

THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

GRADE: *COMPANION*

LIBER 27

Private & Confidential

The International College of Martinists Incorporated, is a non-profit institution existing for the purpose of disseminating information on the Traditional Esoteric Arcana. The lectures/instruction contained in this Liber comprise material which was previously delivered orally to an esoteric group and has subsequently been given to the College for its use. Under these circumstances the College does not claim to be the author or originator of the contents of this Liber which is distributed in good faith. This Liber is loaned, not sold, to the receiving member as an incident of membership, for *personal* and *private* study, and its acceptance by the student is an acknowledgement that it is being held in trust for the College and is to be returned to it upon request.

DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

ARE YOU LOOKING ON THE
OUTSIDE
FOR SOMETHING THAT IS ON
THE INSIDE?

L I B E R 27

Dear Companions:

With this Liber we begin to study the Martinism of Martinez Pasquales. We are sure you will find it intensely interesting. Pasqualez' monumental work **Treatise on the Reintegration of Beings** is now available in English. If you do not see it on the Supply Bureau list, please write for details should you be interested in obtaining a copy.

Let us take a brief look at what is impending. We have a beautiful series on Alchemy to bring forth, and an equally interesting one on the Qabala (in depth); also Saint-Martin's 10 lectures to the Elus-Cohen Lodge in Lyon which we will be able to bring out after the present series on Pasqualez' teaching is complete. You will have to understand Pasqualez' teachings before you will be able to follow these lectures by Saint-Martin! Then there is the History of the Martinist Order which we know many of you are eagerly awaiting ... plus more John Yarker material.

Just a few words on the John Yarker Notebook: As we said in Liber 1, John Yarker was both a Martinist and the G. M. in England of the Masonic Rite of Memphis-Mizraim. The papers in his notebook were written almost 100 years ago. Some are difficult to decipher; we have done our best with the ones presented thus far. Some of the material in the notebook is historical and the information is not readily available elsewhere today. The last paper from the notebook in Liber 25 was on the Harodim. We received a number of letters expressing appreciation for that lecture. However, because of the technical nature of some of the papers and the difficulty in reading them, we suspect some members may overlook them. We feel they are too valuable to be omitted but at the same time we believe some Companions may neglect to read them because of the difficult handwriting. The question is: what should we do about them? Well we have come up with a solution which we doubt Solomon, in all his wisdom, could have bettered!

We are going to present photocopies of the papers directly from the notebook *as additional pages in the respective Liber* so that those who have a particular interest in the topics therein can enjoy themselves unraveling them with the aid of a magnifying glass ... just as we did! ... and those who find them too tedious to plod through, can leave them alone! In the meanwhile, if any member cares to decipher them **correctly** and will be good enough to present us with a clean transcript ... we will certainly say "thank you" and include them in place of the photocopied lecture, so everyone will be able to read them easily! Now how's that for settling a thorny question amicably?

As you know, we have been trying to keep the Libers as interesting as possible by including various topics in each. We thought that especially necessary in the beginning, when some of you were still neophytes. Now that everyone has acquired a basic foundation we feel we can concentrate material in some Libers ... and maintain a varied format in others. In this Liber you will find an introduction to Pasqualez' teachings; a continuation of Hieronymous and the FUDOSI; and other material. In the next Liber will be a photocopied lecture from the Yarker notebook.

Be of good cheer brethren as we continue on our way!

Louis-Claude de Saint-Martin received his knowledge of "higher things" from Martinez Pasquales and he adopted Martinez' conception of the **Fall of Man** and of **Reintegration**. No study of Saint-Martin is possible and complete if one does not study also the bases of the distinctive philosophy he evolved. These bases were laid by the Founder of Martinism ... MARTINES PASQUALEZ.

For a long time, little was known of this very mysterious man who was to leave such a deep impression on the seekers of the day and on the Masonic Fraternity. Lately however, researches undertaken by Martinists have been successful in unearthing a few official documents which enable us to know more about the founder of Martinism. Members are welcome to make notes on the historical details given here.

From the marriage certificate recently discovered and dated August 27th, 1767, we know the full name and identity of Martinez Pasquales. This is given as: "Messire Jacques de Livron Joachim la Tour de la Case Martines Depasqually", legitimate son of the late Messire de la Tour de la Case and of Dame Suzanne Dumas de Rainau. His address was given as "Parish Sainte-Eulalie, Bordeaux." He was wedded that day to "Damoiselle Marquerite Angelique de Collas", residing in the same parish.

The mode of designation would indicate a person of low nobility but of gentle birth. In other documents, he is given the title of "Ecuyer" or Squire, like his father. This was the first grade of the gentry.

There is conflicting evidence on the question of his date of birth, a thing quite common in those days. His certificate of "Catholicism", dated April 28, 1772, gives his age as 45, according to his own declaration. He would therefore have been born in 1727, at the beginning of the reign of Louis XV.

From the description given on this document, he would be 5 foot 8 or 9 inches tall, with dark hair, wearing a wig and professing to belong to the Roman apostolic and catholic faith. On the other hand, his father's Masonic Patent dated 1738 gives Martinez's age as 28, which would place his date of birth in 1710. It is quite possible however, that this patent should have been dated 1758, in which case the discrepancy would be reduced to 3 years ... which would be fairly accurate for the times.

It is also possible that Martinez passed himself as younger than he was in his certificate of catholicism. Perhaps a third document will turn up one day and settle the question.

We think the Masonic Patent of Martinez' father is quite important from a historical point of view, so we shall give here an English version of the whole text:

"The 4 Doors of the Temple being opened, by the Power of the Great Architect of the Universe and of Charles Stuard (sic), King of Scotland, Ireland and England, Grand Master of all

continued

Lodges spread over the face of the Earth, The Lodge of Stuard having right of jurisdiction over the French Province of Aix, the 20th of May, 1738, by virtue of our Power and Authority, We, Grand Master of Scottish, Irish and English Masonry, have entrusted our right and power as Grand Master of Lodge to our Respected Master Don Martinez Pasqualis, Squire, aged sixty-seven, born in the Spanish city of Alicante, so that he may direct and build in peace on any point of the Earth, a Temple to the Great Architect, having thus constituted it to this effect and constituting it by virtue of our power good and valid, Amen, Amen, Amen! We, Grand Master of the Lodge of Stuard, order our Deputy Grand-Master to direct our labours and those of his eldest son, the Powerful Master Joachim Don Martinez Pasqualis, aged 28, born in the French City of Grenoble, and this same Patent and Constitution will he remit to him in the usual way before his death or at his pleasure, so that he may in turn enjoy and exercise his rights and powers, having made public this Constitution and Patent of Grand Master of Lodge of Stuard, this 20th of May, in the Grand Lodge of the East and in 1738."

We shall see from this text that Martinez himself was born in France and that his father was born in Spain. Most works of reference that give Martinez as a Portugese Jew are therefore mistaken. Martinez was French-born, of Spanish origin. Researches undertaken in Spain would tend to show that the original spelling of his name was "PASCUALIS" (spell out) and that his family was descended from converted Jews from Majorca.

(M.O.L. will pause here and repeat any of the above for note-taking).

Now ... what kind of a man was Martinez? Everything tends to show that he was a man of extraordinary abilities. He was however of poor education. *His works are extremely difficult to read owing to the poorness of their style.* Martinez had many faults: He was given to making irresponsible verbal statements. He was imprudent with money. He was inclined to communicate his secrets too easily ... and used to promise for a given date Rituals and Instructions which he could not prepare in time. He met with strong opposition from the great Masonic Obediences once it was clear that he was not going to participate in their actions in the normally expected way.

But in spite of all these faults ... this man was able to attach to him some of the most brilliant personalities of his time. His disciples, although ready to admit among themselves to his human foibles ... had an unshakable faith in his mission and the greatest loyalty to his person. Martinez' own faith was so powerful that he could make his disciples share it and surmount all obstacles. Let us see what has been said of him:

The Baron de Turkheim, writing to Prince Christian of Hesse-Darmstadt said: "...This I can say of this so-called Jew of whom you speak: he was the most extraordinary man I was given to know..."

The Abbé Fournié, writing to Franz von Bader said: "...he was the vehicle of one of the Seven Major Spirits..."

Our Venerated Master Papus wrote: *"Martinez belonged to those evolved people, the chosen ones, whom the encyclopedias call 'the Illuminates.'"*

What was that power that inspired with such a fire of enthusiasm, people who were not simpletons but worldly characters who had delved into sundry activities before meeting him?

The answer was quite simple: **Martinez was a DOER and not a dreamer given to vague speculations.** Martinez did not convince his disciples by the persuasion of his arguments, the impeachable quality of his logic, the awe-inspiring nature of his erudition and knowledge. **He brought them into the Temple, he placed them in the Circle, he lighted the Luminaries ... and he peopled the empty chairs before their very eyes with visitors from the Invisible Realm.** What lecture or discourse was then necessary??? Martinez brought a palpable proof of the working of his system. Once having witnessed his power ... the disciples had no doubts left.

I will end by quoting Saint-Martin, answering a letter from Willermoz who was complaining that he could not repeat the operations that Martinez had performed:

I applaud your perseverance, Très Cher Maître, and I shall never cease to encourage you in persevering. It is not by our success that we must judge ourselves but on the state of peace, of confidence, of hope, of humility and of courage in which we find ourselves. The rest is in the hands of HIM WHO LEADS US and if we could but remember always that HE OWES US NOTHING, patience would support us ever and would put a term to the whispers...." (May 15th, 1773).

(M.L.: Repeat any part requested, however, have no discussion).

Close accordingly.

-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-

Dear Brothers & Sisters:

#96

At our last conventicle we studied briefly the personality of the Founder of Martinism as such: Martinez Pasquales. We saw that his name was slightly different from the way we spell it, but we shall go on using this name for the sake of simplicity.

We shall not delve any deeper for the time being into the history of Martinez because this will be taken care of in the conventicles which will be devoted exclusively to the history of the Order. We feel at this stage it is better to acquaint you with the personality and works of Saint-Martin (as we have done) and with the personality and work of Martinez, before undertaking any serious study of the history of Martinism and of the Martinist Order. Without some knowledge of the doctrinal background and of the different elements of Martinism, such a study would prove frustrating. By studying in detail certain aspects of the doctrine and of the activities of the Founders,

all the pieces will fall into place when we look at the general history of the movement.

You already know that Martinez founded an Order of Elus-Cohen (Elect Priests), composed exclusively of high degree Freemasons and that he taught in its Temples a particular system of philosophy based on the Re-integration of Man into his original virtues and powers. This system had two aspects: one doctrinal, and the other, practical. The first, known in the Elus-Cohen circles as the "General Doctrine", treats of God, of the Universe and of Man; of the Fall and of its consequences. The second which is called the "Particular Doctrine", concerns the theory and technique of the Theurgic practices which we call "operative Martinism."

The "general doctrine" is to be found in the work of Martinez called: "Traité de la Réintégration des Etres dans leurs premieres propriétés, vertus et puissances spiriteuelles et divines". (Treatise on the Reintegration of Beings into their First Estates, Virtues and Powers, both Spiritual and Divine.) *This work existed only in manuscript form, being copied by hand by Martinez' assistants, particularly by Louis-Claude de Saint-Martin. It is now very rare. IT IS ALSO VERY OBSCURE AND DIFFICULT TO FOLLOW.*

We shall now begin our study of the "General Doctrine" of Martinez. Before we do so it is well to underline the extremely esoteric character of this doctrine, due to an extreme form of anthropomorphism ... that is a "personification" of the forces and beings described.

IT IS UP TO EACH STUDENT TO TRANSLATE THE TEXT INTO METAPHYSICAL TERMS.

THE GENERAL DOCTRINE

Before the present Universe was created, God emanated Spiritual Beings who prevaricated. These emanated Spirits, having their origin in the fourfold divine essence, were distinguishable by their virtues, their powers and their names. They formed four ontological classes infinitely superior and more powerful than the Cherubim, the Seraphim, the Archangels and the Angels who were created later ... because these Emanated Spirits held within themselves a part of the Divine Power.

Directly emanated from the Divinity and innate in God, like the seed of the reproduction of forms in the sundry organism that constitutes the Universe, these Spiritual Beings alone are real and imperishable. They have a personal, absolute, eternal existence and will always exist in the Circle of the Divinity.

Let me try to define here the nature of these Beings who were not Angels.

We find a parallel in the Gnosis with its "Aeons". God, having within Himself all the possibilities, knows them all. But he

leads into **being** only that which he wishes, concedes and approves by reason of His infinite wisdom. He leaves in a state of **non-being**, all that He refutes, rejects and disapproves of, by reason of the same wisdom. *He cannot however prevent his own divine nature from knowing and bearing these last ones, because God cannot limit His own knowledge.*

It so happened then ... that some of these Spiritual Entities to whom God had given, in himself, a personality, by the fact that he knew them and made them distinct from the divine emptiness ... some of these Spiritual Entities, I repeat, **rebelled**. *They abandoned the plane of non-being or non-existence, wanting to acquire an existence.* God had left them free to move as they wished but *on the plane of non-existence only* where there was no danger that they would actualize the Evil which some of them held latent in them.

Once having passed to the *plane of existence*, they exteriorized that Perversity which some of them had in their own nature.

It is this passing on to a plane that was forbidden them, or was "out of bounds", that constitutes the Initial Revolt.

The Rebel Spirits then wanted to play a more important part than the one that had been ordained for them. They wanted, in turn, *to emanate spiritual beings whom would depend on them alone*. They pretended therefore ... to give birth to third and fourth causes. **They attempted to transform themselves from second causes to first causes.**

DISCUSSION / QUESTIONS

This then, Brothers & Sisters, is Martinez' version of the First Revolt, which, you will note, is not that of the angels familiar to the student of Christian Theology ... but of Beings which were Divine, higher and anterior to the Angels.

I shall not carry our study of the General Doctrine any further tonight. Let me just say however, that the idea expressed by Martinez that the creation of our Universe was preceded by other creations, is confirmed by other traditions. Furthermore, if we refer to the first passages of Genesis, we see that:

"IN THE BEGINNING, GOD CREATED THE HEAVEN AND EARTH ..."

then immediately the text proceeds with the creation of the Earth:

"THE EARTH WAS WITHOUT FORM AND VOID"

It would seem that Moses had no information on the first creation .. that of Heaven.

-o-

Dear Companions:

#97

As I told you in my last discussion with you, my address tonight will be entitled: How to Heal a Broken Aura. I told you that the human aura is man's spiritual skin or spiritual covering. Now ... how do you protect your physical skin or covering from friction and breakage in the outer world? You cover it, or protect it with matter of a stronger substance than the physical body. Well: the same law applies to the other vehicles of man! The aura must be protected by a stronger mantle or covering ... and what is that? **Spiritual Fire : Light. Love.**

Spiritual Fire is the healing power of God on all planes.

You ask: "How can one consciously use this Spiritual Fire to protect one's own aura, or that of another, from becoming torn?" It is the simplicity of the operation which makes it difficult ... because somehow we seem to have gotten the idea that for anything to be worth something it has to be terribly difficult or complex.

The answer is: **Visualize** and **believe** and **FEEL** yourself completely immersed in **Light**. *A vital, vibrant light.* This must be taken up as a *daily practise* before starting the day. Try it and see what happens!!! *As your consciousness increases and your awareness develops you will discover that this Light is in all things (just as Jacob Boehme tried to describe it), only most people are unaware of it ... and hence they don't use it.*

As man's consciousness develops, as your consciousness develops, more and more will awareness of the tremendous forces that surround you be noticed. **THEY ARE THERE FOR YOU TO USE AND SHARE WITH OTHERS.**

This Light that we speak of, I just referred to as Spiritual Fire. It is, in fact, the very Essence of Fire itself ... or that radiance of our Heavenly Father. It is the Essence of Life itself, that is why it is a ray of such vital protection.

According to, or depending upon your individual mentality and degree, this may sound all too complicated or too simple. In these talks with you, I am striving to simplify many things, for, as I just said, man's tendency is to complicate and involve fundamental truths.

Just what are you doing when you mentally bathe yourself in Spiritual Light or Fire? *You are consciously and with serious intent placing yourself in a position to receive the healing rays or vibrations that surround you at all times.*

Fellow Companions: the door to most of our troubles (large or small), could well be labeled with one word - FEAR. Fear in some form or other. Think of all the vices of man ... 95% of them, if not 100% have their basis or origin in fear ... or the absence of love.

Think that over.

To heal another's aura is very difficult, in fact impossible, unless you know how to go about it the right way. Many

people who go into spiritual healing will experience failure and become frustrated because of having never learned the fundamentals. Otherwise we can only teach each one how to heal his own aura for and by himself. *(One must first surcharge one's own aura with the Spiritual Fire to such an extent that it over-flows ... and then you can heal and help all those with whom you come into contact.)*

The early Christians had easy access to this Spiritual Fire (or one phase of the Holy Spirit) because the aura of the Cosmic Christ was so potently felt by them ... as a result they carried this Spiritual Fire into all their activities and their auras alone performed many healing miracles.

I am striving to use very simple terms for what are indeed very abstract truths, so as to make as plain as possible what I am endeavoring to tell you. You could ask: "Whence comes this Spiritual or Invisible Fire when we visualize it about us?" Well ... it is there all the time! It is everywhere. Your visualization simply concentrates it and brings it into focus. (NOTE - Your previous instruction on concentration & visualization should render all this quite clear. Ed.).

The Holy Fire (or one phase of the Holy Spirit), is a fact in nature and every living soul has access to it. All that is required is the WILL and DESIRE to reach for it and to be in it and of it. *Become aware of it and its all-pervading protection from all ill.* Learn how to draw it around you like a cloak. **VISUALIZATION is the simple technique!** It requires no other magic but **consciousness of its existence** and a desire to become a part of it. It can be likened unto the man who walks in the sunlight or in the shadow. Both are there. The choice is his.

In the realms of matter, the things of the earth and out of the earth are important to sustain and repair the physical body or structure.

In the realms of Mind and Spirit, the things of the Mind and of the Spirit become the sustainers of Mind & Spirit.

Surely this is not too abstruse to comprehend?

The human aura, being an "in-between" condition, requires both Mind & Spirit, using matter as a vehicle, to repair and sustain it. Light is of the realm of Spirit. Visualizing is of the realm of the Mind. By "visualizing yourselves in Light" you are unconsciously, yet consciously co-ordinating both mental and spiritual faculties and setting them to work.

When trying to help another whose aura you have reason to believe is shattered or torn, visualize such an one completely bathed or immersed in Light. Have no fear that this can hurt anyone. Spiritual Light never hurts anyone. Darkness? --- yes. Light? --- never.

If, through your effort, you succeed in placing Light around another, the aura will instinctively absorb that Light and automatically be healed, for the spiritual cells of the aura will co-ordinate. Remember before you begin the exercise to first visualize Light all around yourself; saturate yourself with Light. Then visualize the Light all

people who go into spiritual healing will experience failure and become frustrated because of having never learned the fundamentals. Otherwise we can only teach each one how to heal his own aura for and by himself. *(One must first surcharge one's own aura with the Spiritual Fire to such an extent that it over-flows ... and then you can heal and help all those with whom you come into contact.)*

The early Christians had easy access to this Spiritual Fire (or one phase of the Holy Spirit) because the aura of the Cosmic Christ was so potently felt by them ... as a result they carried this Spiritual Fire into all their activities and their auras alone performed many healing miracles.

I am striving to use very simple terms for what are indeed very abstract truths, so as to make as plain as possible what I am endeavoring to tell you. You could ask: "Whence comes this Spiritual or Invisible Fire when we visualize it about us?" Well ... it is there all the time! It is everywhere. Your visualization simply concentrates it and brings it into focus. (NOTE - Your previous instruction on concentration & visualization should render all this quite clear. Ed.).

The Holy Fire (or one phase of the Holy Spirit), is a fact in nature and every living soul has access to it. All that is required is the WILL and DESIRE to reach for it and to be in it and of it. *Become aware of it and its all-pervading protection from all ill.* Learn how to draw it around you like a cloak. VISUALIZATION is the simple technique! It requires no other magic but consciousness of its existence and a desire to become a part of it. It can be likened unto the man who walks in the sunlight or in the shadow. Both are there. The choice is his.

In the realms of matter, the things of the earth and out of the earth are important to sustain and repair the physical body or structure.

In the realms of Mind and Spirit, the things of the Mind and of the Spirit become the sustainers of Mind & Spirit.

Surely this is not too abstruse to comprehend?

The human aura, being an "in-between" condition, requires both Mind & Spirit, using matter as a vehicle, to repair and sustain it. Light is of the realm of Spirit. Visualizing is of the realm of the Mind. By "visualizing yourselves in Light" you are unconsciously, yet consciously co-ordinating both mental and spiritual faculties and setting them to work.

When trying to help another whose aura you have reason to believe is shattered or torn, visualize such an one completely bathed or immersed in Light. Have no fear that this can hurt anyone. Spiritual Light never hurts anyone. Darkness? --- yes. Light? --- never.

If, through your effort, you succeed in placing Light around another, the aura will instinctively absorb that Light and automatically be healed, for the spiritual cells of the aura will co-ordinate. Remember before you begin the exercise to first visualize Light all around yourself; saturate yourself with Light. Then visualize the Light all

around and pervading the one who you are endeavouring to help. If you can have yourself or those whom you desire to help actually IN sunlight it will aid your efforts.

The glory of Light is all about you and yet: you see it not.

As was noted at the last conventicle, there are persons who have a very exhausting aura. They are really unconscious and unintentional vampires and have given rise to many legends. By exhausting, I mean that they actually do exhaust all those who are around them. They have a porous or spongy aura and they unconsciously absorb and draw vitality from those around them.

In such cases you cannot help them as easily at first ... *as you can protect your own self.* Follow the same course: visualize yourself bathed in Light and protected by this Light. If your visualization is intense enough the Light will effectually shut out your aura from all that surrounds it. This is why some teachers refer to this Light as a "Wall of Protection."

Man is only now beginning to sense and discover the invisible rays and vibrations that surround him. As his consciousness increases and his ability to use these powers constructively develops ... he will learn more and more of the wonders that surround him **at all times**. The first step in such increased consciousness is **AWARENESS** of the thing itself. The fact that one becomes aware of another's aura is an indication of the awakening of consciousness in that particular sphere. The next step is control and co-ordination or balanced activity. This same law applies to all of man's vehicles. But first he has to become aware before he can use anything.

Therefore: regard with joy the fact that you are aware of the auras of others ... but do not stop there! **Use your increased consciousness for good ... shedding Light and Love.** He who misuses any powers, not only loses the powers entrusted to him *but finds the results of his misuse returning to him like boomerangs from which there is no escape.* When man surrounds himself with **The Light**, his aura not only becomes impervious to other auric emanations, but he can associate with all types of auras without any detriment to himself while at the same time being of great help to all those whom he contacts. *Look about you and you will find living examples of what I mean.*

In time man will learn to heal through the aura when he learns the value of those things of which he is presently unaware. Let us hope that YOU are learning and putting this knowledge to good use.

Brethren: to you it is given to do much for mankind. Stretch forth your mind, expand your souls ... and permit the Light of the Holy Spirit to shine through you.

Here is the technique and prayer to use when you are about to visualize for another's healing:

THE TECHNIQUE

"The Cocoon of Light" "The Wall of Protection" "The Healing Flame"

(1) Visualize your own self completely imbued and surrounded with the Light. See it streaming forth from you.

(2) Use this prayer when you are about to visualize for yourself or for another's healing:

"May the Spiritual Healing Light of God that pervades all things, surround, heal and protect you (give here the name of the person).
Be full of Light and Love.
You are full of Light and Love.
You **are** protected by the Invisible Light of Love."

(3) Now, visualize Light completely enveloping the person (be it yourself or others). Repeat the last line of the prayer three times. Feel and mean every word of it. While saying these words visualize the Light actually shining.

What you actually accomplish by this mantram is the focussing of your own consciousness to the Reality that surrounds you. By becoming aware of the Light, you then proceed to absorb it and then to redistribute it. *The effects and results you will accomplish with this operation will seem nothing less than magical.* They will far exceed any attempts I can make to illustrate or describe them to you.

Well: you have been given the method! The rest is up to you.

Perhaps you might like to ask why, if Light is everywhere, it is necessary to visualize it surrounding anyone. Is it presumptuous on our part, if Light IS, that we should have to visualize it to help another? If everything is immersed in this Spiritual Fire, or Light ... what need is there for us to visualize something that IS? Remember the constant reference to physical analogies in the spiritual realms. In reality, the reference should be - "As above, so below; as in the Spirit, so in Matter." But to make things clearer for you, we reverse the analogy to - "As below, so above."

On the physical plane, in order to make fire visible through flame, you cause physical friction to bring into physical manifestation what is everywhere - Fire.

Likewise: in the realm of mind, Light is everywhere, but so as to have this Spiritual Fire or Light manifest, it requires friction in the mental realm produced by Thought. *Thought produces in the realm of mind, the same effect as physical activity or friction produces on the physical plane.*

Friction in matter releases fire ... thought, in the mental realm, is the catalyst of Spiritual Fire or Light. Have I made this point clear?

Remember always that thought has vibrational power. Just as man is now devoting most of his energy to physical science, he is nevertheless turning more and more attention to real mental science, for physical science is leading him deeper and deeper into the invisible causes which are aback of the physical world.

I have told you something about the healing power of the Spiritual Fire and Light. The process is called by some mystics, - - "Holding the one to be healed in the Light." The phrase is correct, but it often fails simply because those who so glibly use it do not always understand all its implications.

In our present stage of understanding, we have come to acknowledge that mental science and medical science often overlap. The symptomatology of everyday conditions is easily recognized and we seek to drench the system with medicaments, or we rush to a psychiatrist, psychologist or psychoanalyst to have the condition corrected. Such conditions cannot be permanently CURED by any of this latter group for the simple reason that: as the condition originates within ... the cure must also come from within ... and by one's own self. Else there is no complete merit developed. Here are some of the symptoms we have in mind:

For instance: co-relating the mental and physical reactions, we know that fear and worry seriously affect the kidneys, from our knowledge of the part that adrenalin plays in the time of great fear. Sustained and continuous worry break down the kidneys.

Emotional crises, large or small, directly affect the heart and therefore the pulse and circulation.

Desire expressed by appetite, affects the digestion and the functions of assimilation and excretion.

Great and prolonged grief affects the brain cells and nervous system.

An unyielding, inflexible and rigid attitude of mind tends to give rise to stiff joints and "arthritis".

Hate consumes ... not only the mind that indulges it but the tissues that support the vehicle through which it expresses.

On the other hand, intense love of the right kind undoubtedly gives greater will to live and a stronger hold on life, hence a quickening of the vital organs.

Anticipation and "looking forward" quickens all the nerve centers ... keeps them "on their toes" and vitalizes the whole system. (There is far greater real pleasure in anticipation ... than in realization with the resultant "let down.")

Now, in each of the "negative" cases just instanced, there is a consumption of energy and a consumption that spells waste ... for there is no adequate compensation of a constructive nature for the energy that has been expended. Where there is consumption of anything, there is fire ... not simply flame, of course, but consumption of tissues and material. It is the same fire we have been speaking about but it has been wasted and wrongly used. *We can mis-use spiritual things and spiritual power just as well as we mis-use so-called material things.* We all know full well how wasteful material flame and fire can be. It is the same with Spiritual Flame and Spiritual Fire.

So, instead of drenching the system everytime with medicines, why not stop the **causes** right at their points of origin ... the mind? Instead of taking kidney pills, why not stop worrying? Instead of taking purgatives and antacids why not curb the compulsive appetite? Stop stuffing the body with unbalanced meals. Eat properly, see that the diet has sufficient crude fiber, that refined white flour and refined sugar products are held to a minimum and that sufficient fresh fruit and vegetables are included daily.

Why not stop hating and start loving? Cherish appreciation and abandon resentments. Nurture a cordial disposition and turn away from manifesting an unpleasant attitude most of the time. Do not fear ... Face facts; meet them courageously and the **causes** of fear will vanish. Do not become unduly agitated over everything that occurs. Cultivate poise, balance and equilibrium. Do not revile against the world. *Make the world your friend.* **YOU CAN DO IT.**

It should be quite simple to understand now, that whenever we feel any such symptoms ... a broken aura is indicated. Others will notice the results of your broken aura, even though they may not see the aura itself, *for the feelings we are aware of are expressed to others around us.* For instance, how often do we hear it said about someone, "He is so impossible or unbearable today." "I can't do anything with her, she's in one of her moods." Now the way these statements are phrased show that the moods referred to are not the normal or permanent ones but something unusual. The unusual attracts attention. Such moods or indications are not cured with drugs or tranquilizers ... but by the mind and spirit of the individual. The fact that one feels himself to be "persona non grata" at times, when normally he is sought by all ... ought to be a sign that something is wrong.

Do we not, each and all, experience such periods? Well, why not try healing your broken aura at such times *and note the seeming miracle?* Knowing the sources from which these symptoms arise, why not try, by the strength of your mind and spirit, the abolition of **the causes: worry, fear, anger, hate, resentment, revenge, gross appetite, emotional extremes**

There is something to be said for the alleged "European culture" that teaches the control of the emotions (it is not "good form" to allow one's emotions to become too publicly known, seen or felt). CONTROL is what is needed ... not repression or concealment.

So, when you become aware of the need for healing, hold yourself or the one you wish to help "in the light" using the formula given earlier ... and note how quickly nature herself will repair the damage.

Whenever you feel out of sorts or on edge with the world, just remember - - it is not the world's fault - - it is your own fault - - and YOU must repair the breaches in YOUR OWN broken aura ... for breaches in any sort of wall allow free entrance to just the very things it was constructed to keep out ... and if you have a breach in your aura ... it lets in the destructive vibrations, thought-forms and ideas that radio science and astro-physics has demonstrated the atmosphere about us is surcharged with everywhere and at all times.

It is necessary to have a good knowledge of what the aura really is, so as to understand its importance and the thought you should give it. Some people, when pressed for their concepts concerning the aura, say that, to them, it is something in the nature of a "sort of gas" all around the body. Well, this idea is not bad ... but it is more than a gas! It is a compound of several things. Basically, it is composed of "emanations" not unlike those of radium in its active state. But these emanations do not all come exclusively from the physical body. They come from the physical, etheric and astral vehicles and also from the mental "stuff" or photons.

The etheric body extends only a very short distance about the physical body and is almost perfectly concentric with it. The astral body is not concentric with the physical but "overlaps" it about 12 - 16 inches and its aura therefore gives extension, although more impalpably and tenuously. The mental aura goes to a considerable distance, sometimes several feet, and this is why you feel the presence of another personality in the same room with you, although it may be dark and you cannot see the person.

If a person enters a room while you are facing in the opposite direction, you will very often "feel" them even before you turn and see them. When entering a strange room, one can often tell whether or not another is present, though unseen, simply through contact with the mental aura of the other person.

So the emanations of all these vehicles: etheric, astral, physical and mental ... are mixed in what is commonly called "the aura" and a break in the emanations of one, is apt to cause a similar gap in the others.

While in school, in science class, did you ever lay a sheet of thin paper over the poles of a horseshoe magnet and then dust fine iron filings upon the paper? ... Try it, and note how perfectly symetrically those filings arrange themselves. This is because they are conforming to the power of the magnetic field. You cannot see that magnetic field ordinarily, but this simple experiment proves it is there.

It is the same way with the auric field. If there is a gap and you could do some experiment similar to that with the magnet, you would find, whereas normally the field was harmonious and symmetrical in its lines of force and energy, the presence of a gap would prove the broken aura by the absence of lines of force in the locations affected.

Normally, the emanations described flow together harmoniously. With a broken aura, the flow is impeded. Separations amongst the emanations occur. *These express as various kinds of distress and such signs of distress should not be ignored any more than cutting, breaking or otherwise abrading your physical skin, ... for remember ... the aura is the spiritual skin.*

In this mass of auric emanations, there are vortices of energy that are embryonic sense-centers and these become more and more

definite as one develops one's spiritual powers and insight, or as one evolutionally develops the individual vehicles: etheric, astral and mental, into true bodies.

There is a continuous interchange of the sub-photonic matter of these emanations of the auric skin, with the ethers ... the chemical, life, light and reflecting ethers. It is due partly to this continuous interchange that the phenomenon of consciousness is made possible. When, under the influence of an anaesthetic one loses consciousness, it is because the etheric flow is shut off from the brain and the cerebro-spinal nervous system.

These details are not cited here to make the subject of the broken aura more confusing, but in order to show that there is a very definite reason for having the aura in the first place. *The aura serves a unique and all-important purpose and anything that does that ... deserves immediate attention just as seriously as any of the more apparent portions of the physical vehicle.*

The important point to be emphasized is this: by taking care of your aura, you are helping to improve and perfect the vehicles - - visible and invisible - - and this means nothing more than improving and perfecting your HEALTH, well-being, *and all the other positive factors that go to make for superlative living.*

One must take care of their mind and keep it healthy, or they will be worse than useless to themselves and to the world ... and yet no human being has ever seen a mind. Do not therefore downplay or overlook this subject of the aura just because you may not have experienced it as yet. You have never seen your mind either ... but you would be quite indignant if someone asserted that you didn't have one.

In the not too distant future, this subject of the aura and certain other metaphysical principles, will be found to belong ... not within the realm of the mystic or occult ... but within the domain of everyday practical science.

Go to work upon yourself. Study yourself. **Wonder about yourself and your surroundings.** Great results nearly always ensue from comparatively simple origins. Most obvious of all will be your own astonishment at the attitude of the world - of your friends - toward you. It will seem to you that you yourself are the same as ever ... and that you have done nothing at all ... yet the world seems to draw closer and closer to you in the most friendly way.

And yet, Companions, it will have been **you** who have done the changing.

You have been working with subtle powers and energies, in subtle phases of matter or substance, in the subtlety of mental activity ... unseen and unknown to anyone else ... but the OUTER RESULTS will make their effect known most potently.

Let the Spiritual Fire, Light and Love do their inner work upon you, and upon your aura, using the techniques outlined. THEY NEVER FAIL. They **CANNOT** fail because they are divine and they are co-operating with the divine in you. DIVINE POWER NEVER FAILS.

Study this lesson and the last one on the broken aura (#94), until everything is clear. IT IS IMPORTANT. We have brought it forth at this time because so many people need it. Heal your own aura. Then heal the broken aura of others.

Even if you are not yet clairvoyant ... we have given you the signs of it and the indications that point to it. And we have given you, as well, the simple method of how to look for and perceive the aura. Do not get the idea that auras are that difficult to see! If you want to see them...LOOK FOR THEM!!!

You have the methods, now prove your ability to use this knowledge and your right to have it.

-o-o-o-o-o-o-o-o-o-o-o-o-o-

Questions to test yourself on your comprehension:

1. What salient thought has this lesson left with you?
2. What is the human aura?
3. What is a brittle aura and how does it become brittle?
4. Do you begin to understand the importance of the "introspection exercise" given ever since Liber 1?
5. When we bathe ourselves or others in THE LIGHT what are we doing?
6. Does Spiritual Light or Fire manifest where there is no love?
7. How can one see the aura?
8. Have we more than one aura?
9. Explain the technique to be used to invoke The Light.
10. Do you have a better understanding of the importance of the command "Love thine enemies"?

-o-o-o-o-o-o-o-o-o-o-o-o-o-

SAR HIERONYMOUS AND THE FUDOSI - continued

Emile Dantinne Occult Writer

It is true that Dantinne nevertheless signed several studies devoted to occultism with his patronymic (changed by adding an extra 'n'). In this way, he contributed to the Lausanne review "Inconnues" (Unknowns), edited by Pierre Genillard, which included several articles written by him about rosicrucian esotericism. He also wrote prefaces to each of the four volumes of 'La Pensée et les secrets du sâr Péladan' (Thoughts and secrets of Sâr Péladan) by his friend Edward Bertholet. With him, he published in 1952 'Les lettres inédites de Stanislas de Guaita au Sâr Joséphin Péladan' (Unpublished letters from Stanislas de Guaita to Sâr Joséphin Péladan).

However, special mention must be made of his remarkable biography of his master, published in 1948 under the title of 'L'Oeuvre et la Pensée de Péladan' (Life and thoughts of Peladan), sub-titled 'La Philosophie rosicrucienne' (The Rosicrucian Philosophy). In this way, Dantinne wished to clear the name of his initiator in a "synthesis of his philosophy, which he himself did not write down, but the true merit of which is to have given the Rose+Croix its living meaning." This is what he wrote about his own work a few years after its publication:

"When I introduced the 'Doctrine and Works of Péladan' to the general public, my aim was not only to attract the attention of the intellectual world to this great unknown personality, and to try to establish a reputation for Péladan which would be even greater than that which literary critics had achieved for Baudelaire and Rimbaud, those great visionaries of poetry; my aim was above all, to open, to minds which were enthusiastic about ideals, the door of the Rosicrucian Philosophy, which had been closed for too long. In fact, this revelation had not gone beyond the atrium of the Temple restored by Péladan."

We will return to the reports of Dantinne and Péladan as necessary at the appropriate time.

TESTIMONIES

Here now, by way of an interlude, are some testimonies about this man, from various sources, which are not without interest, and which help us to portray him. The first comes from Lydie Martin, a French Martinist, who took an active part in the affairs of the FUDOSI, and it is contained in a letter written to Lelarge, dated 3 May 1936, exactly one month after the death of the son-in-law of the correspondent whom we understand is being referred to here:

"Our good master, Sâr Hiéronymous, also sent me a whole treasure of comforting thoughts, of sublime teachings and ... his blessing, of which we have all felt the effects. I ask you, my beloved brother, to thank him on my behalf, for you would be able to express better than I could, all my affection and my infinite gratitude for the prayers he says for us to the Divine Master. He is so close to Him, and his soul is so beautiful that he must obtain much for those for whom he beseeches Him."

Again from Lydie Martin, on the same subject in different circumstances, still about Dantine: "Grant us a little of the divine powers he brings forth."

Here now is another testimony, written in a letter dated 25 October 1938, from Jules Rochat de l'Abbaye, grand master of the French University Rose+Croix, to Lelarge and Mallinger:

"As a good egotist, I will begin with myself, as I hasten to announce the profound impression I felt immediately the first time I encountered our Grand Master. His bright look, which probes the depths of your heart, and that expression of infinite goodness, penetrate you, and you immediately feel you are in the presence of one of the disciples that God likes to send you to instruct and guide you in the accomplishment of His will for the advancement of His Kingdom."

Spencer and Ralph Lewis, successive imperators of AMORC, both wrote a few lines about Dantine, which show their admiration. The work of the former, "The Secret Doctrines of Jesus", offers a dedication "To Sâr Hiéronymus of Belgium, whose spiritual value and purity of character lend definite charm to the magnificence of his wisdom." Here is a testimony by Ralph Lewis on his meeting with the Imperator of the Rose+Croix for Europe in 1936:

"I was facinated by one of the people. He was standing right in the middle behind the table at the end of which forms the closed part of the horse shoe (of the table). He was directly opposite me. I did not wish to appear impolite; however, as if attracted by a magnetic force, I was conscious of the fact that I had once more turned towards him and caught his eye. He would have attracted attention anywhere. He was tall, of handsome stature, neat, dressed in classic fashion. He wore a white, neatly-trimmed beard, which gave him a look of discreet distinction (...) From where I was, I could not tell the colour of his eyes. To me, they looked like sparkling precious stones, like points of light, to describe them perhaps more accurately."

"(...) He then smiled and held out his hand to me as a sign of welcome. When he smiled, his whole face lit up with a radiant brightness. Then I became conscious of what it is that master artists tried to capture on their canvasses in their effort to make their subjects - saints, mystics and great philosophers of the past - appear to radiate the esoteric light they had within them."

Finally, I would like to recount one last testimony by Jean Mallinger. The reader can make of it what he will.

"In daily life, Sâr Hiéronymus was also a perfect hypnotist and an astonishing diviner. Thus, he harmoniously combined knowledge with its practical applications.

"He also had a special gift, which his friend Léon Lelarge, and I have witnessed for ourselves more than once: he was able to stop rain completely and send the clouds to another area. That would seem improbable to some people. However, I can only say, in good faith, that I have seen it!"

TO BE CONTINUED

-o-o-o-o-o-o-o-o-o-o-o-o-



MAN'S LOVE AFFAIR WITH GOD

Meditation is a subject that is both popular and greatly confused in modern times. To the Eastern mind it comes natural because the religious conditioning of people of the East is more inner-centered. Western religion has been centered in ritual and ceremony and wordy prayers. The follower of Judaism and Christianity, for instance, has had little experience in the withinness of spiritual seeking. His God has always been "out there" or "up there," and his prayers have been a reaching out and up, an attempt to relate to or communicate with a Deity who is much like an absentee landlord of the world.

So, the tendency in attempts at mediation is to try to experience inner communion with the same kind of tense reaching. As Teilhard de Chardin, the Catholic priest-paleontologist, puts it, "The presence is so universal and we are so surrounded and transfixed by it--there is no room to fall down and adore it, even within ourselves." The goal is not to reach something, even to reach for something. It is letting go of the very desire to reach. There is really nowhere to go, nothing to do. We simply get ourselves out of the way and let the transcendence of us become the living reality of us.

Plotinus had an amazingly simple and yet extremely dynamic insight. He was probably one of the very first persons to conceive of man as being at the center of a totally supportive universe. He suggests that we let the soul banish all that disturbs it and the body let go of its tensions, and then think of Spirit as streaming, pouring, rushing, and shining into us from all sides while we stand quiet. In other words, God is seeking us! This is a vital prerequisite in dealing with the meditation approach to prayer. To engage in what I call the "love affair with God," it is necessary to hold the conviction that there is a center within you and within the universe, and that at that Center of convergence with the Infinite within you, your self is the emanation or image-likeness of God, and thus totally good.

There is little point in going to a bank for a withdrawal unless you know that you have an account there with adequate deposits. There is no purpose in engaging in meditation unless you believe that God is a Presence that is present, unless you believe that there is a "point of total convergence" at the root of you where you are (not can be, or "dear Lord help me to be") created in the image-likeness of God. Meditation is not the means of painting your inner self with a gilding of divinity. It is, rather, the gentle call to "awake thou that sleepest," to realize and release the Allness of love, and to "open out a way whence the imprisoned splendor may escape."

At the very root and center of you, there is only God, which means there is a point in you where you are only God. "Be still," says the Psalmist, "and know that I AM god" (46:10). At the Center where there is only God, who is love, I am God and I am love. It is this knowing that God is and I AM which brings us into a consciousness of "total synthesis." This is the great love affair with God. This is pure meditation. It has no object, seeks no experience, desires no thing, works for no demonstration. It does not even try to create oneness; it is Oneness, a great fusing of light at the Center, "the same light that lighteth every man coming into the world!"

Meditation is the path you cut for yourself while seeking to get beyond the limitations of human consciousness into the transcendence of spiritual unity. It is and must be a continuing adventure--and proficiency and progress in depth can only come through practice. You will blaze your own trail, create your own gospel, be your own teacher, and follow your own master, which is the God-self of you at the heart of you which is created in the image-likeness of God who is love.

How does this meditation process relate to what we have traditionally called prayer? It must be said that meditation is irrelevant to the old concept of duality, where prayer is reaching out and up to God, asking for things or for mercy. In the concept of unity in which the meditation process functions, prayer is a projection

of a consciousness which must first be experienced. Meditation is the inward experience, the in-building, the recharging, the mobilizing of the energy. Prayer is the conditioning of outer things, experiences, relationships, by speaking the word of truth. Thus prayer should not be asking or begging, but affirmation and accepting-- a kind of letting.

You may have a great desire to see a cessation of war and of "man's inhumanity to man" in the world. And you may have prayed long and hard for peace through years of religious practice. Perhaps now you can see in a totally new sense that love is the answer. How do you pray for great waves of love to sweep over the earth, healing and harmonizing and protecting all people? There is a popular song that says, "Let there be peace on earth and let it begin with me."

To truly pray for peace in the world, we must find the Center of peace and love in ourselves. For what is peace except the all-pervading activity and energy of love that unites people in a way that completes and fulfills them, and joins them by what is deepest in themselves. There is a consciousness of inner peace arising out of the fullness of transcendental love. Prayer is the projection of this realization out into the world of men and experience.

However, we can project only what we have or what we are. To pray for world peace in the concern over war or in the feeling of fear and insecurity or with a sense of revulsion at widespread injustice and crime is to pray with empty vessels. In the old days a volunteer fire department was composed of individuals who responded to the fire bell by joining a bucket brigade that conveyed buckets of water to the fire from the nearest water source. How futile would have been this process if each volunteer fireman had picked up a bucket and raced to the fire to throw his bucket of nothing on the fire. In this instance the bucket was useless without the water with which to extinguish the fire. And the prayer of words, no matter how fond the hopes or sincere the wishes of the one who prays, is but a conveyance of empty buckets. Or, in the case of the person praying in a great consciousness of fear or worry, the buckets could even contain inflammable material that would heighten the fire.

Meditation is the key to the storehouse of power which prayer can effectively project. As the fireman went first to the source of water, in prayer we must go first to the depth of our inmost self, not to get the power, but to realize that "I AM the power." Thus, meditation cannot be a tense reaching for anything. It must be the immersion of ourselves in the Allness of life in which we have true being. Meditation is not trying to create oneness with God, or even to seek it as a "gift of God". To try to effect oneness is to acknowledge twoness. It is simply going deep within ourselves, away from the point where there appears to be duality, to the point where oneness is all there is. Then, resting in that oneness, feeling the fullness of love, which at this point is the only reality of us, we are ready to speak the word of love.

We have traditionally prayed to God for things. This is an idea that must be unlearned, a practice that must be changed. First we follow the ideal, "Be still and know that I AM God." We get the consciousness of oneness, the feeling of the Presence of Infinite Love and Life and Power which is present in us--and as us. This is meditation. And then we speak the word of truth. Praying, not to God, but from the consciousness of God. Praying, not to make things happen, but to accept them on a level beyond appearances where that which we seek is already done. Praying, not to change things or set them right, but to accept things and see them rightly.

If you would pray for peace in the world, or for harmony between men or nations, or for love in the lives of lonely or discouraged persons, turn from the condition and your great concern about it to find and feel your own point of oneness in God, your own awareness of the Allness of love. Dwell as constantly upon this as two lovers dwell in the feeling of mutual love and adoration. Celebrate the reality of you that is created in and of love. Know that you are in love with all God's creation and that all things and people are in love with you. Then, when this becomes a reality to you, your bucket is filled--you are ready to act on the fire.