which are fully capable of expression in material terms) but by reference to abstract concepts, or concepts that cannot be expressed in material terms but which nevertheless retain shape in the mind.

'Honour' for example, is just such an abstract, and patience is another; for although these "things" can never be expressed as material objects, they are nevertheless states of being that have shape in mind, - and therefore existence also, for only when shape and expression are given concepts can they have any existence at all.

There is a level within the matrix of being — it is not the Archetypal level, but it is nevertheless a level that is a good deal less dense than the one our physical bodies inhabit — upon which thoughts do not only define, but actually determine shape. Indeed, thoughts on that level are an active creative force capable of having the sort of direct impact upon the environment that they lack on this one. Thus thought can be said to have two basic capabilities within the cosmic scheme: it will <u>define</u> shape on this, the densest of the levels; and <u>determine</u> it on other, more subtle ones.

Consequently, it is possible to use concentrated thought and imaginative imagery, - <u>creative visualization</u>, <u>in other words</u>, - TO CHANGE REALITY, or to determine its shape; and this is done by **deliberately** directing thought to the correct level, where reality is more plastic and so can be easily moulded to the desired shape.

An understanding of the twin capabilities of thought has led occultists to treat thoughts as entities, and to think of them as living things with shape and purpose; things that enjoy a life of their own quite independently of the mind that bore them. Additionally, it has brought them to the realization that thoughts are immensely powerful, and potentially very dangerous things.

Continued on Notes "Nineteen".

SUPERIOR DEGREE

CONVENTICLE 30

Greetings O Unknown and Silent Ones ! HAVE READY: NOTES "NINETEEN"

When it was stated at our last Conventicle that in the unconscious part of man lies the key to his escape, it was not in any way to suggest that escape meant a denial of life or a turning from reality. Far from it: BURIED IN THE UNCONSCIOUS LIES THE WHOLE OF MAN'S PAST. This may have been neglected through many lifetimes and present such a wealth of material when man does first attempt to acquaint himself with it that it may take time to arrive at the realization that acquaintance with it and use of it, is orienting him more perfectly than before with practical reality. Nonetheless, such is the case.

Many people make this mistake and so retard their own progress. They choose mysticism as a way out of the hard reality of life; but, in truth, it is rather a way into it. That is why those who expect mystical studies to connect them immediately with higher beings who will solve all their problems for them -- must always be disappointed. True mysticiam corrects such wrong thinking and shows the student how to connect with the higher faculties within himself and thereby be able to solve his own problem. We may be very sure, therefore, that if one has imagined that the study of dreams has been entered upon for any reason other than opening up a way of increasing his own mature and responsible approach to the problems of living, - - he is again mistaken.

Dreams are worthless until we learn how to deal with the material they report; until we realise, in fact, that as with any other material or spiritual substance, we dissipate it when we improperly use it. As the philosopher, John Locke, once wrote: Mental ability is measured by both perception and reflection. One has to know, or perceive, first what lies in the mind ---- and then by reflection he must choose wisely what applies.

This accords with the Druidic teaching that the conscience is the eye of God in the heart of man which sees everything; that reason is the revolving of the conscience in the contemplation of what comes before it, - and that understanding is only the knowledge acquired by the activity of reason.

All minds, said the poet-philosopher, Emerson, even those we call rude and uneducated, "are scrawled all over with facts, with thoughts. They (that is, the persons themselves) shall one day bring a lantern and read the inscriptions." In writing of the intellect, he said also: "In every man's mind, some images, words, and facts remain without effort on his part to imprint them, which others forget, and afterwards these illustrate to him important laws. All our progress is an unfolding, like the vegetable bud. You have first an instinct, then an opinion, then a knowledge, --- as the plant has root, bud and fruit."

The unconscious of everyone is a vast storehouse which holds fact, fancy, hope, ambition, heartache, and disappointment -- everything, so to speak, of our own and of the races before us. In order to use any of it, we must be aware of it. We must know what it contains. Dreams make the most natural entry into it, and from their reports we learn what it contains. Then by reflection, we must sift and sort until we can with confidence choose the significant elements and evaluate them. When we have learned reasonable well to do this, we shall be convinced of the practical worth of this means of solving our problems in living.

How necessary and important the part of reflection is in the process, though, may well be illustrated in the experience of two individuals in dealing with reports from the unconscious. The widow of a very wealthy manufacturer of firearms

(Mrs. Remmington) con'd

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was advised by her unconscious that she would continue to live as long as she continued to build. She accepted the advice literally and began to call in carpenters to add rooms, stairways and closets to her already ample dwelling. When the opportunity to enlarge in a normal way was no longer possible, she continued to build without any consideration of usefulness. Doors and windows were put into walls uncecessarily; space was enclosed into closets without any idea of use; stairways ended abruptly, leading nowhere and serving no purpose. She called the process —— building; but it was so far from fulfilling the constructive intent of that word as to constitute the reverse of it. Her effort was both childish and futile because she had completely failed in the matter of reflection on the advice given her.

In decided contrast to her experience was that of the scientist, Dr. George Washingtom Carver. It was once necessary for him to make some sandpaper. He experimented for some time unsuccessfully and then lay down in his laboratory to rest. While resting, he slept; and sleeping, he dreamed. In his dream, he was again in his laboratory working on the problem of sandpaper. He became conscious of a figure behind him watching. Finally, the figure asked what he was doing. "I am trying to make sandpaper," he replied.

"Tell me how you have gone about it," the figure said. Dr. Carver explained, step by step, the method he had used. "Good", said the visitor, "your process is correct, but you need to boil the sand." Immediately, the scientist awoke, got up from the couch, and began once more the process of making sandpaper. This time, he boiled the sand and his experiment was successful. His ability to reflect on the advice given was such that he made no misinterpretation.

These examples may be of great help to us in the matter of making good use of the reports our dreams supply. They may also serve in the matter of drawing a larger meaning and application from the statements contained in the "Book of Man."

Throughout the degrees, at all times when the Qabala has come up, it has been pointed out that it is a large subject, too large in fact to be properly studied in the limited time we have available at conventicles. During our recent meetings, however, we have sought to briefly touch upon some Qabalistic teaching as we turn the pages of the "Book of Man" in connection with our meditations. We hope the Brethren are benefitting from these glimpses and that they will be encouraged to further pursue Qabalistic study.

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What happens when we improperly use any material or spiritual substance?
WE DISSIPATE IT.

According to the philosopher John Locke, how is mental ability measured?
BY PERCEPTION AND REFLECTION. ONE FIRST HAS TO KNOW OR PERCEIVE WHAT LIES IN THE MIND —— AND THEN BY REFLECTION HE MUST CHOOSE WISELY WHAT APPLIES.

Are our dreams able to help us in this respect? YES. - OUR DREAMS ACQUAINT US WITH THE CONTENTS OF THE UNCONSCIOUS. THIS CORRESPONDS TO PERCEPTION AND KNOWING. OUR ANALYSIS OF THE ELEMENTS PRESENT IN THE UNCONSCIOUS CORRESPONDS TO REFLECTION. AS EXAMPLES OR PROPER AND IMPROPER REFLECTION WE SHOULD REMEMBER THE EXAMPLES OF DR. CARVER AND MRS. REMINGTON.

Who was the visitor in Dr. Carver's dream? Was it his own unconscious self, or was it "someone" from one of the Planes?

Should we try to interpret our dreams for ourself, or should we turn to someone else for an explanation?

What about our work in self-study? Have you noticed how this work with our dreams forms a part of self-study? Can any Bro/Sis report any favourable change in their personality?

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We are now to consider the seventh leaf of the "Book of Man" which equates with the Qabalistic Sephirah Netzach (Nets'-sock), Victory, also called Fourth Day. It forms the base of the Pillar of Mercy.

Netzach, the Sphere of Venus, is best understood by contrasting it with Hod, the Sphere of Mercury (No. 8). Netzach is on the Pillar of Force and represents the instincts and the emotions they give rise to, — whereas Hod represents the concrete mind. Perhaps the Brethren would like to note that at the appropriate places on their diagrams. In the macrocosm these represent two levels of the process of the concretion of force into form. Brethren have undoubtedly noticed that as we come down the Tree we are moving from a rarefied to a denser atmosphere. In Netzach force is still relatively free-moving, being bound only into exceedingly fluidic and ever-shifting shapes. In Hod it takes on for the first time definite and permanent form, — though of an exceedingly tenuous nature. In Netzach a particular form of force represents itself as a type of beings, flowing backwards and forwards over the boundaries of manifestation in an exceedingly elusive manner. Such beings have no individualised personalities -- they are rather like the armies with banners that one can see on evenings in the clouds at sunset. In Hod, however, individualisation into units has taken place, and there is continuity of existence. All mind is group-mind in Netzach, -- but in Hod the human mind has its beginnings.

Let us now consider Netzach itself, both in its micro-cosmic and macro-cosmic aspects. Let us bear constantly in mind that Netzach is the sphere of Illusion, and what is about to be described in terms of form — are appearances as represented by the intellect to itself and projected back into the astral light as thought-forms. This is a very important point and must be understood thouroughly in order to avoid falling into superstition.

Everything that is "perceived by the eyes of the intellect and the contemplations of faith" as the Ietziratic Text puts it so graphically --- has it metaphysical basis in CHOKMAH, the Supernal Sephirah at the head of the Pillar of Mercy. But with Netzach a great change comes over our mode of apprehending the different types of existence assigned to each sphere. Before, we have been perceiving by means of intuition; our apprehensions have been formless, or at least represented by highly abstract symbols; but after Tiphareth things become more concrete.

It is the Netzach factor in ourselves that is the basis of our instincts, each of which, in their un-intellectualised essence, gives rise to appropriate reflexes — just as an infant's lips will suck on anything that is inserted between them. The beings of Netzach are the Elohim and are not so much intelligences as they are the embodiments of ideas. These Elohim, to give them their Hebrew name, are the formative influences whereby the creative force expresses itself in Nature. Their true character is to be discerned in Chesed --- where they are described by the Sepher Ietzirah as the "Holy Powers". In Netzach, however, which represents the upper stratum of the reflecting ether, they undergo a change, the image-making mind of man has begun to work upon them, moulding the astral light into forms that shall represent them to his consciousness.

It is vitally important that we should realise that these lower Sephiroth of the Plane of Illusion are densely populated by thought-forms; that everything which the human imagination has been able to conceive, however dimly, has a form built about it out of the astral light, and that the more the human imagination has dwelt upon it to idealise it, — the more definite that form becomes. Consequently: subsequent generations of seers, who can see only on the lower planes, when they seek to discern the spiritual nature and innermost essence of any form of life --- are met by these images --- the "creations of the created" --- and will be deceived thereby --- mistaking them for the abstract essence itself, which is not to be found upon any plane that yields images to psychic vision BUT ONLY UPON THOSE THAT

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ARE DISCERNED BY PURE INTUITION. (M.L. Go over this paragraph).

When his mentality was still primitive, man worshipped these images, by means of which he represented to himself the great natural forces so all-important to his material well-being, thus establishing a link with them, by means of which a channel was developed whereby the forces they represented were poured into his soul, thus stimulating the corresponding factor in his own nature and thereby developing it. The operations of this worship, especially when it became highly organised and intellectualised, as in Greece and Egypt, built up exceedingly definite and potent images, and it is these that are generally understood as "the gods". Generations of worship and adoration build a very strong image in the astral light, and when sacrifice is added to worship, the image is brought a step farther down the planes into manifestation and acquires a form in the dense ethers of Yesod, (No. 9) and is a very potent magical object, capable of independent action when ensouled by the concrete ideas generated in Hod.

We see, then, that every celestial being conceived by the mind of man has as its basis a natural force, but that upon the basis of this natural force is built up a symbolic image representative thereof, which is ensouled and rendered active by the force it represents. The image, then, is but a mode of representation indulged in by the human mind for its own convenience, but the force that the image represents, and which ensouls it, is a very real thing indeed, and under certain circumstances can be exceedingly powerful. In other words, although the form under which the god is represented is pure imagination, the force associated with it is both real and active.

This fact is the key, not only to talismantic magic in its broadest sense, which includes all consecrated objects used in ceremonial and for meditation, but to many things in life that we cannot fail to observe but for which we have no explanation. It explains a great many things in organised religion that are very real to the believer but very baffling to the unbeliever, -- who can neither explain them, -- nor explain them away.

Let us now consider Netzach from the point of view of the microcosmic Tree of Life, that is to say: the subjective Tree within the soul, wherein the Sephiroth are factors in consciousness.

The Three Supernals and the first pair of manifesting Sephiroth, Chesed and Geburah, represent the Higher Self, with Tiphereth as the point of contact with the Lower Self. The four lower Sephiroth, Netzach, Hod, Yesod and Malkuth, represent the Lower Self, or personality, the unit of incarnation, with Tiphereth as the point of contact with the Higher Self, which is sometimes called the Holy Guardian Angel.

From the point of view of the personality, Tiphareth represents the higher consciousness, aware of spiritual things; Netzach represents the instincts and Hod the intellect. Yesod represents the fifth element, Aether, and Malkuth the four elements which are the subtle aspect of matter. (Air, earth, fire and water in the old terminology, - solids, liquids, gases and radiant energy in the new.)

All that the average human intellect can realise is (1) the nature of dense matter, - Malkuth; and (2) the intellect, - Hod. Both of these are aspects of concrete existence. The average human intellect has no appreciation of the forces which build the forms, as represented by Netzach, the Sphere of the Instincts, -- and Yesod, the etheric double or subtle body. It is important therefore to make a careful study of Netzach because its nature and importance are so little understood.

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We shall best comprehend the nature of Netzach in the microcosm if we remember that it is the Sphere of Venus, with all that that implies. Translated from the symbolic language of the Qabala into plain English, this means that we are concerned here with the function of polarity, which is a very great deal more than mere sex as popularly conceived.

Polarity really means the flowing of force from a sphere of high pressure to a sphere of low pressure; high and low being always relative terms. Every sphere of energy needs to receive the stimulus of an <u>influx</u> of energy at higher pressure, and to have an <u>output</u> into a sphere of lower pressure. The source of all energy is the Great Unmanifest and it makes its way down the levels, changing its form from one to the other, till it is finally "earthed" in Malkuth. In every individual life, in every form of activity, in every organised group for whatever purpose, whether army, church, football club or limited company, we see this exemplification of the flowing of energy in circuit. The great point we need to realise is that in the microcosmic Tree, -- the Tree within ourselves -- there is a flow down and up the positive and negative aspects of our own subjective levels of consciousness, whereby the spirit inspires the mind, and mind directs the emotions, and the emotions form the etheric double, and the etheric double moulds the physical vehicle, which is the "earth" of the circuit. This is a fact that is generally realised and its implications are easily seen as soon as attention is drawn to them.

But a point we do not so readily realise is that there is a flow and return between each "body" or level of consciousness and its corresponding aspect in the MACROCOSM. Just as there is an intake and output on the level of Malkuth whereby food and water are received into the body as nutriment and rejected as excreta -- which in turn is the food of the vegetable kingdom which receives it and rejects it -- so is there an intake and output between the etheric double and the astral light and between the astral body and the mind side of nature and so on UP the planes, with the subtler factors represented by the six higher Sephiroth. The essence of the Magical Qabala, which is the practical application of the Tree of Life, is to develop these magnetic circuits of the different levels and so strengthen and reinforce the soul. Just as the physical body is nourished by eating and drinking and kept healthy by adequate excretion (which might be called the operations of the Sphere of Malkuth) so is the soul of man energised by the Operations of the Sphere of Tipheth, which is also called the Sphere of the Redeemer, who brings health to the soul. We know how initiation develops the power of the higher psychism and enables the human understanding to apprehend spiritual truths; what we do not realise is that for the full gamut of human development we need also to develop our power to contact natural energy in its essential form as represented by the Sphere of Netzach.

It is this transmutation of energy that initiates deal with by means of the technique of the Tree of Life; and as <u>CONSCIOUSNESS</u> transmutes up and down the Central Pillar of Equilibrium, so does <u>energy</u> transmute up and down the Pillar of Mercy, of which Netzach is the base ---- and <u>form</u> transmute up and down the Pillar of Severity, of which Hod, the intellect, is the base. - Pause -

I very much regret the length of these discourses Brethren and ask your indulgence. Even with the most introductory glimpses that we are sharing, time quickly mounts up.

Chesed, as we have seen, is the Sphere of Beneficient Regulation. The basis of all regulation is memory. Businesses operate through the mechanical memories of filing systems, card indexes, account books and the like. In this connection it is interesting to note the impetus given to science and technology by the electronic memory systems built into our modern computers. Netzach is a direct reflection of Chesed, just as Chesed is a reflection of Chokmah.

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Netzach is the sphere of the desire-nature and desire is based on memory. We desire to repeat past experiences even though the memories and wholly subconscious, -- then desires manifest as instincts as we have already indicated. Memory is behind it all. The personal mind often distorts desire, it presents us with mistaken forms of desire and with mistaken notions of what means we should use in order to make our desires work out as actualities and this is why Netzach is called the Sphere of Illusion.

Yet, every desire is a promise. Desires make their first appearance as feelings of lack, hunger, or the state of not having or enjoying what is desired. Actually, there is no lack, no imperfection, no shortcoming, in the One Life. Nothing is wanting to its perfection. Omnipotence never fails. That is why it is written that before we call we are answered. Our desires are budding realizations of what we really are and what we really can be. That is why the desire-nature is attributed to the Sephirah Netzach, - because Netzach means Victory. We desire what God intends. It is the FORM a desire takes, or the means chosen to satisfy it, which may need rectification. Recalling the observation made by John Locke -- after we have perceived or become aware of what lies in our mind, we must then reflect on it and choose wisely. Or we find ourselves acting foolishly or in trouble. The essence of any desire is always good. It is how we fulfill the desire that is important.

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The Hebrew title of this Sephirah is Netzach, meaning Victory. The implication is that through mastering the energies manifesting in this sphere, we become Victorious.

The God-name is: Jehova Tzabaoth, meaning the Lord of Hosts, or God of Armies.

The Mundane Chakra is the planet Venus.

The Magical Image is a beautiful naked woman.

The virtue is Unselfishness.

The vice is unchastity, that is, love abused; and lust.

The pair of opposites: Wisdom/Foolishness.

The invocation to be used with our meditation this week, following the usual practise, is: "O thou great and hidden source of all that man may feel and know, restore in me the light of true knowledge."

THE SYMBOLS ARE: THE ROSE, THE LAMP. DISPLAY ILLUSTRATIONS FOR THE BRETHREN TO COPY.

If time permits.....

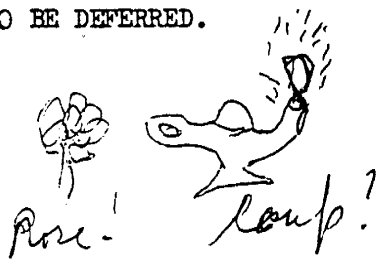
Discuss the "blockages" of force that takes place within one's self due to wrong ideas, preventing the free moving of energy up and down our personal "Tree" and causing sickness and imbalance as a result.

Discuss the meaning of Love on all three planes - physical, emotional and mental - in both of its aspects: excess and insufficiency.

Discuss the virtue and vice of this Sphere, in relationship to the Hod consciousness.

BECAUSE OF THE TIME FACTOR, THE MYSTIC'S MONITOR WILL HAVE TO BE DEFERRED.

HOMEWORK: BE READY TO ANSWER QUESTIONS ON NOTES 10 & 11



HAND OUT : NOTES "NINETEEN"

CREATIVE VIZUALISATION - continued

The idea that thought is either powerful or dangerous is another concept that is often difficult to accept - again because we persistently think of thought as being a 'no-thing' rather than a 'some-thing'. This latter mental hurdle is best got over by even a very cursory examination of the well-attested power of thought to make us well or ill, - our innate mental capacity, in other words, for internal or personal self-destruction or regeneration.

It is very generally realized these days that quite a lot of serious illness is the physiological result of psychological stress, and that we possess a compensatory mechanism that can enable us to actively retard or repel such illness. However, and insofar as we are concerned here, the very fact that we become ill in this way at all from such a cause, is an indication of one of the most important capabilities of thought, and that is that it can (whether it be deliberately initiated or not) AFFECT US AND OUR ENVIRONMENT FOR BETTER OR WORSE.

In the larger scheme of things, this means that our disregard - or ignorance - of the potential of thought has resulted in the less than perfect world we see about us. From a wholly personal standpoint, it means that all the unpleasant and fearful thoughts we think, - thoughts that we are accustomed to think of as being 'harmless' and 'private' - are, in reality, neither harmless nor private, but are all the time affecting, on a subtle level, those persons at whom they are directed, - including, of course, ourselves.

Appreciation of these dangerous potentialities of thought is the reason behind the occultist's preoccupation with the control of his thoughts; and this explains why so great a proportion of occult training is given over to meditation (which improves concentration) and achieving mastery of the thought processes.

In the light of the above, it should be obvious to you by now that using the technique of creative visualization to 'tamper' with reality is a project that demands considerable skill, care, and experience; and the whys and wherefores of this use of the technique is being explained at such length for two reasons:

Firstly, regular practice of the techniques of meditation and visualization causes changes to occur in the levels of efficiency with which regular practitioners of those techniques think, and increases the power with which their thought is projected.

Secondly, regular exercise with the technique of visualization eventually results in the practice of it --- if care is not taken --- becoming automatic, or not self-initiated on a conscious level.

In other words, it is quite possible to find oneself using the technique of creative visualization to affect reality while remaining quite unaware that one is doing so; and because of this, it is important to learn to think, not only constructively, but also with clarity and care.

This latter is particularly important in that such mental 'actions', - despite the fact that you may be unaware of having taken them, might cause you to experience repercussions in your life. These repercussions occur because the matrix of being is, on all its levels, constructed strictly upon the principles of polarity, or positive and negative forces in balance, and is a very orderly affair in which certain rules apply. (Call them natural laws if you prefer).

Those rules will operate, whether you are ignorant of them or not. And, - very simply speaking, - the rules of the matrix of being as they apply to the practice of creative visualization when it is used to project thought to the level where it is capable of reacting positively on its environment, can be stated thus:

DO AS YOU WOULD BE DONE BY.

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It is absolutely forbidden to use creative visualization to influence or hurt another person. Indeed, it is forbidden to use creative visualization in such a way that its use reacts in any way, - detrimentally or otherwise, - on any other person.

This means that you must not only, in the ordinary course of events, take care not to project your thoughts so as to contravene these rules, but also that - - - if and when you decide to use creative visualization deliberately - - - you must take extraordinary care to formulate your INTENTION correctly.

The word 'intention' as it is applied here means the deliberate formulation of a proposed act, the consequences of which are planned or foreseen; and formulating intention involves mapping out, in perfect and intricate detail, any given project in all its ramifications.

The deliberate formulation of an intention closely resembles an enormous and complicated game of chess; and some appreciation of the difficulties involved can be gained by sitting down + + + NOW + + + and attempting to formulate an intention for something you want in such a way as to obey all the rules. You will find that the intricacies of this task, and consequently the difficulties you would experience in trying to visualize it clearly, are enormous, and in many cases quite maddening.

There are, of course, ways in which creative visualization may be used safely; and primary among these is to use intention as it was intended to be used and project change within oneself. This is always acceptable, and (if you are going to start at all), is the proper place to begin.

Two points need to be emphasized here:
(1) You will make better progress with meditational work if you meditate on a regular basis, 10 - 15 minutes every day and if possible at the same time of day. This is much more effective than irregular meditations of longer durations.
(2) The mind does not like to be trained! It will bring up every reason why you should not bother to meditate. Watch out for this!

CREATIVE VISUALIZATION

You must first have a definately chosen object, subject or goal and you must be sufficiently interested in it. Seat yourself comfortably, feet on floor, hands in lap, unclasped. Eyes closed. Breathe naturally. Do not begin the visualization until the body and mind are relaxed and in a state of calmness.

Form as complete a picture in your mind as possible. Develop every detail of the picture. It makes no difference whether your desire is abstract or 'physical'. DEVELOP THE PICTURE OF IT. See it as a reality, as an actuality. See it in color. If the environment calls for sounds, words, smells, feelings, tastes - build them in. ENLIVEN THE SCENE. Visualize it as clearly as you can, as intensely as you can. FIX IT by holding the visualization for 10 - 15 minutes.

Do not end the visualization by suddenly opening the eyes and jumping out of the chair. Become aware of yourself, open your eyes slowly, get up, stamp your feet on the floor, "ground yourself" - drink a glass of water and turn to some mundane activity.

On awakening each morning bring up the picture. Glance at it several times during the day.

As already said, set a particular time of day for your meditations/patworkings/visualizations. This can be early on mornings before the rest of the household rises, during the day, or in the evening or at night. The time of day does not matter. Choose the time that you find best. The important thing is daily exercise and preferably at the same time of day.

PHOTOCOPY THIS PAGE AND RETURN THE PHOTOCOPY.

Dear Associate

We are on the last leg of our journey! While the Libers in this Degree are sure to interest all members, those who are Martinists will especially appreciate them.

Since we began this labor of love that has become the ICES, we have seen steep rises in the cost of material. Paper, general supplies and stationery have gone up, POSTAGE, and equipment service. Also, we have had to employ an office supervisor since the volume of work has increased beyond what we can do on a 'part time' basis. The MAJORITY of work, however, continues to be done by Brethren who give their time freely.

Regarding the Libers for this Degree: we want you to study them thoroughly and to participate fully in the special exercise that will be disclosed. For that reason we have decided to send the Libers two at a time, as you request them, rather than 'all in one package' as before.

Since you have paid for the whole Degree, you just have to return the slip, and as soon as we receive it we will send the next two Libers. Please note that we have no alternative than to send them by SURFACE MAIL. If you wish Air Mail we must respectfully ask you to include a small donation to cover air postage.

Well this is all for the moment! We trust you will continue on in good spirits and we shall look forward to receiving this slip when you are ready for the next two Libers.

ATTENTION BRETHREN!

SLIP FOR RECEIPT OF THE NEXT TWO LIBERS

Please detach and return this page when you are ready to receive the next two Libers of this Degree. Your dues-donation is already paid so do not send any addition contribution, *however: if you wish the Libers sent by AIR MAIL, kindly include three dollars to help with postage. Thank you! As usual, we ask you for your thoughts and comments on the material in the Libers you just perused.*

To the ICES/OTG, Worthing 31W, Barbados, West Indies

Dear Secretary

Re my progress in the 10th Degree - kindly send the next two Libers. I am making a few comments on the reverse side on the last two Libers and beg you to accept my honest opinions.

Name and address (print clearly)

Key#

If you wish air mail service kindly include a donation and mark here the amount you send: Thank you!

PLEASE USE THE REVERSE SIDE TO MAKE YOUR COMMENTS

PHOTOCOPY THIS PAGE AND RETURN THE PHOTOCOPY.

Custodes
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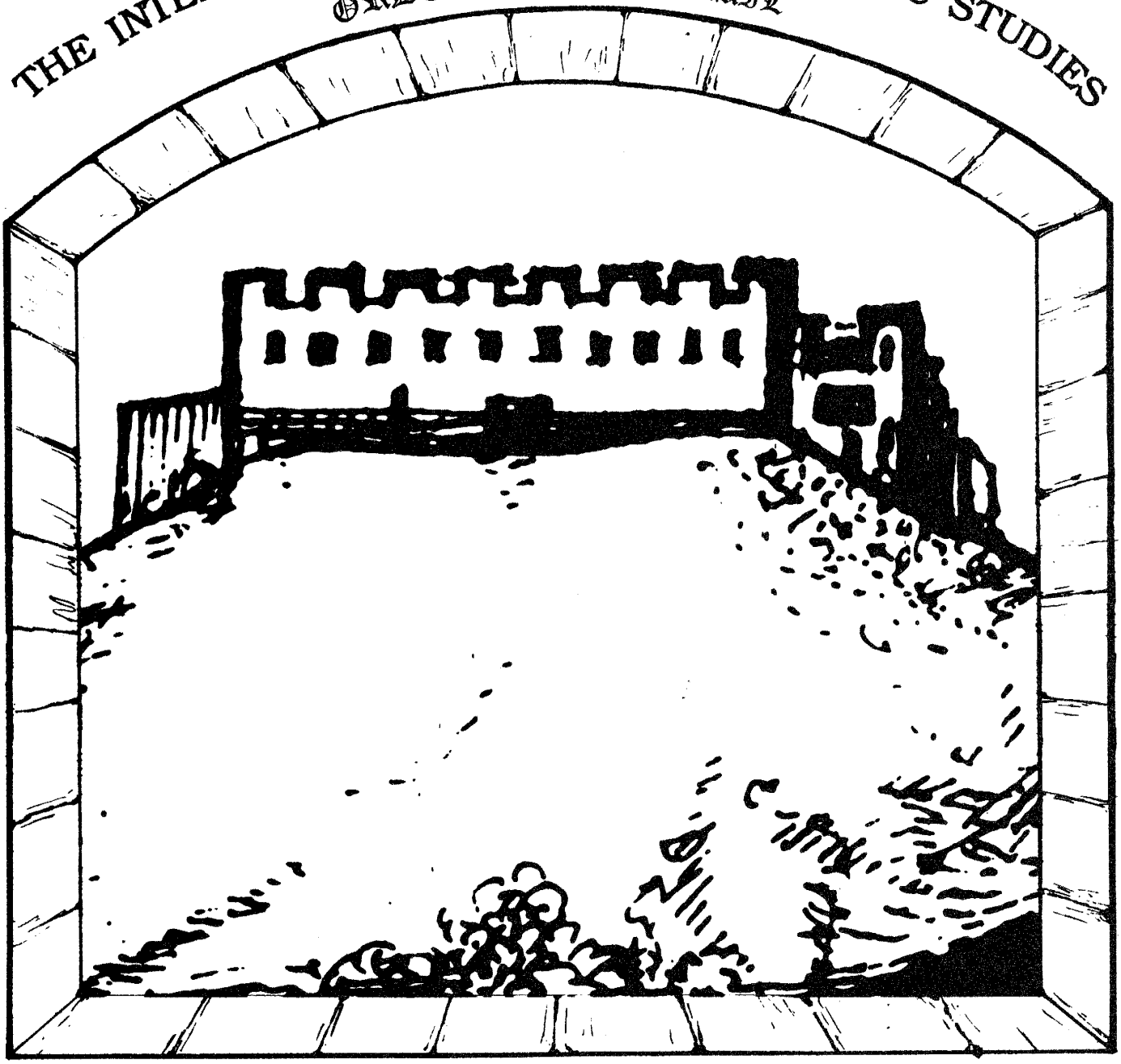
Worthing 31W
Barbados
West Indies

THE INTERNATIONAL COLLEGE OF ESOTERIC STUDIES

ORDER OF THE GRAIL



PLANE III *COMPANION* 90-100

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Personal & Confidential TENTH DEGREE

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

SUPERIOR DEGREE

CONVENTICLE 31

Greetings O Unknown and Silent Ones ! **HAVE READY : NOTES "TWENTY"**

There is little doubt that most of us have dreams that are as significant as those reported at our last Conventicle. The unconscious part of every one of us functions continuously; but when its activity goes unheeded year after year or when reports are consistently pushed aside as being of no value, it is to be expected that confusion, uncertainty, and a great deal of vagueness will appear prominently in any reports reaching consciousness. In other words, our sudden conscious decision to receive reports from the unconscious and let them help us in the matter of living is not of itself enough to bring about immediate and clear-cut dream experiences that will dissolve all our perplexities without effort. It is, nonetheless, a necessary first step; without it, we can make very little progress. This is why, as members of the Superior Degree, we are having the matter presented to us so constantly: It holds great possibility for us if we will be patient and make a persistent effort to acquaint ourselves with this little known and age-old side of ourselves. Let us be reminded that the goal of the Martinist is to attain to the state of Self-knowledge and through dreams we have a key to this end.

It may be that consciousness of self is to most people a frightening or, at least, an upsetting experience; therefore, they avoid conscious self-examination and will not venture at all to make the acquaintance of the unconscious self. Even the conscious and honest self-examination of oneself, which we are all supposed to be regularly doing since we entered this Degree, is neglected by many of us because, while we are willing to criticize and find fault with others, we are ashamed and embarrassed when we discover our own foibles. This unwillingness to correct our imperfections denies our progress. Those who suddenly choose to analyse themselves or attempt to find meaning in a dream, are so little prepared for either experience they they would be helped but little. They would be like the people Cicero wrote about: "I am extremely surprised, that though people have wit enough to give no credit to a notorious liar even when he speaks the truth, they still, if one single dream has turned out true, do not so much distrust one single case because of the numbers of instances in which they have been found false, as think multitudes of dreams established because of the ascertained truth of this one."

IT IS NOT THE SINGLE DREAM THAT IS IMPORTANT; nor is its importance always due to its seemingly shocking or prophetic nature. The Martinist must value dreams for a different and perhaps less spectacular but certainly for a more scientific reason: They are links in a chain of unconscious events. Studying one dream may give only a knowledge of the link itself; but by observing a series of dreams, one begins to see the separate links united in a chain. Thus, he begins to trace his way into the unconscious and to discover things in himself which will help him know himself better. Since every success in life and every spiritual advance depends upon self-knowledge, this, then, is a matter which we should not neglect.

A long time ago, Owen Feltham wrote: "Dreams are a notable means of discovering our own inclinations. The wise man learns to know himself as well by the night's black mantle as by the searching beams of day. In sleep, we have the naked and natural thoughts of our souls: outward objects interpose not, either to shuffle in occasional cogitations or to bale out the included fancy. Surely, how we fall to vice or rise to virtue, we may by observation find in our dreams. The best use we can make of dreams is observation and by that our correction or encouragement, for 'tis not doubtful but that the mind in the fullest depths of sleep."

Coming somewhat nearer to our own times, we find an equally instructive comment by the novelist, Robert Louis Stevenson: "Dreams," he said, "are witnessed in that

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small theater of the brain which we keep brightly lighted all night long, after the jets are down and darkness and sleep reign undisturbed in the remainder of the body."

For a final comment on the naturalness of dreams and the important function they perform, we turn to a psychologist who has gone further in the matter of explanation than any other outside the ranks of avowed mystics. He is the Swiss doctor, Carl Gustav Jung, who wrote: "Our modern attitude looks back proudly upon the mists of superstition and of medieval or primitive credulity and entirely forgets that it carries the whole living past in the lower stories of its skyscraper of rational consciousness. Without the lower stories our mind is suspended in mid-air. No wonder that it gets nervous. The true history of the mind is not preserved in learned volumes but in the living mental organism of everyone."

Everything, then, - - personal experience, the mystic tradition, the investigations of modern psychology, - - points to the fact that in the neglected, forgotten, unused unconscious part of man lies the secret of his well-being, success, and spiritual advancement.

It contains in a dormant yet living state all that man and the race of man was. It is there in the unconscious that the unseen foundation exists upon which the visible conscious superstructure rests. It is there, too, that all treasure lies buried: A dream may fix the importance of this thought in our consciousness. A man who lived in the English village of Swaffham in Norfolk was once told in a dream to go to London and stand on London Bridge, for there someone would tell him something of great importance. Obedient to the dream, he journeyed the ninety miles to London and stood there for three days without anyone saying anything to him. Just as he had decided to return home, a man asked him why he was standing there. When he had finished his explanation, the man said: "It is well that you go home, for if I had nothing more important to do than follow my dreams, I should go to Norfolk myself. For three nights I have dreamed of a certain apple tree in the village of Swaffham there and I have been told that if I dig under it, I shall find a great treasure." So the Norfolk man returned home, dug under the apple tree and found the treasure. Treasure always lies within ourselves; but dreams, even though they direct us by a circuitous route, will always lead us to it.

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Every success in life and every spiritual advance depends upon self-knowledge.

A single dream may not seem important; nontheless, it is a link in the invisible chain of events happening in the unconscious.

Beyond its possible immediate comment on, or explanation of a present happening, the value of a dream is as a means of discovering our own inclinations. OBSERVING OUR INTERESTS, HOPES, FEARS, AND AMBITIONS AS THEY EXPRESS THEMSELVES IN THE DREAM STATE, WE ARE PROVIDED WITH THE <u>SELF-KNOWLEDGE</u> NECESSARY FOR SUCCESSFUL LIVING.

Personal experience, mystic tradition, and modern psychology point to the fact that in the unconscious of each of us lies the secret of well-being.

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We come now to the eighth leaf of the Book of Man which is said to enlighten us regarding the being who has two names and four numbers, whose action extends over four worlds, and whose powers are both legislative and judicial. The Qabala calls this vortex of force <u>Hod</u>, or Splendour, also <u>Fifth Day</u> and <u>El Shaddai</u>.

Hod is composed of the three Hebrew letters He, Vau and Daleth. It comes from a Hebrew root derived from a noun designating the human breast; therefore, ideas of

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nourishment and the satisfaction of hunger are directly related to the name of this eighth Sephirah. It is situated at the base of the Pillar of Severity, where it is balanced by Netzach, which is at the base of the Pillar of Mercy. Hod is therefore the opposite and compliment of Netzach.

The special activity of Hod is the discriminative power of Intellect, chiefly concerned with the wise selection of right means and the bringing of them to fruition.

Hod is the rational, concrete mind that imposes inhibitions on the dynamic animal nature of the soul, condenses them, formulates them, and directs them by limiting them and preventing diffusion.

Hod is especially the Sphere in which the magician works, where by the power of the mind forms are formulated and by his will - and linked with the natural forces of Netzach - the forms are ensouled. In other words, whereas the natural forces are free-moving in Netzach, in Hod they are constrained and directed to ends that are willed and designed. HERE IS THE KEY TO THE OPERATIONS OF MAGIC: VISUALIZATION, EMOTION (OR FEELING) AND WILL. (EMPHASIZE AND DISCUSS).
Another name for Hod is glory, and this suggests at once that in this, the first Sphere in which forms are definitely organised, the radiance of the Primordial is shown forth to human consciousness. Which is to say: the glory of God can shine forth in manifestation only when there are forms to manifest it. Hod, then, is essentially the Sphere of forms ensouled by the forces of Nature; and conversely, it is the Sphere in which the forces of Nature take on sensible form.

The virtue is Truthfulness. The vice is Falsehood and Dishonesty.

The mundane chakra is Mercury. The Magical Image is: A hermaphrodite.
The God name: Elohey Tzebaoth (the God of Hosts).
The symbol, which we will use for our meditation, is the ritualistic apron in the form of a square. The pair of opposites: Life/Death.

The Invocation to help us in our contact will be: "O thou resplendent being whose name is Truth and whose acts are just, infuse my being with thy holy power."

DISPLAY ILLUSTRATION OF THE SYMBOL:

HAND OUT : NOTES "TWENTY"

Examine the brethren on "Notes 10 & 11":

Notes 10

Name the three stages prior to the manifestation of Kether. (Immediately prior to Kether is the Unlimited Light, Ain Soph Aur; This is preceded by All that is Unlimited, Ain Soph; anterior still is utter non-existence - Ain.)

What is the dominant Sephira in the Realm of Atziluth? (Kether).

Which Sephiroth are most effective in the Realm of Briah? (Chokmah & Binah).

Notes 11

What is the value of studying the T.O.L., dreams and engaging in Pathworking? (The acquisition of Self-knowledge).

What danger does Pathworking pose? (Fascination - that we get so enraptured in Astral journeying that we become withdrawn from the physical world.)

What is the most common form of Astral Operation? (The ordinary day-dream).

What is to be gained from Astral Operations (Mastery of life in the physical world - life is lived from the inside out - and it is possible to create conditions in the Astral Realm and cause them to manifest in the outer or physical world.)

HOMEWORK: MYSTIC'S MONITOR. QUESTIONS 16 - end. con't

HOD & NETZACH

The great religion of the West, Judeo-Christianity - - the combination of the Old and New Testamants into one Bible, is no accident - - it has its occult and mystical facets. There are a number of passages in the Old Testament that, properly understood, are pure occultism. We come first upon one of these in the 14th Chapter of Genesis, repeated in greater detail in the New Testament, in Hebrews. The story concerns the defeat of a coalition of kings by Abraham, after which he is rewarded with a blessing by Melchisedec, King of Salem, which is: "King of Peace" (Hebrews 7:12). We read further in 7:3 that Melchisedec was "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a Priest continually." Just prior to these verses, in 6:20, we read "....Jesus, made a High Priest for ever after the order of Melchisedec." We also find in the earlier account in Genesis, that "Melchisedec, King of Salem, brought forth bread and wine," for Abraham. This is the first appearance of what was later to become known as "The Lord's Supper."

Consider the facts:

(1) That Jesus was said, by Paul, to be of "the order of Melchisedec, (not Aaron, the first High Priest of the Exodus, as one might have expected).

(2) That the Last Supper, or Eucharist, is a Magic Rite, belonging to the classification of the occult, . . . for what else is the transubstantiation of bread into flesh, and wine into blood, - but magic?

And is'nt Melchisedec - birthless, deathless, without parents or offspring, - - - an occult figure ?

HOD: The Sphere of Mercury, the Greek analog of the Egyptian Thoth, Lord of Magic, Lord of books and learning; Hermes; the intellect, concrete thought, the reduction of intuitive knowledge to form. HOD is especially the Sphere of Magic, because it is the Sphere of the Formulation of Forms, (through Creative Visualization) and is therefore the Sphere in which the Magician actually works. His will makes the link with the natural forces of the Sphere of NETZACH, that ensoul them. These two Spheres - - HOD: Intellect, the concrete mind, the Sphere of the Formulation of Forms, with its counterpart - - NETZACH: creative imagination, energy, instincts, emotions, natural forces, ::: is the level where forms are ensouled and brought into manifestation in Malkuth (the physical plane), through Yesod. The technique: FEELING, (emotion), CREATIVE VISUALIZATION (creative imagination), WILL.

It is this method that is used in Magic. It is this method that is used in working the Mass by those Priests who have knowledge. There are two types of Priests: the beneficed parish clergy - - and the men who belong to Monastic Orders. These Monks frequently bring to the working of a Mass a very high degree of magical power, as any psychic can testify. It is the ensouling of an astral * form with spiritual force which is the real act of transubstantiation. It is on the knowledge of these things that make the workings of the occult and esoteric Fraternities so vital; and it is in the possession of organized bodies of men and women trained in these techniques in the encloistered Orders, that the strength of the one Catholic and Apostolic Church lies; it is the lack of any such inner knowledge which is the weakness of the numerous "Bible churches", - a lack which makes the ritual of some churches, even when worked with full ceremonial, - - as like water unto wine - - when compared with others, - for there the men just "go through the motions" and have no knowledge of the Secret Workings.

**N.B.: The same procedure is used in the making of a talisman.*

PLEASE GIVE US A LITTLE MORE LIGHT ON THIS PASSAGE: "THE EARTHLY PILLARS OF OPPOSITION HAVE THEIR PROTOTYPE IN THE ASTRAL WORLD. THROUGH DREAMS, MAN MEETS THESE ASTRAL PILLARS THUS BRIDGING THE GAP BETWEEN THE CONSCIOUS AND THE UNCONSCIOUS."

You raise here a point that has two aspects and I am not quite sure on which one you require assistance: (a) pillars correspondence, or (b) dreams as a means of bridging the gap. I will therefore give a brief opinion on both!

The essence of Martinism is the search for correspondences between the three principal parts into which creation and the pairs themselves can be divided and subdivided ad infinitum. Works of our masters are concerned with the relationships of Man with his First Estate or condition, which means: that part of him that existed on the other planes, -- and with correspondences between God, Man and the Universe. If at the stage of the conventicle in question, we had concluded that the understanding of the correspondences between our present earthly condition and the divine in us was beyond our present power of understanding and better left to further study, -- we were left with the task of working at the correspondences between the conscious (waking) mind, and the unconscious mind; one corresponding to the material or earthly plane, and the other to the astral plane (so-called).

The principles of the pillars — polarity having to be balanced to reach a state of equilibrium — as applied to our earthly existence :- justice tempered with mercy, and numerous other pairs of opposites -: must necessarily be reflected on the astral plane according to our system of correspondences. The form that these opposite poles and reconciling third force would take on the astral plane -- is the subject proposed to the reflections and meditation of the brethren.

Now we come to the dream part. As well as reflections, (which imply intelligent analysis), and meditation which reaches beyond objectivity into subjective understanding, — we have been given dreams, a process of reviewing of the recent activities of the mind for sorting into categories of events either worth storing in the memory, - or "disposable." This reviewing has the advantage of bringing up all activities of the mind, even those of which we may not have been conscious in our waking state. Thus when we have consciously and objectively reflected on a given subject, the unconscious side of our mind was equally active, but its musings and conclusions were not normally perceived by our conscious mind. At the dream stage of analysis, these items can be picked out -- and give us a glimpse into a level of consciousness with which we are not normally attuned. Then, with proper training, and this is not idle talk but factual statement of phenomenon experienced by many of us, and the matter of proper experiment, one can at one point of a dream, without waking up, direct that dream into fields of enquiry AND OBTAIN ANSWERS. At that point, the most difficult thing is to bring back these answers into the field of conscious thought, that is, - to remember them on waking up. But with proper guidance and practice it is feasible.

It follows therefore, that this field of investigation brings us in touch with that which, on the astral plane, corresponds to the pillars on the material plane.

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Six types of dreams

THERE ARE SIX basic kinds of dreams, and you may remember snatches from several of them: clearing the house of clutter, teaching, problem solving, precognitive, prophetic or visionary, and outside interference.

Clearing House Dreams: clean out the input from the day, sorting through mental and emotional clutter, re-running experiences. Often the mind is running a mile a minute when you first try to go to sleep. You are anxious and stressful. These dreams help release useless concerns and help body and mind relax.

Teaching Dreams: give you information on problems you are facing and provide insight on what is going on in your life. You may find yourself sitting in a classroom, talking with a teacher, hearing or giving a lecture. Many discoveries or inspirations have come from teaching dreams.

Problem Solving Dreams: are those you deliberately programme or ask for. All knowledge and information are available to you when you learn how to tap it. When you begin to use dreams for problem solving you are utilising one of your most valuable inner resources.

Precognitive Dreams: give you a glimpse of something that is going to happen in the future. Precognition means foreknowing. Usually precognitive dreams are about someone other than yourself. They have a special feeling of reality about them. As you learn to sense and recognise them, you will be able to tell which images are symbolic and which are literal precognitive information.

Prophetic Or Visionary: dreams come from the mystical level of awareness. Prophesies of old and mystical teachings have come through the visionary level of consciousness. A vision has many qualities within it: insight, understanding, realisation of the oneness of all life, power and love. It has a totally unique quality of awareness about it.

Outside Interference: dreams are produced when something in your physical environment is causing enough disruption to get incorporated in your dream story. For example, you may dream you are very hot and awaken to find you are under too many covers. Indigestion or a full bladder can also affect dream images.

SUPERIOR DEGREE

CONVENTICLE 32

Greetings O Unknown and Silent Ones ! HAVE READY : NOTES "TWENTY-ONE"

It may be that through our efforts at self-analysis, it is becoming increasingly plain that our obligations as Agents of Omneity are far more serious and far reaching than we at first had thought. It may be that lifetimes will be required before we achieve the full perfection we desire. Certainly, we see that no course of study can ever do more than suggest a plan to be followed. The effort to put that plan successfully into operation must always be our own.

Our teachers have been wise in their experience, however, and they have marked the way clearly for us. The plan they have outlined is time-tested, simple and exact. We have much in our favour, for we have learned what many seek for all their lives without ever finding. We have recognized the way our teachers have pointed out. We have, in fact, already begun to walk it. We need have no fear, for if we continue in this well-marked way, we shall succeed.

We have, no doubt, often wished the progress were more rapid; and, perhaps, we have been disappointed that at every step more has been demanded of us individually when we had hoped to have more done for us by others. It is like the process of growing up: the freedom, power, and independence a child imagines an adult to have gradually changes as he realizes that their attainment must always be by dint of individual effort.

The greatest surprise, however, is likely to be that the remaking of oneself is the chief work of the mystic. It is with himself that he must contend in his advance toward every goal. It is himself that is always his chief, sometimes his only, obstacle. The momentary shock of this realisation, however, usually gives way to gratitude in the heart of the mystic student sooner than in others because his teachers have been wise enough to set forth very plainly and simply the means by which the knowledge of self can be made to serve as a steppingstone to the desired goal.

The "Book of Man" is in reality a panacea in that regard. It shows that although the student has a lifetime task ahead of him in moulding the self into a perfectly functioning whole, he need never be in doubt as to the success he is achieving if he makes constant reference to his text and is faithful in applying its principles to himself. Although his acquaintance with this text may have only begun, he will find its simplicity able to serve him at every step of his advance. It is only a matter of daily continuance with the exercises, which have for their end the complete balancing of man that he may function in life harmoniously and as a whole.

Every day brings added evidence that no teaching and no explanation has done so much for man as the explanation and teaching given in the mystery schools. This is nowhere seen more clearly than in the growing recognition that man is unhappy, unsuccessful, and unsatisfied in his adjustment to life because his knowledge of himself is faulty. Psychology, to which modern man has turned more and more desperately in his search for help, has been compelled to accept the age-old mystic view in order to be of any assistance at all. This is encouraging since those not mystically trained are being given encouragement in their struggle to integrate themselves; but it is even more heartening in its substantiation of the rightness of the mystic's instruction.

As we have had pointed out to us in our studies, psychology now recognizes that man is both an unconscious and a conscious being. He is like the iceberg in that while

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the part everyone sees is the fragment called conscious man, the part that is hidden, the larger and more important unconscious, is nontheless man, too. It is the unconscious that overshadows and conditions man to his surroundings, and also unites him to his past. Whenever man fails to function as a whole, it is because in some way the unconscious and the conscious have become unbalanced.

There are four ways characteristic of man's attitude, according to the psychologists: thinking, feeling, sensation, and intuition. We could say they represent the whole man in his response to life. If any one becomes too important and the other three are neglected, the individual's response to life becomes uncertain, unhealthy, and unwholesome. We see these in the conscious man, or the ego; but they are all conditioned or governed by the unconscious. When there is an imbalance, it must be corrected in or through the unconscious.

That is why psychology is seeking to know something about the unconscious side of man. It is interesting that those studies are leading back to metaphysical principles. The methods, too, are an approximation of those used throughout the centuries by all genuine Initiatic Orders. One psychologist, Dr. Carl Gustav Jung, has indeed done mysticism a great (even though indirect) service by showing that in the integration of the self the unconscious must be entered and its shapes and forms studied until once more a harmonious relationship is established. Dr. Jung has here acknowledged the mystic achievement, and he has closely approached the fundamentals which may restore the validity of the mystic way in the eyes of all men. He has helped many to a wholesome view of life by first directing them to their own unconscious and, through acceptance of it, to a reintegrated whole. He would have been the first to acclaim our Martinist procedure in this degree if he had been acquainted with it, for he would have senn in our attempts to contact these great centers of force in the unconscious, the secret of his own successful practice. The leaves of our book, the Sephiroth of the Qabala, and his great unconscious archetypes would have been seen to be related.

It might be helpful to acquaint ourselves briefly with Dr. Jung's discoveries. We might, thereby, find reassurance in our own efforts. Dreams were Dr. Jung's approach as well as ours. He found them to be filled first with images more or less parental, that is, dreams in which the father or mother plays a prominent part. This is especially the case when the individual's attitude toward life is one of escape or withdrawal, when it is immature or infantile. These images persist until one recognizes them for what they are and becomes more mature by heeding their significance. The dreamer also sees himself in his dreams in the aspect he knows, which we might call the ego; but he sees himself as well in two other aspects, or personifications, which may occasionally startle him. These are representations of the way he appears to others and of the side of his nature hidden even from his conscious self. Their names are the Persona and the Shadow. There is one further dream character always to be found, which represents an important but difficult aspect of oneself to recognize: It is that complementary percentage of opposite polarity in each which clothes itself in the dream state as a seperate entity. With men, it is a feminine being called the Anima; and with women, a masculine personality called the Animus. Behind all these lie countless other images of an archetypal nature similar in essence and function to the Qabalistic Sephiroth. When the process of dreams has been entered upon and given the proper heed, the pattern takes shape. One finally perceives the confusing and disparate elements called Shadow, Persona, and Anima merging into a new and better integrated being, which is the new self.

This explanation of our work from the standpoint of modern psychology should make us more than ever grateful for our mystical instruction since it is virtually a return to it after many centuries of trying unsuccessfully to solve life's problems without its aid.

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The remaking of oneself is the chief work of the mystic. Our advance depends upon self-knowledge.

Our Martinist teaching aims at producing a new man -- the perfectly integrated self.

The "Book of Man" is a textbook in which we shall find a life-time of study. We must, however, test it by personal and constant application in order to prove its worth.

Modern psychology furnishes an example of the necessity of return to mystic principles if man is to be perfectly adjusted to life.

The methods used by Dr. Carl Gustav Jung furnish a means of assessing the value of our Martinist studies.

Using dreams as the basis of his approach to the unconscious, Dr. Jung described the characters or images most frequently met with in dreams as the Ego, the Persona, the Shadow, and the Anima. In addition, there are parental images.

Any and all of these may lead to the archetypal images in the unconscious, which have a relationship to the Qabalistic Sephiroth as well as to the leaves of the "Book of Man."

Through the dream sequences, according to Dr. Jung, the Persona, Shadow, and Anima merge into a new reintegrated self.

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The Ninth leaf of the "Book of Man" is called Foundation. It deals with the formation of corporeal man and the decomposition of the universal and particular triangle. Despite the seeming obscurity of this characterization, it may be gathered that the foundation of the new must always be found in the break-up and realignment of the old. In the Qabalistic pattern, the ninth leaf corresponds to Yesod (Yay'-sod), and is almost at the base of the central pillar called the Pillar of Equilibrium. It is also called Sixth Day and El.

As we come to these lower regions of the Tree we find ourselves in a position where it is very difficult to give thorough explanations in one brief lecture. I can only suggest to our Brethren who are interested in studying the Qabala deeply, to pursue this study on their own. Our main purpose is to give sufficient information as will serve as an introduction for personal meditation and to impart the symbol and invocation. These specific techniques are not readily available outside our Order. Kindly refer to your personal diagrams and follow accordingly.

We notice right away that Netzach and Hod have come to rest, in equilibrium, in Yesod. But Yesod is more than just the point of balance between force and form. Each Sephirah, as you know, receives emanations from the one above it on its Column, and this means that Yesod receives an outpouring from Tiphareth, and thus also from Kether. The precipitations Yesod receives from Hod are also from Binah, through Geburah; those it receives from Netzach have come down from Chokmah through Chesed. So, all the presipitations have come down to Yesod from all eight of the Sephiroth above. For this reason, the Qabalists have called Yesod the "Recepticle of the Precipitations." We have the text in the Sepher Ietzirah, which says of Yesod: "The Ninth Path is called the Immaculate Intelligence, because it sanctifies the Precipitations. It verifies and rectifies the plan of their representations, and orders the unity in which they are planned without decreasing or dividing it."

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Yesod, then, must be conceived of as the receptacle of the emanations of all the other Sephiroth, and as the immediate and only transmitter of these emanations to Malkuth, the physical plane. As the Ietziratic Text says, it is the function of Yesod to purify the emanations, and to prove and correct them; consequently it is in the Sphere of Yesod that all operations are carried out which are designed for the correcting of the Sphere of dense matter, or in any way to dispose of its unity of design. Yesod, then, is the all-important Sphere for any magic which is designed to take effect in the physical world.

Yesod is the sphere of that peculiar substance, partaking of the nature of both mind and matter, which is called the Aether of the Wise, the Akasha, or the Astral Light, according to the terminology one chooses to use. This Aether of the Wise is NOT the same ether of the physicists. Let us be sure we note and remember this. The Aether of the Wise, or the Astral Light, is in fact the basis of the phenomena which the physicist attributes to his empirical ether. The Aether of the Wise might, in fact, be called the root of the ether of physics.

Let us now return to the Tree and note that all the Spheres operate according to their nature, and that that nature cannot in any way be altered by any magical or miraculous influence, however powerful. We can only "correct" the "designing" of the representations. The things represented remain constant. The conditions of the material world cannot therefore be arbitrarily disposed of, even by the highest spiritual force, as is popularly believed by those who pray to God to intervene on their behalf, healing their diseases or sending rain upon the earth. Neither can they be influenced by the most powerful wizard with his spells. The only approach to Malkuth is through Yesod, and the approach to Yesod is through Hod, where the "representations" are "designed". Let us now once and for all dis-abuse our minds of the popular idea that spirit can work directly upon matter; - it never does so. Spirit works through mind, and mind works through the Astral Light (or Aether of the Wise) and the Astral Light, or Aether, which is the framework of matter and the vehicle of the life-forces, can be manipulated within the limits of its nature, which are by no means inconsiderable.

All miraculous and supernatural happenings, therefore, are brought about by the manipulation of the natural qualities of the Aether, and if we understood the nature of the Aether, we should understand the rationale of their production. We should no longer attribute them to the direct intervention of God, or to the activities of the spirits of the departed.

(M.H.M.: BE SURE THE POINT IS UNDERSTOOD. IT IS NOT BEING DENIED THAT CHANGES IN THE PHYSICAL WORLD CAN BE MADE, - THE POINT IS THAT THE CHANGE IS NOT MADE DIRECTLY ON MATTER, IT IS MADE ON THE UNDERLYING STRUCTURE OF MATTER, - THE AETHER OR THE ASTRAL LIGHT, - AND THIS IN TURN CAUSES THE CHANGE IN MATTER TO COME ABOUT. SUCH OPERATIONS ARE CARRIED OUT AT THE LEVEL OF HOD.)

From the point of view of magic, Yesod is the all-important Sephirah, just as Tiphareth is the functional sphere of mysticism, with its transcendent contacts with the Supernal. If the Tree of Life is considered as a whole, it will be seen clearly that it works in triads. The Three Supernals having their correlatives on a lower arc in Chesed, Geburah and Tiphareth. Anyone who has had experience of practical Qabalism knows that for all practical purposes Tiphareth is Kether for us while we live in the house of flesh, for no man may look upon the face of God and live. We can only see the Father reflected in the Son, Tiphareth, who "shows us the Father."

Netzach, Hod and Yesod form the Lower Triad, overshadowed by Tiphareth as the Lower Self is overshadowed by the Higher Self. One might, in fact, say that the four lower Sephiroth form the Personality, or unit of incarnation, of the Tree. The Higher Triad

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of Chesed, Geburah and Tiphareth form the Individuality, or Higher Self, and the Three Supernals correspond to the Divine Spark.

It will be observed that although each Sephirah is considered to emanate its successor, the Triads are always represented, when once emanated and in equilibrium, as a Pair of Opposites manifesting in a Functional Third. In this, the Lower Triad, then, we find Netzach and Hod equilibrated in Yesod, which is conceived as receiving their emanations. But it also received the emanations of Tipareth, and through Tiphareth, of Kether, because there is always a line of force working down a Pillar; consequently, as it received also from Netzach and Hod the influences that they in turn have received from their respective Pillars, it may aptly be called, in the words of Qabalists, the "receptacle of the emanations"; and it is from Yesod that Malkuth receives the influx of the Divine forces.

Yesod is of supreme importance to the practical occultist, because it is the first Sphere with which he makes acquaintance when he commences to "rise on the planes," and lifts consciousness above Malkuth. Having trodden the terrible 32nd Path of the Tau or Cross of Suffering, and of Saturn, he enters Yesod, the Treasure House of Images, the sphere of Maya, that is - Illusion. Yesod, considered by itself, is unquestionably the Sphere of Illusion, because the Treasure House of Images is none other than the Reflecting Aether of the Earth-sphere, and corresponds in the microcosm to the Unconscious of the psychologists, filled with ancient and forgotten things, repressed since the childhood of the race. The keys that unlock the doors of the Treasure House of Images and enable us to command its denizens are to be found in Hod, the Sphere of Magic. It is truly said in the Mysteries that no degree becomes functional until one has taken the next. Anyone who tries to function as a magician in Yesod soon learns his error, for although he can perceive the Images in the Treasure House, he has no word of power with which to command them. Therefore in initiation upon the Western Path, the grades of the Lesser Mysteries go straight up the Central Pillar to Tiphareth, and do not follow the line of the Lightning Flash. In Tiphareth the initiate takes the first grade of adepthood, and from there returns, if he so desires, to learn the technique of the magician relative to the Personality of the Tree, that is to say the macrocosmic unit of incarnation. If he does not desire this, but wishes to become free from the wheel of Birth and Death, he proceeds up the Central Pillar, which is also called by the Qabalists the Path of the Arrow, and aims at Kether. He who enters this Light cometh not forth again. Or, as it is written of Enoch, he walked with God and was not - - meaning that he was Reintegrated. "You cannot see God's face and live" expresses the same idea.

We will bring this explanation of Yesod to a close now, Brothers & Sisters, when you become a Rose+Croix Martinist there will be ample opportunity to delve deeper into this interesting Sephirah.

Now here is the information for charting on your Tree of Life Diagram:

The Magical Image is a beautiful naked man, very strong.

God Name: Shaddai el Chai

The mundane chakra is the Moon.

The virtue is Independence, the vice is Idleness.

The pair of opposites: Peace/War.

The symbol for our meditation is: a pair of footprints.

The Invocation: "O Thou of hidden name and perfect nature, whose foundation is in the Center, plant my feet firmly in the way wherein Thou would'st have me go."

DISPLAY ILLUSTRATION OF SYMBOLS.
HAND OUT NOTES "TWENTY-ONE"
QUESTION MEMBERS ON MYSTIC'S MONITOR 16 - END.

NOTES FOR STUDENTS "TWENTY-ONE"

Have you made your Magic Mirror? Are you using it? Are you recording your dreams? The Book of Man is in your hands. Teachers can only point the way.

It has been said that the motive of Pathworking is the acquisition of knowledge, more especially self-knowledge. Life is a school. We incarnate to learn. Once the lessons are learnt and we have equilibrated our karma, we attain the status of a Regenerated Being and free ourselves from the wheel of voluntary reincarnation. The learning process is rigidly controlled by the Law of Karma. What we sow we reap: no more, no less. Normally, hard knocks force us upwards, as pain forces the child to respect fire. But this is slow. And the occultist is impatient. He wants to hasten his reintegration.

To do so he makes use of a little-known fact: IN KARMIC TERMS, PHYSICAL OCCURRENCES DO NOT MATTER. IT IS OUR REACTION TO THEM THAT COUNTS. Since all levels are real, after their own fashion, the Qabalist attempts to abreact as much of his Karma as he can ON THE ASTRAL PLANE. It is easier to shape than the physical world. Our experiences in life are initiations. On the Astral Plane, within limits, one can choose the initiations he wishes to undertake.

Think about this phrase: As above, so below. What does it mean to you now, ... in the light of further knowledge?

How often should a Pathworking be done? No two people are alike in their reaction to these things, so some method must be used to monitor them. Study your reaction over a period of 10 - 14 days. One working a week is sufficient for a beginner, but after some experience has been gained you may be able to cope with two. If after some days you begin to feel 'hooked', cut it down to one every 10 days at once. If you find yourself hurrying through the day, thinking only of getting home in order to enter this newly discovered world, you are getting a danger signal. Occult work of any kind must never be allowed to assume more importance than your everyday life or work. If after doing a Pathworking once a week you find yourself well able to cope, try one every five days, but never more than that.

Remember: a Pathworking is a form of ritual every bit as powerful as any performed in a temple or lodge. It is very easy to underestimate its power to affect the physical world. The inner world is there to be explored and to learn from ——— not to use as an escape from reality. Nothing is won without effort, the benefits are great and lead to increased awareness of the subtle levels, plus higher degrees of self-control and concentration. But people can become "fairy charmed" and seem to disappear into the invisible world of the mind and become no trace of the person they used to be. THIS IS THE DANGER OF OCCULT WORK AND THIS IS A WARNING TO ALL WHO WOULD TREAD THE OCCULT PATH. Like everything else in life it calls for discipline. Like everything else in life it is the MISUSE, not the use, that causes the trouble.

There are many Doorways to the Astral. The technique to be given in these notes calls for the use of the Tarot trumps. Any Tarot pack will do but if you are setting about to obtain one, try to acquire the Rider/Waite deck. The Tarot trumps or Major Arcana are Archetypal images built on the Hebrew letters. Their association with the Paths on the Tree of Life are shown overleaf. The method of Pathworking that will be given is simple, safe and effective. For those who wish to go into Astral Operations in a wider way, here are some leads:

THE TAROT WORKBOOK by Emily Peach

THE INNER GUIDE MEDITATION by E. Steinbecher

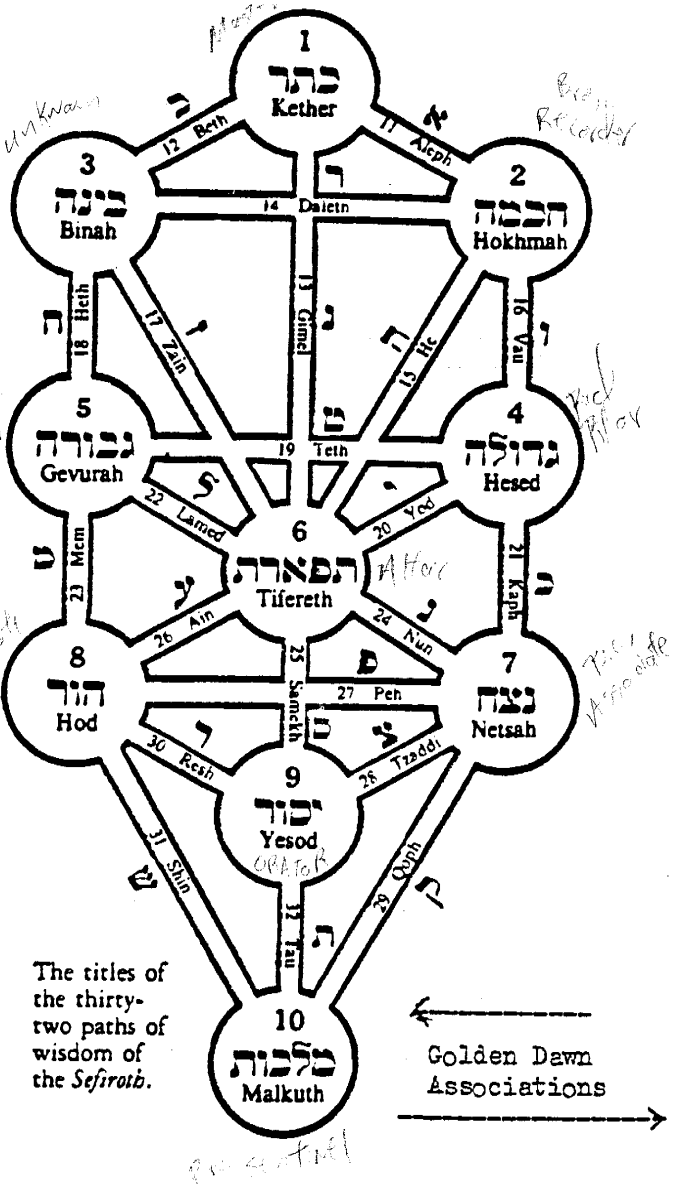
ASTRAL DOORWAYS by J. H. Brennan

FIRST STEPS IN RITUAL by D. Ashcroft-Nowicki

THE SHINING PATHS by D. Ashcroft-Nowicki

FOUNDATIONS OF PRACTICAL MAGIC by Isreal Regardie

All available from: The Aquarian Press, Denington Estate, Wellingborough, Northamptonshire NN8 2RQ, England.



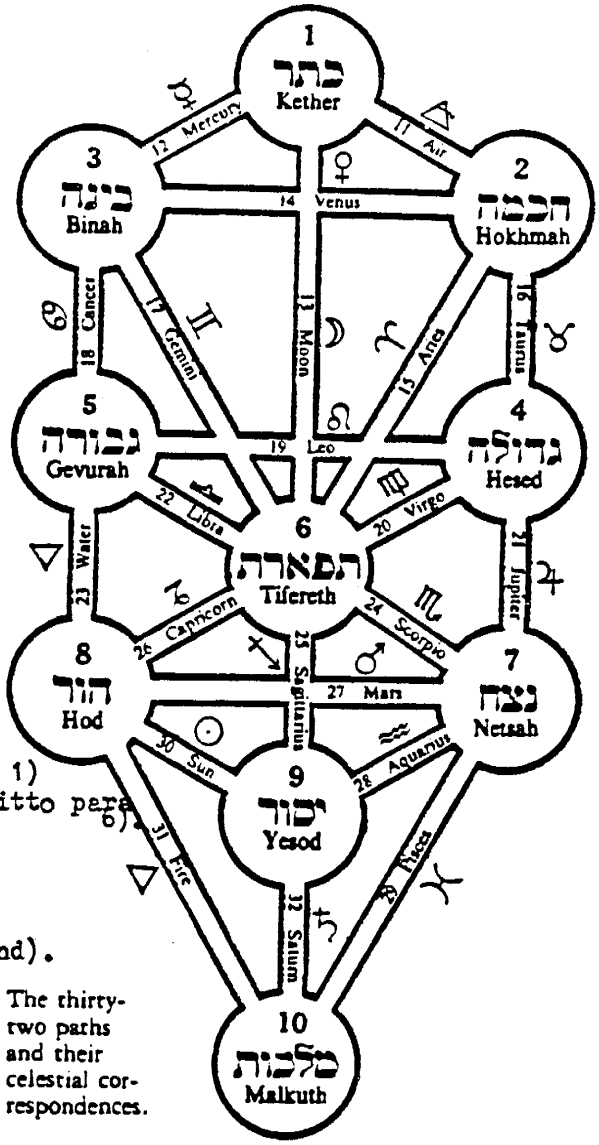
The titles of the thirty-two paths of wisdom of the *Sefiroth*.

Golden Dawn Associations

We begin at Malkuth - - - - and then have to face all the other trials at some stage of the Path. The "Fool" in the Tarot is said to be Adam since the Fall of Man. He is making his way back to the Crown, his trials being illustrated by the other cards, the correct order of placement on the Tree is said to be lost. Some of us may care to study this.

For this reason we defer the reproduction of a diagram depicting the cards on the Tree. See the standard works on the Qabala. For example: The Tarot of the Bohemians (Gypsies) by Papus.

The Mystical Qabalah by Dion Fortune



The thirty-two paths and their celestial correspondences.

EXAMPLE:
Some Qabalists place the Fool at Path 32, others at Path 11. The positioning of the Tarot Cards on the Tree is an interesting and rewarding study.

THE CHAKRAS ON THE TREE:

Muladhara - MALKUTH (Sacral Plexus).
Svadhisthana - YESOD (See notes 15, p2, para 1)
Manipura - Intersection of Paths 25 & 27. (ditto para 6).
Anahata - TIPHARETH. (Cardiac ganglion).
The Throat Center (Thyroid) - intersection of 19 & 13
Visuddha - DAATH (nape of neck).
Ajna - Intersection of 13 & 14. (Pineal Gland).
Sahasrara - KETHER (Pituitary gland).

SUPERIOR DEGREE

CONVENTICLE 33

Greetings O Unknown and Silent Ones ! **HAVE READY : NOTES "TWENTY-TWO"**

Too many so-called mystical organizations imagine that intellectual knowledge of a thing is all that is required. This is by no means true. It seems unnecessary, therefore, to point out that an intellectual comprehension of the matters we have been considering at our last nine Conventicles is only incidental to their real understanding. Martinists want to know only what they may use. Whatever has not sufficient practical value to be of use in the matter of reintegration of the self, has little to recommend it to us.

The very practical purpose to be found in our attempts to make dreams extend our knowledge of the unconscious is that we thereby work out a balance between the conscious and unconscious sides of ourselves and become better integrated beings. Every attempt we make to acquaint ourselves with the centers of etheric force which have been called archetypes brings into our conscious selves that much more of our hidden selves and furnishes us with the necessary knowledge for our spiritual advancement. The pattern which the Gnostic writer Dionysius called choirs and the Qabalists the tree of life, we Martinists refer to as the "Book of Man." This under one name or another has been described as being a part of the Empyrean, the World of Orbs, and the World of Elements. There were, according to Dionysius, three choirs of three grades each. The Qabala describes a decade of Sephiroth, the final Sephirah being a return to the first. Our Martinist "Book of Man," patterned after the Qabala, has ten leaves.

In every case, the explanation intended is that a certain arbitrary pattern suggests the presence of Omneity in action in every sphere or at every level of knowledge. Seemingly separate and individual, these are all aspects of Omneity; and Omneity, being infinite, cannot be comprehended by man in Its entirety. (M.H.M: GO OVER THIS PARAGRAPH. IT IS IMPORTANT).

Thus, although One, Infinity seems to be many. Of its aspects, only seven can really be brought within man's comprehension since only these have qualities capable of being understood by man in his present state of consciousness.

This means that in each of the three divisions of the Solar System as the ancients knew it, — Empyrean, Orbs, and Elements — the first three centers of force remain altogether beyond the ability of man to describe. They refer to aspects of Omneity so far above man that he calls them the Trinity. Of the seven remaining, however, he can have knowledge and experience. In the Empyrean, man refers to these forces as Archetypes, or the two choirs: Dominations, Virtues, Powers; and Principalities, Archangels and Angels. The ancients, who some call pagans, considered these to represent the gods in the World of Orbs, calling them Jupiter, Mars, Sun, Venus, Mercury, Moon and Saturn.

However, the Hebrews spoke of them as Days, and the Qabalists named them Sephiroth and set forth their powers under the terms: Chesed (Mercy), Geburah (Force), Tiphereth (Beauty), Netzach (Victory), Hod (Splendor), Yesod (Foundation) and Malkuth (Kingdom). Martinists refer to these same centers by leaves 4, 5, 6, 7, 8, 9, and 10 of the Book of Man.

It is in the World of Elements and in man himself that all of this has application and meaning. For that reason, the ancients emphasized the fact that man was a microcosm, or little world; and the mystic philosophers repeated again and again

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the phrase, "Man, know thyself." In the body of man, these choirs, Sephiroth, or leaves have their counterparts. We call them nerve centers, plexuses, Inner Holy Planets, psychic centers or chakras. They are a part of the sympathetic nervous system, which in the average individual lies almost wholly dormant. It is complimentary to the spinal nervous system, however, and, when aroused by mystical study and exercise, these centers of nerve force in man function in conjunction with the spinal nervous system. United, these two systems bring about man's spiritual enlightenment.

Each center is related specifically to an area of man's physical body, which corresponds to a like center in the universe and in the Empyrean. As each center is awakened to activity, it brings a particular power or development into man's consciousness to be assimilated into his being. Therefore, whether one meditates upon himself, upon a point in space, or upon an area in the unconscious, the remaining two points of the trinity respond. If such a center is unnaturally called into activity through the use of alcoholic stimulants or drugs, both the physical and astral bodies suffer. When all centers are normally functioning and man has balanced their forces within himself, he becomes a new being, for he has completed the path of return and has accomplished his reintegration. This is why the Martinist considers man an exile in the world and recommends his return to Omneity by the way of reintegration.

The meditations offered in this degree are recommended as the necessary and accepted means of stimulating these plexuses into activity. Some may be more readily responsive than others, for the sincerely seeking individual in trying to reach a higher plane of living has oftentimes made more spiritual progress than he is aware of. In fact, he has usually done far more than the ambitious seeker who knows and has been told much and, therefore, resorts to questionable exercises and practices that will let him see, hear, and feel psychically. This is one reason why the who matter is written about so indefinitely: Ambition has no place in the true mystic's make-up and to attempt to hurry the spiritual process has many times brought tragic failure to otherwise capable students. If the spiritual process were plainly set forth, it would only lead to its wholesale misuse by ambitious and improperly prepared individuals.

The foundation of instruction which our Martinist instructors have laid down for us has been such that the simple but effective exercises this degree provides will be altogether sufficient for our continued growth and protection.

In using the meditations on the various leaves of the "Book of Man", two methods are in order. You may either go from 1 to 10 and then start at 1 again; or, you may go up the Tree, that is from 1 to 10 and then from 10 to 1. Continue to use the exercises from the early degrees, especially exercise "C", remembering the mask and the cloak as well. In fact, it is a good idea to mentally dress yourself in your Martinist Regalia before doing all meditations and exercises.

Let us now bring our work on the "Book of Man" to a close with an examination of the tenth leaf.

The Qabalist called the 10th leaf, Malkuth (Moll'-kooth), Kingdom. It will be observed that the conformation of the Tree falls naturally into three functional triangles, but that Malkuth participates in no such triangle, but stands apart, and it is said by the Qabalists that it receives the influences or emanations of all the other Sephiroth. But although Malkuth is the only Sephirah that does not participate in a triangle, it is also the only Sephirah that is divided into four quarters, which are assigned to the four elements of Earth, Air, Fire and Water.

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And although it is not functional in any triangle, it represents the end-results of all the activities of the Tree. It is the nadir of evolution, the outermost point on the outgoing arc, through which all life must pass before returning whence it came.

Malkuth is said to be the Sphere of Earth; but we must not make the mistake of thinking that the Qabalists meant by Malkuth only the terrestrial sphere. They meant also the Earth-soul, - that is to say, the subtle, psychic aspect of matter; the underlying noumenon of the physical plane which gives rise to all physical phenomena. Likewise with the four elements. These are not earth, air, fire and water as known to the physicists, but are the four conditions in which energy can exist. The mystic distinguishes these from their mundane counterparts by referring to them as the Air of the Wise, or Earth of the Wise, etc., as the case may be.

The physicist recognizes the existence of matter in three states. Firstly, as solid, wherein the particles of which it is composed adhere firmly to each other; secondly, liquid, in which the particles move freely over each other; thirdly, gaseous, in which the particles all try to get as far away from each other as possible, or in other words to diffuse. These three modes of matter correspond to the three elements of Earth, Water, and Air (of the Wise), and electrical phenomena corresponds to the element of Fire. Esoteric Science classifies all phenomena manifesting upon the physical plane under these four headings, as giving the best clue to the real understanding of their nature. And it recognises that any given force can pass from one stage to another under certain conditions, just as water can exist in a state of ice and steam as well as its normal fluidity.

The mystic sees in Malkuth the end-result of all operations; the Pairs of Opposites cannot be said to have completed any given cycle of experience until they have achieved the settled equilibrium which gives the state of Earth, or coherence. When this is achieved, they build a permanent vehicle of manifestation and stereotype its reactions; the machinery of expression thus evolved becomes self-regulating, and will continue to function with the minimum of attention, just as the human heart opens and shuts its valves with perfect regularity in response to a stereotyped cycle of nervous impulses and the pressure of the blood.

The great point to be remembered in connection with Malkuth is that herein is achieved stability. It is in the inertia of Malkuth that its virtue lies. All the other Sephiroth are in varying degrees mobile; even the Central Pillar only achieves equilibrium in function, just as a tight-rope walker achieves it.

Like all the other Sephiroth, Malkuth can only be understood when considered in relation to its neighbours. But in this case there is only one neighbour, - Yesod. No understanding of Malkuth can be arrived at except through an understanding of Yesod.

While Malkuth is essentially the sphere of form, all coherence of parts, except simple mechanical stresses and electro-magnetic attractions and repulsions, depend upon the functions of Yesod. And Yesod, though it is essentially a form-giving Sephirah, depends for the manifestation of its activities upon the substance provided by Malkuth. The forms of Yesod are, in the words of the novelist, "such stuff as dreams are made on" till they have picked up the material particles of Malkuth to body forth their forms. They are systems of stresses into whose framework the physical particles are built. - - - - And equally with Malkuth, it is inaminate matter until the powers of Yesod ensoul it.

We should therefore conceive of the material plane as the OUTWARD AND VISIBLE SIGN OF INVISIBLE ETHERIC ACTIVITY. Malkuth, in its prime essence, is only

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known to the instruments of the physicist. It goes without saying that where there is life, there is Yesod, because Yesod is the vehicle of life; but it should also be realised that where there is any kind of electrical activity or conductivity, whether of crystals, metals, or chemicals, there is Yesodic force in function. It is this fact, by the way, which makes certain substances suitable for use as talismans, because they will take a charge of astral force.

Malkuth is therefore not only the low point on the Tree of Life, but the turning point, since all the forces that have flowed down into it must begin the slow climb back up the path to the source from which they came.

The stability of Malkuth is expressed in the fact that it is the only Sephiroth in a state of equilibrium that has been precipitated by a sphere which is in a similar state. Where it not so, the earth plane and all those who dwell upon it could not exist in stable material form. As we have seen, the Sephiroth above Malkuth, on the Central Pillar, have been described as in a state of equilibrium also, but it in an equilibrium between action and reaction, not a stability in manifestation of form. Malkuth gives us the stability of inertia; things remain as they are, - at least for a time. We are able to recognize people and things we know because they do not change radically from day to day.

Regarding the relationship of Malkuth and its neighbour Yesod, we might make the comparison of the sculptor and his clay, each of whom relies on the other for significance. The sculptor would have nothing to work upon were it not for the clay, and the clay would remain a shapeless mass were it not for the sculptor. Yesod would have no outlet for its formative powers were it not able to manifest them in Malkuth. Yesod is the sphere of form, but these are the forms of the Will o' the Wisp, - changing more swiftly than the eye, - a proverbial eye - can follow. Yesod is the former of things; Malkuth is that which has been formed.

Malkuth is the visible form of the forces precipitated by Yesod, and all living things in Malkuth receive their life forces from Yesod. But Yesod does not work directly on matter, since atoms are quite recalcitrant and resist force outside themselves. Material particles are extremely resistant and unresponsive in their nature, and it is only by working on the most tenuous aspect of matter, to which Initiates give the name of the Element of Fire (the Primordial Fire we met with in our earlier study), that Yesodic forces can produce any effects. Once a response can be obtained from this Elemental Fire, the other Elements can in their turn be influenced. In other words, Yesod must work to influence the subtle Elements beginning with Fire, after which the other Elements of the Wise fall into line and, through them, the material particles themselves.

Let us be sure that we understand clearly the Primordial Elements of the Wise. Elemental Fire is a kind of over-state of matter which which only the most advanced physics has any acquaintance. It might best be called a state of relationships rather than a thing in itself. Elemental air might be described as a capacity to achieve these relationships, and as such, is the vital principle of physical life; for it is only in so far as matter has a capacity for organization that organic substance is possible. Elemental Water, the Water of the Wise, is just plain protoplasm; and Elemental Earth is inorganice matter.

(N.H.M.: PLEASE SEE THE MYSTICAL QABALA BY DION FORTUNE, PAGE 269 FOR FURTHER DETAILS ON THIS SUBJECT.)

In spite of what has been said all along, - that all the Sephiroth are equally holy - one is still apt to think of Malkuth as materialistic and unspiritual. But Malkuth is not the lowest point of evolution, the bottom of the barrel of life.

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It should be considered as the marking-buoy in a yacht race around which the yachts must go before they can turn for the finish line. Any yacht that puts about on to the homeward course before it has rounded the marking-buoy is disqualified. We must spend the necessary time in the material sphere, learning the lessons it has to teach us. To attempt to escape from it before we have mastered the physical plane is impossible; the one who tries will only have to go back and start again. There is no cheating in this race. It is not that some Deity will disqualify him; he will disqualify himself, because he has not the basic knowledge required before he can take the next step. The chief reason that the kindergarden graduate is not permitted to enter college is that he would not be able to comprehend the work, or possibly even read his assignments. The path must be negotiated step by step. Those who try to escape from the discipline of matter before they have mastered the lessons of matter are not advancing heavenwards, but suffering from arrested development. It is these spiritual defectives who flock from one to another of the innumerable wildcat uplift organizations and fast-dollar gurus that come to us from the Far West and the Far East. They find in cheap idealism an escape from the rigorous demands of life. But this is not a way of advancement, but a way of retreat. Sooner or later they have to face the fence and clear it. Life brings them up to it again and again, and presently begins to use the whip and the spur of psychological sickness; for those who will not face life, dissociate; and dissociation is the prime cause of most of the ills that mind is heir to.

Mankind, since the beginning of civilization, has worked in the Sphere of Malkuth, and that work has been most productive in terms of art, music, literature and science. We live not only a better life, but a richer and fuller life, than did our barbarian ancestors. Those who would return to the primitive life with Jean Jacques Rousseau, must be prepared to live without medicine and hygiene, without electricity and indoor plumbimg, without any of the ameliorating features of our lives. They must also be prepared to suffer from toothache, famine, and the depredations of wild animals. One does not turn his back on civilization and all its works, but one must master the essence of Malkuth and begin the climb to the top.

In bringing this review of Malkuth to a close I will quickly give you these attributions which I am sure you will find interesting:

The Four Elements correspond to the four temperaments as described by Hippocrates, the four Tarot suits, the twelve signs of the Zodiac, and the seven planets. If the implications of these statements are worked out, it will be seen that herein are contained some very important keys.

The Element of Earth corresponds to the Phlegmatic Temperament; the suit of Pentacles; the signs of Taurus, Virgo and Capricorn; and the planets Venus and Luna (the moon).

The Element of Water corresponds to the Bilious Temperament; the suit of Cups; the signs of Cancer, Scorpio and Pisces; and the planet Mars.

The Element of Air corresponds to the Choleric Temperament; the suit of Swords; the signs of Libra, Gemini and Aquarius; and the planets Saturn and Mercury.

The Element of Fire corresponds to the Sanguine Temperament; the suit of Wands; the signs of Aries, Sagittarius and Leo; and the planets Sol and Jupiter.

In considering the Microcosmic Tree, the physical body is Malkuth; the etheric double is Yesod; the astro-mental body is Hod and Netzach; and the higher mind is Tiphereth. Whatever the higher mind can conceive can readily be brought through into manifestation in the subjective Malkuth.

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In a sense, Malkuth, or the tenth leaf of the "Book of Man" is the most important, for it compliments all the others. It has the greatest affinity with and stands nearest to the first leaf from which all others come.

Most significantly, in man's body are to be found seven nerve plexuses, which have a relationship to the etheric forces characterized by the Seven Days, or last seven leaves, of the "Book of Man."

Man, therefore, is in truth a microcosm, or little world, and by the meditations outlined in this degree we can stimulate these nerve plexuses into normal functioning, thereby bringing about our illumination or reintegration with Omneity.

This progress cannot be rushed, but the methods we have recommended are simple, safe, and effective. It should never be departed from by the aspiring Martinist.

The magical image is a young woman, crowned and throned. god name: Malekh Adonai

The mundane chakra is the Sphere of the Elements.

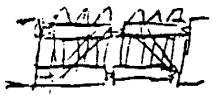
The virtue is discrimination and the vices are Avarice and Inertia.

The Qabalists referred to our tenth leaf under the designation, Malkuth, Kingdom. The Zohar calls it Seventh Day, Day of Rest or Return, and gives it the name Adonai.

The symbol is a closed gateway. The pair of opposites: Dominion/Dependence.

The invocation for our meditation is: "At the gateway to the Path of Return, we stand humbly seeking permission to enter. May we ever dwell in the Eternal Light of Divine Wisdom!"

DISPLAY ILLUSTRATION OF SYMBOL FOR MEDITATION



M.H.M.: THIS BRINGS THE SERIES OF QABALISTIC MEDITATIONS TO A CLOSE. THESE POINTS MUST BE EMPHASIZED TO THE BRETHREN:

The work of Reintegration is an individual work — no one can do it for us.

The Brethren have been given all they need by way of practical techniques and philosophic explanations to enable them to both DO and UNDERSTAND. All the Work of the Three Degrees has been useful information, to the point, and no "filling". IT IS UP TO THEM NOW TO USE WHAT HAS BEEN GIVEN.

The Qabalistic Meditations, like all the other techniques, - use of the Mask & Cloak, self-examination, and the various exercises - must be incorporated into daily life, and lived and used until the end of one's life.

Regarding the Qabilistic Meditations: One can work down the Tree, or down and then up and then down again, etc.... or one can start at the top each time. Or from the bottom.

PATHWORKING MEDITATION "TWENTY-TWO"

First, read through the entire set of directions.

Choose one of the Major Arcana cards. Spend at least 10 minutes 'mind's eye examining' it. Make sure you can reproduce this card in your mind. Test this by closing your eyes and seeing how much of the picture on the card you can reproduce in your mind.

Settle yourself comfortably in your armchair, with your feet together on the floor, and your hands in your lap. Having achieved a comfortable position, close your eyes and make a deliberate effort to relax. Begin this relaxation process at your feet and progress right up to your face and head. (Check hands, face, shoulders, these are usually areas where tension resides).

Breathe easily and naturally through your nose and become aware of your breathing. You may, if you wish, say the word 'one', silently to yourself whenever you breathe out. If you become aware of noises in the room or in the street, make a deliberate effort not to think of them as annoyances, because this will only make them more intrusive. If you try to accept them, you will find they are NOT intrusive at all.

When you feel you are sufficiently relaxed,* call up in your mind the image of the card that you have chosen and see it as a card, that is, as a piece of pasteboard with a border and a picture hanging against a black background.

When you have fixed that image firmly in your mind, concentrate on it and on it alone and commence to draw the image closer, very slowly, so that the black background you imagined disappears ——— and the entire range of your mental vision is filled by the picture of the card, surrounded by its white border.

When you have achieved this, you will find that you are facing a landscape through a kind of a door. On the doorstep of that door will appear the name of the card you have chosen. It will look very large. Above, you will see the white border of the card as the lintel of the door. At your sides and within reach of your mental hands, will be the white door jams that, again, is in reality the white border of the card.

What you must do next is likely to prove difficult at your first attempt, but will become easier with practice: you must now mentally step over the doorstep and into the landscape beyond it. Walk into the landscape and keep on walking.

Once you have overcome the difficulty that is usually experienced at this point, you will find that you are free to wander in the landscape you have vizualised, and to adventure in it. You may also converse with the inhabitants of that landscape, and learn from them; for you will find that your attempt at creative vizualisation has indeed potentiated your imagination as it is supposed to do; and that both the landscape and its inhabitants will appear to be quite real. This is, of course, quite facinating, but you should keep it always in the forefront of your mind that the experience is subjective and NOT objective.

Thereafter it remains only to return - - and this must be done correctly if it is to be done well and offer no unaccustomed shock to your system.

Returning to normal consciousness should therefore NOT consist of suddenly opening your eyes and leaping out of your chair in a state of disorientation, - but of completing the entire process outlined in reverse.

This is achieved as follows: Simply step backwards through your doorway, seeing the card name appear beneath your feet and the white door jams and lintel.

*Do not begin the visualization until you are quite relaxed and the mind is still. over

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When you have fully returned to normal consciousness and before you do anything else, you should write down a full description of your experiences, including: what you saw, what you did, what you felt, and the gist of any conversation you may have had. This latter may prove difficult as it is notoriously hard to recall what is said in these situations; but you should at least try to remember and write down any fragments you can, however nonsensical these may appear to be. Practice makes perfect in this, as in everything else; and quite often phrases that seem very odd indeed when you write them down take on a certain sense when you look at them afterwards.

Such realizations as you do obtain, of course, will be absolutely personal to you and have meaning in terms of your own psychic structure. They are intended to give you insight into your own personality; and in this regard you should be aware that such insights are sometimes unpleasant because they jog to the surface certain memories that you have very carefully forgotten. Perseverance, if this happens, it is the only way to clear things up; and with perseverance ::: however unpleasant this might be ::: is the way you should proceed, for it is the only sure route to success.

Because realizations ARE personal and individual, you will find that if you discuss your experience with someone else who is using the same card, that their experiences and realizations are different. This does not mean that somebody has gone wrong. On the contrary, it is worth listening to everybody's realizations about a particular card because each individual's realization will simply be a facet of A TRUTH, the single truth of which the card is an expression.

When you have written down all your realizations, you should ensure your full return to consciousness by getting up and doing SOMETHING - - even if it is only stamping the feet, which is, incidentally, the classic and accepted gesture with which to end a meditation session, because it symbolises a very literal 'feet on the floor' return to the material world. Drinking a glass of water or taking a light snack is also in order.

SUPERIOR DEGREE

CONVENTICLE 34

Greetings O Unknown and Silent Ones:

Tonight we are at Conventicle no. 34, which means that there are only six Conventicles left to complete this Degree. Those of you who were in the Degree when it opened and who have achieved the required attendance, will be eligible for culmination when next that ceremony is scheduled.

As you know, Brethren, meeting as we do (once, twice, three, four) times a month, it is not possible in such a limited space of time to delve deeply or exhaustibly into the various topics which come up. Such in-depth work must be pursued independently by each member, according to his/her particular interests and ability. Generally, what we have striven to accentuate are the practical methods for the attainment of Self-Knowledge and Re-Integration.

We have noted the three-fold division of God, Man and Nature: If you are partial towards Nature, you will be inclined twoards becoming a Natural Philosopher. If you prefer the study of Man, your leaning will be towards physiology and psychology. And those whose interest lies in the knowledge of God, - you will be inclined towards metaphysics. Whichever line of thought each of you favours, I hope you will feel encourage to pursue your individual and particular interests - - and share your insights and discoveries with us at future Conventicles. In this way the knowledge of the collectivity of the Lodge will be raised.

Tonight we will take a break from the arduous topics that have held our attention over recent Conventicles and focus on one of our respected brothers of the past. He was one of the twelve members who formed the first Supreme Council of our Order under Papus, and was the Grand Master of the Qabalistic Order of the Rose+Croix. His name was Stanislas de Guaita. This dearly loved brother gave the following address to a group of SS.II at a Third Degree Conventicle, in June, 1889, at Paris. His message is as vital and valid today as it was then. We can all profit greatly by giving it our close attention, - and I crave your indulgence:

(NOTE TO MASTER: PAUSE WHENEVER YOU CONSIDER APPROPRIATE FOR QUESTIONS/COMMENTS/ EMPHASIS).

"My Brothers: you have been invested successively with the three hierarchal degrees of our Order. We salute you as S:. I:. , and after you have transcribed and meditated upon our discourses you will in turn become an Initiator. Into your loyal hands we will then entrust an important mission: it will be your duty as well as honour to form a group of which you will become, before your own conscience and before Divine Mankind, the intellectual Father and, when necessary, the spiritual Tutor.

"It is out of question here to impose upon you any dogmatic convictions. It does not really matter whether you believe yourself to be a materialist, a spiritualist, or an idealist, - - whether you profess Christianity or Buddhism or proclaim yourself a complete skeptic or free-thinker. We are not going to hurt your feelings by molesting your mind with problems that can only be solved by yourselves, in the quietness of self.

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"Provided that you are kindled with genuine love towards all Mankind, that you never attempt to sever the ties of solidarity that bind you so closely with the Human Kingdom, considered in its synthesis, you will go on belonging to a supreme and truly universal religion because this it is that manifests and imposes itself (multiform, it is true, but essentially identical with itself) under the veils of all the exoteric cults of the West and East.

"As a psychologist, name this feeling just as you like: LOVE, SOLIDARITY, ALTRUISM, BROTHERHOOD, CHARITY. As an ecconomist, or philosopher, call it: TENDENCY TOWARDS SOCIALISM, or, if you wish, towards COLLECTIVISM, COMMUNALISM, ... Names mean nothing ! Honour it, as a MYSTIC under the names of DIVINE MOTHER or HOLY GHOST.

"But whatever you may be, never forget that in all really true and profound religions, that are founded on Esotericism, the primary or essential percept of this Esotericism, is to carry that feeling into effect.

"A sincere and unselfish pursuit after Truth - - - this is what your Mind owes to yourself. A fraternal kindness towards other men, - - that is what your Heart owes to your fellow men. With the exception of these two duties our Order does not pretend to prescribe any others - - at least not in an imperative manner.

"No philosophic or religious dogma is forced upon you. As to the doctrine which we outlined for you in its essential principles, we only ask you to meditate upon it in your spare time, keeping an open mind. It is through its own persuasion that the traditional Truth must win you over to its cause !

"We broke the seals of the Book for you, - but it is for you to study the letter of its message first, and then to fathom the spirit of the mysteries contained therein.

"We started you on the Path, and the role of your Initiators should be confined to that. If you attain by yourself the knowledge of the Arcana, you will earn the name of Adept. However, be well aware of this: the most learned masters would try in vain to reveal to you the supreme formulae of Science and Magical Power: THE OCCULT TRUTH CANNOT BE TRANSMITTED IN A DISCOURSE. EVERYONE HAS TO EVOKE, CREATE AND DEVELOP IT WITHIN ONESELF.

"YOU ARE INITIATUS - - - ONE WHOM OTHERS HAVE PUT ON THE PATH. STRIVE TO BECOME ADEPTUS, - - - ONE WHO HAS MASTERED SCIENCE BY HIMSELF, IN OTHER WORDS, A SELF-MADE NEW MAN.

"Our Order, as I told you before, limits its expectations to the hope of fecundating good soil by sowing good grain everywhere; the instruction of the S:. I:. is precise but elementary. Whether this humble programme will satisfy your spiritual ambition or whether your destiny will lead you, one day, to the threshold of the mysterious temple, in which shines since many centuries the the luminous landmark of Occidental Esotericism, listen to the last words of your unknown Brothers and may these words germinate in your mind and bear fruit in your soul. I swear to you that you may find there the infallible

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criterion of Occultism and that the keystone of esoteric synthesis is there and nowhere else. But why should I insist if you understand and wish to believe. If you do not, what could be gained from insisting further? You are quite free to accept what remains for me to say, as a mystical allegory, or literary fable without import, - - or even as an imprudent fraud.

"It is up to you, - - - but LISTEN: Whether you let the grain germinate or rot, I am going to sow !

"IN PRINCIPLE, AT THE ROOT OF BEING, IS THE ABSOLUTE. THE ABSOLUTE, WHICH RELIGIONS CALL GOD CANNOT BE CONCEIVED OF AND HE WHO PRETENDS TO DEFINE IT, ONLY DISTORTS ITS NOTION BY GIVING IT LIMITS. "A God defined is a finite God", or in another version: "A God defined is a God defiled" - said Eliphas Levi. '(Un Dieu défini est un Dieu fini)'.

"From this unfathomable Absolute springs eternally, the Androgynous Dyad, formed by two indissolubly united principles: the Vivifying sulphur of Spirit ☥ and the Universal Living Soul ☿ or Mercury. The mystery of their union constitutes the Grand Arcanum of the Word.

"Now, the word is collective man considered in his divine synthesis before differentiation. It is the Celestial Adam before his fall, before this Universal Being became modalised through the passing from Unity to Number, . . . from the Absolute to the Relative, . . . from Collectivity to Individualism, . . . from Infinity to Space, . . . and from Eternity to Time.

"Here are some elements of the traditional teachings concerning the fall of Adam: - Incited by an inner motive whose essential nature we must conceal here, which Moses terms נ ח ש NAHASH, and which we will define as an egoistic thirst for individual existence, a great number of the fragmentary Words, potential "consciousnesses" vaguely awakened under the form of emanations in the bosom of the Absolute Word, detached themselves from this Word that contained them.

"They detached themselves - smallest of subdivisions - from the Unity-Mother that begot them. Simple rays of this occult sun, they darted endlessly into the darkness their newly-born individuality which they wished to be independent from the anterior principle, in one word: autonomous.

"They fell into matter, illusion of substance in a frenzy of objectivity, into matter which is to Non-being as mind is to Being. They descended to the elementary existence, down to the animal, the vegetable, the mineral. Thus was born matter immediately issued from Spirit, and the concrete Universe began an ascending existence, rising from stone craving for crystallisation to Man, capable of thought, or prayer, of surrendering to reason and able to sacrifice himself for his fellowmen !

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"Contempory Science discovers the existence of this sensitive reaction of the captive Spirit, sublimating the progressive forms of matter and Life in an effort to leave its prison, and studies it under the name of: EVOLUTION.

"EVOLUTION IS THE UNIVERSAL REDEMPTION OF THE SPIRIT. WHEN EVOLVING, THE SPIRIT RE-ASCENDS.

"But before re-ascending, Spirit had come downwards and this is what we call INVOLUTION.

"How did the verbal sub-divisions stop at a given point of its fall? What force permitted him to retrace its steps? How has the dim realisation of its collective divinity been finally awakened within itself under the still imperfect form of Sociability? These deep mysteries cannot even be touched upon here but, if Providence is with you, you will know how to acquire knowledge of them.

"I shall stop now, we have led you far enough on the path and you are now provided with an occult compass that, though it may not prevent you from going astray, will at least bring you back on the right path.

"These few ideas on the vast problems ('grand affairs' of Louis-Claude de Saint-Martin) of human destiny are concise and with you rests the onus of deducing the rest and finding the right solution. But understand this well, my Brother, I adjure you for the third and last time: that Altruism is the only Path that leads to the unique and ultimate goal. That is to say the re-integration of the sub-divisions into the Divine Unity; - the sole doctrine that may provide the means thereof and which represents the liberation from material shackles to enable the ascention through the superior hierarchies, towards the central luminary of re-generation and peace.

"Never forget that Universal Adam is a homogeneous whole, a living Being of which we are the organic atoms and constituent cells. We all live one with another and one by another and, should we be redeemed individually (to use Christian language) we should not cease to suffer and struggle till all of our Brothers are redeemed with us !

"Intelligent egotism then reaches the same conclusion as does traditional Science: UNIVERSAL FRATERNITY IS NOT A MYTH BUT A FACTUAL REALITY. He who labours for other labours for himself. He who kills or injures his neighbour, degrades himself. Let not such mystical terms frighten you; transcendental doctrine is never arbitrary. We are the mathematicians of ontology, the algebraists of metaphysics.

"Bear in mind, O Son of the Earth, that your great ambition should be to regain possession of the zodiacal Eden, from where you should never have come down, and to re-enter, finally, that Ineffable Unity - away from which you are nothing - and in whose bosom, after much labour and trial, you shall find that Celestial Peace, that conscious sleep, which Hindus know under the name of NIRVANA, the supreme bliss of Omniscience, in God."

STANISLAS DE GUAITA S∴I∴

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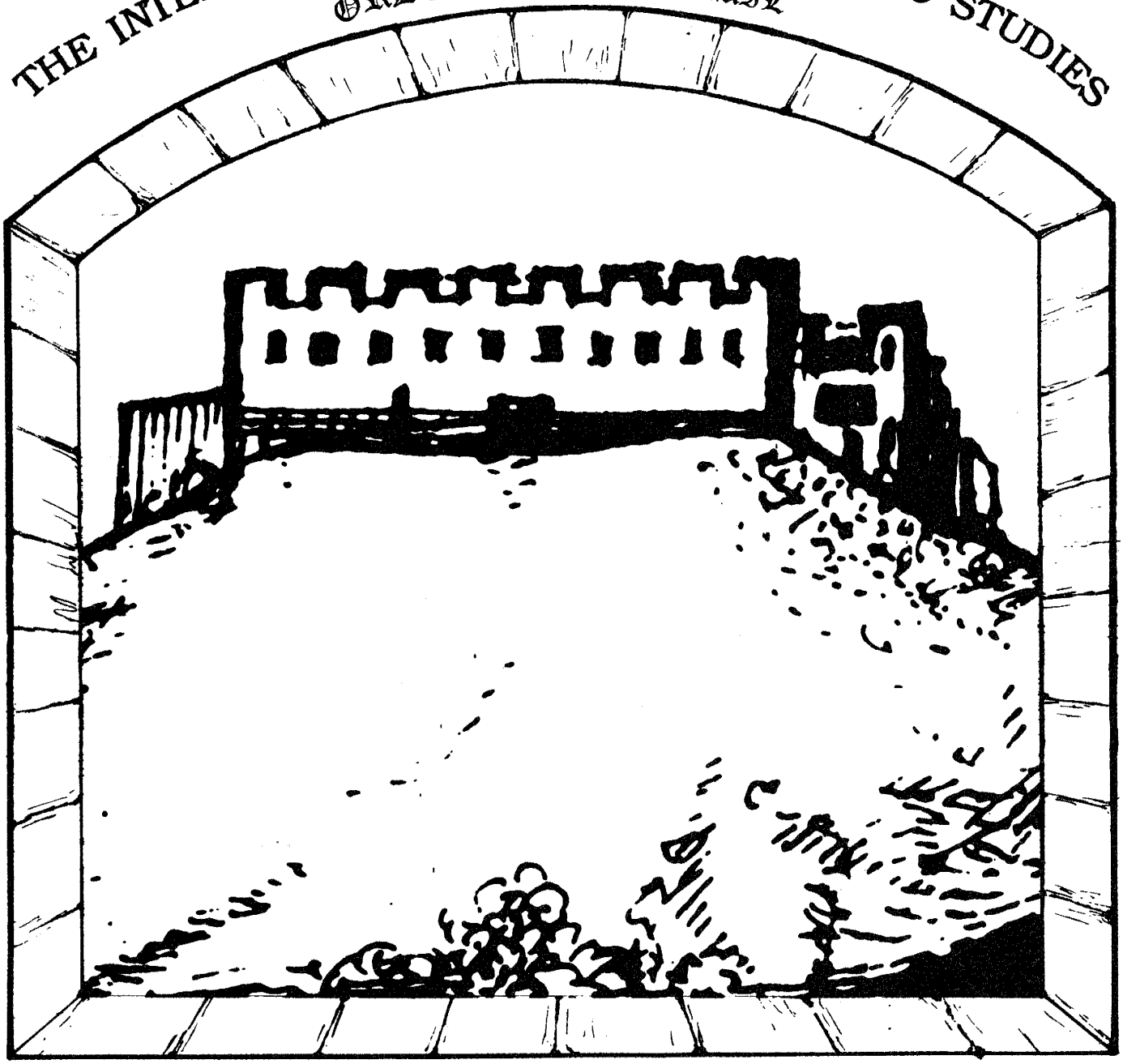

PLANE III *COMPANION* 90-100

LIBER #95

Personal & Confidential TENTH DEGREE

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THE BYZANTINE ORDER

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DISCOURSE AT THE RECEPTION TO THE FIRST DEGREE

Sir

The transmission of occult teachings which is an important goal of our venerable Order, is not spiritually justified if it is not conditioned by a valid doctrine. And if esoteric knowledge was the appanage of Primordial Man, it was so only within the parameters of a perfect inner harmony.

This is why, before undertaking this particular initiation into the higher sciences, it is important that you understand the doctrine that justifies it. This doctrine was codified and transmitted by our illustrious founding masters, such as Martines de PASQUALLY, and his two essential disciples, Louis-Claude de Saint-Martin, called "The Unknown Philosopher", and Jean-Baptiste Willermoz. In turn, we are going to attempt to define this doctrine to you, taking into full consideration the requirements of our time and free of all dogmatic suggestions from any church.

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An absolutely perfect being is one to whom nothing is missing. If God found the need to create the World, it is because He was missing something. Let us thus conclude:

A/ Either He was not absolutely perfect before creating this world, and that He became so only because he created it, and at the moment He created it. From then, this God is no longer immutable and He is subjected to time. And this, for a God, is unthinkable.

B/ Either the world, or the worlds, (meaning the successive "Creations") is or are in all eternity, associated with the divine existence. And this justifies one of the attributes

given to God: that of being All-Powerful. Since this condition must be exercised throughout eternity, this in turn implies that in all eternity there would necessarily be Creations and Created beings.

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Also, a conscious being is one who has acquired the notion of his individual existence by noticing a relationship between himself and something outside of himself. If God created the world in a fragment of eternity, it is that before this world came into manifestation, God existed alone. At that time, He was not conscious of this existence. He only became conscious of it from the moment He created the world. In this case, God is not immutable, since He can go from the state of non-creator to that of creator and He thus depends on something: this obligation that He had to become the creation. This again, for a God, is something unthinkable. Hence God did not create only this world, and the creations are, in all eternity, following each other, being associated with the divine work, even to the very existence of God.

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If God created only one universe, he necessarily had to give it an end, and when this universe would have disappeared, God would no longer be an absolutely perfect being because He would have nothing upon which to exercise His Omniscience. He would stop being a conscious being because the necessary element between Himself and something outside of Himself, would be missing. If that was the case, God would not be immutable ... and this would be unthinkable.

Or, more logically, God did not create only one universe, and the creations succeed other creations, just as creatures succeed other creatures and only their temporary nature distinguishes them from God, who is the only permanent Being existing in Himself by His own volition.

If on the other hand, God created only this world, or he gave in to a necessity, He would thus not have been All-Powerful since there would be something over Him which would dominate and direct Him ... and this is not God. Or He had not given in to a necessity and hence God can desire something that is not absolutely necessary. And a God who is given to whim is no longer a God.

Let us thus conclude that the chain of creations, within eternity, is associated with the divine existence, and it is the very manifestation of God, because it is first of all: LIFE.

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We say that one thing is exterior to another when it does not have a common contact with that other thing. Thus, if God is exterior to the world, there is no point of contact with Him. If this were so, God would not be omnipresent. Or, on the contrary, He is not outside the world, He is one with it and the imperfections of this world would then mingle with His divine perfections. And this is nonsense.

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Let us thus conclude that the contact between God and the world is realized by an intermediary element, a kind of "pattern" of communication between the two correspondents, and this **Mediator** is the sum total of the spiritual beings, meaning a permanent universe which is distinct from the others.

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It is unthinkable, however, that God be associated with a collectivity, that the divine unicite (this is the word in the French text, I cannot find an equivalent word in English - Translator) be doubled, for all eternity, by a plurality which is benefiting from the same ontological privileges.

Let us thus conclude that only this collectivity is permanent, but in its wholeness and its principle, and that its constituting elements, the spiritual beings, are temporary and this fallible and by this very fact, mutable. This justifies the first postulate of our master Martines de Pasqually in his famous Treatise of the Reintegration of Beings:

"Before Time, God emanated spiritual beings for his own glory, in his divine immensity..."

Before Time, meaning before birth of this present creation, we could say "in the night of the eternities", since the sacred writers of Judaism and Buddhism have accustomed us to the plurality of the word, so as to better define eternity itself.

"God emanated", (meaning he projected outside of His essence), certain conceptions which, in order to be individualized and liberated, lost the perfection which was inherent in them while previously integrated in Him.

"For his own glory", meaning in order to manifest this Omnipotence which is one of His principle attributes, and without which God would not be absolutely perfect.

"In his divine immensity", since it is very evident that all is in God, although all is not God.

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Let us continue with the reading of the teachings of Martines de Pasqually:

"These beings had to exercise a cult, within which the Divinity had fixed them (i.e. the beings) by laws, precepts, and eternal commandments..."

We observe that the word 'cult' as used by Martines de Pasqually has many meanings in latin:

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cultello means to flatten or smooth something to ground level, or to measure a plot of land,

cultus means agricultural cultivation, intellectual or spiritual cultivation, taking good care of the body, a rite of veneration or adoration.

We could even retain the definition given in Scottish Rite Freemasonry: "ORDO AB CHAO", as the work reserved for spiritual entities. In a word, they were intelligent intermediaries, the responsible tools of Divinity, in the elaboration of successive creations. It was there the collection of demiurgi.

Also, the emanation made them free beings, endowed with moral responsibility. They were in effect, according to the beautiful expression of Martinez de Pasqually: "emancipated". It was there, on the part of God, a manifestation of His infinite love for all creatures, for, what mother or father would prefer to cuddle and love a purely mechanical robot, in place of a child endowed with an independent soul? What robot, even if it was perfectly made, could take the place of a loved one, even if the latter had faults?

We can thus consider as a divine error the fact of having wanted free and responsible creatures. But this advantage had in itself an inconvenience: its opposite.

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These beings thus "emancipated" and left to make their own choice in matters of action, only become secondary causes, to participate, at their level and according to the initial impulse, in the organization and conduct of the new universe in which they were participating.

Some of them had let surface from within, the desire to become in turn, beings and creators of 3rd and 4th causes; they conceived of a plan to limit the Divine essence in its creative operation, in order to reserve this domain for themselves. They desired in their pride to see created from themselves new spiritual beings, which would depend solely upon them, as they (themselves) depended upon their Creator.

It is then that a degradation was produced, which consisted of a crystallization relative to their essence, and to which was associated the limitation of their domain, which they

could do nothing about. These latter, in effect, were an integral part of their own nature, and their ontological faculties could not be modified. But a certain densification of their domain limited their action. And thus came into being the present universe, full of imperfections and evils.

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These beings thus integrated in the present creation, having freely manifested themselves by their acts by a sort of self determination ... will, when the end of this creation comes, remain fixed in the final state which they have attained. And it is a sort of mysterious fire which fixes them, hardens them, and soaks them for the role they will have to play in the following universe.

Thus fixed in evil, they will remain, in the new creation, instruments of temptation, corruption and destruction, just as those entities who remain fixed in goodness, will constitute the elements of purification, of liberation, in the organization and evolution of this same new universe.

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It is thus to conduct the regeneration of these fallen spiritual essences that the Supreme God emanated Man, which the Judeo-Christian tradition called Adam, a Hebrew word meaning at the same time: entire humanity, or humanity as a whole, the Archetypal Man, his image, the color red, a precious red stone. Thus the word Adam does not designate a carnal being, as the exoteric religions affirm, but a collectivity. The first man, in his wholeness, was a collectivity, and the central spirit of this collectivity was the true Adam, the animating cell. (For the economy of this lecture, we will use this word to designate the collectivity of the new divine emanation.)

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Just as the spiritual entities he was charged to look after, guide, and illuminate, Adam was at first showered with potential faculties as well as a multiplicity of knowledge and again, for the same reasons, he was given free will.

And the same temptation which caused the first spiritual beings to fall, again, surfaced in the mind of the first man (Adam). Like them, he wanted to create independently of the divine source, and sullied by this perverse desire, the form which issued forth from the creative will of Adam was an imperfect form, without any of the initial perfections of his creator.

Parallely, as this rebellious ill will was born in Primordial Man, a strange ecstasy was developing in the collectivity which formed his being: the desire to know what was under, the desire to know, not only good but also evil. The desire for experiences even at the cost of a degradation.

And this was the explosion of the human egregor, the dispersion of this collectivity, its corruption, analogous in spiritual mode with that of bodily death. And since in this case we are talking about a fall caused by a free will, a descent in the corresponding planes of existences followed, meaning less inferior planes by the effect of a progressive matierialization leading towards a beastiality and beyond.

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Here is an image which will make the process of the fall and reintegration more understandable:

If we imagine a necklace we will observe that it is never called anything else; we say "the necklace". We break the string. The pearls scatter, they fall on the ground in all directions. Now it is no longer a necklace, we speak of finding the "pearls".

Some of them will be lost under the furniture, in the obscure corners of the room. We would have to wait a long time before finding them, in spite of our looking for them. Others would be quickly found, because they have never gone too far from the point of the fall, nor the eyesight, of the owner of the necklace.

Each one of the pearls carries within itself its own destiny and this destiny was programmed at their individual creation. In the same way, the preexisting souls in the human collectivity carry their destiny by the effect of a mysterious predestination.

When the owner of the pearls has found them all, he will restring them on a new thread, in the **initial order of their first placement which was a function of their size and their orientation.** And when this reconstitution is finished, we will then talk again of a "necklace", we would no longer speak about "pearls".

If there are any missing ones, the absence would be due to the imperfection of the means used to look for them. But if the owner was a perfect being, if he has all the necessary means to look for his pearls, and if he has all the time in the world to do so, and no impatience, he would find all of them.

If we replace pearls with souls, necklace with TOTAL MAN, and the owner by Providence, all the problems of the final reintegration is resolved, the Apocatastasis is thus justified.

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Q: D... y... k... S...?
A: I k...w t..e U...n P...r, I r...d ...e c...r, t...e C..k a...d t...e M...k.

Q: From your response, I guess you are a Martinist. Why did you become one?
A: To work towards universal reunification.

Q: What do you mean by that?
A: A universal republic and a universal religion.

Q: Is that all?
A: Equally to the reintegration of man in his initial spiritual faculties.

Q: What do you mean by that?
A: The privileges that were those of universal man, at the dawn of time.

Q: What do you mean by that? What is Universal Man?
A: Universal Man, or Primordial Man, in all the initiatic traditions, is an egregor, a collectivity made up of the totality of the souls.

Q: This is thus a collectivity, and not an individuality?
A: It is by degrading himself, and by fractioning himself, that this collectivity gave birth to the individualities.

Q: What were the privileges of primordial man?
A: A complete science, without any shadow of error in his collective intelligence, original justice, all the virtues of this collective soul, as in his heart, the absolute empire of the collective soul upon the collective form, and the absolute empire over all creatures inferior to primordial man.

Q: Is that all?
A: To this was added the principle of immortality, the absence of suffering, since the collective soul protected the universal form from all evil, and itself could not be thwarted in any way.

Q: What do you mean by beings inferior to primordial man? Are you referring to the animals?
A: In this term is contained all the intelligences constituting the world of essence and as far as the animals evoked by the exoteric traditions we are talking of their archetypes and not of their earthly, carnal individualities.

Q: In what consisted this primitive degradation to which you refer?
A: One of the essential privileges of primordial man was his total freedom, he was free in his actions and his choice.

Primordial man let surface in this egregor of whom he was the collectivity, the desire to free himself of all guardianship and to become creator in turn, according to his own views. Accepting a mysterious suggestion, prisoner of a strange ecstasy, he let surface in all his constituent faculties, an anarchic selfishness and his spiritual privileges gave in to their opposites.

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Q: What does the black cloth which covers the altar in this degree signify?
A: It is the collectivity of primordial man, meaning faith, hidden knowledge, modesty, the disdain of honours, inflexibility, the spirit of self-effacement and sacrifice, discretion.

Q: Is that all?
A: Hebrew, the sacred language in our tradition, has three similar letters to refer to the colour black, the aurora and dawn. Punctuated differently, the letters "shin", "heh" and "ruach" give indifferently the word "shâar" meaning black, and "shar" meaning aurora, morning.

Q: Does black then signify the dawn of time?
A: Most exactly, since darkness preceded Light and to refer to God in his absolute unknowability. We speak in the scriptures of the "Divine Darkness", black is thus synonymous of "generation."

Q: What does the pentagram with the point up signify?
A: It signifies primordial man in all the powers of his free will, capable of mastering his passions when his intelligence dominates his instincts, and the perfectly equilibrated separation between his head and each of his four members shows him as ruling the universe in a balanced way.

Q: What does the sacred book which must be on the Martinist Altar symbolize?
A: The moral law without which, and in all religion, there is no reintegration possible.

Q: What do the three luminaries signify?
A: In the divine plane: "Wisdom", "Strength", "Beauty". In the human plane: "Knowledge", "Sapience", "Perfection". In the material plane, "Sulphur", "Mercury", "Salt".

Q: What does the sword placed on the sacred book signify?
A: It reminds us of the advice of King David: "Let the high praises of God be in their mouth and a two edged sword in their hand!" (Psalm 149:6).

Q: What do you mean to say by thus quoting the Psalmist?
A: To recall the teaching of our Master, the Unknown Philosopher: "Purify yourself, ask, receive and act since the whole work is in these four modes..."

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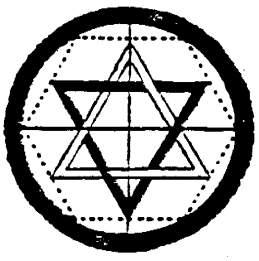

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THE BYZANTINE ORDER

DISCOURSE AT THE RECEPTION OF THE SECOND DEGREE

My Brother

When you joined us as an Associate, we told you: "The transmission of occult teachings which is an important goal of our venerable Order, is not conceived nor spiritually justified if it is not conditioned by a valid doctrine and in effect, if esoteric knowledge was the appanage of Primordial Man, it was thus so in the frame of a perfect inner harmony..."

In concluding that starting principle, we exposed the doctrine to you. Today, before going further into other degrees, the ultimate esoteric warehouse of our Order, we have to give you the keys to the perfect return to this inner harmony. And to do that, we go back again to our Master, the Unknown Philosopher, to whom we shall turn and hear the echo of his voice regardless of the numerous years that separate us from him.

In spite of all the beauties described in the temporal creation, we agree, he tells us, that we only see the laws of rigor and violence, of facts that are not free, and which does not show any intelligence in the agents who operate them, although there is necessarily one of these agents, who commands them in all their acts, since these acts are executed with order and regularity.

It would then be in vain to look for, in matter, true and permanent images of the principle of life, from which we are unfortunately separated; and if man did not have any other sign than material objects to find the knowledge of this principle, divine justice would have very little to ask of him.

And we have already noticed that, in man, however corrupt he may be, there would always be traces of virtue in faculties which would be foreign to all material nature: we have seen that, in all the centuries, in all peoples, the ideas of goodness and virtue were known, although they have so often distorted them, and they have even applied respectable names to criminal objects.

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Even more, while considering his bodily force, man could prove to himself that he possesses virtues that are even more active than those to which we have just referred. We could say, in effect, that he bears upon himself living signs of all the worlds and of all the universes. And if we consider intellectually three of the principle organs of which his head is endowed, we can see why the organ of audition is absolutely passive, receiving impressions, but really doing nothing outside of itself. Why is the organ of vision both passive and active at the same time, expressing without the interior affections and communicating in the inner heart of hearts the impressions of exterior objects? Lastly, why is the tongue an absolutely active organ having the double privilege of painting and expressing with the same faculty the operations of thought, or reasoning, and the movements or passions of the soul?

We could even bring our intellectual observations to the invisible center which animates these three organs, up to the hidden sojourn of the thought of man, which has its see inside the head, just as the supreme Divinity has put his in an impenetrable sanctuary, although his attributes manifest the existence and action to all beings.

And we will find in this invisible man the number of the faculties of the divine Principle which constitute the type of all beings. Although they only act in us by a slow and arduous succession, they are absolutely invisible, as they are in the Divinity. Thus they should have had the same object, and if man did not have the fatal privilege to loose himself by the sole power of his will, they would be those who would not recognize his difference from his model...

In the words of our master, the Unknown Philosopher, we easily find, my brother, the basis of his own doctrine, this technique of the inner way which must bring us to the Supreme Cause of all, so that, according to the words of scripture:

"...et Lucifer oriatur in cordibus vestris." (II Peter, I:19)
"...and the morning star rises in your hearts."

This technique of the inner way, is, in four words, the perfect mastery of self, geared towards a goal which is perfectly understood and assimilated.

Only in this Degree of Martinist Initiate will we give you the keys to this perfect mastery of yourself, because the goal, if it was briefly exposed to you in the Degree of Associate, could only be understandable to you according to your own evolution...

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And, the supreme science of the initiates of all time has always been Alchemy. We are not dealing here, my brother, with turning lead into gold, although this process is at the same time the criterion and the schemata which directs all inner alchemy... and a perfect knowledge of ***physical alchemy*** would always be the best means of control of ***spiritual alchemy.***

In one as in the other, the theme is the same. A luminous principle was separated in his first ontological habitat, and because of a mysterious "descent" in planes which are more and more heavy and dense, this luminous principle found itself engulfed in thick darkness. The goal is then to liberate it from this matrix to give it back its primordial liberty and its primordial luminescence, so that in turn, it becomes the liberating agent of the other particles of light which are still in darkness.

This matrix, which imprisons you with psychic scales so dense that it makes you forget your primordial nature, has to be broken and dissolved. This is a painful operation, heart wrenching and depressing, but an operation which is nevertheless indispensable. It is called Putrefactio. The medieval Hermeticists gave as a symbol for this the skull as well as the raven. What is involved here is a true relinquishing, caused by the action of a painful acid, called V.I.T.R.I.O.L., which must be extracted from yourself, my Brother...

At all times, it is important to remember that, physically, or spiritually, alchemy knows two opposing paths which eventually merge. The humid path and the dry path. And each one requires the preparation of their particular Vitriol. The Vitriol of the humid path is not obtained like that of the dry path. In the domain of spiritual alchemy, our venerable Order, returning to the basic principles which were elaborated upon by our old Masters the Rose+Croix, only follows one path, the dry path, leaving to all the diverging mystics the road of the humid path.

This latter is based on Water, the dry Path is based on Fire. "**Igne natura, renovateur integra...**" says the old rosicrucian adage! It is by Fire, my Brother, that our present nature must be renewed, and it is by Fire that you will obtain this interior Vitriol we spoke to you about. Be careful however not to mix these two techniques... because if suddenly placed in the presence of the other, there are here two Elements whose reactions are generally brutal! It is just the same with the two "Baptisms". Baptism of Water and Baptism of Fire are each at

the beginning of their respective paths. One must know how to choose.

The technique which we intend to transmit to you is expressed in symbols and by analogies with the chime aurigère; it consists of:

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1° destroy the gross covers we call "scales", which heredity, the physical and material profane life and self indulgence, have accumulated throughout profane life; it is there we perform the Work with the Black, Putrefactio. (Putrefaction).

2° purify, enlighten, ventilate, the Inner Man, in the outer porch, his sanctuary, his holy of holies, so that in this same Inner Man is released the silhouette of a Perfect Temple: meaning the Work with the White, my Brother.

3° in this sublimated prima materia, make the Divine descend, insert in it a spark coming from another plane, just as the soul inserts itself in the embryo, just as the ferment aurigère is associated to the matter which is prepared for the final Great Work. This is the Work with the Red, my Brother.

In effect, the central problem of the Gnosis is the problem of Evil, of the Evil which comes out of Matter, its most essential doctrine must necessarily be that of salvation. But Hermeticism, meaning the collectivity of doctrines and sciences attributed to Hermes Trismagistus, does not know any saviour in the Christian sense of the term, as does the Kabalah, by the way. The Nous is not condensed down here to "retrieve" its "elect". Without a doubt salvation is a grace, a gift from the Divinity, but an initial gift and not an ulterior one. All human souls, according to the Hermetic Tradition, receive, before being incorporated in carnal forms, the gift of intellect. But once descended down here all these souls do not necessarily present themselves as immutable and capable of using this intellect. They can only accomplish this by meeting two conditions: they have to have received the revelation of the Gnosis, meaning to have learned, either from Divinity itself, during an ecstasy, that it is itself a part of God and must return to him. Once this revelation is understood, they must have the strength to convert, but in the complete sense of the word, the Greek metanoia, meaning to turn one's back to the present goals, in order to contemplate their opposites.

This dual reception, of firstly the Gnostic revelation, and second the moral strength in order to put it into practice, is the effect of a dual grace: firstly of a "grace of light" which is initiation, secondly of a "grace of strength" which is its consequence.

Those who show themselves to be well "oriented", (this term speaks, my Brother), are henceforth assisted, according to the same Hermetic Tradition, by a daïmon paredros, of an associate spirit, of a familiar genie, of a guardian angel for the Christians. Let us not forget that the Latin familiaris also means intimus, its synonym, meaning that which is narrowly united, where is found in the greatest depth, in this same "interior Temple", that we just taught you how to build within yourself.

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This entity which inserts itself in man, is a spark of the Divine Plurality. And a day will come, where this divine intellect will substitute itself, in the faithful of the Gnosis, to the "me" of the same faithful. The moral being, who was imprisoned by the seven vices of Astral Matter, is replaced by the Divine Word, by the Platonic Logos, the Eternal Architect installs himself in him, and the Hermeticist becomes a "new man", who is made divine down here because his transelementation is accomplished.

It would be unreasonable and it would be in vain to read to you in their details the keys of the "technique of the Inner Way", they will be given to you physically, and it will be up to you, my Brother, to put them into practice. The construction of the Interior Temple is the work of Spiritual Masonry, and the Tools of the Builders will be presented to you and the ways of working them will be taught to you at another time.

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CATECHISM OF THE SECOND DEGREE

Q: Are you a Martinist Associate?
A: I wore the white sash from the left shoulder to the right hip.

Q: Are you a Martinist Initiate?
A: I wear the white sash from the right shoulder to the left hip.

Q: What do these arrangements mean? Why this variation?
A: The white sash from the left shoulder to the right hip was masking the Liver. The white sash from the right shoulder to the left hip masks the Heart.

Q: What do these organs mean in our symbolism?
A: Heart and Liver are opposed to each other just as the brain and sexual organs are contraries. Thus man is a cross inscribed in a pentagram.

Q: What does the Heart and the Liver signify?
A: By covering the Liver with this white sash, the Martinist Associate renounces selfishness, hypocrisy and intolerance. By later on covering his Heart with the same sash the Martinist Initiate renounces pride, cruelty and despotism.

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Q: What were the consequences of the initial fall of Primordial Man which you mentioned in the first degree catechism?
A: The virtues of Prudence, Temperance, Justice, Firmness, Charity, Hope, Faith, Intelligence, Sapience, were subjugated by their contraries. And Primordial Man, who exploded into immeasurable individualities, Avarice, Gluttony, Lust, Laziness, Envy, Anger, Pride, Blindness, and Error became preeminent.

Q: Are these all the consequences of this initial degradation?
A: The descent of the world of essence into the world of substance, which implied the loss of immortality, contact with suffering, and the suffocating of one's intelligence in a degrading bestiality, were the immediate consequences of this Fall.

Q: What does the b...k and w...e a...r c...h of the second degree mean?
A: Hebrew, which is the sacred language of our tradition, has three similar letters used to denote the symbols which are mysteriously associated to one another. Thus the three letters Lamed, Beth, and Nun punctuated differently meant at the same time, by the word Labân: white being, to make bricks, dry being, death, to be dehydrated and leprosy.

Q: The word Labân, white in Hebrew, thus signifies a state of degradation?
A: It even signifies death, since the entrance to the tombs were painted white and from this we get the expression "whitened sepulchres", the shrouds were white in all the ancient world, the robe of the initiates was white, meaning death to the world.

Q: Is that all?
A: Deriving from the Hebrew Labân, we find in the same language lêhbânaa, which referred to the bricks (symbol of the enslavement of Israel in Egypt, and of fallen man in matter), and which is also the name of the Moon, and of the lunar light in particular.

Q: What do you conclude from this?
A: The Moon is the symbol of error, since it does not have light of itself, it only reflects that of the Sun. It is also one of the images of death, since the word Camar in Arabic is the name of the moon, and the word Camardé means death in the same language.

Q: What does the black part of the a...r c...h symbolize?
A: It is to recall the primitive state of this aurora of time which saw the glory and the power of the Universal Man to which this present degradation followed.

Q: Does this two coloured a...r c...h suggest an idea of condemnation?
A: They suggest this idea to the Present and to the Past, by their comparison. But the red border which frames the Pentagram is synonymous of hope in a future regeneration.

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Q: Do you then know the symbolism of the colour red?
A: I don't know it but I think I can guess it.

Q: What does the Pentagram signify?
A: The Pentagram with its five points seems to destroy the harmony of the quaternary, it breaks the divine name of four letters. And thus the number five becomes a symbol of the Fall, of Death, of Ruin after its corruption and the putrefaction which results.

Q: If Man has broken the link which attached him to the Divine, if he is separated from his creator, if he has generated a double-binary by degrading the divine quaternary, how can one hope for regeneration?
A: By introducing the letter Schin between the term Yod-Heh and the term Vau-Heh the harmony of the essential divine name is thus established, since the Hebrew name Iéowah becomes Iéoschouah, and that from "Being-of-Beings", we make "Divine Succor".

Q: What does the second Pentacle placed upon the altar and veiled with a violet cloth signify?
A: The veil allows me to see only a silhouette and I can only guess that there is a superior teaching associated with this symbol.

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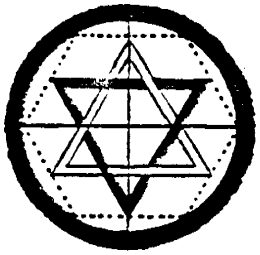

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THE BYZANTINE ORDER

DISCOURSE OF RECEPTION TO THE THIRD DEGREE

My Brother,

Today you are going to be received in the second class of our venerable Order, that of Supérieurs Inconnus, initiates and initiators, the first being that of the Associés and the Initiés.

Already I can tell you that this word Supérieur Inconnu designates principles and not individualities. As a Supérieur Inconnu, you will only be the vehicle, the hypothesis, the medium of an entity which is, itself, and itself alone, the holder of this title and its responsibilities.

In the course of the study of the doctrine of our Master, the "Unknown Philosopher", you were brought to realize the necessity which has come about among men of visible Signs, of substantial Agents, and of true Beings, clothed like ourselves, of sentient forms, but at the same time Beings who were the depositories of these first Powers that Primordial Man had lost, that he was constantly looking about him and he could only see feeble indices, powerless, in the face of everything about him, although subdivided, would have to be represented to man with their primitive characters.

It is very possible that, among these Signs, among these Agents, there have been those who have existed and still exist among men, without those who are ignorant or corrupt suspecting anything. Their action, their walk, cannot be discovered except by those who are pure enough to understand them, and they are almost always without meaning for the others ... just as all intellectual acts are unknown to the matter from which our bodies are formed. And this is what causes or brings

so much obscurity or incertitude, on the existence of these Signs and these Agents.

However, this interior cult should not be hidden to you and these sentient means, transmitted to man by these pure Agents, command on its part a very vigilant attention, an invincible firmness, a very strict discernment, in order not to confuse the true actions which must love this cult, with the false actions which continually tend to disfigure it, and that are always ready to lead men astray, be it visibly or invisibly.

These are the teachings of our Master, the "Unknown Philosopher".

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CATECHISM OF THE THIRD DEGREE

Q: Are you an Unknown Superior of Martinism?
A: I've worn the white sash from the left shoulder to the right hip, then from the right shoulder to the left hip, successively as an Associate and an Initiate of Martinism; and now they are both crossed on my chest, as a collar.

Q: What does this disposition mean?
A: That neither the Liver nor the Heart need to be protected any longer, since having renounced selfishness , hypocrisy, intolerance, then pride, cruelty, and despotism, I have awakened in myself contrary qualities, or at least I am making an effort to do so every day.

Q: What are the qualities that an Unknown Superior worthy of that name must practice?
A: First prudence, patience, moderation, simplicity, charity towards all beings, and liberalism.

Q: Is that all the meaning of the collar?
A: Descending towards the roots of the androphorous cross, it shows the necessity to discipline the most inferior instincts coming from the sex organs, this pole which is opposed to the brain. Moreover by placing the protective pentacle at the level of the epigastrium, it reminds the Unknown Superior that the qualities coming from the Heart (simplicity, charity, liberalism), must not be weakened in their deviations: laziness, sensuality, and indifference.

Q: What does the red a...r c...h of this degree signify?
A: Hebrew, sacred language of our tradition here again has three letters to express the word Red. Punctuated differently, the three letters Aleph, Daleth, and Mem, mean successively: Adam: Red being, to become red, to appear red,
Adâm: Man, Humanity,
Adêm: a precious stone with a bright red colour.

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Q: How do you associate these diverse meanings?
A: Red is also a symbol of Man, of the first Collectivity, and of a mysterious and regenerative stone, since the Philosopher's Stone of the alchemists is presented as a red powder with crystals of the color of ruby.

Q: Thus Primordial Man constituted, in the Bosom of the Universe, the equivalent of the Philosophers Stone in the metallic world?
A: Exactly, since he was emanated to work towards the regeneration of fallen intelligences.

Q: The order of disposition of the altar cloths upon the Martinist a...r is then emblematic of the Great Hermetic Work?
A: Here we are talking about a second symbolism which is just as traditional as the first one, which lays upon the Hebrew meaning of the three colours.

Q: Can you give the alchemical correspondences of the three colours and the essential steps of the Great Work?
A: The black is equivalent to Putrefactio, to the Head of the Raven, to the Skull. The white is equivalent to the Silver Moon, to the Stone to the White. The red is equivalent to the Philosophical Sun, to the Stone to the Red.

Q: Why are the Hebrew names of the three symbolic colours made up of three letters each, having nine letters in all?
A: The number nine, according to our Master the "Unknown Philosopher", symbolizes "the crushing of all bodies, and the virtue of all bodies", be it to the destruction of individuality, to the good of the collectivity. Lastly, this number comes right before the number 10, which is a divine number, of the return, reintegration is symbolized by the number nine.

Q: What does the hexagramatic Pentacle, occult symbol of Martinism mean?
A: It is a symbol upon which to lean containing by its composition all the doctrine of our Order.

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Q: Break down the symbol.
A: It comprises of exactly ten traits and ~~six geometric elements~~.

Q: Name them.
A: The Center, the Circumference, the equal armed Cross, the two diametrically opposed triangles, and the hexagon which surrounds them.

Q: What do the geometrical elements signify?
A: The center is the symbol of the First Cause. The circumference is the image of the Permanent Universal Creation. The equal armed Cross, symbol of the quaternary, is the image of the First Man. The triangle with its point upward is a symbol of the world of Essence, the triangle with its point downward is that of the world of Substance. The hexagon which surrounds it is symbolic of the six rhythmic periods, the genesis of the Universe.

Q: Apply these meanings to our doctrine.
A: Upon the white page, nothing. This is the image of the Abysmal God, the Infinite, the Eternal One in himself. Let us pose the central dot, this is here his aspect as the Creator God. However, he is both at the same time, he would not have become Creator because this would imply a variation of his essence. Thus, God has always created, and there have always been universes. Since then, the circumference has always been issued from the permanent Center. This being done, God created Space. Removing from his essence, some of the imperfections, the successive creations appear, with them, the inevitable imperfection. But to organize the substance of each new universe, God has to separate the two terms of the inevitable binary, "Heaven" from the "Earth", "Light" from "Darkness". Then appears the horizontal diameter, which is but the stretching of the central dot in two opposing directions. To repeat in each half (substance and essence), the apparition of the inevitable bi-polarity, source of all creation, then appears the vertical diameter. This equal armed cross is the symbol of the number four, image of Man. This latter is going to continue the divine work, and the Center removes itself or gives its place to him. In the plane of realization, at the level of secondary causes, Primordial Man is going to reedit the separation of the world of Essence to that of Substance. Thus appears the two opposing triangles. At the same time

they appear, inevitably their angles are going to unite by the appearance of the surrounding hexagon, this being the six phases of all new creation. The Pentacle is thus constituted, summarizing thus the whole Martinist doctrine.

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Q: Has this transcendent figure ever been altered?
A: When Primordial Man was tempted to free himself from the Creator, meaning from the Center, he distanced himself. At the same instant the Center reappeared. God took over the place of the one to whom he had given the role of looking after Creation. And at the same time, two new diameters appeared, which signify the new one who was sent to replace him. *(i.e. The Repairer - Ed).*

Q: Why is the Martinist's Robe black?
A: To recall the necessity to find the virtues of Primordial Man, meaning: Faith, Occult Knowledge, Modesty, Inflexibility, the Spirit of Sacrifice, Silence.

Q: Why is the c...r Black?
A: Symbol of the fraternal chain, it symbolizes the Order which must remain faithful, secret, sapient, inflexible, silent.

Q: Why is the sash and the collar white?
A: To remind us of the state of corruption from which the Martinist initiate liberates himself, and also to indicate the other virtues to acquire: regeneration through light, purity, loyalty, and also the frailty of these Virtues down here.

Q: Why is the c...k red?
A: To recall the power of Primordial Man, since red is the colour of primacy, and also to remind its wearer that he represents down here the image of the First Adam, and, like the Philosopher's Stone, a transmutive element of all beings.

Q: Why does the Martinist initiate wear white gloves?
A: Gloves are symbolic of righteousness and faith. But it is also a reminder of the disappearance of one's individuality, since henceforth his acts must remain anonymous, he must no longer bear finger prints, and this anonymity thus becomes the image of the collective action. Because the action of an isolated member should be the same as that which the whole Order would do, thus the glove, anonymous and immaculate, shows the unanimity of action of all the affiliates.

Q: Why does the Martinist initiate carry a sword?
A: So as to remind him that when he entered the Order, he accepted to participate in a constant battle, and to despise cowardice and maintain his virility.

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Q: Do you pretend that the Martinist ~~initiation carries~~ a sacrament of knighthood?
A: Very much so, because those who established its mode of transmission all had this quality, they all belonged to an Order of Knighthood and kept as a mode of initiatic transmission the traditional dubbing with the sword. The white Collar is also symbolic of the Knight's sash, which was traditionally white.

Q: How was it worn?
A: Horizontally, by the bachelors, (low knights), as a bandolier by the knights, and generally as a collar by the commanders.

Q: Was it conferred to women?
A: There were Orders of female knights although it was rare, and they were exclusively for women. Many famous Orders notably that of the Temple, possessed a female organization. But the "Dames" of the Order were not dubbed, they only wore the ritualistic regalia.

Q: If our Order carries the sacrament of knighthood, what is its source?
A: The Order of Teutonic Knights, by the Strict Templar Observance, and The Order of Knights of the Holy City, The Order of the Temple, The Order of Dagger Bearers, and The Order of Saint Andrew of Russia, and also The Order of Saint Andrew of Scotland, which came out of the The Order of the Temple, and which was the knightly source of The Order of Elus-Cohen founded by Martines de Pasqually.

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NOTE ON THE PAST MASTER'S CANDLE

The use of this candle was borrowed from the ceremonial of the first Emperors of Byzantium which in their public appearances had placed at their right upon a cathedra of honor, the open Gospel upon which was placed a candelabra with a lit candle and this candle represented the Glorious Christ.

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This usage came straight out of traditional magic.

Still today, the gypsies keep this custom of lighting a beeswax candle upon the tomb of a dead one on All Soul's night, next to food brought as offerings. Attracted by the light and the heat and by these foods, the inferior soul of the deceased one inserts itself in the beeswax candle which is a good captivator of occult fluids, true necromantic vault. This candle only has to be brought while still lit into the gypsy camp so that it may be used as an active agent for diverse purposes. In some branches of the M:: O:: the Past Master's Candle is placed upon a c...k of the Order which is placed on a chair at the right of the Lodge Master. We find an aspect of this usage with the lighting and extinguishing of the nine luminaries of the Order, during the dubbing ceremony of the "Knight of the Temple" (Strict Templar Observance and of the Knights Beneficent of the Holy City [rectified Scottish Rite]). Within the Order of Elus-Cohen of Martines Pasquales, certain beeswax candles were placed upon certain areas of the operative circles which also served as vaults for the condensation of the entities invoked, for the Réaux-Croix of the ultimate degree. The use of these particular candles is frequent in the true esoteric cenacles of 18th century Europe.

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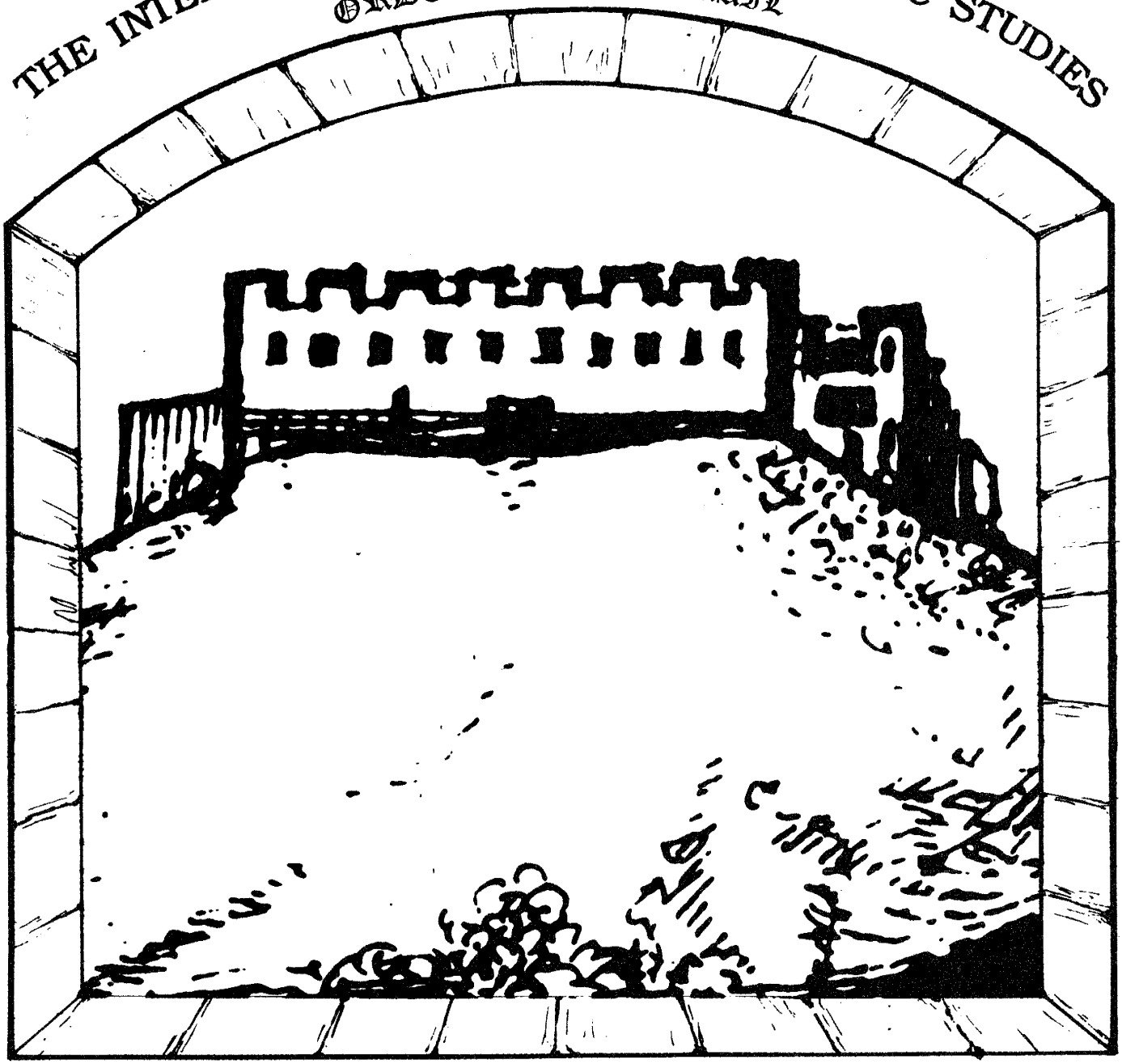
THE INTERNATIONAL COLLEGE OF ESOTERIC STUDIES

ORDER OF THE GRAIL



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LIBER #96

Personal & Confidential TENTH DEGREE

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

MARTINIST ORDER OF THE WEST INDIES

Dear Brothers & Sisters

WHAT IS MAN

We read in the very first chapter of Genesis that man is made "in the image of God." What does this mean? That YOU have an infinite potential! A casual observation of the world around you will disclose that Man stands at the pinnacle of creation. He has developed capabilities far and beyond all other creatures. How has he attained this enviable position? Through the creative use of his MIND! And yet it is scientifically known we use less than 10% of our MIND power! Learning how to use your mind creatively is the key to unlocking the door to your infinite potential.

THE CONSCIOUS & SUBCONSCIOUS MIND

Although we generally speak of the conscious and subconscious mind (and even of the superconscious mind), it is more or less given that the conscious and subconscious are but two phases of one mind.

The conscious mind. In your everyday life you direct your actions. You do so through your conscious mind. It is the seat of your will power. It enables you to interpret and understand what you are reading; it is capable of reasoning .... both inductively and deductively; and it is able to analyse and make judgments about what is right or wrong. The conscious mind controls your five physical senses: seeing, feeling, hearing, tasting and smelling. It directs your central nervous system and enables you to implement all the conscious acts and decisions you make. Through the use of your conscious mind you voluntarily decide what is possible or what is impossible for you to do ... consequently, the limitations in your life are limitations based on your conscious mind's critical appraisal of experience. For example: a person tells himself he would like to be able to assert himself, but he tells himself he "can't" ... so he doesn't. The conscious mind, as powerful and wonderful as it is, is nevertheless the most limited part of you.

The conscious mind possesses a "critical faculty". The "critical faculty" is your power of evaluation and discernment. The conscious mind stands as the "guardian at the door" of the subconscious mind and only lets through

to subconsciousness what it decides to let pass.

The subconscious mind. The subconscious mind, conversely, does not possess a "critical faculty", it is unable to evaluate, analyze, or to make judgments. It is devoid of the ability to reason .. which means it can only carry out the ideas and messages given it. The subconscious does not know what is right or wrong, or what is true or false. It does not know the difference between actuality and fantasy. The subconscious mind is the faithful servant who carries out exactly and to the letter, the instructions given it by the conscious mind. It is the powerhouse of the body. The subconscious controls memory and the autonomic nervous system --that part of you which sees after the beating of your heart, digestion and repair of the body's cells, the healing of wounds and so on. The subconscious is a vast reservoir of all the experiences you acquire in your lifetime. It is capable of symbolic interpretation. The subconscious is a creature of habit, the source of instinct, urges, impulsions and compulsions. All your experiences, learnings, needs, motivations, drives and the manner in which you interact with the world and all your automatic responses as expressed in your behavior each day ... are all evidence of subconscious functionings. Metaphysicians think of the subconscious as being the part that survives bodily death, carrying with it the memory record into the non-physical realm. In short, your subconscious indicates the real you.

Whereas the conscious mind is limited, THE SUBCONSCIOUS MIND IS UNLIMITED. ITS POTENTIAL IS INFINITE. Your conscious mind by no means reflects the vast power-potential locked within your subconscious. Notice we said "locked within" because while you can, to a reasonable extent, control and direct your conscious mind ... in the NORMAL state of consciousness one is NOT able to get in touch with or control the subconscious, to change it in any way, or draw from its vast, untapped power.

Let us notice what is in the subconscious:

Knowledge beyond imagination is stored there.

Memories are stored there, many intact from earliest childhood.

The largest computer in the world does not have the ability to sort out, compare, digest, combine or bring forth into your conscious mind a fraction as much information as your subconscious can.

Your subconscious mind contains power unlimited. It contains the power to repair, create and to heal without the aid of medical assistance or drugs.

It has a built-in self-protective mechanism which can save your life if called upon to do so -- witness the case of the 123 lb. woman who lifted a one-ton car off her son who was trapped beneath it -- and the man who had spent 10 years as an invalid in a wheel chair who suddenly got up and ran away to flee his burning house.

All instances of ESP, mental telepathy, pre-cognitive danger signals, all cases of so-called 'magic' ... are functions of the subconscious.

The subconscious is a vast storehouse and a giant generator all in one.

Most people, all their life, have been sending both positive and negative suggestions to their subconscious and the net result has been frustration.

Will power is an attribute of the conscious mind. Imagination and emotion are attributes of the subconscious mind. *Wherever and whenever there is a conflict between the will (quality of the conscious mind) and the imaginative idea (quality of the subconscious mind), the imaginative idea invariably wins. The goal therefore, is to have both the conscious and subconscious mind focused on the same ideal.*

THE BRAIN WAVES

In the 1920's a brilliant German researcher by the name of Hans Berger placed electrodes on a man's scalp and found that the brain was generating electrical waves. He spent years studying these waves and from his work and the work of other scientists who followed these brain waves, a list was made in which the waves were catalogued in four basic groups, identified by the pattern their frequencies produced on an electronic analyzer and by the conscious and mental state of the person experiencing them.

Beta waves have the fastest cycle occurring 14 - 30 times per second. Beta waves are common in the fully alert or aware state. They are associated with logical reasoning as well as with fear, excitement, tension, anxiety and most normal activity. Beta waves, then, are associated with being fully awake, with mental alertness, with thinking and talking.

The next group of waves are the most exciting to researchers, they are the Alpha waves occurring at speeds of 8 - 13 times per second and appear to be predominant in the state of consciousness that occurs at the borderline between sleep and wakefulness, when you are passively aware of what's happening, when you are relaxed and capable of day-dreams. Alpha waves are almost always present during periods of unusual creativity.

The third type of waves are Theta waves at 4 - 7 c.p.s.. When these predominate you're usually in a state of drowsiness, deeply relaxed and perhaps even dreaming.

Slowest of all are the Delta waves which are from 0.5 - 3.5 c.p.s. and these are associated with deep sleep.

When you are fully awake there is a mixture of brain waves in ever-changing patterns. One moment the Beta may predominate and the next Alpha. These waves fluctuate randomly -- often dozens of times per minute. It is during the time when the Alpha dominates that you are the most likely to have flashes of ESP or perhaps even come up with a brilliant idea or remember some long forgotten fact, or experience, or something like that.

Alpha waves are generally associated with a relaxed, yet alert mental state. The alpha state has been described as 'waking sleep' or 'passive alertness' and also as an "altered state of consciousness". *IT IS WHEN YOU ARE IN THE ALPHA STATE THAT YOU HAVE ACCESS TO YOUR SUBCONSCIOUS MIND.* While in the alpha state the way is not blocked by the daily stresses and tensions we have become conditioned to live with .... as while in the Beta state. SINCE THE SUBCONSCIOUS MIND IS THE POWERHOUSE IN YOUR BODY, LEARNING HOW TO ENTER THE ALPHA STATE AT WILL AND HOW TO DIRECT YOUR SUBCONSCIOUS MIND TO ACHIEVE YOUR DESIRES, IS THE ESSENTIAL FIRST STEP IN ANY PROGRAM TO CHANGE YOUR LIFE FOR THE BETTER.

THE LEVELS OF CONSCIOUSNESS

Meditation, mental creation, progressive relaxation, Bio-feedback, active imagination, Alpha Dynamics, hypnosis, self-hypnosis, pathworking, mesmerism, neuro - linguistic programming, auto-suggestion, prayer, guided fantasy, etc .... are all names for an "altered state of consciousness", they are all flowers on the same tree, they are all related, the difference being in the method of employing the "alpha state". An altered state of consciousness or 'trance' is described as "a state of passively focused inner awareness". Mosby's Medical Encyclopedia describes ASC as "any state of awareness that differs from the normal aware state" then goes on to say "most people are able to enter altered states of consciousness. These states can be used to improve health and help fight disease." Mosby's definition of the "normal aware state" would be the Beta level of consciousness, so when one goes from Beta to Alpha (for example) one would be in an "altered state of consciousness." You go into an ASC or a "trance" and you are "hypnotized" dozens of times a day ... everytime you try to recall something from memory, everytime you 'daydream', everytime you pray, etc. ... you go into an 'altered state of consciousness' or 'the alpha state' or a 'trance'. If you were in Alpha at around 8 c.p.s. you would be in a 'deeper' trance than if you were say at 12 c.p.s. That is why if you were engrossed in reading a good book and someone came in the room and spoke to you --- you may not hear them, whereas if you were reading but not so engrossed, in other words if you were in a "light" trance -- you would hear them. You can easily spot the characteristic signs of a 'trance' .... the eyes are defocused and the face has a blank expression. Next time you go to church or attend a lecture where people are giving their rapt attention ... look around ... you'll see many of them in a "trance" or "in an altered state of consciousness". In these days of close up T.V., have a look at the audience on the screen ... and by the way ... have a look at yourself too ... for you go into a "trance" whenever you watch T.V.

Be sure you understand this: your whole existence, which is the whole of your conscious and unconscious experience, occurs between a brain wave pattern of 0.5 - 30 c.p.s.. You are either fully

awake as in Beta, which is a conscious state; or sound asleep as in Delta, which is an unconscious state ... or somewhere in between. There is no where else to be!

CONSCIOUS	SUB-CONSCIOUS	UNCONSCIOUS
CPS 30 BETA 14	13 ALPHA 8 7 THETA 4	3.5 DELTA
ACTION SENSE REASONING TENSION STRESS	RELAXATION TRANCE MEDITATION HYPNOSIS THOUGHT EMOTION INSTINCT URGES INTUITION INSPIRATION ESP SPIRITUAL AWAKENING	DEEP SLEEP

THE FIVE PRINCIPLES OF CONVINCING THE SUBCONSCIOUS

1. The slow, hard way to reach and convince the subconscious is through: repetition. Very few people have the tenacity to stick to this discipline long enough to obtain satisfactory results. Radio and television advertising successfully uses repetition to plant ideas in the subconscious. Have you ever found yourself trying a new product because of constant advertising?

2. Identification with group or parent: If you are Irish, you may have a subconscious desire to show off your so-called "Irish temper," which is merely an accepted idea because you are a member of that group. Or, you may have been told "You're just like your father" often enough to have accepted some of his habits as your own. This is subconscious programming by identification.

3. Ideas presented by authority figures are usually accepted as absolute truths by the subconscious. Someone you deeply admire and trust can often change your subconscious beliefs, although this occurs more often during childhood than in adult years. Friendly advice from such a person is unlikely to convince your subconscious that you are going to quit smoking, however. For that, it takes the advice of esteemed scientists concerning the role of cigarettes in lung cancer and heart

disease. A combination of an authority figure and fear has a greater influence on the subconscious.

A good example of an authority figure altering an adult's subconscious belief is the case of the hospitalized patient hovering between life and death for two days. Being well along in years, he had resigned himself to dying and had asked that his relatives be brought in for last good-byes. A wise doctor who understood mental processes told the old man's wife, in a voice loud enough for the patient to hear, that he had finally gotten hold of a new wonder drug that would have the illness licked by morning. He then gave the old man two aspirin tablets. The following morning the patient was sitting up in bed, and he made a full recovery in the next few days. A subconscious belief had been changed.

4. Intense emotion opens up the corridor to the subconscious because the conscious mind is inhibited by emotion. If a child is badly frightened by a dog, he may fear dogs for the rest of his life, despite his conscious reasoning that most dogs are not only harmless but friendly.

Gil Boyne, a Los Angeles hypnotherapist, tells of an interesting case history in which a Mr Rowe (not his real name) was referred to him by a doctor because marital difficulties were affecting his health. During therapy sessions, Mr Rowe complained that his wife could not be convinced he loved her, no matter what he said or did. After some questioning under hypnosis, he recalled that during an argument on their honeymoon eighteen years before, he had foolishly told her he was sorry he ever married her. Because she was in the heat of anger at the time, her subconscious mind accepted the idea as true. Thereafter, although her reasoning, conscious mind could understand that his every word and act proved her husband loved her, she still retained this subconscious conviction that he did not. Now, hear the surprise treatment!

Boyne explained that since the false idea had been accepted by his wife while she was in the grip of intense emotion, it could be negated by replacing it with a conflicting idea during another intense emotional situation. He suggested that Mr Rowe whisper, "I'm glad I married you" in his wife's ear during her next orgasm. Mr Rowe followed this advice and both his problem and his wife's were solved. The subconscious was reached and convinced during intense emotion.

5. The fifth way to subconscious change is by autosuggestion while in the Alpha state and this is much more practical and effective than any other. Auto-suggestion while in the Alpha state is the fastest and shortest route to the subconscious. You learn how to enter the Alpha state, you tell your subconscious what to do, then sit back and let it work for you.

HOW TO STRUCTURE YOUR SUGGESTION

By its very nature, the subconscious mind must obey suggestions as though they were orders. During the trance state while the conscious mind is in abeyance, it is possible to by pass it and reach the

subconscious with suggestions, or orders, without their being influenced by conscious interpretations of related and fixed ideas.

When approaching the subconscious without the benefit of conscious reasoning, you must remember that *because the subconscious only reasons deductively, you must follow certain rules in the wording of your suggestions.* By structuring suggestions correctly, you can put this great source of energy to work for you, carrying out your orders without the use of will-power or conscious effort of any sort. Your subconscious is better at regulating your behavior than your conscious mind, because nature intended that as its function. Most of your behavior is on a subconscious level and any interference by your conscious mind is usually rather frustrating. Just try not to think of lions. Think of anything else, but don't think of lions. The more you think "Don't think of lions," the more sure you are to think of them. This is the law of reverse effect. The harder you try consciously to do something your subconscious is programmed to do, the less chance you have to succeed. The insomniac can sleep only when he stops trying and lets it happen. Here is the way to structure your suggestions:

1. The motivating desire must be strong. If you enter the alpha state and tell your subconscious to make you dig a hole six feet deep on a hot day, you won't get much cooperation because it knows you don't have a real desire to work in the hot sun. However, if you tell your subconscious you want to earn more money, and mean it, it will work day and night, even while you sleep, to grant your wish.

Before you start to write your suggestion, choose a reason or a number of reasons why you want your suggestion carried out. This must be a counter-emotional motivator to replace the behavior pattern you intend to eliminate. If you overeat, your present emotional motivator may be the enjoyment you derive from tasting certain foods. The motivations that might be chosen to replace this habit are a desire for better health, a more attractive appearance, or an improved relationship with someone you love.

Start your suggestion with your motivating desire: "Because I have a strong desire to have an attractive, slim figure," or "Because I want to feel physically fit and enjoy vibrant health, etc."

2. Be positive. If you say "I will stop eating too much" you are *reminding* the subconscious that you eat too much, thereby suggesting the very idea you want to eliminate. If you say "My headache will be gone when I come out of meditation" you are suggesting a headache.

To frame these thoughts positively, you should say, "I am always well satisfied with a small meal. I enjoy eating only at mealtimes, and after I have eaten food amounting to approximately four hundred calories, I push my plate away and say "that's enough." I get up from the table feeling entirely satisfied and enjoy the resulting loss of weight." If you wish to suggest that your headache will go away you should say, "My head feels better and better. It is clear and relaxed. My head feels good. It will continue to feel good after I come out of

96 07

meditation because all of the nerves and muscles are rested, relaxed, and normal."

Never mention the negative idea you intend to eliminate. Repeat and emphasize the positive idea you are replacing it with.

"What is expected tends to be realized." This is the law of mental expectancy. If you expect to toss and turn instead of going to sleep at bedtime, you will do just that. If you expect to feel terrible the next morning, you will get what you expect. Job, the hard-luck figure of Biblical times, stated it correctly: "For the thing which I so greatly feared is come upon me, and that which I was afraid of is come unto me." Every time you say, "I have trouble going to sleep at night," you reinforce an already fixed idea in your subconscious mind. You are playing the role of the person who can't go to sleep. Luckily, you have the ability to change the script, but be certain that your suggestion does not include your present image of yourself. *The subconscious can only respond to mental images, and the idea is to form new mental images.* Think of yourself acting in a more satisfactory way, whether it is awakening in the morning feeling good or sleeping comfortably at bedtime. Again: Never mention or think about the idea you are eliminating. Self-hypnosis is positive thinking in its most practical form.

3. Always use the present tense. Never say, "Tomorrow I will feel good," but rather, "Tomorrow I feel good." This may seem strange to your reasoning mind because you have learned to speak of the future in the future tense. But since your subconscious is an emotional feeling mind it responds to the present only.

When you read your suggestion, don't just say the words you have written: think them, imagine them, and see yourself acting out the suggestion. If your goal is to eliminate stage fright, feel yourself standing before a large crowd, speaking with poise and confidence. *When you use your imagination you are in direct contact with the subconscious*, and that is what you are trying to influence. *Your self-image has a great deal to do with your success or failure in life. If you want to be a success and you visualize yourself as a person who can't get anywhere in life, you will fail.* Even if you don't use autosuggestion, your self-image will determine your future; but with autosuggestion you can accelerate the change to any self-image you wish to imagine. See yourself as you want to be or visualize your goal as already accomplished, and then enter the trance state. The saying "Wishing will make it so" is scientifically correct in this case, if you follow the ground rules.

It should now be clear why you must always use the present tense in all of your suggestions. Imagine what you are suggesting is true, not sometime in the future, but now! This is the only kind of communication your subconscious mind will understand and act upon.

4. Set a time limit. Although you must picture your goal as having already been reached when dealing with the subconscious, your conscious mind, which can reason, knows you can't do some things overnight. If you fracture your leg, it won't mend in ten minutes, although all pain may be eliminated by

hypnosis. If you want to become an expert bowler even your subconscious can't grant your wish immediately. So you must set a realistic time limit. Find out how long it usually takes a leg with a similar fracture to heal. Set your time at one-half that amount and let your subconscious go to work. Or let an expert show you how to bowl, and imagine yourself, in your suggestion, while in alpha, doing exactly as he tells you to do. You will be amazed at the results! Remember, your subconscious is a goal-striving mechanism - once programmed toward a goal, it never stops until it achieves it. Set a realistic time limit, and you'll find you reach your goal well before the time you set!

5. Suggest action, not ability to act. Don't say. "I have the ability to dance well," but rather, "I dance well, with ease and grace."

6. Be specific. Choose a self-improvement suggestion you are anxious to carry out, and work with that one suggestion until it is accepted. Don't suggest a number of things at once. You may alternate suggestions at different meditation sessions, but never work on more than two or three at once, and never more than one during a session. While learning, it is best to start with suggestions that are easier to carry out so that you can see more immediate results.

7. Keep your language simple. Speak as though your subconscious were a bright ten-year-old. Use words the average ten-year-old would understand.

8. Exaggerate and emotionalize. Remember, your subconscious is the seat of the emotions, and exciting, powerful words will influence it. Use descriptive words such as wonderful, beautiful, exciting, great, thrilling, joyous, gorgeous, tremendous! Say or think these words with feeling.

9. Use repetition. When writing your suggestion, repeat it, enlarge upon it, and repeat it again in different words. Embellish it with convincing adjectives. When you are satisfied that your suggestion is attractive and influential, repeat it as often as necessary during the alpha state.

10. Reinforcement. Attain the Alpha state twice a day and give your suggestion each time. The best times are on mornings soon after you awaken or at night just before going to sleep, but anytime of the day or night is also suitable. The first time a suggestion is given to your subconscious the effect lasts for a few hours. The next time the effect stays a few more hours. The effects of suggestions are cumulative and the more the suggestion is given the longer the duration of the effect. You can go into alpha and give yourself suggestions while in that state as often as you want ... you can't 'over dose'. It takes at least 30 days for a suggestion to become established as a habit. Remember that as long as you live there will be goals to strive after. When you have been practicing attaining the alpha state for a little while you will find you can easily and effortlessly go into a deep trance. In fact ... give yourself that suggestion!

Let self-hypnosis (or whatever name you prefer) become a part of your life ... a Way of Life if you will. There are few, if any, other practices that will bring you more bountiful rewards.

96 09

EXAMPLE OF A FINISHED SUGGESTION

First you select a goal. In this case we will assume you have difficulty going to sleep at bedtime and want to relieve the condition. The first thing you must do is choose a positive motivating desire, which of course would be the desire to get a good night's sleep and a desire to awaken in the morning feeling refreshed and rested. So you start your suggestion:

"Because I want to get a full night's sleep, and because I want to awaken in the morning feeling completely refreshed, rested, and full of pep and energy, each night as I retire, I relax every muscle in my body by taking three deep breaths. After each breath I say 'relax now' and let every muscle and nerve go loose and limp. After the third breath I am so completely relaxed I immediately drift off into a deep, restful slumber which remains unbroken until morning. Only an emergency awakens me, and if this happens I return to bed after attending to it and go to sleep because I expect to sleep. Throughout my sleep, I am contented and pleasantly relaxed.

I always relax completely upon taking three deep breaths, and at bedtime I always go to sleep as I relax. I sleep soundly and comfortably and without effort. Throughout my sleep I feel calm, contented, and relaxed, and I carry this calm, contented sense of relaxation over into my waking state. I always awaken at my usual rising time and feel wonderful! Completely rested, alert, and cheerful! I thoroughly enjoy my deep, restful sleep. At bedtime I just take three deep breaths and think 'sleep now' after each one, and I go to sleep automatically. All of these thoughts come to me when in alpha when I think of the code word 'bedtime'.

Now observe how this follows the nine principles of suggestion.

1. First, it gives a reason: Your desire to sleep at bedtime. "Because I want to get a full night's sleep, and I want to awaken in the morning feeling refreshed".

2. All thoughts are positive. Sleepless nights, insomnia, or staying awake are not mentioned. Only sleep, rest, and comfort are emphasized.

3. The present tense is used throughout. Even the future is treated as the present.

4. A time limit is set. "After the third breath I immediately drift off into deep, restful slumber".

5. A type of action is suggested, that of going to sleep. "I can go to sleep" is not used, but rather "I go to sleep."

6. The suggestion is specific and to the point.

7. The language is simple enough for a ten-year-old child to understand.

8. Exaggeration is used, as well as emotion-bearing words. "Completely relaxed," "every muscle in my body," "wonderful," "contented," "without effort," "thoroughly enjoy," "completely rested."

9. Repetition is used generously.

HOW TO PASS SUGGESTIONS TO YOUR SUBCONSCIOUS MIND

The two simplest ways of passing your suggestions to your subconscious mind are through the use of a tape recorder or by means of a symbol.

1. Using a tape recorder. If you have access to a tape recorder, dictate your suggestion into the recorder. Tape your message using the word "you" so that when you play it back it will be as though someone was speaking to you. After having recorded your message, attain the Alpha level of consciousness, start the tape recorder, and while remaining at the Alpha level, listen to the message.

2. If you do not use a recording device which will give you the suggestion verbally while in trance, you must symbolize your suggestion. Note that the example suggestion ended with the code word "bedtime". This could be changed to "deep slumber," "sleep," or some other word or phrase which symbolizes the content and feeling of the suggestion to you. The symbol must create a mental image or a strong feeling of your actively carrying out the suggestion - in this case the taking of three deep breaths, relaxing every muscle and nerve in your body, and going to sleep. Choose the symbol which represents these things to you.

If you are overcoming faulty concentration, you might use the code words "think sharp," "free mind," or even "concentrate." If you want to lose weight, you might symbolize your suggestion with "size nine" or "physically fit." It is important that the symbol reminds you of the suggestion.

The reason you must use a symbol to represent your suggestion is that while in meditation, the conscious mind is dormant, this condition is necessary to reach and arouse your subconscious. If, then, you use your conscious mind to detail the suggestion to your subconscious, you arouse it from its inhibited state and defeat your purpose. Trance differs from sleep in that the conscious mind is under your control, even though it is dormant, and you can think of a code phrase or symbol without disturbing your trance.

THE TECHNIQUE

1. If you are using a tape recorder, write out your suggestion following the nine principles outlined earlier and tape record your message. Enter the Alpha state, then turn on the machine.

2. If you are using the symbol method, have your suggestion written out and choose a symbol that best describes or represents the suggestion to you. Then read it aloud at least three times. Read it slowly and with feeling. Concentrate on its meaning. If you are in a place where you cannot read it aloud, read it four or five times to yourself. Now you are ready to enter the Alpha state.

As soon as you feel the deep relaxation of hypnosis, think the symbol, and the symbol only, and then let your mind relax and drift. Don't try to think of the

wording of the suggestion. Let your subconscious absorb it in its own way. A few phrases from your suggestion may float through your mind, or you may just feel a sense of your suggestion being an accepted truth. Allow visions of yourself with your suggestions as being a reality to enter your imagination, but without conscious effort. Impressing the suggestion upon your nervous system by reading it aloud several times has turned on the ignition. Thinking the symbol has activated the starter and set the wheels rolling. Hypnotizing yourself has opened your subconscious to suggestion.

Some find it helpful to hold the written suggestion in one hand while in meditation, or if they are inclined to drop it when in the relaxed state, tape it to the hand. This serves as a reminder, while in trance, that the suggestion is to be considered to the exclusion of all other matters.

SUPPLEMENTARY SUGGESTIONS

There are a few suggestions which should be incorporated in every meditation session until they become fixed habits:

"I awaken immediately in case of any emergency, alert and completely normal in every way. I automatically achieve the proper balance between the conscious and the subconscious, so that all my suggestions are readily accepted. I go into hypnosis more quickly and easily every time I practice it. I stay completely free of hypnosis while driving a motor vehicle or operating dangerous machinery. I waken in exactly fifteen minutes (or set your own limit)."

HOW TO ATTAIN THE ALPHA STATE

Sit comfortably. Focus your eyes on a spot where the ceiling meets the wall. Relax your body while taking three very deep breaths and exhaling slowly and completely each time. Then close your eyes. Begin the relaxation exercise by starting from the top of your head and going down to your toes, completely relaxing each muscle group and limb. In the beginning take seven minutes or more to accomplish this exercise. Then begin to count down slowly from 15 - 1, giving yourself suggestions between numbers that you are relaxing more and more and going deeper and deeper into relaxation. If you have done this exercise properly you will now be at the Alpha level of consciousness and this is where and when you can give yourself the suggestions you wish ... either to overcome some habit, or to implement a new one, or to develop an attribute, or establish some characteristic or goal you wish to achieve .... or whatever.

THE AWAKENING TECHNIQUE

If you use a recorder, you can record the awakening at the close of your recording. If you do not use a recorder, either memorize the following

in the first person or use your own language with a similar message:

"Now it is time for you to return to normal consciousness. You feel wonderfully rested. I will count to five, and as I do, you feel vitality and energy surging through your body. You are wide awake at the count of five. One. You are waking up now. When you awaken, you feel full of pep and energy. Two. More and more awake! More and more awake! You feel refreshed and perfect from head to foot, normal in every way. Three. You feel as though your eyes had just been bathed in cool spring water. You feel physically perfect and emotionally serene. Four. You feel wonderful in every way! Refreshed and full of vigour, but perfectly relaxed and calm. You feel good all over! Five. Eyes open! Wide awake now. Take a deep breath, stretch, and feel good!"

If a recording is used, the induction should be in a slow monotone. The suggestion should be given in a crisp, businesslike tone, and the awakening should be louder and spoken forcefully and with enthusiasm. A gradual transition should be made between the induction and the suggestion so as not to startle yourself out of the trance.

For clarification: if you use a tape recorder, when recording your suggestion use the word 'you', say "you are satisfied eating less food"; "you will awaken feeling wonderfully refreshed," etc... In other words, record your message as if someone were speaking to you. If you are not using a recorder and are speaking to yourself, you will of course speak to yourself in the first person "I am healthy and happy", "I feel better now", etc..

FURTHER WAYS TO INFLUENCING YOUR SUBCONSCIOUS

"AFFIRMATIONS" & "SELF-TALK"

A FEW KEYS TO REMEMBER

Whereas dreaming is an automatic form of internal self-talk, self-hypnosis is a consciously controlled form of the same thing.

The subconscious mind responds to ideas and to images.

The mind and the body are not separate, they are an integrated whole.

The use of imagery - or a mental picture - is one of the easiest ways to awaken the slumbering giant that is your subconscious mind.

Negative mental imagery is powerful. Some of its well-known manifestation are: ulcers, asthma, hypertension, migraines and insomnia. It is the imagery or expectation of a situation that creates stress and causes an ulcer -- not the actual hardship or failure. Likewise, it is low self-esteem that causes overeating, not the other way around.

You literally ARE what you believe yourself to be on the subconscious level.

Your subconscious holds the answers to what appear in your conscious mind as problems. Problems are nothing more than opportunities that have yet to be realized.

The central nervous system, including the brain, does not recognize the difference between deep-seated mental programming for an activity and the actual physical event.

THE ROAD TO SUCCESS

You were made in the image of God and your potential is infinite! Your subconscious mind is called the 'Holy Spirit' in some places and the 'Astral Light' in others. Christians speak of Heaven Worlds (2 (Cor. 12:2); mystics speak of the Astral Planes; psychologists speak of the mind. Your subconscious mind is the powerhouse within and without your body. It is the willing servant who carries out faithfully and to the letter, the suggestions you give it. The constructive use of your subconscious mind is your key to achieving all you want and to becoming the person you want to be.

A long time ago a very wise man said "As a man thinketh in his heart, so is he." If King Solomon were to write that statement today he would phrase it "As a man thinketh in his subconscious mind, so is he." It simply means that what you think about becomes you, or to say it another way: what you think about, you become.

Many people have tried to 'meditate', have failed and have given up. The reason for their failure is simply because they either did not attain the Alpha state before getting into their work, or they did not know how to structure and transmit their suggestions to their subconscious correctly. The use of meditation, hypnosis, alpha dynamics, auto-suggestion, or whatever name you prefer, is easy to learn and it is a technique that may be used for a myriad of purposes -- to program your subconscious, to receive inspiration from the Universal Consciousness, to transmit thoughts, to direct the flow of healing energy .....

The Alpha state of consciousness has been employed throughout the history of mankind. The great healer in the Bible was a hypnotist and used hypnotic techniques. (Notice it was not until the nineteenth century that the words 'hypnotism' and 'hypnosis' came into usage. It was the British surgeon James Braid who coined these words from the Greek word 'hypnos', meaning sleep, to describe the alpha state. On his first observation Braid noticed that persons in the alpha state seemed to be asleep but later found out this was not the case at all, for while in the alpha state one is a thousand times more alert than in the Delta or sleep state. Braid then attempted to change the word 'hypnosis' to 'monoideism' but the latter did not stick and the word 'hypnosis', which is actually a misnomer, remained. Unfortunately hypnosis has been abused throughout the years by stage performers, film and T.V. shows and there is more misinformation than truth

in the public's mind about what hypnosis is and what it is not. In 1955 hypnosis was accepted as a legitimate healing and therapeutic modality by the British Medical Association and in 1958 by the American Medical Association. Nowadays hypnosis has been restored to its proper place and the alpha state is widely employed by psychotherapists and hypnotherapists to achieve remarkable cures.)

Regarding the alpha state, remember you don't have to be at home sitting in your favourite chair in order to access this creative and intuitive level of consciousness! Neither do you have to have your eyes closed! You can access and enter the alpha state at a business meeting, while giving a speech, while saying the Mass (if you're a Priest), when painting, writing, playing music, or jogging, or wherever..... You should adit the alpha level of consciousness whenever you wish inspiration, to receive pure thoughts, to be creative, be psychically aware .....

Last but not least, you enter the alpha state every night when you go to sleep and every morning when you awaken. It is that peaceful bliss, that 'twilight zone', that lethargic state that occurs at the borderline between sleep and wakefulness. This is a naturally occurring opportunity to picture in mind the idea you wish to have accomplished. Translate your idea or desire into a visual image and hold the picture in your mind. Build as much actuality into your picture as possible. Try to see, hear, feel, taste and smell it as intensely as you can. Hold the picture as you want it to be. Do not try to analyze how it is going to happen, do not bring your conscious reasoning to bear. Simply hold and live the picture.

In conclusion, let us say that the great secret possessed by the great men of all ages was their ability to contact and release the powers of their subconscious mind. You can do the same. We have done our part .... it remains only for you to do yours! YOU HAVE BEEN GIVEN THE KEY -- USE IT!

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Suggested reading

The Power of Your Subconscious Mind - Dr. Joseph Murphy
The Dynamic Laws of Prosperity - Catherine Ponder
Hypnotism & Meditation - Ormand McGill
Creative Visualization - Phillips & Denning.
Beyond Hypnosis - Lee Pulos

10 RULES OF THE MIND

I) EVERY THOUGHT OR ACTION RESULTS IN A PHYSICAL REACTION.

II) WHAT IS EXPECTED TENDS TO BE REALIZED.

III) IMAGINATION IS MORE POWERFUL THAN REASON.

IV) SUBCONSCIOUSNESS DOES NOT DISTINGUISH BETWEEN A STATEMENT THAT HAS BEEN PROVEN OR ESTABLISHED AS TRUE AND ONE THAT IS STATED "AS IF" IT IS TRUE. THE CENTRAL NERVOUS SYSTEM DOES NOT RECOGNIZE THE DIFFERENCE BETWEEN DEEP-SEATED MENTAL PROGRAMMING FOR AN ACTIVITY AND THE ACTUAL PHYSICAL EVENT.

V) THE MIND CAN ONLY GIVE CONCENTRATED ATTENTION TO ONE PARTICULAR MATTER AT A TIME.

VI) WHEN THE MIND IS CONCENTRATED ON ONE PARTICULAR MATTER, SUGGESTIONS RECEIVED WHICH ARE NOT RELATED TO THAT PARTICULAR MATTER ARE NOT SUBJECTED AS MUCH TO THE REASONING PROCESS ... AND THEY ARE TRANSMITTED MORE READILY TO SUBCONSCIOUSNESS.

VII) ONCE AN IDEA HAS BEEN ACCEPTED AT A SUBCONSCIOUS LEVEL, IT REMAINS THERE AND GOVERNS THE BEHAVIOUR IN THAT AREA OF OUR EXPRESSION FROM THAT TIME FORWARD UNTIL IT IS REPLACED BY A NEW IDEA OR IS ALTERED OR AMENDED. Companion rule: THE LONGER THE IDEA REMAINS, THE MORE DIFFICULT IT IS TO REPLACE IT WITH A NEW IDEA.

VIII) AN EMOTIONALLY INDUCED SYMPTOM PRODUCES ORGANIC CHANGE WHEN PERSISTED IN LONG ENOUGH.

IX) A SUGGESTION ONCE ACCEPTED LESSENS RESISTANCE TO ADDITIONAL SUGGESTIONS AND THE REASONING PROCESS BECOMES MORE PASSIVE BECAUSE OF ITS ACCEPTANCE.

X) WHEN DEALING WITH THE SUBCONSCIOUS MIND, THE GREATER THE CONSCIOUS EFFORT, THE LESS THE SUBCONSCIOUS RESPONSE.

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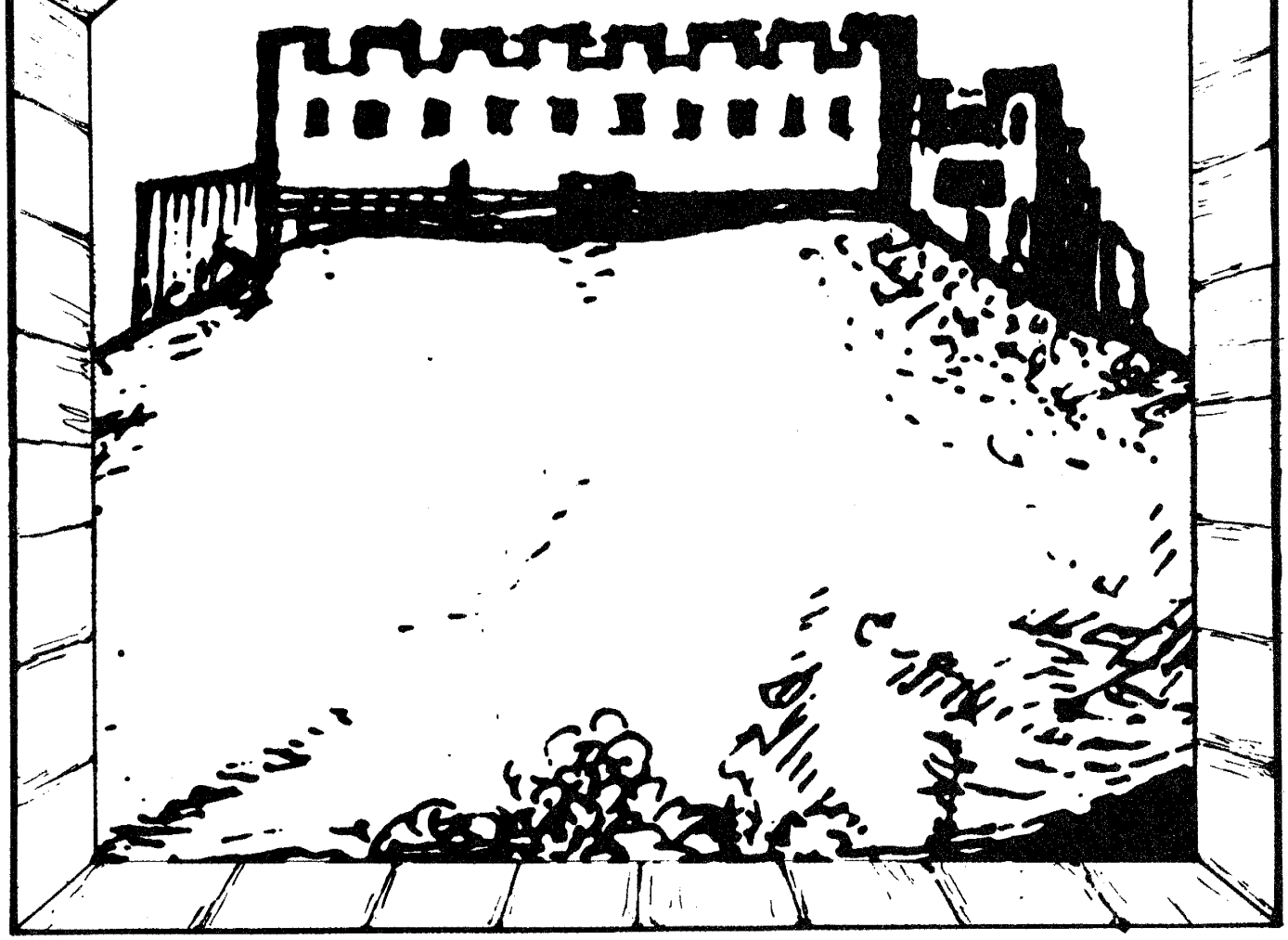

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Personal & Confidential TENTH DEGREE

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

ORDRE MARTINISTE
DES
ELUS COHEN
***

SOUVERAIN GRAND
MAGISTÈRE DE L'ORDRE
****

Personal & Confidential

PART I

THE QUINTESSENCE

CLASSIFIED

1. Ordinary prayer is passive. **Theurgy is prayer in action.** **THEURGY IS THE ART OF EFFECTIVE WORSHIP.**

2. The Great Teacher mentioned that everything we ask for in His Name will be granted by the Father. You can easily note the spirit of this statement when going through all the theurgic formulas. **Prayer can do everything** is the motto of theurgy.

3. Theurgical operations are performed either by individuals acting alone, or in groups.

4. All operations of theurgy are directed to the **One Source.** It is the Supreme Being, the absolute ruling and creative power which we call 'God'. There is no need for long deliberation about this fact: that without a **living faith** in this deciding factor, which alone can fulfil the entreaties of the theurgist, **no action whatever is possible.** The most punctiliously performed ritual and exact form of prayer will be useless and without any wings if the operator has no faith in the power which he strives to invoke.

   This means that a living faith is an essential condition for any successful theurgic action.

5. Briefly, if you wish to be a theurgist, you must first of all have **faith** in the omnipotent, supreme power, which alone can answer your prayers and striving.

GENERAL INFORMATION

6. The Christian mass is of purely theurgic origin, and so are its purposes.

7. Theurgical operations are done for a wide variety of purposes. assistance for the departed; exorcisms; defence against inimical forces; healing operations; blessing of places, homes, animals, food; in cases of obsession; for help; etc. etc.

8. The supreme problem posed for everyone is: Does God exist? And it cannot be solved by any empiric philosophy or logic. It cannot be proved or disproved. Hence theurgy requires **spiritual certainty** which is **faith.**

9. Real **faith** has nothing in common with such popular sayings as "Yes, I believe in God" which is usually only the verbalization of a well-known theme. There is no deeper sense in it and therefore no realizable power, as is always the case with any truism: for **faith** is one of the chief powers.

10. A cardinal point of discrimination is the difference between **faith** and **belief**, a difference which is too often disregarded. *Faith and belief are incompatible*, yet the one gets confused with the other.

11. Every belief must have an object as its basis, no matter in which realm it is found -- physical, emotional or mental. It is not a power but an attitude usually connected with the play of imagination. Such is unnecessary and not desirable for theurgic action. Faith operates on a much higher level: true **faith** being one of the corner-stones of the art of effective prayer. It seems that no other conception has been more misunderstood, confused and abused than that of **faith.**

12. In other words, *belief cannot stand alone*, it requires that one have something to believe in. Faith, on the other hand, is a power, an inner conviction, a spiritual certainty. **Faith stands on its own.**

13. The most striking and at the same time perhaps the most mysterious definition of **faith's** attributes was given to us by Christ: "if you have faith as a grain of mustard seed, you shall say to this mountain: Remove from hence hither, and it shall remove..."

14. From those few who have possessed **faith** and have been able to lift a small corner of this great mystery, we can see that rather, it is more a **state** than an experience. This is because true **faith** cannot be lost. It is a permanent state of an advanced human being and belongs to his innermost treasure. If someone tells you he 'had faith but later lost it' it simply means one thing: he NEVER DID possess **faith.**

15. **Faith** is a POWER, which possesses all the attributes we ascribe to that aspect of power and force which we know acts in this world, but which, at the same time, infinitely transcends both of them. Gravity, magnetic forces, inertia, the power in atoms, light, electric currents, and so on, - are to a certain limited degree - comparable with the power of **faith.** And it is through this comparison that may be conveyed the idea of one of the dynamic manifestations of **faith.**

16. If **faith** belonged to the realm of mind's consciousness, then it could be successfully translated into mind's main sphere: that of human speech. But this is not so ... and here lies the whole difficulty. Whoever thinks otherwise simply does not understand the position.

17. Which brings us now to the most difficult problem: that of giving a definition of **faith.** Its true definition lies above the capacity of language ... therefore one must sense on the higher level exactly what it is.

18. **"Faith begins where knowledge ends."** - Sâr Péladan.

19. **Faith** is a force far beyond all physical ones: we know that martyrs, animated by it, completely disregarded their bodies and all their physical relationships, fearlessly allowing themselves to be destroyed (often in a dreadful way while still living), in order not to betray by even the slightest word or movement, the Lord in whom they had their true **faith.** We know from history, that in most cases where Christian proselytes were condemned to be thrown to wild animals or tortured to death, the only thing that was required of them in order to avoid such a fate was to burn a little incense before the Emperor's statue. And yet they refused.

20. There is another mysterious power which can equally be likened to **faith:** it is, of course, - **love.** And all that has been said about **faith,** can also be applied to **love.** This is because both of them are usually found together, and those who are fortunate enough to have faith in God, also have love for Him.

21. In conclusion this strange fact must be noted: two men in whom **faith** is developed will always recognize one another, even without much talking. Sometimes just a few words will suffice for them to know.

22. The motto is: If you want to be a theurgist, you should have **faith** in the power you want to implore. This is only logical, but how many will forget this and try to perform the impossible feat of being successful in theurgy without **FAITH** IN THEIR HEARTS?

23. Rest assured that the best sons of humanity have accepted both the following postulates:

    (A) The existence of a supreme central consciousness - Spirit, which possesses full power over Its manifestations in matter.

    (B) The possibility for us to approach this Power in the way shown by theurgy.

    By meditation on (A) and (B) you will support your faith and so obtain peace of mind.

24. The principle condition for any theurgic work is the **proper tuning** of the operator's consciousness, which thus allows him to attract the superior powers and benefit from their grace and assistance. The traditional way for such attainment is by the use of suitable texts, (passages of scripture), which may bring the same blessed results to you, that they brought your predecessors. Moreover, in any theurgic action one has to establish one's own position, that is, to know where one stands and what one wants.

25. Drugs such as alcohol, marijuna, cocaine and other mind-altering drugs have a deleterious effect on one's psychic abilities. Perception and control drop markedly even after the absorption of a very small amount of alcohol. Before you have had enough alcohol to become relaxed, you have had enough to affect your psychic perception. No mind-altering drugs may be used as long as you aspire to theurgic work. Certain drugs like LSD can force psychic centers to open, thereby causing harmful effects that may last for years. The ability to alter and to experience altered states of consciousness meaningfully is an important attribute for all persons dealing in areas that involve psychic influences. This ability should be developed with care so that it can be used effectively and reliably ... as it will be if the aspiring theurgist follows the rules. Those who are serious about developing their psychic aptitudes are strongly admonished to be very wary of drugs of any kind.

26. Psychic development and spiritual development are two completely different things but BOTH grow and increase **naturally** through participating in theurgic work. Awareness of the 'invisible world' usually comes first (though not always) through the channel of feeling. The faculties of spiritual and psychic sight and hearing usually (though not always) follow the opening of the channel of feeling.

27. Psychic development has to do with the ability to discern, perceive and be sensitive to what have variously been called 'the astral worlds', 'the heaven worlds', etc., and with the finer, rarefied matter which is, generally speaking, considered to belong to the physical world, even though it is beyond the range of detection (at the present time) by present-day instrumentation. But such finer matter, variously called 'astral matter', 'psychic energy', etc., can sometimes be readily perceived when the conditions are right, even by persons whose 'psychic sight' is not very well developed. Spiritual development has to do with qualities considered to be Godlike, such as love, compassion, selflessness, humility, and a high conception of ethics, decorum, etc.. Perhaps it could also be said that spiritual development has to do with one's conscious awareness of God, His nature and Kingdom and with striving to live a life characterized by Godliness. The point is: a person who is 'psychic' is not necessarily 'spiritual'! Psychic qualities are often possessed by persons of the grossest type who have no inclination towards spirituality. To be 'psychic' is to be aware (through the channels of seeing, hearing, feeling, tasting, smelling) of a level of creation which the average person is not cognizant of, simply because his receptor channels to these levels are dormant or undeveloped. This may simply be because in our 'official educational system' no attention is given to such development. (In fact there even seems to be a remnant of superstition still surrounding this very normal human faculty)! Spirituality, on the other hand, has to do with living a life of the highest order, spirituality has to do with manifesting in one's life all those qualities one associates with God. By the way, intuition is generally regarded to be a spiritual, rather than a psychic faculty.

28. Among theurgic groups, the group's work reflects on the members and influences them, promoting their inner enlightenment and raising their moral and mental standards. The first signs of enlightenment come in the form of inner peace, serenity, lack of fear of death or relapses into the limitations of personal life. Mental anxiety fades away, and with it the thirst for putting innumerable questions, which, after all, belong purely to the realm of mind. This is because **intuition**, so far superior to mental cognition, gradually takes the place of mental deliberations and thoughts. This attitude can be expressed by having full confidence in the Almighty, and certainty of the fact that - HE KNOWS! What more can be said?

29. Once your theurgic group has been formed, is working, and has 'settled down', a certain rapport develops. When this harmony has been established, care must be taken in admitting new members to the group who may cause a change in its personality and possibly disrupt its cohesion. Make sure all potential members are serious about theurgic work, and well informed. Quizz them on the principles outlined in this monograph.

30. After the operation there should be a period of rest, sitting quietly at peace with eyes closed and try not to think of any trivial matters.

31. It is not the number of words pronounced in prayers and meditations which is the deciding factor in theurgic operations and which really matter, but the **quality** of the performance by the aspirant, resulting from his **devotion, intelligence, power of concentration and endurance.** Those who are initiated know that **a few well-performed inspiring sentences in prayers may perfectly well suffice for a lifetime's attainment.**

32. Theurgy consists of invocations and prayers. What are they really? They are **channels** into which is directed the living force of the operator. When using them you are no longer a plaything of your mind's moods, you proceed directly to the goal you have set for yourself. They are **the right means whereby to attract the attention of the Highest Power,** which can dispense the boons and assistance for which you pray. This is because, so far, that Power has directed your evolution until here and now ... instead of a semi-conscious wandering through superstition and falsehood, you have started to turn to the **SOURCE.** The statement: **the right channel leads to right attainment** is important, for the Supreme **responds** when approached.

33. So then what IS prayer? Certainly not an occasional turning to God, merely when we are assaulted by a variety of miseries or disasters, or even in the case of lesser needs. Such behaviour would only indicate the absence of the basic qualities so necessary for positive results in every turning to the Supreme power for help and grace. Here is a brilliant comment on prayer taken from the works of the famous French theurgist - Abbé Julio:

"What is prayer? For a rationalist it is an incomprehensible thing; for a mystic - it is the simplest thing in the world to realize, because prayer is a mystical act **'par excellence'.**

"Prayer, that is, true prayer, is an elation of the heart through which one raises oneself to God with love. This does not require any effort. When the mystic thinks about God, he cannot suppress his emotion and his confidence, just as a child on seeing its mother again after a short separation, cannot restrain itself from rushing into her arms.

"And then something happens that is very little known.

"Just as the mother opens her arms and runs ahead to embrace her child, so God comes to meet the one who turns to Him with love, as if to enfold him in His arms, if I am permitted to speak about the 'arms of God'. But this anthropomorphism is necessary in order to be understood."

34. Some people seem uncertain about what is right and proper to pray for. If you have a spiritual attitude you can ask for anything, for you will be in harmony with the Source from which everything flows.

35. A spontaneous prayer is one that comes suddenly from the heart, fortified by a firm confidence in God's goodness and wisdom and the knowledge that He wants nothing for us but our happiness; but that He does require His creature to become perfect. A spontaneous prayer is one where we speak to God as to a person for whom we have the greatest affection. In such a prayer one confesses to God one's most secret things, asks Him for advice, spiritual grace and even temporal advantages, and lets Him know one's smallest joys and troubles, while thanking Him for what has already been obtained. Of course, even without our confessions God has perfect knowledge of the most intimate corners of the human heart, but it is just that **effort of opening** up our most hidden inner life to Him that counts. This process is extremely beneficial, because it purifies a man and makes offences against God less probable.

36. "There is nothing worse than a bad prayer" said Louis-Caude de Saint-Martin. Good prayers are always like the sowing of valuable seeds: they will grow, but the time they take is dependent upon circumstances too numerous to mention since they are connected to man's inner contents, which differ in every human being. Some plants grow quickly, but, for example, fruit trees which produce the most valuable crops usually require a longer period for growth and bearing. Happiness lies only in God and no prayer is ever made in vain. A man who loves God will do good deeds and whoever is established in justice will possess wisdom.

37. "What is truth?" In such a question man confesses his ignorance of the cardinal wisdom, which he so desperately needs and cannot find. In theurgy, truth can never be found in something 'apart', or as something to be looked at: **Truth can only be realized** and lived, and bring us the Light of its dispenser - the Holy Spirit. Now you know Whom a theurgist addresses when seeking truth.

38. The prayer of a trained theurgist is like the majestic flow of a large river; but an ignorant and weak person can produce only something similar to an irregular trickle from a half-clogged tap.

39. The invocation to the Holy Spirit is a very powerful force in theurgy and is used in many operations.

40. A theurgist should be a man (or woman) of impeccable character, ethically moral and virtuous. To pose as a Man of God and to live the life of the profane is hypocritical. "An hypocrite shall not come before the Lord". To hold grudges against others, to be guilty of false judgement, to engage in calumny and slander ... is to hold a mirror before your face and poison yourself with your own venom.

41. The Almighty and Most Merciful Lord cannot accept prayers that come from an insincere heart filled with hatred. It is only the foolish black magician who operates because of hatred and envy. **And he always receives his terrible reward.**

42. *Theurgists operate in the worlds where there are no material veils. Our physical body, which belongs to the material plane, performs on that plane according to its ability, power, state of health and so on. Exactly the same happens when the theurgist operates in the two subtle worlds -- those of the astral (feelings) and the mental (thought). The stronger the theurgist is and the more able to concentrate his efforts in these two realms, the better and more enduring will be the result of his action.*

43. The use of ritual and certain paraphernalia are NOT essential for the success of an operation however THEY DO serve as a means of assuring solemnity and concentration which benefits the operator and all present. And there is also another very important factor: ***Everything that happens in the physical world has its unavoidable repercussion on the invisible part of the universe, in this case, the astral counterpart of the earth, which has its own population and forces acting upon it. Both are closely connected at every moment and in every place. Our activities attract or repel the desirable or undesirable beings from the 'other side'. Now you will understand the aim and purpose of theurgic ritual.*** **The wise person takes every opportunity to get as much help as he can, in order to reach the aim with more certainty.**

44. IT IS UNTHINKABLE THAT THERE CAN BE AN EFFECT WITHOUT A CAUSE. There are powers ruling over the incalculable and uncontrollable elements in human lives. If we look on theurgic operations from this point of view, we then recognize that ultimately, and in plain language, they are **attempts to influence the deciding factors in human life.**

45. Electric light, (especially from flourescent tubes), emanations from power lines, radio and TV frequencies, microwaves, etc. are disturbing the atmosphere.

46. Do not fear karmic retribution regarding action against non-human enemies, such as evil spirits and phantoms, for theurgy teaches that our Lord did not die in order also to redeem the astral scum, which do evil purely because they like doing evil.

47. Theurgy does not deal with any theoretical deliberations, but with real facts and the use of its methods. Whether you conceive of God as an absolutely perfect and impersonal being, as an immensely powerful and merciful Father in heaven full of goodness who graciously deigns to hear his simple but sincere worship, or whether you conceive of Him as a mighty Spirit residing within and without the creation..... whatever conception you may have **is no obstacle to achievement of the aims of your operation.**

48. Creation, in which we each play our modest rôles, is a **living** organism and not a dead, motionless and changeless casting. Everywhere forces are at work, every moment causes are born and followed by their results. By introducing immaterial, but most effective forces, like prayers, in a direct appeal to tne Highest we influence the macrocosm, the whole of creation, which is necessarily reflected on the microcosms, that is, the human beings like ourselves. This Law annihilates the untruth of the idea of the alleged unavoidable and inexorable destiny, promoted by some false prophets and misanthropes. Briefly, we can and we are entitled to act, since we are conscious actors and not merely dancing dolls.

49. The existence or non-existence of the Supreme factor (often called God) cannot be proved or disproved. Theurgy does not claim that it can prove the existence of God. But it teaches that it can offer a means and a method for obtaining what man asks for from that Power. In simple language ... is it not again the **influencing of causes** in order to obtain definite results? A taxi-driver is not necessarily supposed to possess all the knowledge of the engineers who constructed his vehicle; but he can still fully use it even without much theoretical knowledge. Similarly, and what matters from the practical point of view, is that **used in the way prescribed and under the right conditions, THEURGIC OPERATIONS DO WORK** and yield clear-cut results.

50. Every incarnate being forges its own destiny by its deeds, feelings and thoughts. For an occultist there is nothing new in this conception. But let us look deeper.

Our behaviour prepares our reward, in accordance with another law: that of cause & effect. As a result, all of us have full 'stores' of events and conditions, in which we live and through which we will have to live when the time is ripe. In brief, this can all be expressed by the well-known and generally accepted term of 'Karma', which comes from our Eastern brethren and their occult philosophy.

So we have before us our human karma, that part which is to be paid or rewarded in **this** incarnation. It is the cup we have to drain in this life.

Does this mean that everything is firmly predestined for us, and that nothing can change it, and therefore even theurgic influence would seem useless?

Fortunately it is not so. Some masters in theurgy, like the mysterious M. Andréas (as presented by Paul Sedir) and Mâitre Philippe de Lyons, tell us that human intervention, directed to the Supreme, may have response in the form of alleviation of suffering from which we pray for delivery. In his own words and style M. Andréas tells us: "Heaven may alter the form of punishment".

This is a very ponderous axiom and I would strongly recommend every earnest theurgist, mystic and occultist to think deeply about it, for on it is based every human hope for the best, amidst the troubles and sufferings of earthly life.

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SOME BASIC REQUIREMENTS FOR THEURGIC OPERATIONS

51. The essential requirements for success in theurgy are, as mentioned before: sincerity, **faith**, the devotion of the operator (and of members of the group, if Group work is being undertaken); the solemnity of the intention of the operator to operate theurgically, and concentration in order to give a clear and trouble-free performance.

52. Mentally and emotionally forgive all your 'real' and supposed enemies before you engage yourself in prayer for yourself or others. Worship, or theurgic operations performed when at the bottom of your heart there remain hidden hatreds or fears, is useless, for then it does not have any ascending power and can even be dangerous, since it can attract forces which are quite different from the desired good ones.

53. Never act immediately after meals. The best time would be after two hours have elapsed since food was taken. The same refers to illegal drugs, alcohol or tobacco, if you are unfortunate enough to still use them. Apart from undermining your physical strength, their greatest harm lies in the weakening of your will-power. When he is obedient to such physical habits, a man allows himself to commit something which he knows (if he is intelligent enough) to be nonsense from the common sense point of view.

54. The standard rules of hygiene, diet and exercise must be observed by all theurgists. So far as you are still an incarnate being, your body is somewhat a part of you and its condition does affect your consciousness.

55. Immediately before assembling for the operation, the operator and all group members should first wash and dry their hands.

56. The robes worn should be freshly laundered. Certainly they should not be worn since having last been washed and pressed. And they must be made from natural fibre material (cotton or linen).

57. All participants should be devoid of metal. (Jewelry, money, metal rimmed eye-glasses, pins, clasps, etc.)

58. If there is to be a major personal, or group invocation, tradition recommends at least seven hours of absolute fasting beforehand.

59. Sexual relations are also proscribed for at least a seven hour period prior to operations.

60. Not too bright light is recommended. (Non-electric light is best, i.e. candles or oil lamps.)

61. If you are a member of a theurgic group, unswervingly follow the words of the leader when he is acting. Listen to his directives in whatever you have to do during every moment of the operation, whilst in the circle.

62. If you happen to lack a solemn, dignified attitude towards the operation about to be performed, or if you have some mental doubts about it, **do not start at all. If you are a participant, quietly leave the room.** If you are the operator it is better to delay and wait until you are in a more desirable frame of mind than spoil the results, reap disappointment and so bear the responsibility for frustration of the effort of your brother theurgists.

63. When the group has assembled there should be no chatting among the members. A quiet attitude and silence is best.

64. Whenever you meditate or pray and decide to do so with closed eyes, turn your eye-balls upwards as high as you can, and keep them in that position throughout the course of your action. The more you practice this simple rule, the more you will appreciate its effectiveness. Greater inspiration and less distracting earthly thoughts will result.

    Some people practise turning up the eye-balls even with the eyes open (naturally when they are alone) and in certain theurgic groups members find this rule indispensable for their work ... personal as well as collective.

65. It is inconceivable that you will accept even the most insignificant material reward for your spiritual action in helping others. Even in a magic operation of a high degree, the acceptance of any money or other payment is strictly forbidden. In theurgy there is absolutely no exemption from this rule. No matter whether the help is of a minor or major character, everything must be unselfish and devoid of any thought of reward.

66. Intense and very ardent worship & operations can be accompanied by bowing and genuflections. In the Christian methods of ritual both are essential from the traditional point of view.

67. No sick person should take an active part in the circle of a group operation, even if it is performed for his/her benefit. Some theurgists allow the patient to be present in the room, but outside the circle. Generally speaking it is better when the patient is apart and praying in his own home, just at the time when he knows that the group is acting on his behalf. (we are not refering here to the Blessing of a Sick Person).

68. **Finally, take note of this stern warning:** ***Never engage in any theurgic ritual merely to satisfy your curiosity, and without due respect to the powers involved, or for a so-called "test". In the best of cases under such circumstances the result will be nil. Otherwise, it can bring swift retribution from the offended forces, which are infinitely superior to all human resources.***

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SOME WELL-KNOWN THEURGISTS THROUGHOUT HISTORY

Among the known theurgists from ancient times to the present day it is worth mentioning a few of the prominent ones.

All the leading priests in ancient Egypt performed theurgic operations of many kinds, while in the Graeco-Roman tradition, Pythagoras, in his school, was the first to teach about theurgic methods of communication with the spiritual powers which he called 'gods'. Plotinus was well acquainted with this science, although, in the writings of his intellectual master - Plato, there was nothing divulged concerning the theurgic traditions the latter undoubtedly learned during his training in Egypt. The same applies to Socrates, who likewise must have known a good deal about the matter. Also the famous Apollonius of Tyana excelled in both high magic and theurgy. And when Christianity in the first centuries after Christ took over esotericism and mysticism from the pagan world, many of its saints followed the tradition of worship, fortified by devotion based on deep spiritual wisdom, which often manifested itself in miraculous cures, and so on.

Of course, the leading theurgist of the old testament was Moses, followed by some of the prophets. He took the tradition from his native land of Egypt and adapted it to suit his own great purpose of creating a framework for the idea of the One God and thereby preparing for the coming of the Messiah.

In medieval times Paracelsus possessed vast knowledge of theurgy and its theory, giving proof of this fact in his works. And before him, the elite Knights Templars' Order widely used theurgic methods, sometimes mixing them with magic. Their faith in the Supreme Being was so strong, that even in the time of the decline and ensuing destruction of their Order, the last Grand Master - Jacobus Burgundus de Molay - was able, by his powerful invocation when being burnt to death at the stake, to call both of the destroyers of his Order (the French King Philip IV and Pope Clement V) before God's tribunal, that is, to die shortly after himself, which events occurred even before the predicted time.

The French theurgist Martines de Pasqually, head of the Order of Elus-Cohen and the theurgist/mystic Louis-Claude de Saint-Martin (the Unknown Philosopher) were prominent at the end of the eighteenth century. These were followed in the middle of the nineteenth century by the famous French occultist - Eliphas Lévi (Abbé Alphonse Constant), who greatly contributed to the renascence of theurgy - as well as of magic - in Europe. Then at the end of the nineteenth century his disciples - Papus (Dr. Gérard Encausse) and the Marquis Stanislas de Guaita popularized theurgic ideas. F. Barlet and P. Sédir were the spiritual children of the last known French theurgist of great calibre, the 'Maitre Philippe' of Lyons (1849-1905), - otherwise M. Philippe Nazier, whose astonishing and miraculous practices were known far beyond his native land.

Another important theurgist was Abbé Julio (M. Houssay), who performed a great service in the history of theurgy. He collected and edited a multitude of traditional Christian theurgic texts concerning invocations, prayers, exorcisms and rituals for different purposes and conditions, which before that time had been dispersed (often in distorted form) throughout numerous publications and manuscripts.

Jean Sempé should also be mentioned, as it was he who inspired Abbé Julio by his saintly life, which was dedicated to theurgic cures and assistance. Abbé Schenebelin of France and the Russian priest John of Kronstadt (near St. Petersburg, now Leningrad), who died shortly before the beginning of World War I also belong to the same category of theurgists as Abbé Julio.

Another prominent theurgist, who was also an occultist, was Prof. G. O. Mebes of the Imperial St. Petersburg University, who died in 1918. He was the head of a group of Russian intellectuals and mystics in the period prior to the Russian Revolution of 1917. The well-known Russian novelist Kuprin dedicated one of his stories to his spiritual master, which is striking by its realistic narration and the strange facts given in it, which lift a small corner of the veil that hides the mystery of human death. Although the real name of the 'master' was not given by Kuprin, anyone acquainted with the occultism of the twentieth century cannot fail to recognize Professor Mebes himself.

Among the German occultists connected with theurgy, mention must be made of the following: Gustav Meyrink, who died in 1935, wrote about the intellectual concepts of theurgy in the form of a novel; while Dr. Alfred Strauss, G. W. Surya, H. Wilms, B. Ahhorn, J. Goerres, G. Heinzelmann and K. Reinhardt were also authors of works connected directly or indirectly with theurgic science.

English-language theurgic writers of note include James Hastings, William Ralph Inge, Thomas Whittaker and Alexander Wilder (translator only).

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GROUP LEADER'S TEST QUESTIONS

(I) Potential group members should be thoroughly tested and passed for comprehension before being admitted to group work.

(II) It is a good idea to have regular group meetings at which the following (and other) questions on theurgy are asked. Replies given to questions spark off interesting debates.

+ + + + + + +

1. What is theurgy?
   1. 44.

2. What is the difference between theurgy and regular prayer?
   1.

3. For what purposes are theurgic operations done?
   7.

4. Basically, what is the difference between ordinary prayer and theurgy?

   Ordinary prayer is passive.
   Theurgy is active and intense. Theurgic rituals enable one to achieve a greater degree of concentration.

5. What is faith?
   8. 15. 19.

6. What is prayer?
   32. 33. 35. 36.

7. To what may the prayer of a trained theurgist be likened?
   38.

8. What sort of persons should be theurgists?
   40.

9. What qualities are necessary for one to be a theurgist?
   4. 5. 22. 24.

10. What is a black magician?
    One who attempts to dominate another (by various means) in order to control him, usually for his own self aggrandizement. What is the fate of a black magician?

11. Describe some of the basic preparations for a theurgic ritual.
    51 - 68.

12. There is a particular invocation which is a very powerful force in theurgy, what is it?
    39.

13. What is a 'spontaneous prayer'?
35.

14. What have 'good prayers' been alluded to?
36.

15. What effects do drugs have on the theurgist?
25. 53.

16. What is the difference between psychic development and spiritual development, or being 'psychic' and 'spiritual'?
27.

17. What is the **principle condition** required for theurgic work?
24.

18. What is the effect of theurgic work upon one's spiritual and psychic development?
26.

19. What effect does the performance of theurgic work have upon the operators?
26. 28.

20. What is the difference between **faith** and **belief**?
11. 12.

21. Can the existence of God be proved?
8. 49.

22. Is one's karma predestined? Can one's karma be altered?
50.

23. Can one give a verbal definition of **'faith'**?
16. 17.

24. To whom are theurgic operations directed?
4.

25. Does one's personal concept of God have any effect on theurgic operations?
47.

26. What are the mechanics behind a theurgic operation. In other words, what do theurgic operations do?
They set CAUSES in motion (44).

27. In which kabalistic world does the theurgist operate?
In Briah - the world of creation.

28. What is the well-known Christian Theurgic operation and what is its purpose?
6.

29. What is the aim and purpose of ritual?
43.

30. What do M:: rituals accomplish?

31. When a M:: visualizes his regalia upon himself, or upon another person, what is he doing and what happens?
He invokes the power and protection of the M:: Egregore.

32. What particular quality of the theurgist ensures better and more enduring results?
42.

33. What is the motto of theurgy?
2.

34. Is it possible to "loose faith"?
14.

35. After the theurgic operation is over, what should be done?
30.

36. What essential qualities are needed during theurgic operations?
31.

37. Name one of the chief powers ... and one every theurgist MUST HAVE.
9.

38. There are two important postulates which Adepts have accepted. Name them.
23.

39. "Faith begins where knowledge ends." Who said that?
18.

40. What karmic retribution should one fear in theurgic operations undertaken against evil spirits and phantoms?
46.

41. Are **faith** and **belief** compatible?
10.

42. Is the quality of faith discernible in a person?
21.

43. Does theurgy have to do with theoretical postulations?
47.

44. What is 'truth' from the theurgical perspective?
37.

45. Why should care be taken in admitting new members to a theurgic group?
29.

46. What striking and mysterious illustration did Christ give concerning 'faith'?
13.

47. What is the deciding factor in theurgic operations?
31.

48. Name some well known theurgists.

49. There is a particular and strong warning given in regard to embarking on the theurgic path. What is it?
68.

50. What should the theurgist do if someone offers him a material reward for his service?
65.

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The above Test Questions have been formulated mainly on Aphorisms 1 - 50. Very few have been formulated on Aphorisms 51 - 68. The Group Leader should proceed to this.

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ORDRE MARTINISTE
DES
ELUS COHEN
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SOUVERAIN GRAND
MAGISTERE DE L'ORDRE
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Personal & Confidential

CLASSIFIED

THEURGY
Part II

In Part I certain rules were given under the heading Theurgic Aphorisms. Before continuing the following important points will be reiterated.

Although a few eminent theurgists undoubtedly possessed quite wide and truly philosophical conceptions of God as an absolute and impersonal being, [Pythagoras, Iamblichus, Plotinus, Paracelcus, Pasquales, Claude de Saint-Martin, Eliphas Lévi, Papus, Philip of Lyons, etc.] the majority had and still have rather anthropomorphic ideas about the Almighty. *The important point is: whatever one's conception of God may be IT IS NOT AN OBSTACLE TO ACHIEVEMENT OF THE AIMS OF THEURGIC OPERATIONS.*

The theurgist should not be too proud if, in his imagination, he conceives God as an abstract and absolutely perfect and attributeless being; nor should he be abashed if he cannot raise his mind beyond the concept of an immensely powerful and merciful Father in heaven, who is full of goodness and who graciously deigns to hear his simple but sincere worship.

Let it be stated again then, that whatever one's intellectual conception of the Supreme power may be ... it does not play any deciding rôle in the success of theurgic actions.

All religions assert that every life is possible only in God and every birth of life, its endurance in time, transformation and dissolution, are within His law. In other words we live and move and have our being in Him. So while not knowing what is impossible to know (God) ... we can be aware of His laws and then act according to them. This is all that is needed to produce the desired results. Perhaps you will now be able to realize what is in the heart of theurgic methods, conjurations, exorcisms and prayers: *these are the **applications** of the **laws** known to theurgic science* .

Although God is beyond all attributes, nevertheless when we worship and pray, using theurgic formulas, tuning to the illimitable goodness, mercy, wisdom, omnipresence, justice, love and power, He still embraces everything we can imagine or create in our hearts and minds, in the matter of the highest qualities, as we conceive them. Just as a small bay, which is part of the great ocean, cannot hope to enclose the wholeness of that ocean, so the ocean cannot be confined to a bay. This is what you have to realize fully ... and then your invocations and prayers will have the attribute of wisdom, which penetrates theurgic practices. You will then operate with faith and confidence in Him and thereby obtain results beyond all expectation.

One of seventeen

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You already know that simple repetition of even the most powerful theurgic invocations is of little avail, if **faith, sincerity and confidence** in the Supreme are absent in the operator. Why is there such a condition? Realize that everything in the manifested worlds is conditioned, that is, subject to certain laws. Can you tell why such powers as gravitation, magnetism and vibration exist? WHY, (not HOW!) rays of light produce certain chemical reactions on your retina, and why they are transformed into nervous energy which affects — in a mysterious way — your consciousness, so that you are able to read these lines now before your eyes? This 'WHY' belongs to the CAUSE of these phenomena, not to their technicalities and effects. There is only one answer: SUCH IS THE LAW. And with this our knowledge ends. We do not know 'WHY', but only 'HOW'.

And so ... theurgy is based on the axiom that God exists and rules. It does not deal with theoretical deliberations but with real facts and the use of its methods. Since the existence of God cannot be proved, theurgy simply teaches the means and methods whereby we may influence the outcome of things. In simple language, *theurgy is the influencing of causes in order to obtain results.* ***Used in the way prescribed and under the right conditions, theurgic operations DO WORK and yield clear-cut results.*** That is all we need to know and all we need to concern ourselves with.

Let us return to certain preparations and prerequisites required for theurgic work. During an exorcism, or indeed for any theurgic operation — whether it be a service for the sick; the blessing of an animal, of food and drink, a dwelling house or whatever — it is important that the conditions for the free flow of psychic energy are ensured.

Psychic energy can flow freely through fabrics made of natural fibres. Your alb should therefore be made of cotton or linen. Psychic energy does not flow through man-made materials such as plastic, polyester, acrylic and nylon. (Wool and leather are conductors of psychic energy but these materials are NEVER USED in our work.) Leather, wool, synthetic materials or blends such as cotton-polyester should never be used for making garments for theurgical or ecclesiastical use. Even the wearing of underclothing made of synthetic materials will interfere with the flow of energy. Cotton socks, or sandals made from sisal may be worn, but bare feet are even better. Also, since metal collects energy, no jewelry can be worn, no metal fasteners, zips, pins, etc. are allowed.

About psychic energy: All living things have, and exude, psychic energy. You are affected by your own psychic energy, by other people's psychic energy and by the psychic energy of your environment. Psychic energy is transferred from one person to another and among all living things. All of us constantly exchange this energy with each other and with

nature. We are profoundly affected by this fundamental exchange, although it is usually subtle. Psychic energy vibrates to different frequencies, carrying emotions and other information. Every person is made up of a range of frequencies that make up his unique vibration. Sometimes the various frequencies of energy with which you come into contact are distracting or incompatible with your own. Psychic cleaning is therefore an important prerequisite to attend to before every theurgic operation. One way of removing psychic dirt is to take a bath under running water (a shower) ... running water removes both 'visible' and 'invisible' dirt. This should be done as close to the time of the operation as is possible. And this is why your alb must be washed and carefully put away after every operation and not worn again until it's time to use it.

Psychic energy is the same substance called 'prana' by the yogis and 'bio-energy' by therapists. One's psychic body (also called astral body or energy body) corresponds in shape and size to the physical body and extends approximately an inch outside it. The psychic body has a complex structure, similar to the physical body of which it forms a part. The aura is energy exuded by the psychic body. All work that involves the use of the psychic body is made easier by the proper use of the entire psychic body. The paths that energy follows as it flows through the psychic body (energy body, astral body) are termed channels. As the energy-body is used for different tasks (as in theurgic work) it develops channels suited to those tasks. Psychic energy is generated by all living things and is transferred between them. This transferal forms the basis for all psychic events and is part of all human communication. Psychic energy is a physical substance, a flexible medium which is light and diffuse, but it can be compacted and moulded and then it becomes readily perceptible by the physical senses. It will frequently be seen as sparks, as a ball of light or as a cloud. A tremendous amount of psychic energy is generated during a theurgic operation, especially at a group operation, that is why it is important that all channels be open and that there be no impediments to choke the free flow of energy.

Theurgic operations involve two levels of energy: psychic and spiritual. Spiritual energy is not hampered by mundane conditions but psychic energy is. It is the free circulation of psychic energy during the operation that promotes the unification of shared experience -- feelings, emotions, realizations, etc.. If the free circulation of psychic energy is impeded, the group's work is retarded ... the group will not be "in tune".

The object of these monographs is to give operating theurgists as much information as possible so let's mention another matter: on occasion one or more of the group's members may suffer some discomfort due to the generation of excess energy or to energy drain. A person whose channels have been overloaded, or blocked by foreign energy, or whose

channels have collapsed due to energy drain ... may experience feelings of fatigue, lethargy, irritability or depression. These symptoms spring from the same cause ... often what is experienced as a lack of energy is caused by impaired energy flow. If one of the members of the operating group becomes lightheaded during an operation it is probable that excess energy has gathered in his head. One should not do any psychic work if they are feeling lightheaded. Should lightheadedness be experienced during an operation, quietly retire and walk around for a few minutes. At such times it is necessary to consciously draw the energy into the lower parts of the body. To do this, visualize the energy flowing down from your head and into your feet. Another way of normalizing the discomforts mentioned above is to drink a glass of water ... then sit down and "tune" yourself: choose a colour that you feel at harmony with, visualize and see yourself gradually becoming that colour all through your body. Start with your toes and slowly progress up your body, returning each part of yourself to your chosen colour. Take your time. When you get home take a shower. The best cure for psychic overwork or overstimulation however, is physical exercise, this moves the energy into the channels which are specific for that activity and allows the energy-body to relax and the channels to return to their normal elasticity. Another good way to balance and tune yourself (which should be a regular exercise) is to stand bare footed on the grass and place the palms of your hands on a tree. Use your conscious awareness to feel the inflow of energy coming in through the soles of your feet. Stop the exercise when you feel sufficently charged and polarized.

Notice that discomfort due to excess energy or energy drain is more an annoyance than it is serious matter ... and one soon recovers. However, if the information given here and in PART I, THEURGIC APHORISMS, is observed ... there will seldom be any problem. Also, EE and ED are not isolated to persons doing theurgic work ... it may happen to persons who are studying intently, doing concentrated mental work, to Priests saying the Mass (if they are doing it correctly), etc. etc..

Let us reiterate once more: psychic dirt should be washed off in preparation for every theurgic operation, this may be accomplished by taking a shower before the operation. There must be no metal on the persons participating in the operation. No metal should be touched during the operation. If the hilt of the sword, or the spoon used to convey incense are made of metal, these should be insulated. Members' albs must be made of natural fibre material (cotton or linen), they must be freshly washed prior to the operation and carefully set aside so they do not become contaminated, i.e. not stored in a closet with other clothes and not worn until the time of the operation. White cotton socks or sandals made of sisal are to be worn, or better still — bare feet. No material made of leather or wool is to be used.

Let us now turn our attention to other matters. Some operations of theurgy have to do with action against evil spirits. Such operations should only be performed by well-trained theurgists, who lead pure lives, and who are able to resist the temptations and invultuations coming from the 'other side'. Where an exorcism is done for someone, such as against the attacks of **incubi** and **succubi**, such assistance must be utterly unselfish. *No payment is allowed, for in such case the result will be nil, and, moreover, the attacks may increase in strength and frequency.* An unworthy operator may himself easily become the target of similar attacks by the same demons and suffer the fate of the patient.

You should know that invisible evil beings do possess intelligence and abilities, often superior to those of the average man and they have the advantage of being indefatigable and not perceptible to the physical eye, unless they choose to become visible and materialize in some kind of body.

Our thoughts and feelings are also not a mystery to them, so they can perfectly well 'see' what kind of adversary they have against them. They will flee from a saint, a virtuous man, a great mystic or a powerful white occultist, it is true; but average people can seldom resist evil spirits, if their destiny or (karma) allows them to be targets for the dark forces from the astral world.

If the prospective operator cannot dominate fear of those whom he has to conquer and expel, or if he is only a half-hearted believer in theurgy, then the best thing by far would be for ***no operation whatsoever to be undertaken by such a person.*** *This applies even more if he considers himself to be an 'agnostic' and is only curious about theurgic operations and not a sincere adept, or if he 'would like to make only an interesting experiment.' Then in such a case he will invariably be defeated, harmed himself ... and if he has tried to undertake an exorcism on behalf of someone ... the state of the sufferer will be made considerably worse.*

The fact that one does not believe in the forces one attempts to contact has no meaning as regards the consequences of an unwise action. Ignorance of the law does not save a culprit from due punishment. A 'non-believer' in the existence of jails will not prevent him from being locked up, if he breaks the law.

DISCRIMINATING BETWEEN GOOD AND EVIL SPIRITS.

There should be no need to emphasize to the theurgist the importance of right and immediate discrimination should some forces from the invisible worlds be encountered. Here are the traditional rules and rites which have been held partly in secrecy. This information has formerly been guarded, what is being revealed here are those parts that cannot harm, even in inexperienced or wrong hands.

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The gift of discrimination between good and inimical forces is not a common one, but rather a rare grace, given to only a few. Nevertheless, apart from first-hand knowledge, there are certain signs and details of apparitions, which allow us to classify them with the minimum probability of error.

It cannot be denied, that under certain circumstances the souls of departed human beings can return, that is, find a means of communication with people living on 'this side' and manifest their presence in many different ways.

There is no doubt about the 'returning' of saintly souls, in fact there are even unmistakable statements in the scriptures. We read, for example, that the prophet Samuel appeared to King Saul, while Saint Gregory gives many proofs of it in his Dialogues. It is likewise with angels ... as the scriptures mention in a number of places.

But, just as good beings come from the other side to help and enlighten, so too do evil ones come in order to test, deceive or to punish us.

Because they are malicious and deceitful, it is necessary to know their type of frauds and methods of conduct, for they often try (and unfortunately often succeed) to assume the appearance of forces of the light in order to deceive and confuse us.

But it has been said that only those who like to be deceived — are deceived.

Good spirits, who know very well about the dangers which come from the dark powers, never try to avoid our measures of control, which every reasonable man cannot dispense with under any conditions.

To begin with, if the apparition produces frightening noises and is accompanied by various forms of trouble, and so on, we should be very careful and our suspicions will be justified. Then we have to behave ourselves as if in the presence of a demon and use the means of self-defence given below. An abundant source of useful information referring to the recognition of evil spirits (and malicious spirits on the other side) can be found in the statements of St. Antonin in Chapter XVIII of his work about the life of St. Athanse.

Here are the infallible signs denoting the presence of an evil spirit or a perverted soul:

1. If they are frightened and fly when confronted by holy things, or signs made by men: the cross, sacred sword, blessed water, the name of Christ, the Virgin Mary, or any Saint or Archangel, holy relic, Agnus Dei, blessed candles, the stole or cordelier of a priest, or any other object which the Christian Tradition uses against demonic

97
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maliciousness. Also if such apparition mocks at or turns aside from these words or objects.

2. If they give a false or perverted reason for their appearance.

3. If they say anything against the faith or general doctrine of the Christian Tradition, or advise practices which are opposite to good behaviour and the common sense of honest people.

4. If they try to create in us thoughts of pride, egotism, vanity and the desire for homage, despair and everything that is opposite to the accepted rules of morality and honesty.

5. If they try to prevent us reporting these apparitions to our spiritual guide or confessor.

6. If they appear in the hideous outer form of an inferior being, or disappear in stench, disorder, fear or uproar.

7. If they come again despite the fact that they may have obtained for humans the required assistance or fulfillment of their desires: (this is because good spirits and souls, having once helped do not return again to disturb men.)

8. If their coming seems to be pleasant, but their departure brings only sadness, desolation, trouble for the soul, darkness in heart and mind, and similar negative impressions: for good spirits and souls bring solace and light, peace and consolation, but never any trouble or evil.

When, in spite of our careful investigation and checking, we are still not in a position to define beyond all reasonable doubt, whether or not the visitors from the other side come for good or evil, it then remains for us to use one of the potent exorcisms in the arsenal of theurgy and await the results. The good ones will not be affected by the formulas or curses against evil spirits but the latter will invariably show their displeasure, anger, fear and then flee.

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Having become familiar with the foregoing one is left to wonder whether or not there are evil spirits incarnated in the bodies of men, since one sometimes gets to know of persons who display the above mentioned traits.

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Two theurgic operations will now be given. These have been chosen because of their usefulness. Take care that you notice and observe all that is given concerning them.

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BLESSING OF A SICK PERSON

Provided that the Operators and the sick person have faith, a cure or considerable improvement is assured. Prayer and faith almost enforce the Almighty to descend towards us and then we have the case of a miracle. The greatness of the healing power's obtaining of grace is the direct cause of the degree of our faith. Family members or friends of the sick person may be present... (if such is the case the service may be opened and closed with the singing of a hymn, if desired. [This is optional]).

Paraphernalia: two lighted candles placed on a table so that they are visible to the sick person (who will be sitting comfortably or lying upon a bed). A Crucifix made of wood (i.e. a cross with the figure of the Crucified One upon it, or a Red Rose). A container with burning incense -- either incense upon lighted coals or a good quality stick incense. A small porcelain bowl of fresh, clean water to which has been added a pinch of salt. A small glass container (or a small chalice) containing about one-half teaspoon of wine (dry, red), and a small plate upon which is placed a single wafer or a small cube of whole wheat bread.

This Healing Operation is done with the help of an assistant. The operator and assistant will be wearing albs. They will be quite familiar with all the prerequisites as set forth in Part I THEURGIC APHORISMS and in the foregoing preamble. The operation may also be done by a single person if an assistant is not available, in which case the operator conducts the entire service by himself.

Notice: whenever this sign + is observed, the sign of the Cross is made **twice** - once on one's self, from the forehead to navel, then from one shoulder to the other, then over the object or person being blessed. For theurgic purposes there is no essential difference as to whether you put your hand first to the right or left shoulder (eastern Orthodox and western Roman Catholic traditions respectively). But it is accepted that you bow slightly every time you cross yourself. Whether making the cross on yourself, or in the direction of the object(s) being blessed, in all cases the sign must be made rather slowly, with the dignity inherent in this powerful theurgic means, using a broad movement of the right hand, as if in a square with eighteen inch sides.

The sprinkling of blessed water should be done in the likeness of a cross with an energetic, fast movement of the hand, so that the water will reach its aim. (A saturated brush may be employed, if desired.)

Genuflections and bowing are very much a part of the Christian Tradition and may be employed during the service at the discretion of the Operator.

The operator is standing before the paraphernalia. The ritual begins with the Operator lighting the candles and incense. **The Operator must keep his mind firmly concentrated on what he is doing and saying and not allow his attention to wander.**

OPERATOR: (facing the sick person)
Our defence is in the name of the Lord,
Who created heaven and earth.
Lord, hear our prayer,
and let our cry ascend to Thee!

Operator turns and blesses the paraphernalia:

OPERATOR: O God, in whose light all our actions and even the smallest thoughts are sanctified! We beseech Thee to extend Thy blessing + on these creatures (name the items of paraphernalia) and make them worthy channels for the expression of Thy perfect Love, Light, Health and Strength. May Thy servant (your name) use them with thoughtfulness, according to Thy will and Thy law, who alone, in Thy goodness, can grant it. Through the invocation of Thy most Holy Spirit, grant health of body, salvation of soul, and everything necessary for this life, which we beseech with devotion and faith. Through Jesus Christ, our Lord! Amen.

OPERATOR: Peace be on this home!

ASSISTANT: And on all its dwellers!

Operator lightly sprinkles water on the sick person, the bed, the whole room and all present while saying:

Asperges me hyssopo - mundabor!
Lavabis me aqua - et super nivem dealbabor!

Operator is standing on one side of the bed, the Assistant is on the other side. Assistant now reads the Operator's choice of either Psalm 6, 31, 37, 50 or 90.

OPERATOR: + Lord, have mercy,
Christ, have mercy,
Lord have mercy!

All now say the Lord's Prayer.

Let us pray:

Lord Jesus Christ, let Thy peace and mercy enter into this home together with my humble person; let every malice of demons fly away from this place; and let the angels of peace descend here! Let all

discordance and prejudice abandon this home!
O Lord, make the grandeur and sanctity of Thy name shine for us; Bless our requests: Thou who art holy and merciful, who lives eternally with the Father, and Holy Spirit, through the ages of ages. Amen.

Look, O Lord, at Thy servant (name of sick person) who is suffering from bodily infirmities and renew his/her soul, the soul which Thou created: make it improve through this trial and let him (her) feel permanently saved through Thy mercy.
+ Through Jesus Christ, Our Lord. Amen.

Let us pray.

O Lord, the merciful consoler of the faithful, we implore Thy immense goodness so that in the moment of the coming of my humble person, Thou also deigns to enter, and to visit -- just as Thou visited Simon's mother-in-law -- Thy servant (name of sick person), prostrated on this bed of suffering; be propitious to him, O Lord, so that after having recovered his former health, he will be able to go himself into Thy Church for thanksgiving to Thee, my God, who lives and reigns through all the ages of ages. Amen.

Let us pray.

O God, who alone possesses the wholeness of mercy, accept our prayers: may we and Thy servant (name of sick person) bound by the chains of sins, be fully delivered from them through Thy infinite mercy!. Through Jesus Christ, our Lord. Amen.

Let us pray

O God, the only succour in our human infirmities, prove the power of Thy aid in relation to this sick servant of Thine: let him, supported by Thy helpful mercy, be able to appear in Thy holy Church, in good health. + Through Jesus Christ, our Lord. Amen.

O Lord God, we implore Thee, grant to Thy servant (Name of sick person) the joy of permanent health for his soul as well as body; and through the glorious intercession of the Blessed Mary, eternally virgin, deliverance from his present sadness and give him the enjoyment of eternal happiness. Through Jesus Christ, our Lord. Amen.

ASSISTANT reads Psalm 5 and then the Gospel of Saint John 5:1-9.

ASSISTANT now takes the Crucifix and holds it, the base is in the palm of his left hand, at waist height. The Assistant is standing on one side of the bed and the Operator is on the other side.

OPERATOR: O Jesus, may the power of the Father, wisdom of the Son, and virtue of the Holy Spirit cure this sickness (name the sickness) in our dear Brother (Name...).

O Jesus, our Lord Jesus Christ, we believe that in the night of that holy Thursday, at the holy Last Supper, after having washed the feet of Thy disciples, Thou took the bread in Thy most holy hands, blessed it, broke and distributed it among Thy apostles, saying: accept it and eat, for this is my body. Similarly, Thou took the chalice in Thy most holy hands, rendered thanksgiving and gave it to them saying: accept it and drink, for this is my blood of the new alliance, which will be shed for many, for the remission of sins: every time that you will do the same, do it in my memory. We beg Thee, Lord and Saviour, that through these most saintly words, through their virtue and through the merit of Thy most holy passion, this malady will be cured and this evil depart from our dear Brother (name of sick person). O Jesus! In the name + of the Father, the + Son and the + Holy Spirit. Amen.

OPERATOR takes the container/chalice in one hand and the wafer/cube in the other. He returns to the bed side, holding the wafer between thumb and forefinger, dips the wafer in the wine, makes the sign of the cross with it and places it on the tongue of the sick person. Operator replaces the chalice on the table and returns to the bed side.

OPERATOR now extends his hands over the sick person and the Assistant says the following prayer:

ASSISTANT: + They will impose their hands over the sick, and they will have their health improved. May Jesus, the son of Mary, salvation of the world and our Lord and Saviour, always be clement and propitious to you (name of sick person), through the intercession of the apostles Saint Peter and Saint John. Amen.

OPERATOR retracts his hands.

ASSISTANT reads from the Gospel of Saint John 1:1-12.

OPERATOR blesses the sick person thus: The blessings of + God the Father, + God the Son and + God the Holy Spirit come down upon you and keep watch over you, now, and for evermore. Amen.

OPERATOR turns to any persons in the room who were participants in the service, goes to each person and traces a small cross over each one's heart. Extinguishes the candles and incense.

END OF SERVICE

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OPERATION AGAINST INIMICAL FORCES

Under no circumstances should this ritual be undertaken unless the Operator is very familiar with all that has been set forth in Part I — Theurgic Aphorisms — and in the preamble above. This important Operation is carried out for defense against one's personal enemies, against misfortune and sickness, and against Satanic forces. The Operator may operate alone or members of one's theurgic group may be present; also any family members or friends who understand the seriousness and intent of theurgic work, in other words persons who are not cynically disposed or of a derogatory attitude which will adversely affect you and the others, may be present. ALWAYS HEED THE ADVICE YOU HAVE BEEN GIVEN: 'DO NOT CAST PEARLS BEFORE SWINE.' LET THIS MAXIM GUIDE YOU IN ALL YOUR THEURGIC UNDERTAKINGS WHERE OTHER PEOPLE ARE INVOLVED.

This ceremony may be done once a month, or oftener, as the Operator wishes.

The following paraphernalia is required:

A small wooden table, preferably (but not essentially) round, covered with a clean white cloth going down to about six inches from the floor. This table is placed in the center of the room. If there are going to be witnesses/participants, chairs are placed around the table in a circle. The Operator and the table will be in the center of the circle of chairs. Upon it are:

Two candlesticks with lighted candles.
A Crucifix made of wood. (With a figure, or a red rose).
Incense burner with incense.
A small porcelain bowl with fresh water, to which has been added a pinch of salt.

THE RITUAL

The rite is begun by lighting the candles and the incense.
If other people are present a hymn may be sung to open the works, if the Operator is working alone he may omit the hymn. **The Operator must keep his attention firmly concentrated on what he is doing and saying and not allow his mind to wander.**

CONGREGATION STANDS

OPERATOR: + In the name of the Father, and Son, and Holy Spirit!

Our aid is in the name of the Lord,
Who created heaven and earth,
O Lord, listen to my prayer,
And let our cry ascend unto Thee!

O God, in whose light all our actions and even the smallest thoughts are sanctified! We beseech Thee to extend Thy blessing + on these creatures (name the items of paraphernalia) and make them worthy channels for the expression of Thy perfect Love, Light, Health and Strength. May Thy servant (your name) use them with thoughtfulness, according to Thy will and Thy law, who alone, in Thy goodness, can grant it. Through the invocation of Thy most Holy Spirit, grant health of body, salvation of soul, and everything necessary for this life, which we beseech with devotion and faith. Through Jesus Christ, our Lord! Amen.

OPERATOR: + O Saint Michael, Archangel, guardian of Paradise,
AND CONGREGATION come to help God's people and be pleased to defend us against the demon. Defend us also against our powerful enemies; come to lead us finally into God's presence, into the abode of the blissful.
My Lord God, we shall sing your glory in the presence of your angels! We will make to Thee our humblest homage in Thy holy temple and we shall proclaim the greatness of Thy name!
'**And Jesus passed between them and walked away...**! May Jesus, our Lord, be blessed now and forever. Because He is our Saviour, He will lead us happily into ways which He has marked for us.

O Jesus, as a raging tiger is kept locked away to protect the society, so let darkness surround and restrict our enemies until they repent in their hearts and turn to goodness and love. Guard us against those who raise themselves on all sides, who would delight in seeing us perish. Deliver us from those who are committing evil, who would seek to spill our blood, who would desire to take our life, our honour and our property, so that we may be allowed to pass.

+ God is our defence against the unchained beasts who fight against us; His hand is a shield against the arrows of our enemies. We shall be fearless when we see even a hundred thousand arrayed against us: God has put His arms around us so we shall not perish, we shall not disappear under His guidance!

O great God, cure our imperfections, our bodily ailments, our mental torment and deliver us from those who would hurt us and do us wrong. +

Glory be to the Father, the Son and the Holy Spirit, from the beginning and through the whole of eternity, today and forever, through the ages of ages! Amen.

Let us pray:

O Omnipotent Lord, Logos of God the Father, Christ Jesus, who gave Thy apostles the power to stamp on serpents and scorpions and to annihilate every effort of the enemy; Thou, whose power defeated Satan himself and made him fall from heaven faster than does a thunderbolt: trembling and imploring I invoke Thy name, in order that Thou will forgive me (Name...) ("and those present" if there are witnesses), Thy unworthy servant(s) my/our sins, and give me the faith and force necessary to attack the powerful dragon, Satan, under the shelter of Thy all-powerful hand! + Thou, who lives and reigns with the Father, in unity with the Holy Spirit. Amen.

Let us pray.

O God, omnipotent and eternal, before whom trembles heaven, mountains melt like wax, the earth shudders and trembles, the abysses open and hell is terrified: I make this humble prayer to Thee.

With the invocation of Thy name may our souls be freed from every vexation and made pure and luminous. Let every discord and stench be dissipated and replaced by the sweet aromas of the Holy Spirit, so that all temptations that have distracted us will be removed, thereby enabling us to follow our Saviour and Master, our Lord Jesus Christ, and live the life He demonstrated, to the greater glory of mankind. + Blessed be the Father, the Son and the Holy Spirit. Let them be exalted and praised through all the ages of ages. Amen.

Let us pray.

O God, omnipotent and eternal, who grants to Thy servants the grace to profess the true faith, because they recognize Thy eternal and glorious trinity, adoring Thy unity in the omnipotence of Thy Majesty. We implore Thee to fortify that faith in us now, and to defend us from all our enemies. Through Jesus Christ, our Lord. Amen.

Operator now reads from the Gospel of Saint-John 12:31-36.

THE EXORCISM

OPERATOR: I exorcise thee, impure spirit, you and all your legions, + through the Father + through the Son and through the + Holy Spirit. Go away from around us and away from this neighbourhood, and stop tormenting the Children of God who wish no part of you or your dirty works.

Listen thou, accursed Satan, I adjure thee through the name of the Eternal God, our saviour Jesus Christ, to go away, defeated in thy hatred, go away with fear and howling: in me and in those around me. There is nothing here belonging to thee. Render homage to the Holy Spirit who comes now and who deigns to descend from high heaven in order to break the snares, to complete the purification of the temple, our dwelling, and to deliver us, Children of God, completely from thy vexation.

Impure spirit, fly from us and do not presume to return. You spirit of the most black perversions, enemy of the human race, seller of the dead, thief of life, offender of justice, source of all evil, seducer of men, exciter of hatred, cause of discordance, father of lies, dread of Him, who was sacrificed in Isaac, sold in Joseph, killed as a lamb, crucified as a man, who defeated hell and went out glorious ... retire NOW in the name + of the Father and + Son, + and Holy Spirit. Go away from us, from this neighbourhood, and cease to tempt and torment the Children of God. By virtue of Jesus Christ who commands thee, and who orders thee, and who comes to purify this world by fire. Amen.

The exorcising theurgist now takes the cross, holds it up in his right hand and says: *(Notice: the sign of the cross is made with the right hand which is holding the crucifix).*

Here is the wood of + the most holy cross:
Fly enemies!
He was triumphant over you and the world,
our Lord Jesus Christ, Son of God,
and sovereign emperor, lion of the tribe of Judah,
descendant of the race of David.

The Operator kisses the Crucifix, then says:

We adore Thee, O Christ, we bless Thee, because it is through Thy holy cross that Thou hast redeemed the world. O Lord, have mercy; Christ, have mercy; Lord, have mercy!

Operator now takes the Crucifix to all others present, who kiss it. The Operator returns the Crucifix to the table, and says:

May we dare say:

O & C: Our Father, Who art in heaven, ... etc.

OPERATOR: Here God arises and His enemies immediately take flight!
And those who hate him - fly from His sight!
Save Thy servants, O Lord, who have no other hope than in Thee!

May the enemy gain no power over us,
and the son of iniquity not harm us!
Be for us, O Lord, listen to our prayer,
And let our cry ascend unto Thee!

OPERATOR: The Lord be with you!

RESPONSE: And also with you!

OPERATOR: AND CONGREGATION O God, whom every sin offends, whom every repentance appeases, look favourably on the humble prayers of Thy people and turn aside the punishment of Thy just anger, which we create by our errors!

O God omnipotent and eternal!
Eternal salvation for the faithful, hear us now as we pray for all those who are in distress and for whom we implore Thy merciful goodness in restoring good health. Resume in them full strength and fortify their minds, thus allowing them to return to Thy Church with thanks for Thy blessed grace!

We implore Thee, O Lord, to crush the pride of our enemies and may the force of Thy hand abate their stubborn opposition.

O God, who does not like the complaint of a repentant heart and who does not reject the love of those who are afflicted; agree with our imploring, which we renew in the midst of our suffering. May Thou listen to it in Thy goodness, so that all evils which are directed against us, the diabolical maliciousness or human hatred, become as nothing, broken by the aid of Thy mercy. May no adversity befall us, and full of joy and recognition may we render to Thee grace for Thy goodness. Through our Lord, Jesus Christ. Amen.

O God, who has instructed the hearts of Thy faithful through the light of the Holy Spirit: grant us through the same spirit the knowledge and love of everything just, that we will be able to enjoy His consolation. Through Jesus Christ, our Lord. Amen.

Grant to Thy servants, as we implore Thee, O our Lord and God, the grace of perpetual health of spirit and body; and through the intercession of the blessed Virgin Mary grant us deliverance from present sadness and the possession of eternal joys. Through Jesus Christ, our Lord. Amen.

The Operator now announces a hymn if other persons are present. (Optional if he is working alone). During the singing he sprinkles the blessed water on all present and around the room. When the hymn is finished:

OPERATOR: May the blessing of God the omnipotent + Father + Son and + Holy Spirit descend on you all and remain with you forever. Amen.

END OF CEREMONY

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It is hoped that since you have come this far you will feel the urge to utilize what you have been given and will not relegate this information and these operations to obscurity by filing these papers away among your many books.

Do not be ashamed or fearful to offer your services to persons who are sick. As far as the Operation Against Inimical Forces is concerned ... you cannot do it too often and we all know that every effort to dispel the Dark Forces is sorely needed at this time in the history of the world.

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Custodes
Morum
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Worthing 31W
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West Indies

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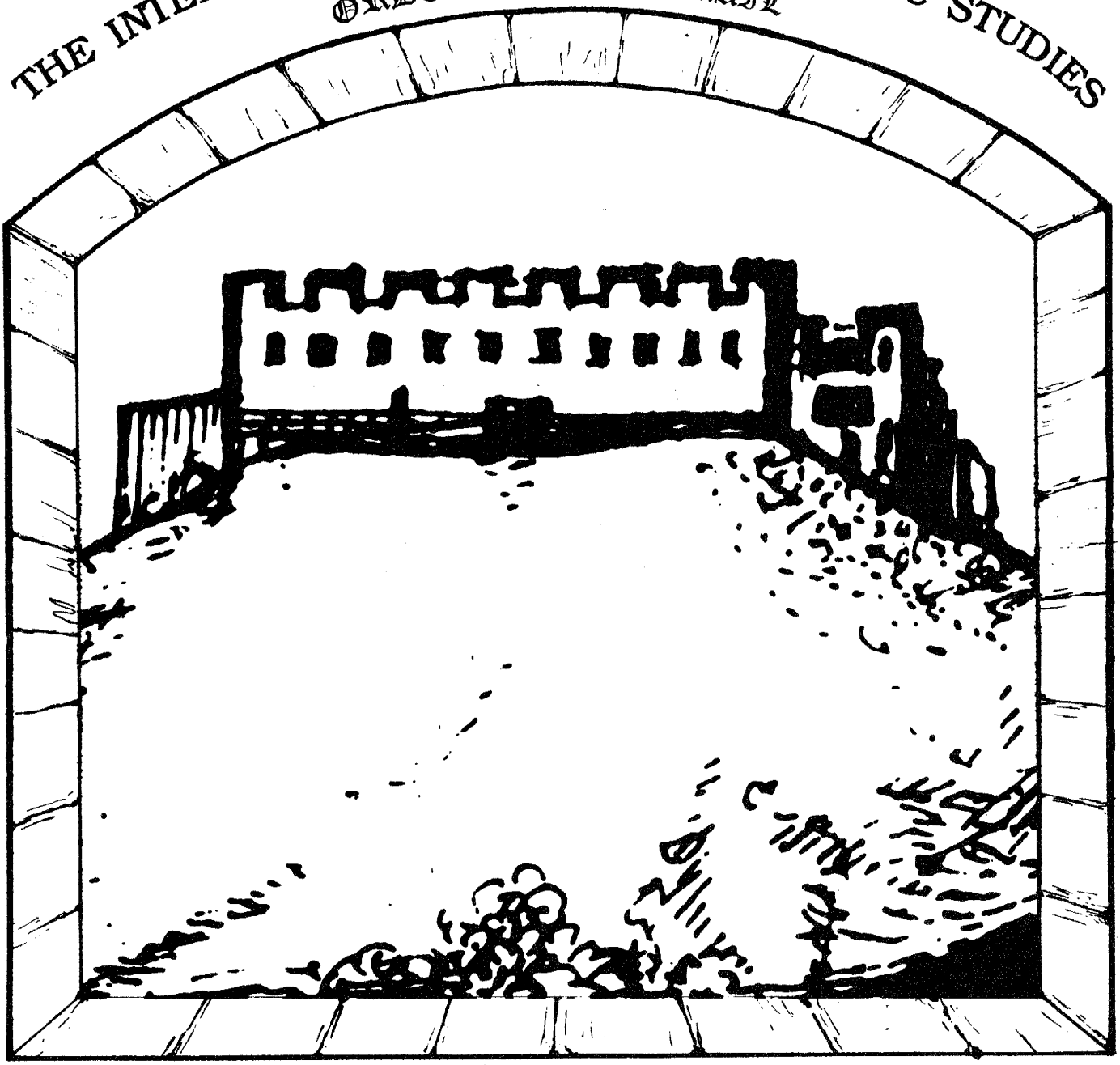

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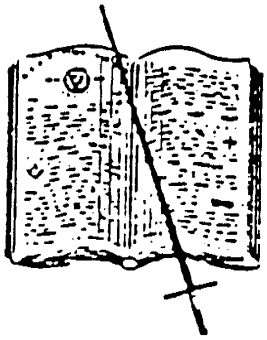

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In the Last Days

TO ALL COMPANIONS ON THE PATH -

In this Degree we have sought to present material principally from our Martinist heritage and this Liber is no exception! Herein you will find The Theosophy of Louis-Claude de Saint Martin and also the paper What is Martinism.

The discourse: The Theosophy of LC-d-SM is the clearest and most useful presentation of Saint-Martin's teachings ever given in English, as of this date.

These two discourses, presented together, compose a most valuable dossier of information ... **information every Martinist should have.** WE KNOW THIS LIBER WILL BECOME AN ESSENTIAL ITEM OF STUDY FOR INDIVIDUAL MARTINISTS ... AND BY MARTINIST GROUPS ALL OVER THE ENGLISH-SPEAKING WORLD.

We wish to express our thanks to the **Martinist Order of the West Indies,** who gave this discourse for inclusion here. The Martinist Order of the West Indies is by far the most progressive and vibrant of the Martinist Orders operating in English-speaking countries ... they have gone to great lengths and expense to have Martinist material translated and made available in English ... and their willingness to share what they have with others, especially with fellow Martinists, is testimony to their spirit of fraternal love and goodwill.

Those of us here at I.C.E.S. who have worked so painstakingly to select and present from among the vast archive of material at our disposal, as wide and balanced a curriculum as possible, feel particularly gratified that the material we have shared on Martinism has been so well received and appreciated by all Companions. Our whole-hearted and genuine thanks to all of you who have written expressing your delight.

May you ever dwell in the Eternal Light of Divine Wisdom.

Sincerely,

Soeur

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Sous Les auspices

du Phil. Inc. N V M

MARTINIST ORDER OF THE WEST INDIES

"SEDIR ARISE" - -

THE THEOSOPHY OF LOUIS-CLAUDE DE SAINT-MARTIN

By Robert Amadou

Translated by Sâr Asunta.

This work is in seven sections:

I. DESIRE OF MAN: The Unknown Philosopher 3; Verbalizing 3.

II. BOOKS AND NATURE: Divinism is a Humanism 5; Signs, Forms, Numbers 7; The Treasures of Asia 11.

III. ORIGIN AND DESTINY OF MAN: Emanation 13; Reintegration 14; Metempsychosis 15; Apocatastasis 15.

IV. THE SECRET PATH: Full action 16; Will 17; Rebirth 18.

V. THE REPAIRER: God-Man 19; Man-God 22.

VI. DIVINE WISDOM: Sophia 25; The Mystery of the Sacrifice 26; The Church Excluded 29; C-H-R 32.

VII. DESIRE OF GOD: Pisces 35; Aquarius 39.

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DESIRE OF MAN

THE UNKNOWN PHILOSOPHER

"Joy, peace, salvation to him who hears me,
My brothers,

...The first principle of science that we cultivate is desire. In no temporal art has any craftsman ever succeeded without assiduity, work and a continuity of effort in knowing the various parts of the art which he intends to take up. It would therefore be pointless to think that one can achieve wisdom without desire, because the fundamental basis of that wisdom is only a desire to know it, which makes one overcome all the obstacles which present themselves to close the way; and it should not seem surprising that this desire is necessary, because it is positively the thought contrary to this desire which has led away from it all those who seek to enter into it.

Now, to get back to it, one must go along the path according to the distance one is away from it. One who is still very far away thinks he has reached it and one who has only one step more to take thinks he is far away: which must show that the first step one must take must be along the path of humility, patience and charity."

That is how Louis-Claude de Saint-Martin, at the age of about thirty, began the first of a series of instructions to men of desire like himself enrolled by the mystagogue Martines de Pasqually.

His last book, published in 1801, two years before his call to God, 'Man, his True Nature and Ministry', extols the divine desire in the soul of man. For desire is the principle of all movement; movement and desire are therefore proportional, and have been since the first being, which since it is the first desire, desire 'one' or universal desire, is also in that way the driving force of movement itself, down to the stone which is without movement because it is without desire.

Desire is the current name of man, Sedir makes the name of current man par excellence. Sedir, the man of desire is at the same time sorrowful painful through affliction and holy through renewal. Regeneration requires the bread of suffering daily.

From one state comes the other, the apostrophe of the Unknown to Sedir, in 'Le Crocodile', exhorts in the passage: "Sedir, rise up." Yes, bring the soul out of sleep and darkness, overcome the psychic inertia which prevents the spiritual. With such words, did not Jesus-Christ and the apostles heal paralytics and did they not bring back the dead? Let us get to work.

"Sedir, rise up." Saint Paul explains: "That is why it is said: Rise up, you who sleep, rise up from amongst the dead. Christ will light the way for you." To consciousness, therefore.

And to love: "My beloved speaks and says to me: Rise up, my friend, my dove, and come!"

Saint-Martin is very much Sedir.

VERBALIZING

The ministry of the man-spirit has nothing of that of a courtesan. Before following, see if you feel the courage and the strength to unite your voice to mine, I mean to that of Saint-Martin that I am echoing, together to deplore all the ills which are common to us.

"Fight against me as Jacob against the Angel until I have blessed you." A strange prayer by Saint-Martin for himself. The idea, indeed, seems manifest: sorrows must encourage one to bless God; man, nonetheless, is so weak that there is cause to force him to do so and for God to redouble his blows so that the broken man gives thanks and benefits instead of groaning or cursing.

But the image used by Saint-Martin unconsciously bears other suggestions. It is the fight between Jacob and the Angel (in Hebrew the man) which represents God. In Genesis, Jacob wrests from God his blessing. Now, here Saint-Martin seems to compare himself to the man-God who is to bless Jacob-God... With its disparate transformations, the image expresses the always alternating relation of Saint-Martin with God, the angel-man and Jacob-Israel, who are his partners and who are him, in misfortune and in glory.

Saint-Martin had moments of cheerfulness, but the basis of his character was sadness because of the enormity of evil; he even proclaims himself the Jeremiah of universality. But, if his soul was in sorrow, his spirit was in joy. He only had the hope for death and consoled himself constantly with this.

Saint-Martin experiences, and he wants us to share, the feeling that we are displaced here below, out of alignment: "That long burial which is called life"... And he would like God to remove him from this world, not tomorrow but soon.

Ill-endowed with astral, with a puny body, sensitive to the extreme, gentle and dreaming, looking out for signs, ready to pass as mad and as a visionary, on the condition that it be in good part, that is because of God, the vanity of earthly things was naturally obvious to him, he cultivated detachment from them and he prescribes this to all men of desire.

His certainty and the certainty of his vocation did not yield him to the feeling of his weakness; he was accused of pride, not without some reason; he complained at having been misunderstood, not without some reason.

By practicing and recommending passive virtues, Saint-Martin does not lapse more into masochism than his very gnostic experience of evil leads him to manicheism. He takes the Beatitudes seriously, to the letter.

The medicine of bitterness must absorb into the corporeal, the spiritual and the divine; and, if faith is the new man himself, humility is really his nourishment. We must "remove ourselves from the earth". But it is with a view to gaining freedom, by escaping from the mechanical, which Saint-Martin is afraid of. The main thing is not to follow one's heart but to break it - rather than to break one's head - and to put one's will to the service of desire.

Once more, desire serves as a motor. For whom do I need apart from God? Desire has God as its object (as well as its subject, under a mutual relationship); let us clarify: the desire to unite with God; the desire to do his will. Our will has separated us from the principle: our will must bring us back to this principle.

as the anguish
voluntary than fatherhood
fertile — spiritualism
which — not

Saint-Martin defines his true work as the anguish and grammar of generation". What is more voluntary than fatherhood? What is more desirable?

Cry, but in order to make yourself fertile spiritualism but divinism; otherwise spiritualism which [illegible] not only speculative but active. In short, it is not enough to speak, one must verbalize. The word is that word conceived in us before any word expresses it; it is the emanation of the soul, and the soul is the name of God. Man is born to verbalize always. One must verbalize: God is basically the desire of man.

BOOKS AND NATURE

DIVINISM IS A HUMANISM

When he puts an epigraph of the preceding work in each of his main works, Saint-Martin wishes to mark the continuity of his thought as much as of his work. That is not an artifice; Saint-Martin grew, he did not contradict himself, except to correct for perfection. And the growth of the thinking and of the work, for a man in constant moral progress, brings complements which clarify and depths which become established. The more the tree grows tall, the more it branches out and the more it takes from its own roots.

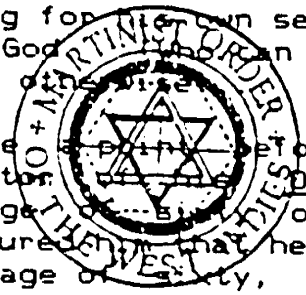
Very generally, theory and practice being inseparable, there is a doctrine of Saint-Martin. He instilled it into himself in developing it and spread it as if out of a need to.

'The Art of Knowing Oneself', according to Jacques Abadie, edited in 1692, was without doubt the first moment of Saint-Martin's asceticism, because the adolescent (although in his fifth year, he had already suffered for His name), had found there the death and the misery of man. He also found the past and future grandeur of that same man which is the key to his desire.

Saint-Martin was born a second time, aged twenty two and a half, when he met Martines de Pasqually. But, like the Sedir of the 'Crocodile', he left this Eleazar to become attached to the only Unknown who commanded him to rise up, to the only Master.

Jacob Boehme, that rare chosen one who reaped what the Holy Spirit had sown in the apostles, reinforced the interiorization of piety.

After 'The Ministry', Saint-Martin aspired to obscurity. It seemed to him that his work of regeneration had to come before everything else, so much so that in working for his own service, he knows how to work for the service of God [illegible] guess that?) Supreme Wisdom, however, can decide otherwise.



On 23 January 1803, Saint-Martin made a point before his grand cousin Tournyer, the future editor of the 'Oeuvres posthumes'. He had just reached the age of sixty on 18th January, and Martines de Pasqually had assured him that he could consider himself fortunate if, at the age of sixty, he had reached the end. That same year, on 14th October, he died.

Now, Saint-Martin wrote to Nicolas Tournyer: "The editing of my detached thoughts has not yet begun, I was not able to get in touch with the bookseller, and then I am taking advantage of my availability, since the publication of the 'Ministry' to dedicate myself to my own advancement, for I can only do one thing at a time. Thanks to God, my way is made delightfully along the path in this way. Although I often receive precious things along my route, I do not note anything. I let it grow stronger on its stalk so as not to cut my corn on the blade. But I have the feeling that before long, there will be enough of it ripe for me to think of reaping several more harvests; and I might even have begun already if I were not convinced that I would not lose anything by waiting. It would be a question of nothing less than to deal with what could be called the analytical functions of eternity in time, not that I have yet firmly decided on this title; and I cannot tell you everything that this vast mine has already offered to my mind. This subject is infinitely more vast than that of the 'Ministry' which includes man in particular, whereas the other includes in particular the eternal principle in its various actions on the circle of temporal and spiritual things. Pray to God, dear cousin, that I may only do what I have to do on that."

Saint-Martin did not write the 'Fonctions analytiques de l'eternite dans le temps' - a curious title, if it had been intended to remain temporary; so he was not to write the last book he had planned.

But the plan was indeed that of a synthesis. Already, the 'Esprit des choses' dealt with the universality of things physical and scientific as well as spiritually divine and the eternal Spirit breathes in the whole of the work of Saint-Martin, who tried to find in time the analytical functions without the letter, but in the numbers of letters.

Our original rights and our pitiful condition, the consolations which remain for us and the hope of becoming again the worker of the Lord: constant themes, not from elsewhere, but in correlation.

for his own service
God who can guess
decide other wise
made a point before
editor of the Oeuvres
age of sixty
assured him that he
of sixty

The Robinson of spirituality is also a cultivator of the divine philosophy; the unofficial defender of Providence has something of the doctor and the bishop and his happiness is to do something good without making a noise.

In the introduction to the final 'Ministry', the method is declared once more in terms analogous to the subject of the author's reflections which implies their renewed form: "Descartes did an essential service to natural sciences by applying algebra to material geometry. I do not know if I would also have done an essential service to thought, by applying man, as I have done in all my writings, to that kind of living and divine geometry which includes everything and of which I consider the Man-spirit as being the true algebra, and the universal analytical tool; it would be a source of satisfaction to me that I dare not hope for, however, I will allow myself to desire it. But such a comparison with this famous geometrist, in the use of our faculties, would be an additional conformity to add to those ~~to those~~ which he and I already have, in a less important order, and amongst which I will only mention one, which is to have received both in the beautiful country known by the name of garden of France."

Did the method not blossom in the 'Fonctions analytiques de l'eternite dans le temps', these functions which are present everywhere, which Saint-Martin always described, finally calculated and calculated as mathematical analysis requires, on the notions of limit and continuity? Man is the book, man-spirit is the place of the functions.

The last book printed, the last epigraph: "Man is the word of all enigmas." We have come full circle; would it not be better to say that the centre did not change? The inner learns everything and preserves some of everything. How the attraction to spiritual things makes those of here below half-hearted. Here below, for all that, you are not in your place.

SIGNS, FORMS, NUMBERS

Doctors describe nature; only sages explain it. But what is nature? It is not what we see around us nor in the universe: it is really the law and the living essence which comes to inform and direct all that has been created. The physical world is only a symbol, the great destiny of nature is to be the image and likeness of the spirit.

The incredulous and the atheists place the eternal spirit in matter, the truth recognizes it outside of matter; nature is not God, but God is himself his divine nature and he is at the same time the principle of visible nature. All the visible beings express the faculties and the designs of God.

A single science: metaphysics, because it alone offers fixed and universal principles. But the exploration of nature leads towards metaphysics, to the double condition that it goes hand in

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hand with inner illumination and that it follows that course to take down the mechanism without killing the machine which is never quite one, or to describe physical objects; to establish the relations of these objects to the principles which produce them, metaphysical as well as physical; finally, using these great laws, to raise oneself to the spiritual.

Everything is a world; everything looks alike and nothing is equal. What is external is the sign and the indication of internal properties; the thing referred to will be these inner properties. The sign is the representation or the indication of a separate thing or one which is hidden from us; this link can be either accidental or inherent.

Everything is communicated to our senses and to our intelligence - that is to our intelligence by means of the senses - via the external properties: these therefore have to be penetrated and broken down to reach the internal properties.

From the viewpoint of intelligent beings, man has the eminent right to impose the sign or the idea; but from their viewpoint only.

So are these ideas innate or made up from sensations? Saint-Martin reconciles the two systems, both of which he rejects: the intelligence of man is a cut off table rather than a tabula rasa, the roots of which exist and only wait for the right reaction to germinate. There as elsewhere, everywhere; action and reaction.

Everything which is sensitive is only the representation of what is not sensitive and every action which is manifest is the expression of the properties of the hidden principle to which it belongs.

Every action is a form of magism. But there is magism and magism: nature is in somnambulism, it is up to man to awaken it from its artificial sleep; nature is sick, it is up to man to take care of it; nature is dying, it is up to man to save it from death. Man is the vicar of God in the universe. Provided that he becomes the king that he was and of which he has kept the vocation to be.

Men have in them the repetition of all the astral spheres: it is the basis of the correspondences which astrology uses. Moreover, the correspondences are universal - the beautiful lesson which song 83 of the '<u>Crocodile</u>' gives! - and if men have a power which is superior to that of the stars whereas the latter sometimes fail in their own conspiracy, certain astrological oracles could possibly only be given by men who have succeeded in transmuting themselves by joining with another light.

Once more the cosmology and the cosmogony, the cosmosophy of Saint-Martin, which depends on Martines de Pasqually and Jacob Boehme, would become clear and would increase in veracity if it

course to machine which is to establish which these

were compared with the theology-theosophy of the Church of the Orient: for the Unknown Philosopher, too, nature is no longer what it was, and it is up to man to make this silent logos speak. Perhaps, however, Saint-Martin would be more fully in agreement with the Fathers on the transparency of nature than on its solidity.

The theosophical understanding of nature is its "explanation" opposed to its mere description; it articulates on the knowledge of man; the latter alone remains necessary. Saint-Martin criticizes the proofs of the existence of God drawn from the existence or order of nature: Leibniz, Newton, Nieuwentyt, Crouzas... All resources drawn from the Cosmos are precarious and fragile. Since this world is only the envelope of the other world, which is the true one, let us know, in the last natural analysis, and even in making the saving of a natural account, that this other world is closer to us than the physical world and even than nature, which includes the sensitive with its principles. All men are in the other world, in this earthly life, but it is preferable to be amongst those who know it. It is preferable to everything to watch over the maintenance of our essential being and over the culture and the development of our superior and regular faculties.

The incident which, from nature, led us to signs and to ideas, was welcomed. Nature also offers us to reflect on forms and numbers. We will none the less return to man and to inner man.

Forms in nature have a role which is at the same time one of deprivation and of preservation, indeed one of a stimulant. The world produces forms of manifestation, of glory and of virtues, forms of restoration, forms of punishment and of deprivation, and forms of prestiges, of illusion and of lies. The corporeal, temporal and visible state in which man is will not conceal from us that there exist eternal forms and that all forms manifest workings of the spirit; that thus it is there that all will end. For now, the object and the spirit of forms are to increase strength by their contraction and to make the power flow with more splendour, whereas the pure spirit and the supreme region are in their shelter. From forms to thoughts.

In God himself, it is love which gives form to science. It is love which produced science, and it is not science which produced love. That is why our thoughts alone cannot exist without an image, whereas our heart or our love do not need them and do not form any; because their food is unity itself, and divine unity has no image. No man has ever seen God, but man and the spirits, in contrast to God, can be represented by forms and can only be represented in this way.

The sensitive does not only come from the senses of form and the physical is not confused with the material. But nothing is really important but what absolutely is: The One who is informal by essence. With the need for forms, superior forms.

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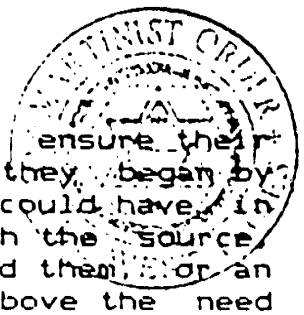

Those men who still desire natural forms to ensure their faith are therefore not on the true path. If they began by establishing in them the simple faith which they could have, in the nature of their being and in its relation with the source, they would soon obtain pure forms, if they needed them, or an inner dwelling so intense that it would keep them above the need and the region of forms.

The number is not a sign; it expresses the property of each being, the numbers manifest the properties of beings. Not the style, but the inner natural language, an abridged translation, or concise language of the truths and laws, the text and the ideas of which are in God, man and nature. The number is the limit and the expression of the properties of beings; their wisdom, thanks to which they do not become mad. Universal is the symbolic book with ten pages where each number expresses a law, either divine or spiritual, good or bad, or elemental. And from the number ten, outcome of the number four, all numbers come, all symbolic and more than symbolic, all sophianic. Because the numbers represent inseparably some basic ideas, man will not detach them from their basis of activity. Instead of falling into the way of proud speculation, our arithmology will also be active because it will be the wisdom of numbers, or arithmosophy.

Of science itself, Saint-Martin announced the impending revolution and he counted discovery, right at the end of the XVIII century, in organized bodies, as an "elective attraction". The expression must lead us a long way: this term from ancient chemistry indeed meant the force which causes a simple body to determine the decomposition of a binary compound. Thus two universal laws unite. First, chemical affinity: nature, the spirit and the Repairer are the different fixed alkalis which are given to us for our reunion with God, for our first crime made us into a heterogeneous substance for the supreme principle; secondly, the universal law of attraction which is in operation everywhere through affinity and analogy: all beings of whatever kind tend towards their centre or to the source which creates them, and it is therefore only after the separation of these principles from their envelope that they can unite themselves with the principle which is equal or even superior to them, because, as long as the slightest vestiges of this mass remain, they always tend towards their particular centre, as if to ask it for life and thus retard its union called reintegration.

A return to man, a return to me, a return to God in relation to man, in relation to me. It was done by a detour of nature and of its proper use. But its use is optional. We include, in effect, by privilege, all the antecedent properties which are to be found between the supreme point of the universal line of things and us; we include them and it is our privilege over all sensitive things and nature itself. It is the key of nature which is given to us with life and that is how we have the power

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to include all the degrees of the series and everything sensitive which manifests itself in its various degrees, whereas sensitive things and matter itself only include part of this great scale.

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Nature? Those who lean on it to attack truth, but also to defend it, are unwise and cause mistakes to be made if they have not analyzed man beforehand. This analysis is in any case unavoidable.

THE TREASURES OF ASIA

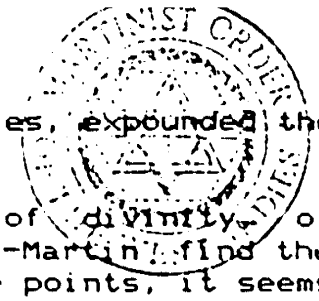
Scientific revolution and revelation of Asia: on the second of modern axes of spiritual thought, too traditional by definition to remain itself in succumbing to modernism, Saint-Martin also advanced a little, without more imprudence than on the first.

Martines de Pasqually seems to demand a journey to China, and China occupies an important place in the appeal of Saint-Martin to the sacred and non-biblical writings. It is true that sinology had been started, in the preceding century, by the Jesuits who were there. Enlightenment of a Madman, Pythagoras' theorem Chinese style, Tcheou-pey... Saint-Martin finds in the Empire of the milieu, in its handed down traditions, magnificent knowledge. One thinks of the Soufi allegory: Egypt is the domain of evil, China that of the spiritual. But the Egypt of the illuminist XVIII Century is of perfect ambivalence.

For memory, Saint-Martin ignored neither the Turks nor the Arabs, including the Egyptians. Nor the Hebrews, who are his fathers, this goes without saying. And he quotes the Zend-Avesta attributed to Zoroastre and translated by Anquetil-Duperron.

It is to Anquetil-Duperron and to the society of Calcutta, as well as to several English authors, that Saint-Martin, like everybody, owes having glimpsed the treasures of the re-emerging Asia, understand those of India. The metempsychosis amongst the Bramans and their astrology, according to Bailly, the Bhagavat-Gita of Wilkins went before. But see how, shortly before leaving his body, the Unknown Philosopher marvelled at the Mahabharata and the Upanishads, as well as at the Vedas that he had already glimpsed.

The relations between oriental opinions, particularly Indian ones, and those of the West on the most important points strike him and he wishes his reader to be moved by them. Comparison will show the correspondence of the languages through the alphabets, the inscriptions and the monuments; the bases of the legendary theogony of the Egyptians, the Greeks and the Romans will suddenly appear. Above all, in this way, the writings of the Unknown Philosopher will appear less obscure and less repugnant; in this way the universal tradition of which European



theosophers, to which he had certain similarities, expounded the dogmas and rites is confirmed by other branches.

Apart from the very general concepts of divinity, of salvation, of religion, on what points did Saint-Martin find the most profound truth amongst the Indians? These points, it seems to me: the analogical equivalence of above and below; transmigration, of which the Martinist interpretation reinvents purgatory; the creative magic of nature which binds all individual beings; the all-powerfulness of the sacrifice under more and more spiritualized species; finally, that successive approach which Mircea Eliade speaks of, to the final revelation of divine identity which Saint-Martin corrects to reintegration, but which consists, with him as in India, in passing from non-being into being (in a certain way), from darkness to light, from death to immortality.

The East is the place where allegorical language has been in greatest use. It is there that the spirit of man has conceived the greatest and most numerous symbols. The reason Saint-Martin gives for that is that this place is also that of the greatest and most numerous spiritual realities, either in natural facts or in spiritual facts. Prophetic poetry was born there, the only really powerful one capable of satisfying all the legitimate needs of the spirit. (Europe has only known epic poetry.) What is surprising about that, for it is the patrimony of prophets and visionaries?

It is in Asia that all the great religions were born, all the famous religions which have had a great influence in the world. Does the latter observation mean that Christianity is not a religion in the common sense, or that it is the perfect religion amongst the other religions which were born in Asia? In any case, Christianity is not a religion like the others, it is not to be put on an equal footing with the others in spite of the points of contact.

The study of the theosophical wealth of Asia will bring useful light and, due to a lack of time, Saint-Martin did not gain all the benefits he promised himself from it and that he promised his readers. But the study of the Indian Scriptures cannot, any more than other books, take man beyond speculative spiritualism.

The Holy Bible itself, notwithstanding its superiority, confirms rather than initiates (is it not a first deficiency of Saint-Martin's Christianity?): there is only the radical development of our personal essence which can lead us to active spiritualism. It is the basis of all the works of the theosopher, the basis of the inner life to which he invites us.

The task of Saint-Martin in this world having been to lead the spirit of man by a natural path to the supernatural things which rightfully belong to him, but of which he has totally lost the idea either by his degradation or by the false instruction of his teachers, let us first of all see the theory, according to Saint-Martin, in his works.

THE ORIGIN AND THE DESTINY OF MAN

The first depositions of man relate to his divine origin, his original existence and the degradation freely committed. Man is a thought of God: it is the beginning and the end. Thought and desire. Desire, too, because man is not a God-thought, and that is why the desire of God will go with the desire of man.

THE EMANATION

To grasp the destination, go back to the origin. We come from God and we are going to God. Let us qualify this. Man emanated from the supreme principle. The type of emanation is a mystery for ever. Any material analogy would lead astray. But the divine origin of man gives to his eminent activities a character analogous to the activity of God himself.

God does not undergo any loss, even though he never stops emanating beings, which are signs and expressions of himself. Nothing equals the gentleness nor the magnificence of this eternal generation in which all beings succeed one another in peace and in an imperceptible way.

Amongst these beings, these virtues, these agents, which Saint-Martin borrowed from Martines, with the concept, the taxonomy, the pneumatonymy, amongst these spirits: man. Man, the last emanated, hence his name: "minor"; minor, but superior to all other spirits with respect to his mission and to his power. Of the evil spirits which had attempted to equal God, man has the mission and power to be the jailer and the reeducator, imprisoned as they are in the world of matter created for them, not emanated, by the spirits which remained faithful. Man had power over these, too, since his emanation, which however, compared to the principle, did not give equality, but implied subordination.

Adam, emancipated as a vicar, sinned in his turn similarly to the guilty spirits. What was his sin? Only observe what air the human specie breathes. Is not the contemplation of himself the universal motive of humans? So that was the first origin of the first distraction. We live like fish in the element which formed us. Because of this, the otner human souls are sullied, but not guilty.

To emanation is attached reminiscence, in a sense near to that of Plato: we do not learn, we remember. But our earthly body obscures the memory of our previous life; in our future extra-terrestrial life we will remember this one. Human souls emanated from God exist before the generation of the body of matter into which they are to be cast.

A single sigh from the human soul, our 'spleen', our 'Heimweh', is enough to prove our horrifying transmigration.

divine origin
committed

REINTEGRATION

Emanation had deified our dignity; reintegration will deify our immortality, which our possession of the word, the seed of life, sufficiently guaranteed. But deification, with Saint-Martin, then entirely orthodox, excludes pantheism: it denotes Christ and implies deification. The just will be 'one' with God, they will never be what God is, even if one goes as far as to stammer out that they will be God.

In earthly life, the only earthly life which is given to each person, we have to buy our entrance ticket to the upper regions. It is best not to wait for the last minute and, in any case, the time lost here will be recovered there.

The fall corresponds to an incorporization, an ascent, therefore, to a dematerialization. If man followed the law of his true nature, death, that is the separation of the soul and the body, would take place as if by itself. Saint-Martin evokes the image of the fruit which naturally leaves its husk.

Death should only be seen as a coaching house on our journey. The wise man is convinced that this world is only an expression of the invisible world: how will he not rejoice, in spite of the frights of his sensitivity, at the time he finds the text again?

To be with God, you have to be pure. Rare are those who acquire purity in this world; they will undergo in other circles the rest of their purification. Thus they will await this reintegration, consoled in their afflictions and assured of their final reintegration. For the first man, strictly speaking, Adam, nor any of his posterity will be integrated into the divine circle from which the Eternal emanated them in the supracelestial, then emancipated them in the celestial, before they were cast into the terrestrial, no man, then, will be reintegrated before the great fight in which the demons will be conquered. The waiting place, which serves as a ladder to the supracelestial circles, is the celestial circle of Saturn, philosophically called the rational circle according to Martines.

In hell and in purgatory, several dwellings, but everyone will be punished there for their sins. There are also several eternal or celestial dwellings: everywhere, after the action comes the reaction, balance and compensation.

The just will cooperate in tormenting the perverse being and one of the tasks of man is to help in the purification of the dead, to be baptized for them.

The main thing is to remember that there is only one life outside of and beyond death, and that the number of times which man must undergo to accomplish his work is proportional to the number of degrees below which he has fallen.

METEMPSYCHOSIS

Metempsychosis, or reincarnation in its modern name. Saint-Martin, no more than Martines or Jacob Boehme, does not defend the system. But he interprets it. It is, he says, a mask of purgatory. For each man, a single earthly life, a single death; between death and reintegration, which reconciliation precedes (because reintegration can only be general), hell or purgatory, the happy wait, next, where very few enter straight away. Metempsychosis depicts the extra-terrestrial stages.

The return of the great chosen ones could have passed for a sort of metempsychosis. Incorrectly, even though this return is a fact of holy history.

Finally, a single case of real metempsychosis or reincarnation: it occurs in the case of diabolical souls and animals' bodies.

Saint-Martin therefore showed which truth the error of metempsychosis disguises and to express this truth the word "transmigration" seems the least inadequate, in any case the least disconcerting.

APOCATASTASIS

Apocatastasis, in the vocabulary of the patristic and the theology-theosophy of the Christian East, is the final restoration; in short, a truly universal reintegration. Is that reintegration according to Saint-Martin?

Saint-Martin announces the final day which must finish the circle of things. After the great fight and the shattering dissolution, a state will be instituted which the new heaven and the new earth suggest. Everything there will be homogenous and synaesthesia will reign there. A single voice will be heard for ever which will repeat in multiples of seven times, that is to infinity: "The Eternal".

Two decisive questions: the resurrection of bodies and the repentance of demons.

I admit my perplexity on the resurrection of the flesh where Saint-Martin is concerned. "No hope for the flesh" writes Saint-Martin. How should it be understood? Can one save the subject?

According to Martines, one of the superb reasons for which man has been created is to bring back the perverse being. Apocastasis, with the return of Satan, Saint-Martin seems to tremble before this mystery, but also to hope for it, to expect it. Apocastasis does not seem to him to be proven, it seems to him to be worthy of the divine plan.

name Saint not

Let us not claim to probe the mystery of the movement engendered by the divine pair of love and of anger. Let us also fear that in infringing this metaphysical prohibition, we do not also demoralize ourselves in an abusive tranquility. For these sufferings to have some purifying effects from here below, they have to appear eternal. Let them appear, writes Saint-Martin...

Moreover, Saint-Martin with Jacob Boehme, as he emphasized it, ended up by understanding that he would never know and that it is not right for him to ever know on this earth. He no longer seeks and he works. Can we do better?

THE SECRET PATH

FULL ACTION

Just like the supreme book, man is the supreme reader. But man has two doors, the heart and the spirit. Now the first door is a great deal more preferable than the other, but is must not be exclusive, mainly when one has to speak to people who hardly only have the door of the spirit open.

Therefore, man is the active sign of the total axiom, that man is a thought of God, and we have to hear this universal witness of the universal truth. We have listened, let us go on to the act.

Man is destined to enjoy the light of the eternal principle and to be at the same time his first agent and the king of the universe. It is at the point of the dual secret: the heart of man is the only passage by which the poisoned snake can raise its head and the only passage by which the faithful soul which unites with each minor, imprisoned with them and his minister of Christian action, may reach the light.

Active spiritualism consists of the inner life; fullness of action is there, can only be there and must be there. And works will be the currency of our enlightenment. For example, it is at the same time a duty and a pleasure to pray for our friends, because we can only do it as much as we are brought to do it by some rays of immortal and inexhaustible charity.

Let us summarize in advance: all beings depend on their own root and on the fermentation of their own root all beings must await their development: Saint-Martin mentions Baltasar Gracian in his '<u>Homme universel</u>'. He adds: if this root does not perform in us this vegetative act of light, it carries out its own destruction devouring itself. Thus we keep our life or our death. Saint-Martin remembers that it is written: "He who would like to arrange his life will lose it".

There is only one thing necessary, and no truth is more useful to tell humans than this one: Renew yourselves from head to foot. Would one not believe from an echo of the injunction to Sedir that he is rising up?

Malebranche wanted us to see everything in God. Saint-Martin, whom some confuse at first glance with Malebranche, on the other hand, considers that we really see God in everything, and that in fact we would not see anything in whatever thing it may be if the principle of all the qualities, that is if God were not operating actively in them, either through himself or through his powers. Let us apply this on the level of the inner life: one must make use of the Word, because the Word only seeks to unite itself with us and to fill us with itself. For full action, for active spiritualism or divinism. For a complete renewal.

The copy tends to be like the image which resembles the model. It is true in ceremonial theurgy; it is true in the case of central and divine initiation, which Saint-Martin favours.

Of course, theurgy is not sorcery, nor magic which would be vulgar in its supposed mechanism. Martines de Pasqually, the first, warned that the precision of the ceremony is not enough, that there must also be an exactness and a godliness of life in the person who leads circles of intellectual adoption and that he must have a spiritual preparation made through prayer, retreat and mortification. A ceremony to be able to invoke the Eternal is accompanied by a rule of life. But the danger of external initiations, without prejudice to their efforts towards a spiritualization, is to give ourselves over to the violent spirits of the world and to capacitate, in fact and to our loss, borrowed forms.

Thus Saint-Martin recommends the secret way, the personal process, the inner life: the one who is removed from the centre has no other resource than to find the centre; the only universal virtue is central. The interior or the centre is the principle of everything. Full action, we said with Saint-Martin: life is still the centre and the heart of God; it prospers by the opening and the development of our being, of our heart and of our reunited centre.

THE WILL

The way is to unite our will with the will of God, our will with God. How? Through the firm and constant resolution of those who desire the work, through persevering use of a pure will, less through works and practice of all the virtues, augmented by prayers, so that divine grace may come to help our weakness and bring us to the end of our regeneration. A will for everything, a will against everything: in the exercise of our will, we perfect it and reinforce it, we specialize it and the veil will disappear.

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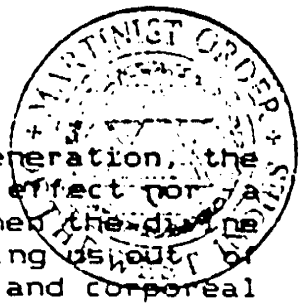

Let us be careful of the originality of regeneration, the idea and the event: it is not a simple mystical effect nor a simple metaphysical operation which occurs in us when the divine Word regenerates us and calls us by our name to bring us out of our grave. It is a living work, and our spiritual and corporeal being physically experiences the sensation, since this word is life and activity.

But also beware of perceptible manifestations: they are possible and even permitted, they are not desirable. All their virtue comes from the centre, even though it may be indirectly, because the centre does not produce of itself any physical form, but the Word in us activates secondary, tertiary etc. powers. The crown that Saint-Martin saw and the voice which he heard procure a beautiful subject for a lesson on this theme; but the theme is only important because of the inherent dangers and because in dealing with it, one provokes subjects which are fundamental in a different way, the theme at the centre. The rest pertains to the astral, and the difference is not blatant.

The centre, on the other hand, produces inner movements which are delightful, sweet intelligences, joys and consolations.

THE REBIRTH

Here is the table of the steps by which, according to Saint-Martin, the new man can climb to the throne of glory: his corporeal being is maintained in activity and in harmony by the elements, the elements are activated by their powers, their powers are directed by the spirits of the regions, the spirits of the regions are stimulated to their work by the sensitive and desiring soul of the new man, his sensitive and desiring soul is activated by the holy spirit. There, the divine soul of the new man receives an exuberant impetus which is the stimulus of fire and of truth; from there it reaches the respect and the love of the son, from where it rises to the godly fear of the father who keeps it whole in wisdom, zeal and vigilant action, until it is reintegrated in undivided unity, where it will only know love which is the basic and universal character of what is divine.

The working of the Word, the imitation of Christ, regeneration now depends on it; but what rebirth would be possible if the Repairer had not completed the supreme work of conquering death? Everything in Saint-Martin revolves around Christ. Christ is at the centre of everything; consequently, in the centre of the doctrine of Saint-Martin, concerned by the only centre, the only inner one; Saint John, Saint Paul, the Apocalypse are, coincidentally or through influence, the sources of Saint-Martin's theosophy. By returning to them, we will better understand Martinism in spirit and in truth, without omitting to discriminate the commonplace, however sublime, uncertain or incomplete it may be and help in form or in content.

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Rebirth is possible as of now, and it is the vegetation of the body and of the spirit which Paul speaks of to the Corinthians. Saint-Martin, taking together martinesism and Christian mysticism - nothing there which is against nature, in the very pertinent terms of Boehme, distinguishes the material vegetable earth from the fields of our earth; the vegetable spirituous earth, which is the pure element; the spiritual vegetable earth, which is Sophia, or divine Wisdom; finally the divine vegetable earth: the Holy Spirit and the Holy Ternary.

Gardener's helps, which we will call virtues, sometimes busy themselves. But one single gardener, one great single gardener, says Saint-Martin, is Jesus-Christ, the only light.

Let us sum up: Man has no other right choice than to unite with his principle; to come closer to it in the name of "initiation". Now, the only initiation Saint-Martin preaches and which he sought with all the ardour of his soul, is that by which we can enter into the heart of God and let the heart of God enter into us to make an indissoluble union which makes us into the friend, the brother and the spouse of our divine Repairer. There is no other mystery to reach our divine Repairer. There is no other mystery to attain this holy initiation than to plunge deeper and deeper into the depths of our being and not to let go until we have succeeded in feeling its living and vivifying root, because then all the fruits which we were to bear, according to our specie, are produced naturally in us and outside of us as we see that it happens to our earthly trees, because they belong to their individual root and they do not cease soaking up its sap. Man is the tree, God is the sap.

THE REPAIRER

GOD-MAN

"He explained an even more important truth, in that it is the complement of all truths. He made it understood that all partial favours granted by the Divinity to guilty men and to men in the grip of death would have been useless to them if he had not sent the great Repairer to remove them from the precipice to which their crime had thrown them; that there not being anything between God and man, the individual who came to redeem by the sacrifice of his love had to have in him the nature and the perfect image of this Divinity, without which he would not have offered us the true model on which we were formed originally and we would not have been able to restore our likeness to him. That is the divine sun, the rays of which penetrate all the pages of the holy Books and prophesies; that is the individual who possesses the key of David, that key which opens and nobody

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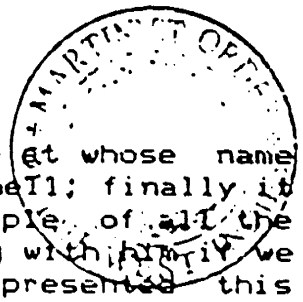

closes, which closes and nobody opens; it is he at whose name every knee must bend in heaven, on earth and in hell; finally it is he who has given us the precept and the example of all the virtues that we must love and practice by uniting with him if we wish to regenerate ourselves. Works have represented this powerful individual, the only Saviour, the only Repairer, the only Sanctifier, under the name of this active and intelligent Cause which, through its creative, temporal power, produces and governs all of nature and through its divine and sacred power transmits life into gentle, peaceful souls who seek it with confidence and humility."

Saint-Martin refers to his own works in this magnificent hymn to Christ which flows from them.

Martines de Pasqually. He is more Jewish than Christian, this Judeo-Christian (whereas it is the reverse with Saint-Martin), and for him, Christ appeared in different epochs, under different names and in different forms. Typically Judeo-Christian in the historical sense, is his use of the vocabulary of angeology in order to refer to Christ and the Holy Spirit; Saint-Martin turns to this too, just as, in the book 'Des Erreurs et de la Verite", he gives as a pivot of his spiritualism which is speculative and active at the same time, Christ under the name of active and intelligent Cause. Again, Saint-Martin practiced, without joy, the theurgy of Martines de Pasqually, before giving himself over totally to the truly secret path which is inner. But his faith in Christ, from infancy to death, that faith that a gnosis was to crown, did not change. The main thing is in the profession of faith and of preceding gnosis. Let us explain in detail.

Jesus-Christ is regarded as a prophet, a knowing man, a superior being, a divinity. All those who maintain this are correct, but none totally: Jesus-Christ is all of this and more. He is the universal Agent responsible for the great work of the regeneration of all the powers, who passes on his powers in the very centre of all temporal things. He appeared in the middle of time in a quaternary epoch. He is the universal head of all spiritual initiators of the pure and sacred cult. The previous chosen ones had instituted a cult of justice and stringency; Jesus-Christ instituted a cult of glory, light and mercy.

The Agent necessary to restore humanity had to be greater than man; having more than the virtues of man, he can thus have nothing less than the virtues of God, because there is nothing between God and man. There is nothing, except, at present, a false way of being, and it is in order to remove it and to restore the original unity, for the restoration of man, that Jesus-Christ approached, is approaching us.

A certain demand for formal secret and a certain skill combined with a certain taste for discretion had dictated to Saint-Martin the use of the expression "active and intelligent

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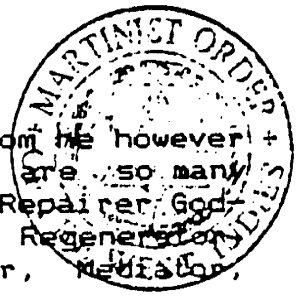


Cause". But with the thread of his work, Christ, whom he however rarely names Jesus-Christ, bears many synonyms which are so many titles: Repairer (the word comes from Martines), Repairer God-man, Universal Repairer, Divine Repairer, Universal Regenerator, Liberator, Universal Agent, Universal Key, Saviour, Mediator, Grand Master and our Divine Master. Etc.

He who had come from above and who was the way, the truth and the life, is indeed the sovereign Repairer of the ills and misfortunes which have been afflicting this unhappy posterity of man since his first degradation; it is he who is the only support, the only strength and the only hope of man, this real and physical being "who has two names", as he is at the same time active and intelligent and as his action extends over the four numbers. 8 is his number, 4 is that of man. The science of numbers is not a fossil science.

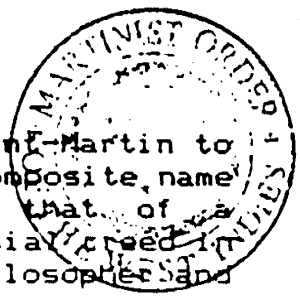
Man, in his original state, had, for his fights, a spear made of four metals which burned like fire itself. This spear is none other than the great name of God made up of four Hebrew letters. It is the extract of this name which constitutes the essence of man; that is why we are formed in the image and likeness of God, and this quaternary that we bear and which distinguishes us so clearly from all the other beings of nature is the instrument and the mark of that famous cross in which Boehme depicted the eternal divine generation and the natural generation of everything which receives life, be it in this world or in the other.

To go from 4 to 9 is to fall from spirit to matter; or, in the vocabulary of Jacob Boehme, from the second principle, which is love and life, into the first, which is anguish and darkness. A terrible law, which man has undergone, But a fearsome, dreadful law is that of 56; Saint-Martin had received light on it in Lyon around 1774 and, twenty years later, he was to combine it, as usual, with a point of boehmism. 56 prescribes their state to the perverse being - Satan, undoubtedly - and to the damned, whereas the purified and the just will reach 64, which is unity. However, those who expose themselves to the law of 56 can only reach 64 after having undergone it, too, in all its severity. Now, it stems from the knowledge of the projections and progressions of 8; otherwise the holy eight which has performed everything, which is for ever the universal Sanctifier and thanks to whom, his sublimity not having feared passing through the nine, supreme Unity will return to the world again. A diagram in the '<u>Tableau naturel des rapports qui existent entre Dieu, l'homme et l'univers</u>' demonstrates, in a similar way, the enclosing of the human 4 and how the one is written with it with the fortunate result that we know,

the work of the human-divine eight:

This recourse to Coen symbolism which uses the numbers in the most traditional way in the world (hence the legitimacy of the parallels with Boehme that Saint-Martin draws), could never

whom he
are so Many
Repairer God
Regeneration
Mediator



conceal the conformity of the 'christology' of Saint-Martin to orthodox dogma. The rare allusion just now to the composite name of Jesus-Christ has suggested this faith, albeit that of a gnostic, but of a gnostic in the true sense; the initial creed in 1784 summed up the first two books of the unknown Philosopher and was a sign of the framework of all the others.

Saint-Martin believes in the Incarnation and he reflects on it. We were not flesh in the beginning because the Word became flesh to deliver us from flesh and blood. We are now spirit and flesh, because the Word was made flesh to become like us. A trace of dualism embarrasses Saint-Martin before the communication of the idioms (that is the rule of language according to which one can attribute to the person of Jesus-Christ that which belongs either to the nature of God or to human nature). Worse, while accepting that Christ has suffered all the tests, except sin, as says the epistle to the Hebrews, he refuses to accept that he was tempted in his senses and in his matter, because his body, he says, was formed of pure elements. But arianism is condemned and all forms of subordinationism.

Rousseau had the courage, which Saint-Martin acclaims, to defend the divinity of Jesus-Christ. This divinity must be taught, this deity, to be exact, without too much seeking the composition of the God-man, unlike Jean-Baptiste Willermoz. (When the emulator of Saint-Martin deals with the two natures of Jesus-Christ, in the at first strict and then quite free mobility of Martinez, he makes use of a truly esoteric doctrine of the tripartite man, and he is right). Man-God and divine, the Holy one brought us the Trinity and Swedenborg is mistaken in believing that it is us who gave it to him.

Jesus-Christ was announced by the prophets, who were the agents of God, but Jesus-Christ himself only acts through his apostles. Similarly, all agents other than Christ showed and can still show isolated, temporal, passing virtues; he alone laid the necessary basis of an all active and all intelligent cause.

MAN-GOD

Martines de Pasqually only partially knew the truth of the Great Name of God. He knew the tetragramme and that it marks man. If the Great name consisted - the past tense is imperative, we will see why - of four letters: (IHVH), it is because it was spiritual divine and influenced the metaphysically and morally sensitive but not the materially sensitive which has its own agents. When the time of intelligence arrived, then a powerful letter came down and was incorporated into the Great name to complete its price and value. This letter bears 21 in the Hebrew alphabet, it is triple in its form: (shin = sh). It came to join the superior intelligence to the sensitive law which the Hebrews had enjoyed; it spiritualized everything, because, 21 or 3, it fully manifested the septenary double power by uniting doubly to the quaternary. It is again unity which reunites man who was cut off from it.

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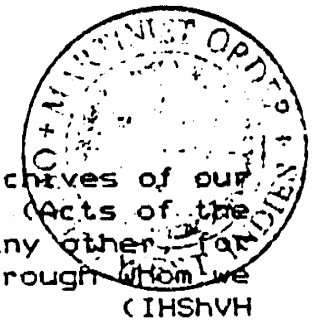


The holy Scriptures, which are the faithful archives of our titles and of our destinies, tell us of the Repairer (Acts of the Apostles IV, 12): "There is no salvation through any other, for no other name under heaven has been given to man through whom we must be saved." The Great Name is henceforth (IHShVH =Iehoshuah): Jesus, the Christ, in the spelling of the new alliance.

The prophets sowed; before them, the patriarchs opened up the meaning of life; the Saviour, afterwards and last of all, gave the meaning of life, through his teaching and through his sacrifice. His victories gave life to men, living and dead, because he is the only author of life; because inexhaustible is the universal love and universal the power of him who conquered life for us.

Let us therefore raise ourselves to this universal unity which dominates and vivifies all beings: the depositary Agent of this unity, having within him life and light, can produce in you the strength and peace which are his own, for the most beautiful of his virtues is the desire to share them with us.

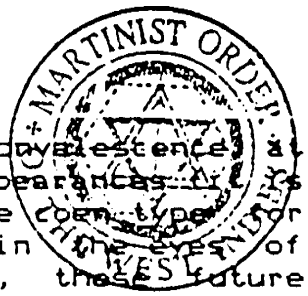
The Liberator is God: he can therefore give me back my life; being the root of my being, by uniting me with him, he returns me to my root. By spreading his virtues here below, the divine Repairer has communicated to us the reflections of the gifts and the knowledge of the supreme Agent.

Let us follow his steps and when we arrive in the regions of light, one will say of us: There is the image and likeness of our God, there is the sign and the witness of the eternal principle of beings, there is the living manifestation of the universal axiom. 'Ecce homo', the thought of God.

If we had the fortune of uniting ourselves with the spirit of Jesus-Christ, we would have all the activities and effectivenesses which we could desire, for it is in him that are all the numbers. Martines do Pasqually set down, according to the abbot Pierre Fournie, that each man can equal Christ. Saint-Martin went further: man can go further than Christ. The gospel according to John had already recorded from the very mouth of the Repairer: "He who believes in me will also do the works that I do; and he will even do greater things because I am going to the Father." Saint-Martin clarifies: to go further, to do even greater works, 'of the kind which is specific to each one', and he holds that his own was that of intelligence.

To 'remove oneself from the earth' is to say too little, one must 'become more Christian', and then the whole of life appears, while we effectively incorporate ourselves in the mystical body and while, like the works which are the outcome of our knowledge, the participation in the new Adam puts charity into circulation.

other, for whom we



The Repairer brought man to the state of convalescence at the time of his first appearance. His future appearances (it is not a question of particular appearances, of the coen type for example, although several of these presented, in the eyes of Saint-Martin, all the signs of the Repairer), these future apparitions will bring perfect health and the complement of the paths of love.

Two domains of action benefitted from the Repairer: the surface of the earth where he was sacrificed; the higher regions to which he rose and where, from within a pure form, he confirmed the choosing of the apostles and sent the Holy-Spirit. Thus it is all the universal history of man, as humankind and as a human person, that the Repairer presents. By the very real dual effect of an anticipation and of a virtual reality, let us admire: the Lord spoke, his voice triumphs and prevails over the powers of crime; all the points of the universe are transformed into living languages. We now relate this supreme moment to its Agent.

At the end of time, Christ will manifest himself under simple unity and it is then that he will appear in his glory, and that the ungodly can no longer stand the sight of him as they stood it when he only appeared in their eyes as temporal numbers and frames.

Christ in the work of regeneration, confides Saint-Martin, is certainly very dear and very precious to me; what will then become of Christ triumphant and reintegrated in his glory? It is this latter Christ, towards whom all the faculties of his being were continually directed; and he always felt that there was only the former which could fill it, whereas only the hard-working Christ should occupy us during our passage.

The new man is the vocation of man. He is only the image of the Repairer and through the Repairer alone we can be instructed on the progress of beings and on their various progressive laws to return towards the light. From the Annunciation to the Resurrection, Saint-Martin analyses the stages of the 'New Man'. Let us remember one.

When Jesus said, before the tomb: "Lazarus, rise up", it is to you, human soul that he was addressing the words even more than to this body which was only the symbol of the true rebirth, and it is again there that we will find a new line of this general picture of which we are the subject and which includes all things. "Lazarus, rise up" was only said to you so that you would repeat in your turn freely to all your sleeping faculties "Lazarus, rise up" and so that this word would circulate continually in all the parts of your being. And the new man, through the ministry of the spirit-man, will become a repairer in his turn.

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DIVINE WISDOM

SOPHIA

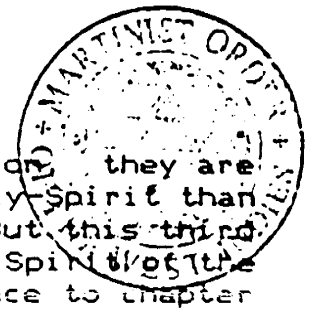
It would be just as pernicious to be wrong about Sophia or Sophie, as it is unfortunate to forget it: it is the duty of the theosopher, through his tenure, to know it exactly. Is it not defined as a friend of God and of wisdom, that is of God and of his Wisdom?

For Christians as for Jews, Sophie goes back to Hokhma of the Old Testament and of the Hebrew schools of wisdom. A symbol of gnosis, its almost fascinating esoterism will only be exploited by the theosophers that one will accuse of abuse or of improper solicitation of a legacy. (But heresy threatens it, there, all the more).

In the history of oriental theology-theosophy, Wisdom was first of all identified with Christ, then it was compared with the Mother of God, finally it appears in the icons as the angel of fire of the creation. In all three cases, it expresses the outpouring of divine energy and the transparency of the Earth to this energy. Some people, and some western theosophers, have pursued the individualization, indeed the personalization of Wisdom. In all hypotheses, Sophie could never be a divine hypostasis. Nor is she the Virgin Mary, warns Saint-Martin. The Virgin has had her share of Sophie and let us be content when she comes to kneel down beside us in prayer. The Virgin Mary is a receptacle: her heart is the soul of man, her spirit is that of man. She did not give birth to the Word but to Christ, she is therefore incapable of giving birth to the Word in us. (Of course, neither the Virgin Mary nor Divine Wisdom are the spirit of the earth, no matter what some may say; but signs, numbers and forms in nature fall within its province to different degrees.

With Saint-Martin, let us advance in the knowledge of Sophia. When too many ills afflict us, let us ask Christ for the wisdom to dissipate it. But we can also ask Wisdom to put its thought, its will and its action in the place of ours, word for word, in order to renew our being.

Divine Wisdom uses virtues to make the Word heard within us. But (contrary to Pordage) Sophie is not the precursor of the Word: they come together in the soul. It is in divine Wisdom, indeed, that the Word has enveloped itself to be incorporated in the pure element, and from there to come down into the region of mixed, perishable elements, or into the breast of Mary, then to be able, through this death that we direct onto ourselves, to remove with it the purified and regenerated human soul in its divine life. Sophie is the preserver of forms of spirits, as the air is the preserver of all material forms.



Wisdom and God are inseparable in their union, they are distinct in their nature. Sophie is no more the Holy-Spirit than she is the Repairer himself or the Holy Trinity. But this third thing, the Spirit of God, the Spirit of Christ, the Spirit of the Repairer, says Saint-Martin in an explicit reference to chapter VIII of the epistle to the Romans, is God as the Repairer is God, in the unity of the Father.

Christ saved us "not because of the works of justice we may have done, but according to his mercy, through the baptism of regeneration and the renewal of the Holy-Spirit". The thinking of Saint-Martin agrees, without him quoting them, with these words of Paul to Titus (III, 5).

The great work, according to Saint-Martin, is to renew ourselves (Martines also partially succeeded in this, too). 'Consummatum est' cried Christ dying on the cross; there is no other task for man than to enter into this consummation and to remove from him everything which could prevent him from taking all the advantages of it. Similarly, at an incomparably lower level, Christ, in his works of the mount of Olives, which already have something of the nature of the Passion, offered to his father a little earth which he held in his hands to obtain the purification of forms.

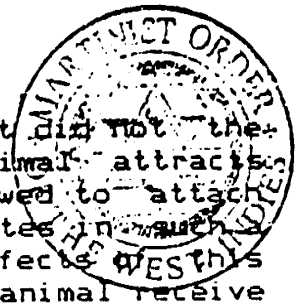
Wisdom is the price of sacrifices and not sacrifices the price of Wisdom. And it is these sacrifices which lead us to feel the necessity of a general and particular Repairer, of that lamb without either inner or outer defect, whose favours raise us so strongly above our nature that we can no longer find any language to express them nor ears which can hear us.

It is not at all surprising that, in accordance with all the previous revelations, this one has come to us through a man, since it had man as its subject; but what eminently distinguishes it from all the others is that it was preached, proven and accomplished entirely in a man-God and in a God-man, whereas, amongst the others there is not one which has this universal nature.

THE MYSTERY OF THE SACRIFICE

This God-man and this man-God is a Repairer, the Repairer, and he overwhelms us with the mystery of the sacrifice. Christ is the great Sacrificer, through whom the sacred fire is always lit and who has established his abode on the altar of sacrifices, to be always ready to receive the gifts and to bless them.

The universality of sacrifices stems from their source. Alas, they have been changed.



The Indians place some spirits in blood, but did not the Hebrews do the same? Very generally, the pure animal attracts the disordered action that man would have allowed to attach itself to him. But, so that this attraction operates in such a way as not to prolong the consequences and the effects of this disordered action, the blood must be shed and the animal receive a preserving action.

From the natural to the supernatural, from the material to the spiritual; from the universal religion to the perfect religion, where the sacrifice remains central. The usefulness of blood applied to the exterior as pulling out all of the corruption has been recognized. On the other hand, taken from inside, it increases this corruption even more. That explains to us why, since the great sickness of humankind, bloodshed was necessary, how much that of the blood of the Repairer was useful and at the same time why his words were spirit and life when he said to eat of his flesh and drink his blood, this sacrifice, like all sacrifices, bringing about the appropriate transpositions.

By means of these transpositions, it being a question of the Repairer, the shedding of blood progressively gives man his freedom, whereas blood, since the crime, was a barrier and prison to him.

The sacrifice of the Repairer, who was almighty, has made all others superfluous. The victim himself sacrificed himself without it being suicide and the blind sacrificers believing they were sacrificing a guilty person, gave to the world without knowing it the universal electra, says Saint-Martin and this term from ancient chemistry refers to a very precious alloy of gold and of silver, which was to bring about its rebirth. 'The man of desire' has shown that the blood of this victim was spirit and life and that the Jews thus, by asking that it fall back down onto them and their children, could not separate the mercy that was there united with justice; 'Man his True Nature and Ministry' will remind us of these consoling and profound truths, which the spirit of man could not too much render present.

Every law, however, for regeneration must initiate a higher and consecutive law. All the laws preparatory and relative to the blood, the passion of Christ himself therefore have as their aim to bring man to a free and voluntary sacrifice.

Man, by sacrificing himself perpetually, is always humble and trembling before God, because the secret of God is only revealed to those who fear him. Jesus-Christ is the model of all perfections. The Incarnation and the Sacrifice, followed by the Passover and Pentecost, are to be imitated, and they made the imitation possible and fruitful. In particular, the crucifixion of the Repairer was necessary to the human family, but without the individual crucifixion of every man, that of the Repairer does not bear fruit in him. The cross imposes tribulations and

painful efforts, but no, no, the cross is not a suffering, it is the eternal root of the eternal light.

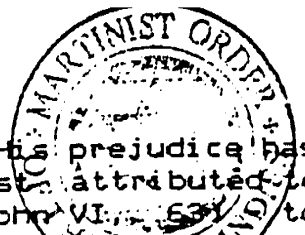
The cross of Ezekiel, this archaic cruciform 'Tav' prepared for the "receptacle +", that is the cross of Calvary. It gets the sympathetic seal of reconciliation granted to contrite hearts, moaning over the iniquities of Jerusalem. Saint-Martin, still attentive to signs, adds that the advantage of the sign of Christians is that one cannot draw it without marking the thing or the individual thus signed with the double power of our divine Repairer. Thus the cross is the regular symbolic representation of all perfection, 4 of God, 4 of man.

The cross, finally, on the mount of the Skull, was to rise up so high to show to all regions the deliverance of the captives and the triumph of the power which was to spread a universal splendour. The Repairer made no books, he who was the way, but he went high up on the cross in order to attract, and to attract everything to him.

The aim of bloody sacrifices is to develop different pure and regular actions which, uniting with man, can help him to get out of his abyss and to raise him up towards the region of order and regularity. (Prohibition or the anathema goes in the opposite direction, but tends towards the same objective.)

That is therefore the transition, to perfect or to restore. Blood is related to regular actions, regular actions are related to superior actions. Thus man or the chosen people could benefit from the sacrificial ceremonies relative to their deliverance and to their progressive advancement towards the end of their true freedom. Such is the principle of sacrifices, but the time has passed of the sacrifice of Abraham, when it was the responsibility of the patriarch to chase the birds - the birds, Saint-Martin emphasizes - which were trying to swoop down on the dead animals.

In the Communion which commemorates the death and the resurrection of the Repairer, it would indeed be essential for the operator to constantly repeat to the congregation these words of the originator: "Flesh and blood serve nothing, my words are spirit and life." For how many spirits has the letter of other words killed! In the operator, as in us, the idea and the word of flesh and of blood must be abolished, that is we must, like the Repairer, rise again to the region of the pure element which was our original body and which encloses within it the eternal Sophie, the two tinctures, the spirit and the word. It is only at this price that the things which happen in the kingdom of God can also happen in us, the religious ceremony becoming in us, in reality, a production, an emanation, a creation, a regeneration or a universal resurrection.



Saint-Martin is wrong about the Church. His prejudice has even led him to falsify the oracle which he just attributed to the originator - no "blood" in the original (John VI, 63) to support a purely spiritual concept of the sacrament of the Eucharist; in truth, the oracle condemns a carnal exegesis, that is unintelligent and therefore false, of the communion just previously prescribed, which would result in a totally material concept, for example, but which is also totally disembodied.

Let us love Saint-Martin, but let us love the truth even more.

THE CHURCH EXCLUDED

"The Church of Christ", wrote Martines de Pasqually about the Roman Catholic Church to which he professed to belong. This is not the place to try to penetrate the arcanes of Martinesist ecclesiology, and it is deliberate that we use this latter very incongruous term. Let us not put into doubt the sincerity of Martines, let us have no illusions about his capabilities as a Christian theologian. Let us just remember the respect of the institution and that of its title, God knows how he understood it and even if he was a very long time in understanding it.

The observation of Saint-Martin is less reassuring, it is also less superficial: It is the Church which ought to be the priest, but it is the priest who wanted to be the Church. And to conclude: That is the source of all ills.

The historic foundation is not deniable: the Western Christian Church has not ceased to divert, particularly since the Early Middle Ages, and organized itself around the feudal phenomenon which is papacy. It is a pity that Saint-Martin, at the same time as he reflects the priest of the Church of a certain era and of a certain region, eliminates at the same time the priesthood and the visible structure of the community of believers and knowers, with his sacramental ministry.

In a vision which was granted to him, Saint-Martin was celebrating the Mass at an altar; another person, an official priest no doubt, was celebrating at a neighbouring altar. The latter ended up going, followed by his congregation, to the altar of the Unknown Philosopher. The interpretation is obvious: if there is only one cult which is right and good, that is the one which is directed by the active and intelligent Cause - Saint-Martin maintains this from the time of his first book in 1775 - the cult of Jesus-Christ is only spirit and life.

The priests had a mission to teach all things about the word. Now, we have reached papology. What is a priesthood incapable of miracles and ignorant of gnosis? Indeed, to know the mysteries of the kingdom of God, to heal, to perform the eucharist and to absolve, such were the four main functions of

the first priests, that is of the apostles, and their successors failed in following their example: they have kept the two invisible functions and demand a blind faith, whereas the manifestation of the two visible functions commanded the [illegible] nations, through the repercussions of a sacerdotal [illegible] partially shared. Saint-Martin the reformer...

To the priests, to the Roman Catholics who proclaim the well established Church, Saint-Martin replies: Yes, it is well established, without which there would be no mediation between the supreme love and the crime of the earth. It is established, but it is in order to one day file against those of its ministers who have not been faithful to it, to serve as judgement and sentencing of them. Some ministers, nevertheless, follow the tracks of the true prophets, faithful to their choice.

Now what Church is it a question of? Would it not be an inner Church distinguished from the Church divinely instituted by Jesus-Christ? This distinction could not be accepted, as long as it turns to opposition and substitution. It can only mean and praise the inner aspect, of pure spirituality, inherent in the Church of Christ. The depreciation or even the abandonment of the esoteric, distressing as they may be, do not succeed in disqualifying the successors of the apostles, materially in keeping, nor to deprive the sacraments, which serve as a vehicle for divine energies, of their normally irreplaceable value and, consequently, of their necessity.

The so-called symbol of Nicea-Constantinople, developed by the first two ecumenical councils, always and everywhere received by the believers, describes the Church as one, holy, universal (or catholic) and apostolic. The images of the Church in the New Testament: the Kingdom of God, the Temple, Zion, the Spouse of Christ, the Body of Christ. The models of the Church in its own tradition: People of God or New Israel, social reality, institutionally structured with variants ("perfect" society, said Bellarmin, that is which is sufficient unto itself), communion and fidelity, mystery and sacrament which join a unique relation to God and to the world.

The Church is not a voluntary association of believing individuals. Neither an institution nor a community, basically, but life. "The Church is a living organism, the divine-human organism in which reciprocal effects of the divinity and of humanity are constantly achieved." (Nicolas Berdiaev.). It is the new creation in progress, and "no Church without love", recalls saint Jean de Cronstadt.

The Church is invisible, inner, because it perpetuates the divine-human life and because it is the mystical body; because invisible is the grace of the Holy-Spirit; because the dead are invisible. But the Church is also visible, outer. Like every

social unit, it has as its vocation to form itself into an icon of the Holy Trinity, but further, the Holy-Spirit has its structure in the unit.

Through the ministry of the Church and of its institutions, divine powers enter the follower; they also enter the cosmos. The whole world thus becomes a Church and the history of the world becomes the history of the Church and of the Kingdom of God. This divinisation tends to the renewal and the transfiguration of each and everyone, of everything. The mysteries, called sacraments in the West, of which it would be presumptuous to determine the number, dispense grace with these powers, these energies. That is why the spiritual life of the Christian is not only personal and intimate, it is ecclesial, sacramental or liturgical, evangelical or scriptural.

Saint-Martin despises the Grand Inquisitor and his degenerate Church. Alas, Saint-Martin did not know the Church of Dostoevsky, with its religion which is orthodox Christianity and, at the same time, initiatic. Saint-Martin is an unofficial Aliocha.

Saint-Martin is a christian mystic. A mystic because he cultivates with God an intimate and personal, indeed inter-personal relationship; a christian mystic, because Jesus-Christ, Lord and Saviour, is for him the only necessary and sufficient means of this relationship. The deepening of christianity and assimilation to Jesus-Christ make of Saint-Martin a theosopher: knowledge combines with love, for a mysticism sometimes said to be speculative, in the Wisdom which Saint-Martin pays court to as much deep down inside himself (where it is to be found in strength as it is deep down inside every man) as within nature and with God, particularly with the Son.

By omitting the whole Church which he disfigured, Saint-Martin is therefore twice unofficial: as a christian mystic, because the Christian is essentially the member of an ecclesiastic institution and because the sacraments which it distributes irrigate the life of the mystic; as a theosopher, because theosophy in exalting divine Wisdom implies the Church of which Sophie is also the type and that, if the inner Church makes a favourite theme of the theosophers, it reconciles, of necessity, with the institutional Church , as the typology of Wisdom demonstrates.

Everything that Saint-Martin teaches us of the baptism and of communion, everything that he grants to the church is true, good and beautiful, what Christian would not benefit from it! But this benefit and the very entrenchment of the truth, of the goodness and of the beauty of the precepts and words of Saint-Martin stem from a taking into account of the ecclesiastic reality: the rites of baptism and of the eucharist are - usually, let us repeat - basic to the baptism and the eucharist; the visible Church and the institutional priesthood are normally basic to the visible Church and to mystical priesthood.

Nevertheless, the visible church is constantly called on today more than ever - let us recapture for ourselves the words of Saint-Martin under the revolution - to surpass its necessary historical limitations, without losing its historical nature either in the past, or in the present, or in the future. Let us have recognition for Saint-Martin when he reminds us to make room for the Spirit, which will never be sufficiently overabundant.

C-H-R.

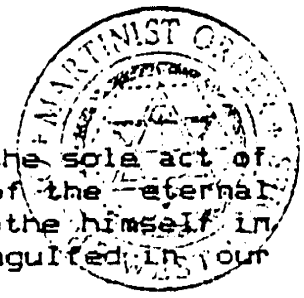
Under the preceding reservations, which were necessary and which one will remember from now on every time Saint-Martin compares Christianity and Catholicism (misunderstanding the Christian essence of Catholicism and the Catholic essence of Christianity, in short, the Church, on the grounds of the partial deformities and masks of the latter) all in all free from now on to receive esoterism without excluding exoterism, and to be at the same time of the visible Church and of the inner Church, because there can only be a single Christian Church, let us taste the intoxication of the profound lines that "the wisest, the most educated and the most elegant of modern theosophers" (how can one escape the final judgement of Joseph de Maistre?) dedicates to the secret path in Jesus-Christ, with him and through him, to the inner life which is Christ himself. Man is fallen, it is a fact. But, then, everything begins more than it begins again.

"There was only this creative principle, living and vivifying, which could be his true liberator, because the voluntary shedding of his blood to which no blood on earth could be compared, could alone bring about the total transposition of the strange substances which floated in man's blood.

"There was only this divine principle which, after this process, could draw the human soul outside of its abyss and, so to speak, identify itself with it, in order to make it taste the delights of its true nature; he was the only one who, being the depositary of the key of David, could on the one hand close the abyss and on the other open the realm of light and return to man the position which he should always have occupied.

"Thus, it is to know nothing of this Repairer to only consider him in his outer, temporal colours, without going up, by progressions of the mind, to the divine centre to which he belongs. Let us therefore draw from the diversity of characters which he took on, some means of appropriation to our feeble knowledge his spiritual 'homification' which greatly preceded his corporeal 'homification'.

"Being the eternal principle of love, he had to take on the character of the immaterial man who was his son; and in order to carry out such a work, it was sufficient for him to gaze upon himself in the mirror of the eternal Virgin, or of SOPHIE, in which his thought has engraved eternally the example of all beings.



"After having become an 'immaterial man' by the sole act of the contemplation of his thought in the mirror of the eternal Virgin or SOPHIE, it was necessary for him to clothe himself in the pure element, which is that glorious body engulfed in our matter since the sin.

"After having clothed himself in the pure element, he had to become the principle of corporeal life, by uniting himself with the spirit of the great world or of the universe.

"After having become the principle of corporeal life, he had to become a terrestrial element, by uniting himself with the elemental region; and from there he had to become flesh in the bosom of an earthly virgin, enveloping himself in the flesh which came from the prevarication of the first man, because it was from flesh, from the elements and from the spirit of the great world that he came to deliver us." Then Saint-Martin refers to Jacob Boehme.

The indispensable and exclusive necessity of our regeneration and of our reunion and close alliance with the Word of God made man: Saint-Martin never wanted, taught or preached anything else, either verbally or in writing. For only in that way can we obtain the kingdom of life and reach it. Only in that way is it neither mad nor blasphemous to envisage that man, on this path of regeneration, rises, from this life, to levels to which Christ only rose after his death. But the condition is, according to the adage of Tertullian, that the Christian be another Christ.

Saint-Martin had not yet read Jacob Boehme, he was practicing somewhat against his will but with success, ceremonial theurgy, when he already wrote, according to his heart and according to the heart of God: "Although this ineffable individual, the key to nature, the love and joy of the simple, the flame of the sages and even the secret support of the blind, does not cease to support man in all of his steps, as he supports and directs all acts in the universe, yet the Name which would make him the best known, would be sufficient, if I uttered it, so that the greatest number deigns to add faith to its virtues and mistrusts all of my doctrine; thus to define it more clearly, would be to remove the aim that I had of making it be honoured. Therefore I prefer to rely on the perception of my readers. Very much convinced that, in spite of the envelopes with which I covered the truth, intelligent men can understand it, true men can taste it, and even corrupt men cannot prevent themselves from at least feeling it, for all men are C-H-R. "C-H-R: this is the last word of the essential book <u>"Des Erreurs et de la Verite"</u> before the conclusion in the chapter titled "Clef du chiffre universel". Saint-Martin quite quickly ended up not being afraid to write this word out in letters, seeing the change of circumstances and the progress of the observer.

All men are Christs, they must and can be so, because Jesus Christ came. The new man is the course of another Christ.

He is a universal medicine in keeping with the spirit of things: the divine pain we must experience to merit the position of 'brother of Christ'. Nevertheless the ambition remains too short or too implicit: how to become the adopted son of God without becoming another Christ. Since the aim is to become God (if not what God is), the course of another Christ is essential.

The union of the model with the copy supplies the key to ceremonial theurgy, with its sacred names, its signs, its characters of spirits; it is also the key to levitical sacrifices; finally it is the key to our central and divine initiation, through which, by presenting to God, as pure as we are able, the soul he has given us and which is his image, we must attract the model to ourselves and in that way form the most sublime union which ever was able to do any theurgical operation or mysterious ceremony of which all other initiations are filled. An echo, this time unconscious, of the Oriental Church: the image has remained, the likeness (Saint-Martin called it image) is to be recovered. Saint-Martin approves of the metaphor of the mirror - our soul, what shall I say, our whole self - so pure that the image and the object merge.

From one theurgy the other, and the quality differs. Theurgy uses elementary nature; our true theurgism, says Saint-Martin, needs no other flame than our desire, no other light than that of our purity. He adds that that does not preclude very profound knowledge.

"The person who wishes to understand the words of Christ must seek to model his whole life on his", advises 'L'imitation de Jesus-Christ.' Saint-Martin: On earth, we only need the virtue of strength. Science does not save us from anything. With the spirit of strength, we have everything, because we only have it by being linked to Him who has everything and because, from then on we have something to face all events and all circumstances, that is that, through this virtue of strength which is nothing other than living, active faith, we not only have something to protect ourselves from all personal and individual wrongs, but we can prevent all the wrongs of our fellow men, to the point that we will never be in the situation of having nothing to reproach them with, or of needing indulgence with respect to them. What did Jesus-Christ insist on the most, concludes Saint-Martin? On faith and humility.

Faith and knowledge, science and charity: in the game of our God, whoever loses wins.

DESIRE OF GOD

PISCES

Only think of death, it is your only plenary hope; think always of life, of full action: it demands to be undertaken as of now.

Death is ambiguous, so is life. Saint-Martin experienced in his psychism, in the temporal circumstances of his earthly existence, the tragedy of impending engulfment; he experienced, in the spiritual, the drama of the seed which dies to germinate and this drama alone spared him from the fatal end of individual tragedy. Cain in town, Abel in the fields: the crocodile swallows; the soul marries Sophie; it unites itself with Jesus-Christ. (But there is nothing in common between the marriage with Sophie and the begetting of the Word with which to assimilate ourselves, in the theosophy of Saint-Martin, and on the other hand we do not know the phantasmagoria in which a pseudo-archetype of the Mother would act positively).

The family of Saint-Martin, which more than once evaded natural marriage (except to project onto a fashionable virago and one who had reading, the fantasy of the initiating woman), was spiritual and he did not conceive of the Church otherwise. Always the internal and the invisible, without any other, without more. Is it a family, is it a Church, is it a company of initiation, this society of independents or of solitary people, unknown by men, founded by Jesus-Christ himself, the symbolic jeweller, the husband of Mrs. Faith, which made to Sedir in 'le Crocodile' the speech of an Unknown, with the final words "Rise up"? Not only does this association bear no resemblance to any other known society, but also everyone has it within himself and Saint-Martin is the grand cousin of his cosmopolitan Mother, who lives everywhere under different names and functions. The Society of Independents or of Solitary people (one could also say of Unknown people and even better, of the Unknown one) extends, indeed, to all parts of the earth; it is the only real image of divine society.

"Do not let yourself be called Master, for only one is your master and you are all brothers". Saint-Martin illustrates throughout his work the maxim mentioned by Matthew in his gospel. Unique is the authority of Jesus-Christ founded on his own person.

The Old Testament narrates the facts and the story of the prophets. The difference from their emulators in the New Testament is that the latter teach nothing new, but the secret hidden wisdom of God...

But why must Saint-Martin evade the ecclesial, the sacramental context? The most serious heterodox gnostics, to begin with the disciples of Valentine, conserved, in the early centuries, the ecclesial institution with its hierarchy and its main sacraments.

Let us be careful about false prophets and false wonders. The bait of marvels diverted Cagliostro, this tall, dry man whom Saint-Martin describes ironically, but the latter, I fear, allowed himself in his turn to be deceived by appearances. The principle does not for all that lose its validity. To Martines de Pasqually himself Saint-Martin directs two reproaches: he wanted to concentrate spirit in contexts and in schools, he loved show. Now, the more man shows himself, the more God distances himself.

Our spirit which Saint-Martin curiously refers to as animical, let us say our spirit, is of such a high order that it is superior to that of the angels, but our animal spirit is united with it. In its way, the animal spirit needs our care as much as our animical spirit. Or the risk would be to confuse. There are visionaries so-called or reputed to be so, who are only possessed people, for example by Python; the numbing of the senses has opened them to all the regions which present themselves and it is not to the renaissance of our true senses that they owe their illusory knowledge. The ideas of marvelous and secret causes which fill the heads of so many people are a strange thing with no relation to true knowledge.

Saint-Martin's psychological terminology, in the widest sense, has somewhat floated around his constant thought. Let us sketch a canvas. The animical spirit, the spirit, is our true soul. But soul means everything which has life; hence the need to distinguish between the reasonable or true soul, the sensitive soul and the vegetative soul. The heart is the sensitive faculty of the reasonable soul and almost the essence of the sensitive soul, the seat of the vices, virtues and passions. Passion comes under the sensitive soul, but it is not alien to the reasonable soul which is linked to the sensitive soul. Affection, on the other hand, depends above all on the reasonable soul and reason is the property of the reasonable soul. Understanding is a faculty of reason, but let us not take it for inner sense or moral sense, which is superior to it. Intelligence, in relation to moral sense, goes beyond and genius goes still further. However, it is not enough that the truth is an intelligence in us, however high it be; it is even not enough that it becomes a feeling in us; it must become in us a universal power and resistance.

Nowadays, spiritual science has been lost, say Martines de Pasqually and Saint-Martin in unison, destroyed at times by materialism and at times by 'fideism'(1), to the point that

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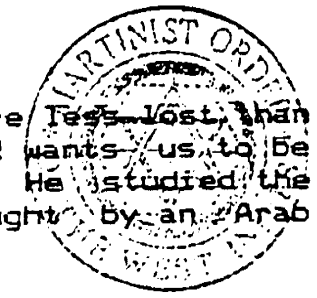
1) Doctrine according to which absolute truth is founded on revelation, on faith; doctrine acknowledging truths of faith, as opposed to rationalism.



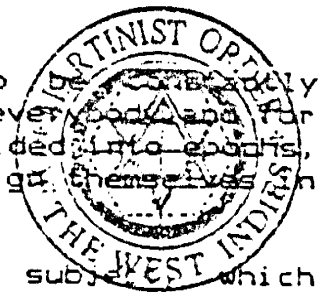
savage nations which do not have our sciences are less lost than we are. Saint-Martin is interested in Asia and wants us to be interested in it too, as well as in nature. He studied the natural sciences and Eleazar-Martines was taught by an Arab scholar in spite of his undeniable judaism.

Three religions par excellence, these three completed monotheisms; but of Judaism and of Islam, the true esoterism is Christianity. Now, Saint-Martin, a pioneer of eurasianism, does not stop before China, indeed Japan with its ecclesiastic emperor. As for India, which retains it in itself, will one forget that it has not ceased being influenced by platoism and neo-platoism, such that Alexandria sheltered some buddhist communities, of which it remains to explain that the doctrine has certain similarities to that of Pythagoras? Conversely, and through neo-platoism which it influenced in return, India stimulated the hellenic patristic as far as Saint Gregoire Palamas. Of other than Abrahamic religions, the hidden name is also derived from the Nazareen Messiah.

Astronomy, an eminent natural science, discovers for us, with its instruments, wonders which attract our admiration. What do we do with this admiration? And when the powerful sources which animate all the celestial bodies as well as the space in which they float, seem to call us to bring closer to them, as much as it is in us, these even more powerful sources from which they are separated, what do we do? Instead of using our zeal to restore their old alliance, we crown their sadness by saying that they would be wrong to sigh after another state: we say to them, after having convinced ourselves of it, that there is no God. To the blasphemy, we add sacrilege by mutilating man of his ministry in nature.

Beware of the imaginative! The opinion of Saint-Martin will dissipate the contemporary 'imaginal' and 'imaginary'. The imaginative has two parts, a rational and judicial part and a sensitive part which can spill into the sensory and the conventional. An auxiliary of the poets, the imaginative is not the inner man (whose culture demands the aspiring true poets). The most surprising knowledge, however, is the inexhaustible love of the central source. The way is again shown.

Some friends of God, including Martines de Pasqually and Boehme according to Saint-Martin, and, I believe, as the Unknown Philosopher himself believed deep down (but also, I believe, as Cagliostro did not believe), in super-angelic and universal powers, recall for us and again give to us concern for our soul,. These chosen ones, says Saint-Martin, exist in order to manifest, by their wisdom and the grace of God who sends them, the divine virtues. (The modern notion of 'great initiates' would be applicable, provided that those with a true mission and false prophets are not included under this heading, and of course that Christ, Jesus-Christ, is without parallel and beyond compare).



The chosen ones prepare for the new era, to be constantly renewed, constantly prepared for, for each and every God and for humanity; without prejudice to history being divided into epochs, each threshold of which is crucial and which align themselves in a spiral until a final time limit.

The theosophy of Saint-Martin is our subject which encompasses the highest subjects, for the higher understanding of all subjects: the great matter of "the reintegration of created beings (understand, in the case in point, emanated beings as well as possibly detached ones) in their original divine spiritual properties, virtues and powers).

Saint-Martin wrote and spoke according to his mission; sometimes he shared the anguish of men of desire, he shared their wishes for the happiness of the human family; let us add: and of the world. Dare I also add: and of God? He protested that he had only principles to offer, but also dreamed that his readers sensed a little the depth of his principles and the aim to which he invited the human specie (and that would be easy for them, he noted with some sadness, towards the end of his earthly existence, because for a long time I have been deafening their ears with it and dazzling their eyes), they would pass easily over the defects of the form, through which, he again considered, his writings often erred. (This latter judgement does not lack humility but it does lack equity.)

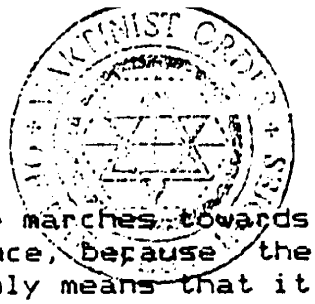
The widow's mite which Saint-Martin offers us, and for which we will give thanks to God, is of genuine worth. "Fight against me..." asked Saint-Martin of God in being assimilated to Jacob. Now, Israel means as much, if not more "God fights" than "fighting against God"; as much if not more, "God is strong". The Eternal was strong against Saint-Martin, and Saint-Martin blessed him in obedience. It is not compulsory that a chosen one be a saint or a hero; Saint-Martin was neither one nor the other, but he was a chosen one. The power of God strikes us and can enlighten us through him.

The end of the Church and of traditional doctors, whose lack of knowledge and mistakes serve as the reflection of the pride of the philosopher who sees their inability: we now know how to modulate the oracle of Saint-Martin and how in our turn not to burn the wheat with the chaff, it is of the Church that I am speaking.

Saint-Martin announces the new era. How opportune at the time of the 1789 revolution and the following years! The mould of time will be broken before time itself is broken and the break will begin with France. What breaks, the partial nature of which will not obliterate the nature of breaks nor the preparatory nature which is as typical as truly preparatory!

Balzac, who was a Martinist in his way and in the style of his time, not ritually, but in spirit and in truth, in 'Ursule Mirouet', wanted Dr Despleins to have as a benefactor, exemplary, it seems to me, friends of God, a bearer of water...

"Always dream of life" says Saint-Martin again.



AQUARIUS

From stormy desires to desired storms. Time marches towards its old age, the age of the spirit must advance, because the wonders performed by the supreme power are the only means that it has to use today to make itself recognized and respected by mortals. May storms rise with Sedir; may they rise through desire!

The eschatological truth is at the same time personal and collective, temporal and eternal, temporary and permanent. The heavens and earth constantly renew themselves until the new heaven and the new earth come into being. There is no doubt, however, that the period of Saint-Martin and our own are privileged.

The era of the personal aquarius, at the approaching time of the collective era of Aquarius: "Who is this man carrying a pitcher of water? It is the precursor of the holy alliance which can only be contracted after the perfect purification. What is this high chamber where the passover must be celebrated? It is the thought of man who is endowed with the privilege to show himself amongst the nations as the most sublime region of the immortal temple in which the Holy-Spirit intended to dwell. What is this master who sends to ask where the place is where he will eat the passover with his disciples? It is the spirit of the new man himself, who comes to visit the human soul to give him back his life and light, but which, knowing that this human soul is a free being, only wants to live with it with its own consent, in spite of all the property and riches he comes to favour it with."

Between bigotedness and impiety, it was difficult to accept Saint-Martin, and almost nobody, to his regret, understood him. Even the XIX century remembered of him, as well as of his emulators who were authentic or apocryphal in illuminism, only an awareness as well as the rationalism of philosophers. But apart from history, there is the permanent or eternity. Saint-Martin dared to define the sublime: the sublime is God and everything which puts us into contact with God. The words of the Unknown to Sedir is a call for the sublime and the theosophy of Saint-Martin is sublime. Let us grant his wish to pass over the defects of his books to retain their substance and let us leave them there. Praise of admiration, defense of religion, exaltation of prayer.

The final aim of the mystery of nature is to raise us by the discovery of the law of physical things to knowledge of the higher laws and powers by which they are governed. The final aim of the mystery of divine and spiritual things, which is linked with the mystery of our being, is to move us and to stimulate in us the feeling of admiration, tenderness of love and of recognition The mystery of divine spiritual things must therefore be able to penetrate right into our fundamental being itself, without which this dual mystery which links us with divine things and which links divine things with us, would miss all their effect. Intelligence above all there, and admiration above all here. Admiration prevails.

MARTINIST ORDER

We have an abundant treasure in our hand and we neglect it too often. It is a simple truth, common in appearance, the value of which has not been considered enough: the soul of man can only live on admiration. Admiration is the source of happiness in knowledge and in love. Admiration, unless it is vain, which it cannot be because of the laws of nature, always postulates a superior object to admire above us. The source of objects of admiration is none other than God himself. Man is the only being susceptible to admiration amongst all beings of nature; the reason for this must be sought in its analogy with the universal source of admiration. And the eternal source finds analogy in man, enough so that we can and ought to become cooperators with God, in the development of his wonders and the expansion of his admiration. If admiration is lacking today, God is innocent of it. Let us therefore praise and exercise admiration which petitions against atheism.

Religion consists in passing on objects of admiration; it is the salutary balm to soothe the infirmities of the human soul. Why must it be that, through the ignorance and ill will of those who everywhere took possession of it, religion was transformed into a corrosive poison or a soporific mortifier? The purpose of the word "religion" was only to draw from our eyes tears of joy and felicity, instead of the rains of blood and bitterness with which it has flooded the globe. Let us defend religion.

Prayer is the principle religion. Indeed, it links our heart to our spirit. It consists of a vegetation, that is of a laborious, progressive and continual development of all the powers and of all the divine spiritual and natural, temporal, glorious properties of man, which were all turned upside down and swallowed up by sin. In the final analysis, God himself will pray in us, a perfect prayer, and ourselves a praying machine.

It is in our souls that one must read and write, read and write without respite. Man is everywhere, in everything, called upon to administer, not to lay down the law. May he learn the laws, obey them and enlarge and make firm their kingdom! May everything be 'deocratic' in man, and around him, because he must play the role of universal improver!

Man is not only the farmer of God, as ancient Mesopotamia and the Hebrews knew. The physical universe shared in the fall and in the redemption; it will share in the final glory. Man is the priest of the Eternal in the universe. Saint-Martin did not taste any sweeter natural delights than country walks and music...

The ministry of spirit man embraces nature, or the universe, man, who must be man, and God, the Word. How will man administer the word right down to nature? Through prayer and action. How will he administer his Word to his fellow-men? Through prayer and action. Now, these are illustrated in poetry. Man is the

supreme book, and the book of nature begins or furnishes his instruction. But if the Holy Scripture converges, a wound, which is all in all salutary, threatens to dissolve the writings of man's hand. Yet Saint-Martin is instilled by the old idea, for example cabalistic, that language is an operator endowed with an ontological value. Written down or oral, would it not be able, in contrast to all books, which are all useless in the end, to lead to what Mallarme decided the world would lead to: a Book, the Book?

At least Saint-Martin situated poetry at the top, when, faithful to itself, has something of the nature of the sublime. Nothing, observes Saint-Martin, to do with the custom of writing in verse; nothing in common, as we saw earlier, with the exclusive use of the imaginative, which does not know the living reality. Prophetic poetry is the only kind worthy of this name and the true object of poetry is the pictures of supreme facts, which, by the analogy of their principle with the substance which activates them, can develop in us the divine fire which is contained and concentrated in them, and put our thought in the position to make the ray reflect on the least of the objects which surround us.

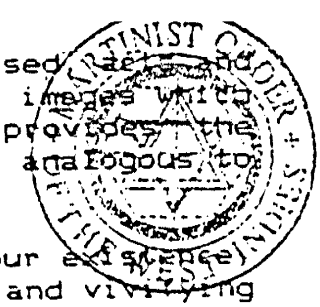
Poetry in return illustrates the word. But in any spiritual meeting, the man-spirit will manifest these qualities: intelligence, deference, generosity, seriousness, sobriety, constant progress, vigilance. Every word is the fruit of a thought, every thought is the fruit of an alliance. Through our alliance, we will have thoughts and consequently divine words. But let us take care: prayer and action (poetry is a form of them) take precedence, because they proceed from the Word and are divine words to perfection.

Saint-Martin fought against Garat, professor of human understanding in teachers' training colleges and spokesman for ideology, against sensualism, against materialism, but with originality. He insists on the existence, generally misunderstood even by spiritualists, of a specific moral sense.

This moral sense, restored to its true elements, will convince man, through his own experience and without a miracle, that the word was necessary for the institution of the word (and as a consequence, that matter does not think at all), because it is an irrevocable law that each thing does its own revelation. Man, this supreme book, is even more than the early tradition of God; he is the original text of all divine thoughts. The revelation will be analogous to the thing.

But to reveal is to serve as a mirror, it is to exercise magism, it is a superior form of imagination. (At least in the true order, for there are some accidental imitations of these universal factors: broken or dirty mirrors, magism reduced to imaginative or mad somnambulism of the abode; evil being inevitable outside the line or in reverse on the line). And the

will controls and serves the desire which is expressed later and is realized in the revelation, magically, through images which are icons. The psychography of the 'Crocodile' provides the tools for iconography; the revelation of man will be analogous to man, provided that it moves from a right to a fact.



An obligation and a right to work to extend our existence, our knowledge and our happiness, by bringing back and vivifying the original relations we have with the God-source, and which are as if they were buried and concentrated in us through causes that we could also know and which it would be impossible for us to deny, that, in any case, is the purpose of our ministry, and man is a ministry in any case. His desire attests to it and defines the ministry.

This divine desire which makes itself felt in the human soul, has indeed the aim of establishing a balance between it and God, because a desire comes from a separation of analogous substances which need to be united; now, this balance is not a dead and inert effect, but an active development of the divine properties which constitute the soul of man, inasmuch as it is a divine universal extract. Hence the role of man as the man-God of the earth, as well as of himself, of his fellow men and of all spirits. A man of desire and a spiritual ministry, man is the demiurge of universal reintegration. That is set out...

"It is no longer a question of whether you are convinced of the spiritual nature of your being; of your essential connections with your principle; of your degradation through a voluntary original separation/break; from this ardent love of your generating source which engaged it, at the time of your fall and which still engages it every day to come and sort you out from amongst the most disgusting refuse; (a wonder that the man of the stream, who does not turn round, could not understand, although he senses it, as the child who has a fall feels the hand which picks him up, but cannot see it without turning round;) finally, of the vastness of the testimonies of all kinds which are set down in favour of these fundamental truths and proven by themselves; it is no longer a question of stopping at all these points, as I said, without which I had warned you not to go further, and without which, consequently, you would probably not have come as far as this.

"But it is a question of seeing whether you have purged your being of all the secondary refuse which we have all been amassing since the fall or at least if you sense the ardour to deliver yourself from it at whatever price, and to revive in yourself this life which was extinguished by the original crime, without which you can neither be the servant of God nor the consoler of the universe.

"Even try to perhaps feel that the only science there would be to study would be to become without sin; for if man had reached that point, it would be possible for him to naturally manifest all the sciences and all knowledge."

Such is the desire of God corresponding to the desire of man, and if God is the desire of man, man is completely the desire of God.

WHAT IS "MARTINISM"?

Robert Amadou has founded the International Center for Martinist Research and Studies, — in French: Centre Internationale de Recherches et d'Etudes Martinistes (C.I.R.E.M.) to gather and make information available on "Martinism" in particular and the "Western Initiatic Tradition" in general.

According to Amadou, the word "Martinism" is defined in many different ways and it is necessary to arrive at accepted definitions so as to avoid confusion.

1. The word "Martinism" first refers to the theosophical system composed by Louis-Claude de Saint-Martin which is published in his works. A Martinist is one who receives this system in order to study and practice it. Louis-Sebastian Mercier in his Tableau de Paris attests that Saint-Martin himself uses this term in this context at least once in 1798. Naturally, the meaning of "Martinism" will be enlarged in the direction marked by the present definition and could designate certain uncertain quasi-religious mystical practices, sweet and sensitive, that the temperament of Saint-Martin sometimes manifests, and which is also found in some of his works. It is from his pre-romantic side that romanticism sprang, although at the price of the counter sense. It is this type of Martinism that went to Sainte-Beuve.

2. "Martinism" also designates the doctrine of Martines de Pasqually and the "Martinists" then become, by corollary, Elus Cohens. The juxtaposition of this sense to the preceding one, is explained notably by the partial homonymic sounds of "Saint-Martin" and "Martines" and by the personal, doctrinal and social links, whether real or imaginary, of these two Illumined men. In this second sense, "Martinezism" and "Martinezist" forbid the equivocal.

3. "Martinism" also designates the *Ordre des Chevaliers Bienfaisants de la Cite Saint* (Order of Knights Beneficent of the Holy City) and, more generally, the Rectified Scottish Rite ... and "Martinist" designates the members of these organizations, because Willermoz had placed them in the Martinist movement and many, especially those around and because of Willermoz ... were Elus Cohens.

Also, in this new direction, the meaning of the word "Martinism" has taken on a broader meaning. Willermoz, The Martinist, meaning the Elus Cohen and emulator of Saint-Martin, and voice of the Martinezist sect, brought this movement to the Masonic Convention at Wilhelmsbad and had it formally recognized as the Martinist Reform - that which is inspired by Martinezism, in the Rite of Strict Templar Observance. Thus, it came that all the French Illuminati, as well as all the Mystical Masons of France, were qualified as "Martinists".

4. "Martinism" also refers to the *MARTINIST ORDER instituted by Papus* or to the Martinist Orders deriving from this original one. A "Martinist" then, can also be someone who is a member of a Martinist Order. The particular meaning of the word "Martinist" in this case now depends on the definition that the particular "Martinist Order" adapts for its own, and since they all claim to go back to Saint-Martin and revendicate, although very obscurely, a Cohen Filiation. (Papus never really separated the teachings of Martines and Saint-Martin).

From the above definitions, we see the traditional, philosophical and literary space occupied by the definition of "Martinism". Because of this, the need is felt for the creation of a research structure devoted only to it. C.I.R.E.M. has thus been constituted around the following orientations:

To study the Works of Louis-Claude de Saint-Martin and Martines de Pasqually more generally than that which is directly or indirectly attached to what falls under the general term "Martinism".

To make available to researchers and students, the existing mass of documents and information on this subject.

To support, whether methodological or logistical, those who are trying to work with Martinism.

To publish articles, studies and other types of works.

To constitute a "Saint-Martin Library".

To sponsor conventions, colloquia and symposia...

Let us also make it very clear here and now that C.I.R.E.M. is not a Martinist Order and that it is solely a center for research of an historical and universatarian type. C.I.R.E.M. is keeping a close relationship of a cultural and scientific nature, with those who head the recognized Martinist Orders throughout the world, as well as other traditional, cultural and academic structures.

C.I.R.E.M. has three types of members:

THE FOUNDERS. These are the specialists and historians who make up the permanent Research Council. It is this Council which defines the priorities in matters of research and publication. The members of the Administrative Council of C.I.R.E.M. are chosen from among themselves. They collaborate in putting together the magazine L'esprit des Choses (The Spirit of Things).

THE RESEARCHERS. Persons who wish to pursue a research project under the direction of one of the specialists of the Center may submit his/her research proposal. After examining the proposal, the permanent Council bestows upon that person the quality of researcher.

THE READERS. They simply benefit from what the Center publishes. They receive the magazine and participate in the cultural activities.

Robert Amadou

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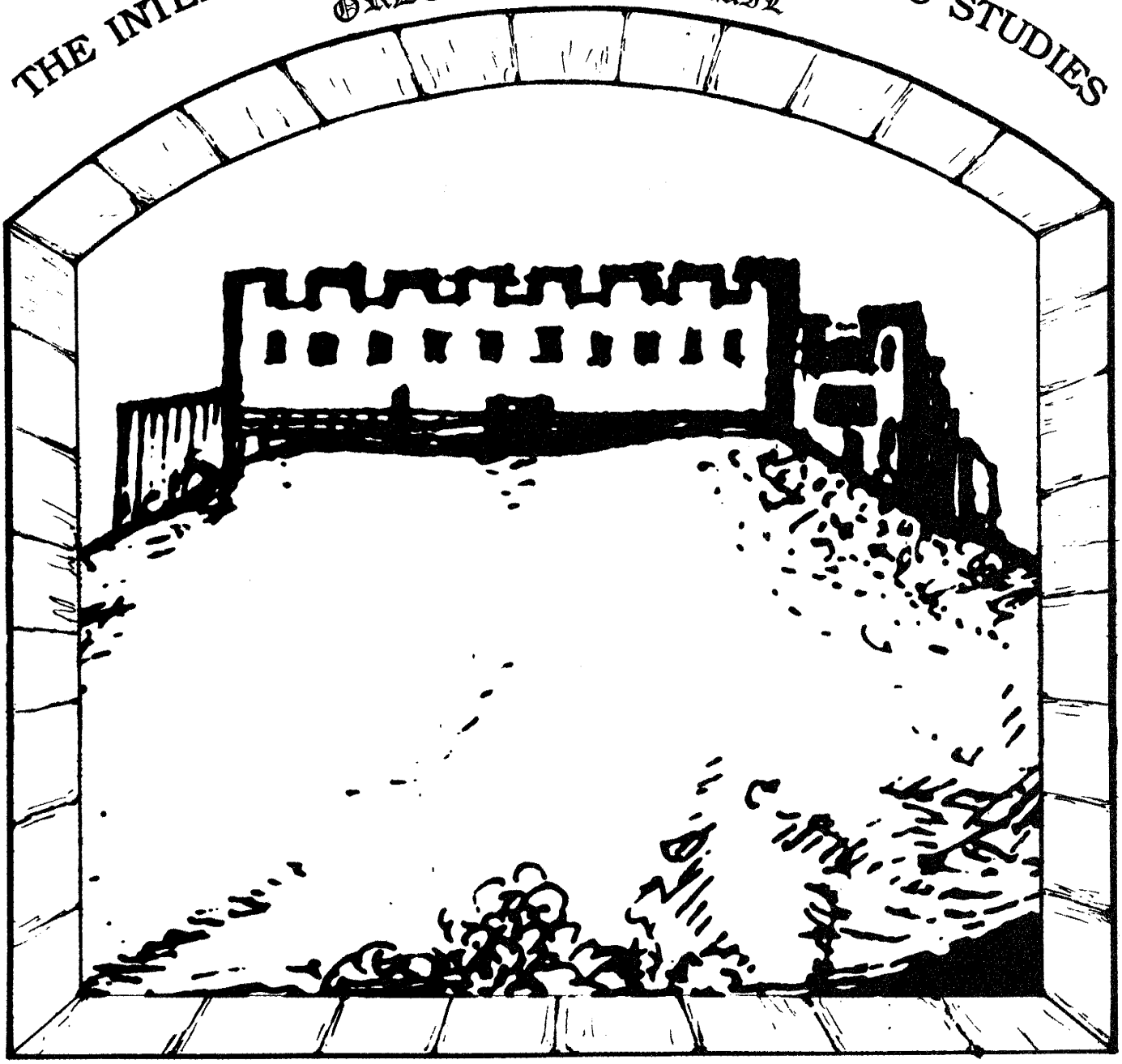
Morum
Sacrorum

Worthing 31W
Barbados
West Indies

THE INTERNATIONAL COLLEGE OF ESOTERIC STUDIES

ORDER OF THE GRAIL



PLANE III *COMPANION* 90-100

LIBER # 99 THE MOMENT OF TRUTH

Personal & Confidential TENTH DEGREE

The International College of Esoteric Studies Inc., is a registered non-profit institution and exists for the purpose of disseminating information on the Traditional Esoteric Arcana. The lectures/instruction contained in this Liber comprise material which was previously delivered orally to an esoteric group and has subsequently been given to the College for its use. Under these circumstances the College does not claim to be the author or originator of the contents of this Liber which is distributed in good faith. This Liber is loaned, not sold, to the receiving member as an incident of membership, for *personal* and *private* study, and its acceptance by the student is an acknowledgement that it is being held in trust for the College and is to be returned to it upon request.

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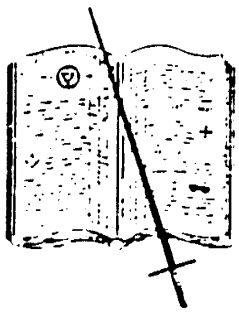

Incorporated as a non-profit educational institution devoted to the advancement and mystical enlightenment of Man.

Worthing 31W
Barbados
West Indies

12.03 p.m.

Dear Companion on the Path

Here we are in the courtyard of the Castle. It is just past High Noon, the sun has slipped behind one of the battlements and you are standing in the shadow, face to face with the imposing structure. The atmosphere is cool and slightly damp. It is very quiet. There is a noticeable air of awe and mystery. Perhaps a slight feeling of loneliness too. We have brought you as far as we can! It is for you now, on your own, to take the remaining steps, to pass between the columns that flank the entrance - step into the parvis - and make your way inside the castle. May God be with you.

With this Liber you have come to the end of the course! There is a little feeling of sadness I must admit. For many moons we have travelled together. On some days the going was rough, on others it was easy. Sometimes there was enthusiasm and hope; sometimes doubt, even despair. Many days the mood was introspective, at other times extroverted ... with the group singing, laughing, and making merry.

Cast your mind back to the turn of the twentieth century, to the late 1800's and early 1900's. Imagine the social environment of that time. People were going about their lives just as they do these days. But life was somewhat different ... it was not as hectic ... the job situation was not as demanding, there was no T.V., no VCR's or home entertainment systems. Few people had motor cars, telephones, or even electric light. Continuing education classes (which many people must take these days just to hold their jobs), gyms (which many people spend time in to counteract the circumstances of today's living), sports & games and other activities that are part of the present-day landscape ... were not as organized ... in fact, most of them did not exist! So, after the work day was over ... what was a prime activity, especially for men? It was association with a fraternal Order. And there were many, especially in Europe. Although all were based on the Golden Rule and taught the virtues of ethics, morality, brotherhood and charity, some were socially oriented, while others were principally philosophic/esoteric.

With the outbreak of World War II great destruction followed. Fraternal work was disrupted. Many of the Orders and Brotherhoods became defunct. Then came the late '40's & '50's and a period of rebuilding. And on into our present day and age, in which developments in technology and instrumentation have brought a revolution to the way of life. And the life style continues, ever more rapidly, to change and change.

And change! Let's deviate slightly and talk a little about 'truth'. ***No one knows absolute truth.*** *Each of us experiences reality, but reality is a personal experience to the particular individual and it may not even have a counterpart in actuality or fact. Why we are here? If we are here simply because we are here, or because of a divinely ordained reason; whether there is an ordained purpose to life; whether the Universe was created for a particular purpose; how one should live their life, if reincarnation is a fact ... and so on ... are questions the individual units of mankind called people have been asking for* ***millions*** *of years. (And continue to ask). And no one knows the answer. At least there is no universal answer. Of course everybody has their own idea. But each person's idea is only* ***their*** *reality. Some people feel their opinions, concepts and ideas are right, "the truth, the whole truth and nothing but the truth" ... and everybody else should accept* ***their*** *view!*

Great volumes of philosophical concepts, esoteric teaching, metaphysical education and scientific information are available today. Insights that some of our illustrious predecessors have had, have become the foundation stones of religious systems, many of which have become worldwide organizations. But remember: they were religions, philosophic views and tenets to live by ... that were great truths in their day ... that have been blown away by the winds of time, like a speck of dust, leaving no trace. And the much vaunted wisdom of today, will, not so far from now, be looked upon, by those coming, with the same expression of dismay, as we look upon stone age man... So: IS there an answer? Could it be that there IS NO reality, no actuality, and the things we think we know ... only SEEM to be?

In the meanwhile however, the search goes on and effort to rend the veil that obscures 'absolute truth' continues. Slowly, as the days pass, clearer and clearer light is being glimpsed. ***Shall there ever come a day when the full face of truth will be seen?*** *I leave you to answer that.*

The esoteric fraternities that were situated around the Mediterranean basin when the Second World War broke out had much valuable information. In 1982, this writer, "questing for truth" in Europe, was privileged to receive from several sources which shall remain anonymous, archives of lectures and knowledge papers that had been used by some of these Brotherhoods. Starting first as the ICOMS around 1986 to make some information on 'Martinism' available, the organization went on to become I.C.E.S. ... to a wider curriculum ... and to do what it has done. We feel somewhat awed that our effort has been so enthusiastically embraced and supported ... associates now number in the thousands and are situated around the world ... from Alaska to Australia and many points in between.

It is possible the I.C.E.S. may seem to those who are separated from us geographically, to be a much bigger operation than it really is. These are the facts that are being disclosed to you: there are three of us who do it all, who have supported it (and support it), and made, and make it possible ... by putting our hands in our own pockets to make up the short-fall ... since the "dues" do not carry it. Yes, there are the three of us, an office about fifteen feet square, lots of shelves, a photocopier, a typewriter and some filing cabinets. That's it! And it gets done in "spare time". So maybe you can understand now why letters aren't answered as promptly, as properly, or as neatly, as some would like.

We have so much more material in our archives than we have given out! And there are now volumes of wonderful and truly enlightening lectures and essays that associates have sent in. But there is no way we can undertake to do more. We are doing the best we can.

We sometimes give our imagination free rein and think how nice it would be, to somehow be able to make available all the material we have. And then we wonder too, if there is any point just going on and on, giving out information, much of which is generally obtainable these days?

Yes, historical information is interesting, even useful ... there's no denying that. And the traditional esoteric teachings as they were given by those who carried the banner in times before ours, do have worth. ***But knowledge evolves! New discoveries are being made! Old concepts are giving way to new insights!*** *What we are seeing these days is: the realm of the psychic has been embraced and incorporated into mainstream science! Nowadays, subjects such as the nature of consciousness, its possible survival independently of the body, "out-of-the-body" experiences, the aura, etc., ... things that were once strictly in the domain of the 'esoteric' ... are now being studied in the Universities of the world! And because of the enormous facilities these institutions have, a great deal of new information, new 'truth', is being uncovered. Much solid, valid, vital and practical information* ***that should be studied, known and used by mystics,*** *can now be found in the fields of clinical psychotherapy, psychology, parapsychology, neuro-linguistics, psychiatry, biogenetics and so on. (Let us take this opportunity to strongly recommend you get a hold of ANY BOOK written by or about* ***Milton Erickson*** *and read it ... and you will see what we are talking about.)*

We share with you this insight: there is a wave, it is moving across the ocean of time ***AND YOU ARE IN IT.*** *RIDE THE CREST OF THIS WAVE! THE* ***PRESENT*** *IS THE* ***POINT OF POWER!*** *BE IN THE HERE AND NOW! Not in the backwater! To be in the eddies, the currents, the tides and the foam ...* ***is to be drowning in the wash of yesterday.*** *TAKE FROM YESTERDAY WHAT IS GOOD, USEFUL AND VALUABLE ... BUT DON'T GET STUCK IN THE MUD. DON'T GET LOST IN THE SAUCE!*

We have shared with you a fairly broad panorama of traditional information. You need to take this information and extract from it what you can use and turn it into

knowledge. *INFORMATION IS NOT KNOWLEDGE! A head full of* ***information*** *is not of much use. You've got to* ***KNOW****! And you've got to open your eyes to the produce of modern research as well ... and take from it what's useful ... AND DO THE SAME THING! 'Truth' is Universal! It's not confined or isolated to one group or person!*

There ***was*** *a time when 'esoteric instruction' was not readily available. You had to belong to an "esoteric group", lodge or Order if you wanted "certain information." This is not the case these days. Since around the 1960's occult/esoteric bookstores have been opening in almost every city and town. And nowadays you can go there and buy a book and find out whatever you want to know about.*

And this brings me to speak about esoteric fraternities. ***What is the value of an esoteric fraternity these days?*** *There was a time when 'esoteric information' was not available to the public. Some time ago you would even have been branded a 'witch' and executed if 'the authorities' suspected you dared contemplate esoteric ideas! Those days are gone. You no longer have to become a member of a "secret Order" or an esoteric lodge and climb stairs lugging suitcases of paraphernalia, set up a temple, don regalia, go through a ritual, and sit down to hear an 'esoteric lecture' ... you can go to a book store and buy a book and read the same thing presented in a much more twenty-first century sort of way ... which is clearer and more up-to-date!*

Does this mean, then, that the death knell has sounded for esoteric fraternities. The answer is: ***CERTAINLY NOT.*** What it does mean is: **esoteric fraternities must now concentrate on ceremonial and ritual activity; on theurgic work and group meditations; on forging the bonds of brotherhood; on mystical activities which are rendered more powerful and effective when there are a number of people ..... on SPIRITUAL UPLIFTMENT AND SPIRITUAL DEVELOPMENT.** *The 'intellectual stuff'... the teaching of metaphysical and philosophical principles and study of the history of their particular organization ... can be accomplished at informally held study-group meetings and through individual study ... and by the way, we here at headquarters feel a sense of gratification that the lectures we are sending out in the Libers ... which (by and large) are lectures formerly used by many esoteric Orders ... are being used today as foundational material by many present-day groups.*

I want to talk to you now about the future of I.C.E.S.. We are operating under very trying circumstances. We know the material we are making available is solid and we know it is well appreciated by the membership. And we have just as much in our vault as we have sent out! We know what we have done, and what we are doing, is shining a Light into the world and is a tremendous potential for good. It is making a difference and, along with the other organizations who are working for the upliftment of Mankind, we are helping to dispel the shadows of darkness. And we also know we have what it takes to build a top-class worldwide organization.

THE EXAM

DOCTOR OF DIVINITY

We have an arrangement with the **Ecclesia Gnostica Apostolica Catholica**, who grant the Degree. You send the exam to us, we pass it on to them, they correct it and issue the Certificate. The exam and all the requirements are nothing to do with I.C.E.S.. All we do is receive it from you, pass it to them, they sit on it, pass it back to us ... and we pass it back to you.

Here are the requirements: The work you submit must be your own but you can quote from any source, provided you indicate the source of your quotations. Your paper must be type-written, double spaced, on letter-size paper, using one side of the paper only and be a minimum of one hundred pages long.

Your submission must be accompanied with a payment of fifty dollars which is required by the E.G.A.C. to defray their costs in assaying and certification.

And now the subject matter: you are to write a dissertation on any aspect of Religion and/or God ... i.e. about any religion, ancient or present day, about God, beliefs in God ... or a combination of these ... and/or on similar topics, historical and factual, or speculative. Including any historical religious/spiritual personality(s). You can write on orthodox or on mystical concepts. In other words, your dissertation must be to do with spirituality, with God, with man's search for God and so on. The parameters are broad, do not feel confined to narrow boundaries.

No attempt is being made to influence you but you may find such subjects as the Essenes, the Gnostics, (especially since the 'Dead Sea Scrolls' and 'Nag Hammadi library' have been found), to be fruitful and interesting areas to research and write about.

The field is wide open and there are no restrictions, you have full rein to write about whatever you please, within the basic parameter given. All work submitted becomes the property of the E.G.A.C.. Be sure you keep a copy of your submission and make sure your full name and address is included.

-o-o-o-o-o-

And so dear friend, we bid you farewell but not good bye.

May the road rise up the meet you,

May the wind be always at your back,

May the sun shine warm upon your face,

The rain fall softly on your fields,

And until we meet again -

May God hold you in the palm of His hand.

Ever in Service to the Light

Saoca

99 06

We also know to build a top-class worldwide organization from our present geographical position is difficult, given the high costs and particular problems inherent in operating from a small island in the Atlantic, thousands of miles from the major English-speaking cities of the world. For example, as we write this there are no 4x9 envelopes available on the island!

We want to say to you right now ... we are willing to hand over what we have to anyone, in another country where operating circumstances are more viable, who would be willing to take it ... provided we can be assured of the sincerity of such person and of their means to be able to develop it into the organization it has the potential to become.

As we have just said, we know the usefulness of this operation. We know the great difference it is making in the lives of very many people all over the world and we will carry on as long as we can. But we also know the world needs all the Light it can get. And if an opportunity comes that can allow the Light of this organization to shine from a taller mast, we are willing to hand over what we have started, to pass it on ... just as the material we are using was received by another and passed on to us ... so it can go from strength to strength. If you, dear Companion, are the person to receive this torch, please communicate with us about it, without delay.

Well, let's talk a little about the future as far as we can actually see it. As we have intimated, our hands are very full and we cannot extend the curriculum of Libers any further. We would like to hope, however, that perhaps we can publish some useful books from time to time, material and information you will appreciate. So we would like to keep in touch with you. We are going to place your name in the Graduate's Ledger so we can send you notices from time to time, but we will miss hearing from you and receiving your little notes and comments. Would you please drop us a few lines whenever you have the chance? Just to receive a post card from you would be wonderful and encouraging. We will always answer, according to our ability to do so and if you don't get an answer to every note you send, you'll know why and say a prayer for us. Also, if you change your address please remember to send us the new one! And although this sounds rather mundane, we do appreciate any financial help you can send us occasionally. Whenever you write, kindly write 'Graduate' after your name ... this will help us to find you in our records! We do not have a computer and a button to press! We have to look through many pages.

Now two other matters. As you go along you may meet other students who may tell you "Oh I finished the course". We thought we would institute a test question that you can use to determine if this is so or not. If you ever meet someone who says they finished the course you can ask them: "How many steps are there to the castle?" The official answer is "One hundred less one." If they can't give you that exact answer you'll know they never did complete the course! And now to the exam, Doctor of Divinity - - -

Dear Graduate — this will be the last official report. We ask that you set forth your thoughts on your journey with us. Wishing to make the Libers as interesting and as useful as possible, we would appreciate knowing what subjects interested you most. Also, share whatever thoughts, ideas or suggestions you may have, which will enable us to improve.