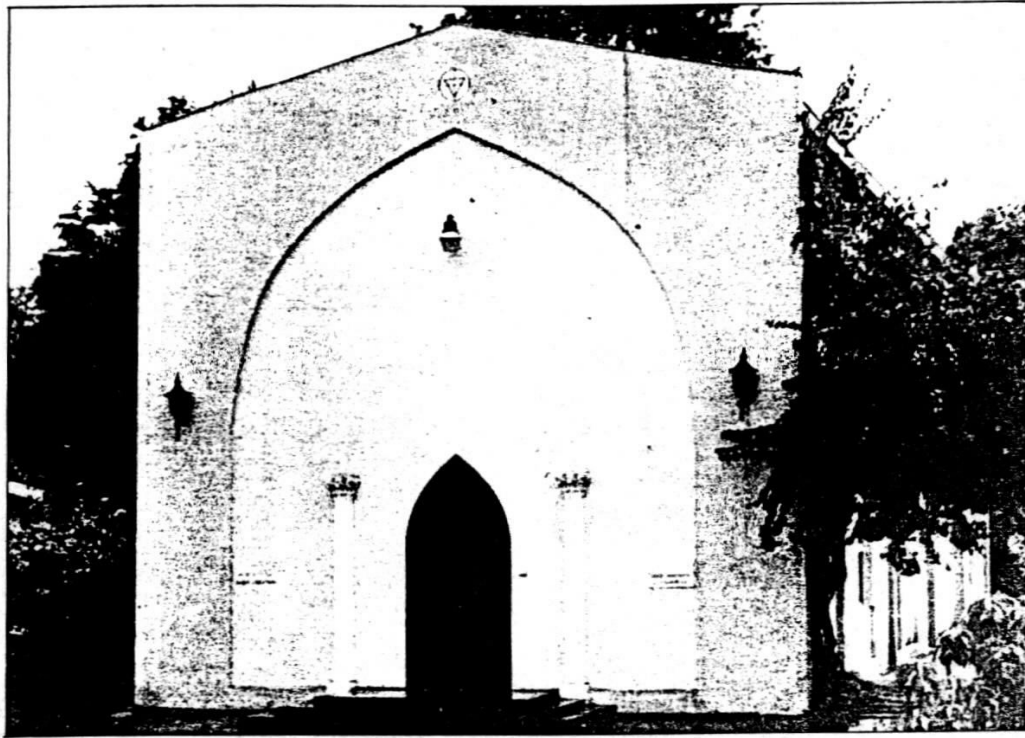


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*Worthing 31W
Barbados
West Indies*



Saint-Christien
River Road, Barbados, West Indies

Home of

THE GRAND TEMPLE OF THE MARTINIST ORDER
CATHEDRAL OF THE UNIVERSAL GNOSTIC CHURCH

Registered office of the
INTERNATIONAL COLLEGE OF ESOTERIC STUDIES

**PLANE II
LIBER 19**

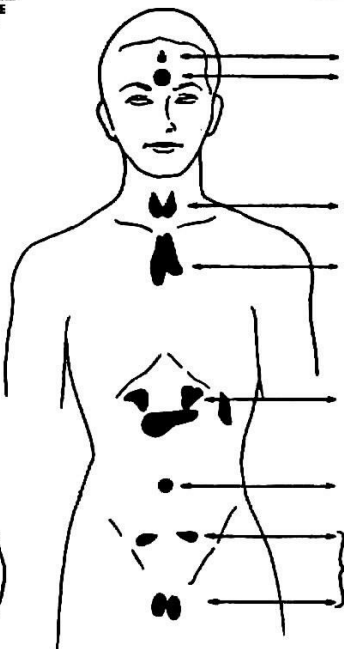
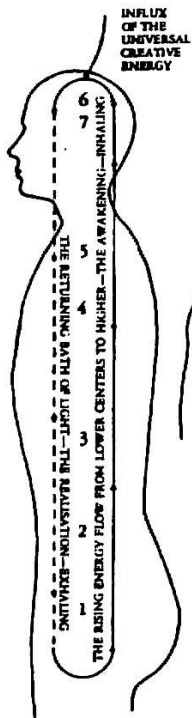
THE GROUND IS GETTING HARDER!

**GRADE: *CRAFTSMAN*
Private & Confidential**

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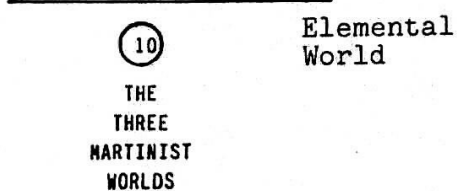
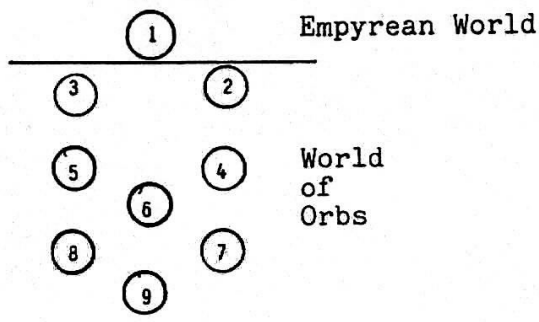
DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

SPIRITUAL CENTERS OF THE BODY

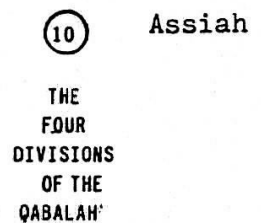
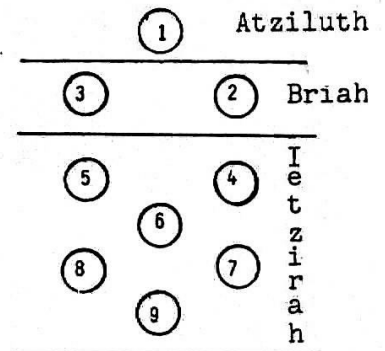
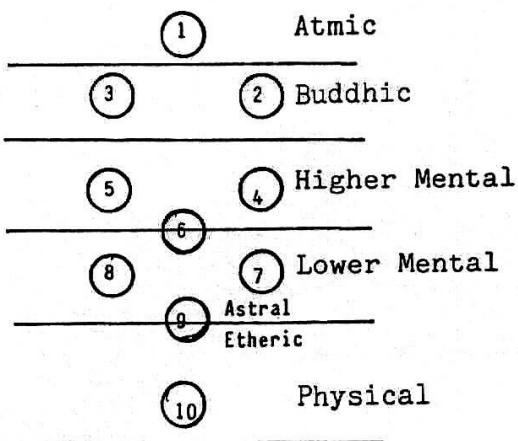


NUMBER	GLANDS	CORRESPOND TO	EASTERN CHAKRA	PLEXUS
6	PINEAL	MIND & KNOWING MERCURY INDIGO "I"	CROWN CHAKRA	BRAIN PLEXUS
7	PITUITARY	STRENGTH & SPIRITUALITY JUPITER VIOLET "U"	THIRD EYE CHAKRA	
5	THYROID PARATHYROID	PSYCHIC & WILL POWER URANUS BLUE "W"	THROAT CHAKRA	CERVIC PLEXUS
4	THYMUS	LOVE & RIGHT ACTIONS & THOUGHTS VENUS GREEN "L" AIR	HEART CHAKRA	CARDIAC PLEXUS
3	ADRENALS PANCREAS SPLEEN, ETC	MADNESS & FORGIVENESS MARS YELLOW "MI" FIRE	NAVEL CHAKRA	SOLAR PLEXUS
2	CELLS OF LEYDIG	MYSTIC & GUIDANCE NEPTUNE ORANGE "N" WATER	LOWER ABDOMEN CHAKRA	PELVIC PLEXUS
1	OVARIES OR TESTES	FLESH & BODILY NEEDS SATURN RED "S" EARTH	ROOT OR KUNDALINI CHAKRA	

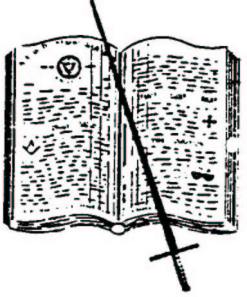
CORRESPONDENCES ON THE TREE



THE SEVEN PLANES OF THE ROSE+CROIX // THEOSOPHY



THE INTERNATIONAL COLLEGE OF MARTINISTS



Dear Associates:

You will notice the turf on which we are walking is hardening! Let us praise God for that. We have lost a number of our party since we first set sail some months ago. One brother fell overboard during high seas and another was drowned in a whirlpool. Then, after we made landfall, several fell victim to the scorpions and snakes, and a few more got stuck in the bogs and swamps. We will have to pause for a while and set up camp and send out a search party to look for and rescue those who have succumbed to the perils.

While we are waiting, let me take this opportunity to bring you up to date with our schedule. We said just recently that we would begin a detailed examination of the Martinist philosophy as enunciated by Louis-Claude de Saint-Martin, starting at Liber 20. We find we will have to make a slight adjustment to this table and extend this second phase of our work to Liber 22 ... because the reports coming in from members are asking for more light on reincarnation & karma, the Inner Order and a few other topics. We are therefore going to accede to these requests ... and will assure everyone that this slight rescheduling will be of great value to all.

Again, yet again, we must re-emphasize these points: You can read every book in the world, you can talk to every wise man, you can join every organization that exists and go to all the universities ... and you will never find Truth in any of them. All you will get there is information. FOR TRUTH IS WITHIN YOU AND YOU WILL NEVER FIND IT ANYWHERE ELSE. We could have told you that in the very first Liber, but you would not have been receptive to it.

Receive these Libers, chew on them, suck them, extract the juice and nourish yourself with the vital essence. Become a dietician and work at building a strong and healthy body. As you go through life, avoid the foods that are harmful and poisonous. When you discover nourishing elements, incorporate them in your menu and improve your cuisine.

Just as we must nourish our bodies all our life, so too is our search for Truth a life-long quest ... and it spans like a bridge from this life into the ones to come. It will end only when you have re-entered the Lost Paradise. Those who fall victim to the snares of this world ... will have to pick up the thread again at some time, for no one can advance us but our own self ... it is one of the penalties we face for the privilege of having a free will.

Let us praise God for the Light that is coming our way, and may He continue to inspire and guide us on every step of the Path.

Sincerely & Fraternaly,

The International College of Martinists Worthing W31, Barbados, West Indies
INCORPORATED 1986 AS A NON-PROFIT EDUCATIONAL INSTITUTION DEDICATED TO THE PROMULGATION
OF THE TRADITIONAL ESOTERIC ARCANA.

LIBER 19

LECTURE #64



Brothers & Sisters:

During our early travels ... mention has been made about the seven oppositions of life revealed by the seven Hebrew double-letters. You have been given the names of the pairs of opposites and we have examined some of them. We will scrutinize the remaining pairs as we continue the works, however: the importance of harmonizing contraries is beyond all emphasis and it is necessary that you have a good understanding of this principle. It is essential to an understanding of the Martinist view of life and it is equally necessary to the practical application of what we are learning.

One student of these matters has written: “Life is a problem which has for each *an individual solution*. No one can solve it wholly for us, or take from it the element of personal responsibility. It has its own particular history in each individual case. Difference in temperament and in experience gives infinite variety to these personal solutions. The utmost that one individual can do for another is to enunciate the principles which underlay all experiences, however varied. Truth is not truth for us *until we have made it our own through reflection, until we have applied it in daily life.*”

Such a statement is absolutely true. And it is equally true that the teaching necessary to each individual’s fulfilling his personal responsibility in regard to life’s problems ... is to be found only in the genuine Mystery Schools.

The reason for this is that *the mass of humanity is as yet too little evolved to accept the personal responsibility for its own salvation*. It has been necessary, therefore, in order that all may have a measure of truth ... that so-called “pious fictions”, and only such broad truths as may seem helpful ... be given to the profane. Perhaps it is only after one has spent many lifetimes in these outer groups, that one grows to the point of accepting responsibility for his own progress through life. Then he finds his way to one or another of the genuine schools of mysticism for proper teaching.

Here he must not only be taught the truth behind the pious fiction which he knows ... but he must also be shown the technique of adapting what he has been taught to his own experience. In the main, this consists of a complete reversal of viewpoint. From looking for salvation outside himself and by virtue of faith in an individual, or set of ideas ... he must turn his thought within himself, finding there the principles which he must accept and be personally responsible for. Further, he must see that histories of Avatars and World Saviours *are but variant stories of his own inner nature*.

This is far more difficult than it may at first seem, for one must acknowledge that almost everything he has been taught is only half-true and of little value to him. He must forgo the comfort of believing in something outside himself and must be strong enough to withstand the shock of Learning that what he considered true ... was mainly false ... *at least false in the way he was called upon to accept and interpret it*.

The point previously made regarding the story of David and Goliath is illustrative of this. To most, it is a page taken from the history of real individuals, whose difference in viewpoint became the occasion for a moral lesson. Undoubtedly, to some, it is merely a tale told for the sake of setting forth moral teaching.

To the mystic, however, it points to a deeper lesson having nothing whatever to do with actual historical personalities ... but rather portraying an internal struggle between conflicting elements in one’s own nature.

It is this difference that is fundamental between the Mystic Schools and the outer schools of learning ... a difference that can be traced right back to ancient Egypt. There, the wise, studying the heavens and noting the sun's daily progress through the constellations, *described the process in personal terms....*

The twelve constellations were seen as twelve different circumstances through which the sun passed in the course of the year. *The sun became to be known as an individual who responded or reacted to these different circumstances or experiences in a certain way.* It was born weak in its own innocence, suffered defeat, overcame that defeat, and rose to supreme power, overcoming all its enemies.

How like man who is born weak and is unable to cope with the strange circumstances of life. He finds within himself conflicting elements that are heightened by the challenging experiences through which he passes. Finally, through right teaching, maturing man overcomes the enemies within ... those elements, which stand opposed to his progress ... and, at last, he emerges a new man.

As above, so below, said the mystics. Since there was order in the heavens, should not earth express the same? And man should have the same assurance of overcoming his difficulties and of reaching his final goal ... as the sun does in its progress through the heavens.

The outer circumstances of man's life are of less importance than the inner ones. IT MATTERS LESS WHAT HAPPENS TO MAN THAN WHAT HIS RESPONSES ARE. The mystics were more concerned that their pupils see the parallel ... and that they individually accept the responsibility for their own lives ... with the assurance that as the heavenly order brought triumph to the sun ... so would that same order prevail in their lives.

At the very time, however, that the mystics were teaching such truths to their initiates ... the priests were fostering among the un-evolved the idea that the sun was a god ... and that all men should worship him! It is from the story of the sun and its progress through the 12 signs of the zodiac that religions of the world have drawn their stories of a god, an avatar, as the saviour of mankind. This is immediately evident when we study the lives of the avatars of the religions of the world. MEN DO NOT WILLINGLY FORGO BELIEF. *It is easier TO BELIEVE ... than it is to know ... and accept the responsibility, which that knowing entails.*

This indicates one reason why in the long past it was necessary for the mystic to choose carefully, after a long-time study, those to whom he would communicate what he knew to be true. The same reason holds good today when Mystic Orders attempt the same care in the selection of candidates. This, we hope, will explain the necessary emphasis that must be placed upon the complete understanding of the oppositions of life, which are characterized by our two Pillars.

Certainly, it will serve to indicate that such explanation can have meaning only to those willing to acknowledge their own responsibility in the manner of solving life's problems. This is especially true when we come to the pair of opposites called PEACE — WAR.

Objectively considered, Peace seems altogether desirable. War seems altogether reprehensible. Peace, we picture to ourselves as a state of harmony and concord. War we depict as dissension, strife, inharmony and discord. Objectively this is true; mystically it is false ... because we have failed to see the full and complete meaning of Peace & War. We have failed to realize that they are simply two aspects of the same thing ... and must exist together.

Peace & War are merely opposite polarities. War is positive; peace, negative. War: active, Peace: passive. War: work, Peace: rest. War: movement, Peace: immobility. War: gathering, Peace: assimilation.

This is the ebb and flow ... the pulse of life. What we see objectively portrayed on the world stage, is but a large-scale manifestation of *what goes on within each individual*. It is this universal drama played out in the *individual consciousness* that is of value and interest to the mystic. As he reviews life at every stage of its progress, it is likely to be seen as being made up of many periods of relatively long conflicts, interspersed with short periods of rest. But for the periods of struggle ... the times of rest would have no meaning.

DISCUSSION / QUESTIONS

It is not too much to say that the ancients were masters in their knowledge of the workings of the mind. As a matter of fact, their knowledge of what we call psychology transcends even that of the present day ... and enters the field we now call psychoanalysis. After making plain to the initiate the laws of the universe ... the intent of their teaching was to show him the ways in which mind, that is, ... his faculties ... reacted to certain phases of life, and to show him, as well, how to control those reactions. They realized that life presents an individual problem. Each individual, out of the differences of his own history and background ... reacts to the experiences of life differently.

The teacher, therefore, had to point out to the student his responsibility in determining what his reactions would be to any outward circumstance of life. The underlying principles were always clearly enunciated, and the student was given every aid so that he might know what the experiences are which challenge his progress. After that, each had to assume individual responsibility for his acts, determining in every case what they would be.

The effort the individual puts forth positively, whether to achieve a new skill, develop a technique, or weed out undesirable characteristics and overcome detrimental handicaps ... is war. War is the activity of the individual self to bring about certain positive changes within our own nature. The intervals of rest and peace at the end of such activity, (we sometimes call them breathing spaces) ... are periods of summing up, when the individual assimilates into the fabric of his being ... the results of his warfare.

WAR / PEACE ... indeed, these are a most necessary pair of opposites on our Pillars and one we shall oftenest make use of. For that reason, we should meditate on their aspects as often as we can.

Are the greater number of people ready to accept responsibility for their own actions?

Can we be “saved” by someone else?

Does the mass of people know “the truth”?

Which is easier ... to know ... or to believe?

In what way does the teaching of the Mystery Schools differ from that of the outer schools?

Let us recap the essential parts of tonight’s Lecture:

True knowledge has always been preserved for the initiate. The masses have had to content themselves with pious fictions. This is because the mass of humanity is as yet too little evolved to be able to recognize that salvation is their own personal responsibility.

Since earliest times, the law and order exhibited by the heavens has been the model for man’s instruction.

Stories drawn to illustrate the parallel between man’s progress in his journey through life ... and the sun’s through the heavens ... have been accepted widely by

the unenlightened as stories of actual personalities called avatars and world saviours.

The mystic is taught to accept the responsibility for his own progress and to be more concerned with his reactions to events in his experience ... than to the experiences themselves.

War and Peace are to be thought of mystically, as periods of activity and rest, or as growth and assimilation.

The mystic is to balance the pairs of oppositions within himself. He uses the seven pairs represented by the Hebrew double-letters to guide him on his journey through life. Are you balancing the oppositions in your life?

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

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On New Year's day, 1987, our Production and Works department moved to its present new location: Fort Wyndham, in the parish of Saint George. It is from here that the Libers are being produced and mailed. Our mailing address and registered office remains the same. Members who would like to visit are welcome ... however please be sure to make an appointment first!!!

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LECTURE #65 ADMINISTRATION OF JUSTICE



My Brothers & Sisters:

Our recent lecture (#61) on the nature of the ideal state and the responsibilities and duties of those who rule, should have given you the fundamentals of the right mystical viewpoint on these matters. In other words, it must have become evident, that to Martinists, the ideal state among men would be that which most nearly follows the triadic pattern of nature. Government should be threefold, corresponding to the head, the chest and the abdomen of man. Analogous to the head of man, the highest division of the state should concern itself with education and religion, the next division, the chest, should regulate matters legal and military. The last, the abdomen, should be devoted to the body politic and the carrying out of the decrees of the other two divisions.

In addition, the ideal state among men, for Martinists, would be a theocracy, for only in such fashion would it grant man the privilege he had in his First Estate, the privilege of being a Law unto himself under the direction of Omneity. Theocracy to a Martinist, therefore, is the highest and most desirable system of government., for it recognizes man's individual access to Truth and his innate right to self-government.

A necessary aspect to even the ideal state is the administration of justice, the meting out of reward and punishment. Here, again, man finds it necessary to contrast existing conditions with those, which prevailed in his First Estate. Absolute justice inheres only in Omneity. It is approximated most closely by those who forget themselves in patterning after the Divine, as Agents of Omneity. Justice, however, has been all but lost because its agents have forgotten Omneity and have patterned themselves after their own frailties.

It is because of the necessity of justice in every state and because of its lack in most ... that the Martinist is so concerned with it. He beholds the travesty enacted in the name of justice, recognizes justice to be blinded instead of impartial, and knows that crime is engendered rather than done away with in present—day society. He may even run through the catalog of capital punishments meted out since society's beginning. He finds them to have been by beheading, branding, burning, breaking on the wheel, boiling, burying alive, crucifixion, crushing beneath the feet of animals, compulsory combat in the arena, drowning, electrocution, impaling, flaying alive, hanging, drawing and quartering, piercing with spears, poisoning, shooting, strangling, suffocation, stoning and sawing asunder. Still, he seeks the answer in the only way he can ... by an appeal for a quicker return to the ways of his First Estate and a well—grounded trust in the designs of Omneity.

The Martinist knows that punishment is to some degree necessary, but he pleads for punishment that is corrective rather than full of revenge. He recognizes the possibility of man's growing better through wise correction, but he remembers that all men are his brothers and that "whatsoever ye would that men do unto you, do ye even so unto them" ... is a divine precept.

The Martinist never forgets that man has little right to condemn his brother and no right at all to take away his life, (excepting perhaps, in one's own self defense.) For that reason he is unalterably opposed to capital punishment. Beyond being a violation of divine precept and humanitarian instincts, it is questionable whether it is a deterrent to crime and it certainly is not corrective to the

criminal. Furthermore, there is no recourse against its enactment and it presumes an infallibility of judgment that is altogether impossible to imperfect man.

Fortunately, advancing civilization is slowly acknowledging the rightness of the Martinist's position, for capital punishments is losing favor with enlightened judges and almost everywhere the criminal is beginning to be looked upon as a sick person, rather than a totally depraved one of whom it were better to be rid. In time, it is inevitable that human justice will more nearly resemble divine justice. Then it will be that the mystic meaning of the Biblical admonition: "Whatsoever a man soweth, that shall he also reap" will be understood.

This is the law of Cause & Effect, which the mystics have always taught, usually under the name of the Law of Karma. It is simple, as all Omneity's laws are, ... but it is profoundly just. What we think and what we do ... what we suffer and what we permit register in Omneity's records as CAUSES. These causes *must have effects*, and *IT IS INEVITABLE THAT EACH RECEIVES THE GOOD OR BAD EFFECTS OF THE GOOD OR BAD CAUSES HE SETS IN MOTION*.

DISCUSSION

With this law of karma is joined another which explains it and gives it the necessary freedom of operation. This is the Law of Reincarnation, which states that the âme, that undying part of ourselves, is periodically being rejoined to a new physical body. It separates from the old at the moment of "death" ... and is joined with the new at the moment of "birth". Thus the âme virtually constitutes a permanent astral personality, which is reborn and grows anew with each rebirth into a fleshly body. The physical body changes ... the âme remains itself.

DISCUSSION

Man is so constituted that generally he is unable to see himself as the cause of his own punishment. He is inclined to blame his family, his environment, or even Omneity for his difficulties in life. The inequalities in the distribution of wealth, learning, health, and human necessities, which are evident in life *are without satisfactory explanation until one accepts the Laws of Karma and Reincarnation*. Both of these laws were part of the mystic's fundamental instruction in those great universities of the past called the Mystery Schools ... and remain so today.

In the light of this discussion, it will be seen that the Martinist will follow the Biblical injunction: "Judge not that ye be not judged" ... *for the affairs of man's life are not so haphazardly arranged as it may seem*. The Laws of Karma and Reincarnation ARE in operation ... and the Martinist will do well to recognize that fact, confining himself always to making his own life conform to the highest possible pattern while being charitable towards all men ... who are his brothers.

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

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LECTURE #65 REINTEGRATION



Dear Brothers & Sisters:

Our V: M: Martinez Pasquales, whose teachings we will soon study quite closely, wrote “In the end, all will come back to the beginning.” IT IS THE MARTINIST’S DUTY TO ACCELERATE THAT PROGRESS. This he must learn to do individually ... as an Agent of Omneity. By working persistently and sincerely to bring about his own reintegration through the techniques and principles you are being taught, the Initiate is, as well, furthering the good of the whole of humanity. Men of Desire, therefore, have been led to the Martinist Order to learn of Omneity’s laws and how they may be used for the individual and the collectivity. Here, we pledge ourselves to use these laws for the benefit of others, as well as for ourselves.

This means that each of you has acknowledged that you seek the way of reintegration and recognize that the progress you make and the good you accomplish will depend upon your own efforts. Until one recognizes that what has been called SALVATION is not a matter of BELIEF — but of PERSONAL EFFORT ... he is not ready for Initiation. *One is ready for Initiation only when he knows that salvation ... more accurately described as REINTEGRATION ... is a matter of learning and using Omneity’s expressed laws.*

Our V: M: Louis—Claude de Saint—Martin, has written: “Man has been set amidst the darkness of created things only to demonstrate by his individual light the existence of the Supreme Agent, to convince all who misconstrue it.” This is true. Yet the profane sees only the darkness. His individual light is so dim that oftentimes he cannot discover by its means the Supreme Agent himself ... much less convince others of its existence. The profane does not even know the nature of the forces, which operate in his world of darkness; he does not know how they arrange themselves into polarities, or oppositions. Consequently, he is defenseless against them.

The Initiate DOES know these things. He knows, too, that through his mystic instruction his individual light grows bright enough for him to discern not only the oppositions themselves but also how to equalize them. “Evil is that which is opposed to the progress of each individual.” This being so, *we have to test each event or circumstance of daily life to discover its relationship to our progress and to know whether to name it GOOD or EVIL.*

Our work in the Martinist Order is supplying us with a broad knowledge of the major oppositions, which we shall encounter, and it is furthering our understanding of how to test them. We shall advance ourselves in accordance with our right judgments and with the right causes we set in motion, for the final goal of reintegration *can only be achieved as the effect of the causes one sets in motion.*

The pairs of Opposites represented by the seven double-letters of the Hebrew alphabet constitute the major oppositions of life. Knowledge of them provides the Initiate with a gauge and by maintaining his balance between the poles, he learns to avoid the extremes which bring about the downfall of those who do not know.

You have been told: “The reintegration of each cannot be finally accomplished apart from the reintegration of the collectivity of men.” Only when all the cells of Primitive Adam have been

reassembled at the place we occupied before the Fall, will reconstituted Adam be indrawn by the First Cause that emanated him. The transfiguration of all therefore depends on the transfiguration of the one.

Thus, as the Man of Desire progresses in his work of equilibrating the Oppositions ... he finds his consciousness continually unfolding and his Inner Self awakening and asserting itself with increasing power. Subtle changes bring like effects in the habits, outlook and activity of the outward man. He continues to shoulder his normal responsibilities, meeting them always with a greater sense of exactness. He finds certain errors, which were part of his earlier life no more tolerable. A definite change comes to his tastes and desires. Old associations loosen their hold ... and he finds new contacts a source of joy and spiritual reflection.

A growing sense of detachment, a feeling of aloneness, does not surprise him. He knows this to be but the consequence of his venturing forth upon the great sea of mystical experience. It is the testing of his strength, showing him his life and present affection as they really are, and as they will be.

Perhaps this has been nowhere better stated, or with more clarity, than by Emanuel Swedenborg, who was one of the teachers of our V: M: Martinez Pasquales. In his book Heaven and Hell, Swedenborg wrote: "There are those who believe that it is difficult to live the life which leads to heaven, which is called the spiritual life, because they have heard that one must renounce the world, must divest himself of the lusts called the lusts of the body and the flesh, and must live spiritually. They take this to mean that they must cast away worldly things, which are especially riches and honors; that they must go continually on pious meditation on God, salvation, and eternal life; and must spend their life in prayers and in reading the Word and pious books. But those who renounce the world and live in the spirit in this manner acquire a melancholy light, unreceptive of heavenly joy. To receive the life of heaven, a man must, by all means, live in the world, and engage in its duties and affairs and by a moral and civil life receive the spiritual life.

"That it is not so difficult to live the life of heaven, as some believe, may be seen from this: When a matter presents itself to a man which he knows to be dishonest and unjust, but to which he inclines, it is only necessary for him to think it ought not to be done because it is opposed to divine precepts. If a man accustoms himself to think so, and from so doing establishes a habit of so thinking, he is gradually conjoined to heaven. So far as he is conjoined to heaven, the higher regions of his mind are open; and so far as these are open, he sees whatever is dishonest and unjust; and so far as he sees these evils, they can be dispersed ... for no evil can be dispersed until it is seen."

MASTER OF LODGE CALLS FOR A PERIOD OF MEDITATION AT THIS POINT

Brothers & Sisters: as associates, you were informed that man once occupied his proper place at the center of the universe in closest attunement with the Divine Power. However, he used the free will, which the Creator had given him in such a way as to bring about a "fall" from his exalted spiritual state, exchanging his glorious spiritual form for a gross, material body.

As Martinist Men of Desire, we gain a keen personal realization of our spiritual privation and exile. Is there one among us who has not sensed a yearning for higher development and increased spiritual perception ... for a true and lasting reintegration with the God of his Heart, the Deity of his most profound realization? Like our V: M: Louis-Claude de Saint-Martin, we desire above all things to reach deeper and deeper into our inmost nature until we find the living God within. As Mystics, we hunger and thirst for God, aspiring to make Him the foundation stone for the development of our personalities.

In this effort to find God and unfold our true selves, we are unerringly guided by conscience. An evolving and quickening conscience is the monitor, the sentinel for the establishment of God's Law in one's Inner Self. As one of our Brothers has said: "Thy conscience is the Master to be feared,

from whom thou must always receive counsel, the severe and inflexible judge to whom thou must render a just account of thine acts.”

Ultimately, morality is an inner condition, a progressive structuring within the personality of the moral law, which is of God. Only high morality can build and sustain a noble, cultured civilization. With the decay of morality ... (the basic goodwill which is its eternal leaven) ... the foundations of the state totter, and its decline is not far distant.

As Martinist Initiates, our task is to build a spiritual temple ... that temple said by Qabalists to be supported by the three pillars of Wisdom, Strength and Beauty. There must ever be, they were at pains to point out: Wisdom to construct such an edifice; Strength to support its superstructure; and Beauty to characterize its every aspect. With this Martinists agree, seeing in Wisdom the true mystical religion of all humanity; in Strength the sound logic of philosophy and science; and in Beauty those principles of ethics and harmonious human association called morals and political economy. These time-honored pillars, we likewise consider to be the three branches of the tree of knowledge ... whose fruit is divine and right action.

My Brothers & Sisters, the right understanding and right application of these matters are of such importance that time should be given to their assimilation. It is therefore recommended that, during the ensuing week, the conscience should be carefully examined and the subject of unity considered in your daily meditations.

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

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A NOTE TO REMEMBER

The words “material” and “physical” are often used interchangeably. While this may suffice in general conversation, bear in mind that in esotericism this is not necessarily so. The Physical World is a Material World ... but not all Material Worlds are Physical.

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ALCHEMIC/HERMETIC #67(H)

Dear Brothers & Sisters:

In Isaiah 39 18 & 25-26, we read: “To whom then will you liken God?” ... “To whom then will you liken me, or shall I be equal? saith the Holy ONE.” “Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calls them all by names by the greatness of his might, for that he is strong in power; not one faileth.”

Let us consider the Hermetic Principle of the Harmonic Planes, for, according to Hermes: “As above, so below ... and as below, so above.” A marked analogy appears between the sayings of Hermes and the scriptural text taken from the Hebrew Scriptures. This principle of likening, comparing or studying correspondences has long been a powerful factor in enabling man to arrive at a solution of some of the most abstruse problems presented to him. This principle is in common use in scientific laboratories and schools and may be applied with equal value and equal propriety in the domain of religion and philosophy. Hermeticism, being a synthesis of religion, science and philosophy ... it is natural to expect this law to have been postulated at the very beginning of the Hermetic revelation, which, indeed, was the case.

Enough has been said already to cause you to realize that Hermeticism has for its object: the bringing about of a personal revelation of the nature and attributes of God. This is the goal of every sincere seeker of Truth. Therefore, in the deepest sense, all correspondences are the likening of one phase of God to some other phase, enabling us to realize how true it is that “In Him we live, and move and have our being.”

As you have understood ... the ALL is in ALL, and all is in the ALL; therefore every unit in the several planes of Cosmic Manifestation, Life and Being. (including Becoming) must be subject to identical Laws and thus show forth the Harmonics of both Involution and Evolution.

Hermeticists classify the phenomena of the known Universe under three broad general divisions termed:

1. The Physical Plane
2. The Mental Plane
3. The Spiritual Plane

These Planes comprehend the lower divisions of the physical world known as the Chemical, (Solids, Liquids and Gases); the Etheric divisions of the physical world and the Lower Astral, for #1.

#2 includes the higher divisions of the Etheric regions or planes of the material world, the Astral and the Region of Concrete Thought, of the World of Thought.

#3 includes the higher regions of the Astral World, the Region of Concrete Thought, Abstract Thought and the lower regions of the Divine World.

Thus, the Phenomena of each blend with higher and lower planes, forming one complete unity; the higher phenomena of the Physical and the lower of the Mental; and the phenomena of the higher mental with the lower physical.

These Planes are more than states, conditions or dimensions. A dimension is measure in a straight line. This would not define the cosmic relations referred to. An ordinary dimension is conceived by

us as length, breadth and thickness. The Planes we are considering here must be considered as a state or dimension conceived as consciousness, interpreted as what is commonly designated as the “FOURTH DIMENSION.” This pertains to the Hermetic Principle ... “that everything vibrates, nothing is at rest.”

You must keep in mind however, that the concepts of the cosmic planes must be those of States of Consciousness, a universal dimension, a condition of integral vibration. Realizing this, you will understand the occult truth that the “Kingdom of God is within us.”

This is a deep truth, my brothers & sisters. Once realized, it brings to our conscious minds the truth that *wherever you are—there also are all the conditions that make your heaven or hell, your spiritual uplift or your spiritual and mental depression.*

As you gather in the unity of class study, or proceed with the daily occupations of life, there are ever present all the conditions, states and dimensions of consciousness THAT YOU WILL EVER EXPERIENCE.

In the great unity of the Divine Mind, our physical bodies are merely the outer and more slowly vibrating states of matter crystallized from the activities of spirit substance; meantime, our more ethereal vehicles are vibrating on their respective planes of being ... as each has, in the course of centuries and eons, become more and more highly organized and differentiated from primal conditions.

If, for instance, one of us here should experience his death or transition at this moment, it would be merely the discarding of the physical or dense body. And without departing from the chair in which such a one was sitting, the Ego with the Etheric and Astral Bodies and Mind Sheath would be functioning in the Etheric World. At the second death, without removing, the Ego, Astral and Mind would simply discard the Etheric Body and function in the Astral World. At the 3rd death, the Ego and Mind would discard the Astral and function in the higher Astral World and the Lower Thought Planes. And so on. Space means nothing in cosmic relations. At the exact place wherein each one of us may now be, ALL OUR RESPECTIVE VEHICLES ARE FUNCTIONING AND VIBRATING IN THEIR RESPECTIVE PLANES, and our heaven or our hell is right here and now ... exactly wherever we may be at any time of our existence, terrestrial or celestial.

Thus, the cosmic root substance vibrates through each of us and at every moment of our existence we are in the Kingdom of God, though we may not be conscious of it. WE ARE IN THE KINGDOM OF GOD ... AND AT THE SAME TIME: THE KINGDOM OF GOD IS WITHIN US. As the man Jesus said, “I am IN the Father and the Father is IN ME.”

INITIATION and spiritual development therefore ... is the process of entering into the higher states of consciousness, and this entering in ... is what actually accomplishes the AT-ONE-MENT with the Father or Infinite One.

Therefore: all existence on the Three Great Planes aforementioned is an existence solely WITHIN THE INFINITE MIND OF GOD.

Some present day philosophies teach that matter is nonexistent; all our students are warned against allowing such teachings to give you a false concept or appreciation of the true value of matter.

Hermetically, we divide the Three Great Planes of Manifestation into Seven Minor Planes, each of which are in turn subdivided into seven sub-planes. As these divisions and subdivisions are somewhat technical and will not be of interest to all students, we will enumerate them at the end of this lecture.

The Plane of Human Mentalism too, like all the others, is subdivided into seven grades, of which the race today has reached approximately the fourth, a process which has required millions of years to accomplish. Of the present race, some have evolved to the Fifth Grade.

You must remember, however, that there have been races before us who have accomplished these Grades and passed hence, to higher. Our own Race is the Fifth with laggards from the Fourth. Some Hermetists style the coming man of the Sixth Subdivision the “Super-Man” and that of the Seventh, the “Over-Man.”

The Third and last great division, the Spiritual Plane, is also sub—divided into seven Minor Planes, each being again subdivided into seven ... as in the cases of the Physical Planes and the Mental Planes. These seven subdivisions of the Spiritual Planes are indescribable in terms of comparative phraseology. They are the habitat, grade for grade, of exalted Spiritual Beings and Hierarchies whose development and status is as far beyond man ... as man is beyond the amoeba.

These seven subdivisions of the Spiritual Plane may also be stated to be the habitat of such Exalted Beings as can be described only by the term: “clothed-in-glory.” In the lower of these subdivisions dwell those whom we term Masters and Adepts. Then come the Hierarchies of Lords of various phases of Evolution. Beyond them are the “Gods”, whose attributes are beyond mere human hypothesis. It is the wisdom of these lofty intelligences that is superimposed upon the mortal world, guiding and unfolding its evolution. Yet all these Celestial Hosts and Hierarchies must be conceived as existing even as ourselves, only in the Mind of the ALL, the Infinite God, the ABSOLUTE.

For even these HIERARCHIES have been mortal.

In attempting a reasonably logical concept of these hierarchies, only those whose steps were entered on the Path in previous lives, can hope to gain a clear insight ... for the phenomena of the Higher Spiritual Plane is vastly differentiated from that of the Mental Plane. And then, too, in contemplating the higher spiritual planes you must remember that some things may not be spoken, neither written, and that true Hermeticists realize that only those who EARN the right to KNOW, by actual perseverance in personal practice of the Hermetic Art of Transmutation of the Lower Human Principles to the Higher ... will the clear vision be given ... and such are unable to translate their vision in terms of ordinary speech. IT IS THE OCCULT TRUTH OF THE SCRIPTURAL SAYING, REGARDING THINGS, WHICH IT IS NOT LAWFUL FOR THE TONGUE OF MAN TO UTTER.

It must be noted also, that to Hermeticists, the word “Spiritual” itself takes on a vastly different & more important meaning than any attributed to it in orthodox theological parlance. To the theologian it means ethereal, lofty, sublimated, holy, reverent or religious; to the Hermeticist it means LIVING POWER, COSMIC VITAL FORCE, ENERGY AS COSMIC ROOT SUBSTANCE.

And spiritual Power, it must be noted, can be used as freely for what is commonly termed “evil” as for what is often termed “good”; and this is in strict adherence to the Law of Polarity. But the penalty imposed on the apparently “successful” ones who utilize spiritual power for personal ends and so—called Evil, or in other words the misuse of Spiritual Power which is Black Magic, is terrible indeed and this truth is the basis for the great epics on the “Wars in Heaven” and the legends of the “Fallen Angels” whose pride led them to measure their ambitions against the Will of the Absolute.

All seven of the Great Hermetic Principles stated in lecture #32 are operative on ALL PLANES. Thus:

The Principle of Mental Substance comprises the ALL.

The Principle of Correspondence manifests the Harmonics and Agreement between the Planes.

The Principle of Vibration differentiates the Planes.

The Principle of Rhythm manifests the ebb and flow.

The Principle of Cause & Effect likewise manifests on all planes.

The Principle of Gender or Creative Energy operates along the lines of Masculine and Feminine aspects.

The Principle of Polarity is also operative on every plane.

The Principle of Correspondence is the great Principle to be sought in all Hermetic study, as the key to the Mysteries through analogy.

HOMEWORK!

What are correspondences and how are they applied in any form of study?

What great Hermetic axiom illustrates the point?

What "Dimension" do the Planes of this lecture constitute?

By what other name or names may it be known?

Who are the "Super-men" and "Over-Men" said to be?

Why do we not describe the seven subdivisions of the Spiritual Planes?

On what plane do "masters" and "Adepts" dwell?

What is your own, original definition of the term "spiritual"?

For the Keen student, we list the subdivisions of the Physical and Mental Planes:

The Physical Plane is subdivided into the following seven:

A	Plane of Matter	1
A	Plane of Matter	2
A	Plane of Matter	3
B	Plane of Ether	
C	Plane of Energy	1
C	Plane of Energy	2
C	Plane of Energy	3

A-1 includes Solids, Gases and Liquids.

A-2 includes phenomena of Radio Activity.

A-3 includes subtle and tenuous Matter, link between Matter and Ether.

B includes the Ether interpenetrating all cosmic space.

C-1 includes phenomena of Heat, Light, Electricity, Magnetism, Attraction, Gravitation, etc.

C-2 includes etheric forces through which mental phenomena become possible.

C-3 includes the vibratory waves by virtue of which the higher evolved spiritual beings function in their relations to terrestrial conditions.

The Mental Plane is subdivided into the following seven:

- A Plane of Mineral Mentalism 1
- A Plane of Elemental Mind 2
- B Plane of Plant Mentalism 1
- B Plane of Elemental Mind 2
- C Plane of Animal Mentalism 1
- C Plane of Elemental Mind 2
- D Plane of Human Mentalism 1

A-1 Comprises the dimensional consciousness of the Mineral Entity, in the Trance State.

A-2 Comprises the states of consciousness of the Elemental Spirits of Earth, the Gnomes.

B-1 Comprises the dimensional consciousness of the Plant Entity, in the Dreamless Sleep State.

B-2 Comprises the states of consciousness of the Elemental Spirits of Water, the Undines.

C-1 Comprises the dimensional consciousness of the Animal Entity, in the Dream Sleep State.

C-2 Comprises the states of consciousness of the Elemental Spirits of Air, the Sylphs.

D-1 Comprises the dimensional consciousness of the Human EGO in its waking consciousness, from the Elemental Spirits of Fire, the Salamanders, to the present stage of developed consciousness.

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R+C LECTURE #68

Dear Brothers & Sisters:

In Liber 15 we gave you the names of the Seven Planes according to the Rose+Croix and Theosophy. In Liber 16 we asked you to think about where they would fit on the Tree of Life. In this Liber we have given you the placements of the Seven Planes on the Tree. We hope you have studied carefully the information relating to the Four Qabalistic Worlds in Liber 17. Do you have that information inculcated? ... If not you will have to review it.

The Tree of Life is a symbol that enables the mind to grasp every plane of existence from the highest point of the Very Unmanifest ... to the lowest point of densest matter. In Atziluth, the first world, God manifests in the form of Archetypes (in an earlier Liber you were asked to look up this word in a dictionary and be sure you understand what it means.) Atziluth is the world in which the Sephiroth originally manifest themselves, they are the manifestation of the Hidden God's activity and in this first world there is a raying-out of His inexhaustible energy in the form of archetypal representations ideals, which in time will become the models for all things in the lower world. Atziluth is the ONLY WORLD upon which God acts directly ... in the other worlds He acts through His Agents or Emissaries and this is where we find the Archangels whose habitation is in the second world, Briah.

The Archangels in Briah come "down" into the lower worlds Ietzirah and Assiah ... but no creature or being goes "up" into Atziluth for there God alone resides. The question can be asked: "What is an Archangel?" Archangels are cosmic forces but they are also able to assume a form so that one may experience them as a definite appearance by which they may be identified, or they may be experienced as a feeling or as an emotion.

Let us now enter into the practical application of the principles we have been studying. We are in Malkuth. By the time the overflow from Kether reaches Malkuth it has lost a great deal of its mystical or spiritual power, but what it has lost in ethereality it has gained in solidity, so Malkuth possesses in fact what Kether had in potentiality, however ... from the spiritual perspective, Malkuth has only in potential what Kether has in fact. It is therefore the goal of the Aspirant to raise himself up ... and this is where chanting and the use of mantra comes in. AS WE APPROACH THE DIVINE, THE DIVINE APPROACHES US.

Chanting has a very special and important place in all esoteric work; it is used to raise one's level of consciousness, especially in meditation, but also to change inharmonious and discordant conditions in one's environment. Chanting is therefore one of the keys to the development of the higher consciousness. Through the creative use of sound, one is able to produce patterns of vibratory frequency that correspond to the soul expression of certain very high individuations of Divinity. In addition, one's psychic centers, to which certain of the endocrine glands are related, respond positively, producing a salutary effect on several levels; for example: the consciousness is expanded enabling the individual to become aware of subconscious impressions ... the mental faculties are quickened ... and the body is toned. (See diagram on inside cover.)

When certain Divine Names or Formulae are chanted, they not only act as an attuning device ... they serve to connect the chanter with the radiative Source of those qualities in the universe. It also pushes away, in effect, the lower astral substance and vibrations that normally surround us. In doing this, it gives the chanter the opportunity to experience a much higher level of perception and feeling, which has at its foundation a sort of serene joy, Then, with our mental processes much clearer, we are permitted to experience a bit of our own divinity.

The sheer spiritual pleasure of this experience acts as a magnet to draw us permanently into this level. *This will happen to anyone who vibrates the Divine Names and Formulae correctly ... even if they do not have the faintest idea of what they are doing and why it is so.* Perhaps you can now see why some people have certain ecstatic experiences when participating in a ritual or church liturgy that is properly conducted. When self-conscious understanding and intent are added to chanting and esoteric operations ... the effect is even greater.

The foundation of chanting is the breath. *Proper breathing is essential.* The breath is your power. ALWAYS REMEMBER TO SILENTLY TAKE A FULL BREATH BEFORE YOU BEGIN YOUR CHANT. This is the single most important thing to remember. MAKE IT A HABIT. If you will experiment using a partial breath for your chanting, you will be instantly convinced of the difference the moment you change to full breath work. USE THE FULL BREATH ON EACH CHANT. This means: exhaust your breath completely on the sound. Extend the chest, extend the chant so that the breath is fully exhausted at the end.

Now remember: chanting is not singing!!! It does not have to be loud (but it can be, however). Chanting the Name or Formulae is called “vibrating”. There is a knack to this that you will easily learn with a little practice. Strive to produce an intense resonance in your chest cavity and head. Properly done you will feel the vibration even in your hands and feet. You will find that when you are chanting correctly that the vibration will be felt throughout your whole body. It is an extraordinary experience to hear a word properly vibrated ... but it is even a more extraordinary experience to vibrate it yourself. It is not something that anyone can show you how to do; a little experimenting will enable you to get into a “resonant groove” ... and you will know when you are there. You should feel the tones vibrating throughout your whole body ... *you can also do this with great intensity almost inaudibly ... or even completely inaudibly ... with great power!!!* This is wonderful for use when sitting at your desk or riding on the bus.

Private & Confidential

SILENTLY INTONING OR MURMURING THE NAMES OF POWER IS AN EFFECTIVE WAY OF “CLEARING THE AIR” WHENEVER OR WHEREVER YOU SENSE A DISCORDANT SITUATION ... ESPECIALLY THE NAME IESCHOUAH.

Now a few words about rhythm: Give each syllable the same time value when you chant. Rhythmic sound is sound under conscious control, just as rhythmic motion suggests mastery of movement. Be aware of this principle in your chanting.

Always start your chanting work with a mental and emotional preparation. The mental attitude to take is to remember that you are making sounds that attune you to a vastly higher level of consciousness and you expect to be aware of the results. The emotional attitude should be one of gratitude for the capacity to make this linkage and for the knowledge of how it is done. The most loving gratitude and recognition should be given to the Father for the quality and existence of the outflow that comes to you through chanting. In reality this is spiritual recycling. This is returning to the Source that which you receive. This is always an open door to a down flow from Deity.

Chanting before meditation is very beneficial and chanting is also a great help for control of emotions.

Now, the following is meant for use in conjunction with the cassette tape N.4 already mentioned. The tape has been specially prepared, giving first the intonation of the Names and Formulae. Using a full breath, chant with the choir. You may then enter into a period of meditation. After you have adjusted the volume level for the chants, do not change it. The tape has been specially prepared so that the levels will aid and not detract from your meditation. After the chants you may like to send out thoughts of peace, love, friendliness, harmony and health ... not particularly to any specific

person but just as a general radiation as a light in a darkened room. Then, sitting comfortably and relaxed, stop transmitting and remain receptive and be conscious of any thoughts that come to you.

The order of the Divine and Archangelic Names are as follows: ACCURACY IS AN ESSENTIAL PART OF ALL PRACTICAL QABALISTIC WORK... ESPECIALLY CHANTING.

The Four Divine Names

Eheyeh (Eh — hay — yeh — eh)
These are actually four syllables but the last two are the same there is no break in the pronunciation and they come out as one sound.

Jehovah (Yod — hay — wah — hay)
Elohim (Eh—lo—hee—ee—mmmm)
Adonai (Ah — do — nah — ee)

Archangelic Names

Raphael (Rah - fah - ay - ul)
Gabriel (Gab - ah - bree - ee - ay - ul)
Michael (Mee - ee - khah - ay - ul)
Uriel (Co - oor - ee - ee - ay - ul)

Brothers & Sisters: there is a great deal of information in this lecture ... practical information ... We can do nothing more than give it to you. The wise will use it. The teacher can only point the way. It is up to the student to use what is given. We remind you of this salient point: you will never find truth in a book even if you read all the libraries of the world. You will never find truth in any church, organization, group or from any person ... BECAUSE TRUTH RESIDES WITHIN YOU and THERE is WHERE you must look for and find it.

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GNOSTIC — SUPERNUMERARY LECTURE #19 THE ART OF INNER LISTENING

In the conclusion of the twenty-sixth chapter of Job, there is found this passage: “And all this is the mere fringe of His force, the faintest whisper we hear of Him. Who knows, then, the full thunder of His power?” We also remember that Jesus said, “Having eyes, ye see not; and having ears, ye hear not.”

This is the dilemma of man, for as Walter Pater proclaimed, “All Life is a kind of listening.” The darkness, fear, lack, and limitation we experience is evidence of our failure to be responsive to the limitlessness, abundance, and affluence of God all around us and within us.

We think of the ear when we speak of listening, but actually we listen with our mind. The very word “listen” connotes an inward response to outward stimuli, sensitivity to vibration. And vibration is everywhere. Man can, and ultimately must, cultivate the ability to hear and to heed the message of the Infinite creative process; he must develop sensitivity to good vibration.

The mental picture we form from the perceptions that come to us depends on our individual mental makeup. We are like radio receiving stations; with thousands of signals reaching us constantly, we chose which one to tune in. One may appreciate the sound of raindrops, or he can dread their sound. One may listen to the message of the great silent stars of the Universe with awe at their mystical grandeur, or he can simply be afraid of the dark. One may listen to joy or sorrow, success or failure, optimism or fear.

Every individual is equipped to hear from birth, but the faculty of hearing rightly and listening selectively must be cultivated. The radio, the television, and the newspapers all spread a wide range of information. What are you listening to? Your associations through the day express many and various opinions on many subjects. To what do you respond? What is the character of your response? To what are you sympathetic? To what are you most sensitive?

While hearing itself falls within the realm of the senses, true listening is actually extrasensory in nature. It is a feeling, a consciousness. A Beethoven symphony is being played, but by no means does every listener get the message. A priceless painting is viewed by many, but only a few truly appreciate its aesthetics. True listening is perception of ideas, appropriation of Truth, which commands concentration, discrimination, humility, and flexibility. It requires open-mindedness, minimizing the prejudices we all have, evaluating objectively, and listening to what is being said rather than who is saying it.

Bennett Cerf once complained that listening is a lost art, and that nobody listens anymore. I wouldn't go that far, but I believe that never in history has there existed a greater need than today for creative listening. Selectivity is needed to cull the positive from the negative in the news and in advertising. This is vital for our mental health and for the peace and stability of the world.

You may have seen two people “talking,” where one gets the head start and the other can't wait-until the first one stops for a breath, so he can tell his side. When a patient's malady was diagnosed as a mild case of laryngitis, he insisted that the doctor give him something for it, saying, “But I have some important conversations coming up. What shall I do?” The doctor replied, “You can listen.”

A wonderful poem by Edward Hersey Richards states: “A wise old owl sat on an oak, / The more he saw the less he spoke; / The less he spoke the more he heard; Why aren't we like that wise old bird?”

When we are attuned to the dimension of Truth, and when we take the time to listen with patience, it is amazing how many wonderful ideas will come to us from the ordinary conversation of those around us. But we must be really listening with humility and with love. Conversation with any person should commence with tuning in on the Divine level in yourself and in the other person. The Oriental expression “Namaskar” means, “I salute the Divinity in you.” The Christian might say, “I behold the Christ in you.” In this way, you can express from the depth within you, knowing that there is that in you which is harmonious with that in the other person. In this way, you will understand and be understood, no matter if what the other is saying happens to be poorly stated or is intended to be mean. Your creative listening will be a blessing to him, influencing him to express on a higher level. When on that level, you tend to draw out of him thoughts he will be proud of.

The statement, “I hear and heed the voice of God,” means that one is responsive to the depth—level of Truth. It is good to start every day by hearing the good manifesting in all things and in all persons; by finding God’s voice in all persons, conditions, and circumstances, whether they are sordid or uplifting, good or bad. It is my sincere conviction that guidance is ever within us, and that, as Emerson says, “By lowly listening, we will hear the right word.” The indecisive person who is always running about seeking advice is not a good listener.

A new school of psychiatric thought holds that men and women are born with a spiritual urge as strong as the urges for nourishment and sex. The forerunner of this approach is Dr. Viktor Frankl, a professor of neurology and psychiatry at the University of Vienna. He believes that while most have conquered bashfulness about their emotional drives, they remain deeply troubled by the repression of their inborn religious feelings. Dr. Frankl calls this “God-shyness,” and advises people to achieve emotional health by overcoming the notion that religion and belief in God are not really needs and that it is unsophisticated to search for spiritual development.

Have you ever felt God-shy? Is this because you have used prayer as a device in which you talk and God listens? Prayer must, you see, be listening. It must be a receptivity to the deep creative forces within us. We must recognize that God blesses us through many channels and that our good, our inspiration may come through reading, or through other people, or just out of the silence ... if we listen! Psychologically, it is assumed that the person who rarely listens, and is forever forcing his opinions on others, is a person who feels insecure and insufficient. If we overcome our God-shyness, we discover that God is forever speaking to us. We realize that the same Mind that is within the greatest of men is within us.

Cultivate your ability to listen and, in quiet meditation, know that you are being charged with the voice of power and wisdom. Then pray without ceasing to carry this listening attitude into your actual relationships with others. In this way, you will find wonderful things coming to you from perhaps unexpected sources. When becoming an artful listener, when practicing the presence of God, you will find guidance everywhere. You may not have dramatic experiences such as did Moses when God spoke to him through the burning bush, yet through cultivation of the art of listening, you will hear a small voice in every need. Tell yourself over and over, “I hear and heed the voice of God.” At the beginning of the day, resolve to listen to inspiration, even from unpleasant things and discordant notes. Remember that you are one with God and that “the Father knoweth what things you have need of even before you ask Him.” God knows and God is speaking. Are you listening?

Here’s a technique for times when guidance is needed. Close your eyes, be still, and say softly, with assurance, “Father, I am listening.” You will find marvelous guidance manifested in you; you will feel a sense of conviction, a sense of assurance and a sense of spontaneity. And you will be led. Jesus said: “Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him and he with me.”

Your own guidance may come directly or it may come indirectly, perhaps in a conversation or through the inspiration of a piece of great music. It may even come in a dream. But it will come when you develop the art of listening.

*** A Student's Insight ***

This is my realization on the Hermetic Doctrine of "The All" All that we perceive of the universe around us is within the Mind of the All. Every good and perfect gift that humanity receives comes from God by way of the Laws He created regarding manifestation on the physical plane; as above, so below. First the spiritual, then the physical. Studying the doctrine of the All, it is explained that not only is ALL contained within the Mind of the All, but that there is something of the Infinite, Immutable and Eternal character of the Creator contained within every one of His Creations.

The "Real Presence" of God within our hearts is what lifts us upon the scale of spiritual evolution. Each individual must recognize and acknowledge the Light shining within and strive to bring forth that Divine Light on the physical plane, for **passive acceptance of the Real Presence is not enough**. It is active manifestation of the Divine Energy within which leads the way on the path of spiritual development.

Three attributes of The Absolute are **Will, Wisdom** and **Activity**. Through It's Infinite Wisdom, the Divine is impelled toward activity. The Absolute Will furthers the mental processes by lowering the vibrational status of a portion of the Divine mental substance, the lowest vibrations manifesting as matter.

This process of wisdom, or desire, will and activity is known in Hermeticism as the process of "becoming". It is a phenomenon that directs energy outward. All matter, all activity and all thought must first proceed **outward** from the center, from the desire for creation. This is a natural law. And when the desire that directed the original impulse is satisfied, the rhythm reverses and the energy is drawn back, back toward its source, toward the center.

This ebb and flow of energy can be called by many names. Coming from the center, or involution, it is the outpouring of creative energy, the dissemination of Divine Substance. Returning to the center, or evolution, refers to the individualization of Divine Substance, which occurs upon the journey back toward the center, or the return to the source. (Regarding this, fellow members may like to contemplate the inner meaning of the story of the Prodigal Son Luke 15: 11-32).

The Alchemical Wedding of involution and evolution creates the seed, born from the process of transformation within Unity. On its journey toward the Source, the original virgin energy gains experience and consciousness. The Divine Substance's awareness of itself and of its journey back to its Creator, results in the development of a soul and each soul must retain its individual consciousness even as it continually transforms. For above all and within all is the ALL, and even on the outermost edge of it's journey the soul is still contained within the ALL. As each soul returns to the Center, it is as the thought of God returning to itself, continuing the Divinity's own process of "BECOMING".

The Hermetic philosophy and that of the Rase4Craix are two different methods of approaching the same material. I particularly appreciate my membership in the I.C.O.M.S. because it provides insights from the many different streams). Both of the just named philosophies deal with the spiritual nature of the individual and of the universe. The R+C studies the origin, structure and laws of the universe as an exact science of the occult. Hermeticism studies the same information but approaches it from the plane of abstract thought. By stressing the mental nature of the Divine and all it's Creations and by striving to reason and think in Abstract, the student affects the vibrations of the mental world as he or she learns the vital importance of their own thoughts in relation to their reality.
(Submitted by one of our student members).

At a Conventicle of Lodge Benevolence, on June 13th, 1985, Sis::: Asunta S.I., presented the following piece of architecture to the brethren. We are pleased to be able to share it with you:

OF ERRORS AND OF TRUTH — AN EXPOSÉ.

This evening, I am basing my talk on the first part of Louis-Claude de Saint-Martin's book 'Des Erreurs et de la Vérité' (Of Errors and of Truth), published in 1775. This work was written in French and as far as I know, it has not been translated into English, although parts have been quoted in English. It was written by Saint-Martin himself and can be considered as one of the works central to Martinism. You may have read the beginning of this work in editions 3 and 4 of the Martinist Digest. This evening's exposé is not a translation of the work, but a summary of the first part ... and as such is limited by my own level of consciousness.

LCSM says he did not write this book for people without desire ... "but the man who thinks enough of himself to try to know himself, who has kept a watchful eye on his habits and who, having already taken the trouble to push aside the veil which envelops him, can benefit from these reflections. This person can open this book which I gladly entrust to him with the aim of strengthening the love he already has of good."

The book goes into great detail about the sources of human error and the nature of this error with a view of showing the way back to truth. In his introduction, LCSM calls his book "a ray of mankind's own flame which I rekindle before them so that it can light up the false ideas which they have given about Truth, as well as the feeble and dangerous weapons which unsure hands have been given to defend them."

Thus, truth has been hidden from us and error has been mistaken for truth for a long time. He says: "Yet, even though light is made for all eyes, it is even more certain that not all eyes are made to see it in its brightness. That is why a small number of men who are guardians of the truths I announce are committed to wisdom and discretion by most formal vows." He also admitted that, in his book, he sometimes speaks of things very different from what he appears to be speaking of (just as in the Bible the truth is veiled). Nevertheless, the book provides food for thought for all readers.

(To be continued in subsequent Libers)