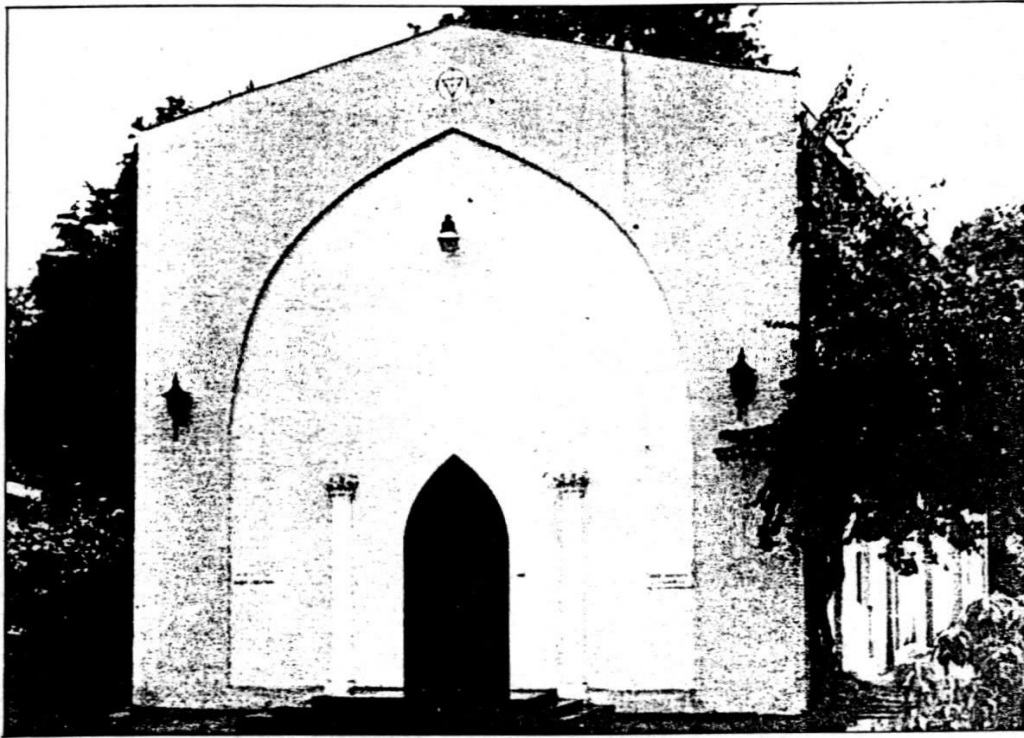


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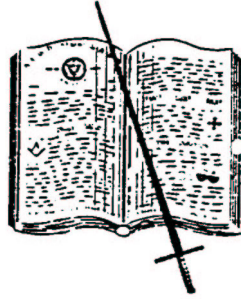
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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

THE INTERNATIONAL COLLEGE OF MARTINIST STUDIES



Dear Brethren

Some time ago we mentioned that the volumes of the Martinist Tradition compliment the material in the Libers and give added information. We explained that through the M. T. it was possible to present important details, which could not as effectively be presented in the Libers, since it would require serialization.

In the last Liber and this one, the doctrine of Martinez Pasquales has been introduced. We will be examining these teachings. in detail on Plane III. Martinist Tradition volumes one, two and four contain a wealth of material on this profound subject, as well as historical information and an Elus-Cohen ritual.

With best wishes for your continued progress on The Path Sincerely in the Works,

A handwritten signature or symbol. It begins with a large, stylized cursive letter 'Z'. To the right of the 'Z' is a vertical line with a horizontal crossbar, and a small '+' sign is positioned to the right of the crossbar.

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LIBER 18

LECTURE #59



Dear Brothers & Sisters:

This evening we will continue the instruction given by our V::: M::: Martinez Pasqualez which was, broadly speaking: Qabalistic. Let us consider in a little more detail his statement that creation is an emanation from Omneity of Its own virtues and aspects. This is pure mysticism ... one of the oldest and most substantial teachings of the secret schools of Egypt and the Orient. All things have emanated and are emanating from Omneity, the eternal and in exhaustive source. Furthermore, the point of emanation is conceived as the center of being, the center of the universe. Plato, an Initiate of Egypt and one of our noblest predecessors, described the universe as: “A central point, seat of the presiding Deity, enveloped by concentric circles of mingled light and darkness, and bounded by a wall of flame.”

Without entering minutely into Martinist cosmology or the theory of the shape and organization of the cosmos, suffice it to say that the universe is undoubtedly circular or cellular in general formation, perhaps a combination of concentric spheres, with a positive central, divine point, or condition, known in mystical literature as the central fire, or throne, of Omneity.

It is also true that the source, from which emanates all that is, is pure spirit, undefiled by the gross forms and the lower octaves of vibration of matter. The farther we are from the point of emanation ... the grosser, denser, and heavier the condition and the lower the rate of vibration ... until at the outer part of the cosmic sphere, we encounter the region where the universal essence, or spirit energy ... is formed into matter.

Our conception of Omneity does not limit Its power or activity to any one part of the universe. Actually, the entire universe is only a breath of Omneity, an exhalation, we might say. *In the fullness of time and in accordance with Its inscrutable wisdom and power, Omneity will complete the process through a figurative inhalation, or in-drawing to Its own Immensity ... of all that was created.* These are enormous conceptions, Brothers & Sisters; yet they indicate the scale on which the drama of human history and individual aspiration is being worked out.

Our V::: M::: Martines Pasquales emphasized in considerable detail the role of the first perverse spiritual beings, who in turn plotted and gained the Fall of Man. He occasionally spoke of them as evil demons and perverse spirits. By turning their wills against the will of the Creator, they created or caused to manifest temporarily what we call evil. Speaking of this, Martines said:

- (1) “It would be wrong to say that evil comes from the Creator, because all emanates from Him. From God has come all that is spiritual, good and perfect. No evil has ever ... or can ever ... emanate from Him.”
- (2) “Evil is nurtured by beings but not created. Creation belongs to the Creator, not to the creature. Evil thoughts are nurtured by evil beings just as good thoughts are nurtured by good beings. It is up to man to reject .me and accept the other, according to his free will, which gives him a. right to participate in the rewards of good works, but which also may cause him to remain far an indefinite time deprived of his spiritual rights.”
- (3) “Evil is born uniquely from the tendency and will of Omneity’s creatures.

DISCUSSION / QUESTIONS
Keep to the point

As a result of the widespread acceptance of naturalistic doctrines of evolution, and the abuses of theology and Biblical teaching ... the doctrine of the Fall of Man is in disrepute among the majority of modern thinkers. Evolution as taught in the public schools would indicate that modern man stands at the peak of personal and spiritual development, climaxing a long and arduous ascent from lesser beings, arriving at his present position after having come up through the various classifications of species, beginning as a unicellular creature existing in the primordial ooze. Within the frame of such thinking, any notion of the Fall of Humanity is absurd and fantastic, savoring of a peculiar theology.

Likewise: Biblical literalists ... with their rigid interpretation of each passage of the Bible, have done much harm to the 'true conception of the Fall of Man. If the choice is between accepting the account of the Fall in Genesis literally ... or disposing of the whole conception altogether ... the latter is usually the more appealing.

However, mysticism throws new light upon the problem and offers a method of reconciling the seeming contraries ... in keeping (let us note) with our technique of harmonizing the opposites!!

... As for the Bible: its truth is that of sublime mystical allegory and symbolism. PROPERLY INTERPRETED WITH THE CORRECT ESOTERIC KEYS, IT BECOMES A STOREHOUSE OF MYSTIC WISDOM AND PROPHETIC KNOWLEDGE.

The Fall of Man, properly conceived and broadly interpreted, ... IS A FACT.

The traditional history of many peoples refers to a time when man lived in greater spiritual glory and closer attunement with Omneity. This tradition is older than histories, older than legends of the flood, and older than the existence of lost and mighty civilizations. Perhaps, too, our conceptions of sin are derived from faint recollections of our collective "original sin," ... that of turning our wills from the will of the Creator, conspiring to ignore His laws, setting our wills against His commands and precepts.

After the Fall, collective man undoubtedly was in a miserable condition. Considering the misery, lust, and greed of a large portion of humanity today, ... even after many epochs of supposed evolution ... the sense of man's privation and darkness immediately after the Fall seems real and appalling. It must have been like abruptly leaving an intensely lighted room and plunging into a black and impenetrable abyss that was devoid of light and all other sense perceptions.

Especially tormenting must have been the faint memories of divine felicities and privileges enjoyed in the former High Estate ... the freedom of manifesting in a spiritual body unencumbered by the wants and demands of the flesh ... the ineffable peace and joy of participating intimately in divine thoughts, of basking, as it were, in the effulgence of Omneity's love and goodness. ...

All of this, exchanged for a miserable, limiting physical body, which constantly warred against the inclinations of the subtler Self within ... and imposed chains upon the freedom of the soul! It is small wonder that the body came to be known as the prison house of this world, the abode of the devil, a demon whose design was to work eternally for man's destruction and obliteration.

In reconciling the above thoughts with the concept of evolution, it is evident that some progress has been made by collective man since the Fall. Many have evolved, perfected, and released their Selves to a considerable extent. Higher types of men & women do exist today. We are evolving upward, forward and onward ... to the goal, the only worthwhile and spiritual goal: that of reconciliation and reintegration with our First Spiritual Principle.

In the view of our V::: M:::, then, there were virtually two Falls: The first, by which the perverse beings found themselves separated from Omneity because of their attempted assumption ,of Its powers of creation; the second, when Adam, the MAN-GOD, was himself deceived by the perverse beings over whom he was placed as a guard.

In the “Treatise on the Reintegration of Beings,” many passages are given to the activities of the perverse beings. A few paragraphs will be enlightening:

“By insinuating a multitude of material passions which they know conform to the weakness of material and spiritual senses, the demonic beings stir up in the minors (i.e. human beings) actions opposed to one another, thus keeping them in confusion.

“This is why among material men we do not find two thoughts, two actions, or two operations that are in harmony. The persistency of the demons in sowing dissention among men has resulted in giving them inordinate thoughts of pride and ambition, so that men live continually in spiritual discord. Not knowing the motive and cause of the troubles and sufferings to which they are condemned, they lose completely the idea of the proper worship they should render the Creator.

“To Conceive of the subtlety of the demonic chiefs, one must realize that they are everlastingly trying to degrade all forms and to corrupt all spiritual beings.

“They persecute the minors (humans) from the moment they enter into this world, surrounding the corporeal form as soon as the spiritual being is incorporated in it.”

Whatever be the precise nature of the forces affecting man in his spiritual privation, there is no denying that we are very often tempted to do that which is evil or which is not expressive of the best and purest in us. St. Paul expressed this inner conflict thus: “The good that I would do, I do not: but the evil which I would not, that I do.” (Romans 7:19).

As we have said before, the punishment of man, following the misuse of his will ... was the exchange of his glorious, spiritual, non-material form ... for the physical body, which he inhabits during the present period of privation.

Note that the anguish of privation, of man’s exile from the Creator, centers about the material body. What is wracked by pain and suffering, enfeebled and twisted by disease, tormented by insensate lusts and passions, anguished by worldly appetites, which disconcert the Inner Self? ... Obviously the physical body.

Therefore, recalling conventicle #55 ... where it was stated that the sacrifice of the sensual nature was the first of the three characteristic signs of attainment ... we again bring to your attention that *the dominance of the material body over the soul must be overcome*. There is no surer or better way to spiritual progress than following carefully the suggestions enclosed in that lecture.

A mistaken understanding of the subordination of the physical body has led to the path of asceticism, ... which for us is a false and unprofitable one. In mastering the body, its harmonious functioning and possibilities as a vehicle for good should neither be weakened nor destroyed ... but rather controlled and subjected to the spiritual needs and aspirations of the Self within.

DISCUSSION / QUESTIONS

There are implications in the writings of Martines Pasquales, which suggest a systematic demonology, or hierarchy of demonic beings, and a philosophy pertaining to them. Remembering the law of opposites which is integral in creation, it is not surprising that men have sought to personify evil influences which they sense and contend against, both within and without their own natures. Lucifer, Satan, or the devil, is thus a name, a personification of the demonic chief, or prince, of demons. Exactly what these evil energies and powers are, will be considered in the near future; however: powerful as the forces of evil, or negation, may seem in today's world... Martinists are never dismayed by the onslaught of the adversary.

Evil has no real, no final power; in fact it has no real existence at all! Part of the process of purification in readying ourselves for reconciliation is to combat, resist and eventually overcome these demonic and hateful forces as they impinge upon our individual lives.

Happily, we are not without aid in our contest with the so-called perverse forces. The Creator has emanated spiritual beings from His own divine immensity in accordance with His pure desire, many of whom are more evolved and closer to the divine than man. These angelic and celestial beings have among their duties the assistance of humanity and the spiritual instruction of the Adamic race. In a symbolical sense, man's nature is a battleground of furiously contending forces, each striving to capture his will and thinking consciousness. The Creator has granted to man the power of choice between them, constituting his essential free will.

These angelic and celestial beings form a great spiritual hierarchy, reaching upward from man through progressive levels of spiritual attunement and divine power to the radiant Throne of Omneity. The universe is a perfect spiritual autocracy, ruled and directed in harmony by the Absolute, the Will of Omneity.

Even in his fall, however, man did not by his unfortunate action put himself entirely out of reach of his Creator. With every attempt to usurp the prerogatives of Omneity's law, man found that law reaching out to find him so that he might know, even in exile, that the way of his return was at hand ... whenever he was ready to follow it. *Spiritual instruments are ever at hand, sent by Omneity to comfort us in our distress and to aid us ... whenever we beseech them.*

These Agents of Light have been in every land among all peoples and have been known by many names. They are the Repairers and Restorers of mankind. These beings, who represent Omneity and work to bring man back to his First Estate, have been called saviors by the world. In the Christian Tradition, the reconciliation of man is promised through Jesus the Christ, who has been called the Son of God. In each of us, there exists the same potentiality. When we have accomplished our return to the center of Omneity, the same Light will shine through us.

In our oratories and Conventicles we invoke the name Ieschouah (Yea-hesh-shoe-wah) as the Repairer, the Restorer, or Reconciler. By doing so, we do not necessarily mean a particular historical personage, but rather the transcendent principle of Light.

This name, coupled with the following steps, will see us far along the path of reintegration. These steps are a daily discipline of the bodily being so that the higher purpose and needs of the soul may be kept in view. A regular meditation for this purpose should be held so that the consciousness of Omneity may at all times be present in us.

Private & Confidential

A Suggested Weekly Application

At least once a week, devote the time in your Oratory to the following special practice of attunement: When you have attained a calm and quiet frame of mind, read a few passages from the Gospel of St. John in the New Testament. Then put the book aside, close your eyes, and let your mind dwell on the nature, beauty and power which characterize the Being whom we have called the Repairer, Restorer, Reconciler. Invoke that power in your own behalf by softly pronouncing the name Ieschouah eight times. Afterward, remain absolutely quiet in order that you may sense completely your impressions. Such exercises of attunement cannot fail to bring rich spiritual results.

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What are the circumstances, which brought about the Fall of Man?

What are the three steps to attainment?

In the universal scheme, is matter high or low in the vibratory scale?

Do Martinists endorse the practice of asceticism?

What is meant by “the subordination of the body”?

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SUMMARY

Omneity, absolute in power and knowledge, is largely unknowable by man. The first spiritual beings emanated by Omneity challenged Its wisdom and were exiled to a condition of privation.

Humanity, emanated as a second group of beings to rule nature and act as a warden over the perverse beings, likewise became a victim of its own pride ... and fell.

Privation brought about the physical body and its continual harassment by perverse forces.

The history of mankind ... the Adamic history ... has become a record of man’s attempted reintegration with the Divine.

Evil does not ... and cannot ... ever emanate from Omneity. It claims only a spurious existence, stemming from the perverse tendencies of unregenerate beings.

The purpose of the Great Work of our Order is the spiritualization of humanity ... individually and collectively ... and the re-establishment of the divinity of mankind.

Mysticism has ever been the expression of man’s unquenchable desire for identification with Omneity. In our Martinist activity, we are learning through personal experience the power, reality and love of the Divine.

It is not given to man to know the ways of Omneity. They are inscrutable to him. However, spiritual instruments, Agents of Light, or saviors, are ever at hand to help us.

Martinists invoke the name Ieschouah, the transcendent principle of Light, which men have ever personalized and to which the names Repairer, Restorer and Reconciler, are given.

The truth of the Bible is that of sublime mystical allegory and symbolism. Properly interpreted with the correct esoteric keys, it is a storehouse of mystic wisdom and prophetic knowledge.

Living the precepts set forth in the Eightfold Path ... and regular practice of the Suggested Weekly Application given in this discourse are invaluable aids in traversing the Path of Return.

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

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LECTURE #60



Brothers & Sisters:

Earlier in our Works you were introduced to the symbolism of numbers. Pythagoras taught: “everything is number.” In this teaching, he followed closely that of the earlier mystical schools in which he studied. This was the way of reason, or pure intellectualism in mystical philosophy. It dominated mankind’s thinking until the late sixteenth century when Galileo revived the experimental method.

The pendulum of thought then began its swing in a new direction ... and the essence of all teaching became “experiment answers all.” Not until the 1920’s did the pendulum once more begin to swing back to the viewpoint of Pythagoras. This was true, of course; only so far as profane thought was concerned ... for mystics still adhered to the science of numbers.

While profane thought swings back and forth between two opposing viewpoints, the student of mysticism continues to be informed of the fundamental relationship between God, man and nature ... by means of numbers. It is true that Martinism and other genuine schools express these relationships somewhat less guardedly, and in terms not quite so obscure as was once thought necessary; but the essentiality of the science of numbers has remained unchanged.

Perhaps this may best be illustrated by a passage from Martinez Pasquales’ The Reintegration of Beings:

“Subdivide the number 4 into the numbers innate in it (1, 2, 3, 4), and you will find the denary number of the Divinity, and you will learn, physically, that it is from this same denary number that proceed all spiritual beings: major, inferior, minor, all law of action, either spiritual or spiritous. Adding the four numbers included in the quaternary gives us $1+2+3+4=10$; and by joining these in different ways, you will find how everything has been conceived and created. Unity (i) belongs to the Creator. The number 2 is given to the confusion in which are found the perverse spirits and the men who have joined the intellect of these spirits. The number 3 indicates the 3 spiritous essences that constitute all forms; three also indicates through the origin of these three essences the direct action of the inferior ternary

spirits since from them emanated mercury, sulphur, and salt for the construction of the universe. Thus, the number 4 indicates the minor¹, his origin and power.

“Adding 2 and 3, you have 5, the number of demons who employ action and counteraction against all that is purely divine and spiritual. In the original emanation, the number of the demoniacal spirit was a quaternary number, the same as the minor: the Eternal Father (1), the Son (2), the Holy Ghost (3), and the emanation from these three divine persons (4). But the perverse spirits, by their own free will and authority, added an arbitrary one to the original quaternary number, which lowered their spiritual power and transformed it into a limited and purely material one under the direction of the chief from among themselves. This is why the quaternary number no longer applies to them and why the number 5, the quinary, is the number of evil.

“By adding 2 and 4, you have the senary 6, which is the number of divine thoughts that operated at the creation of the universe. By the addition of 3 and 4, you arrive at the septenary 7, which constitutes the power of action of the major spirit which is double. . . . Add 1 to 3 and again add four and you have the octenary 8, the number representing the double divine spiritual power that had been confided to the first minor to manifest the glory and justice of the Creator against the prevaricating spirits. . . . This number 8 is the one reserved by the Creator for the Spiritual Elect...

“Join 5 and 4 and you have the nonary 9. . . . Through the joining of the quinary with its imperfections and corruptibility and the quaternary, perfect incorruptible, (man) degrades his divine spiritual power.”

Picturesque and obscure as this statement may seem, it is simple to deduce that both Unity and 10, the monad and the denary are related to Omneity. The duad, or 2, expresses a departure from Unity and, therefore, represents opposition or confusion. The triad, or 3, expresses the universal elements salt, sulphur and mercury. The quinary, or 5, is evil because it draws a spirituous power not of the divine 1 to its perfection as the minor (4) and seeks a status unwarranted in the divine plan.

The quaternary, or 4, is the number of man, constituting the perfection of powers bestowed by Omneity. It contains all numbers of divine creation.

The senary, or 6, represents the third power of the Creator expressed in the six days of creation.

The septenary, or 7, represents the second power of the Creator, the divine number which brings man's release.

The denary, or 10, is held by Martinists to represent the first power of the Creator.

The nonary, or 9, represents degradation because it is the union of the imperfect five with the perfect four.

An example, which follows will serve to illustrate the use to which numbers have been put in the solution of philosophical problems and at the same time to indicate the misuse of intellectual powers to which man in exile is prone.

One of mankind's greatest problems has been to discover the true relationship between the straight line and the circle. A straight line regulates the base and balance of all things, but the circle limits

¹ Remember that Pasquales calls man a “minor.” We will be examining Pasquales' doctrine in detail in the not too distant future.

the production of straight lines. To illustrate this distinction, Martinists represent the straight line by the number 4 ... and the circle by the number 9.

The object of a straight line is to perpetuate to infinity the production of the point from which it emanates. But the circular line limits at all points the production of the straight line. Hence, the circular line tends to destroy the production of the point and may be regarded, so to speak ... as its enemy.

The number 4 is applied to the straight line because the radius drawn from the center of the circle to the circumference is a straight line. This radius is symbolic of all movement. In other words, there is an analogy between the principles of motion and the straight line. The number 4 is the number of all that is not corporeal and sensible, and 9 stands for all matter. The number 9 may be said to represent the circular line, also, because the circle is equivalent to zero: The circle's center has a point, or Unity, and unity joined to zero makes 10. The separation of Unity from 10 leaves zero as a circular line, thereby establishing a correspondence between 0 and the number 9.

Man's struggle since his exile can be symbolically illustrated by the incongruity of these two numbers. Since his Fall or exile, he has conciliate them, trying to multiply 4 so as to wake the result exactly 9 ... or attempting to divide 9 by 4 without an unequal remainder. A harmonious relationship cannot be established between incongruities.

Our ancient Brother, Pythagoras, held that numbers were the means of stating philosophy. With them, he said, one could define Omneity's laws and demonstrate their relationships throughout the world. According to Pythagoras, the study of mathematics, or the science of numbers, was a necessary preparation for a life of regeneration, providing the quickest and best means of grasping abstract thought. To be able to think in numbers, said he, was to raise one's thoughts above the things of earth; in fact, to bring one into a clear conception of the divine world, or, as we might express it to give one a glimpse into the fourth-dimensional world.

You may not find it immediately possible to use the science of numbers as did our ancient brethren; but after this brief introduction, you shall appreciate all the more the fact that the science of numbers furnishes a valid way of raising one's thoughts above the things of this earth.

(THEOCRACY: Government of a state by the immediate direction of God.)

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LECTURE #61



My Brothers & Sisters:

We have considered something of the perfect privileges and powers of man in his First Estate. Having indicated by what processes we will re-attain them, it seems necessary to speak of the ideal state of society ... which has existed ... and which will exist again when man repossesses himself of his lost kingdom.

Even in his present state of exile, man ... like the Prodigal Son in the Biblical record, dreams of his former status in his father's house and pictures for himself the ideal conditions which prevail there. This, in itself, is significant: it indicates that man recognizes that society as at present constituted is only a temporary and unsatisfactory arrangement which can be and is being changed in proportion to his ability to envisage a better one.

It indicates, too, that man realizes he makes more progress when he has a goal in view; and that, even though that goal may not be perfect and may be improved on ... without it, he becomes hopeless and altogether degenerate in his state of exile.

It is, therefore, one of the obligations of Mystical Orders such as ours, to help man improve his ideal, and inform him of the true nature of that for which he seeks. Many of the accounts of ideal societies, which have brought encouragement and awakened hope ... have been written by mystics for this very purpose.

Martinists, certainly, have given much thought to the form of society, which would most nearly approach the ideal. Conceiving, as they do, that society is a living organism, they contend that the ideal state must exhibit the same threefold character, which we have already discovered expressed in nature and in man.

The three divisions of such a state, then, should be: religious, legal and economic, and should function analogously to the head, chest and abdomen in man ... all under the governance of Omneity.

The head, being the seat of the intellect, would express most clearly the communion with Omneity and manage those human affairs having to do with the educational and religious pursuits of society.

The chest, being the seat of the emotions, would establish the relationships between individuals in matters pertaining to law and welfare.

The abdomen, being the door to bodily birth and performing the generative functions, would put laws into effect and watch over the body politic.

Individuals of such a society would separately fulfill their assigned functions as particular agents of Omneity, acting always from the standpoint of union with the divine. Society itself, therefore, would in reality be a theocracy ... a state wherein each played his part by divine direction.

It is to fit themselves for such a task in such a society ... that Martinists seek to reintegrate themselves with Omneity in order that they may become acceptable messengers of the divine in human affairs. In this way, too, they can find in the society of which they are now a part, the opportunity for practical application of their vision of the ideal state. Martinists maintain that such a state can exist in perfection only when the rule of theocracy becomes universally established. Theocracy implies that both Omneity and man function best when Omneity's interests are given precedence over those of the individual and when individual human acquisitiveness yields to the good of all. ... In other words: when competition gives way to co-operation.

Mankind in the past has failed to establish a theocracy because of the many illusions and errors entering into everyday life. Nonetheless, by the continual practice of brotherliness and honest effort toward individual regeneration, a true theocracy may become evident among men. With its manifestation, Martinists are confident ... will come the establishment of universal solidarity, an association of all interests, a federation of all nations, and a genuine society based on man's brotherhood.

Brothers & Sisters: these ideas are too profound and consequential to pass over lightly; let us pause momentarily, meditate on them, and then we can share our ideas.

MEDITATION COMMENTS — QUESTIONS

Let us continue. Perhaps the earliest thought regarding an ideal state or society was Plato's Republic. Long before that time, society had become more or less crystallized into a pattern. Primitive societies no doubt grew out of a need for mutual safety and protection, and their laws were such as the elders of the tribe thought necessary to preserve its customs, and benefit its members. It was only when the imperfections and inequalities of such societies became apparent that men began to think of improvements, which would make for more individual happiness and allow for greater individual growth.

Those mystic writers who set themselves the task of describing the ideal state as a theocracy were well aware of the fact that man in exile has fallen far short of that ideal in practice. They could, in fact, merely outline the ideal state as a goal towards which mankind might aspire, for the society, which they proposed was in many ways the antithesis of that which was in existence. In the superior state, which man had inhabited and to which he aspires to return ... no individual has authority over others.

Each, although recognizing his dependence on higher spiritual forces for his direction, is a law to himself. In society, as it has existed in the past, and even today ... some people have more or less authority over others. In some instances there was one who had absolute authority, unlimited rights and privileges and the rest lived and moved as he directed. Furthermore, that one claimed to be Omneity's representative and as such was endowed with faculties and powers denied the other members of society. He was the king, whose very name became the seal of authority in the state.

He was the center and source of all privileges and powers within his kingdom, holding the power of life and death over his subjects. As God's Agent or representative on earth, it was expected that all should submit to his voice and authority as to Omneity Itself. Naturally, such states as had wise and good kings prospered and had cause to be grateful; but such as had foolish or evil rulers suffered. In either case, however, nothing could be done by the subjects themselves to change matters.

It is possible that the idea of kingship arose on the continent of Atlantis, where the spiritually wise were the rulers. When the Atlantean's left their ancient homeland and settled in Egypt, it is believed their spiritual leaders, having great knowledge of both esoteric and exoteric matters ... were retained.

Tradition informs us that the oldest and greatest of the rulers of ancient Egypt was Osiris, who not only ruled his people wisely, but also taught them the higher truths to which he had access. He sought to lead men out of the Forest of Errors and start him once more upon the upward road of his return to his First Estate. So great was the life and influence of Osiris and his consort, Isis, that they were considered divine by the Egyptians and worshiped as gods. In much the same fashion, the later ruler, Hermes, or Hermes Trismegistus as we call him, was deified.

The first great ruler of Egypt, according to history, was Menes, who by an engineering feat safeguarded the land against the Nile's periodic overflow and used its waters for irrigation. After Menes, came Cheops, the pyramid builder. Then came Rameses the Great, who devoted himself to building temples and founding schools in order that mankind could be bettered by studying arts and sciences.

Not all rulers of Egypt, however, were as wise as these ... nor as eager to fulfill their obligations and accomplish their missions as vice-regents of Omneity. In the Eighteenth Dynasty, about 1350 B.C., there did appear, nonetheless, a very serious and high-minded young ruler, Amenhotep IV. He recognized his position as a privileged one but full of responsibility. He undertook the greatest reform the country had ever known, establishing a government designed to restore to his people

privileges and a way of life long lost, and at the same time bring them back to a recognition of one God.

Unfortunately, not even Amenhotep's wisdom and desires were strong enough to establish permanently the reforms he hoped to accomplish. Like those Hebrews who followed Moses toward the promised land and yet longed for the fleshpots of Egypt when they experienced the deprivations of the wilderness ... there were many associated with him who thought him too benevolent in dealing with his subjects. These were mainly selfish nobles and priestly officials who worked secretly to undermine his policies while openly appearing to support him. In this we see that man himself, for some imagined advantage, or for some measure of power over his fellows ... was responsible for continuing his exile.

Not being willing to help himself, or, rather, not being willing to allow all ... instead of a few ... to enjoy the privileges and benefits of life, man set himself against the path of his return, and so forfeited the help and guidance of the Hierarchy of Spiritual Beings. He accepted the divine right of kings ... in its lower ... instead of its higher meaning ... and committed himself to further wandering in the Forest of Errors.

History is the record of man's struggle to find a way out of this Forest of Errors ... and it records that he has oftentimes been helped in his progress by benevolent rulers. Such helpers, undoubtedly, were Queen Anne of England, Louis XVI of France, Frederick the Great of Prussia, Catherine of Russia, Charles III of Spain and Emperor Franz Joseph II of Austria. In time ... man must succeed ... for there are three laws that make it necessary: First, it is the desire of the Hierarchy of Spiritual Beings that the true Light of ancient wisdom be spread among all mankind, and not confined to, or monopolized by a few rulers. Second, the universal order must manifest itself sufficiently strongly in the physical world to bring about that type of government most equitable and beneficial to man. Third: individual man must have access to the spiritual world without the intercession of either king or priest.

Progress has been made in this direction and it is evidenced both in the gradual disappearance of kings from the governments of the world and in the tendency toward more enlightened procedures in certain outstanding societies. Progress may be said to have been made, too, in restoring to the average man certain powers, or virtues, which once only kings possessed.

This concerns especially the power to heal by the laying on of hands, which rulers and a few others were known to possess. As far back as the time of Edward the Confessor, the kings of England were possessed of this healing gift.

Others after him considered it a part of their duty and obligation as sovereigns to practice healing on occasion. The secret of their ability undoubtedly lay in their knowledge of how to utilize the magnetic or electric currents of the earth. From the days when their predecessors were in possession of secret wisdom, these rulers had inherited a knowledge of how the positive and negative currents in the body could be strengthened. The method, which they used was no doubt similar to, if not identical with, that which you may now test for yourselves. ... It is such an invigorating and beneficial practice, in fact, that you will surely want to use it for yourselves and members of your family.

The benefits of the practice are due to the balancing of human electricity within the body. The flow of blood is such that in half an hour it can circulate some seventy times throughout the body. When a person stands with the hands clasped above the head for this length of time, the positive electricity and the negative in the body become balanced and the power of healing thereby increased. As a matter of fact, the former practice of clasping the hands during prayer was an unknown use of the law of balancing forces

Private & Confidential

There are, then, two exercises which should be practiced in conjunction with each other. The first: the pentagram ... is that of standing with the feet spread widely apart with the arms and hands extended horizontally, so that the position of the body represents a Five-pointed Star, or Pentagram. The second is that of joining the palms together by clasping the hands above the head, arms reasonably perpendicular, and placing the feet together. First perform the Pentagram for some three minutes or so then follow with the joined palms exercise for another five minutes. The time may be gradually increased to thirty minutes. A throbbing sensation in the hands will be felt during the exercise. The Pentagram exercise will bring atmospheric vibrations of a positive nature into the body; the clasped hands will charge the body negatively. This powerful exercise we call "S", the Star, and you will derive great benefit by performing it regularly. If you can practice it in darkness and in quiet, so much the better. Also, if it helps, you say whisper "Peace be still." I will now repeat the exercise once again, then we will all try it together.

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LECTURE #62 PRAYER



My Brothers & Sisters:

Much has been written on the topic of prayer ... the message is simple: but each time it is given from a different angle. I hope these few words will give you a new insight into the importance of prayer.

"Prayer is a gift from heaven and a grace which is given to us by God. Papus gave a magnificent definition of it known to all Martinists: Prayer is the great mystery and to those who perceive the influence of Christ, God made flesh, it can enable them to receive the highest influences in action on the divine level."

Sedir wrote: "Prayer is an ineffable act. Because it does not claim to be anything, it can do everything."

Louis-Claude de Saint-Martin tells us: "It transforms all misfortunes into delights; because it is the daughter of love, because you have to love it (love) to pray ... and you have to be sublime and virtuous to love."

Everything lives in creation and everything prays because everything evolves. The tree, which lacks water asks for a refreshing shower, the animal, which is hungry asks for its food. And man too, even if he does not believe it.

Prayer is the simplest act because it is a grace which God very generously gives us, and also the most difficult act because it requires us to build within ourselves an inner temple which enables us to develop our spirituality, change the bases of our life and make the spiritual world available to us.

Prayer is an act of love, "for God is love" and the creation is an act of love. What man does to attain the very source of life must be of the same nature as that which presided over his creation. That is why in our prayers there is also an outpouring of our soul, which remembers its former dignity, its temporarily lost abode. Prayer is also an act of absolute confidence.

The success of our undertaking depends above all on our desire and our sincerity in our faith. The objective will have been reached when through our prayer the veils fall one by one and a new world appears to us: That of principles.

Prayer is the only way to reach the sources of life without any of the risks, which lie in wait for the unwise at all moments along his path. He whose only weapon is prayer, who has no other riches than sincerity, no other weapons than his love of the creation and the Creator ... is apparently the most unprotected of men and it is true, but prayer puts us in possession of a leading thread which makes of each of us a new Theseus, brings us out of the labyrinth where the "man of the stream" looses it, and enables us to see the brilliant sun which lights up the way of the "Man of Desire." If we need light to advance, it will be given to us, for we are never abandoned and if we do not receive any, our prayer will also achieve its objects; let us be certain of this, for it is true. If it is not answered, it is because Heaven knows better than we do what we need, or what is best for the person for whom we pray.

Whom should we pray to? Jesus Christ in the prayer he taught us addresses "our Father who art in Heaven." Therefore it is to Him that our prayers ultimately go. For some, this Father who is so good seems inaccessible or too distant. They address intermediaries who pass on their request. These supplications are also answered, for some are authorized representatives of Heaven. Let us not forget that our prayers are brought to life by our deeds if they are in accordance with the gospel teachings. Prayers without deeds are oak trees planned sand. Neither go very far, their life is very short!

When should we pray? We can pray at any time. At any moment of the day we have thanks to express or requests to make. Every day Heaven intervenes several times in our life and it is certain that we are never alone.

Let us attach the least importance to our poor little selves. What are we in fact without the help of Heaven? Very little indeed. If we are conscious of this obvious reality, we will receive unexpected help and our prayers will gain in effectiveness what we have lost in conceit.

"Watch and pray, Heaven will do the rest."

* * *

This beautiful piece of architecture was written by I. Seguret, and appeared in the April-June 1984 issue of L'Initiation, the journal of the French Order Martiniste.

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Opening.

The Sacrament of the Synthesis —

The Celebrant shall see that each brother has both bread & wine to himself, so that when he is called upon to add his bread to the universal loaf, and pour his wine into the universal chalice, (the San Graal), he will not be found wanting —

Before Jesus Christ divided among you his body & gave you his blood to drink he also taught you Veiled truths in Parables & showed you how to extract the Spirit of Life from them.

In the Parable of the Leaven.

Jesus says —

The kingdom of heaven is as when a man ^{has} ~~has~~ dough, the Philosophia Stone, with its twelve sides which also ~~also~~ represent the twelve signs of the Zodiac, the twelve apostles etc. & as representing the man returned from a far country, ask you to return to me the portion of Christ's body & the blood which you drank so that I may build up his body & fill it with the blood. in

We bring this Liber to a close with this photocopy (reduced) from John Yarker's Notebook.

order that he to receive from the dead

Then to be taken already place a small piece of lead that is in
the piece from Division but the Roman Gold the Gold.
Last the eight this is a piece piece upon the table the the
Robert Place the piece that is in this making in all 2 pieces
Then to Robert purchase the piece of silver the boy of the
Robert returned, the boy of Robert is raised from the dead.

Blessing — The last of the last
The small Division of Robert they that will not see —

in Reno — In the sign of the last. Call back the last
with name into collection of the last — in the circle —

This morning find the same piece in the last to find — I have
amply written my paper in a book. what under the last the words
really piece the true text of the last was able to judge the last in the
— and now I show it after many years since it is reduced to the last text.

Dr. Wm. Wadsworth, 101 N. 1st St. - 707 S. Michigan 1811, the last
Gene State Office of the High Court, 508 Bankers Bldg
Detroit - 1895

It shall not be said that these are the last of the
when it can be found and I shall be glad to send you
information: please send me your name.

Yours sincerely Wadsworth
W. W. Wadsworth

Dec 8/95

Dear Wadsworth: I have heard from William that his health is not
quite enough to allow him to go into your studio. You might write to my
friend Dr. Wadsworth of your report, Wadsworth, Wadsworth, a member of the
Dr. W. W. Wadsworth who claims to make some fine studies, as
he will, or take the W. W. Wadsworth, he does direct spiritual study.
Yours sincerely, W. W. Wadsworth.

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LECTURE #63

PRAYER

By CONSTANTINE CHEVILLON

CONSTANTINE CHEVILLON WAS THE SOVEREIGN GRAND MASTER OF THE
ORDRE MARTINISTE. HE WAS ASSASSINATED IN LYON (1941i) BY THE FRENCH
MILITIA ON THE PAY OF THE NAZI INVADERS.



Prayer is the only true and holy magic. Ceremonial magic, too often, places the will at the service of pride. Prayer, on the other hand, is a very humble aspiration of the finite towards the Infinite. A person praying resembles a desert striving to become a meadow full of flowers and, furthermore, he does not demand ... he beseeches.

However, common men ignore all that prayer involves. For the overwhelming majority, to pray is to say words with the lips and sometimes with the heart, the ardor corresponding to the intensity of their desires; or to bow in a temple or oratory in order to entreat, from an antropomorphic God, wealth, success or love. Thus we pray nowadays as did the Jews of yore, wishing to exchange Manna for the onions of Egypt.

Certainly a prayer asking for the goods of this world is, of course, permissible. To address the Merciful Father, asking Him to guard us from physical misery, is a homage to His Almighty Power. We forget, however, only too often, the words from the Gospel: "Seek you first the Kingdom of God and His Justice and everything else will be given to you."

Prayer should not only intend to break the infernal circle of Destiny; it is far more elevated and noble. It is a superhuman lifting-up towards the Divine splendor, as well as kneeling ... it is unspeakable ecstasy ... facing the Ineffable Charity.

To be able to pray in this manner, it is necessary to become silent within. Free yourself from all evil thoughts, even from simply negative ones. It is necessary to put feeling, understanding and reason in tune with the spirit, to enter into a passive state in order to allow Divine activity to be realized within. It is necessary to shed indifference and coldness, to make a holocaust of one's own being and to project above *any* human selfishness, a prodigious call of love.

Then the channel of Beatitude opens itself in its sublimity. Two currents project themselves towards each other. The first, ascending current, carries man into the bosom of God; the second, like a celestial river, descends upon the earth to make the soul conceive into a pregnancy of eternity. Now ... that finite being, that nothing, lost in the ocean of Being without boundaries and place ... is carried up to the confines of the Absolute. A mysterious operation through which, once, the Son of God became the son of man, repeats itself in the inverse sense. Distance becomes non-existing. The Human nature, now transfigured in an incomprehensible union, embraces the Will of God, His Justice and Mercy.

When prayer reaches such summits ... how unimportant appear the terrestrial things! The words of Chrysostom are aglow in their severity: Vanity of Vanities! ... all is Vanity! Riches ... Vanity!

Honors ... Vanity! Human Power ... Vanity of Vanities! Everything disappears under the blazing breath of the Paraclete ... nothing remains there except the immense furnace of love:

FONS, VIVUS, IGNIS, CARITAS.

Are only saints able to lose themselves into this mystical transport, neighboring the Beatitude? No. If peace is with him, every man of good will is capable of reaching there, because every prayer is holy when it relies upon faith and hope ... even measured by human standards. O you of humble heart and poor in spirit, do not become discouraged in spite of the apparent sterility and inefficacy of your prayers. If you ask for temporal favors, do not be surprised if you do not receive anything. The Kingdom of CHRIST is not of this world, and your desires mean very little when compared with the eternal gift, which, unknowingly, is granted to you.

Pray, therefore, in the heights of ecstasy, for yourself and for others; but above all ... pray for others, recalling the last vision of Denis, the Areopagite², who, on the eve of being tortured, was thinking in his prison about the salvation of Humanity. Jesus came to comfort hi, and said to him: "If you pray for others you will be heard." Now, if Cod can pay a hundredfold for the least alm given to the poor, in His name, how will he repay the fruit of your prayers???

..... BY HIS GLORY

² St. DENIS or DIONYSIUS, Bishop of Paris, often identified as Dionysius the Aeropagite.

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**HEPTAD/GNOSTIC
SUPERNUMERARY LECTURE #18**

WHO SHALL CARRY THE SIGNS?

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

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

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

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

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

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

How the idea of baptism has been labored over in Christianity! We recall that John baptized people in the river Jordan, as did some of the disciples. This was an outward symbol of a spiritual ideal that Jesus merely tolerated. He said, "Suffer it to be so now. Jesus did not baptize people with outward symbols. The only form He ever used was when He breathed on His disciples the holy breath of the Spirit.

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

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

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

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

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

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

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

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

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