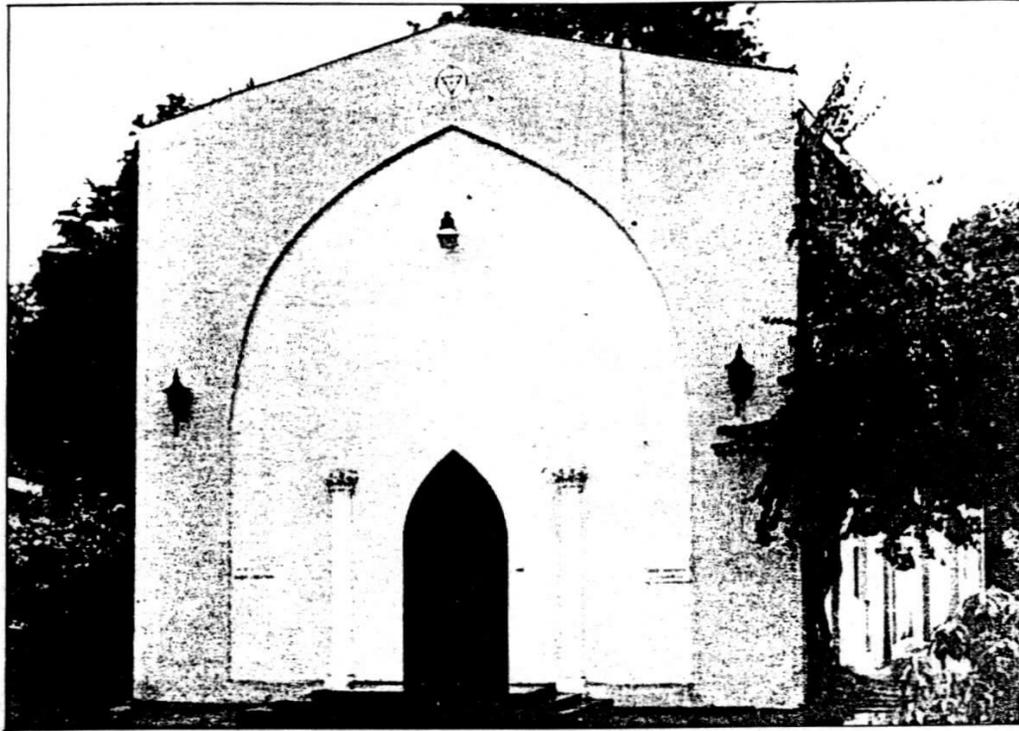


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Home of

THE GRAND TEMPLE OF THE MARTINIST ORDER
CATHEDRAL OF THE UNIVERSAL GNOSTIC CHURCH

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**PLANE II
LIBER 22**

**GRADE: CRAFTSMAN
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THE GOAL IN SIGHT!

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

ADDRESS BY SISTER. ASUNTA TO LODGE BENEVOLENCE ON LCSM'S BOOK OF ERRORS AND OF TRUTH . . . CON 'D

So man, deprived of some of his freedom, still has to do his portion of good, even in his state of servitude. "His material body has only been lent to him to enable hi. to constantly compare truth with falsehood and never can his insensitivity to this point destroy his essence."

Free will means that whatever we do does not depend on any other Being. The things which cause us to act as we do only gain influence on our free will to the extent to which we let ourselves go and do not resist them.

Finally, the origin of evil is to be found in the corruption of the free will of a Being or of the Principal, which has become bad. If evil had a more solid basis, it would be as eternal and unchanging as good.

LOUIS-CLAUDE DE SAINT-MARTIN then goes on to speak of the former state of the Principle of evil. He says that evil was good without being the equal of good. It was inferior to good without being evil. It came from good and thus could never be as strong or as powerful as good itself. It was also inferior, because it did not have its own law and so it had the ability to either do or not to do what its source dictated. Thus, it had the potential to move away from its law and became evil. Good contains its own law and thus can never change or become evil.

Why does the author of evil never make an act of free will to reconcile himself with the principle of good? This question has led to the perpetuation of the idea of evil as a force, which is as strong as good, thus making man despair and be discouraged from seeking the peace and light he desires.

But the author of evil, having become corrupted by the misuse of his freedom, continues on this path in the same way as he started on it ... he rebelled against the acts and the will of the Principle of good. He became separated from this Principle by his own act.

Thus, good and evil are incompatible.

On the subject of the 2 states man, LCSM says that each of his sufferings is an indication of the happiness he no longer possesses.

Man's true state is one of calm and happiness without having to labor to achieve it. Now he is creeping around in darkness, trembling at his ignorance and blindness. Man is the only Being aware of death, which he finds humiliating and which he fears.

LCSM gives the following allegorical account of the Fall of Man, which I have translated in its entirety, as much would have been lost if I had summarized it:

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LIBER 22

Dear Brothers and Sisters:

This is a most auspicious occasion and certainly one for rejoicing, for we have passed through the tests of Water and Earth and we can see before us our goal ... the Adventurous Castle ... wherein is the vase containing the precious liquor which will quench our thirst for higher knowledge. We have started the Ascent!

Our journey to this point has not been easy, indeed it has been quite difficult and as you know, we have lost some of our initial party along the way; however, it is possible they may unite with one of the groups that are following behind us. Let us hope for this.

Your progress to this point is all the more praiseworthy because you have done it with very little encouragement from us ... and we heartily congratulate you!

Let us review very briefly the most important points that have been covered. There has been a great deal of information given but the most important, we think, is this:

- (a) The knowledge that we are endowed with a free will. We are free to choose and free to implement our choices. Our lives are and will be in strict accord with our actions. Fortunate circumstances result from wise decisions and actions ... and unfortunate ones from the opposite. The results of the causes we initiate, both fortunate and unfortunate, follow us through our various lives just like the tail follows a pitching star.
- (b) We have had a clear explanation of the physical and spiritual composition of Man and the Universe from several different viewpoints: Martinist, Qabalist, the Rose+Croix, Theosophic and Hermetic.
- (c) We have been admonished repeatedly that we must seek our own Truth, since Absolute Truth is not to be found in this world. ... It won't be found in any book, from any teacher, or in any organization. We must look for it WITHIN OUR OWN SELF. We must carefully sift all information that comes our way, extract what, individually, each of us can use ... discard the rest ... and build our own model of truth, remodeling and refurbishing as often as necessary.
- (d) Last but not least we have had it impressed upon us that faith without works is dead. We must not only think right ... but act right as well! Practice of the exercises ... ALL OF THEM ... is vital. Setting aside a few minutes every day for prayer and meditation is essential, as is listening to music of an uplifting nature.

In addition, let me adjure you, if you have not done so as yet ... to obtain a notebook for the recording of your thoughts and impressions. You are receiving thoughts of a valuable and inspirational nature. WRITE THEM DOWN. Let me be blunt: your entire endeavor will be useless unless you write down your impressions! Thoughts and messages that come to you in meditation, at odd moments during the day, and in dreams ... they flit away and dissolve almost immediately. First say them out loud ... then write them down ... or they're gone and, as you know, you will never retrieve them.

Remember also to revise! You will find that every time you revise an "old" Liber ... you get a new insight. This is natural of course, for in the light of new information, previous work, which you think you understood, ... takes a new dimension.

Let us now pass to another important matter. As is stated on the cover of each Liber, the lectures are privately issued to YOU for YOUR personal study. It would be a breach of privilege if you were to loan them to someone else. We have not spoken of this before but we bring it up now that we are progressing to greater heights. All our material is issued under the seal of "private and confidential" and, with the Libers to follow, we ask you to observe this obligation to the letter. It would be an offense to loan your Libers to any one, to copy or photocopy them or to reproduce them in any way. Now why is this? THERE ARE MANY REASONS BUT WE GIVE ONLY ONE. Do you realize that you are a vastly different person now from he who set his feet on the Path some time ago? There are things you can do, things you can read and understand and have knowledge of ... which are quite beyond the uninstructed. To attempt to share this information with anyone who is not a fellow student of your own level would be casting pearls before swine. Not only will they not understand, but more than likely they will get the wrong impression as well.

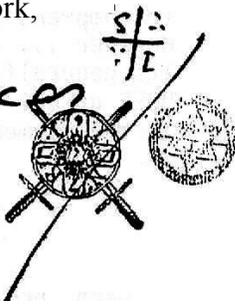
Now we must take care not to be misunderstood. It is not our purpose to train and educate our members in every way and then expect them to hide the light under a bushel. This is not what we are saying! By all means share your knowledge and understanding freely! Please, in fact, make every effort to restore the light to this darkened world ... but exercise discretion ... explain to others what they can understand and digest, encourage and help them in every way you can ... however, to talk to them above their heads, to give them food they cannot chew or digest, would be hindering and not helping. We hope we have been able to make ourselves clear.

Dear Brothers & Sisters, this Liber #22 brings us to the end of the Second Phase of our curriculum. To mark this attainment we confer upon you the appellation of Companion. Truly this is well deserved for you have proven and demonstrated your resolve to tread the Path and we number you among the zealous. We sincerely trust our party, which presently numbers 38 will continue on together and suffer no more losses. It will be most important to stay close together for the path up the mountain is rough and fraught with perils. There are still the tests of Air and Fire to be met and in addition, wild beasts are in the hills. We will certainly need each other's help and protection as we travel on. Remember all fellow sojourners in your morning prayers; with our trust in God success is sure.

Dear Companions, may you ever dwell in the Eternal Light of Divine Wisdom.

Sincerely yours in the Work,

Sav Saccen

A circular seal featuring a cross with four smaller crosses at its ends, set against a background of a globe or similar pattern. The seal is partially overlaid by the signature.

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LECTURE #77(S)

Dear Companions:

This is the first of a series of particular lectures, which will be identified and recognized by the letter S coming after the lecture number.

You will recall that we told you at the beginning of the Works that Martinists use comparatively few “exercises” but the ones we do use and prescribe are potent and should not be neglected or cast aside. You now have about a dozen exercises that have been given and I wish you to go through your Libers and note them down on a single sheet of paper. Apart from the exercises you have also been given certain other techniques for changing your environment and bringing about different conditions around you. Note these also.

Now, it will not be possible to do all these exercises every day. I am therefore suggesting to you to make up a timetable or schedule and assign certain exercises for one day and others for the next. It is important that you do all the exercises given. Your spiritual and psychic development must keep pace with your intellectual comprehension. Do not be disappointed if you think your inner development is not manifesting as fast or to the extent you would like. The development of one’s inner faculties can be compared to an iceberg. An iceberg, floating in the sea, has only its tip visible. The greater portion of it is under the surface and out of sight ... but its there ... and you can be sure of it.

Tonight I wish to speak to you about the breath and its relationship with the mind. It has been discovered by practitioners of esoteric science that there is a definite connection between breathing and thinking.

*When the breath flow becomes regular and its rhythm even,
THE MIND OR CONSCIOUSNESS BECOMES CALM, DESPITE OUTSIDE INTERFERENCE.
Unnecessary, hurried thoughts and impressions disappear
... and a clear mental vision or inspiration takes place.*

FURTHERMORE: Each person has their own particular type of breath-flow and this individual rhythm affects the nerves ... even the personality.

Without going into unnecessary details, it seems that the glands in the physical body react to the “motor” working of the lungs and the nerve reflexes. Western medicine is only now beginning to comprehend more fully the action of the ductless glands in particular. However ... the constant pumping of air in a uniform way (air with its generally unknown element which the Easterners call ‘Prana’) DOES affect the psycho-spiritual functions. [Prana may be described as the elemental psychic energy, which gives all things life.]

The point to be grasped is:

DEEP, REGULAR, EVEN OR RHYTHMIC BREATHING ... INDUCES CALMNESS ...
CLEARS THE MIND ... AND STRENGTHENS THE WILL.

IT IS UP TO EACH OF YOU, INDIVIDUALLY, TO PUT THIS KNOWLEDGE TO WORK
FOR YOUR PARTICULAR ADVANTAGE

When we breathe through our nose, (which is the proper way to breathe, we should not *normally* breathe through our mouth), we usually breathe more air through one nostril than the other.

Certain Adepts of the Esoteric Science teach that there is a nerve center at the point where the two nostrils are joined and this nerve center is connected to the brain. They teach that:

The RIGHT NOSTRIL takes in a POSITIVE current of air,
which invigorates the RIGHT SIDE of the body,
and sends certain currents of an electrical nature down the
RIGHT SIDE of the spine;

whereas,

The LEFT NOSTRIL takes in a NEGATIVE flow,
which affects the LEFT HAND SIDE of the spine and body.

Too much one-sided intake (negative or positive) upsets the nervous balance and is believed to affect the digestion, health in general, as well as personality.

Too much right nostril, positive breathing, induces greater heat in the body and a more emotional temperament with less capacity for calm consideration, but, on the other hand, gives more drive and energy. The character formed is determined and positive, but inclined to anger. Digestive, liver and throat ailments may appear.

Too much left nostril, or negative breathing gives a pliable nature, uncreative, inclined to defeatism and deferring to other people's wishes. Perhaps good intellect, but little capacity for independent action, as the negative current detracts from self-confidence. May be more liable to chest and nervous complaints and debility.

Psychiatrists in mental institutions have carried out experiments in the study of breathing and have agreed that, if a patient who is in a harassed, anxious state, can be induced to breathe regularly, deeply and evenly, this has a definite effect in calming the mind. This modern finding endorses the traditional teaching.

Now: In order to attract the element of PRANA, which is in the air we breathe, there are certain preparations that are necessary. Before attempting the breathing exercises that will be given (beginning with this lecture) every effort to purify the body in various ways is necessary. The first step is physical purification ... this means CLEANLINESS. Not only cleanliness from bathing, clean clothes and fresh linen ... but INNER CLEANLINESS.

You may ask ... what has this to do with thoughts surely what I ate for breakfast cannot affect what is going on in my mind? Strange but true --- it does! Unfortunately, we have concentrated very much on drains and sanitation for our houses, on soap and water for the outside of the body ... but most people leave the body to look after itself internally. They think they can swallow whatever they like and the body will take care of everything. Well, ... it won't.

The result of that illogic is that fortunes are being made by the purveyors of patent medicines and remedies that don't work ... have a look at the crowded hospitals and surgeries and see how this is working out.

The average person puts a heavy strain on the body by irregular and improper eating and drinking, and too much smoking ... and nowadays drugs ... and not enough sleep. (And although they are not ignorant of their bad habits they still complain bitterly when attacked by sickness and distress.)

For a fair start, without undue penalties, it is necessary to follow these few simple rules of eating called the Mystic's Menu:

THE MYSTIC'S MENU

WATER. Most people do not drink enough water and get their water mostly in tea, coffee or soft drinks.

Drink a large glass of luke-warm water last thing at night and first thing on mornings ... and several times during the day.

FOOD Refined starch and refined sugar are the enemies. This is not the place to elaborate on dietetics, however, very briefly, refined sugar is a completely dead food, devoid of any enzymes, vitamins, minerals, or any food value whatsoever. It is a concentrated and purified carbohydrate that greatly taxes the system to digest and metabolize it. Refined sugar overuses pancreatic insulin, induces hypoglycemia and hyperglycemia. In the bloodstream, it increases the amount of free floating fatty acids, increasing the chances for plaques on the vessel walls and arteriosclerosis. It causes cavities and puts weight on faster than any other food.

Refined flour is aged and bleached with chemicals; it defies digestion and coats the colon walls. It has little nutritive value and clogs the intestinal tract.

Chemical food additives destroy the liver and kidneys and confuse the enzymes.

Excessive cooked animal proteins raises E-coli bacteria, raises urea level and puts stress on the liver and colon.

Coffee, tea, cola drinks, salt, chocolate, tobacco and alcohol, over stimulates the nervous system, upsets the electrolyte balance, causes cardiac and vascular stress, and over stimulates the adrenal glands.

Animal fat is also to be avoided. *Animal fat is a definite "no, no".* The Mystic's Menu for optimum health is as follows:

NO "junk" food: i.e. foods containing sugar, additives or preservatives. (For a sweetener use uncooked honey.)

NO white sugar.

NO smoking.

NO over consumption of white flour products, fats, salt, meats, coffee, tea, and alcohol.

Eat plentifully of fruits and vegetables, seeds, nuts, grains, bran, legumes, yogurt, cottage cheese, lean meat, fish, juices and herb teas.

Desserts should be made with honey.

Instead of eating white bread, substitute whole-meal bread. Make sure that you eat some green vegetables or fresh fruit daily. Avoid excesses at all times. See that your daily diet has a sufficient portion of crude fiber.

DRINK PLENTY FRESH WATER DAILY.

Fiber is hydrophilic, meaning it is attracted to water. Therefore, it swells and softens. When it passes through the digestive tract, it carries away undigested food and toxic wastes which would otherwise remain in the tract, harden, and cause constipation. So you can see why people who are addicted to a low-roughage diet of white bread and other refined foods, are also addicted to commercial laxatives. The simple dietary addition of wheat-bran, the highest known source of food fiber, washes away the source of constipation.

FOLLOWING THE MYSTIC'S MENU IS SIMPLE AND EASY. It will not only result in better health for you ... it may even save your life.

We come now to two other essentials for better bodily and mental health:

FRESH AIR A brisk 15-20 minute walk out doors, morning and evening, is recommended. Regarding this short exercise period, it is the regularity that counts.

SLEEP It is a fact that sleep requirements vary from person to person, but one thing is sure: regardless of how much sleep a person should have ... he or she usually does not get it. Sleep is the Great Restorer. SEE THAT YOU GET ENOUGH OF IT.

Now, before we approach the general breathing exercises to be given, there is one more important point to be put into place: for controlled breathing, care of the nose and throat is an obvious essential. If your nostrils tend to be clogged, or catarrh prevalent, try sniffing a little warm water up one nostril, close nostril with thumb, and gently blow through opposite nostril. Then reverse, thus clearing each nostril alternatively. This practice should be made a regular habit and can be conveniently done while bathing. Be careful to use very little water and expel gently but thoroughly. Also: gargle with a gentle antiseptic. This will restore clear breathing, which is the very first essential.

The foregoing corrections and adjustments to your diet and daily routine should be made BEFORE beginning the preparatory breathing exercises. These are the other requirements:

Adopt a comfortable position during the exercises. The requirements are: Spine must be straight and upright, chest able to expand freely. Body evenly balanced. Legs, feet and arms relaxed. Do not wear tight clothing. The room should be properly ventilated but do not practice in a draught.

Breathing through the mouth should be avoided at all times, except when specially referred to.

Just as the breath, being absorbed constantly through right or left nostril, or both, exerts an influence through the energy contained, so does the RHYTHM adopted affect the individual. Having previously explained the properties peculiar to left and right nostril flow, the first thing is to establish

a balance ... and thereby: control. Each of you will practice the following exercises, noting the instructions for variation, until each student will discover which is best suited to him or her.

The rules are:

- (a) DO NOT ATTEMPT ANY BREATHING EXERCISES IF UNWELL. Wait until the physical condition is approximately normal.
- (b) NEVER STRAIN.

To commence, the following are two simple general breathing exercises.

GENERAL EXERCISES

#1 — BREATHING THROUGH ALTERNATE NOSTRILS

Close the right nostril by gently pressing the right side of the nose with the thumb. Look straight ahead, at eye level. Fix your gaze on some object at eye level, such as a spot on the opposite wall.

Breathe in gently, and deeply, through left nostril, counting from 1 to 5. Retain the breath, counting up to 5.

Breathe out through left nostril, again counting up to five. Now reverse -

Close left nostril with right forefinger.

Breathe in ... retain breath as before ... this time through right nostril, then breathe out through right nostril ... counting at each stage up to 5.

Practice this complete cycle of breathing, alternating left & right, a total of up to 10 times. Do not go more than this, at first.

End the exercise by lying flat on your back for a few moments. Relax and breathe easily and naturally ... and without troubling how.

#2 - BREATHING THROUGH ONE NOSTRIL ONLY, SEVERAL TIMES

Close one nostril (either one).

Then breathe in, retain and breathe out through the same nostril. Repeat. Do not alternate to other nostril. Do this 7 to 10 times through the same nostril. Count 5 for breathing in, 5 retaining, and 5 exhaling, as before.

Then change to the opposite nostril and repeat. 7 - 10 times only.

Again lie relaxed for a few moments.

These exercises will have a dramatic effect, increasing general health, the ability to think clearly, and balancing the personality. In giving you the information contained in this lecture I can only repeat what you are told over and over again: the teacher can only point the way ... the rest is up to you.

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

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The foregoing subject will be carried forward in up-coming Libers.

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R+C — LECTURE #78

Dear Companions:

In life we are continuously called upon to overcome obstacles. Not just one obstacle ... but a continuous series of them ... for obstacles or problems are nature's way of placing before us tests or examinations to be worked out and solved, to develop more and more all our inherent faculties.

Our obstacles are necessities! It is the surmounting or overcoming of our problems that makes us what we are. It builds our spiritual fiber into strength and power and enables us to cope with greater and yet greater problems.

“The greatest man is he who can and does solve the greatest number of problems.”

Obstacles are not punishments, they are opportunities, but man, in his blindness, sees it not. This misunderstanding exists, because man wants to attain results and things with the least possible effort. He wants things which are easy to get or to attain. He displays this desire for ease in all that he does, even to the most minute details in his life. Why is this? Because man mistakes ease for power. So accustomed has he become to this wrong idea ... that the acme of man's ambition is to lead a life of ease.

Those who have had few or no problems or obstacles are regarded by man as fortunate and privileged. How little man understands! It is the Surmounting or overcoming of his obstacles and problems that constitutes the essence of a full, rich life and ... is concreting and developing man's future mental body.

Everything in life has a purpose and serves a definite purpose. Nothing is ever lost or wasted. Life uses every bit of energy expended, sometime.

You ask: “What's the difference?” If a life is misdirected isn't it really wasted? Not at all. Otherwise you could say the same of a life that has made many mistakes and we all know we learn through our mistakes.

Just as we learn through our mistakes we grow and develop through overcoming obstacles.

What do I mean by obstacles? Every problem, situation, responsibility, that comes into our lives, especially those things we would like to evade and avoid instead of facing, working out and surmounting ... which ever of these three attitudes is necessary. Man begins this unconscious

avoidance in childhood and as he grows older he extends this negative activity into everything that he does and thinks and feels, and then he wonders why his life is so difficult and unhappy. He has lost the habit of conquest and has come to feel that his life is full of limitations and that there is little or nothing he can do about it.

That is the pity of it ... he thinks and believes he can do nothing about it.

I do not deny that our environment and our associates have much to do with coloring our viewpoint, if we will allow them to do so, but we and we alone can control our actions.

Overcoming or surmounting obstacles develops our willpower. The more will power an Ego possesses, the greater his ability to control his problems and above all things ... himself. By willpower, I do not mean what is mistakenly considered as will power, namely stubbornness.

Will power is the motivating power or energy of the Ego, while stubbornness is of the astral body or desire.

True will power has intelligence for its guide, stubbornness has only emotion.

Will power functions through the mind; stubbornness through the emotions.

Will power has ideals; stubbornness has selfishness for its foundation, or the gratification of self.

Will power and stubbornness are two vastly different things.

Make sure you remember what the Ego is: understood from the perspective of the Rose+Croix, the Ego, spelt with a capital E, refers to the Threefold Spirit, after it has become individualized. (Refer to lecture Supernumerary 15, Liber 15, and to the diagrams accompanying that Liber).

The power to overcome obstacles depends upon the ability of the Ego to be in command of its various bodies. *The one who feels, believes and knows there is a way out and then asks for guidance and listens to the inner voice, knowing that this voice will guide him correctly, will usually find the battle half won.*

How are we to know when it is the inner voice and not just our own personal desire seeking expression? By the nature of the guidance. Is it constructive and does it include the well being of others ... or is it just for one's self? This is extremely important.

The Ego, an individualized atom of God, is Divine, and therefore is concerned with others, because God is concerned with all. The astral body, the body of desire, and man-made, is interested only in itself. Do I make this point clear?

The most important steps in overcoming obstacles or problems are basically all the same:

- First: Facing the problem, not turning your back to it.
- Second: The inner conviction that there is a way out and the firm intent to find the constructive way out.
- Third: Asking for spiritual guidance with the inner conviction that it will be given. This is most important.
- Fourth: The resolve to work through the problem, using all our faculties and abilities.
- Fifth: Consider success the only outcome.

Always remember this: problems cease to exist the moment they are worked out or surmounted. Problems become gigantic mountains the more we avoid solving them or doing something about them.

And again: a problem is a problem only when it is viewed as, or is considered to be a problem.

Problems can be separated into various types:

1. Material or physical.
2. Emotional or personal.
3. Mental or temperamental.
4. Spiritual.

It is rarely that a problem or obstacle in our life applies to one type alone. It usually involves several others and many times ... all.

All problems affect the physical, regardless of the cause. Most of them affect the mental and emotional life, while the spiritual man is likewise affected by them all.

Can you not see the importance of every experience in life to the Ego?

Then why this separation, you may ask, if they are all so inter-related? Because we must simplify all we can, in order to get to the root of the trouble and heal the source.

Let us assume that you are facing a problem, condition, situation or handicap of some sort. (We all are ... every one of us.) No one is an exception. Remember that. Not even those who appear not to have them have their own problems ... it is only that we know them not. What is your attitude toward it? Do you feel helpless and incapable of changing it? Are you sure you can do nothing about it ... or are you only excusing yourself from doing something about it? It is easier to do nothing! Have you applied all your abilities and capabilities to it? Have you tried and done your best ... or have you only done what pleased you and was convenient?

Companions: do not misunderstand me. I do not mean to sound harsh but there is one thing that must be realized; that problems are not punishment nor something to avoid. Rather, they are something to be worked out.

How much would an engineer accomplish if, every time he met a difficulty or problem in his work, he folded his hands in despair and said: "It is God's will, I can do nothing.?" The world would be filled with unfinished structures. What does he do instead? He accepts and recognizes the problem, set-back, or difficulty and then makes up his mind to find a solution and surmount it. And he usually does. It may require years of persistent effort, as was the case of the Panama Canal but ... he succeeds. De Lesseps failed. Goethals won.

Man has conquered the problems of wireless communication by persistent effort and by using all the faculties at his command, until successful. In other words ... putting the very best of himself into what he is working out or solving. It is following the Law of Evolution or growth.

A little earlier I tabulated various types of problems, labeling them: Physical, Emotional, Mental and Spiritual. I called attention to the fact that all types affected the physical. I really mean all types manifest on the physical. Therefore, realize that there is no such a thing as a purely material or physical problem.

The physical is merely manifesting, or reflecting and expressing what exists on other planes and in other bodies of man. The root of the trouble is not in the physical but elsewhere and this applies to all problems ... without exception.

This may sound strange, startling or questionable to you ... but think it over.

It is due to this truth that some cults have erroneously taught the non-existence of matter. There is a vast difference in stating that the root or cause of our physical problems is not of a material or physical origin but of the other bodies of man, either emotional, mental or spiritual ... and saying that because of this, there is no such thing as matter.

There is matter and there are physical or material problems but the cause of these is elsewhere and that is what we are interested in ... the cause. And here we come, come back to our revered sage, Sendivogius, "If that which thou seekest, thou findest not within thyself, thou wilt never find it without thee."

Have we a problem that involves personality? Are we unable to attain what we desire because of our personality or what we consider to be the hindering influence of another personality? The answer is still within ourselves. Is our problem a spiritual one? Still, the answer is within ourselves.

Early in our talk, I mentioned that problems were opportunities and you may have questioned that statement. They are opportunities for growth and development. Whether you grow, or allow the problem to encompass you, is squarely before you.

The answer to every problem should be the greatest good to the greatest number. When good involves yourself alone, the problem has not been solved ... you have merely gratified a desire.

The constructive solution of difficulties, problems or handicaps always helps others besides ourselves. No matter how limited the sphere of our activity, it affects others, and when we put our best effort in all our activities they are bound to affect others in a constructive way.

No matter how complex or involved our problem, the application of the three Martinist cardinal principles of Right thought, Right Feeling and Right speech applied to them will help to face them and to solve them. There is no other way. Anything else is make-shift evasion.

The Great Master, Jesus, gave us such a simple, easy philosophy to live by. He commanded us to love God and our neighbor. as ourselves. That, to him, was the key note to the situation of men's problems.

The power to solve our problems depends upon our ability to permit the Ego, the Divine within us, an opportunity of expression, through the various bodies in perfect control and harmony.

The Ego never leads us astray ... the bodies do.

Cultivate the habit of listening to your own Inner Self. Its messages will always be constructive, uplifting, encouraging. It will vitalize every atom of your being with renewed energy, vital force and the will-to-do.

The Divine within each one of us is limitless in power, strength, courage, energy, vitality, and has the ability to cope with every situation.

No Ego is ever given more than it can endure. The Lords of Destiny see to that, but if the Ego permits its bodies to be the controlling factors, problems arise to compel the Ego to take hold of its vehicles and control them.

When the Ego is in command, you can observe the activities of your various bodies or vehicles with an impersonal detachment and therefore see and understand points that are weak and that need correcting and then the Ego, because it is in command through the use of intelligence and will power, corrects the weaknesses in the various bodies, transmuting them into abilities and faculties.

Most of our problems are self-created and when we realize this our difficulties are half solved. The other half is dependent upon what we do. Action is absolutely necessary. No problem was ever solved through inaction ... unless silence was the action necessary. Many times it requires more will power to remain silent than to speak. In such cases, when silence is what is necessary, it is the action to take. In such cases it is not passivity ... but control. There is a vast difference between these.

Passivity requires no effort. Control requires tremendous effort. Have I made this point clear?

And now the big question ... You ask: what about Karma and the solving of problems. You say I speak as though all problems had a constructive solution. How does this affect Karma?

Beloved Companions ... have you the idea that Karma is something about which you can do nothing? If that is your concept ... YOU ARE WRONG.

On the contrary, Karma is something which you MUST do something about ... and until you do ... it will be there for you. As soon as you have done something about it, it no longer is your Karma; instead ... it has become part of your experience and has helped to expand your consciousness a little more.

Never regard karma as something that you cannot escape. Regard Karma as something that you must do. Do you see the difference? Karma is the result of Cause, or the effect of an action ... and only another action can correct this, polarize it, NEUTRALIZE IT. Of course the new action must always be constructive, otherwise experiences are repeated until the constructive results are attained.

The more man evolves the more he values life, not because he fears death but because he values the privilege and opportunity of expressing that part of Divine consciousness which he has been given to manifest and use.

The problems themselves, that we have in life, are not important from the higher and real standpoint. What our response is, how we approach and meet and solve them is very important.

Our attitude toward the problem is what is important.

Problems and Karma have a relationship but not all problems are Karnic. If we avoid facing a problem and working it through, sooner or later that same problem, possibly in a different setting and involving different personalities will face us again. Then we find ourselves staring into the same situation once more.

We have been told that Man was made in the image of God. We say it, but believe it not. The reason for this is that we judge man by his vehicles and forget that the Divine Spark or Fragment is what is made in the image of God ... his vehicles are merely useful tools to work with.

He who believes and knows in his own consciousness that all things are working for good because God Himself is everywhere and in all things, will approach life and its experiences in a constructive attitude of mind, soul and body and find that former apparently insurmountable obstacles will actually dissolve and cease to be.

You say, "Well, you are demanding perfection and we are all human." Beloved Companions, I am not demanding perfection for there is no such thing. Perfection would imply a static condition. I am inviting you to use the very best that is in you at all times, not for just a few minutes or for a given situation, but all the time!

Obstacles or problems are challenges. They can all be surmounted if we really want to do so. Here is the way out:

- (1) Face the problem. (2) Pray for guidance and illumination.
- (3) Put of your best into the solving of it. (4) Act for the good of the greatest number.
- (5) Have implicit faith in the successful outcome or surmounting of your problem.

Putting of your best into anything involves action and persistent constructive effort.

God gave of His best.

Should we do less than give of our best?

May His Best abide with us all ... in love, guidance and protection ... always.

God bless you.

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LECTURE #79



Dear Companions:

Tonight I wish to speak to you about the Egregor. It will broaden your perspective considerably. An Egregor is a collective entity. For example: A nation, a state, society, religions and sects and their adherents ... and even minor human organizations. The structure of Egregors is similar to that of human beings ... they have physical bodies, i.e. collectively all the bodies of those who belong to the particular Egregor ... and also astral and mental ones. The Egregor is the SUM TOTAL of all these elements.

Mouni Sadhu (a Martinist) writes in his book, The Tarot: “Imagine that an intelligent and well-disposed man, who is able to concentrate, is thinking about a good idea, giving it a certain form. He may then find others, who have the same or similar ideas, and so a circle of men may come into being, who are all thinking along the same lines but in a different form. It is as if every one of them is repeating the drawing of a plan, placing a pencil again and again on the same contours. The thing grows in strength, develops an astrosome¹ and becomes an ‘Egregor’ or collective entity.

“Such an Egregor, like each astrosome, defends, heals and even resuscitates the physical bodies of its members, rousing them to activities and realization of the principal idea incorporated in that Egregor. So, for example, an Egregor of a benevolent society may urge its physical members to still more activities and work, and the attracting of new members. Egregors belonging to organizations and nations which are inimical to one another, are able to fight on the astral plane, while their human beings fight in the physical world.

¹ Astrosome: As used in the Qabalah, “astrosome” means the whole complex which remains when the physical body is taken out of consideration and refers to the astral and mental bodies combined.

“If on the physical plane, enemies destroy the bodies of members of a particular Egregor, their astrosomes fortify the Egregor on the Astral plane. Recall the persecution of Christians by the Jews and Pagans in the early days of the new religion. The former won the fight, because they were stronger on the astral plane. That is why the Church, at that time, said that ‘the blood of the martyrs is the best seed for new Christians.’”

I will now continue by presenting a piece of architecture which was given on the subject recently, to another group:

THE EGREGOR

T ∴ T ∴ G ∴ O ∴ T ∴ S ∴ A ∴ O ∴ T ∴ W ∴

A ∴ T ∴ Y ∴ M ∴ B ∴ B ∴ I ∴ Y ∴ G ∴ G ∴ A ∴ Q ∴ Q ∴

This discourse - “The Egregor” - is taken from the complete discourse by our G ∴ M ∴ G ∴ C ∴ O ∴ T ∴ O ∴ in his book “La Kabbale Pratique” (The Practical Kabbalah), Part II, Chapter I: Theurgy, Sub-chapter III: The Energetic Forces, Section B.

Subtlety of concept being the great Yod of Occultism, I had no choice but to make you suffer some very abstruse words that I obtained in my word-for-word translation, in trying to convey as much as possible the underlying meaning which might reveal itself after meditation, and having due respect to the original text. As you know, Bro. R. Ambelain has a special regard for what he calls “The Phonetical Kabbalah” or “The Hermetical Kabbalah”. This is compounded of play of words, etymological effects and double meanings and he insists that one can employ this method of “Kabbalise” in any language. He would even claim that it is the only key to understanding ancient medieval scriptures. Of course, a translation in everyday English could have made the discourse more easily understandable. However, I felt that I had no right to give you a “cheap version” such as you could have gathered from the numerous paperbacks nowadays available. Nevertheless, I would still like to call on your indulgence over my bad pronunciation. You may be able to overcome this problem by the use of the photocopy text provided.

I will start with an extract from the introductory paragraph (The Energetic Forces) which will put us in the picture straight away.

“As we have seen, the “powers”, as set in motion by the occult faculties of the kabbalist are Energetic Forces, relating to the Universe in its totality or simply to one of its parts, and the knowledge of them is a link to the study of traditional Metaphysics.

These forces subdivide as follows:

- (a) Entities (from the scholastic Latin ‘entitas’ : being). An entity is a principle whose existence is distinct from the object which it signifies. The assembly of several Entities constitutes an Egregor.
- (b) Collectives of Egregors; the assembly of Individualities producing a general or particular character common to each one of them. (from the Latin ‘colligere’: to assemble).”

We now proceed directly to the passage on “The Egregor”:

“One gives the name Egregor to a ‘Force’ generated by a powerful spiritual stream, and fed subsequently at regular intervals according to the rhythm which is in harmony with the Universal Life of the Cosmos, or to an assembly of Entities united by a common character.

In the Invisible Realm, outside the physical perception of Mankind, exist artificial beings, generated by devotion, enthusiasm, fanaticism, that one calls Egregors. They are the souls of the great spiritual realm, good or bad. The Mystical Church, the Celestial Jerusalem, the Body of Christ and all synonymous terms, are titles commonly attributed to the Egregor of Catholicism. Freemasonry, Protestantism, Islam, Buddhism are also Egregors, as are the great political ideologies.

Integrated physically by a ritual initiation or by intellectual conviction to one of these streams, the affiliate will become one of its constituent cells. He will augment the Egregor's strength with the virtues or faults that he possesses and in exchange, the Egregor will isolate from outside forces of the physical world and strengthen, with all the accumulated collective force, that weak means of action of the man who becomes a part of it. Instinctively, popular language gives to an Egregor the name 'circle', thus expressing intuitively the idea of a circuit. Between the constituent cell and the Egregor, that is to say between the affiliate and the group, there is established thus a kind of inner psychic circulation.

This would explain why the opponents of a concept, in studying the origins, nature and life of the concept quite often end up following it, or at the very least endorsing some of its theories, unbeknown to the one to which they were primarily linked, will carry them off the course they thought they were following. If they were without any affiliation, the action will only be more brutal and more forceful.

This rule is valid for all the great streams of ideas: philosophies, religions, politics.

However, a spiritual stream can only become 'alive' in the occult sense if it is vitalized by rites. Egregors are 'vitalized concepts'. This explains why only those human associations of a ritualistic character (the Catholic Religion, Freemasonry, Martinism, etc.) have the ability to generate an Egregor, and consequently, to endure.

The rapid destruction of an Egregor can be obtained only by the 'death by fire' of its living members, the destruction of the symbols which gave it concrete form or bind it together, and also of all the writings which it makes use of (rituals, archives etc ...).

The Egregor will be slowly destroyed if left to itself, without ritual, having no spiritual stream generated by very precise occult rules to perpetuate its existence.

The incineration of its living members and or the writings which relate to it is itself sufficient to secure the destruction of the physical body and of the double of all being or of anything else. Simple, ordinary death (without total destruction of the 'image'), if this takes away material life, in no way hinders astral life. Furthermore, death by bloodshed will only boost up the occult vitality of the Egregor, by means of the mysterious power of blood when it is liberated in a 'sacrificial' form.

This explains why the pagan persecution of Christianity did nothing but strengthen its amplitude. Equally, there is the fact that heretics and their writings have often been destroyed by fire. The Catholic Church suspects, it would appear, the secret life of Egregors.

Detachment from an Egregor is obtained by a ceremony which is analogous, though opposite in its goals from that which secured its genesis. 'Initiation' is, thereby, annihilated by 'excommunication'.

The reaction of the Egregor towards the expelled cell is sometimes quite dangerous, even though it always assumes a perfectly natural manner. This rejection quite often considerably modifies the destiny of the 'excommunicated', a destiny already modified in the first place by affiliation. When leaving an Egregor it is often wise to integrate oneself momentarily to a concept of equal strength but opposite in nature.

As much as the constituent cells of an Egregor are taken from humanity itself, when in the material plane, equally, other constituent cells of that Egregor will be extracted from the world of entities. The Egregor lives then on a physical plane (where it acts through Man) and on the superior plane (where it acts through Entities). It is then in possession of a 'body', a double and a soul.

This can be applied to the triple Church: 'militant' (terrestrial); 'suffering' (astral); 'triumphant' (celestial).

The rhythm of the Egregoric life being secured by the practice of ritual, one will easily understand that the least perturbation of this ritual will produce an equal upset in the vital rhythm of the concept². Rather like a human organ which begins to function abnormally. Once established and perpetuated by usage and time, a ritual cannot be modified anymore without weakening the Egregor. This explains why secrecy should be applied, most particularly to initiation rituals.

Similarly, 'divine names', 'words of power' etc., that's to say ritual definitions consecrated by usage allow concurrently formulas, prayers, invocations (likewise consecrated by common usage) which establish a spiritual relationship between God and Man; these special, secret names, words and formulas are also used in the primal awakening and subsequent activation of an Egregor.

But though the passive life of this 'vitalized concept' is secured by the mass of followers, the active life can only be secured by certain members ... the most trustworthy and the most qualified. This of course implies a hierarchy throughout the association. Equality, if there has to be such a thing, can only be established within the 'inner circle' at the head of the Egregor.

Finally, the great cosmic laws, and most particularly those relating to time, epochs, duration, must collaborate in the life of the Egregor.

This explains how all the great ceremonial rituals, both religious and philosophical, occur at the equinoxes and solstices, or on dates which are in agreement with these four great annual divisions and flow from them.

As much as the pace of the stars may be observed, thus also the influence that may emanate from a place, an orientation, etc...

The conventional 'image' of an Egregor, its mental representation, is equivalent to a reality in the 'astral plane' or the immediate hyperphysical world. The Oligarchy³, Mother Country, Justice, War, Famine are Egregoric images. Man, in visualizing concepts necessarily anthropomorphizes them. In the divine plan, where everything is equivalent to a numeral, to a divine number, it is the 'sign', or seal ("silillum") which concretizes the Egregor.

These are, successively, the Seal of Solomon or Hexagram; the Pentagram or Star of David; the Latin Cross; the Masonic Triangle, and the innumerable signs, seals, figurations and Entities as handed to us by Magical and Kabalistic books.

All Egregors must therefore possess a 'sign' which is characteristic of its nature, its goals and its means. Towards the affiliate, this sign is at the same time a 'protection', a 'support' and a 'point of contact'. It becomes then a veritable pentacle.⁴

² Where the occult effectiveness of a certain progeneration may consist only of divulgence or public display of something that should be kept hidden.

³ Note from translator: we took the liberty to replace 'Republic' with 'Oligarchy'.

⁴ The Coat of Arms of a very old family is its Pentacle, the genealogical tree its magical chains. "All descendents are but one being," said Maurice Barres.

When an Egregor has existed for a long period, it acquires, relatively, an independent life. It no longer obeys the will of the Masters of the sect as transmitted to it through the intermediary of ritual, and from a docile slave it often becomes a fiery tyrant. This explains why, quite often, a movement will deviate far from the goal to which it was assigned in the beginning. Equally, it may change hands. The conquest of an Egregor by its being evoked was one of the secrets known by the priests of Rome.

The psychic formation of Egregors are described at length in various occult works. The rules of Yoga are part of it. Also, the 'Spiritual Exercises of the Son of St. Ignatius', a work known to all Jesuit disciples.

The occult life of Egregors is secured by a process identical to those employed by Magic to give life to the forces called 'elementals'. The blood of victims (Holocausts of adoration or expiation), aromatic resins, incense, myrrh, etc... (vegetable blood), the visualization of a concretizing image, mental waves, chains of union, etc..., form part of these ritualistic ceremonies, animating and preserving the Egregor.

The material life of Egregors is secured by the number of their members, their discipline, their spiritual at-one-ment, their strict observance of the vivifying and conserving rites.

Equally, the sympathetic or antipathetic streams generated in the profane world by their action or their inclination, strongly aiding or harming the vitalization of the concepts as well as their action. Furthermore, the procedure of 'occult action' in Traditional Magic and Theurgy are powerful means for supporting or combating the Egregor, provided of course that their strength is in rapport with the aforementioned concepts. This explains why sacrilege and profanation have at all times been considered as religious crimes.

We have tried to specify the role and raison d'être of the Masonic Chain of Union. As generator and life-giver of the Egregor of the 'Order', it has no other goal but to project into the 'spiritual regions' closed to the physical senses and their action, the force-currents which generate a 'metaphysical being' defying all anthropomorphism. Born from a human assembly, child of its will and its ideal substance, this "being" of another world will become its divine director.

Repeating the governing principle of Universal Free-Masonry which rules that 'Power is born out of the majority, and that it becomes authority only when it has been from those extracted'. It is then the "Masonic Spirit", the true Egregor of the Order.

This is the translation.

And now if any Bro ∴ would like to ask any questions or share his personal opinions, I would be but pleased.

I Have Said.

K. Bxxxxx M ∴ M ∴ (Translator)

Dear Companions:

This is my contribution for tonight, as was said by the original presenter ... if there are any questions or opinions I would be pleased if you would voice them.

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LECTURE #80



Dear Brothers & Sisters:

We are about to close our Works on Plane Two and we think it would be fitting to have a brief revision and note some of the practical benefits. We have examined the three Worlds of Martinis. and also the three bodies of man; also, the three levels of consciousness, and we have noted that there are correspondences:

THREE WORLDS

THREE BODIES

THREE PLANES OF CONSCIOUSNESS

The Elemental World
The World of Orbs
The Empyrean World

The Physical Body
The Plastic Envelope
The Ame

The Instinctive or Automatic
The Intermediate or Emotional
The Perfect of Christ Consciousness

We studied also the subtle forces and influences that link the three bodies of Man to the three Worlds. Mystical Anatomists have divided the physical body in 3 parts, thus:

The Head which contains the organs of the Nervous Force, of Thought and of Sensibility.

The Chest which houses the Heart, the Source of Life, Center of the Emotions.

The Abdomen which contains the organs of Material Formation.

From our principles of correspondence, we shall no doubt realize that the Head is more closely related to the AME'S activities and is under the influence of the Empyrean World; while the Chest and Heart are related to the PLASTIC ENVELOPE or Astral Body and is under the influence of the World of Orbs. The Abdomen, accordingly, is more strongly connected with the PHYSICAL BODY and submits to the influences of the Elemental World.

The Alchemists, who were deeply versed in the science of correspondence, used to say that the Head was of the nature of Sulphur; the Chest was of the nature of Mercury; and the Abdomen was of the nature of Salt.

Martinis. carries on the Triadic division on different levels of being and formation. We have also spoken of the 3 divisions of consciousness and no doubt you can fit them into the pattern we have been studying. I shall not mention here the other traditional divisions of Man according to Martinis. as their detailed study would achieve no purpose at this stage. Suffice that we note that the general divisions are subject to further subdivisions. Anatomy is a man-made science and we therefore have the right to interpret it as we see fit. It matters little if the terms and definitions we use seem old fashioned, as long as they enable us to find the unity underlying all Creation ... they will have served their purpose.

In our lectures, the two Pillars which, as they stood in the porch of King Solomon's Temple, were called Baaz and Jachin, however, they point to the basic law of creation: polarity, and they may be read about in the literature of all religions and philosophies. The seven fundamental qualities which make up the antitheses of life ... and are encountered at every turn in daily living ... are to be found represented on our Pillars. Even the number seven, which represents the sum of these oppositions, has always been thought to have a special or sacred meaning.

It has been demonstrated to you, too, that the old and the familiar may be combined to produce something wholly new and unsuspected. This should be encouraging. It is further evidence of the

surprising richness of mysticism in constantly turning old matters into something new through the subtle alchemy of illumined thought.

The ways in which the number seven have figured in history are almost infinite. There were seven days in creation, seven spirits before the Throne, seven days of the week, seven graces, seven divisions of the Lord's Prayer, seven ages in the life of man, seven wonders in the ancient world, seven days in the phases of the moon, seven bodies in alchemy. Every seventh year was sabbatical, and seven times seven made the jubilee year.

Three great Jewish feasts lasted seven days each, and a period of seven weeks elapsed between the first and the second. The Biblical purifications lasted seven days. There were seven churches in Asia, seven candlesticks, seven stars, seven trumpets, seven horns, seven eyes in the Lamb of God. Ten times seven Israelites went into Egypt. The period of exile was ten times seven, and there were an equal number of elders. In Pharaoh's dream, there were seven kine and seven ears of corn. There were seven sages, or wise men, of Greece and seven champions of Christendom. In fact, according to very ancient teaching, the inward holy body of man is said to be composed of seven properties under the influence of the seven planets. Those properties, or senses of the inward holy body, are: animation, feeling, speech, taste, sight, hearing and smelling.

The Hebrews, we have seen, represented the seven fundamental antitheses of life by the seven double-consonants of their language. In addition, according to the Sepher Ietzirah, there were "seven worlds, seven heavens, seven lands, seven seas, seven rivers, seven deserts, seven days a week, seven weeks from Passover to Pentecost. There is a cycle of seven years; the seventh is the release year, and after seven release years is jubilee. Hence, God loves the number seven under the whole heaven."

It is abundantly evident, therefore, that seven represents something fundamental in the life of man ... especially that part of it which applies to his inner unfoldment.

As you were told earlier, the Hebrew metaphysicians used the 22 letters of their alphabet to illustrate certain fundamental principles. The three Mother Letters represented the Holy Upper Trinity. The seven consonants, having two pronunciations, served as a model for softness and hardness, and strength and weakness ... and so they became the representatives of the antitheses of life. Further, they were analogous to the six dimensions of space: height and depth, east and west, north and south, and the Holy Temple that stands in the center.

Thus we see, from a Qabalistic point of view, these seven letters represented the world and the conflicting forces which man experiences in his progress through Life. These correspond to our Martinist World of Orbs and is illustrated in our Heptad, which is representative of the world itself.

In our work so far, the Man of Desire has been presented with a picture of the world and the forces in it which challenge his progress and to show him how these forces may be brought to focus within himself ... so that he may move forward *and progress along the line of his individual evolution*. This technique calls for walking the middle path between the extremes.

In King Solomon's Temple, the two Pillars, Jachin and Boaz, were placed in the porch so that everyone entering came face to face with the.. They represented the positive and negative forces which make up the antitheses of life. On his right hand he saw the red column; on his left the black, and this served as a constant reminder that in his progress through life, he must equalize these forces within himself.

Before you became a member of our College you knew nothing of the inner significance of the pillars; in fact, as a surface reader of the Bible, you probably thought the interesting features of the Temple's architecture. In several of our lectures, however, an attempt has been made to point out to

you some of the forces which make up these pillars and the challenge they make upon you as an advancing mystic.

We have not yet studied esoterically all seven of the major pairs of opposites, however, it is hoped that you have acquired sufficient insight to put what you have learned to practical use and that you have been made to feel confident of the manner of resolving them within yourself. Simple as these teachings are, they are, nonetheless, the fundamental lessons to be found in all schools of mystical teaching.

As has been said, in the Qabalah the Hebrew metaphysicians represented the world of conflict by means of the seven double—letters and pointed out the means of its resolution. In alchemy, we find the same lesson set forth. The three fundamental principles of alchemy are sulphur, salt and mercury. Their proper combination and their perfect fusion, which the alchemists tell us is the result of the process called transmutation, is the Philosopher's Stone. In that branch of alchemical study called transcendental, we find that one of these principles, representing spirit and called mercury, is denoted by the color red. Another, called soul and prefigured by sulphur, is represented by the color black. The third body is called salt. Upon the salt of the body, therefore, the elements of spirit and soul must meet and mingle. That means conflict, or the process of transmutation, the result being a perfected body called the Philosopher's Stone.

You will note that spirit is mercury and red, and soul is sulphur and black, and the body, which is salt, stands between the.. So you see that the two Pillars, known also to Martinists, were well known to the alchemists and used in the same symbolic fashion by them. That which is called the Philosopher's Stone by the alchemists, a Martinist. knows as regeneration. In both systems, the process is one in which our human conception of time does not enter. It is not possible that it should since life and the living of it is the process. Exactly when the transmutation, or regeneration, takes place ... it is not possible to say. We do know, and state with conviction, however, ... that when the resolution of the two conflicting polarities takes place and the perfect equilibrium in san is established ... the result must always be perfect regeneration, or the Philosopher's Stone.

THE LODGE MASTER WILL NOW ALLOW A SHORT INTERLUDE AT WHICH ANY MEMBER MAY EXPRESS HIMSELF.

My Brothers & Sisters, I crave your indulgence as we prepare to close our Work on this Plane.

Unknown to the great multitude, an Order of Wise Men exists whose aims are the improvement and spiritual elevation of mankind. Its active means are the destruction of error and the encouragement of all who want to acquire the faculty of knowing Truth.

This Order, the origin of which is so remote that it cannot be traced, always operates in the world, either secretly or openly, under different names and in different forms. It has promoted spiritual and social movements and has thus proved an anchor of hope and salvation in hours of danger or of evil. Always it has maintained the standard of freedom against tyranny and despotism, whatever its form: clerical, political, or social. In a word, it opposes all kinds of oppression.

Every wise and spiritually enlightened person by natural birthright belongs to this secret and sacred initiation, the members of which, though they may not know each other, are one in the unity of their views, and are guided solely by the light of Truth, which is One.

None, however, can be admitted into its bosom unless he individually possesses the strength to penetrate into it by virtue of his inner illumination. Nor can any, after entering, be excluded except by his own unfaithfulness to the principles or by forgetting the truths that his own experience has shown him.

A few know that there also exist outer and visible organizations of initiates who, having found the path of knowledge of self, strive to share the benefit of their experience and to serve as spiritual guides to whomsoever desires to be guided by the..

Naturally, persons capable of entering by themselves into communion with the great spiritual brotherhood, thanks to their spiritual development, receive direct teachings and will continue to be directly guided by the spirit of wisdom. Those less gifted by nature and still in need of help and guidance will find it in the outer organizations of the Society.

Of this Invisible Order, one of the Brothers says “Our community has always existed, ever since the day of creation when God issued this Divine Commandment: ‘Let there be Light.’ It will continue its existence to the end of time. It is the Society of the Children of Light, the society of those who live in Light and who have attained immortality.

“In our School, we receive the direct guidance of Divine Wisdom, the will of which is free, and its disciples are chosen amongst its devotees.”

“The mysteries taught to us comprise all that is possible for men to know about God, about nature, and about man. Without such knowledge, no human being can be wise, and it is in our school that all the wise of the earth have been trained.”

“Among our members are some who do not dwell in this terrestrial world but belong to other spheres of the Universe. Our disciples are scattered all over parts of the starry worlds. We study but one book: that of nature, which encloses the keys of all secrets. In our study of it, we follow but one method: that of experience. Our meeting place is the Temple of the Holy Ghost which permeates the Universe and which the elect easily discover ... whilst it remains hidden to the eyes of the profane. Our secrets cannot be bought or sold, but we give them freely and without stint to whomsoever is capable of receiving them.”

With regard to the outer organizations of the Order, a rapid glance at their history will show them to have been ever the same.

Whenever these Invisible Spiritual Beings manifest their will on the outer plane and appear in this world, an association is formed in the beginning between a few enlightened and capable individuals, thus giving birth to a nucleus to which other individuals are attracted. Invariably, in proportion to the association’s increase, disparate elements are attracted to it. These are people who are either incapable of understanding its principles and following them or those whose aim is to place the whole organization in the hands of an unwholesome majority controlled by them.

Thus, in view of the trouble caused by the merely selfish ends of such initiates, the enlightened minority withdraws from the activity, taking back into secrecy its beneficent work. The majority, pursuing for some time its ghostly existence, sooner or later dies, for no living form, be it man or society, can continue to live after the principle that is its life has vanished.

This is the reason why our outer organization keeps its secret and reveals neither its name nor its See to the profane.

This is also why, though it earnestly desires that the teachings be spread among the profane, it renounces public propaganda as a means of multiplying the number of its members. The Initiators and the Initiates remain unknown. If some say that this outer society will gather but few members in this way, it is easy to answer that it has a spiritual head and that those who are worthy to be admitted will be led to it by their intuition. Those who are deprived of the necessary intuition are not ready.

A comparatively small number of capable and enlightened members is always preferable to a multitude of unprepared and indifferent ones.

From the above, it is easy to draw the conclusion that the first condition to which the new disciple must submit himself is that of silence on all that concerns the Society; not because it has anything that must not be known to the virtuous or the good, but because it is at one and the same time necessary and prudent that high and sacred things not be exposed to the vulgar to be perverted or profaned by them.

Another condition is required: It is the mutual confidence between initiator and disciple, for a disciple who has no faith in his initiator cannot be taught or guided by him. Such things seem strange in the beginning; but when the disciple has attained a certain grade of evolution, everything becomes clear. The unfoldment which leads to the awakening of the inner sense is slow; but without patience and courage ... nothing can be achieved.

The victory of the higher self over the lower in man is a manifestation of the victory of the divine consciousness over the terrestrial and the animal. The object is always the realization of man's true nature and the acquisition of Conscious immortality.

These few preliminary remarks are sufficient to remind you of your ends in this Order.

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

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Dear Companions:

I take this opportunity to join with your Principal in congratulating you on reaching this milestone in your progress along the Path. We do, in fact, take it as an indication of your sincerity.

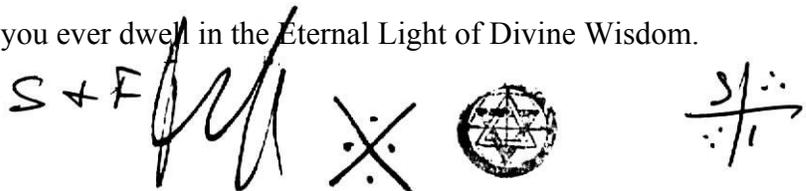
Our first 22 Libers have been introductory and basic and have given you a solid foundation in esoteric principles. KNOWLEDGE IS POWER ... USE IT! ... the information and techniques given you, if rightly used, will enable you to accomplish things which seem impossible or miraculous to the untaught around you. The principles work ... if you work them! Always remember that nothing ... nothing comes ... you must initiate the causes ... there will be no effect if there is no cause!

The next series of Libers will contain information and lectures which have never before been made available on this scale; also, there will be a great deal never before made available in English. We certainly hope you will appreciate what is being given to you. We also take this opportunity to thank those brethren who have given their time in painstakingly translating from the French.

There now remains but one other important matter at this point: if you have not already done so, do now choose a particular night (or day) which is to be your personal Lodge Night and try to hold your conventicle regularly and habitually at the appointed time every week. The reason for this should be quite clear after having received lecture #79 on the Egregor.

How meaningful, clear and worthwhile our lives become when we realize who and what we are!

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



Address by S: Asunta to the Brethren of Lodge Benevolence on LCSM's book Of Errors And Of Truth ... con'd from inside cover.

THE FALL OF MAN

There is no origin which surpasses that of mankind; for he is older than any other being of nature. He existed before the birth of the lowliest seed and yet he did not enter the world until after they did. But what elevated him above all these beings is that they were subjected to being born of a father and of a mother. Moreover, their function was altogether inferior to his: that of mankind was always to fight to put an end to disorder and to bring everything back to unity ... That of these beings was to obey man.

The combats which man had to engage in could be very dangerous to him, so he was covered in an impenetrable armour which he could use as he wished and of which he had even to make copies equal to and exactly like their model. In addition, he was armed with a spear made of four metals so well amalgamated that, since the beginning of the world they have not been separated. This spear had the property of burning like fire itself; in addition, it was so sharp that nothing was impenetrable by it, and so active that it always struck in two places at once. All these advantages, together with an infinite number of other gifts which man had received at the same time made him really strong and formidable.

The land in which this man was to fight was covered by a forest made up of 7 trees, each of which had 16 roots and 490 branches. Their fruits were constantly replenished, thus providing man with most excellent food, and these same trees served as his entrenchment and made his post inaccessible.

It was in this place of delights, the abode of man's happiness and the throne of his glory that he would have been happy and invincible for ever; because, having received the order to occupy the center of it, he could, without difficulty, observe everything which was happening around him and also he had the advantage of seeing all the tactics and movements of his enemies without ever being seen by them; thus, for all the time he was defending this post, he retained his natural superiority, he enjoyed a peace and a bliss which cannot be shown to man as he is now; but as soon as he left it, he ceased to be its master and another agent was sent to take his place; then man, after shamefully being deprived of all his rights, was thrown into the region of fathers and mothers where he has remained ever since in the pain of affliction of seeing himself mixed and confused with all the other beings of nature.

It is not possible to conceive of a more unhappy and deplorable state than that of this unfortunate man at the time of his fall; for not only did he immediately lose that formidable spear which no object could withstand, but even the armour with which he was clothed disappeared from him and was replaced, for a while, by another armour which was not impenetrable like the other had been and thus became a source of continual danger to him, such that, still having the same fight to maintain, he was infinitely more exposed.

However, in thus punishing him, his father did not want to deprive him of all hope and abandon him entirely to the rage of his enemies; touched by his repentance and his shame, he promised him that he could, by his own efforts, regain his original state; but that would not be until he had succeeded in regaining possession of that spear which he had lost and which had been entrusted to the agent by which man was replaced in the very center which he had just left.

Thus, since that time, man has had to try to recover this weapon beyond compare and he must continue to do so every day because he cannot regain his rights and obtain all his rightful favors without it."

CONTINUED IN LIBER 23