

LIBER 8 Further Development

INTRODUCTION

Brothers & Sisters:

“Meditation” is a broad term used to describe several types of practice used in esoteric and mystical science. In previous Libers, we have used the term *meditation* in connection with the principles of Concentration & Visualization. These are specific techniques used for the purpose of bringing into manifestation some attribute, quality or thing that you may desire.

You are beginning to understand that “thought”, “spirit” “the abstract” is one end of something we might call **“existence”** and at the other end there is “solidity”, “matter”, “dense material”, etc. The object of Concentration & Visualization is to bring into manifestation concepts and ideas, which have first been formulated as unmanifest. In other words, Concentration & Visualization is a definite creative activity which the individual sets about to accomplish, after having decided what he desires, through the use of certain steps and procedures.

In this Liber, however, you are introduced to Exercise “M”, which is also meditation, but in this case the object is not to bring about a previously conceived result, but rather to attune with our Inner Self, the great Fount of Wisdom within, in order to receive inspiration, information and enlightenment to a question which we have formulated. It would be well that we pause momentarily to identify these *two* aspects of the *one* activity we call “meditation”.

I wish to remind you that the development of all skills, and I repeat: ***all skills***, requires practice, time, patience and persistence. The race, in this case, is not for the swift, but for the sure and steady. You may as well set these lessons aside and read comic books if your only interest is intellectual diversion and curiosity!

You might be interested to know that the conception of our College and the transition from a “mere idea” to a tangible working reality was accomplished, step by step, through the utilization of these very meditative techniques.

These methods work, if you work them! But teachers can only point the way, the rest is up to you, Brothers & Sisters. This Liber contains a tremendous amount of vital information. Read parts of it every day during the month and be sure that you put the instruction to practical Use. You should be able to follow how “wrong thinking” brings all sorts of trouble into your life, and into the lives of everyone. Think about these things!

Sincerely yours in the Work

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LIBER OVERVIEW

The process of inner growth takes place in stages. We encounter new experiences or information many times, at each exposure taking more into our selves, or rather, *bringing more out of ourselves*. This Liber furnishes you with three opportunities to develop your understanding and grasp of Reintegration, Thoughtform Generation, and Faith. To develop your inner skills, you will be given an Exercise on Meditation. Finally, we offer four essays which contain challenging concepts to help you grow in understanding and practice.

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LECTURE Symbolism and Correspondence in Genesis

My Brothers & Sisters:

The Martinist Doctrine has to do with the Fall of Man, his present state of privation and his Return, which we call Reintegration. This is a subject which will concern us more and more as we progress.

Since much useful knowledge is contained in the scriptures, it is necessary for us to understand something about the nature of the first book of Moses called *Genesis*, because it deals with the creation, as well as with the Fall.

The entire book of Genesis is symbolic. This fact must be understood from the start. It should never be considered as a literal or naive example of primitive cosmology. It is simply a statement by which creation came to be. Moses was thinking scientifically as well as mystically: manifested creation is but the result of the evolutionary operation of the first law. Moses had had the benefit of instruction, not only in the Mystery Schools of Egypt, but also in that school of which his father-in-law, Jethro, was a high priest. Therefore: *he wrote as an Initiate for Initiates.* Because of this, those who have attempted to explain his meanings without the benefit of similar mystical instruction have been like the profane, blind, ignorant and mistaught.

Such facts may startle the orthodox mind since they run counter to ideas promulgated by formal religion of all denominations. They are not introduced here to discredit religious ideas or deprecate the good intention of religious leaders; they are introduced only as necessary to that understanding of God and His Laws that will lift us above the fog of misconception and ignorance in which we are immersed.

Of the symbolic nature of the scriptures, Moses Maimonides, famous rabbi, Jewish theologian and historian, Talmudist, philosopher and physician (1135 - 1205 A.D.) wrote: "Every time that you find in our books a tale, the reality of which seems impossible, a story which is repugnant to both reason and common sense, then be sure that the tale contains a profound allegory veiling a deeply mysterious truth — and the greater the absurdity of the letter, the deeper the wisdom of the spirit."

It is not the province of mysticism to detail the sins of omission or commission perpetuated or permitted by orthodox channels of education and religion; nor does the ready Initiate expect it. He looks to mysticism only for those positive expositions or essentials which will enable him with growing certainty, to posit himself in truth, and demonstrate the rightness of his position.

Let us consider, then, those theological problems with which the Church has busied itself and which can only be resolved by the secret and hidden wisdom of Initiation. First, let us briefly examine the several aspects of what has been called *man's fall*, for we have been taught in an old couplet that: "In Adam's fall, we sinned all."

The familiar story of Adam & Eve and the Garden of Eden, with which religious instructors have convicted us all of sin, is nothing but the grossest misstatement or misconception of Moses' exposition in Genesis.

There was no garden of Eden; there was no serpent; there was, in fact, none of the childish elements made familiar by the Biblical account! What there was lay too deep in the realm of abstract ideas to be penetrated by unenlightened and overzealous religionists. It was at one and the same time: a *scientific* AND a *philosophical ideation* of man, his faculties, and the field of their activity.

What are the correspondences? The Garden of Eden was in actuality the field, or sphere, of activity in which man was to exercise and develop his faculties. The Hebrew word which has been translated *garden*, according to its root, simply means "enclosed space." Thus: "sphere" or "field" is the exact meaning. Unfortunately, Biblical scholars and translators either misread the intent, or deliberately chose to conceal the real meaning. Again, by error or design, they *personalized* man's *faculties*, calling them *persons* or *things*. So: the fable of the Garden of Eden with its inhabitants has given mankind an altogether mistaken and misleading notion of the underlying principle of creation. It has caused endless confusion, and has given rise to some of the most vain speculation that thinkers have ever permitted themselves.

Because of this fable, we as Martinists must even now give some attention to matters which, but for centuries of miss-teaching, need not have concerned us. The Fall of Man is one such. With it are bound up the problems of Good & Evil, Free Will and many other theological questions. *All of them find their origin in a set of circumstances which never existed!*

The scientific fact stated by Moses was simply that the faculties of the thing created find life or expression in a field of operation. No life can be expressed without movement. Movement cannot be initiated without impulse, or urge, and cannot be maintained without poles of attraction and counter-attraction. Finally: only an insipid and monotonous action can result where the forces of attraction and repulsion are *evenly balanced* and where no provision for *variation* is allowed.

A little thought will establish the intended correspondences:

- *Adam* is creation.
- *Eve* is the faculty of will or desire (volition).
- The *Temptation* is that which initiates activity, or sets the forces of attraction and repulsion in motion.
- The Positive & Negative aspects of force are the *Good & Evil*, and the possibility of variation by the excess of desire is *Free Will*.

The consequences of volition (the act of willing) can never be set down exactly, for the variation in the pattern may be endless. In the story as we know it, the first exercise of Free Will resulted in the loss of all that the Creator had bestowed upon His creation. This so-called "fall" deprived man of his perfection. *In reality, it was only the necessary expansion of the field of operation to encompass the developing faculties of man as they eagerly sought the new experiences of growth.* The shell which protects the maturing embryo must at a certain point be destroyed, or the chick will be stifled and its further growth and development made impossible.

Mistaking all things, profane men have never been able to penetrate the secret of creation and so know nothing of its true character. Imprisoned in the limited viewpoint, they have taken themselves further and further into the labyrinth of illusion, until at last they imagine themselves hopelessly outside the boundaries of Infinite Love and concern, lost to an estate once cherished and punished for sins their forefathers supposedly committed.

Therefore, *it is a self-created dream state of exile in which man finds himself.* He longs for the heaven from which he feels shut out, but he fails to find it, for he imagines it to be *outside* himself. Our V::: M::: Louis-Claude de Saint-Martin has written that in spite of this state, the only communication between God and man, who has declared himself separate, is by signs and emblems. By means of these, the Eternal indicates His love for corrupted creatures and gives evidence of His unceasing efforts “to remove the separation so contrary to their felicity.”

Reintegration, then, is the Great Work, and it is accomplished “by restoring in our faculties the same law, the same order, the same regularity by which all beings are directed in nature.”

“The object of man on earth is to employ all rights and powers of his being in rarefying as far as possible the intervening media between himself and the true Sun, so that, the opposition being practically none, there may be a free passage and the rays of light may reach him without refraction.”

The first major error which mankind in general is prone to make repeatedly, is that he tends to depend too exclusively on the world of nature, or phenomena. Even the most casual contemplation of nature indicates the presence of law and order. Is it not then reasonable to expect that man, too, is patterned according to law? Many live in accordance with the laws of the world of phenomena, rather than in accordance with the Law of Man. The consciousness of that mystical light *within* can come only from an awareness of truth.

Since the law functions within mankind as surely and reasonably as it does in the world of nature, man must learn to contact his *inner being* to help him avoid error, then he may begin to realize that happiness depends on *internal* conditions and not on *outward* material circumstances.

It is therefore necessary that we learn to meditate and learn how to turn our thoughts inwardly so as to contact and communicate with the Source Of Truth which is within ourselves. This exercise is usually given at a later stage of our Work, but it is thought that by giving it now, some brethren will derive untold benefits. It will also enable us all to arrive at a common understanding of what we mean when we say: “Let us meditate.”

Notes for Students

1. The entire Book of Genesis is *symbolic*. It should not be thought of as a literal or naive example of primitive cosmogony. Being symbolic, it is capable of interpretation on many levels.

2. On the subject of the symbolic nature of Genesis, F. J. Mayers in his book *The Unknown God* notes:

“Genesis 2:4 These are the generations of the heaven and the earth when they were created. In the day that the Lord God made earth and heaven...” (Revised Version).

The first thing we notice when we compare the above version with the original Hebrew Text, is that the later (the Hebrew Text) *contains a word which is not translated at all in the English.* It was also ignored in the Latin translation: The translators apparently did not know what to do with it. The Hebrew Text reads: ‘aelleh THO-ledoth’. The little word ‘tho’, which the translators have passed over, denotes ‘symbolic’. It may be applied to a *book*, a fable, a

hieroglyph, a *discourse*, or anything else which is of a 'symbolic' nature. The translators of the 'Septuagint' did not ignore the word but they 'by-passed' its real meaning, and translated it merely by the word 'book'; that avoided raising awkward questions. What the whole phrase really stated quite clearly was, that the generations' or 'productions' of the heavens and the earth, would be described in *symbolic* language. It is particularly illuminating that the writer of Genesis should himself tell us this in advance. He takes the ground from under the feet of those who are continually seeking to 'literalize' and 'de-spiritualize' the Bible..."

3. Students of Moses' school were committed to guarding and exactly transmitting his teachings. That original meaning is still preserved but only in the original Hebrew in which it was written.

Each Hebrew letter was an occult symbol, and, each letter was also a number. W.

Wynn Westcott, a Martinist and a Hebrew scholar who translated many Hebrew works, wrote:

"Attention must be called to the essential peculiarity of the Hebrew language, the inextricable and necessary association of numbers and letters; every letter suggesting a number, and every group of letters having a numerical signification, as vital as its literal meaning."

4. An example of the importance of this may be seen in the words: serpent and Messiah. In Hebrew, both of these words have a numerical value of 358. Whereas in their exoteric sense these words have different leanings, in the esoteric passages of gematria ***they refer to the same thing*** (Students may like to ponder on the fact that 358 reduces to 7).

5. Paul Case, another Qabalistic authority, has written: "In the esoteric language, words having the same number correspond in meaning also. Thus a word may be explained by a phrase, or a phrase by a word, if both add to the same number. Not *all* words and phrases having the same numeration have special adaptation to the esoteric language however; the trained occultist learns where and how to spot the special messages scattered through the Bible and sacred texts. The exoteric sense conveyed by the words of the Bible is by no means the true interpretation. Hence the ***real teaching*** of the Bible cannot be learned from a ***translation***, however accurate."

6. The terms "***good***" and "***evil***" are but terms for the *positive* and *negative* aspects of the same force.

7. Father Origen is billed as "the greatest of the Church Fathers." He was born about 185 A.D. at Alexandria, Egypt, and died about 254 A.D.. He was considered to be an intellectual giant. He was the head of a catechetical school at Alexandria where he was studying under Clement, taking over from him when the latter fled the persecution of the Christians in 202 A.D.. Origen was described as "a most shining light of learning, courage, sanctity, devotion, meekness and zeal, whose works remain as a gold mine wherein the student may dig for treasure of wisdom." Now, Origen was a student of St. Clement, and St. Clement was a student of Pantaenus. St. Clement speaks of Pantaenus as "preserving the tradition of the blessed doctrine derived directly from the Holy Apostles, Peter, James, John and Paul." Origen was therefore quite close to the beginnings of the Christian Movement and helped to formulate the early procedures.

Origen contended that every religious book is to be read on ***three planes*** — and that religionists are mostly in doubt about the third or highest interpretation. Few translators have been able to set forth correctly the deepest meanings of the Christian Bible; ***translators*** of languages have also to be ***interpreters*** as well, and languages do not easily translate from one tongue to another. Translators of arcane works, who do not have the esoteric keys, cannot penetrate into the heart of the works, however sincere they may be. Indeed their job is even made more difficult when they are expected to produce translations which concur with prevailing ideas. Saint-Martin recommended a commentary written by Origen, and certainly every Martinist, and indeed all students of mysticism,

will find a knowledge of the *history and development* of the Bible useful, because it establishes the background and basis for his study. Nor should he limit his study to the Christian Scriptures; those of all religions are equally helpful.

In his book, *De Principiis*, Origen states that the scriptures are threefold, consisting of Body, Soul, and Spirit. He says that the body of the scriptures is made up of the outer words of the histories and the stories, and he does not hesitate to say these are not literally true, but only *stories* for the instruction of the ignorant. He even goes so far as to remark that statements are made in these stories that are obviously untrue, in order that the glaring contradictions that lie on the surface, may stir people up, to inquire as to the real meaning of these impossible relations. He says that so long as men are ignorant, the body of the scriptures is enough for them; it conveys teachings, it gives instructions, and they do not see the self-contradictions and impossibilities involved in the literal statements, and therefore they are not disturbed by them.

As the mind grows, as the intellect develops, these contradictions and impossibilities strike the attention, and bewilder the student; then he is stirred up to seek for a deeper meaning, and he begins to find the soul of the scriptures. That soul is the reward of the intelligent seeker, and he escapes from the bonds of “the letter that killeth.” (2 Cor. 3:16 :the letter killeth, but the spirit giveth life.), The spirit of the scriptures may only be seen by the spiritually enlightened man, he said; only those in whom the spirit is evolved can understand the spiritual meaning.

In *De Principiis*, Origen wrote further:

“Where the Word found that these things done according to the history could be adapted to these mystical senses, he made use of them, concealing from the multitude the deeper meaning; but where in the narrative of the development of super-sensual things, there did not follow the performance of those certain events which were already indicated by the mystical meaning, the Scripture interwove in the history the account of some event that did not take place, sometimes what could not have happened; sometimes what could, but did not.”

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LECTURE Thought-forms Attract Physical Manifestation

Brothers & Sisters:

In preceding lectures you have been instructed how to originate and develop a definite thought-form along constructive lines and to stimulate its growth by meditation. (Please look back and recall the definition of “meditation” as given by Patanjali.) Now this question will naturally occur to you: “how will this thought-form become operative for me, even when I have formulated and developed it?” The answer is: It will become operative through the Law of Attraction.

Thus far I have avoided the usual phraseology and technical explanations common to metaphysical treatises, in order to accomplish two purposes: to introduce you to the science without discouraging you by the use of a seemingly unintelligible vocabulary; and to make you an active worker from the beginning and not a mere theorist of which *there are already too many, and most of whom accomplish very little.*

As you already know, there is a law of physics that “opposites attract, and likes repel,” meaning of course, “polarities,” the term used to express opposites.

Universal, Primordial substance or Prima Materia, manifests the two polarities of Matter and Spirit. We observe and know that the law compels two opposites, Hydrogen and Oxygen, both of them invisible, to unite in affinity as water, a visible substance. The Law of Correspondence operates similarly to compel all other manifestations to be in accord with the same general principle.

In other words: formations in the invisible, spiritual world, seek their material manifestation in the visible world.

In this search for the material expression, Nature’s forces generate and develop tremendous activity and this activity operates along the line of the Hermetic Principle of *unity* and is the cause of all action and reaction, urging and restraining, positive and negative, in the cosmos. It produces the phenomenon we ordinarily call “*life*.” When Hydrogen and Oxygen unite in producing water, no new thing is created, there is simply a *visible* manifestation or expression of *unity* between these gasses.

The same principle holds true in regard to your thought-form. Thus far you have formulated and developed it on the inner, invisible, spiritual plane. But the activity you impart to it by meditation causes it to develop an inherent activity that manifests, by seeking material expression on the mundane plane.

In other words, the invisible thought-form which is the positive polarity, seeks the negative polarity or material expression of itself.

All that is visible in the mundane world about us is the expression of the activity of the invisible archetypes in the invisible or inner worlds; archetypes formulated either by higher entities in the invisible worlds, for the benefit of humanity whose welfare they are seeking, or by human entities in the visible world whose thought-forms thus assume an almost universal importance, inasmuch as they affect, both directly and indirectly, all humanity, as well as the individuals by whom they were formulated. This should give you a glimpse of your responsibility to all of your fellow men.

(Please review and consider carefully the points outlined.)

If you have ever watched frost crystals form on a window pane during cold weather, you will have noticed how the lines of crystallization radiate in very definite directions, always in geometrically correct proportions of balance and symmetry, a fine illustration of Nature’s maintenance of equilibrium.

Your thought-form operates in exactly the same manner. In the case of the frost crystal, we see the lines of crystallization becoming clearly visible and these lines represent to us what are called the “lines of force,” i.e., the direction taken by the operative force activity in crystallizing the moisture. Your thought-form does the same thing. You cannot see it visibly in just the same way as the frost crystals, *but you can see it by observing carefully the various incidents in your daily life*, which will become apparent to you as indicating just how conditions are shaping themselves toward the ultimate realization of your desire.

Little by little you will note how apparently insuperable obstacles are being eliminated, providing you with greater scope and opportunity and the way being made clearer for you to progress toward your goal.

The frost crystal does not spring into visible manifestation instantaneously; neither will the realization of your thought-form. The frost crystal is a manifestation wherein and whereof the constructive material is of the most attenuated character. Your thought-form is a complex of

involving a vast array of constructive materials, and possibly also involving other individuals, and much time is necessarily required for the operative activities to bring all the elements together in visible realization.

But the realization will surely come, if you are patient and persistent and, above all, conscientious. Lines of force will radiate out from your growing thought-form just as the tiny roots radiate out from the fast growing plant or shrub. These roots radiate out in ever-widening areas in search of nourishment, and that nourishment consists of material substance which they can assimilate and expand from.

So too with your thought-form. The lines of force it sends out, like roots, are seeking nourishment of greater consistency than the purely spiritual planes offer, and as they are positive, and on the spiritual plane, in seeking that nourishment, they follow the law of opposites and by Attraction draw to themselves matter of greater consistency which they assimilate by “concretion” and so gradually build up, here and there, the elements necessary for the complete realization in visible form.

The length of time required for your thought-form to manifest will depend entirely upon the nature of the thought-form itself. If it is a simple one, you may note almost immediate results. Again, if it concerns yourself only and does not involve other entities, results may be obvious at an early period. But if, for instance, your thought-form involves the reconstruction of a life, or a work in which great crises have raised apparently insuperable obstacles, then you must reasonably expect that a correspondingly longer time may be required. Harmony must be restored and a new environment created in which the thought form can manifest.

Some shrubs will grow hardily in the most severe climates while others require hot-house nurture. And there is a great number of gradations between the two extremes. So too with thought-forms. Some will grow hardily in any environment, while others require an environment created artificially for them and until the active forces have created such an environment, visible manifestation is not to be expected.

There is nothing miraculous in this. Science teaches that all substance is, in the ultimate, homogeneous or identical. The thought-form, as a spiritual creation, works with primal substance, bringing it into visible manifestation in the perfectly natural method of crystallization outward just as Nature does, only in an accelerated form, for while Nature works along orderly processes of tremendous time duration, the thought-form directed in an equally orderly manner has back of it a *guiding intelligence*.

Nature also has an intelligence back of it, the Divine Intelligence, but that Intelligence directs for the evolution of the mass, while in the specific case of the individual, the thought-form is developed for immediate purpose concerning one individual’s lifetime. It is therefore directed by that individual’s intelligence for immediate results, and within the sphere of the operator’s own auric environment.

In Hebrews 7:19 we read “For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God.” This text throws a peculiarly valuable light on our subject. Note that it says: “the *law* made nothing perfect.” There is no such thing as perfection. The word can only be used in a comparative sense. If we were perfect, we should be equal with Omneity and there would be no need for our existence. Such is unthinkable. The law does not make perfect, the law simply guides and directs, and if we follow it we succeed in our undertaking. If we do not follow it, we fail or fall into error and the penalty, even “the uttermost farthing” must be paid. This is Karma, the working of the law.

The Law of Attraction operates to attract or draw to. It furnishes the material and builds up. But it does not perfect or *complete*. Our text says: “but the bringing in of a better *hope* did.” Hope is the process of looking forward with anticipation to a material or spiritual improvement in our individual, or the general environment. That is exactly what you are doing with your thought-form

only using different words. For when you hope, you formulate the picture of that for which you hope and we all know how frequently things earnestly, persistently and sincerely hoped for, “come true.” Our “hope” or thought-form *does* perfect, that is, comparatively speaking, and in the sense that it *completes* what it has brought to it through the Law of Attraction. And the Law of Attraction is a *Divine Law*, instituted by Divine Intelligence, and so, as we bring in our “better hope” or concentered thought-form, if it is worthy, we draw nigh unto God by being in harmony with His law. For The Master said: “And I, if I be lifted up, *will draw all men* unto me. The realization of any worthy thought-form, ideal, or desire, is in itself an act of drawing nigh unto God.

“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” Hebrews 10:22. We are admonished to draw near with a true heart in full assurance of *faith*. You must believe in your ideal or desire and consequently in your thought-form. You cannot “fly it out” as a mere experiment, for by so doing you insult the Divine Intelligence and failure confronts you from the very start. Remember further the words of the Master: “according to your faith be it unto you.” We shall realize just in proportion to our faith.

How many of our friends have we seen start a business, a house or some enterprise, and then “get cold feet,” to use an expressive colloquialism. You know what happens then. Also, how many have we seen succeed after being “thrown down” time after time. Persistence and faith in what you are doing is the necessity. It is a law as old as the hills and older, and no one can change it nor can any system get around it.

Now note another point: “having our hearts sprinkled from an evil conscience.” If we are building a wrong thought-form on an unworthy basis as warned against at the start of these lessons, we shall find that we can indeed set in motion the forces and activities pertaining to our thought-form, and for a time, and to some extent, we may appear successful, but eventually the results will rebound upon and we shall merit ourselves all the harm that we may foolishly have sought for others. Such is the plight of the “black magician.”

Why? **because, again, it is the law.**

In furthering your thought-form, *do not doubt*. In the first place you are dealing with cosmic force and cosmic substance; therefore with cosmic supply which is illimitable. It is a source that never fails. Who ever saw a doubter succeed? A thought-form started by a doubter is doomed to wither and disintegrate almost immediately after it is formulated, for doubt shatters the structure, and it is impossible to hold steadfastly in concentration or meditation, anything regarding which we hold even the shadow of doubt.

Concentrate and meditate securely entrenched in the consciousness of your power to win, and the ultimate success of your endeavor; but make sure that your conscience, that monitor against error, approves your work in every detail, for work resulting from an “evil conscience” or done in spite of the warnings of conscience will bring harm, sorrow and trouble to you in the end, no matter how much you may seemingly triumph for the time being.

Why should we have our bodies washed with pure water? This admonition formed part of the ancient code, wherein ablutions formed an actual physical part of all religious enterprise, plus a certain spiritual and mystic significance as well. But on the physical plane today, it should form a part of all our daily work, for a diseased mentalism seldom exists in a healthy physical organism, and never will a diseased organism afford a proper working vehicle for a healthy mind. The mind under such circumstances is obliged to work under a great handicap.

Do not attempt to limit your thought-form as it develops under your meditation, but also do not attempt to change or modify the original concept. You will find that it will amplify itself as you progress and as your powers of concentration and visualization become stronger and more

penetrating. Make no effort at change on your part. Hold to the original concept, but let the thought-form itself grow as it will. There is a nice distinction to be noted here which words cannot adequately describe. It must be experienced in your actual personal consciousness as you progress, but with this admonition, you will realize that it is possible to hold to your original picture, letting further details appear continuously, as happens in the development of a sensitized photographic film.

Hold the original concept, visualization or picturization positively and firmly in your imagination, with no thought of failure or shadow of doubt. This process will make you an actual worker in the spiritual kingdom as few other methods will do. It is the purpose of these special lectures, as stated, to make you an actual worker right from the start, and not a mere reader, and I assume, as your teacher, that you entered upon this study with definite desires to progress in the Art of Spiritual Science. I shall therefore hold you first to the fundamental laws, bringing in the allegorical and symbolic considerations later on, although I shall not dwell extensively upon them in any particular series of lectures, for the great desideratum is *Work* and *Service*.

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

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LECTURE To Believe — or to Know?

Dear Brothers & Sisters:

In the ultimate search for Truth to which I, in common with many others, have devoted a fair number of years, it is important at one stage to re-define our vocabulary and sweep aside a lot of verbiage to come to an honest understanding of basic terms and principles.

In common with several eminent Martinists, I have shied away for some time from sundry words and expressions, the most relevant to my purpose being the noun *belief* and the verb *to believe*. The more I listen to people around me using these words, the less I understand their meaning. If I may be permitted to give a string of examples ranging from the sublime to the ridiculous, I offer the following:

“I believe in God”, “I believe in the Bible”, “I believe in my wife”, “I believe in democracy”, “I believe in modem medicine”, “I believe in doing my own thing”, “I believe in Santa Claus”, “I believe in the weather forecast” “I believe in the Brotherhood of Man”, I believe in corporal punishment”, “I believe this (!) does me good”, and so on *ad infinitum*.

What distinguishes every sentence beginning with “I believe,” is the fact that, when you analyze it closely, it reveals a *basic doubt*. Thus, when someone states forcibly: “I believe in my husband”, it is obvious that this declaration is motivated by the fact that the woman in question is trying to fight either an expressed slur on her husband’s faithfulness, or profound doubt on the same point. *There would be no point in the statement if there had been no DOUBT to motivate its formulation.*

The same applies to the main statement of my string of examples: “I believe in God”. Whenever I hear this expressed forcibly, I cannot but think: “Here is a person who is trying to persuade him-or-herself of the existence of something of which, deep down, he or she is far from certain.”

To the Seeker After Truth, the expressions like “I believe,” are truly meaningless. To be specific: either one *knows* or one *does not*. Everything in between is a matter for speculation.

But then, you may well ask: what does “to know” mean? *and you should ask!*

This is where I must admit that the English language, usually so rich and adaptable, is badly lacking. The original language of Martinism, French, has two words where English has only one. “*Le savoir*” refers to knowledge in the sense of “acquired information”, that is, what you have been told and taught, what you have gleaned from looking around you, that is basically: “knowledge that comes from outside”.

The other word: “*la connaissance*”, refers to knowledge that results from *personal experience*, and which, to a large extent, can never be communicated to others. To the first category belong all sciences acquired from teachers, books, and other external sources. For example, I *know* that the Earth is round because I accept the evidence supplied by mathematical calculations and photographs taken from the surface of the moon, among other factors. *But*, I have no such knowledge in the second meaning (personal experience) because I have not seen it with my own eyes, neither have I put my arms around it.

On the other hand there are things that I know (in the second meaning of the word) without ever been told of them. or reading about them in books. Long before I could read I knew that flames were hot! And that electricity shocks!

But, you may well ask again, what has all this linguistic speculation to do with anything in general, and Martinism in particular?

I remember, a long time ago, being asked “incidentally”, in what I later on realized was a test, what was the purpose of my quest. This came completely out of the blue during a pleasant dinner party when my attention is normally, and forcibly, directed by my gastric juices to what is or is about to be placed on my plate! To my utter astonishment, my answer came pat as if the question had been expected and the reply well studied in advance, in what can only have been a flash of inspiration, or lunacy! “To experience through my senses of sight, of hearing, of smell, of taste, or of touch, the presence of God.”

In the many decades since that day, and try as I may, I have never been able to improve on that definition.

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Excerpts from the writings of Louis-Claude de Saint-Martin

“If man’s God resembled him, I would soon become atheist.”

“It is from experience that I can say that the daily food of the Man of Desire is a small piece of wood from the true cross soaked in the tears of a prophet. Woe betide him if a day passes when he does not partake of this food! He will not have eaten his daily bread.”

“It is not enough to say to God: Thy will be done! You have to seek constantly to know what it is, for if we do not know what it is, then what are we, what can we do?”

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EXERCISE
Exercise “M”

Meditation is either directed, or it is simply an exercise in Self-knowledge. When meditation is directed, in other words when we say: “Let us meditate on this,” it is essential that the subject of meditation be entirely stripped of other factors, so that we formulate to ourselves as *a single element of thought*, the *crucial point* on which we wish to meditate. The first step of directed meditation is therefore: *concentration*. This presupposes the choice of a subject.

Let the subject be simple at first. Place yourself in whatever position you find comfortable. This is in order that no irritation or discomfort will come and interfere with the concentration. Having selected your subject or thought, let every ounce of your intellectual capacity be directed towards that single thought. Once you have shut out all other thought and have your mind clearly fixed on the single concept, *stop concentrating* and attempt to dwell on the second plane of consciousness, that of self-realization.

Let your consciousness sink into your being. If you achieve this Meditation on the plane of self-feeling, you will feel a wave of warmth submerge your whole being and, if you are able to keep it up, you will feel your being *expand* around you so that you will become conscious of things and beings that surround you. When we say you will become conscious, we mean that you will feel that you are part of them. Do not try and analyze your reactions! After a while, the thought you have implanted in your intellectual consciousness by concentration will initiate a train of reactions, of feelings that will eventually degenerate into a train of thought. You will then, if you are successful, have received an *inner understanding* of the subject of your meditation.

Meditation, or the engulfing of your consciousness by your being, may also be used for other purposes, from simple relaxation to more elaborate exercises. For the time being, we shall practice the form just described. Following the same technique, we shall all have a common base to examine our respective reactions.

Questions to ponder:

Basically, how many different kinds of meditation are there?

How does one prepare for meditation?

What is the next step?

And the third step?

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ESSAY
Guidance from Within

Dear Brothers & Sisters:

Guidance is a common word in our day: child guidance, guidance for marital relationships, investment guidance, etc. And occasionally in public someone might suggest the idea of Divine Guidance. But unfortunately, he might well be thought of as being odd, because this kind of guidance is usually equated with the magical, mystical, or psychic, which, in the public eye, is often viewed as something weird. And yet, there is almost an instinctive feeling in every person that there is something beyond his personal prejudices, something beyond his worries and anxieties, and that this something can be reached.

Unfortunately, the feeling for this “something” has been dealt with on the level of superstition. Thus, many persons look for guidance through a sign or leading, from the flip of a coin to consulting the stars or numbers, reading tea leaves or a crystal ball, and on to Indian guides and spirit readings. It is not for me to put any of these down, but to point to the fact that involvement in them may imply a put-down of one’s own self.

We can see fantastic evidences of guidance in nature, such as in the flight of birds, the spawning of eels and salmon, and the homing instinct of mountain horses, and we say: “Isn’t nature wonderful?” And yet, if someone evidences some kind of inner direction or direct knowing, why don’t we say “Isn’t God wonderful?” or even “Isn’t the Spiritual nature of man wonderful?” No, we call it “good luck,” or “ESP,” or “psychic phenomenon.” This denigrates the potential of man as a spiritual being, and implicitly denies the flow of guidance in man that is as natural as instinct in animals.

Why is it so hard to accept the Truth that “There is a spirit in man, and the inspiration of the Almighty giveth him understanding?” Perhaps it is that religion rarely deals with the whole person, preferring to deal with “God out there.” We may be told in impassioned sermons that our need is to find God. Yet, God is not to be found, because God is not lost. It is not God’s hiddenness, but our blindness that is the problem. We walk alone, unaware that *we are all one*. We live in a state of ceaseless guidance, in a field of infinite knowingness, but we are deaf to the process. As Emerson says: “There is a guidance for each of us, and by lowly listening we shall hear the right word.”

Note how we admire people who have expressed great intelligence or creativity, and yet we do not realize that we live and have being in the same mind force. To “find” God, we need to expand our awareness to the realization of the Omnipresence of God, to know that the whole of Spirit is present at every point of space at the same time. There is no distance between God and man. There is nowhere to go to get guidance or inspiration or creativity. We are in it, all of it, all the time.

Walter Russell insists that the Universe does not bestow favors on the few whom it seeks out as interpreters. He says it is just the reverse, that the Universe gives to those who plug in, that mediocrity is self-inflicted and genius is self-bestowed. He says: “Knowledge is ours for the asking. We do not have to learn anything. All we need to do is recollect it.”

The Bible refers to the “voice of God.” This is a purely poetic expression. For instance at the burning bush: “God called to him out of the bush, Moses, Moses.” This was an experience of direct knowing. In its tendency to overstatement, the Bible is saying, “It was as if God were actually talking to him.” The bush was in bloom in a blaze of color, and Moses experienced a flow of inspiration and creativity. He “heard”, “The ground on which you stand is holy ground.” In

actuality, this was an awakening within him of the transcendent realization that, “I am the burning bush, the source of creativity is within me.”

Jesus said: “The Father knows what things you have need of even before you ask him.” A fantastic concept. In other words, God is present, always, and in all ways. God knows. God knows in you. Knowing is, and it is at hand. It is now. The way out is at hand.

People rarely experience direct knowing in prayer because they usually have preconceived notions of what their answers should be. To have the mind centered on images or treasure maps and outlined goals, is to frustrate the process of direct knowing. The Knower will teach you and lead you into all Truth, if you are *teachable*.

The important thing to remember, no matter what your experience, is: *Wherever you are, God is*. The Holy Spirit (the whole of Spirit) is present in its entirety at every point in space at the same time. Spirit is present, as the Presence. All-knowing Mind is present. The answer to your dilemma is present, *here and now*. There is nowhere to go and nothing to reach for, no one to contact or to plead with, for that would imply “absence” and *direct knowing comes through the Presence*.

We need to have faith in the guidance process, the Knower that is always present, and “listen” to its inner leading. The Presence of God is always present. It is the “Father who knows your needs even before you ask,” and whose “good pleasure it is to give you” the perfect answer.

W. Frederick Keeler tells of some experiments that he conducted to show the remarkable evidence of the Spirit in man. A child from age four to seven is asked a one-pointed question so it can be answered by a simple “Yes” or “No”. The child is told not to think or try to reason it out, and we should not be concerned whether he understands the Truth of the question or its answer. Keeler says from his tests, that if the child is allowed complete freedom and is not dominated or influenced by a parent or other person, if he is not given to play-acting and will simply answer what he feels, his answer will be a *direct knowing* from Spirit, and the questioner would do well to heed the answer.

It is important to realize that there are not really thousands of things to learn in life. There is only one thing to learn: to know the Knower, and to regularly “acknowledge Him in all your ways.” This is to understand the super-conscious level of mind, to learn to get and keep in the flow of guidance. Wherever you are and whatever may be the urgency, you can be still and know that you are in the flow. You will experience an effusion of light in the form of creative ideas, unerring guidance, and “answers without ceasing.”

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ESSAY What Life is All About

“What is life all about, anyway?” This could be the question of a researcher. Actually, it’s the cry of a person facing injustice or tragedy. It reflects the shock of crisis or challenge. If you really want to know what life is all about, this could lead to the realization that life is not just minding our business; life is for living, for growing, for unfolding our greater potential.

One of the most hopeful developments of modern times is the tendency to break away from narrow deterministic theories of man, and to put new emphasis on human growth. As Bergson says, “An

intelligent being contains within himself the wherewithal to surpass himself.” This means that you always have within yourself the capacity to go beyond what or where you now are. And the growth process is what I would call the creative intention, the Divine will. We always grow unless we hamper the process.

Now, the real problem of life is the frustration of potentiality. In a sense, it is the only real sin. And the key to therapy is the reactivation of the process of growth. This is what life is all about. But, you see, growth can only come through change. What we call trouble may really be a misreading of this process. For instance, you lose your job. Of course you need your job, so this brings financial crisis to you. And there might be injustice in your dismissal. You may say, “But I have always done all that was expected of me!” But have you expected enough of yourself? Have you been growing in the job, or have you been frustrating your greater potential? So, now you have a choice. You may dwell in bitterness, and further frustrate your potential, or you may know that this experience is going to lead to growth and betterment for you.

What is life all about? Life is for living, for growing, for reaching for the highest — not just being superior to others, but being superior to your former self. Now, the reason we have misread life’s experiences and have assumed our lot is hard is that we have tended to believe that the goal of life is ease and security. This has been the hallmark of the modern way of life: the worship of material success, the easy road, peace of mind; early retirement from work and worry, to a life of ease. And it could be that students of Truth have also tended to equate spiritual growth with the demonstration of things, and this is an unrealistic attitude toward life.

We all long for happiness, of course, but it can only come through “raising ourselves above ourselves,” as Emerson would say. It calls for discipline, for growth and for overcoming — not just going through things, but actually *growing through them*. Right where you are, whatever you may be experiencing can be a blessing, an opportunity through which you can grow and go on to success, if you meet it in the right attitude. So, you must decide whether to say, “Well, that’s life for you,” and just go through it and make the best of it, or whether to dig deeper into your inner potential and draw on your limitless reserves of Spirit. It can, if you will it, be an unfolding experience that will work for your highest good.

You can never become anything that you do not have the potential for becoming, and the potential is in you even if you are mired in a ditch. The experience in the ditch may be the very best possible way to gain the growth that you need to reveal your next step in growth. Unfortunately, we tend to measure life by ditches, but life is an experience in livingness, a continuous opportunity to grow and to release your imprisoned splendor. Now, this doesn’t mean that we must have problems or that God sends problems, but it means that when we are confronted by difficulties we should admit that they show a great need for growth. So, instead of asking, “Why do I have to go through this?” we need to ask, “How can I grow through this?”

Now, you may say, “But I started out to accomplish something, and I failed!” Have you really failed? You still *want* to succeed, you want to be healed, you want to overcome your sense of inadequacy. Your desire is a prophecy of that which you can become. As long as you desire, you have not failed. A researcher fails many times, and he keeps at his job with enthusiasm. Is he a failure? No. He is skilled in what I call “the art of successful failure,” which is the art of creatively growing through experiences. You can learn a great deal from the researcher. In a way, to fail at something is a good sign. It indicates that you are *reaching* for something, and if you fail dismally it may mean that you were reaching very high. As long as you are reaching, you are growing.

One of the great contemporary problems is what I call the “success syndrome.” We think of success as arrival at something, which comes at the end of a certain amount of effort. But success is not achievement, it is progression along a never ending road. It is not “getting there”; it is earning the right to *be* there, and the earning process is constant. The true “success” makes pursuit of inner

growth a real activity of his life. The law on the road to success is: **Grow or go.** It is the basic law of life and living, especially in what we call “age.” We do not “grow old.” When we **stop** growing, we are old. As long as we grow through experiences, we will remain young. When we start just going through them, we become old. It has nothing to do with years; it has everything to do with attitude.

The energy of life is limitless, but we become bored and we stop mobilizing it. We look back; we fall victim to self-pity; we start looking at our troubles in a very negative sense, as if they are the “all in all” of life. And we say, “Well, when I was young, things were different. But now, at my age, life is getting increasingly difficult” We are just tired of having to grow through things and we want to get out of the classroom. We want to graduate into ease and security. And this is a very sure way to deteriorate into “old age” and senility.

So, the important key is to look up. If you are in the gutter, the only way to get out is to look up, to begin to stop thinking “gutter thoughts.” And so it is with sickness and with prosperity. You have got to think success thoughts, prosperous thoughts. And you may say, “But how long must I keep picking myself out of the gutter?” or, “How often should I forgive my brother?” Remember, Jesus said, “Seventy times seven”; in other words, forever. You need the constant flow of love. Pick yourself up, because life is a constant process of getting up. This is what *Homo sapiens* is — the getting-up creature. This is what a spiritual being is -- always on the rise, always growing, always ascending. When a pilot earns his wings, he doesn’t graduate from flying. Then, with his license, he flies all the time.

Remember that where you are is the best possible starting place to get to where you want to go. So, avoid looking for an escape by thinking, “Oh, if I just didn’t have to meet this problem.” Face the issue! See the problem from a more Cosmic aspect. Let the action of Divine law resolve it into the inherent good. To be a stronger person means that you must seek to release your own inner potential, and eventually, getting out of ditches will be no problem at all. It is in the effort to climb that you release your potential. One can never exhaust his ability; he can only exhaust his patience, by which he frustrates his own ability.

The problems that you now face may be something that you need to solve, but this is where you are, and where you are is the right place from which to grow to the point where you want to be. Determine to know that there is only good in all things, that you will find the ability to get through it and that you will grow in the process. Keep on, and keep on keeping on. Even when you seem not to be making progress, keep on — like trees in the winter, when there is no outward display and yet the greatest inner growth of the root systems is reaching out for moisture. The fruitage of spring comes not in spite of a difficult winter, but actually because of it.

The day will come when you will look back on your whole life and you will see that everything that happened and transpired was an unfolding pattern of your soul growth. And it will appear as if the way you came was the only way you could have reached the desired end. Every difficulty was the opportunity to do the growing that, at the time, you needed to achieve. This is not predestination. It is simply the result of the predisposition to grow through instead of just going through. The growth is what life is all about.

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ESSAY
The One Great Need of Man

In the face of the many complex demands and problems of life, I would like to state here the truism that there is essentially only one problem in life, that man has only one need. Unless this need is met there is nothing that can help you or me or anyone else. If, on the other hand, we do have this, then there is nothing too difficult for us to achieve.

Now, what is this great need? Well, we can say it certainly is not knowing how to pile up a great fortune. We have seen all too many do this, only to lose it or to lack happiness and contentment. It is not knowing how to achieve perfect health or beauty. Many persons have this and yet are beset with negative conditions such as poverty, unhappiness, and complications in their affairs. On the other hand, many who have frail health or physical impairment live radiant, useful, self-supporting lives because in some way they have solved the one problem, they have filled this one great need. Is this great need learning how to follow great thinkers, how to comprehend the works of the scholars of the ages? No, because all around us the meek and the lowly, the uneducated and the disadvantaged, often display proof that they have solved the one problem; they know the meaning of life and how to live it.

This morning millions of people rose, dressed, ate breakfast, and settled into the other routines of everyday life, without the appearance of anything unusual. Some of this activity is carried on consciously; far more is subconscious in its work - breathing, circulation, muscle action, and so forth. Power pours through us and we go on our way, heedless of the miracle of life that is constantly being enacted in and through our physical body. While this goes on, the same power is going on within all of creation, from the tiniest organism on the beach to possible life around the farthest star in the Universe. Just imagine yourself driving out into the country, where new life is bursting out all over. Flowers, birds, trees, grass, small animals seem to greet you to affirm: "We too are alive; the power that is at work within you is at work within us too." From a secluded spot on the seashore hear the great waves chant the same refrain: "There is one power and we are part of it."

Jesus talked about this. He said: "He that believeth on me, the works that I do shall he do also. He that hath seen me hath seen the Father." He meant that we too are simply channels for the same power, to use not for our glory, but, as He put it, "for His name's sake."

Nature automatically obeys and permits life to work in and through her every expression, from the least to the greatest, and so it has been down through the ages. Only man rebels, and he has from primitive times (when the chief of the tribe strutted with his big axe demanding obedience and praise) to the wars and unrest we are still experiencing today. Only man seems to need glory, adulation, reinforcement for his feelings of personal greatness. Does it not strike you how ignorant and foolish we have been?

We are told: "The earth is Jehovah's and the fullness thereof, the world and they that dwell therein; for He hath founded it upon the seas and established it on the floods, who shall ascend unto the hill of Jehovah, who shall stand in His holy place!" And there is the answer to the one great need. It is a sense of union with the power that we call God. It is a realization that there is but one omnipresent power, that each of us is a channel through which this power manifests; that without it we can do nothing, and with it we can do everything and anything.

The one great need is the consciousness that comes with daily communion with God, the almighty transcendent power of life. Without this consciousness there is nothing that can help or

heal you; with it there is nothing too difficult for you. This realization, this sense of union with the Infinite power, is the only foundation upon which we can hope to build a successful, happy life. Now, we may give intellectual assent to this great truth if we believe in any kind of religion, but observance of formal religion alone will not help us. We must have the Conviction that God is actually with us, that He is a presence; that He alone governs life — our life — and that He is the one and only source of health and prosperity and well-being. In other words, we must think of God not as a person off somewhere; not as an absentee landlord of the Universe; not as one to whom we must plead and beg and supplicate. We must know God as a presence, a presence that is present. We must know that we live in this presence and move in it and have our being in it, and that we cannot be separated from it. As Jesus said, and He said it of the totality of man, “I and the Father are one.”

You and I have been taught that we are part of the wicked environment, and by this I mean that we have accepted hatred and selfishness and resentment and fear as a normal component of our thinking. Is it any wonder, then, that we have so far failed to find happiness? We have believed that we can think, act, and live in some way *apart* from this transcendence that we call God. We must begin to change our thinking and to recognize that we can think and act and live apart from *wrong* conditions, from all that makes for discord and unhappiness.

There is no mystery about oneness with God. It simply means that you are one with God, one with eternal life, one with love, one with omnipotent, omnipresent good. And all this is the opposite of fear and sickness and lack. You must not ally yourself with fear and sickness and lack if you expect health and prosperity. You cannot become one with the Divine if you think and act in opposition to the Divine. If we have a positive inward conviction that we can never be separated from the Infinite process that we call God, then we will be the activity of God, finding its focus and expression in us and as us. We can have a consciousness that is inseparable from this conviction. We can affirm: “I am one with the Infinite process of Mind, and I let that same Mind that was in Christ Jesus be in me.”

Accepting this oneness with God in your thinking will mean to you that everything that is the opposite of God will disappear in thought and experience. God does not empower you to think, speak, or act on the wrong side; these belong to the habit of *apartness from God*. Your protection is to know, that you need not have a mind separate from Infinite Mind. If God made all things and made them good like Himself, if He is the only creator there is, then where do sin and disease and sorrow and worry and death and discord come from? They come from the sort of thinking that is outside of and separate from God-Mind. So why accept them in your life? If you accept your unity with God you cannot accept these things as having any reality of power, except the power you give them by your own thinking.

It is well every morning to remind yourself that there is nothing on earth or in heaven that can separate you from the consciousness of God’s presence. This is the one great need of man: to know oneness, to know inseparability, to know that each of us is an individualization of the allness of God, a unique expression of God expressing Himself where we are and as what we are. There can be no separation except the *thought* of separation, and that’s essentially what fear is. The thought of separation is the basis of anxiety and worry and self-limitation. Change your thought to the thought of oneness and you have a whole new concept, a whole new consciousness. Fear and worry and anxiety fade away into nothingness. This is precisely what worship is. But now, instead of being defined as a reverence for something outside of ourselves, it becomes an experience that I call “creative worthship.”

In the ancient Sanskrit there is a definition for a word that means “prayer,” and the definition goes like this: “judging oneself to be wondrously made.” When we pray rightly, we get a new concept of ourselves; we judge ourselves as spiritual beings, one with God, inseparable. To know this is the one great need of man.

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ESSAY
Don't be a Bigmouth

In a number of instances Jesus told people, after some miraculous demonstration of help or healing, "See thou tell no man." Why did He do this? Did He fear opposition from His enemies? Did He wish to avoid the publicity that broadcasting the news of these healings would bring to Him?

It certainly can't be true that Jesus was afraid, for we have the account of His going up to Jerusalem at Passover time when it was most likely He would be seen, even though it was well known that the Pharisees were planning to take Him and kill Him. He even went into the Temple, the most public place in the city, and taught openly. So it could not have been for fear that He imposed silence on people. Was it a wish to avoid publicity? Did He wish knowledge to be confined to only a few individuals? Apparently just the opposite was true, for we see Him moving voluntarily from place to place as if to reach as many people as possible.

No, Jesus did not fear for His safety nor did He wish to confine His message to only a few. The acceptable explanation of His mysterious request must be within the consciousness of the person helped.

The words we speak are creative. They create because they express thoughts, and it is the nature of mind to condense thoughts into form. Faith is also creative, and the more we believe in things, the more quickly and positively they will become visible in our lives.

Jesus knew the law of mind; it was the whole foundation of His teaching. The afflictions He dealt with were considered incurable; they were rooted deeply in the mind of the blind man and leper as well as in the minds of the populace. His warnings were safeguards to those whom He had healed. Too much talk about the healing would hold the attention of everyone on the old condition, and tend to hold the individual in bondage. When Jesus said to the blind man at the pool of Bethesda, "Do not even enter into the village," His advice was meant to keep the man away from the emotional excitement of the crowd who believed more in the disease than in the Christ-power to overcome it.

When you have been praying for help or guidance or healing, and when a wonderful demonstration takes place, have you not found yourself happy and excited, wanting to shout it from the housetops? Here is a startling thought: Your very attitude of excitement is an evidence of your lack of faith; you didn't really believe it could happen. The healing has been of the grace of God, more in spite of your consciousness than because of it.

This is a sign that there is more work to be done to heal your personal consciousness and to accept the new, pure condition into being. During this period it is easy to slip back into the old attitude of sickness and want. To get all excited about an overcoming, to talk about it, may well start the old process again, and the outer effects of this negative speaking may appear as a return of the previous condition. We read: "Behold, thou art made whole; sin no more, lest a worst thing befall thee." Don't make the mistake of rehearsing the experience, for this is the sin of looking back. Stand still (don't be a bigmouth) in an attitude of gratitude and poise.

We need to work for a strong realization of what we have *already received*, so that when the answer comes we are grateful but emotionally unmoved. This was the case of the little boy who said, "Of course I found my dog. I prayed, didn't I?" We should become that childlike and expectant.

Does this mean that we are never to speak of the healings we have received? Not at all. Certainly, we should share our experience with those who have been praying with us. Together, we can share

the joyous outworking of good. But we should share prayer results only with those who can handle it in consciousness.

When you feel the need for prayer, this is an even more important time to “see thou tell no man.” The best way to compound your problem is to let all your friends know that you have a problem. Don’t even ask everyone to pray for you; be selective. If you want to pray effectively, you must share this desire only with those who have sufficient understanding to be a lifting power.

Once I had a young assistant minister who led a prayer group during the week. During one of the meetings he found out that one of the members had taken ill that day. He openly invited all of the members to pray about it. After the meeting several of the members rushed up to make such comments as, “Isn’t that a terrible thing? Oh, I’m so worried. I do hope he recovers.” My assistant realized that he had broken an important link and had allowed for the dissipation of faith-power.

If you have a problem, find a counselor or a close friend whose consciousness you respect, and make a covenant, an agreement to hold to the Truth. Then, “See thou tell no man.” This will conserve the power.

Consider a wheel with twenty pipes as spokes. At the center is a motor which you need for some important function, and at the end of each pipe is a powerful steam source. If you hook up only one of the spokes at the center, not only are you using just one-twentieth of the power, but the overwhelming balance of the power at your command is dissipated into the air. A steam boiler can generate an incredible amount of power, but for each small hole in the system its power is greatly reduced by waste. This is the type of dissipation that can happen to a strongly inspired idea.

We should carefully shield and conserve the embryonic ideas that come to us in prayer, and this is one of the most important implications of Jesus’ statement. Did you ever have a wonderful idea and run around tirelessly telling people about it, only to find that your book or project or plan had lost its impetus and had “died a-borning?” You can kindle a fire by concentrating the sun’s rays on a given point with a magnifying glass, but not if you move the glass around. Then you produce no heat at all. If you want to start an engine, you close all the outlets of the boiler and conserve the steam. A good, tight boiler can run a locomotive at fast speeds with great loads, but a boiler with cracks will make a spectacular show of steam with no movement whatsoever. The train won’t even get started.

The time to talk about something you want to accomplish is when it is done and complete (of course, then you won’t have to talk about it, for it will speak for itself). Certainly, share your idea with those necessary to help you complete it, but then you are sharing it in the context of action and mobilization of energy and wisdom, not dissipation. Often, ideas are passed on to committees for action. Here an idea is talked to death and nothing is ever done. The best way to destroy a project is to turn it over to a committee for action.

Talking about your plans before they have actually materialized is the surest way to destroy them. It is a Universal law of nature that the unborn child is protected from all contact with the world; in fact, this is the real function of motherhood. Inspiration that comes to you is your child; you are its mother, and nature intends that you should nourish and protect it up to the moment when it is ready to emerge upon the material plane. “And Mary kept all these things, pondering them in her heart.” The temptation to tell people is great, but it is better to follow the advice in Ecclesiastes: “To every thing there is a season, and a time for every purpose under heaven, a time to keep silence, and a time to speak.”

Some people claim that they never have any ideas, but this is like a steam boiler with cracks saying, "I never have any power." Conserve your power. It is impossible even for a saint to talk beyond a certain point without saying something unkind or erroneous. Limit your conversation to that which is constructive.

Often, a new student of Truth is so excited that he babbles all of his new-found conclusions to everyone he meets. "See thou tell no man" until you have converted your own mind, and then you won't have to tell people. What you *are* will articulate what you believe better than anything you could possibly say. One student was approached recently with the statement, "If what you believe helps you to be the kind of person you are, I wish you would tell it to me." Then, you can speak.

OUTLINE OF LIBER 8
Further Development

PAGE	TYPE	TITLE
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2	OVERVIEW	
2	LECTURE	Symbolism and Correspondence in Genesis
6	LECTURE	Thought-forms Attract Physical Manifestation
10	LECTURE	To Believe — or to Know?
12	EXERCISE	Exercise “M”
13	ESSAY	Guidance from Within
14	ESSAY	What Life is All About
17	ESSAY	The One Great Need of Man
19	ESSAY	Don’t be a Bigmouth