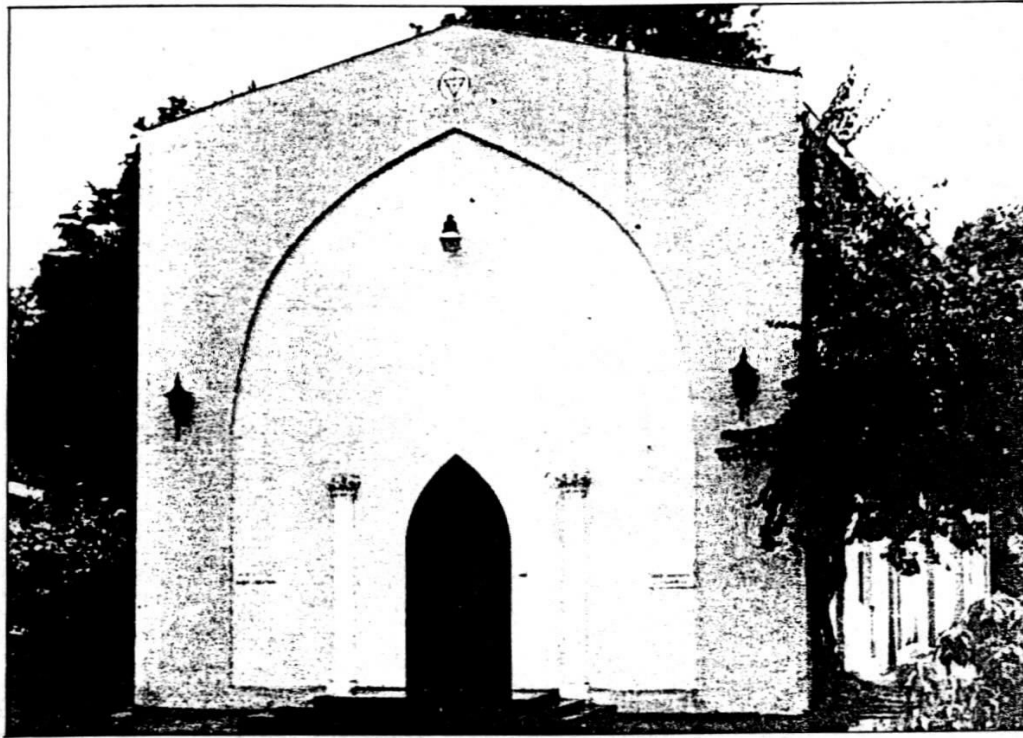


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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

CONTINUATION FROM LIBER 19 OF THE LECTURE GIVEN BY SISTER ASUNTA

The cause of error, says LCSM, is man's "dissolute will."

Man has little energy left and what little he has he always directs "against the law of his being," and "it is with his own hands that he puts the blindfold over his eyes." By saying this, he does not wish to criticize man, but rather to endeavor to "awaken their courage and show the way which leads to the realization of their desires."

Man constantly seeks peace and light and basically he knows there is an order to things. Yet he continues to err, as he does not know which path to take to achieve his aims. He knows there is a truth, but he does not know the nature of this truth. He sees a confusion of good and evil, light and darkness, harmony and disorder in the world around him, which worries him. One source of comfort in this state of affairs would be to know the origin of this disorder.

Man has neglected the true means he has of attaining knowledge, and, in trying to explain things, he has only succeeded in confusing himself even more. Good has been seen as both a tyrant and a father, educating at the same time as destroying, having to punish itself to maintain its justice. Man cannot explain exactly what good the evil are, and has ended up saying that there is neither good nor evil. These are the methods used by unwise masters to justify their doctrines.

"How many errors and how much suffering we would have been spared it, far from seeking truth in material nature as it appears to be, they had decided to look within themselves." They would not have seen it straight away, but they would have been inspired by the enlightenment they would have received.

LCSM: "When man, after having resisted courageously, succeeds in surmounting everything in his being which repulses him, he finds himself at peace with himself and henceforth with the whole of nature. But it, through negligence or being tired of fighting, he allows the slightest spark of a fire alien to his own essence to enter him, he suffers and languishes until he has completely rid himself of it."

Man has called the principle, which causes peace and happiness "good" and that which causes pain and torment "evil."

For all Beings, good is the realization of their own law. Thus evil can have nothing to do with the law of being, because it is opposed to it. Evil is false, because it cannot exist by itself. Evil cannot destroy the law of Beings, although it can prevent it from being fulfilled. When man deviates from this law, he feels unhappy and confused.

LIBER 20

R+C — LECTURE #69 (H) REINCARNATION



Dear Brothers & Sisters:

As mentioned in our last Liber, we wish to deal with various topics, which have been specifically requested by members. In this lecture I will therefore give some more information on the subject of reincarnation, since this is the most often requested point.

The subject of reincarnation confronts the student of occult and spiritual Mysteries at the very beginning of his progress on the Path and without an understanding of it (theoretically at least), he cannot otherwise fully comprehend the Laws of Compensation and Karma, upon which the evolution of humanity is both ethically and organically based.

Many mystics have written about reincarnation and sometimes use other terms which include: rebirth, metempsychosis, transmigration, palingenesis and re-embodiment. Each of these words actually have a distinctive meaning, but many writers use them interchangeably.

We read in Job 14:14, "If a man die, shall he live again? All the days of my appointed time will I wait, until my change comes." This voices the dissatisfaction of mankind with the allotment of "three score years and ten" for the expression of consciousness.

Seemingly, man flits like a firefly, out of the darkness of an eternal past, only to be extinguished for an eternal future after a life expression that, in comparison with higher time and space concepts ... is of shorter duration than the spark that flies from the blacksmith's hammer.

Nature requires millions of years to produce a grain of sand when we review all the processes that have led up to its present state as such. Even the trees in some forests are mute yet eloquent symbols of Nature's creative work, enduring for hundreds of years and, in the estimation of some biologists, even for thousands of years.

Yet Man, the epitome of all creative forces, is assumed in the estimate of cold science to be merely the evolution of a speck of protoplasm, growing like a yeast culture until, after reaching maturity, he is snuffed out, to be seen no more, forever. What a prodigious waste of cosmic energy this would be, if true.

In the lifetime of a single man, thousands of cattle, fowl and fish, hundreds of thousands of vegetables and fruits have given their lives to support his existence. Thousands of animals have given their lives in the experimental work of Scientists in their efforts to improve man's physical condition. Mines have poured forth their unlimited treasures to accommodate the requirements of his civilization. What a tremendous waste of creative energy, what a crime against the lower kingdoms ... if 35 to 65 years is to be the average sum total life expression of an individual AND THE ONLY LIFE EXPRESSION HE IS TO BE PERMITTED after the whole earth has given of its best, to train and equip him for constructive work.

It is unthinkable for those who stop to think of it. There must be some compensatory condition ... and since the beginning of the human kingdom, its thinking members have sought that compensation. And it is found in Reincarnation or Rebirth.

Two great facts were implanted in the human mind by the Divine Intelligence: that the best specimens of the species were to act as rulers and guides in the evolution of the mass of the species and hence arose the line of Kings as we have already noted and the second is the FACT that man SHALL AND DOES LIVE AGAIN, after so-called death. This is an atavistic truth brought over from one life expression to another in every individual. *It forms the principle doctrine of the numerically largest religious group on earth and has been the basic principle of the root religions of the world since mankind first gave voice to religious aspiration and thought.*

From the totem poles of the Alaskans to the grotesque images of Deity in Equatorial Africa and Australia; from the Chinese Joss to the High Altar of the Christian Cathedrals, the same fact is in evidence ... that from somewhere, down through the ages ... humanity has been invested with the truth that there is another life beyond the human :: a spiritual life :: and millions of those who have delved deepest in religious truth have found for a certainty *that human life is simply an alternation between spiritual and mortal expressions*, up to the point of accumulating all the experience that activity on this particular planetary sphere can give them.

Reincarnation or Rebirth is NOT transmigration, or the descent of the soul into lower animals, for that would imply retrogression or devolution. As we have already seen, the Law is: EVOLUTION ... progress, the onward, forward movement of all.

As the races have grown older and wiser (in some things at least) and as mankind has entered more deeply into the arcana of Nature, especially in the case of Initiates ... who have and who do investigate through personal experience some of the fundamental ethical and religious truths, the accumulated number give personal testimony as to the FACT of a spiritual Life beyond the grave ... and that another mortal expression ... several expressions ... is the privilege of every individual human being.

But the truth of rebirth is comparatively new to the people of the Western Hemisphere, for our civilization is yet young and we have been so busy with our material growth, that it is only in fairly recent times that we have begun (more or Less individually) to give heed and close attention to the fundamental spiritual principles that concern the welfare of the race, for the Christian Church, whose mandate it is to educate the masses, has failed in its mission, at least regarding the deeper spiritual truths and practices.

We have been, and most still are, content to let the clergy do our thinking for us spiritually and ethically, our politicians act for us in civic affairs, and our lawyers muddle conditions until one can hardly walk one city block without transgressing some law of the community. Furthermore, we are still in the shadow of puritanical ancestors with sterling character but narrow vision, who made religion a morbid, gloomy, punitive matter, and sternly denounced any cheerful optimistic realization or concept of Divine Mercy, Love and Charity.

Today, in our western world, we find three classes of people when we note their attitude toward the profound doctrine of rebirth. First, there are those who are evolved and well along the Path toward higher realization and consciousness. When this truth of rebirth is brought to their attention, even for the first time, it is accepted as a truism. There is no effort connected with it. It seems always to have been a part of their consciousness. There is neither hesitation, objection, question nor opposition. It is clearly logical, natural and obvious.

Second, there are those less advanced along the Path of evolution, physically and spiritually, who accept it without attempting to go deeply into all that it implies. There is no opposition but there is a lack of understanding.

Third, there are those who are deeply crystallized in materialism and commercialism, who consider that having paid their church dues that is sufficient; who are afraid that it contradicts some particular dogma, doctrine or tenet of their religious denomination; who talk a lot about "soul" and "spirit" but

do not know what either is, and so cannot even follow what part of them is real and what it is that reincarnates; who live their lives on the old theory that “one life at a time is sufficient,” that “we are here today but a long time dead,” etc., etc., ... that they not only hesitate, but oppose the truth without even knowing anything about it. They reject a truth that has far more to do with their lives, their advancement and progress than the dollars and cents they accumulate, with less thought than they would give to the purchase of an adding machine for their office, or automobiles for their pleasure and convenience.

The truth of reincarnation is inextricably united with the truth of the Law of Karma, which I will expand on in Liber 21. However, to state it briefly, the Law of Karma is, that “as a man sows, so shall he reap.” That is pure Christian Scripture. Furthermore, Jesus himself said, in speaking of John the Baptist : “And if ye will receive it, he is Elias, which was for to come.” (Matt. 11:14). Actually, his words mean ... “if you are capable of understanding, John is the reincarnated Elias, whose coming was prophesied.” Jesus had the same different evolutionary grades to contend with as we do in our day ... and these three grades will be amongst us for quite some time.

The Christian Church in the Apostolic and Post—Apostolic eras taught reincarnation to those who could “receive it,” and the writings of many of the Church Fathers are replete with this truth. It is only since the church lost sight of the mystic and esoteric aide of Christianity and the CHRISTIAN MYSTERIES, that it has not been heard from the pulpit or found in the catechism, but today, the most enlightened Christian Clergy of all notable denominations are approaching the subject with greater courage and assurance, finding that in no-wise does it conflict with any fundamental of Christian doctrine and indeed explains and makes clear many of the apparent contradictions of faulty and questionable translations and exegesis.

One of the greatest Saints of the Church, Saint Gregory of Nyssa, who lived A.D. 257-333, has the following to say: “It is absolutely necessary that the soul should be healed and purified, and if this does not take place during its life on earth it must be accomplished in future lives.”

Saint Augustine, another of the Church Fathers and venerated by Christians of all denominations, writes: “The message of Plato, the purest and most luminous in all philosophy, has at last scattered the darkness of error and now shines forth mainly in Plotinus, a Platonist so like his master that one would think they lived together, or rather, since so long a period of time separates them, that Plato is born again as Plotinus.”

Synesius, the saintly and illumined Bishop of Ptolemais, who lived between A.D. 370-430, says: “When first it comes to earth, it (the soul) embarks on this animal spirit as on a boat, and through it is brought into contact with matter. The soul’s object is to take this spirit back with her; for if she were to abandon it and leave it behind on earth, the manner of her quick return would bring disgrace on her ... The soul which did not quickly return to the heavenly region from which it was sent down to earth had to go through many lives wandering.”

Reincarnation, as a doctrine, is of the greatest asset to the Church. It explains as nothing else, how those who lived before the Christian dispensation are to be “saved” or partake in the blessings and privileges given to earth’s humanity by the mission and works of Christ. ONLY through reincarnation, can we understand how He did and could take upon Himself the sins of the “WHOLE WORLD,” not only those of His own time and thereafter, but also those who lived before Him and would, through reincarnation, LIVE AGAIN AFTER HIM.

There is nothing fatalistic about reincarnation, for in each recurring life expression we voluntarily surrender temporarily, our cosmic memory of preceding lives, so that we may not become embarrassed or worried by the memories and associations of the past.

Reincarnation is the logical and scientific sequence of evolution, as demonstrated by innumerable illustrations in the Book of Nature. It explains the incongruities, inconsistencies and apparent inequalities of life as no other hypothesis can or does.

Understanding reincarnation, we can understand why it is that the son of wealthy parents given all the advantages of life, turns out to be a failure ... he is paying the price for a previously misspent life expression. We can understand how one born in a log cabin can become the ruler of a nation and the liberator of a race ... he is reaping the reward of a life extraordinarily well spent in a previous incarnation, and is fulfilling a destiny the first steps of which were undertaken, long ages ago. We can understand the inequalities of human life, socially, industrially ... and economically.

Above all, we can only marvel, through an understanding and acceptance of this law, at the goodness, mercy and sublime justice of the Divine Power over all, that shows us through the operation of the Law how Divine Justice DOES manifest, and that though the “mills of God grind slowly, they grind exceedingly small,” ... the big FACT being that they DO GRIND.

We can sense reincarnation. By personal living in the right way, you can develop your psycho-intellectual faculties to an extent that will enable you to recover your super-conscious memory and, little by little, reconstruct past lives. Many people have fleeting glimpses of recognition in the course of their lives, of people and places they are positive of never having visited physically, and of scenes and conditions which do not pertain to modern life at all. These are the fleeting impressions from the super-conscious memory, which from time to time glide past and through our normal consciousness and, without understanding reincarnation, are not rated at their true value.

The proof of reincarnation lies within each individual. Man is the epitome of the Four Elements. He is a microcosmos within himself. He is a universe of cells, each with its individual intelligence. Within his personal universe, these cells, countless in number, are dying by the millions almost momentarily. The cast off physical bodies of these cells are thrown out of the human systems as waste. The life spark in each cell immediately reincarnates in the new cells that are being produced (born) ... and does so over and over again, as Long as the human system lasts. The intelligence of all the cells makes up the sum total of the intelligence of the human system.

The best proof of a teaching is its ability to answer adequately all the questions that may be propounded regarding it. Reincarnation will be found to answer the complexities, incongruities and inequalities of human life and shows us also the absolute necessity of right living, clear and clean thinking.

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

* * * * *

1. What is Reincarnation?
2. Is Reincarnation identical with transmigration?
3. What did Jesus say regarding Reincarnation?
4. How can we sense Reincarnation?
5. Where can we find the best proof of Reincarnation?

SPECIAL EXERCISE

Take the 12th and 13th verses of the Gospel of Matthew, (17th Chapter), and meditate upon them. There was nothing divine about John the Baptist or his former expression, Elias. Therefore, as a human being, what was said of him must be equally true of all others of his species. Meditate on your own general proclivities and tastes. Seek to learn through history, with what era or period they seem to be most in harmony. In the silence, seek to find your own place in evolution. Meditate on the quotation from Job. (Job 14:14).

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LECTURE #70

Brothers & Sisters:

It is now our distinct privilege to present another paper from John Yarkers's Notebook. This paper was written by a brother who called himself F 45, and the paper is dated 17 XII (18) 95. As you know, all these papers were written by hand and the writing is sometimes difficult to read, so we have decided that rather than guess at the illegible words, we will put a photocopy of them in the text and give you the pleasure of guessing at them yourself!

The migration, by F 45.
"Went not mine heart with thee." 2 Kings V. 26.

Whenever new ideas are formulated, whether on matters affecting religion, politics, service or any other topic, a vast amount of popular prejudice has to be *restrained* with. The Order of St. Martin is not however a Society of mushroom growth, it has now been in existence upwards of a century. Its ranks are composed of those inbred with high religious principles; persons of any cults are admitted into its fold; there is nothing antagonistic in its teachings and any known cult is in sympathy with the Hebrew and Christian creeds and it will be shown to be in strict accordance with those two cults by illustrations taken from the Volume of the Sacred Law. The principles of the Order are also understood and practiced in the East by Mussulman and Brahmin, by Parsee and Buddist; the noble Redman of the *Great Spirit* hopes at a future time to be reunited with the Gilche Manito in the happy hunting grounds of the Great Hereafter.

The Baccidic Theory was - "that the godly enter heaven northward, the ungodly are relegated back to the circles of Metempsychosis in the southern direction, from the moral equinoctial line, or the line of liberty of human existence on earth." (Moriem)

Transmigration is not necessary a rehabilitation of the corporeal nature, see 1 Corinthians XV.

It is singular that every cult should agree in admitting the doctrine of spirit transfer and yet so few teaches and so few of the various creeds are found to include those tenets amongst their followers; in fact as a general rule in this country, should a person believe in the doctrine of transmigration of souls he must mask his thoughts or run the risk of being laughed at as a fool, or put under restraint as a lunatic. Some serious thinking persons imagine such a doctrine contrary to all accepted ideas of religion but let them search their own sacred writings and it will be proved how much they err. In the notes which follow, naturally most of the references are made to the Bible; but let the student refer to the sacred writing of any such, whether it be the Koran, Vedas, *Shashas, or Zendavasta* and it will be found that the doctrine is promulgated in each. The Martinist may be of any cult, he understands that every creed or religion inculcates God, all terminate at the same point; he is *the disciple*, his great hope is that he will one day attain Nirvana — be reabsorbed in *ॐ*

Let the student carefully examine his own scripture of whatever cult he may be and judge for himself whether or no the principles taught there are at variance with those of our founder the Unknown Philosopher.

The recruits we seek in our Order are those of “sound judgment and spirit and morals” and the object of these notes is to point out that there is nothing in the Order of St. Martin at variance with religion no matter what cult one may profess.

“Went not my heart with thee.” How many thousands have read these words without having even thought of their Mystic meaning? The history of the leprosy of Naaman, his cure, the fearful but severe punishment of Gehazi is well known by every one; how many have studied the occult teaching contained in this short chapter.

From the time that the Mantle of Elijah fell into the hands of Elisha, he developed into a mystic of the highest possible kind — a Mahatma endorsed with a double portion of his Master’s Great Spirit. When the prophet was about to pass from this sphere, he called upon his servant to choose his legacy. The wisdom of Elisha was exemplified by the choice he made, viz: that a double portion of Elijah’s spirit should rest upon him. In the falling Mantle he had instant proof that his request was complied with (2 Kings 2:9). His subsequent history confirms the fact — if confirmation is needed — that his Master’s spirit remained with him.

And Gehazi, what was the wish of Elisha as regards his servant? Was he to be disciple and friend? Was it the master’s hope that the servant should be numbered against the prophets? Doubtless such was the master’s wish if one reflects on the part allowed to be taken by Gehazi at the restoration of the child to life.

On the departure of the cleansed Naaman, from the dwelling of the prophets, Gehazi quickly matured his plan for *secretly concealing from the Syrian*

One can well imagine Elisha in a trance, his spirit, for the time having departed from its tenement, following his erring servant who was hurrying after the great man of Syria to possess *himself of the* dross of this world's goods, that servant little thinking that the great spirit of his Master was watching his every action, listening to every word. What is most astonishing is the thought that he did not feel his Master's presence, how dull must have been his perception. Only a short time previously he had been permitted with Elisha to take part in arousing the dormant spirit of a child, he had seen his Master struggling in his very soul and succeeding, in inspiring a dead child with renewed life and vigour, yet with such late evidence of his Master's power, his all in variance of being in the very presence of that Master. Poor Gehazi! With a mind so gross and material how could he ever attain Nirvana? With a mind properly disposed, what occult instruction a servant might have received from such a Master — 'Went not my heart with thee,' the words must have scorched and withered his very soul, think of the terrible punishment of being banished from the service of such a master, the awful sentence of banishment must have been more severely felt than the sudden contraction of the loathsome disease. To what perfection Gehazi might have attained under the tuition of Elisha it is impossible to imagine, but every hope of his attaining Moksha was blashed by his yielding his soul to his grovelling nature. What a contrast to his master who was taken direct from the plough, without even an opportunity of wishing parents or friends farewell.

Many persons have denounced the study of Theosophy as though it were something very little short of a crime and the doctrine of spirit transfer downright wickedness; but a study of the Bible will disclose the fact that the Book is becoming with instances of the spirit dissociating itself from the body. This going forth of the Spirit from its earthly tenement is not regarded as an event of unusual occurrence in eastern countries; but it is an essential qualification in any who would have full control over his that he should lead a pure and uncorrupt life. The nearer the approach to the Great All, the greater the spiritual power. He who would attain Nirvana, must annihilate self, and live only for the welfare of his fellow creatures; or as John of Parma states, "to loose oneself in God is the only object towards which men should strive." It is the annihilistic or nothingness of Buddhism.

A knowledge of the power of the spirit of man to migrate must have been known from the earliest ages; of the many instances recorded in the Volume of the Sacred Law, a few are here quoted:

"The spirit of Elijah doth rest on Elisha." 2 Kings 2:15.

“And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions.” Joel 2:28.

“Thy good deed was not hid from me but I was with thee,” and “All these days I did appear to you, but I did neither eat nor drink, but ye did see a vision.” Tobit 12:13 & 19.

“Elias it was who was covered with a whirlwind: and Elias was filled with his spirit; whilst he lived, he was not moved with presence of any prince, neither could any bring him into subjection.” Ecclesiastics XLVIII: 2. 13.

“Then the angel of the Lord took him by the crown and bare him by the hair of his head and through the vehemancy of his spirit set him in Babylon over the den.” Bel and the Dragon verse 36.

“Nathaniel said unto him, whence knowest thou me? Jesus answered and said to him, before that Philip called thee, when thou wast under the fig tree, I saw thee.” John 1:48.

“And he became very hungry and would have eaten; but whilst they made ready he fell into a trance.” Acts 10:10.

“And Cornelius said, four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold a man stood before me in bright clothing.” Acts 10:30.

“And it came to pass that when I was come again to Jerusalem, even while I prayed in the Temple I was in a trance.” Acts 22:17.

“I knew a man in Christ about 14 years ago, (whether in the body I cannot tell; or whether out of the body I cannot tell; God knoweth) such an one was caught up to the third heaven.” 2 Corinthians 12:2.

“I was in the spirit on the Lord’s day.” Revelations 4:2.

“So he carried me away in the spirit into the wilderness.” Rev.17:3.

“And he carried me away in the spirit to a great and high mountain.” Revelations 21:10.

Many other examples might be cited from the Bible but the above will probably suffice for the purposes of the present paper, and to prove scriptural authority for the practice of Samadi.

The following is from the trial of Margaret Johnson, for witchcraft, which took place on the ninth day of March 1613. “But shee saith it is not the substance of their bodies that doth goe into anie such roomes, but their spirits that assume such shape

and forme. And shee further saith that the devill, after hee begins to suck, will make a papp or a dug in a short time, and the matter he sucketh is blood. And further saith that the devill can raise foule wether and storms and soe he did at their meetings. And she further saith that when the devill came to suck her pappe, he came to her in the likeness of a catt, sometimes of one colour, and sometimes of another. And since this trouble befell her her spirit hath left her, and she never saw him since.” Witch, Warlock & Magician, page 254; by W. H. Davenport Adams.

So far as can be ascertained, no surprise was expressed by the judges of the unfortunate Margaret Johnson, at her curious statement of spirit projection; and it would be perhaps, unsafe to assume that her theory was accepted; but the fact remains that in the 17th century, spirit transfer was believed in.

H. S. Pletth Samp: — “The Mayavirupa, when intelligently projected beyond the physical body by the developed energy of an initiate of Occult Science, contains in it all its Manas and Buddhi (including the

Chittam and Atma Akasharam - base of individuality), i.e., in Physical Intelligence and Spiritual Intelligence. The initiate quits his earthly vessel in which are left the Jiva and Lingasarani), and for the moment lives,

thinks and acts in the double of himself. Its atomic condition being less dense than that of the corporeal body, it has enhanced powers of locomotion and perception. Barriers that would stop the body, for example, the walls of a room — cannot stop it, for its particles may pass through the interstices of the vibrating gross matter composing the wall. It is in the subjective world, and may traverse space like thought, which is of itself a form of energy. Or, if he likes, the initiate may simply project a non-intelligent image of himself and make it appear at the spot at which he may have focalized his thought. It depends upon him whether the image shall be but an illusionary form, or his own self; it may be mere matter, or matter plus himself.” (Theosophy, page 95.) (I also have seen this same thing, the pulse being only enfebled 45 X Yarker)

In referring to the trance the same author states: “I have stood by a person in this death like lethergy, and found there was neither pulse, animal heat, nor breath, while, at the same time, the inner self of the ecstatic was apparently soaring in the supernal spheres, keenly alive to its rapturous experiences.”¹

Hargrave Jennings says: “Mystical, fantastical & transcendental, — nay, impossible, — as the studies of the Rosicrucians seem in these modern ultra practical days, it is forgotten that the truths of contemporaneous science are all based on the dreams of the old thinkers. Out of natural philosophy, the occult brethren sought the spirits of natural philosophy, and to this inner heaven — so

¹ Theosophy, page 139

unlike ordinary life — through purifications, through invocations, through humbling and prayers, through penances to break the forms of body with the world, through fumigations and incensing to raise up another world about them, and to place themselves en rapport with the inhabitants of it, through the suspension of the senses, and thereby to the opening of other senses — to the shutting out of one state, in order to the passing into another state, — to all this the Rosicrucians sought to reach.”²

Transmigration of the spirit is in accordance with the creed proposed by the Mussulmans: The Mureed must, mystically, always bear his murschid in mind and become mentally absorbed in him, through a constant meditation and contemplation of him. The teacher must be his shield against all evil thoughts. The spirit of the teacher follows him in all his efforts, and accompanies him wherever he may be, quite as a guardian spirit. To such a degree is this carried that he sees the master in all men and in all things, just as a willing subject is under the influence of the magnetizer. This condition is called ‘self annihilation’ into the Murshid or Sheikh. The latter finds in his own visionary dreams, the degree at which the Mureed has reached, and whether or not his soul has become bound to his own.³

“He (Buddha) taught the transmigration of souls, but considered that the highest state of felicity was that of Nirvana, in which the immortal spirit loses all bodily states and becomes at one with Deity, but individually and eternally happy.”⁴

² The Indian Religions, page 243

³ The Dervishes, page 298, by J. P. Brown

⁴ Ritual, Antient Primitive Rite of Masonry

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My soul, while wandering on the earth inspire
 With thy own blessed and impulse fire:
 And from thy fables, mystic and divine,

Give all her powers with holy light to shine
 Give love, give wisdom, and a power to love.
 An ascent leading to the realms above,
 Such as unconscious of base earth's control
 Gently attracts the vice-subduing soul:
 From night's dark region aids her to retire,
 And once more gain the palace of her sire.
 O! all-propitious to my prayer incline!
 Nor let those horrid punishments be mine
 Which guilty souls in Tartarus confine,
 With fetters fastened to its brazen floors,
 And locked by hell's tremendous iron doors.
 Hear me, and ease (for power is all thine own),
 A soul desirous to be thine alone.

That we may all attain Nirvana is the ardent wish of
 F 45. 17 XII. 95.

A very excellently arranged and designed paper on a special
 branch of Occultism & Magic. In 1718 a series of occurrences
 of this nature (chiefly French) was printed, as a continuation of the
 Comte de Gabalis. 45: 2/2/18.

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Hymn of Proclus to Minerva.

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GNOSTIC — LECTURE #71

Dear Brothers & Sisters:

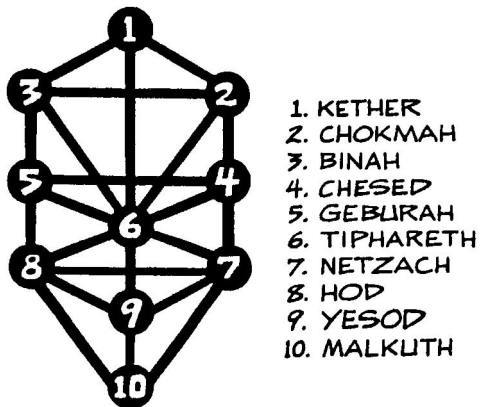
In the course of his teaching, Jesus taught his disciples a prayer which has since been recited by Christians everywhere, ever since, and which we know as the Lord's Prayer, or the Our Father. Contained in this prayer is a very ancient science handed down by a tradition, which had existed long before Jesus' time. But this teaching is expressed in such a condensed, encapsulated form in the Lord's Prayer, that it is not easy to grasp the full depth of its meaning.

An Initiate goes about things in the same way as Nature. Take a tree for instance: the whole tree ... roots, trunk, branches, leaves, flowers and fruit are all miraculously condensed in a pip or a seed. The marvel of a tree with all its potentiality to live for years and years and constantly produce fruit in spite of the buffeting of wind and weather, is all there, in that one little seed buried in the soil. And this is an image of what Jesus did: he condensed all his sacred science into the Lord's Prayer hoping that it would take root in the souls of those who recited it and meditated on it and that, as it grew, they would gradually discover the untold grandeur of all it contains ... *the tree of Initiatic Science*.

All Christians, everywhere, recite this prayer, whether they be Catholic, Protestant or Orthodox. But they have not always understood it correctly. In fact quite a lot of them think it is not rich eloquent enough. They have composed their own, far more impressive, poetic, all-embracing and — let's face it — interminable prayers ... and they find them highly satisfactory! Yes, but what do their prayers really contain? I'm afraid that if you analyze them you will not find very much. So, let's try and see if we can find what is hidden in the words of the Lord's Prayer ... although I must say at the outset that it is so immensely rich, we shall never be able to explain it all.

“OUR FATHER WHICH ART IN HEAVEN”

A Creator and Lord of Heaven and earth and of the whole universe exists and his dwelling place is in heaven. But heaven, in the Jewish tradition, has several different regions and each region has its name: Kether, Chokmah, Binah, Chesed, Geburah, Tiphereth, Netzach, Hod, Yesod and Malkuth.



Each heavenly region also has a numerous population consisting of one of the celestial hierarchies, from Angels to Seraphim. Here, in the 10 regions known in the Qabalah as the Sephiroth, dwells the God described by Moses and the Prophets as a consuming fire, a “jealous God.” This was a God who

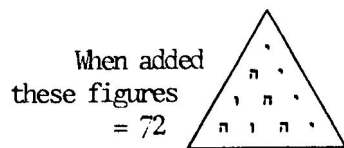
inspired not love but fear and trembling in the hearts of men: “the fear of the Lord is the beginning of wisdom.” Then, one day, Jesus appeared ... and taught that God was our Father.

Jesus came to replace fear with love. Instead of being afraid of that terrible God, man can now love Him and nestle close to Him as a child with his father. This was the novelty of Jesus’ teaching: we can love God with tender devotion, for He is our Father, we are all His sons and daughters. “Our Father which art in heaven”... Yes, and if our father is in heaven, then we too can be sure that we will reach heaven: one day the father and his children will be together. There is marvelous hope in these words: the hope of a glorious future. God has created us in His own image; we are His heirs; He will give us kingdoms; He will entrust us with the organization of planets; He will give us everything.

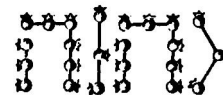
“HALLOWED BE THY NAME”

God has a name which we must know before we can bless or “hallow” it. Christians are not accustomed to calling God by name, they just call Him “God”, but Jesus was heir to an ancient tradition and he knew that God has a mysterious, unknown name. Once a year, when the High Priest uttered God’s name in the Holy of Holies, in Jerusalem, his voice was covered by the sound of trumpets, drums, flutes and cymbals, so that the people gathered before the Temple would not hear the sacred Name. In the Old Testament this name is given as Yahveh (Yahweh) or Jehovah and we only know that it consists of four letters: Yod, He, Vau, He:

Qabalistic tradition teaches that the Name of God is composed of 72 names or powers and it may help you to understand this better if I tell you how the Qabalah explains it. Each letter in the Hebrew alphabet is identified with a number. Yod י = 10; Heh ה = 5; Vau ו = 6 and Heh ה = 5, thus the four letters add to 26. When the Qabalists write the Name of God in a triangle they place the letters like this:



Another way is this:



When the Name is written the second way, the 24 knots represent the 24 Elders mentioned in Revelation and each knot has 3 fleurons, also giving a total of 72.

But what does it mean to “hallow” or sanctify God’s name? Don’t be surprised if I begin with the four elements: earth, water, air and fire, of which the world is made. There is a connection between the forces and virtues of the four elements and our bodies, hearts, minds, souls and spirits, and each element has its own presiding Angel. This is why, when an Initiate wants to purify himself he asks the Angel of the earth to absorb all the impurities of his physical body; the Angel of water to wash his heart; the Angel of air to purify his intellect and the Angel of Fire to sanctify his soul and spirit, the level of fire and light.

The notion of holiness has always been associated with the notion of light. The Bulgarian language contains a good example of this: svetia in Bulgarian means holy or saint and has the same root as svetlina, light. A saint (svetia) is one who possesses the light (svetlina): all is light within him, he shines and radiates light. And as you know, traditional art has always depicted a halo of light surrounding the heads of the saints. Holiness is an attribute of light, of the pure light, which shines in the spirit.

Only that which is pure can purify; only that which is holy can sanctify. Only light, therefore, can sanctify, because only light is holiness. It is in the purest light of the spirit that we must bless and sanctify God’s name. A name represents, resumes or contains the entity it designates, so that if we are infused and penetrated by the holiness of light when we utter the name of God, we have the

power to draw Him into ourselves and into everything around us, to sanctify all objects and all living creatures. It is not enough to go to church and repeat: “Blessed be thy name we must bless His name really and truly within ourselves. If we do this we shall know the extraordinary joy that comes from having the power to illuminate whatever we touch, whatever we eat, whatever we look at.

Yes, the greatest of all joys lies in really grasping what this means and every day, everywhere, in blessing, sanctifying and radiating light on all that comes our way. Then, only, are we doing what Christ told us to do. If all we do is repeat “Hallowed be thy name” and never actually do anything to bless that name in the way we live our daily lives, it means we haven’t understood the first thing about it. When we say or write the name of God we ally ourselves to divine forces and we can actually draw these forces down into the physical sphere. *But this work has to begin in the mind.* “Hallowed be thy name.” To hallow God’s name is a work of the spirit and it takes place, first and foremost, in our minds.

“THY KINGDOM COME”

From this we see that the Kingdom of God does exist and that it has its own laws, and its own harmonious organization. To imagine what it is like is totally beyond us! But we do seem to get a fleeting glimpse of it every now and then in our purest, most spiritual moments, but it is only at these special times that we can begin to have any idea of what the Kingdom of God means. It is no use relying on our experience of earthly kingdoms, with all their disorders, conflicts and madness, to guide our imagination. It is possible to establish the Kingdom of God on earth; there is a whole body of teaching and methods to bring this about. But it is not enough to ask for it in our prayers. The trouble is ... we have been asking for it over the last 2000 years and it still has not come *because people do nothing to make it come.*

With this second petition, “Thy kingdom come”, we have moved from the domain of the mind and spirit to that of the heart. God’s name must be hallowed in our minds but it is in our HEARTS that His Kingdom must come, for the Kingdom of God is not a place BUT A DISPOSITION OR ATTITUDE, which reflects all that is good, generous and disinterested. Two thousand years ago Jesus said that the Kingdom of God was at hand: this was true for some, but for most people it still has not come and it never will, even in another twenty thousand years, if we are content to wait for it to come from the outside and do nothing about the inner reality. For some, then, the Kingdom has already come; for others it is coming ... and for others it will come one day, but who knows when!

We come now to the third petition of the Our Father, one that is even less well understood than the others:

“THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN.”

The whole of Initiatic Science is summed up in these few words. In Heaven God’s will is always carried out without a murmur, because His servants are totally attuned to it. Amongst human beings this is not the case and that is why Jesus gave us this prayer, so that we should learn to adjust our own wills to the will of God. There are all kinds of comparisons we could use to express this idea: a mirror for instance, which faithfully reproduces the object it reflects, or any electrical appliance. Every electrical appliance is built on the principle of the two, complementary poles: the emissive pole on the one hand and, the other, the receptive pole, which has to tune in and adjust itself to the emitter. The emitter is Heaven and the receiver is the earth, material creation. The task of the material world is to attune its vibrations and even its physical forms to those of Heaven, to conform to the qualities and virtues of Heaven so as to manifest here, on earth, the splendor, which exists on High.

The mission of mankind is to work in the world and cultivate it so that it becomes a beautiful garden of flowers and fruit, a dwelling place for God ... and, instead of that, what do people do? Well, I know many who say, “Oh, you know, the earth doesn’t really interest me anymore...” Of course, this

simply shows they have not understood Christ's teaching. And yet, surely, it is clear enough. He says: "May thy will be done, on earth as it is done in Heaven." Everything is already perfect in Heaven ... it is here, on earth, that there is still a lot to do. So we have to come down to earth, consciously and deliberately, and be ready to take risks and get involved with material things. This is the only way to conquer the material world and bring it life, the life of the Spirit: for the life of the Spirit has yet to be made manifest on earth as perfectly as it is in Heaven.

It is up to us, Christ's workers, to put our shoulders to the wheel. It is not enough to repeat this prayer and then live in such a way as to prevent it from being granted. We often do that; we are like someone who says, "Come in, come in" and then slams the door in your face. We mutter a prayer and then: "Bang", we close the door. It is amazing how people can be so unaware of what they are really doing ... and then they go and boast that they are Christians!

"Thy will be done on earth as it is in heaven": in these few words are contained the whole of theurgic magic. If the disciple understands the awe-inspiring impact of this prayer, if he manages to make it come true, one day he will be a transmitter, a mirror in which Heaven is reflected ... he will, himself, be a Heaven. That is what is written into this prayer; that is what is expected of us.

The first request: "Hallowed be thy name", concerns our minds. In order to hallow and bless God's name, we must study, meditate and fill our conscious minds with light. The second request: "Thy Kingdom come", concerns our hearts, for God's Kingdom can only come into hearts that are full of love. The third request touches our wills: "Thy Will be done on earth as it is in heaven" ... implies hard work, obstacles to be overcome, victories to be won, and for all this, strength and perseverance are needed. That is why we have to train ourselves and learn to work with methods, which can help us to harmonize with Heaven and vibrate on the same wavelength. What do you think we go and see the sunrise for? So as to become like the sun, of course! So that the earth, our earth, our physical bodies, shall become like the sun. When someone is attuned to the sun and spends time in loving contemplation of it, he becomes luminous, and radiates warmth and life like the sun. So you see, our custom of being present at the sunrise is a very practical method for making this request of the Lord's Prayer come about. It is one method and there are plenty of others.

There is nothing more important for man than to apply himself to doing the will of God, because to do so is powerful magic. As soon as you decide that you are going to do only God's will your whole being is "occupied," set apart for God and closed to all other influences, and the forces of opposition which wanted to use you for their own ends can no longer do so. This is the only way to safeguard your purity, strength and freedom. If you are not occupied by the Lord you may be sure that you will be occupied by others and will end up by being at the beck and call of all manner of self-serving, anarchical will which will ultimately be your downfall.

"Our Father which art in heaven, hallowed be thy name, thy Kingdom come, thy will be done on earth as it is in heaven." There is a hidden meaning in each of these requests, a meaning that can be discerned only by someone who has a profound grasp of reality. When archeologists examine ancient manuscripts or monuments and artifacts, they see the texts or objects and the plans and disposition of the old buildings as relics, which can give them some idea of that era and of the mentality of the people who left them. Thanks to these clues they can penetrate their intentions and have some idea of what they meant. And we can do the same: we can look on the prayer Jesus bequeathed us as a sort of monument, a testament to be studied and dwelt on until we uncover the vast teaching concealed in it.

The first three requests of the Lord's Prayer, then, correspond to the three principles in man: the mind, which must be full of light in order to illumine and make all things holy; the feelings or heart, the central powerhouse which must become God's Kingdom, the Kingdom of peace and of love for all creatures; and finally the will which corresponds to the physical dimension in which, by our acts, we have to express and reflect all that is in Heaven. Isn't that marvelous? To my mind no other activity can compare! When we have done our part, God will take care of us and give us all the rest,

... but what else can He possible give us? We shall have received everything. Once we understand what these three requests contain, we realize we already have it all: light, since we understand; happiness, since we love; health and strength, since we are working and accomplishing something. What else could one possibly want?

BRIEF DISCUSSION / QUESTIONS

“GIVE US THIS DAY OUR DAILY BREAD”

This is the first of the three requests, which directly concern man himself. The first three concerned the Lord (we always have to begin with God): to know and bless His name; to seek His Kingdom and do His will. Now man asks for something for himself and his first request is for bread. Why bread? ... Because bread is the symbol of all the different kinds of food we need for our existence.

The bread Jesus is talking about is certainly not just material bread. In the Gospels, spiritual nourishment is mentioned far more often than physical food. For example, when the Devil challenges Jesus to change stones into bread, he replies: “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” At another time he says: “Blessed are they that do hunger and thirst after righteousness.” It is true, of course, that he multiplied the loaves and fishes to feed the multitude, but later he told that same multitude: “Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life ..” The spiritual significance of food becomes even more evident at the Last Supper, when Jesus blessed the bread and wine and gave them to his disciples, saying. Take, eat; this is my body” and again, “Who so eateth my flesh, and drinketh my blood, hath eternal life.”

Man’s first supplication for himself, then, is for bread, the daily bread he needs to sustain life, but this need is even more poignant on the spiritual plane: someone who does not take some spiritual food every day, dies. (NOTE: All the ideas in this lecture will be deepened in lectures to come.)

“AND FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS”

This is a better translation of the Gospel text than the usual “forgive us our trespasses” for each breach of the law is like a dishonest act by which we incur a debt we are going to have to pay back. If, for example, someone abuses another’s love and trust, it is a form of theft and, one way or another he is going to have to pay back what he has taken dishonestly. The idea of karma is based on this truth: that we have to come back to this earth in order to pay for transgressions committed in previous incarnations Someone who has paid off all his debts need not reincarnate.

But whether we ask to be forgiven for our sins or released from our debts, the idea at the heart of this supplication is that of forgiveness. And this was new: *for the first time in the history of mankind Jesus introduced the notion of a merciful God, a God who forgives.* The God of the Old Testament was portrayed by Moses as a vengeful God who delighted in exterminating sinners: those who were guilty of transgressing the law were punished without mercy. And although the Gods of some other religions were less vindictive, no one had ever insisted on the mercy of God in the way Jesus did. The notion that God forgives is a logical consequence of the very first words of the Lord’s Prayer: “Our Father”. God forgives us for the simple reason that a father always forgives his children.

We must not forget, though, that Jesus added: “As we forgive our debtors.” Unfortunately, as we do not release others from their debt nor forgive them their offenses ... the Lord does not release us from our own debts. Nor does he forgive us our sins. If we want to be forgiven we have, first of all ... to forgive! The notion of forgiveness is central to the Christian religion. (Father, forgive them for they know not what they do.) (Unto him that smiteth thee on the one cheek offer also the other.) etc..

Jesus' teaching was one of love, whereas the founders of the other major religions put more emphasis on justice, wisdom, knowledge or power. Of course it is true that Buddha taught compassion but nowhere will you find a doctrine of love of such breadth and such clarity as that of Jesus: in this he was unique. And that is why he was crucified.

When Jesus associated with social nobodies or even criminals and prostitutes he was flouting all the existing conventions. No one had ever seen anything like it people, who, by rights, should have been stoned ... were his friends: he visited them, ate with them, accepted their invitations. And that is why those who were determined to maintain the existing social order could not accept him. When they realized that he was revealing the most sacred truths to the poor and uneducated they decided he must die. Jesus was crucified because, when he revealed a religion of love, he broke down the age-old barriers which others had an interest in maintaining.

“AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL”

You will certainly be shocked if I tell you that I am not at all sure that what Jesus really said was: “lead us not into temptation” but I will explain why, in a moment.

For the time being, let's be content to note that in spite of this prayer we are continually subjected to temptation ... even Jesus was tempted. Saint Matthew says: “Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.” If the Holy Spirit led Jesus into the desert to be tempted ... we must conclude that it was necessary for him to be subjected to these tests. In the desert the Devil taunted Jesus saying, “If thou be the son of God, command these stones to be made bread.” Later, setting him on the pinnacle of the temple, he said: “If thou be the Son of God, cast thyself down for it is written, He shall give His angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.” And finally, having taken Jesus up into a high mountain, he showed him all the kingdoms of the world and said: “All these things will I give thee, if thou wilt fall down and worship me.”

The Devil made these three propositions to Jesus for a very precise reason: as I have already explained, they correspond to the three levels in man: the physical, the astral and the mental. But what is even more interesting is the answer Jesus gave to each one, for they show us that if we want to resist temptation we have to know how to answer the tempter, what arguments to use against him. When someone replies to his suggestions with irrefutable arguments he realizes that he will be unable to seduce him and leaves him alone.

This is something you must realize: it depends entirely and only on you, whether or not you agree to be influenced. Even the Devil cannot force you against your will. Of course, if you have no discernment and do nothing to protect yourself, you are liable to be swayed. The spirits of evil are very skilful at presenting you with all kinds of appetizing bait and then, as soon as you take it, you are hooked and gradually, very gently, they will drag you under and destroy you. God has given them the power to do this, but only if you are weak and ignorant. Once you have been drawn into their orbit, once you have taken a step in their direction their power is tremendous: they can tear you to pieces ... and it is your own fault. It is you who are guilty. They are only being themselves and doing what they are allowed to do: tempt you. That is their job. But why do you have to be so stupid as to let them snare you in the first place?

Yes, if the forces of evil destroy a man it is because he has allowed them to do so. It all depends on him: if he refuses to let them in to take possession of him they are powerless. Their power comes from the fact that they manage to fool him into thinking that if he does thus and so he will be stronger, richer or happier. If he succumbs to their enticements they can get a grip on him and destroy him. But if he remains steadfast they are powerless to harm him. So one could say that man is as powerful as God, but only when it is a question of saying “No”, of rejecting, resisting any attempt to influence him. When it is a question of imposing his own will and getting what he wants it is much more difficult; his possibilities are limited. But when it comes to saying “no” man is all-

powerful. Hell itself can do nothing to him against his will. If he lets himself be swayed it is through ignorance: he is not aware of his own strength.

In some countries ... Turkey, for instance ... they have a special wrestling technique: the wrestlers are almost naked and their bodies are oiled, so it is almost impossible to get a hold on an adversary: he slips through their hands like an eel. Well, that is how we should behave when we are confronted with a bad influence. If you say “no” to the spirits of darkness it is as though you were “oiled” and they cannot get a hold on you. But if you have bits of string and all kinds of loose ends ... symbolically speaking ... then they can get a grip on you and you will have a real job to shake them off. They will truss you up and throw you to the ground. So ... leave no loose ends for undesirable entities to hang on to, be so slippery that they cannot get a grip ... and to be slippery means to be capable of saying “no.”

When you find yourself faced with temptation say to yourself: “Of course, it’s a very attractive idea, really enticing, but it’s not for me! I intend to become a man of wisdom, a Son of God. I’m not going to be led astray; I shall overcome this temptation. I’ll be stronger than it is.” And, above all, do not look upon temptation as a handicap or an obstacle in your path. On the contrary, use them to stimulate you and make you stronger. A man of wisdom, an Initiate, never tries to avoid temptation, in fact he sometimes contrives it on purpose in order to acquire self-control. Someone who runs away from temptation is bound, sooner or later, to give in. You cannot solve problems by running away from them.

So now you will have understood why I doubted that Jesus really said, “Lead us not into temptation.” We need to be tempted in order to measure our capabilities and become stronger. As you know, the original Gospel manuscripts are lost and only copies exist. I believe the original prayer would probably have said: “Give us the strength to resist temptation.” When we are tempted it is like having a problem to solve or an exam to pass it makes us put our best foot forward and show what we are capable of. So we should not pray to be spared temptation, only to be capable of resisting. Evil, and the forces of evil exist ... and it is useless to ask the Lord to wipe them out : he won’t do it. In the Book of Revelation we read that it is only at the end of time that the Beast will be cast into a lake of fire and brimstone. Until then we shall always be up against evil, (for we live in a world of duality) and we had better learn the right attitude to take in order to deal with it.

And now let’s take a look at the final verse of the Lord’s Prayer:

“FOR THINE IS THE KINGDOM, AND THE POWER AND THE GLORY, FOR EVER.”

In order to understand these words we must turn our attention to the spiritual regions I mentioned earlier, (The Tree of Life) ... to what Jesus called “the heavens” which correspond to what the Qabalah calls the Sephiroth. The 10 Sephiroth together form the Sephirotic Tree or Tree of Life. The name of each Sefirah expresses a quality or attribute of God. Kether - the crown; Chokmah - wisdom; Binah - intelligence or understanding; Chesed - mercy; Geburah - strength; Tipareth - beauty; Netzach - victory; Hod - glory; Yesod - the foundation; Malkuth - the Kingdom. The tenth Sefirah, Malkuth, reflects and summarizes all the others.

Jesus said that the Kingdom of God was like a mustard seed. A seed always represents a beginning, the beginning of a plant or a tree. But we must realize that although, on the physical plane, all our beginnings are below, the situation is reversed on the spiritual plane: on this level everything begins on high. And this is why growth on the physical plane is an upward movement, whereas on the spiritual plane, it is a downward movement. The seed of the Tree of Life, therefore, is Kether, the first Sefirah. When the seed begins to grow it divides into two before putting out a trunk, branches, leaves, buds, flowers and fruit; and the fruit, in turn, produces more seed. When the seed, Kether, is planted, it becomes a tree as it passes through each Sefirah in turn all the way to Malkuth. The ripe, life-bearing fruit, the flesh given for our nourishment, is Yesod and this is the fruit that produces the

seed: Malkuth. So you see that at the end of its cycle of growth the seed that was first sown, becomes the seed in the fruit and Malkuth, *the seed below* is identical to Kether, *the seed above*, for the beginning and end of any one thing are always identical. Every new departure is the conclusion of an earlier development and every conclusion is a new departure for further development. Everything has a beginning and an end and yet there is no such thing as an absolute beginning. Every cause produces its effect ... and each effect becomes a new cause producing a new effect.

In the final phrase of the Lord's Prayer, "For thine is the Kingdom, and the Power and the Glory," Kingdom, Power and Glory correspond to the three Sephiroth: Malkuth, Yesod and Hod.

The Kingdom is Malkuth, the Kingdom of God, the realm of realization, and this is the planet Earth.

The Power is Yesod, which means "foundation" or basis, because this is the Sephirah which reigns over purity, the true foundation of all things. Sexual energy is associated with Yesod because true power, the life-force, is expressed in sexual energy. It is this same power, on a higher plane, which gives rise to all great achievement. The planet associated with Yesod is the Moon.

The Glory is Hod, the bright light of knowledge and science. Its planet is Mercury.

So this last phrase of the Lord's Prayer means: "Thine are the three regions which represent the final stages of Kether's growing into Malkuth; the three regions which represent the realm of realization." The Kingdom, the Power and the Glory form a triangle, a repetition of the first triangle: "Hallowed be thy Name, thy Kingdom come, thy Will be done." The Name, the Kingdom and the Will are Kether, Chokmah and Binah. So the upper triangle: Kether, Chokmah and Binah, which represents creation in the invisible, spiritual world, is reflected in the triangle below: Malkuth, Yesod and Hod, which represents formation, realization on the physical level. The phrase "forever and ever..." corresponds to the Sephirah Netzach which means "eternity".

Now, perhaps you are wondering where to situate the remaining Sephiroth: Tiphareth, Geburah and Chesed. You should be able to find the answer for yourselves if you work out the correspondences using the same method and with the explanations I have just given you. But let's refer to the Our Father again and take it in order, starting with the fourth verse: "Give us this day our daily bread." Our true daily bread, the inexhaustible source of life is the light flowing from Tiphareth, the Sephirah ruled by the Sun, for it is from the sun that man receives both physical and spiritual nourishment. (We will deal more with this in the time ahead.)

"Forgive us our debts as we forgive our debtors." This request corresponds to the Sephirah Chesed and when we say these words we are creating a bond with Chesed. Jupiter, the symbol of benevolence and generosity, is the planet, which corresponds to Chesed. In order to pardon others we have to have that sovereign assurance we find in Jupiter that no one can ever rob us of the riches God has in store for us.

"Lead us not into temptation (or preferably, give us the strength to resist temptation) but deliver us from evil." This verse represents Geburah with its corresponding planet, Mars. It was the Angels of Geburah who banished Adam and Eve from Paradise after they had been tempted by the serpent, for they have the special task of combating evil and impurity of every kind. When you establish a bond with Geburah you become stronger, more able to resist evil.

Now, the first Sephirah, Kether, corresponds to the sublime World of Emanation, which the Qabalah calls Atziluth. Chokmah & Binah correspond to the World of Creation, or Briah. Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod, correspond to the World of Formation, or Ietzirah; and, finally, Malkuth, which is a condensation of all the other Sephiroth, corresponds to the World of Realization, Assiah.

Malkuth is the Kingdom; Yesod the Power; Hod the Glory, and Netzach, Eternity. So when you say, "For thine is the Kingdom, and the Power, and the Glory, for ever", you create a bond between yourself and the last Sephiroth of the Tree of Life.

Are you beginning, now, to have some inkling of the vast scope of this short and apparently simple prayer Jesus gave us? It contains the whole universe. What immense vistas it opens before our eyes! And what I have told you this evening is only a fraction of its wonder. If you think about it and meditate on it you will discover a great deal more for yourself.

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

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PERSONAL NOTES & THOUGHTS:

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GNOSTIC — SUPERNUMERARY LECTURE #20 THE LORD'S PRAYER

The word “prayer” has no absolute meaning in our day. It means one thing to a child who says, “Now I lay me down to sleep...,” and something else to a person who recites the Lord’s Prayer in a monotonous drone. It is amazing to me that so few people have really understood the new insight in prayer that Jesus gave. He explains that prayer does not deal with a capricious God who demands attention. Prayer is not something we do to God, but something we do to ourselves. It is not a position, but a disposition. It is not flattery, but a sense of oneness. It is not asking, but knowing. It is not words, but feeling. It is not will, but willingness.

The Lord’s Prayer is voiced by millions of people throughout the Christian world. It has become a ritual, a practice that has lost its meaning, but not its place, in the life of most Christians. The prayer is often repeated in a singsong fashion, over and over again. And yet Jesus specifically said, in the words preceding the prayer, “Use not vain repetitions, for your Father knoweth what things you have need of, even before you ask.” So when Jesus said, “After this manner, so therefore pray ye,” He had no idea of giving a prayer to end all prayers, but rather to give some insights into the way of prayer. The Bible is the result of many translations from one language to another, and from one idiom to another. In the King James Version, from which most revisions have come, the Lord’s Prayer is rendered as a prayer of supplication. And yet, most modern scholars agree that in the original, it is a series of positive statements, or affirmations. I would like briefly to go through the prayer, to catch the great implications of the more accurate rendering, which modern Bible scholarship has given us. And then I will suggest a simple version that articulates the key ideas.

Our Father: This is “the true point of beginning.” God is my father; I am His child. This declares unity with God, which is man’s greatest, and perhaps his only, need. We begin on this note, not to get God’s attention, but to turn our attention to that which loves us with everlasting love.

Who art in heaven: This forever locates God, not in the skies, but as the pattern within the seed, the allness within the illness, the Christ ever within man. We have within us the great power and potency, which is God. We have ignored it; we have shut our eyes and ears and understanding to its glorious possibility. But it is ever present; it is a Presence. Religions cannot make a man good, from the point of putting goodness in him. No metaphysical teaching can make one successful by putting a success potential within him. The whole need is to provide the climate and encouragement and techniques for stirring up and releasing “the gift of God that is within.”

Hallowed be Thy name: This is an important realization, of the wholeness and the omnipresence of God. The word “hallowed” comes from the same root word as “whole, hearty, healthy.” Thus, in a sense, it says, “Wholeness and perfection is the nature of God.” “The same fountain cannot send forth both sweet and bitter waters,” said Jesus. God cannot send illness and trouble, for these things are unlike His nature.

Thy kingdom come, Thy will be done in earth as it is in heaven: “Kingdom” is the ideal, the perfect idea of creation. Each person is a perfect idea in God-mind, a plan possible of infinite capacity. And the plan is imbued with a ceaseless urge toward fulfillment. This is what is called “God’s will,” the ceaseless longing of the Creator to express Himself and perfect Himself in the creation. So this statement is a decree: Let that perfect idea, which I AM in spirit, unfold in me and through me. Let the divine will lead me into a manifestation in the outer, of that which I am within.

Give us this day our daily bread: The spirit of the original is, “Thou art our supply, and the daily manifestation of that supply.” This is not asking God for supply, which would be like a fish asking the ocean for water. It is simply an affirmation that God is substance, and a claiming of our inheritance. In all creation man alone is an individual; man alone is free. And yet man alone is sick and knows want, because in his freedom, he has failed to accept or to claim his inheritance.

Forgive us our debts, as we also have forgiven our debtors: This shows the working of the great cosmic law: give and receive, cause and effect, forgive, and you are forgiven. In a sense, God does not forgive, as a special act on His part. God is love. God cannot forgive you, for there can be nothing but love in God. But in love is the power of washing away transgressions. Through love, man can forgive or give good for evil. If you let go, you let flow the divine love that moves in, and cleanses.

Leave us not in temptation, but deliver us from evil: Certainly, God would never lead us into temptation. Can light lead you into darkness? There is no darkness in light. So the words we use are, “Leave us not in temptation....” This is affirming the urge for expression of our potential that is so great in us. This urge is what we call God, who never leaves us comfortless, never abandons us in trial or in temptation, but is always the power of help and healing and deliverance. The temptation comes not from some power on the outside, but from our human consciousness, our selfishness, our pride, our ego. And the evil is the confusion that arises from our temptations. The prayer is saying that God will not fail you or forsake you, for there is a spirit in you, and the inspiration of the Almighty giveth you understanding.

For Thine is the kingdom and the power and the glory, forever: Not part of the original prayer, this has been added for liturgical purposes. It is a suitable closing, leading to humility, saying, “God is my power to think; God is the thought of aspiration; God is the will to commence; God is the strength to keep on.”

Amen: This does not mean, “So it will be.” Certainly it does not mean, “I do hope it will be.” It means, rather, “So it is.” It is complete, now.

Here is a simple version of the Lord’s Prayer. If we fix this interpretation in our consciousness, even when we speak the traditional words, they can take on a new connotation for us.

Our Father who art in heaven: I am now conscious of the infinite and eternal Presence in whom I live and by which I think and create.

Hallowed be Thy name: This Presence in me is whole and complete. It is the activity of health that heals, of intelligence that inspires, of substance that prospers, and of love that harmonizes.

Thy kingdom come, Thy will be done, in earth as it is in heaven: I am God’s glorious possibility. I now let His perfect idea of me unfold in me and through me. My desire for betterment is God’s desire to perfect that which He is expressing as me, and I let Him have His way. I see myself doing that which He sees me as being.

Give us this day our daily bread: I have no existence outside of God’s Presence, for I am that Presence expressing as me. Therefore, I can never be separated from the all—sufficient substance of the opulent Universe. I claim my divine inheritance and I daily, perpetually, manifest abundant supply.

Forgive us our debts as we forgive our debtors: The Presence in me is my potential for dissolving all conflicts or transgression. The Presence is Love, and it loves in me and through me as I forgive. It releases me as I loose and let go of all my limited thoughts about myself or others.

Leave us not in temptation but deliver us from evil: The Presence in me is my light and my deliverance. There is no darkness in the light, and there can be no darkness in me when I am established in spiritual unity with the Presence within me,—which is “better than light and safer than a known way.”

For Thine is the kingdom and the power and the glory, forever, Amen: In all that I seek to be or do or have, I humbly realize that in the Presence is my power to think, my very thought of aspiration, my will to commence, my strength to keep on, my power to achieve, and the glory of all my accomplishments. This is the Truth, and it is now done.