

## LIBER 13

### LECTURE #37



Dear Brothers & Sisters:

Martinism is a body of spiritual discipline and instruction known as Christian Mysticism. It is a system of Higher Initiation based on a synthesis of Christian Illuminism and traditional Eastern teachings. The word “Christian” here does not signify that our Order is in any sense affiliated with, or dominated by any church. On the contrary, it is wholly non-sectarian, seeking, in the words of one brother, to emulate “the mystical Christ without sect” ... rather than perpetuate a narrow, dogmatic, orthodox conception of the Redeemer and Reconciler of Mankind.

As a matter of historical fact, the Orthodox Church was the bitter foe of all Mystic and Esoteric Movements, and was responsible for many unjust, bigoted and cruel acts against established lodges. For this reason, when Papus established the Martinist Order in its present form, initiates in those days did not know the identity of their Initiator. Many members remained masked and were known by an assumed name, or by a number. This was done to guard against traitors. Even so, many unjust acts were perpetrated on individual members of our Order.

Fortunately for us today, greater religious tolerance prevails and adherents of established religions, as well as those who subscribe to no orthodox faith, may be found among our members. Our Martinist Order is a haven for all who are seekers of truth. We have no dogmatic teachings ... no arbitrary proclamations to which members must subscribe or believe ... and while Martinism flows with the traditional stream of esoteric thought expressed by the Qabalah, the Alchemical and Hermetic teachings, the Rose+Croix, esoteric Christianity and the traditional Eastern teachings ... any member is free to accept or reject anything that does not satisfy him. Few places exist where such a liberal approach to truth is allowed. Most organizations of today are trying to foist their own particular (and oftentimes unique) brand of teaching ... and their members are required to accept as truth whatever they trumpet ... or else be disciplined accordingly. The object of our Order was ... and is ... to make sincere and disinterested friends in truth as each one perceives it ... and it is our duty to see this ideal perpetuated.

Martinism is not a religion. This fact must be clearly understood in order that you may be certain of your own ground and so you may correct another’s erroneous opinion. Martinist “teachings” are those ideas set down by Martinez Pasquales and Louis-Claude de Saint-Martin, in their Works. These teachings are unmatched in their presentation of an inspiring conception of the origin, nature and Fall of Man, and in their offering of a technique for the redemption, salvation and reintegration of the individuals comprising the body of humanity.

It would be well for you to know that Martinism has unbroken roots reaching back into the far past. The sublime instructions and rites, which are being shared with you, identify you fully with the authority and hierarchic power of our Order. The Initiations and Rituals in our Lodges derive from duly authenticated original manuscripts and by the chain of Initiatic Authority transmitted from person to person, the particular rites, ceremonies and doctrines are kept inviolate. As we have received them in all their spiritual power, so shall we transmit them in like manner to our posterity.

## DISCUSSION

(Lodge Master should enquire whether all brethren have a chart showing their linkage in the Initiatic Chain extending back to Pasqualez. Advises any Brother or Sister who has not been given a copy of their linkage to speak to the Bro::: Recorder after the Conventicle.)

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Brothers & Sisters: attendance at every conventicle is essential to the growth and development of every Martinist. This cannot be too greatly emphasized. Constant participation in the ritual deepens the imprint of it on the Inner Self and opens the mind to a realization of its inner meaning and purpose. This is especially true of the Rituals of Initiation.

It is equally necessary for you to also establish the same regularity in your periods of meditation in your Oratory at home. In this way your growth will be both natural and rapid. An intellectual grasp of mystic principles is never enough; *they must become part of yourself* and this can only be accomplished by quiet contemplation of them when you are alone. This is so because the interior meaning in every mystic postulation is the most valid, ... and that can never be discovered EXCEPT BY THE INITIATE HIMSELF, and then ONLY IN ACCORDANCE WITH THE DEGREE OF HIS PREPARATION. It is true, as Saint Paul said: “the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them ... because they are spiritually discerned.”

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

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**ALL AND THE INFINITE GOD  
ALCHEMIC/HERMETIC — #38 (H)**

Beloved Postulants:

In this lecture we will examine the All, and the Infinite God. In John 27:22 we read “And the glory which thou gavest me I have given them; that they may be ONE, even as WE are ONE.” Indeed, the more the Aspirant recognizes the sublime truth of the UNITY of all things as the expressed fundamental principle of Hermeticism, the sooner he will realize his oneness with his fellow men ... and the oneness of humanity with Divinity, or God. This is the principle every student must sooner or later comprehend if he desires to make any serious or genuine advance in spiritual science.

While the essential nature of the ALL is unknowable, there are certain truths connected with its existence that the human mind CAN comprehend. These truths are:

- a. The ALL must be ALL that REALLY IS. Nothing can exist outside the ALL. (In Him we live, and move and have our being. Acts 27:28).
- b. The ALL must be INFINITE, without confinement, boundaries, limitations or restrictions.
- c. The ALL must be ETERNAL, Infinite in Time, uncreate and continuously existing, indestructible. It must be Infinite in Space, without break, interruption, separation or gaps. It must be Infinite in Power, without limitation, restrictions or restraint and subject to no other Power.

- d. The ALL must be IMMUTABLE, not subject to change, not added to or subtracted from. It must have always been and always remain, just what it is now.

Postulate: As the ALL is Infinite, Eternal and Unchangeable, the ABSOLUTE ... anything that is changeable, finite and conditioned cannot be the ALL, and as there is nothing outside of the ALL in Reality, then any such things must be nothing in Reality, and as the ALL is ALL that IS, then that which is nothing in Reality has really no existence.

### WHAT IS YOUR OPINION ON THIS?

(Home students will ponder on this before proceeding.)

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MATTER forms the foundation for all physical forms.

Matter cannot manifest Life or Mind.

Life and Mind are manifested in the entire Universe.

Therefore, as they are properties of the ALL, the ALL cannot be MATTER, as commonly understood, for nothing can rise higher than its own source.

Herein modern science and Hermetic Philosophy agree, for science states that Matter is non-existent as such ... that what we call Matter is “interrupted energy,” i.e. energy at a low rate of vibration.

The ALL is not Energy or Force, because ... Energy and Force are blind and mechanical, devoid of Life or Mind. Neither Life or Mind evolve from Force or Energy, for nothing evolves unless it be first involved. Therefore, the highest concept of the human Mind regarding things KNOWN to be existent in the Universe, are LIFE and MIND, properties and qualities of the ALL, but not life and mind as we ordinarily understand them, rather:

INFINITE, LIVING MIND, that which in its highest expression is called “SPIRIT.” All the foregoing may be summed up in the words of the prayer beginning, “INFINITE AND INCOMPREHENSIBLE ONE ...”

When Matter manifests polarity, as in the case of water for instance, it differentiates into Hydrogen and Oxygen. Tremendous cosmic processes and powers of affinity cause Hydrogen and Oxygen to chemically unite, and uniting form water. Tremendous cosmic powers of affinity cause Spirit and Matter to mingle chemically and etherically, and ... uniting ... form SOUL.

These tremendous cosmic forces of affinity in manifestation, operate as DESIRE, with the polarities of Attraction and Repulsion. Repulsion causes separation and differentiation and therefore the creation and propagation of phases of the original in diversity of types. Attraction causes the re-union and re-creation of the types in Unity.

Thus ... Desire ... in the true cosmic sense, is the Divine Force of Love, or that which desires to see itself reproduced, reflected, multiplied and magnified, and which then draws all individual expressions of itself back to their Source in Unity. “I, if I be lifted up, will draw all, men unto me.” Hydrogen and Oxygen disappear as such when united in the drop of water. Matter and Spirit disappear as such when united in the higher, or Over-Soul.

Infinite balance is gained in eternal unity and harmony. In the words of Hermes: “Eternal and Infinite. Everything proceeds from Unity, All are re-united in the ONE. The INFINITE OR ALL IS SPIRIT.” Spirit has been defined as original Cosmic or Root Substance. In reality, it is simply the concept of men regarding the REAL ESSENCE. The INFINITE LIVING MIND is as much beyond the ordinary concepts of Mind and Life ... as those are beyond Energy and Matter.

Cosmic Root Substance, or Spirit, is the Divine, LIVING Mind of God, and we shall see how this postulate explains many hitherto inexplicable problems. I have stated that nothing REAL can exist outside of the ALL or INFINITE GOD. Then, if the Universe is not the Infinite One ... is it Nothing? No again, for we are sensible of its existence. If the Universe is not the Infinite, and is not Nothing, then its explanation must necessarily be that of Cosmic Root Substance. Since the Universe appears to exist sensibly to us, it must proceed in some sense from the Infinite God.

But as something can never come from nothing, how could God, even, have created it in the so-called beginning? It has been stated, (erroneously?) that the Absolute created it from itself, and for the purposes of speech ... we often state that all that is: all life, seen and unseen, organic and inorganic ... is a state of differentiations from God.

However, this will not suffice in the present instance, because it was stated that the concept of the Infinite One precluded the idea that it could be added to or subtracted from. And then again: if that explanation was true, each emanation of the Infinite in the Universe would be aware of its being the Infinite ... which would be as illogical as each individual cell of a human body holding the thought or consciousness that it WAS the body.

Here we apply the Hermetic axiom: “As above, so below.”

How does Man create? In the physical world by three processes:

- 1st. Objectively, with materials outside of himself.
- 2nd. Sexually, by materials within himself.
- 3rd. Mentally, by the action of his Spirit within and upon the Plane of Mental Creation.

Note that in the sexual process of creation, whereby man procreates or reproduces himself by transferring a portion of his substance to his progeny, it will be found after a careful study of the science of sex, to be a psychical as well as a physiological act, BY THE PRINCIPLE OF CORRESPONDENCES.

If man can create mentally in his lowly estate, what must it be but the Microcosmic reflection of a vaster and higher concept of creation by the Absolute on the Cosmic Mental Plane, AND WITHIN ITSELF.

Cosmic Root Substance is not a new substance exterior to the Absolute ... nor is it separate from Itself ... but is the LIVING MIND of the Absolute, within which the ABSOLUTE creates Universes which exist only within Itself, neither adding to nor subtracting from its Mass.

Thus, truly, is the Hermetic mantram proven, that “In Him we live, and move, and have our being.”

Each of us can in thought create a universe. But as it would be the work of a finite mind, we would lack the Force and Energy to compel it into visible or tangible manifestation, although the thought form would nevertheless be there ... and our thought forms are every day being used for better or worse in the construction of other environments according to the wisdom (or lack of wisdom) of those using or misusing them. It thus behooves us to provide only constructive material of the best and highest character.

The Infinite One, on the other hand, has within Itself the potentialities of Infinite Force and Power for which the mental creation affords a theatre for the various activities required or liberated. *Thus, the Universe and all it contains is the Mental Creation of the Infinite God.* 'ALL IS DIVINE MIND, and error exists to each of us individually ... only as we individually fail to realize the Unity and Harmony and Singleness of that Divine Mind.

In the manifestation of the Universe as a FACT in the Divine Mind, we see the phenomena of sex, in accordance with the Principle of Gender. But Gender means more than simply sex, this latter being only a manifestation of Gender. Gender means "relating to generation or creation." Everything in the Universe must be manifested in accordance with the Principle of Gender.

Now, the Infinite One, being creator, is above Gender, because it is the Originator of ALL Laws. It is THAT from which all Law proceeds. But when it manifests on the Plane of Generation or Creation, it must do so through Law and Principle ... because it is acting, or moving, or manifesting on a plane BELOW Itself.

Therefore it assumes the aspect of Masculine and Feminine, on the Plane of Mental activity, in accordance with the Principle of Gender. However: ALL IS ONE ... and these two aspects are merely different phases of manifestation.

You may consider that the Masculine aspect of the Infinite One in a way stands apart from the actual mental creation of the Universe. It projects its WILL toward the Feminine aspect called Nature, which stimulates the latter into beginning the actual evolutionary processes of the Universe, from the simplest cosmic spiritual centers, vortices and nuclei ... on to the development of Man and more.

In this way our concepts of God as "Father," Masculine; and Nature, as the Universal Mother, Feminine, ... have come into being. But bear in mind that the Absolute, Omneity, is ONE, and ALL is One, and ALL is Unity.

We get the real sense of this truth by realization that that part of ourselves we call the "I" stands apart in a way, and cognizes the creation of the Mental Images in our minds. That part of our minds in which the ACTUAL GENERATION MENTALLY is accomplished, we call the "Me."

In the Divine Mind are many Universes. And there are many grades of being ... celestial and terrestrial. There are phases of humanity as much higher than ourselves ... as we are above the amoeba. And it is man's destiny to follow in the steps of all who have gone this way before him, into those higher realms of the Divine Mind ... for Death is but Birth, multiplied through the eons of time.

As we dwell in the Infinite Hind of God our possibilities are infinite, both in time and in space, for we are limited only by our individual capacities to receive, perceive and apprehend.

*And in infinite time to come, the Absolute shall indraw all its mental creations back to Itself mentally, and we shall be AT ONE with the All, and there shall be a New Heaven and a New Earth, for all thing8 shall pass away, and behold, all things shall become new.*

This concept of the LIVING MIND OF THE INFINITE GOD is one of the most difficult for beginners in the Hermetic Art to formulate, and it is also apt to cause some confusion in view of previous ideas about Mind and Mental states encountered before, where Mind has been spoken of as a "sheath" and is called "Mind Stuff." This is perfectly correct but the usage then employed was for the purpose of differentiating between the Hind Stuff of Humanity ... and the Mind of the Absolute.

With Humanity ... Mind is not yet organized sufficiently in its general nature to be utilized as a definite vehicle with developed or semi-developed centers as are the Physical, Etheric and Astral vehicles of Man. In its relation to Humanity, Mind has many times been described as the MIRROR through which the Macrocosms reflects Itself in Matter as the Microcosm.

The LIVING MIND OF THE INFINITE ONE however, is far different in its operation, for in the Infinite, or ALL, the Living Mind is the focus point or lens through which the Creator reflects or manifests as the Celestial Hierarchies. The Mind Matter of the Infinite has been, and is, perfected to a point ... far beyond ordinary comprehension. The difference between the Mind Matter of GOD ... and the Mind Stuff of Humanity ... is as great as the vibratory differentiations between the diapason of a pipe organ ... and the Ultra-violet Ray.

All is essentially Spirit. I have spoken of the “continuity of material substance” and we have met these ideas before in the Quaternary Law, but it will be understood that such terms, even when used in technical and scientific definitions, are applied to the FORMS assumed by Spirit in producing the various images in the Divine Mind, through which we gain definite experience while “incarnate,” (so-called), in “Matter.”

Scientific formulas nowadays have to be changed overnight in some cases, and the rapid advance in scientific discovery makes us begin to realize how little is really known about ourselves and the world, as we understand it, in which we temporarily manifest. Seeing how little, comparatively, we have actually learned to be FACT about this mundane world expression ... we can readily admit that there is infinitely more for us to learn and assimilate than our finite imaginations can at present conceive.

The closer we arrive at the knowledge of the Atom and its wonderful complexity and latent power and energy ... the closer, in reality, we are to a correct knowledge of some of the attributes, powers and properties ... of God. And the deeper science probes into the secrets of Nature in the newly developing field of radio—activity, the more we will realize the truth of the Hermetic teaching that the entire Universe is, allowing for all the creative and cosmological processes, ... a Mental Concept of the Infinite God.

This lecture may be a little tough to digest at one meal ... however we have to have a little meat on the menu, it can't be all milk and mashed potatoes! Dine on this lecture often and it will provide much nourishment, especially in conjunction with the other viands that are forthcoming.

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### LECTURE #39



Brothers & Sisters,

LOVE OF GOD is the motive power, which must inspire the Martinist because it is the FIRST ACTIVE PRINCIPLE. The goal of every Brother must be to discover this First Cause within his own heart. His rate of progress toward this end will not be controlled by his *intellectual knowledge*, but by the intensity of his DESIRE, or ASPIRATION, to succeed.

In other words: THE MYSTERIOUS TEACHINGS OF MARTINISM ARE BASED ON THE REHABILITATION OF COLLECTIVE HUMANITY TO A STATE OF ONENESS ... BY THE SACRIFICE OF THE INDIVIDUAL INTELLECT.

Advancement depends to a large extent upon a balanced evolution, both in knowledge and in aspiration. The task of the Initiate is to strengthen and combine these two elements. Our knowledge we perfect by the study of the two Columns we find in the porch of King Solomon's Temple called Boaz and Jachin (pronounced Yah-kin). These two Columns represent Strength & Weakness, the two fundamental opposite qualities. Our aspiration to possess the Divine Love we cultivate by

expressing and demonstrating this all—powerful force in its manifestation of HUMAN LOVE DIRECTED TOWARDS OUR FELLOW BEINGS.

This love will find its expression in the works of BENEVOLENCE and BENEFICIENCE ... to which every Initiate is obligated. If, however, we do not practice this virtue ... or practice it only because we feel “obligated” to do so ... you will never be a true Man of Aspiration.

The acts of beneficence or charity of a Martinist do not begin or end with monetary gifts. The word “charity” comes from a Latin word, which also means “love”. We acclaim it at every conventicle. True charity entails some form of sacrifice, either in terms of money, property, time ... or even self—esteem. There is, finally, the Fraternal Love that must incite every Martinist to succor, in every possible way, his Brother or Sister before the Luminaries.


Long ago, Man received a great Law: “Love God and love thy neighbor as thyself.” Here we seem faced with an apparent duality. This law seems to contain two distinct propositions ... and yet they are simply different expressions of the same thing.


No man can pretend to love God and at the same time despise or hate his fellow-man. No man can genuinely love his neighbor without at the same time loving God.

This is not the exclusive virtue of either the Jewish or the Christian faith. IT IS A UNIVERSAL LAW. Love of the Creator implies love of all creation ... and love of all created beings is one with the love of God.

Brothers & Sisters: you are admonished to practice beneficence in all its forms.

May the Peace that passeth all human Understanding abide with you.

  
Chancellor



Brethren, the following lecture on the fourth Page of the Book of Nature, places in your hands a veritable key with which you can unlock many of the mysteries of life. We can only suggest that you study this lecture very carefully and put into practice the particular points.

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**LECTURE #40  
MAN AND NATURE**



My Brothers & Sisters:

Tonight we come to the fourth page of the Book of Nature. It is essential you remember the pages and their significance for two reasons: that you may practice the Works of the Day and, secondly, that you may transmit our traditions if called upon to do so. This fourth page teaches us of Man and Nature as dual aspects of Omneity.

The mystic teacher, who expressed himself under the name of Hermes Trismegistus, was convinced that both Man and Nature are animate bodies moved by a force called God, who established and regulated the Laws of their motion.

That Omneity expresses Itself through both Man & Nature, is the point to be thought about. To us, this is of such importance as to be accorded one page of the Book of Nature.

We have discovered that Nature and Man are the two sources from which must come knowledge of Omneity and Its Laws. Martinists accept that Omneity, by Its characteristics of Infinity ... must remain unknowable by man. In other words: exactly what Omneity is, and how It expresses Itself in the realm of what we accept as real ... can only be guessed at ... through a knowledge of things observable in the realms of the finite.

The Empyrean World constitutes a place wholly apart from the World of Orbs, and the World of the Elements. Observation, however, can discover certain unchanging conditions, certain orderly processes, certain appearances from which deductions can be made. Consequently, one may say that certain likenesses or analogies exist. Likewise, one may say that certain correspondences are indicated. By combining or synthesizing these elements which correspond, or are analogous ... a whole may be built up ... which is orderly, harmonious, and consistent with itself.

By PROJECTING such a concept of the whole to include both the Elemental World and the World of Orbs, it was discovered that the two are operated by, and are expressions of the same conditions, processes and appearances.

It is logical to believe, therefore, that the same continues to be true no matter how far or in what direction one projects this concept of the whole. If order is a law in the two known worlds, is it not reasonable to say that it would also be so in that highest of all worlds, the Empyrean, ... since the Worlds of Orbs and Elements are but the finite and visible expressions of the Infinite and invisible Empyrean?

Thus, using only the mental tools of correspondence, analogy and synthesis, our ancient brethren probed the mysteries of Omneity and discovered truth for themselves ... and we of today may do the same. We, today, with our greater technology and materials for obtaining knowledge, are able to clarify, extend and fill in the gaps of their knowledge ... but we have not bettered their conception ... nor have we been able to find them wrong in their general conclusions. It is our duty, each one of us, to move onward and uncover the truths, which have not yet been discerned.

The importance of our two Martinist Books called Nature and Man can now be begun to be seen: These are the books in which we are able to discover evidence of Omneity and Its manner of working in the world. A careful examination and study of these two sources, therefore, will lead us



to practical knowledge that is invaluable. Restating the traditional thesis in modern words, one can say that Nature and Man are the two most important fields of investigation ... for there the laws of the Universe are there to be seen in constant operation and so are most easily studied.

Both Man and Nature exhibit all of Omneity's laws in harmonious operation. If one studies either of these sources he comes to the same conclusions regarding Omneity ... for both Man and Nature tell the same story. If you fail to find Nature harmonious ... or if you love Nature and think Man is a thing to be shunned and hated ... it is at once evident that your investigations are shallow and without any real discernment. You will be in fact: unscientific, for when two things are equal to the same thing, they are also equal to each other. Being equal to each other, they enforce the fact that everything is a fragment or facet of Omneity. Therefore: All is the expression of the One. That being so: man is secure in the assurance that, although seemingly in exile through a loss of knowledge ... the estate to which he rightfully lays claim is still to be enjoyed again when lost knowledge is recovered by means of correspondence, analogy, and synthesis.

The secrecy inherent in the relationship of Nature, Man and Omneity exists because, as Francis Bacon once phrased it: "God plays hide and seek with man. It is the glory of God to conceal a thing, but the glory of man to find it out." And Saint Luke adds: (12:2) "There is nothing hidden, that shall not be revealed; neither hid, that shall not be known."

Let us sum up this fourth page of the Book of Nature which tells us that Man and Nature are dual aspects of Omneity. Think of this subject with the two Pillars before you. The Man of Aspiration at the a::: or crucial point of the Temple is on the Path of Return to Omneity while learning to balance the dual forces of Nature at all levels, or on all planes of manifestation. In the last analysis, he must reconcile that which is outside himself, or apparently not part of himself, with what is within himself.

Simply put: the last manifestation of Duality is the Self as opposed to the remainder of the world ... which is NOT-Self. This is the search for the Divine Harmony leading to Divine Unity. Numerologically, it is the Ogdoad or Eight, to which the Divine Negative Nine provides only an apparent opposition, adding nothing, but disappearing into the Ten or ONE. (Check this on the Tree of Life. The Eight here, is eight going up the Tree, i.e. Sephirah 3). (Nine would be Sephirah 2, and Ten ... One).

Man and Nature are dual aspects of Omneity. Earlier in our Works we studied the Three Worlds of Martinism and we realized that Omneity is unknowable to Man. The Face of the Creator ... is to be looked for in His Creation. To the seeker, creation exists outside himself ... in the world he observes through his five senses; and also within himself in the realms of the intellect and consciousness. These two opposite views of Creation which lie within Man's powers of observation ... constitute the World of Nature and the World of Man. These dual aspects of Omneity are respectively known as the Macrocosm and the Microcosm.

Let us note the words of Louis-Claude de Saint-Martin, written in his book: Man, his true nature and ministry.

"Man's thoughts and words are sharp swords and corrosive juices, which were given to him to break and dissolve the infected substances around him. When he fails to use them for his real purposes, they corrode and destroy him, because they cannot remain inactive. Therefore, action is so useful to man; and it is so profitable to him to be employed in the active work of the Word, which is truly Christian."

My Brothers & Sisters: you have been invited to perform certain exercises for certain definite purposes. Many of you have been conscientious about this; but I take this opportunity to issue a stern warning. Martinism, like other Mystic Orders, does not work by the intellect alone ... any more than

Man lives by Bread alone. Work is the “order of the day,” therefore: practice the meditations and the exercises. Especially the Exercise “M”. This point is mentioned now that we are approaching the distinction of the Divine Self from the commonly imagined self. Step by step, we shall have to observe every little thing, which is not truly the Self, until we stand at last “NAKED BEFORE GOD”. It was not for dramatic effect that you were told at your first interrogation: “If you knew who you really are, you would have nothing more to learn.”

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**ALCHEMY**  
**ALCHEMIC/HERMETIC—#41 (A)**



Brothers & Sisters:

This lecture, in a sense, can be considered as something of to Alchemy. The science of Alchemy has to do with sublimation, which, from point of view, is the raising of a lower state into a higher. For example be sublimated into virtues.

In Alchemy, there is what is known as the 4 Elements, and from the compounding of these, results the Three Principles or Substances. The Four Elements are: Air, Earth, Fire and Water. The Three Principles or Substances are: Mercury, Salt and Sulphur. These 4 Elements and 3 Substances are, of course, Alchemically speaking, to be understood as 7 Philosophical or Spiritual Principles. In this lecture I will deal, in an introductory way, with the Four Elements.

We read in Galatians 4:3 “Even so we, when we were children, were in bondage under the elements of the world.” See also 2 Peter 3:10. In seeking to study invisible causes or origins, we must deal first with the visible effects and then work back to the cause. Obviously, the first general condition that we note is: all about us is an environment of matter that we comprehend generally in four divisions, commonly known as the Four Elements: Fire, Water, Air and Earth. Everything that we see or sense, can be included in the domain of one or more of these Elements. An occult scientist recognizes, and works with FIVE ELEMENTS ... the fifth one being called “SPIRIT” corresponding to the Element “Akasha” of Eastern Esotericism.

The study of the visible and invisible Elements, from their elementary aspect to the most advanced, constitutes one of the most important aspects of the curriculum of esoteric instruction. The first four degrees of some Mystic Fraternities correspond to the Four Elements and the Four Elemental Planes. The Four Angels of Occultism and Christianity: Michael, Raphael, Gabriel and Auriel are the Archangels of Fire, Air, Water and Earth. And the greatest Arcane Secret is concealed in the sacred, secret and unpronounceable Name of God composed of the Hebrew letters: Yod, He, Vau and He ... each a symbol of one of the Elements. The Fifth Element, Spirit, is symbolized by the Hebrew letter Shin.

THE REAL FOUR ELEMENTS ARE, OF COURSE, INVISIBLE. What we feel, see and cognize are but the results of their activities. True Fire is invisible. Flame is NOT Fire ... it is the result of Fire and a product of combustion ... just as it is equally true to say that steam is invisible, what we see and describe as steam being merely vapor.

True Water is an invisible fluidic medium. The visible result of true Water is the state of matter we call “water” ... the intermediary between Earth and Air, or the gaseous state. But the invisible Water penetrates both rocks and air.

Earth is not merely the soil of the rocks, or the crust of the planet. Earth in its true sense ... is invisible. It is the “primordial” or first matter, termed by the Alchemists “Prima Materia.”

Air is generally comprehended as space, atmosphere. Commonly, it is the chemical compound we breathe, along with the animals and from which the vegetable kingdom derives its principle vital constituents. But the true Air is invisible and has specific spiritual qualities.

In the old Dispensation the Name of God was known as the Tetragrammaton, or the four-lettered, “sacred and unpronounceable Name.” As stated before, the four letters of the Name of God are Yod, He, Vau and He, or Yahovah. In a certain way, which we cannot deal with now, these letters and the Elements they stand for, indicate the nature of God. Man being, as we are told, “made in the image of God”, the Elements are also descriptive, in some way, of the nature of man; the nature which he must seek and discover within himself.

The Scripture tells us that “when we were children, we were in bondage under the elements of the world.” Observing the behavior of the human species of the present day ... we are forced to conclude that most of humanity is still very much in bondage to the elements and that the great need of the day is that MAN FREE HIMSELF FROM THIS BONDAGE AND SLAVERY. This being particularly true to those who aspire to higher states of consciousness. Briefly, the student must discover the Elements within himself, and learn how to use each of them in a constructive way. If he is to become a Master of the Elements of the World (outside of himself), he must first become a master of the Elements within himself.

The student must learn how to invoke the invisible FIRE for a vitalizing of the Spirit that is within his.

He must learn how to keep the WATER of the Soul pure and undefiled; that his individual reflection of the ocean of thought may at all times develop right and constructive thoughts.

He must learn how to keep the EARTH of his body in a wholesome, healthy state that it may house a healthy mentality and a healthy soul.

He must invoke the AIR Element that he may not become crystallized in a petrified state of mind but be ever open to the spiritual vibrations of the highest.

THE FOUR ELEMENTS ARE IN REALITY FOUR SPIRITUAL FORCES WORKING FOR MAN, but thus far, man has permitted them to work more or less uncontrolled ... and more often he is controlled by them. The student must realize that the Elements within him are Divine and that he exists because of them. He must learn how to direct and control them and make them subservient to his higher will ... for his uses for constructive good.

You must endeavor to consecrate these natural forces to a spiritual status in their results. They are already spiritual in the native state of activity, ... A strong FIERY Spirit; ... a pure, calm WATER Soul of clear thought; ... a healthy, vigorous body of EARTH; ... and the AIR forces focusing in a powerful mind. All these will combine to make you an individual power for good in your community, nation and the world.

Do not think of the Four Elements as four states of matter in solid, liquid or gaseous form about you. Think of them IN you, vitalizing you and making you what you aspire to be. You have to follow the esoteric path not so much “in theory” as in practice. Strive for control of the Elements within you and you will be thrilled to discover new phases and nature’s secrets in the subject of the Elements. Discover the workings of the Elements in you in every situation of your life and you will discover your own methods of establishing the rule of your higher self over them.

Life, ... our daily life, is the battlefield upon which all battles for self-mastery, as well as the control of the Elements ... must be waged. Every moment of your life offers a great opportunity for countless victories on this battlefield, and, therefore, ... spiritual progress.

Let us take the Element of FIRE for example. The Element of FIRE manifests itself in us as a very popular emotion of anger and hate. The uncontrolled Element of FIRE in man leads, among other things, to “killing” of many kinds.

“Thou shalt not kill” does not merely signify physical killing of man or beast. One may injure another in countless ways ... by slow degrees ... and thus kill him. In the words of the popular song, you can “kill a person softly.” By your words you can kill another’s reputation and good name. Because of your hate, if you awaken in another harmful emotions and hateful thoughts, if you shake another’s faith in what he holds to be good and true ... you kill him in exactly the same manner as when you give him work to do which requires greater strength than he has, or when you supply him with insufficient food, or when you pay him insufficient wages.

Uncontrolled sex is another negative manifestation of the Element of FIRE in man. Dire effects of this particular manifestation of FIRE are well known to all.

The Element of AIR is just as deadly in its manifestations, when uncontrolled, as is Fire. This is best manifested in our uncontrolled thinking and speaking careless words. Our words must carry proper meaning and weight ... for we have no power over them after they have left our lips. Many a war, domestic and national, has been started through uncontrolled speaking.

When the physical body and its low appetites are in control and man indulges in all sorts of low pleasures of the body ... the EARTH Element is in control. Overindulgences and harmful habits, such as: use of alcohol, drugs, tobacco and the many other excesses must be brought under control and the Element of EARTH placed under the domination of the Higher Self.

Everyone knows the disastrous effect and unhappiness in all of our lives caused by the cold, clammy and paralyzing Element of WATER, manifesting itself as fear of many kinds, and on many levels.

Every Aspirant on the Path must discover for himself and in himself the negative and uncontrolled action of each of the Elements, and, by earnest effort he must strive to purify them and make them willing servants of his Higher Self.

You will realize, of course, that there is a positive side to these Elements which must be cultivated when the negative side has been brought under control.

From the FIRE ELEMENT our mental concepts derive force, energy and vitality. This gives them the power to impress in such a way that creative results accrue. Fire gives movement. The Fire of enthusiasm, the Fire of unselfish love, the Fire of aspiration for the higher things ... these are only a few of the constructive manifestations of the Element of Fire.

From the WATER ELEMENT our mental concepts gain mobility and fluidity, and this causes us often to use expressions such as: “my ideas seemed to flow as swiftly as water.” Courage in doing what is right, rather than the popular attitude: “I do not want to get involved” is one of the manifestations of the divine Element of Water. Clear, lucid, altruistic thinking and speech, which helps to remake our surroundings for the better, is one of the positive manifestations of the ELEMENT OF AIR. From the Air Element, our mental concepts acquire a power or faculty of penetration and dissemination. This quality is what makes possible the “flights of imagination,” which are by no means to be despised, but carefully observed and studied. This last quality brings us directly to the personal application. You should develop ... not so much the WILL, as frequently, in fact, it is almost universally taught ... but the IMAGINATION. (The power to wake mental images by an effort of will.) It is by imagination that we “wake up our minds,” and making up our minds is

nothing more or less than concretizing the specific idea, or thought form developed by our imagination visually. Blessed is he or she who is fortunate enough to have a “vivid imagination”, for if carefully directed and controlled, it may lead to almost any accomplishment. All of us are gifted to some extent with a power of imagination, or the ability to mentally visualize things existent or conditions not presently existent but as we would like to have them. Some instruction on this has already been given.

From the EARTH ELEMENT things derive a stability that enables them to become concretized and this is what gives us the power of holding to a “fixed idea.” This is our greatest asset in applying our idea to the molding of ourselves into what we sincerely desire to become. A clean, healthy and strong body devoid of harmful enslavements is the product of the positive action of the Element of Earth.

The foregoing information is introductory, as mentioned at the beginning of this talk, but you are gaining an overall and all-round perspective as we touch on various topics. Greater details about Alchemy will come forth after the Hermetic series has been developed. Before I close let us consider the Four Elements in the creation of Man, using the allegory in Genesis.

In Genesis 2:6-7 we find written, “But there went up a mist from the earth, and watered the whole of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

Here we have the confirmation of the operation of the invisible aspects of the Four Elements in action, and the correlation of them all in producing Man, who is, therefore, the Focus, crystallization or epitome of them all.

“Lord God” is the figure of speech personifying or identifying the Creative Intelligence who directed the orderly activities of the Nature forces. The Earth is the Great Mother within whose womb lie the germs of all things that become objective in mortal existence, acknowledged as such alike in occultism and mythology.

In the “dust” or substance of Mother Earth, nourished by the Water Element whose invisible activity was manifest in the visible mist or vapor that rose from the Earth, Man was germinated and in due time, after undergoing definite involutory and evolutionary processes, the Air forces developed him sufficiently to enable him to respond to the King of the Nature Forces, FIRE, which was the “Breath of Life,” making Man a rational, intelligent creature.

The ultimate purpose and goal of the spiritual scientist is to learn of God by knowing more of his own Self, Man being as we are told, “made in the image of God.” We shall learn more of ourselves by studying Nature ... for we are the epitome of all the creative forces of Nature, and all that we can see or cognize in the natural world exists as the result or product of the operations necessary to bring Man into objective being or existence.

The Masters of Wisdom, the Adepts and all our Elder Brothers are said to control the Elements not only within, but without themselves as well ... and to perform miracles with their aid. The beginner on the Path of Wisdom must begin with himself because by learning to control himself he learns best how to control the things outside of him.

The question is: Are the Elements controlling you ... or, are you controlling the Elements?

Brothers & Sisters: Think on these things.

1. Since Omneity cannot be known by Man, how is it possible to know about It and its ways of operation?
2. What are the Four Elements in reality?
3. Do you conceive of the ALL and the Infinite as identical?
4. What does Repulsion cause?
5. What is the Fifth Element?
6. Why can Man not know Omneity?  
Where on the Tree of Life is Oinneity located?
7. What is Desire, in the true cosmic sense?
8. Can anything real exist outside the ALL or OMNEITY?
9. What is the true Element of Water?
10. What is Gender?
11. Where can the expressions of Omneity be observed?
12. Of what World are the Worlds of Orbs and Elements a reflection?
13. What is all visible creation, truly?
14. What is the positive side of each of the Elements?
15. Has the greater technological and investigative material of today been able to prove the ancient scientists wrong in their general conceptions?
16. Since law, harmony and regulation are observable in the Worlds of Orbs and Elements, do you think it reasonable to assume that these same conditions exist in the Empyrean World as well?
17. Why do you think so?

Dear Brothers & Sisters:

All of us, whether consciously or unconsciously, live by some standard of excellence, some image of what a man or woman is, and we measure ourselves against that image or standard. In some cases, we only see this image in the fragmented form of roles ... a man is different when he is in the role of a father than when he would be in the role of a soldier.

The image we hold in our inner mind affects our perceptions of ourselves and others. It also is the motivation behind most of our actions, thoughts and words.

The standard by which we measure ourselves is usually determined by our childhood models, our culture and many social, racial, religious, and economical factors. Even the state of our health and the appearance of our body affect the image we hold as excellent. In addition to these more commonly accepted factors, we are also bringing with us very deep soul memories from experiences prior to this incarnation. In many cases, these also shape our inner image or ideal. Then, we tend, whether consciously or unconsciously, to evaluate ourselves and our life by how well we measure up to the image we see as excellent.

The standard, the image or the ideal has a very powerful influence on us and those around us, but most of us allow the ideal to be shaped only by those factors just mentioned. The greatest step we can take to regain our divinity and true consciousness is to decide for ourselves what our ideal will be. Next, we need to describe the ideal in as clear an image as we can, developing it on three levels, Spiritual, Mental and Physical. What is the standard of excellence by which we will measure our progress physically through our daily actions and words, mentally through our thoughts and attitudes, and spiritually through our overriding consciousness, purpose and motivation? For the standard to have its greatest power it must be the highest possible image we can conceive as perfect, something that we can always strive for and may one day achieve. If we set an ideal like this and each day work at moving closer and closer to actually being that ideal, it will launch us into a whole new level of growth and expansion of consciousness.

In practice, the ideal or standard is not a static image, but is forever expanding as we grow closer to it. The nearer we come to reaching our standard the more we see an even greater standard beyond it. It is an ever-expanding vision of the breadth of life, consciousness and being. Just realize for a minute that you are indeed a fallen companion of the creator of this entire universe, not just the universe we see with our eyes, but all the unseen dimensions of it as well! Only then is it easy to see how your ideal today will not be near sufficient for you tomorrow. Eventually, the standard you measure yourself by will be that of your Divine Companion and you will strive to be perfect even as He is. Perfection certainly appears to be a very ambitious goal as we view ourselves today and the Saviour of the Christian Initiates admonished us to strive for perfection.

There's an important, subtle characteristic to this technique of setting and living by an ideal. It is not so much the "what" of your ideal as it is the "why" of it. Why you are setting and living by an ideal is going to determine more about your companionability with the divine than about the actual details of your ideal. One must search one's heart often to make sure that self-glorification, self-gratification, self-aggrandizement, self-centeredness, self-willfulness ... and just plain self is not the reason you seek fulfillment. If the path we are on makes us more humble, more meek, more patient, more compassionate, then it is the right path and it will lead to the ultimate fulfillment of knowing oneself to be oneself and yet one with the Whole.

Another critical aspect of setting and living by an ideal is an awareness that the true aspect of real life, flows *from* out of the spirit into the mental where it takes on a clearer image and then manifests

itself in the physical world. Therefore, the ideal must originate with the spiritual impetus if it is to bring that metamorphic change from material consciousness to spiritual or Christ consciousness, terrestrial nature to celestial nature, from “son of man” to “Son (or Daughter) of God.”

Let the image, the standard, this ideal come from your higher self, then take hold of it and shape your mental and physical ideals around it. In this way you will really begin the process with the right direction.

Very practically speaking, you should begin developing your new ideal by praying, meditating, holding your thoughts on the things of this spirit, and watching your dreams. After you think you have the “feel” or sense of what your higher seeks in the way of a spiritual idea, sit down and write this spiritual standard by which you are now going to live. Then let this shape your mental ideal ... how you are going to think and what is going to be your attitude toward yourself, your life and the others in your life. Now let this help shape your physical ideal ... how are you going to act? Especially: what are you going to do in your daily life with the daily situations? This again should be related to yourself, your life and the others in your life.

Each day you should review these ideals and reflect on how well you’re doing. Try reflecting on this while in touch with your higher self, you’ll gain better insight this way. If you feel your ideal is changing, then make the change in writing and begin to live accordingly. Before you know it, people will be telling you how much you’ve changed ... and you’ll know it, too. It is a wonderful experience, the value of which can only be appreciated through directly experiencing it firsthand.

## **THE DAILY APPLICATION**

There are two old sayings that go something like this: “There is no surer way of getting where you want to go than to keep on keeping on,” and “The journey of a thousand miles begins with one step ... and continues step by step.” There is a subtle and powerful truth in these two sayings. No matter how long or hard a journey may be, if it is taken step by step and with an unceasing determination to complete it, then it will be done. No one has to deal with the awesome thought of the whole journey ... just the next step along the way.

One of the most practical ways to work with daily application is the use of disciplines. Select one or two of your weaknesses or faults and design a daily discipline related to overcoming them. It can be as simple as trying to focus on the positive aspects of a person or task, than on the negative. Then as the opportunity arises during the day for you to see the negative, you stop yourself and refocus on the positive. Before long, you won’t have to stop yourself because it will be second nature for you to look for the good.

The same can be done with helping others. Just select some task or attitude that another person is seeking from you and design a daily discipline whereby you do some portion of it everyday. For example, your spouse may be seeking help from you with some of the mundane chores of daily life, so you decide to do the dishes every other day, or vacuum once a week.

Disciplines don’t have to be awesome gestures of great character building. In fact, the greatest changes come through little things done well and faithfully.

There is no aspect of character, or work, or attitude, or relationships, or any aspect of life that can’t be changed by applying oneself to it daily in little ways.



SUPERNUMERARY LECTURE— #13

GOING THROUGH OR GROWING THROUGH (III)

History is often approached from the standpoint that the past is final and complete. But history records more than static conclusions; it chronicles a multitude of experiences of growth and development. Knowing yourself is knowing what you can do. And since nobody knows what he can do until he tries, the only clue to what man can do comes through knowing what man has done. The greatest lesson that can be learned from history is that although the any have done mediocre things that have led to a progression of almost meaningless events, here and there individuals have done things that herald the greater possibilities that are open to the whole race of man.

What man has done, man can do. Jesus was an example of a high point in history, a high watermark in the evolution of man. And He said, in effect, “All that I do, you can do too, if you have faith.” You can if you have vision, if you reach for the highest, if you keep looking up.

If a person is in the gutter, the only way he can get out of the gutter is to look up. He must begin to think “out of the gutter” thoughts before he can actually get out of the gutter. This is true at every level of human experience. If a person is ill in mind or body, before he can get out of the experience of sickness he must begin to think out of it. He must look up; he must entertain the possibility of something different in his life.

We hear much these days about the United States government’s poverty program. A concerted effort is being made to erase the pockets of poverty and to take people out of slum conditions. In our affluent society, however, we have the means in our hands by which we can take all people out of the slums. But unless we succeed in taking the “slum consciousness” out of people, we will probably go forward and build new slums. The basic need is psychological and spiritual, not just economic and physical. The basic problem of blighted areas is blighted spirits. The great need is to undertake a project of helping underprivileged groups to look up, to achieve new states of consciousness, new ways of thinking. Money of itself will not do this, as the lessons of history should reveal.

If we can develop the capacity to look up, even in the midst of difficulties, to entertain the possibility of far greater good than the appearances would seem to indicate, we will experience the action of what can be called the Divine law of adjustment. Have you ever heard a pianist or an organist improvising? He moves from chord to chord and makes up his melody as he progresses. Perhaps he does not even play a melody, but just continuous chord progressions. Occasionally he may put his finger on a wrong note, creating a dissonance. To a person playing a Mozart composition, a wrong note could be a tragedy. Not so for the improviser. He skillfully resolves the dissonant chord into a delightful chord progression, which sounds for all the world as if it were exactly what he had intended to play.

This is the way the Divine law of adjustment works. The Scriptures promise: “In everything, Cod works for good with those who love him.” To the one who *can* look up and see his troubles through Cod, the action of Divine law moves quickly to resolve the mishap, the injustice, the wrong step — even the tragedy — into a progression of circumstances that lead to good. In the end, the entire flow of good appears to be a very natural series of events that were intended to unfold exactly as they did.

No matter what the experience or condition, the potential for good is always at band. All we need to do is to look away from the negative appearance and to decree: “God, the good, is all there is, and God is with me and in me now. Only good can corn to me and through me in this experience, for I am God’s living enterprise.”

You may say: “But you don’t understand. I lost my job and have absolutely no source of income”; “My loved one passed away, and I *am* completely alone in the world.” Tragic and real as such experiences are, would you say they are worse than those that faced Joseph? Remember how the Divine law of adjustment worked for him because he saw his troubles through God; because he decided not to resist and resent his brothers; because he put himself into the flow of Divine activity leading to eventual good.

You may find yourself feeling sorry for someone who has met with injustice or heartache or tragedy, but you will not help him by sympathizing with him. Have compassion for him, bless him, and certainly give him your love and understanding, but do not sympathize with him. Sympathy only gives power to a negative condition that has no real existence except in the minds of those who accept it.

Right where this person is, beyond the appearance of his misfortune, the potential action of the Divine law of adjustment awaits. If he can but begin to see good in his problem, see the reality of God’s activity working through all things for good and not fall victim to self-pity and resentment, then the Divine law of adjustment will turn dissonance into harmony and darkness into light. You will soon see him experiencing some great good in a way that will cause you to feel that it all had to happen the way it did. You will find yourself agreeing, however reluctantly, that all things have worked together for good.

No matter what our present station in life, no matter what experiences we are facing, right where we are is the best possible starting place to get to where we want to go. We must avoid the tendency to look for an escape, to say, “Oh, if I just didn’t have to meet this problem.” We must resolve to face the problem, to look up and see it through God, and let the action of the law resolve it into that which is altogether good.

Let us never forget that because we are the unique creatures we are, and because consciousness puts its imprint upon everything around us, the things that come to us are the very experiences we need as challenges to make the over-comings we must make in order to become the kind of person we want to become. If that seems disturbing to you, consider Paul’s statement: “God is faithful, and He will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape.” This means that this problem before you is something you need to solve, and there is with you, right now, the God-given power through which you can solve it. You will move above and beyond the problem!

You may ask, “How long do I have to struggle in my wilderness until I can find the goad of my own ‘promised land’?” There is no way to forecast the ultimate working together for good. How long does it take you to develop a particular skill? How long does it take you to achieve a college degree? It may take forty years, or it may take forty seconds; it depends on you. The important thing is to keep on. Even in the midst of our wilderness, when we seem to be making little or no progress, we must keep on. We must look up and away from the discouraging appearances to the realization of the process of growth; we must realize: “In everything, God works for good.”

When the great musician Ignacy Paderewski was called before a queen who acknowledged him as being a genius, he said, “Ah, Your Highness, but before I was a genius I was a drudge.” Long before the genius is acclaimed and discouragement is turned into fulfillment and success, the successful person will have been working, growing, overcoming, and keeping on ... keeping on ... keeping on!

We fail only when we give up, when we surrender. We fail only when we think that in tragedy, in misfortune, there is no hope for us. If we will look up and determine to see our difficulty through God, through Truth, then there is hope for us, there is help for us. We will experience an amazing progression of events that will turn our misfortune into good fortune.

The day will come when we will look back on our whole life and see clearly that everything that happened has had a part in unfolding the pattern of our own soul's growth. More than this, it will appear as if the pathway by which we have come is the only possible way to reach the desired end. But this is not predestination. It is simply the result of a predisposition to grow through, instead of simply going through, the exigencies of life.