

(14.7.99)

Extracts from teaching given privately to  $\Delta$  and now allowed to be communicated to Frater Ishtar on account of his position as accredited Initiator of a new Temple.

Supreme over all that is, is the most Holy, Undivided Trinity in Unity. Known partially through Divine Revelation by some of the sons of men. Known completely by none, nor indeed knowable, wholly unknown to some. Known unto all men in parts, at all events, is the Visible Universe, of Things. This being finite is knowable by finite man, - the only bounds of his knowledge being his own intellectual capacity.

Besides the Supreme Eternal and Ineffable Three in One and the material Universe there exist vast multitudes of beings invisible, imperceptible to the bodily senses, usually imperfectly known, and barely, if at all, comprehended, yet having a vast and most important effect on the material Universe. Of these beings, from the human standpoint, some are good, some evil, some a mixture, of both, some are higher and some lower than mankind. We say, "From the standpoint of humanity", because all are created by the Supreme God, none can do aught save what is permitted by Him, therefore none can be in essence aught but good. Yet seeing that there are some of these beings whose effect upon humanity is to persuade <sup>men</sup> to act contrary to those laws which the Supreme God hath imposed on men, and thus bring about their own destruction, so unto men they are evil, and must be shunned and resisted accordingly. More of the mystery of this will be shown later.

Now these beings are partially and imperfectly recognised in every religious system in the world.

Thus in modern Christianity Archangels, Angels and Devils, are universally acknowledged. The more advanced Christians recognise also

glorified Saints, and know some of the names of Angels and of Demons. In the Bible are also the beings alluded to, as the Four Beasts, the four-and-twenty Elders, Thrones, Dominions, Principalities and Powers, and the Hebrew Kabala, frequently recognised by quotation in the New Testament, adds considerably to the list, recognising the dominant spirits of the Elements and the subhuman kingdoms of <sup>the</sup> Qlipoth.

In Brahmanistic and ~~B~~uddhistic systems these beings, or rather such of them as are superhuman, are termed Devas, and their Kingdom Devachan, where the souls of the just wait and rest; this is the same state as the Waiting Church of the Christians, though as it were a different section of the plane. Of this more hereafter.

When men lose the knowledge of, and belief in, the Supreme God, they worship these beings, and truly it is no sin in those who worship the highest that they know. But to those who know the Infinite Supreme to worship any of His creatures is a deadly sin. And for a companion of <sup>to</sup> worship any such beings may entail expulsion from the Order and further penalties.

The Ancient Greeks had lost the knowledge of the Supreme God, and worshipped <sup>mainly</sup> the dominant Spirits of the Elements of whose nature, powers and attributes they knew much, they also worshipped the Planetary Spirits.

The Phoenicians had in their later period lost not only the knowledge of the Supreme God, but also of the Angels or Devas. They had some imperfect knowledge of the spirits of the Elements and Nature Spirits, but the real objects of their worship were the subhuman Qlipoth, and their cult was a species of Devil-worship, this prevailed also among the Philistines of the coasts of Canaan.

The purest of all the nations of antiquity after the sacred tribe of the Jews, were the Persians and the ancient Egyptians, and more recently the Incas of Peru and the (so-called) Druids of the North. All of these knew and worshipped the Supreme God. They also knew and revered and studied the nature and attributes of those beings whom He has created and through whom He works.


To study the nature and attributes of these beings is as lawful and as meritorious as to study any other of the works of God. Even as Astronomy or Botany or Chemistry are termed sciences so is this truly termed the Sacred Science, for if we truly know the nature of Devas, or Angelic hosts, we know the link between man and God.


Yet the study is fraught with grave dangers, for among these beings there be many who crave worship, and who set themselves up to be Gods and would deceive men. Against such, the Christian who truly believes in the Master of Masters, who is Jesus Christ, the Incarnate Word, the Co-eternal and Co-equal Son of the All-Father, has a perfect protection.

Therefore this teaching is withheld till considerable progress has been made. See, O companion, that thou reveal nothing of this, for the temptation of the worship of created things is strongly subtle to some minds.

You may compare this branch of the Sacred Science to the study of Bacteriology. Not to the inexperienced medical student is this study with its enormous possibilities, its vast results, its danger in inexperienced hands, committed, but to him who has learned care, who knows all the dangers and how they may be avoided, who works calmly and methodically, taking no needless risk, but fearing no danger. The powers he wields and investigates may bless or harm mankind, for the bacteria, like the spiritual beings we now write of are necessary to

our existence, yet may destroy millions of men in an hour.

In Persia two opposing forces are recognised as incessantly contending, Ahura Mazda ~~and Ahriman~~ and Ahriman. In later times the knowledge of the Supreme God became dim in ancient Iran, and the contending forces ~~also~~ were recognised, - the heretical Gnostics, especially those of Samaria, imported this idea into Europe, and it infected the Christian Church, through the Manichaeans, thence ~~re-~~appearing at intervals among the Albigenses, Lollards, Hussites, and Calvinists. Yet in origin the idea was the same as that expressed by a Master Initiate of Old; "There was war in Heaven, Michael and his angels fighting against the Devil and his angels". Yet Ahura Mazda is not precisely St. Michael, but rather the synthesis of the Four Archangels. The name is retained in our Rituals because there is no other name that precisely represents what is meant. But observe O companions of  that Ahura Mazda is a created being even as thou art, and thy fellow-servant. Worship thou God only. Yet shalt thou ask the blessing and illumination of Ahura Mazda even as thou mightest of any wise and holy man upon this earth.

Further, know that Mithra represents ~~all~~ the beneficent powers of Fire. He is the chief ruler of the Spirits of Fire who as regards humanity are good. Many are his names, yet that of Mithra best expresses his attributes. He it is who, guided by the Holy Spirit, stirs the zeal and energy of the sons of men. Hence when the Holy Spirit descended at Pentecost, he came in the special symbol  of Mithra, the Tongues of Flame. Mithra too it is who stirs the germinant heat of the earth, bringing forth life and vegetation in the spring. Yet he too is a created being, lower indeed than Ahura Mazda.

Worship thou God only.

Yet the benediction of Mithra thou shalt ask for, for unto thee he ~~is the means whereby thou shalt receive the Holy Spirit. Thus O companions~~

is the means whereby thou shalt receive the Holy Spirit, Thus O companion shalt thou read our Ritual.

Change not the names there set down, for they have a meaning thou canst not yet know.

The Salutation of Iran with which the Ritual of Initiation commences,

i. e. The Inspiration of the Supreme,

The Illumination of Ahura Mazda,

The Benediction of Mithra,

is no essential part of the ceremony, but rather as a hymn or anthem in a Christian ~~Ritual~~ Ritual. Yet it containeth deep knowledge to be unfolded later. Therefore by no means should it be omitted.

If thou desirest, O companion, ask any question upon this teaching. Let no part be dark unto thee. Those who guide the Order deem it a privilege and a service meet for the Lord of Hosts to answer all questions relating to the teachings of the Order. Woe only to those who will not ask and yet condemn that which they understand not.

11.11.24

23.10.49