

LIBER 5 Martinist Philosophy and Practice, Part 2

LIBER OVERVIEW

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

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LECTURE The Doctrine of Reincarnation

Dear Brothers & Sisters:

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

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

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

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

The doctrine of reincarnation is but an extension to the human Realm of the Cyclic Laws observed in all processes of evolution. Most of you have met this teaching already. It is not our purpose to go into details here, but to recognize that many millions of people in the East subscribe to this teaching, and some actually claim to know that there is something in us which is reborn in human form at intervals. That we do not readily recall former lives on this Earth is simply (due to the fact that the physical brain is new at birth and is a clean “slate” without impressions from either the senses or the mind within. Consciousness of existence prior to birth is, however, sometimes carried over and remembered, as the following account tells us: members who are interested may care to read the book Edgar Cayce by Joseph Millard¹.

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

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

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

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

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

¹Cayce Is pronounced kay-see.

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

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

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

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

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

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

What part of Man is it that reincarnates?

When does the person cease to reincarnate?

What do you understand by “Karma”?

Can we equilibrate “bad” Karma by doing “Good” deeds?

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

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

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

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

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

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

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

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

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

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LECTURE The Three Parts of Man

Greetings my Brothers & Sisters

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

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

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

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

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

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

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

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

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

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

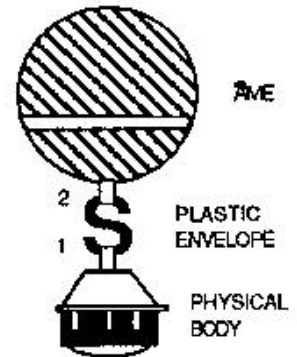
The white cloth surmounting the altar represents pure light. It denotes the manifestation of the head, thought, more particularly that level we call Perfect or Christ Consciousness. We depend upon thought for our understanding of the mystery of the triad of nature, man and God, as well as of the character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

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

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

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

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



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

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LECTURE A Short Office of the Holy Spirit

Dear Brothers & Sisters:

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

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

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

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

First, regarding material sustenance: “Concerning what you ought to do and the life you ought to lead to prepare yourself for your spiritual and temporal functions, I will only say that, looking at the temporal side, I forbid you to partake of the blood of any animal, to eat such food as tame pigeon, as also anything of the nature of kidneys, and the fat pertaining to meat. You will diligently fast during the seasons prescribed at each equinox.”

Now, with regard to devotions, “You will not fail each day to recite the Office of the Holy Spirit, neither will you omit to say the Miserere², and this you will do in the middle of your room, at night before going to bed, your face turned towards the angle which looks towards the rising sun; you will conclude by saying the De Profundis³, this is to be recited kneeling and bending forward till your head touches the ground. The Miserere is to be said while standing.”

With regard to clothing: “You will be dressed simply in vest and pants with black socks; there must be no metal on you, not even so much as a pin, and you must have no shoes on your feet.”

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

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

SHORT OFFICE OF THE HOLY SPIRIT

“Come Creative Spirit, visit the hearts of your followers, fill them with the Grace from Above: these hearts which you have created. You are called the Consoling Spirit, the gift of God Almighty, the source of Living Water, the Divine Fire, the Charity, the invisible Unction of Souls.

“Come then, with your Seven Precious Gifts, You who are the finger of God, You who are the Supreme Subject of the Father's Promise, You who place His Word on our lips. Light up our Spirits with your Light, embrace our hearts with Your Love and, sanctify at all times our frail flesh.

“Banish from us the Spirit of Temptation, fill us with unfailing peace, be Yourself our guide so that we may avoid that which would be prejudicial to our salvation. Teach us to understand the Father, teach us to understand the Son and Yourself, Spirit of the Father and of the Son, ever be the object of our Faith.

² The “Miserere” referred to is Psalm 51.

³ The “De Profundis” is Psalm 130.

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

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

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

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

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

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

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

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

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

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

So be it.”

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

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

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ESSAY Martinism and the ICES — Answers to some questions

Dear Associate:

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

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

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

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

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

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

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

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

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

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

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

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

Sincerely yours in the Work,

Principal

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

1. Of what use are symbols'?
2. What is the significance of the ideas expressed by the Number Six?
3. What are the implications of Mankind's being endowed with the attribute of Free Will?

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

IMPORTANT BOOKS

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

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

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

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ESSAY A Sense of Far Horizons

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

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

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

the place from where thou art.”

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

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

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

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

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

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

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

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

Know the truth about yourself. Know that you are really a spiritual being, that there is an Infinite process, an Infinite potential of perfectibility within you. Know that you can do more, that you can go beyond what you have known. Knowing this immediately puts you beyond the personal horizon of self. You know that no horizon can limit you. You know that nothing can stop the unfoldment of your good, except your lack of faith, your lack of vision, your lack of perspective.

So, resolve to constantly lift your eyes and look from the place where you are, to expand your vision and to see reality in spite of appearances. As far as you can envision, as far as you can sense and imagine for yourself, if you can believe it as being true, this is that which God has given you. This is what life is giving you. So, look from where you are, and cultivate a sense of far horizons.

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ESSAY

The Art of Inner Listening

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

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

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

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

Every individual is equipped to hear from birth, but the faculty of hearing rightly and listening

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

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

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

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

A wonderful poem by Edward Hersey Richards states:

"A wise old owl sat on an oak,
The more he saw the less he spoke;
The less he spoke the more he heard;
Why aren't we like that wise old bird?"

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

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

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

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

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

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

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

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