

## LIBER 9 Martinist Philosophy and Practice - Part 3

### LIBER OVERVIEW

Several important Martinist Lectures form the basis for this Liber. First, the Quarternary Law, which is a set of four inter-related principles on the Divine Emanations, is presented. This leads to the Philosophy of Three Worlds - Man, Nature, and the Spiritual Spheres. Lastly, the Plastic Envelope, and its relationship to the human body, is discussed. Then you will find three essays that cover: dreams and their interpretation, the “signs” that Jesus spoke of, and some thoughts on the religion of the future. We hope you will find much nourishment in this Liber!

0-0-0-0-0-0-0-0-0-0

### LECTURE The Quaternary Law

My Brothers & Sisters:           Greetings!

Tonight we begin our preparation for our sojourn into deeper waters. We will study what we call the “Quaternary Law”. I must ask for your close attention. Please give very careful perusal of this Liber.

As Martinists, we apply the name of “Law” to *those Ruling Principles through which creation occurs and is perpetuated*, that is: *to the Divine Emanations*.

The *Primary Cause of all creation* acts through the agency of Divine Laws, which, *once established proceed to function independently, perpetuating the Divine Will that has set them in motion*. These Divine Laws or Emanations are many and their interaction determines the nature, evolution and character of the forces, beings, and objects that come within their field of influence. In other words, *the Primary Cause does not intervene in the evolution or destiny of each individual creature*. It is through its Divine Laws that Omneity directs Its creation and it is only by the agency of such Laws that creatures evolve. *Man has been given two attributes that permit him to influence his own destiny*. What are they? One is *reason* or *thought*. The other is *Free Will*. Thus, through his reason, Man may come to know and understand the workings of Divine Laws and by his Free Will he may choose the Divine Law upon which to call in order to avoid his being simply a nutshell tossed about helplessly by the waves. It is therefore imperative that we study and understand well the principle Divine Laws. And we begin with a study of the *Quaternary Law*.

The Quaternary Law is thus called because it expresses in four axioms, Laws which are closely inter-related. I must advise each of you that you will be expected to know this Law by heart and to give examples when called upon. Let us now examine the Quaternary Law:

- (1) There is a continuous progression of characteristics and forces from the lowest material manifestation to the highest Spiritual Emanation.
- (2) There is a definite inverse proportion in all classifications: The more the Emanations and Classes become subdivided, the less powerful is the life or force in each division and the fewer the characteristics expressed.

(3) There is a definite correspondence between the kingdoms of the Material World, and the Emanations of the Spiritual World. As above, so below.

(4) All kingdoms of the Earth exist for the purpose of Evolution.

We should now be quite clear in our minds, as to the individual meaning of each one of the propositions. Let us now study an example of the workings of the first proposition, that of Progression.

If we examine the nature of the Minerals, Vegetables, Animals, and Man, we notice that as we rise from the lowest material form expressed by the Minerals, towards Man who is a much more evolved being, "created in the image of God", we find that the number of characteristics progresses from one class to the other.

Minerals are to a great extent inert matter and are limited in their manifestation to the Law of Atomic Cohesion. That is their only form of activity. They have their source in the ground, are apparently passive, and cannot reproduce themselves.

Vegetables, which are also subject to the Law of Atomic Cohesion, also possess an additional form of activity which expresses itself in life and growth. They can also reproduce and multiply themselves. They therefore have three characteristics: Cohesion, Life and Reproduction.

Animals are made of material components bound by cohesion, they have life and growth, and are able to reproduce. To this must be added freedom of movement. Also the animal gives evidence of a feeling nature, both of pleasure and pain, and of fear, desire and love. These latter attributes are not so noticeable in vegetables (plants), although they may exist rudimentarily. They are not sufficiently apparent however to be listed as a faculty. Because it demonstrates a greater number of characteristics, the animal kingdom stands above the vegetable.

Man has all the normal characteristics of animals with one significant addition: Thought and Consciousness. The abilities or powers possessed by Man are so far in advance of those possessed by the animal kingdom, that they virtually constitute Man as a kingdom in himself, above all the others.

If we now draw four columns, side by side and list in each of them the main characteristics of the species, we shall see that we have a definite progression of these, from the lowest plane upwards. (By the way, we also notice here the Number 4, represented by these four columns. Is this not interesting when we recall that one of the meanings of 4 is Material Perfection?)

MINERAL	VEGETABLE	ANIMAL	MAN
• Atomic Cohesion	• Atomic Cohesion	• Atomic Cohesion	• Atomic Cohesion
	• Life or Growth	• Life or Growth	• Life or Growth
	• Reproduction	• Reproduction	• Reproduction
		• Feelings	• Feelings
		• Freedom of Movement	• Freedom of Movement
			• Thought and Consciousness Reason/Discrimination Conscience

Proposition One states that there is a continuous progression of forces and characteristics from the lowest material manifestation to the highest Spiritual Emanation. Mystics have long possessed the knowledge that all kingdoms of nature are related, above and below, by progression or *unbroken series*. Between matter and the indefinable God, or Omneity, *there are infinitesimal gradations of energy*. Therefore, in the Universe *there are no two things alike. Nature makes no duplicates*.

Progression exists from the lowest to the highest *without boundary or separation*. Even the apparent gaps between kingdoms are found upon examination to be filled with a continuous series. It is impossible, however, to know exactly all the characteristics of any one of the terms or objects in this great stairway of progression, for such knowledge was lost when Man gave up his First Status. Because he has lost all contact with the first of all these sources, he does not know the source or root of any one of this numerical series.

This Law of Progression or continuity applies equally to Beings that are above material status. In fact, Beings in the Spiritual Spheres follow it with more exactness because they are not so far removed from the first term or division or progression.

Let us now examine the second proposition. The second axiom compliments the first and states that the more a class is subdivided, the less active is the force present in the subdivisions. This Law is self-evident and can be easily understood in general terms. To put it graphically, we could say “the further from the fire, the less heat one gets.” Axiom two follows logically from Axiom One: since there is a continuous progression of characteristics from the lowest to the highest, it must be clear that as the characteristics multiply, the force decreases. In other words, the more a substance is subdivided, the less the subdivisions will exhibit the powers of the original root. This law applies solely to the involution or unfoldment of creation.

A simple illustration will picture this more clearly: The circle has long been a symbol of Omneity. Since a circle is made up of 360 degrees, let us say that Omneity has 360 attributes. If therefore we divide the circle in half, Omneity which was one, now becomes two, each half having only 180 attributes instead of the original 360. If we divide by 4 there are now four subdivisions or classifications, but each exhibits only 90 attributes instead of 360.

Therefore, the further we move from Omneity by these subdivisions, the more numerous they become, but the fewer attributes of the original they each possess. This is the rule of *Inverse Proportion*.

A point to consider: What is the position of Man since his Fall?

Axiom Three states that there is a definite correspondence between the Kingdoms of the Material World and the Emanations of the Spiritual World. This fundamental law of correspondences is known by all mystics. It is summed up in the familiar phrase “As above so below.” This means that the visible world is but a reflection of the invisible and that the laws which operate there have their expressions here. Likewise, it means that things terrestrial are counterparts of things Divine. Consequently, the law of analogy is everywhere used to demonstrate this fact. By analogy, even things dissimilar may be made to serve as illustrations. Thus: the heart and brain are not similar, but in the doctrine of correspondences, they may be considered *analogous*, that is, in philosophic anatomy *their functions are correspondent ones*.

Lastly, we come to the Fourth Axiom: All the kingdoms of Earth exist for the purpose of evolution. In nature, it is clear that all the kingdoms of the material world grow, first, through involution; second, through evolution. That is to say, there is a path of descent from unity to multiplicity which might be termed *disintegration*; and there is one of ascent from multiplicity back to unity which we call *reintegration*.

In biology, the term *involution* is understood to mean retrograde development, degeneration. It is the opposite of that biological process called *evolution*, which is understood to mean the development of a series of lower forms into higher ones.

To us, the two terms imply fall and rise. By Man’s fall, he moved from the center of Omneity in a series of descents, or downward progressions, which dissipated his original powers although multiplying his extensions. In his rise he will move from a multiplicity of weak and feeble actions through reintegration back to Omneity, his true center. This process of fall and rise, or involution and evolution, is a continuous one and embraces the four kingdoms, mineral, vegetable, animal and man. *It operates by the Laws inherent in itself and does not concern Omneity directly.*

Let us now recapitulate this very important subject:

There is a progression from the lowest to the highest, even in non-material beings. This can be seen from Propositions One and Three.

All Kingdoms of the Earth exist for the purpose of Evolution. This 4th Proposition refers to the *Book of Nature* which the Martinist studies with a great deal of attention because he knows, from Proposition Three that *there is a correspondence between the material and Spiritual Realms*, and, from Proposition 1 & 2 the relative strengthening of the Life Force coupled with a weakening of diversity, as one rises from the lowest to the highest.

The 4th Proposition concerning the evolution of all the Kingdoms of the Earth treats also of the principles of involution and evolution, that is, the departing from *Unity* towards *Multiplicity* during the period of involution and the re-merging of multiplicity into Unity in the period of evolution. *These two great phases of Divine Breathing, in and out, which govern Creation, we shall study more closely in due time, as the dispersion of One into Ten and the reintegration of Ten into One.*

We will now close with a quotation that is relevant to the subject studied at this conventicle:

“Served and limited by organs, the Human Soul ( Âme) depends on these organs to become cognizant of the things of the visible world. The body is a shell, proportional in density to the material world in which the Soul must sojourn. By restricting the action of the Soul, the body makes it more concentrated and capable of manifesting. Indeed, without a body, the Soul would be **EVERYWHERE**, but **SO LITTLE EVERYWHERE** that it could act **NOWHERE**. It would be lost in Infinity, absorbed and dissolved in God.”

0-0-0-0-0-0-0-0-0-0

## LECTURE The Three Worlds

Dear Brothers & Sisters:

We should now be all quite clear on the precepts of the Quaternary Law which states that there is a continuous progression of forces and attributes from the lower states of matter to the higher expressions of the Spiritual Realm; that a law of inverse proportion exists between the multiplicity of divisions and the potency of the natural forces within these divisions, in other words: the farther one gets from Unity, the weaker one finds the power of the Original Emanation. We learned also of the correspondence existing between the higher and the lower Realms, "As Above, So Below", and of the evolutionary purpose of all the Kingdoms of the Earth. Nothing is today what it was yesterday. Everything is in the process of becoming something else, more advanced, more complex.

Tonight we shall examine the Martinist conception of the Worlds of Man, of Nature and of the Spiritual Spheres. *Take note that we must not confuse these 3 divisions with the 4 groups of emanations of Omneity designated by another system (The Qabala).* (This will be covered in the next Liber)

1. We are on Earth where there exists different gradations of Life that separates us human beings, from the minerals.
2. Above are dark bodies, lit only by the reflection from the sun. These planets and their satellites, and the sun, constitute our Solar System. There are an infinity of Solar Systems in the Universe.
3. There exists beyond the Universe, a Spiritual Realm.

Let us now return to 1: The Mineral, Vegetable and Animal Kingdoms constitute the *Elemental World* of the Solar System.

Number 2: The Earth and the other planets and satellites constitute the *World of Orbs*, the second division of the Solar System.

Number 3: Another Realm the *Empyrean World*, is more or less invisible.

"As the body is a cloak loaned to us by the Earth, thus the Physical Universe is a garment for Omneity through which circulates all existence by rhythmic emanations."

We shall now examine in greater detail the 3 Worlds:

1) *The Elemental World* is divided in 3 kingdoms:

- The Mineral - which grows by cohesion, without changing place.
- The Vegetable - which grows *upwards* and *downwards*.
- The Animal - which has the ability to move.

Man -. who belongs to the animal kingdom, possesses a Living Light or Mystical Fire which the animals do not have, and which gives him an Intellectual and a Spiritual function. (Recall the previous lecture, on “The Quaternary Law”.)

2) *The World of Orbs* we divide in a Planetary System consisting of 7 planets;

*Moon, Mercury, Venus, Sun, Mars, Jupiter & Saturn.*

There are also three additional called *Higher Octave Planets* (Neptune, Uranus and Pluto), and a *Zodiac*, divided into 12 signs: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces.

3) *The Empyrean World.* Beyond all motion, all changes and all dimensions of the World of Orbs exists the Realm of Eternal Peace which has been described figuratively as “a place of Pure Light, Love, Joy and Sweetness, a *Divine Fire* where live and move the Intermediary Agents of Creation.”

You will remember, Brothers and Sisters, that we have already explained that we divide Man in 3 parts:

- The *Âme* or Spirit
- The Plastic Envelope, or Soul
- The Physical or Corporeal Body

From the Quaternary Law, we know that there is a correspondence between the Higher and Lower Realms of Existence, a correspondence that is accompanied by certain conditions of progression, inverse proportion and evolution.

We may therefore conclude that there is a correspondence between Man and the Universe, and this correspondence manifests more strongly in the corresponding divisions:

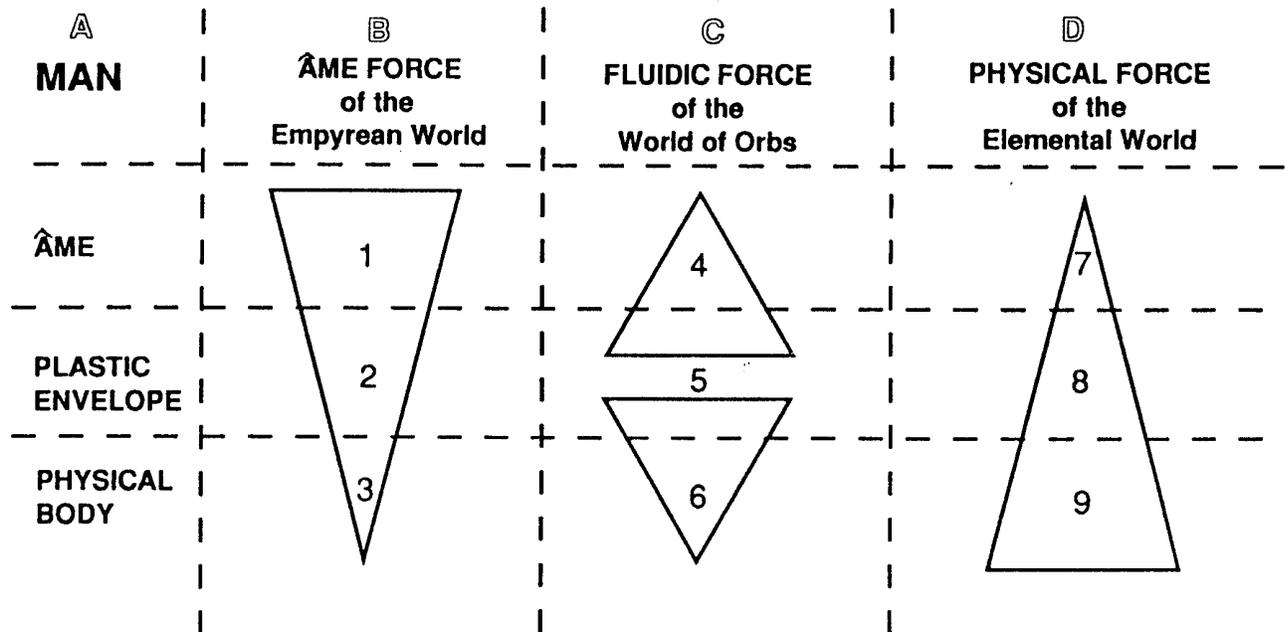
We may say that the Physical Body of Man belongs to the Elemental World of the Solar System, that his Plastic Envelope belongs to the World of Orbs and that his *Âme* is of the Empyrean World.

At “death” the physical body returns to the Elemental World, his Plastic Envelope (or Astral Body) lingers in the World of Orbs, then his *Âme* returns to the Empyrean World.

The 3 Worlds, being linked in sort to the 3 divisions of Man, exert an influence on these parts. The Empyrean World exerts an influence which we shall call the *Âme Force* on Man’s *Âme* or Spirit, the World of Orbs exerts an influence which we may call the *Fluidic Force* over the Astral Body (or Plastic Envelope), and the Elemental World has an influence, the *Physical Force*, on Man’s body.

*It is essential that we understand perfectly that the divisions in man and the 3 different Worlds are not absolute but that they depend one on the other, The Âme, the Plastic Envelope and the Physical Body are not three strangers, they are interrelated in Man. The same with the Three Worlds.*

The diagram shown below explains this fact very well. It is a conception which the Martinists share with the Pythagoreans and this diagram represents the intertwining of the three divisions. Please study it carefully. The *width* of the triangles and lozenge of forces *represents the strength* of the Force in each division. Notice that the forces attached to Man overlaps the other parts:



This is a profound chart. It graphically illustrates the influences of the three Forces on the three parts of Man. For example: Column B indicates that the force exerted by the Empyrean World, the ÂME Force, influences greatly Man's ÂME as indicated by the area marked "1", whereas this ÂME Force does not influence Man's physical body to the same extent, as indicated by the size of the area marked "3". Study this chart well. So-called mystic writers have promulgated theories of the many bodies of which Man is composed, *but they have confused subdivisions with main divisions*. It is true that there are variations in each of the three main divisions illustrated on the chart, but there are only *three main parts in the true constitution of Man*.

(All students are requested to review "The Three Parts of Man" in Liber 5 in the light of this Lecture.)

Before we pass on, let us recall the three levels of consciousness:

- The automatic or instinctive consciousness;
- The intermediate or emotional consciousness;
- The Perfect or Christ Consciousness.

How would you relate these levels of consciousness with the foregoing?

Pythagoras, an Initiate of the ancient mystery schools, established a renowned school in Crotona, Italy and his teachings, in many cases, parallel those of our Martinist tradition.

Of the Âme, Plastic Envelope and Physical Body, each of these contributes to the formation of the other two. Before birth, the Âme gives the impetus to the Plastic Envelope, and the Plastic Envelope serves as the matrix for the physical or material body.

During terrestrial life, the reverse is the case: the physical body makes it possible for the Plastic or Fluidic Body and the Spiritual Body to function on the material plane. During life on Earth, the nine vibrations of these three bodies are ultimately bound together~ The joining of the physical and plastic envelopes produces a spark called *life* which lasts as long as man remains on earth. It is the same with the joining of the plastic envelope and the Âme, only in this case the spark, or the light, is somewhat more intense. The constitution of man is complete when all three parts function as a unit.

Those who believe this spark to be permanent cannot explain what happens to it before birth or after death. Physical life may be compared to the light produced by an electric current passing through two pieces of carbon. The electricity and the carbon contain potential light, but there will be no spark unless the carbons are brought close enough for the current to pass from one to the other.

Analogously, Pythagoras used numbers to illustrate the functioning of various principles in the body and in nature. *Number* is a general means of symbolism which can be applied to all forms which manifest on this earth plane, for without number there could be no measurement, weight or classification. *Number* plays an important part in all sensible action that man determines upon in pursuance of his liberation from this Forest of Errors.

If the great Hermetic Law of Correspondences which we have mentioned already: “That which is above is analogous to that which is below” is true, then we possess a definite key for studying the constitution of the human being. In general, we are able to affirm that the body of man is made in the image of God and that the truth is in man.

We have seen that there are three general divisions in the physical body: abdomen, chest and head, but we find other numbers represented besides three. There are seven openings in the head: two eyes, two nostrils, two ears and a mouth. We have 10 fingers — five on each hand — also 10 toes, and 12 pairs of ribs. Finally, the body is divided into two general parts - a right half and a left half.

In his use of numbers, Pythagoras was following the customary practice of earlier mystics whose conception of the significance of numbers is all but lost today. To them, numbers were symbols of manifested laws; they were expressions of the Absolute Unity or Omneity. The operations of numbers, then, were analogous to the Operations of the Laws of Omneity. Mystics attach great importance to the numbers: 1 - 3 - 4-7 & 10. A further examination of numbers at this time would tend more to confuse than to enlighten since we have not yet completed the fundamentals that would make them meaningful. Our V::: M::: Saint-Martin was a keen student of numbers as you know and his references to them in his *Red Book* are perplexing to many brethren.

Let me illustrate a comparison of the threefold division of man in Martinism with that of other philosophies. You will note all hold to the threefold division, only the terminology differs:

MARTINIST	SANSKRIT	HEBREW	HEBREW
Âme	Atman	Ruach	Ba
Plastic Envelope	Jiva	Neshemah	Ka
Physical Body	Rupa	Nephesh	Khat

The physical body in Sanskrit is represented by the word *Rupa*. That which corresponds to the Plastic Envelope is called *Jiva*, which means literally “garment” or “appearance” but signifies quickened life or vitality. *Atman*, as nearly as can be translated into English, stands for the Divine Soul’s being incarnated. Hebrew philosophy uses the word *Ruach* for Âme; *Neshemah* for Plastic Envelope and *Nephesh* for the physical body.

It has been mentioned that the Plastic Envelope is a connecting link between the highest part of man's being: the Âme, and the lowest: the physical body. Many people believe that the Plastic Envelope, or Soul, is within the physical body, but this is only partially true. By its extremely tenuous nature, the Plastic Envelope extends outside of and surrounds the physical body. It is very closely allied to our breathing. As man is bound to his mother before birth by the umbilical cord, so is he bound after birth to the atmosphere of earth, by breath. By analogy with the umbilical cord, the cord of breath which binds him to the earth has been mystically referred to as the atmospheric cord, or, as in Ecclesiastes 12:6 "the silver cord." In fact, silver cord is the term most often used.

When the umbilical cord is severed at birth, man starts a new existence. In the same manner, when the silver cord is severed at death, man again enters upon a new existence.

It is the Plastic Envelope which animates the physical body of man. Its actual anatomical seat in the human body is the thoracic cavity, and its energy circulates through the sympathetic nervous system. We must always keep in mind that the Plastic Envelope serves both the Âme and the physical body. Its service to the body lies in presiding over organic or animal life, and to the Âme in furnishing the means of communicating intellectual knowledge.

During sleep or periods of unconsciousness, the relation between the Plastic Envelope and the physical body is interrupted. At such times it is said that the Plastic Envelope is disconnected from its corresponding physical seat.

The function of the Plastic Envelope is to provide human electricity or nervous force necessary to the action of spirit or to the interaction of the Âme and matter. From an organic point of view, the Plastic Envelope is really a universal tool used by both the body and the Spirit.

The Âme has very little contact with the physical body (refer to the Diagram given earlier in this Lecture). The Plastic Envelope, however, has one half of its qualities interlocked with the Âme. Thus, the Âme is able to function through the physical body by means of the Plastic Mediator.

All students should now have a good comprehension of the three divisions of the human body. The two lower divisions, the body and the Plastic Envelope, are responsible for reproduction and all the acts of life, but they cannot operate without a Superior and Intelligent Âme which commands the lower to make them act.

This is sufficient for tonight, brethren. In our next lecture we will continue our discussion of the Plastic Envelope and the importance of its functions. These observations will help make you wise and prudent and will prevent you from losing yourself on unknown trails from which you cannot return.

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

**LECTURE**  
**The Plastic Envelope and the Human Body**

Brothers & Sisters:

We have spoken of the location of the Plastic Envelope in the body. This brings us to the interesting question of the interrelationship of the Plastic Envelope and the physical body. When a man is deprived of one of his physical limbs, he seems to continue to have sensations apparently coming from the amputated member.

Modern-day medicine offers this explanation: All bodily sensation is interpreted in the brain, and various groups of brain cells are connected with nerve fibers from the feet, the hands, the hips, the shoulders, in fact from every area of the body. There are four ways by which nerves are stimulated:

- (1) Electrically,
- (2) Thermally, by applying excessive heat or excessive cold,
- (3) Chemically, by applying a chemical substance to the nerve, and
- (4) Mechanically, by applying a pressure which mashes or temporarily deforms the nerve ending.

If a person's leg is amputated at the knee, for example, the nerves going to the toe, heel, and different parts of the foot, as well as to the calf, are severed. When the stump is healed, these nerve endings again form a small bulb and are capable of transmitting sensation to the brain. At various times, the stump of the amputation may be subjected to changes of temperature, as in changes of the weather; or the process of healing itself may produce a temporary pressure upon the nerves through the accumulation of fat deposits, contractions of muscles, or pressure exerted from the wearing of an artificial limb. Or, again, it is possible that the nerves may be stimulated by pressure exerted at various times by alteration in the amount of blood circulating through them.

All of these conditions stimulate the nerve endings which formerly came from the amputated member, and, according to the medical explanation, when these sensations arrive at the particular area of the brain, the consciousness immediately is stimulated and produces the sensation, which is illusory, that the amputated part is aching, or is too hot, or too cold, just as though the member itself were actually producing the pain, or were subjected to extremes of temperature.

Now if the Plastic Envelope could be divided like physical matter, as materialists infer, it is certain that, following the amputation of an arm or a leg, a man could never have any feeling in that part. This would be true because that part of the Plastic Envelope would have been separated at the same time as the limb. Still less explanation can we find in the amputated part itself, for it is obvious that from the time of the separation, the physical limb would have no more connection with its source and, therefore, could give no testimony of its sensibility. The amputated limb is nothing to the body from which it has been separated.

Therefore: *the power of sensation exists for a man after amputation solely because the Plastic Envelope itself has not been cut off. It is beyond amputation. It remains, as always, a thin, tenuous, supra-physical substance.* The loss of a physical arm or leg as a result of a serious mutilation will cause only the loss of the physical functioning of that arm or leg in relation to the surrounding material world.

A very interesting point worth mentioning at this time is that the circulation of the nervous force within man puts him in communication with the universe. In highly evolved mystics, there occurs what in occultism is sometimes called the circulation of astral images. These astral images generally appear to be coming from the back of the head. This is not altogether exact, but it will give an idea as to the nature of this phenomena. We must wait a little for a development of this thought, but at this point it can be said that the so-called "eye" of the Plastic Envelope is just level with the nape of the neck; that is: at the point where the back of the head and the neck meet. By concentrating upon, and seeing in imagination this physical spot, one can bring into activity the functions of this center more quickly. This will be important when we study the actions of the invisible world so important to every Martinist.

The phenomena of sleep are dependent upon the Plastic Envelope. During our waking hours, the human electricity of the Plastic Envelope flows toward the brain. The intellect and consciousness of man function then. After continuous activity, the reserves of the sympathetic nervous system are used up. Such is the case at the end of the day or after arduous work when we find ourselves tired and in need of rest. At such times, this nervous force no longer goes to the brain but to the spinal matter and the sympathetic ganglia. Then we begin to feel our head becoming heavy and we yawn. Yawning is always a sign of the changing of direction of this nervous force. People who yawn often are those whose nervous force changes direction easily.

The forces of nature, working through the human constitution, restore and re-supply this nervous force of the Plastic Envelope and cause a strong current of energy to go up again to the brain and we awaken. These are the two physiological states through which we ordinarily experience the influence of the nervous force of the Plastic Envelope.

Two other general conditions also bring about a depletion or slowing down of this nervous force, these are, first: disease or sickness, accident, apoplexy, fainting or sleeping sickness, the second is artificial sleep induced through the administration of drugs or a chemical anesthetic, or by hypnosis.

We have spoken of the position and general function of the Plastic Envelope, which some philosophies call the Astral Body. The fact that the circumstance of sleep is closely related to the Plastic Envelope and its functioning makes it necessary that we look more closely into its activities.

Sleep is everywhere exemplified in nature. The duality of positive and negative phases in nature is easily observed. The earth, turning on its axis, presents us alternately with the stimulating rays of the sun, and the calming, restful influence of the night. During the course of the day, the sun's positive rays urge us on to activity. However, the necessity of relaxing and strengthening the body and regenerating the nervous system brings on sleep, the negative condition of existence.

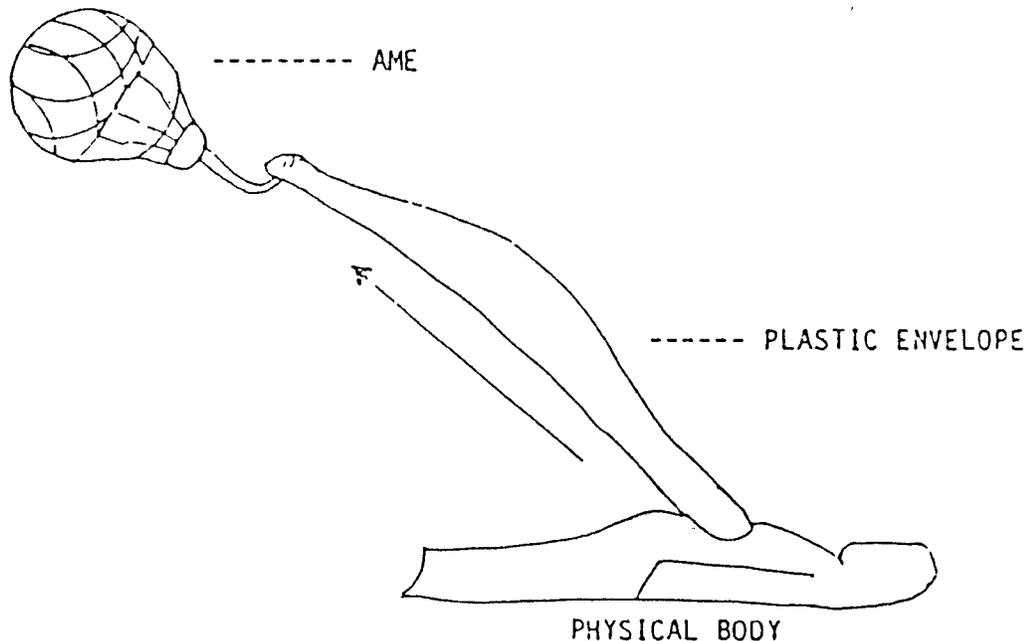
Sleep is as important to life as is work and activity. Proper sleep helps to maintain our physical existence and does much to repair the abnormalities of life due to disease and age. Sleep, then, is as necessary as food or air for the preservation of health.

Sleep is the state in which the Âme ceases to control the functions of the body through consciousness. It is a manifestation of fatigue when the body has more or less reached the limit of its physical activity for that day. Difficulty in concentration is one of the first signs of the approach of sleep. The individual finds that he closes his eyes, begins to yawn, places his body in an easy position, nods, and is soon asleep. We speak of such a person as being "dead to the world." His breathing becomes slower. His pulse slackens and his brain does not have so large a circulation of blood as when he is awake. The Spinal Nervous System yields to the Sympathetic Nervous System the control of all the faculties. During a dreamless sleep, even thought ceases and memory is held in abeyance because the brain, the organ of the mind has ceased to function and is inactive.

To an observer, a sleeping person seems absolutely passive and quiescent; but, by the strange faculty of the Plastic Envelope, the sleeper may be gazing upon the pyramids, scaling the heights of

the Himalayas. ranging the Gobi desert. or struggling with a nightmare. In other words, during sleep. the Plastic Envelope and the Ame are in closer relation to invisible worlds. During sleep. the tension of the Plastic Envelope is loosened and it becomes more elastic. If this Plastic Envelope, or Silver Cord, should be severed or become permanently disconnected, death would result.

In Liber 5 you were given a diagram of an observation balloon which indicated, analogously, the three separate and distinct divisions in the makeup of the human being. The following diagram shows what occurs during sleep, when the Plastic Envelope stretches in any direction, depending upon the sleepers thoughts.



Dreams have been studied by men of all ages. History is replete with examples of prophetic dreams, from the Biblical Joseph, to Chaucer's time, and down to modern times through the work of Freud, Jung and their successors. The art of true dreaming and the ability to recall scenes and knowledge from dreams is all-important to the Martinist who wishes to speed up his process of regeneration. The sanest, as well as the most mystical method for obtaining a night of sleep and meaningful dreams is dependent upon more or less normal functions of the physical body.

Some exponents of Oriental schools go to extremes in their breathing exercises. They concentrate so much upon a single idea that not only does the flow of the association of ideas become dammed up, but the physical brain even becomes inflamed. Such conditions not only prohibit sound sleep but also give rise to distorted and exaggerated dreams.

On the other hand, a comfortable night is best prepared for by a calm mind and the presence of nothing but kindly thoughts toward all men. Thinking of things other than ourselves, preferably abstract ideas of beauty and harmony, will relax the tension of the Plastic Envelope on the physical body. Turning the eyeballs upward after closing the lids tends to disengage the consciousness from the physical body and center it on the Plastic Envelope.

*The human heart lives on the plane on which it wishes to live.* The things we think about in the daytime and which we desire will be the things to which we are attracted in sleep. In

order to have true dreams, therefore, we must be constantly working within ourselves to transform the Man of Errors into the Man of Regeneration.

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

**0-0-0-0-0-0-0-0**

## **ESSAY**

### **Dreams — Their Nature and Significance**

Dear Brothers & Sisters:

Man has tried to interpret his dreams ever since he became aware of them, believing that they contained some important, yet hidden message for him. Lacking the proper knowledge and perspective, he attributed supernatural or divine influence to most, if not all of them. Perhaps the dreams gave him his first ideas of a life after death. Perhaps those who started to interpret them, however primitively, originated that caste of privileged people that in time evolved into the priestly caste, claiming the exclusive right and ability to act as an intermediary between Mankind and that feared unknown, the “supernatural” world.

These are possible suppositions. What we do know well is that dreams became a source of numberless superstitions to which many people are still devoted slaves. Strangely, with our science now being able to interpret in proper light many of the dream-symbols, and explain them to the layman, some of these superstitions turn up to be only a very primitive way of expressing otherwise a profound understanding of them!

The Sages quite early segregated all dreams according to their sources. Their division goes back to the dawn of our civilization and seems to agree very well with the much publicized findings of modern science. Basically, there are two sources of our dreams:

- (A) Man himself
- (B) Unknown Agent, or God.

Today, we have acquired a better way to express our understanding of ourselves and we could suggest a three-fold division. This recognizes three different stimuli seemingly responsible for producing, or inducing dreams, with the explicit understanding that all of them contribute, in different proportions, to every dream.

There are dreams provoked by:

- (A) Physiological and mechanical stimuli.
- (B) Individual (or microcosmic) memory in man, (conscious or unconscious.)
- (C) Collective (or macrocosmic) memory of Mankind and Universe.

Dreams provoked by (C) can truly be classified as the “prophetic” or “divine” dreams of the Ancients.

The mystic *must* pay more attention to his dreams as they allow us to know ourselves much better, the first step on the Path toward Reintegration. Martinists are well aware of this and that is why they make a special study of dreams and the levels of consciousness beyond them.

Perhaps it should be stressed here that *only the dreamer himself* is able to properly understand his dreams. Any outside help in their interpretation has, as aim, to direct the attention of the dreamer to the source and reason WHY the Inner Man has expressed himself in the particular way.

The recall, recording and interpretation of dreams is one of the easiest ways for an individual to tap his own subconscious without professional help. Your dreams can give you knowledge about yourself that you can learn of in no other way.

Many people will respond to the suggestion of studying their own dreams by saying, “But I never dream.”, or “I know what I dream sometimes, but I never remember them.” It has been proven scientifically that everybody dreams several times every night. It is apparently a necessary release of tension while the mind continues to process the events, thoughts and emotions of the day and the conflicts that are buried in the subconsciousness. In addition, dreams communicate to the dreamer information that is important to his health, welfare and soul growth, *if he will but listen to them.*

There are two simple rules which will facilitate dream recall if they are followed conscientiously:

- (1) Place a pencil and paper, or a tape recorder by your bed when you retire. Right before you go to sleep say to yourself, “I will remember my dreams and I will write them down as soon as I wake up.” Say this several times silently or out loud and mean it.
- (2) Concentrate on the physical spot at the nape of the neck, that point where the back of the head joins the neck. See this spot in your imagination, visualize the spot as a glowing ball of light. This exercise should be done just before retiring.

*All dreams must be recorded immediately upon awakening.*

According to Dr. Ann Faraday, dreams can be interpreted on three levels and not all the levels apply to each dream.

*First level dreams* are those which clarify recent waking experiences, calling attention to facts which the conscious mind of the dreamer had overlooked or dismissed as less important than other issues he was attending to at the time. The first step in dream interpretation, therefore, is to examine the dream to see if it contains any helpful information about external current events in time life of time dreamer. Prophetic or precognitive dreams also fall into this first level category. The dreamer should examine all first level dreams for possible practical application amid determine what action, if any, he may wish to take in the light of the message brought by the dream

If no first level application seems to be applicable. Dr. Faraday’ suggests that one should then turn to the next level. *Second level dreams* deal more with the dreamer’s *subjective feelings* about people and situations in the external world, than with any objective truth about them. The first question to ask yourself is: Do the dream characters represent themselves (which is quite possible if the dreamer has been in recent contact with them), or do they *symbolize someone or something* with similar characteristics (which is more likely if there has been no recent contact with them in waking life). Second level dreams enable the dreamer to examine the inner attitudes and prejudices which are affecting his actions and experiences in the outer world, and if necessary to change them.

If either first or second level dream interpretation (or both) explains the dream to the dreamer’s satisfaction, it may not be necessary to explore the dream any further. However, if neither method

results in understanding the message of the dream (or if it seems that there may be more to the dream) then the *third level* should be explored. This is the one that Carl Jung emphasized and wrote about extensively, namely: to see if the dream contains information about the unconscious mind of the dreamer, his own inner problems and his inner resources of psychic energy.

In this level of interpretation one assumes that all people, objects and other symbols in the dream represent parts of the dreamer's own psyche, or total being, of which he is currently not aware. He may have repressed them, or never have become aware of them, or has simply forgotten them. For example: a man who was raised with a very masculine outlook on life, being told "big boys don't cry" and similar admonitions, may be entirely unaware that all men have a feminine side to their personality without which they could not be a whole person. A dream may then try to bring this to his attention with a feminine character or characters, which Jung called the "anima". Dreams of volcanoes or earthquakes may warn the dreamer that repressed anger or other emotion may result in an "explosion" or shaking of his apparently peaceful existence, if he does not do something about the repression.

Third level dreams also reach even deeper than the subconscious mind just described, and tap what Jung called "the collective unconscious." This includes instincts, drives, influences and knowledge from the rest of humanity, from the Universe, from current times and from all of history, recorded and unrecorded. Dr. Faraday emphasizes, however, that such Universal images have *personal* significance for the dreamer and may be interpreted in different ways by different dreamers.

Personally, I believe that there may even be a *fourth level* of dreams in which information (often precognitive) is conveyed to the dreamer by a spirit guide or teacher, or maybe directly from the Source. I should also mention that the dreams that I am referring to on this occasion are not of the type resulting from excursions of the Plastic Envelope which would be more properly classified as "projections."

**Dreams use symbolic language; they are very rarely literal in the message they give. Maybe this is because they are usually pictures; although words, when they are recalled, are generally especially significant.**

It is important for the dreamer to explore the meaning of the symbol for himself and not to rely on a so-called "Dream Dictionary." It is his dream, and it is *his* own unconscious that has selected the symbols and therefore his own interpretation is much more likely to be correct than are those of other people. For example: one woman dreamed that she was trying to get milk from a steer (a male cow), and, of course, she could not do so. She interpreted this as showing her that she was frustrated because she was trying to obtain needed nourishment from her husband but he was inherently unable to provide this. This gave her a new and helpful understanding of their relationship. Dream books usually state that a bull or steer is a sexual symbol, but for her this interpretation made no sense, whereas her own explanation fitted the facts and was helpful.

I have found that the dreams of a very sick person are an invaluable tool in the search for the cause of the disease, which is so important to discover if the healing is to be permanent. This is especially true of people with long term illnesses, or so-called "incurable" diseases. Their dreams very often reveal hidden hostilities, angers, resentments, and other repressed emotions concerning specific individuals or the world in general. Other dreams indicate the need for a change in diet, a reduction of food or beverage intake and various types of guidance for the dreamer. Still others reveal what the dreamer is building with his waking thought patterns, which must sooner or later become manifested in the physical body. We shall have more to say about dreams in due time.

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

0-0-0-0-0-0-0-0

## ESSAY Who Shall Carry the Signs?

“Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall in no-wise hurt them; they shall lay hands on the sick, and they shall recover. ..And they went forth and preached everywhere, the Lord working with them and confirming the word by the signs that followed.” (Mark 16:15-20)

In this controversial passage, to whom is the Master talking? Who is to go into the world and preach? Who shall preach everywhere and have the word confirmed by the signs that follow? On the surface, it would appear that Jesus was addressing the eleven disciples as He appeared to them following the resurrection. It seems to be a final commission to these men whom He had organized to carry on His work.

The Christian church has always believed that this was, through the disciples, the commission for the church. Thus it has seen the entire Gospel directed primarily toward the church rather than to the individual, and the Bible becomes more of a set of church bylaws than a Universal truth for application by all men. One variation on this theme is that man lives only for the church, and only by supporting it can he gain righteousness and salvation. Another variation has led missionaries to all the darkest corners of the world to face great hardships and sometimes brutal deaths.

The church has followed the idea of baptism to the letter, stressing the idea that unless a person is baptized, either by sprinkling or total immersion, he cannot be saved. The statement, “But he that disbelieveth shall be condemned,” has been taken to be a command rather than a basic statement of cause and effect. Because of this, we have seen the most unchristian denunciations of those who do not “believe.” Many religious sects, again misunderstanding the final commission, have literally sought to “babble in tongues,” have made the handling of deadly snakes an initiation into belief, and have even drunk poison to prove their belief.

Now, an enlightened minority within Christianity, and certainly mystics and great thinkers throughout all time without organized religion, have believed that Jesus’ commission was really a Universal challenge to all men everywhere. Jesus was not giving instructions for a church to follow. I do not believe that Jesus organized a “church” as such. As a matter of fact, many of the accepted practices and organizational ideals of modern churches are the very things Jesus condemned in the religious institutions in His day. Jesus organized a little band of disciples to convey His message of Truth, to carry on the teaching of the Truth that would make them free and would help them to find abundant life. His was an organization not of doctrine but of ideas.

When Jesus said, “Go ye into all the world and preach the gospel to the whole creation,” this refers to the world within. We can never be of any great influence in the world without until we have converted the world within. Therefore, man’s first job is to discipline his own thoughts, to bring every errant thought into captivity to the Divine process, and to preach the Gospel to every cell and organ of the body.

How the idea of baptism has been labored over in Christianity! We recall that John baptized people in the river Jordan, as did some of the disciples. This was an outward symbol of a spiritual ideal that Jesus merely tolerated. He said, “Suffer it to be so now.” Jesus did not baptize people with

outward symbols. The only form He ever used was when He breathed on His disciples the holy breath of Spirit.

The word “baptism” comes from the Greek word “*baptisma*,” which is a wonderful and powerful word. The real meaning is: “To become overwhelmed completely by an element [any element] to the point of saturation.” Jesus had in mind an immersion in Cosmic awareness; as Paul said, “In Him we live and move and have our being.”

The “baptism of repentance unto the remission of sins,” which the church has made into an outward form, is, in fact, a simple and beautiful matter of thought training. The Greek word from which we receive our word “repentance” is “*metanoia*.” It has been interpreted as admonitions to God of sorrow for past sins and a resolve to be good in the future. In the sense of goodness, of course, the whole Christian world has failed, failed to discern the Christ teaching about mental laws. The true meaning of “metanoia” is *to change one’s mind*. Jesus did not mean that we should condemn those who do not believe or repent. He was stating a law of Truth: “As a man thinketh, so is he.” To believe in God is to make contact with the source of life, substance, and intelligence. It is the very key to living abundantly. To disbelieve, to close the mind, is to open the way to want and suffering. The disbeliever veritably condemns himself, as does a person who refuses to turn on a light switch, to walk in the darkness.

“And these signs shall accompany them that believe.” Again, this is not a command to do something, but an indication of the law of cause and effect. The person who keeps conscious contact with God in faith will experience blessings.

“In my name shall they cast out demons.” The word “demon” refers to a multitude of inner conflicts and complexes, states of consciousness that have been developed because the creative power of man has been used in an unwise or ignorant manner. There are demons in all of us, such as inferiority complexes, because in human consciousness we have become confused and filled with obsessions and mental aberrations. But when we lift our consciousness and work “in His name,” we find that we can speak with authority and spiritual Truth, and the demon states will be cast out.

To “speak with tongues” actually means to have the spiritual ability to speak in harmony and understanding with people in all different states of consciousness. Jesus had that ability; He could translate his thoughts into everyone’s language. This is one of the signs we carry when we truly believe.

“They shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them.” We must remember that Jesus did not hold deadly serpents in His hands just to prove His power. He would not even turn stones to bread to prove this power. The serpent in the Scriptures always refers to elemental life. Jesus said, “As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up.” This refers to the lifting up of individual consciousness, from sense awareness to the consciousness of man’s Divine nature. “Taking up serpents” represents lifting up consciousness without being hurt by sense reactions.

“They shall lay hands on the sick, and they shall recover.” We must remember that all these things are the signs that accompany those who believe and are elevated to spiritual consciousness. There can be no real healing in human consciousness; cure, yes, but no real healing. This has been the weakness in Christianity; it has tried to carry the signs as the Divine authority, and has laid on hands only through rituals and ceremonies. But *you* are the one that the signs must accompany. You must carry the signs; you must believe; you must be immersed in spiritual consciousness. You must go forth to preach the gospel, to heal the sick, and to cast out demons.

To “lay hands on the sick” is a figure of speech. It does not necessarily mean to make physical contact. It means rather to take the sick person into your consciousness and hold the person in your consciousness of the all-pervading life and love of God, in which there can be no imperfection.

We find a vital key to all this in the final phrase of this passage from Mark: “And they went forth and preached everywhere, the Lord working with them and confirming the word by the signs that followed.” Remember that “the word” in the Scriptures always means “the law.” The law worked with them, then. It seems obvious, but it is easy to forget. The law is always working on our side when we are in the right consciousness, and it becomes our servant. When we speak the word of Truth, the law works with us and results in health, overcoming, and demonstrations of good. Remember that “all things are possible.” *You* make the difference. *You* carry the signs!

0-0-0-0-0-0-0-0

## ESSAY The Religion of the Future

Man delights in looking forward and imagining the kind of world he will have in the future. In fiction and in the funny papers, he imagines cities of the future, space travel in the year 2000, and even computerized systems of education of an age to come. Man seems to know that the times change and that the world and all that is in it evolves. He has seen so many developments in just his own life span that he looks forward with an almost breathless anticipation, wondering “What’s next?”

But it would seem that man has a blind spot, for he looks into the future except in the case of his religions. Traditionally, religions have looked backward to other times. We are urged to remember “the day God walked the earth,” to find help and inspiration in the prophets of old. Generally, it is worship in retrospect. Or, if religion does look to the future, it looks beyond time and out of the world to a millennium which is really the fulfilling of a concept formulated in the religion of the past.

It has always seemed to me that one of the basic reasons for man’s unbalance in the world, which gives rise to wars and to all manner of man’s inhumanity to man, is that while man makes steady progress in knowledge of the Universe around him, he accepts dogmatic assertions that knowledge of the world *within him* stopped in some time in the revered past. Thus, while science and education are continually evolving, progress in religion comes slow, if at all. And these words might well cause some raised eyebrows among the “defenders of the faith.” “Progress in religion?” it might be asked. “How can we progress beyond God’s word, beyond eternal truths?” We can all agree that Truth cannot be surpassed. but I suggest that there may be a great disparity between absolute Truth and man’s concept of Truth.

Some people were very much disturbed by the theologians who were crying a few years ago that “God is dead.” Personally, I saw this as a good sign. It reflected modern man’s unwillingness to accept custom-made convictions, and his inability to find help or inspiration from an ancient definition of God. Emerson once said, “When we have broken with our god of tradition, and ceased from our god of rhetoric, then may God fire the heart with His presence.”

While today we talk of religious unity, and ecumenical movements are much in the news, why not speculate upon the religion of the future? If the religions of mankind succeed in putting away their swaddling clothes to the degree that science has matured in the past century, what can we expect to find in the next hundred years? Let me say that this view of the “religion of the future” is my very own, based on my insights and hopes and dreams. However, I am not giving a prophecy of which

of the great religions of today will win out in a “survival of the fittest.” I am thinking of “religion” not as a particular system of worship, but as mankind’s general quest for Truth.

To the average individual, “religion” is something you join. You may be asked, as I was in the army, “Which are you: Catholic, Protestant, or Jew?” I was forced to give such a definition so they could put it on my dog tags. It seems to me that this will be the most startling distinction of the religion of the future: There will be many schools of thought concerning the spiritual way of life, and there may be many churches involved in the process of spiritual education; but there will be only one religion, one absolute science of Being.

The religion of the future will not be centered in churches, but in lives. It will not be a way of worship, but a way of life. Its purpose will not be to create great churches, but to produce good people. When we have good people at the bargaining table, good people in the councils of government, good people as teachers and policemen and parents, then the problems of the world will be easily resolved.

Oh, we will still have churches in the future. We may always need them, but as places of study and spiritual research, not as repositories of “final truths.” The problem of retrospective religion is that it *ends* in the church. In the future, religion will only *begin* in the church. The great purpose of the church must be to teach, not preach; to set the individual free, not to bind him in chains to a creed. The Scottish preacher, Henry Drummond, once said, “The great purpose of the church is to help people to get along without it.” The church must not center its efforts on converting people from one “ism” to another, but rather on helping them to be “transformed by the renewing of their minds.”

The religion of the future will be focused on one great concept: unity. It will emphasize man’s unity with the great creative force of God, which finds its outlet through man himself. Man will end for all time his speculation about God. He will realize that God is a presence and power which can only be apprehended and conceived of in terms of His manifestation. We may know God in and as the daisy of the field, the birds of the air, the sun, the moon, and the stars of the heavens. Or, we may know God in and as man. Thus, religious studies of the future will be studies of self-realization, using techniques of self-unfoldment.

The religion of the future will not only be compatible with science, it will realize the basic unity of all knowledge, so that you can’t have one without the other. The fact that even today the great scientific minds are grasping this is exemplified by this prophecy of Charles Steinmetz: “The greatest discovery and development of the coming years will be along spiritual lines. Someday, the scientists of the world will turn their laboratories over to the study of God and the spiritual forces. When this day comes, the world will see more advancement in one generation than it has in the past four.”

In the religion of the future, man will be taught that his body is not him, but only the instrument of self-expression. You do not need to be the victim of your body; you can and should be its master. To outgrow this tyranny of the body, occasionally leave your body behind. Let it drop out of your thoughts completely. Forget its demands for attention, its passions and appetites, its hungers and thirsts, its aches and pains. A freedom greater than any of us has ever known awaits us when we educate the body to do our will.

We are also subject to the tyranny of the intellect. No one knows less about real freedom than the man who lives strictly on an intellectual plane. As Bergson says, “There is a deeper than intellect in man.” Slip away occasionally from the only guide to Truth you are accustomed to, and dare to go your own way into the unseen alone, feeling for the right pathway by intuition. Eventually, the intellect will follow and will be enlightened by the intuition.

Certainly, the religion of the future will accept the concept of the unity of all mankind. It will become obvious that when we know God, and know our true self as an activity of God, that we will know our basic unity with all which is of God. As Emerson says: “The heart and soul of all men being one, this bitterness of his and mine ceases. He is mine; I am my brother, and my brother is me.” We have tried all manner of laws of social justice and of restraints and barriers for protection, but the key lies in the realization of unity.

Usually, we see in others only the things that separate us. But the religion of the future will condition us to turn resolutely away from all these surface expressions, realizing that they do not express the real person; we will be disciplined to hold the real self in them constantly before us. And this is the role of love. Love is the language of the Spirit and its harmonizing influence, through which we can see the Divine even in the human.

Above all, the religion of the future will not be a theology, neither reducible nor reduced to a doctrine, or written in a book. It will be a beckoning light to follow, and it will be a way of life. As Jesus said, “By this shall all men know that ye are my disciples, if ye have love one to another.”

### **OUTLINE OF LIBER 9 Martinist Philosophy and Practice - Part 3**

<b>PAGE</b>	<b>TYPE</b>	<b>TITLE</b>
1	OVERVIEW	
1	LECTURE	The Quaternary Law
5	LECTURE	The Three Worlds
10	LECTURE	The Plastic Envelope and the Human Body
13	ESSAY	Dreams—Their Nature and Significance
16	ESSAY	Who Shall Carry the Signs?
18	ESSAY	The Religion of the Future