

LIBER 12
LECTURE #34
BOOK OF NATURE — RHYTHM AND VIBRATION



Respected Postulant:

At our last conventicle we began our study of the Book of Nature and dealt with the first page: MOTION. It was observed that without motion or movement, nothing would exist. Movement is therefore a basic aspect of life and existence. Tonight we continue our examination of the Book of Nature and look at the second page, that of: RHYTHM and VIBRATION.

Physics defines vibration as the periodic motion of particles of an elastic medium in alternately opposite directions ... from the position of equilibrium when that equilibrium has been disturbed. In the simplest terms, then, physics defines vibration as a swinging back and forth from a central point. In other words: if one were to take a weighted cord and let it hang from the hand motionless, it could be said to be in equilibrium. If one were to move the hand in an arc and set the cord swinging ... the motion made by the weight as it oscillated ... would be called vibratory. Such motion is most familiarly illustrated in the swing of a clock's pendulum. In a clock, this vibratory motion is maintained through a series of gears, which are turned by the power of a spring or battery. As the power source reduces, the force is gradually lost until the pendulum swings more and more slowly. When it comes to final rest ... we say the clock has stopped.

In other mechanisms, the vibration is maintained by means of the attraction and counter-attraction set up by two poles that are positively and negatively charged. In any comprehensive treatment of vibration, therefore, both the nature of the initial impulse toward movement and the means of maintaining that motion ... must be considered. This scientific fact was allegorically set forth by Moses in his book of beginnings called Genesis ... where Adam prefigures creation; Eve, the faculty of will or desire; and temptation, the initial impulse which sets the force of attraction and repulsion into motion.

According to this account, it is the interplay of the will ... or the desire between the positive and negative aspects of force ... that moves man through the world of his experiences. Although this has much of personal and positive value for each of us, we need to realize that: not only man ... but indeed everything within the universe, no matter how small or how large ... is characterized by vibration.

The world itself, in Omneity's great scheme of things, is in motion, and follows the basic law of vibration. There is in reality therefore, no static condition or period of absolute rest; everything is in continuous motion. This fact can be simply demonstrated by a spinning top. Rotate it slowly and the motion is apparent. Rotate it rapidly and the apparent motion is no longer discernable: the top seems to be standing still. So it is with the universe and everything in it. All is motion ... even when to our senses there seems to be a static condition.

We cannot, with the unaided faculties, discover the attractions we call molecular and atomic, nor can we discern the law of gravitation, which is another form of attraction. We cannot even discern the fact that the earth is in motion unless, perhaps, we are near the sea where we can observe the restlessness of the great waves. Nevertheless ... all is movement, and underneath movement lays vibration. This, we must remember, is true not only on the plane of so-called physical manifestation ... but also in the realm of thought, emotion, reason and desire.

Another fact made clear in Moses' story of Adam & Eve is that the forces of attraction and counter-attraction, or positive & negative, or good & evil, (call them what you will), *cannot be evenly balanced, for if they were ... the awing of the pendulum would become monotonous*. Undoubtedly, there are numerous instances where the established vibratory motion is maintained by an equal force of attraction and counter-attraction; but so far as man and his desires is concerned ... variation is allowed for ... otherwise there could be no progress and NO CHANGE OF CONDITION.

Motion is measured or measurable. Motion that is capable of being measured is called rhythm. This is an extremely important consideration to add to our fundamental of vibration. Both rhythm & vibration relate themselves to our science of structure, or harmony.

Vibration is movement.
Rhythm is measured movement.
Brought together: they establish harmony.

Harmony, therefore, depends upon the kind of movement and its particular rhythm. It is capable of almost an infinite variety. Everything in the universe has its own vibration and its own rhythmic pattern ... yet that pattern is so arranged ... or rather the law of its relationship is so established ... that it can be said that: as the vibration of a thing changes ... SO THAT THING ITSELF CHANGES. In other words, *change the vibration and you change the nature of the thing. (Object, thought, emotion, condition, ...)*

Let us have an example of this change of vibrations, we will use the illustration of the spinning top again: When the top spins slowly, we see its movement readily, but no sound reaches the ear. If it spins more rapidly, we no longer perceive its motion, but we begin to hear a hum. Increasing its speed will produce a note of the musical scale, and if that speed is increased more, another higher note will be distinguished. In fact, under proper conditions, we can demonstrate the relationship between the speed of the top and the scale of musical notes it will produce. If spun rapidly enough, the field of sound will finally be passed and silence will occur. This merely means that the rate of motion is so high that the human ear is incapable of perceiving it. But perception of that motion can now be obtained through the sense of touch, that is: heat can be felt. If the motion is still increased, the faculty of sight is stimulated and a glow is seen. As the speed continues to be increased the swiftly moving top runs through the color spectrum. If the speed were increased beyond the band of color discernable by the eye, the revolving object would still emit the invisible rays we call X-rays. After that the rays would be electrical and, finally, the object would reach a rate of vibration so high that the molecular attraction of its cohesive elements would be overcome and it would disintegrate into its original component elements. All of these changes are due to a change in the RHYTHM of the object.

We can therefore accept as a process of reasoning: that everything of which we are conscious in this physical world ... is changing or VIBRATING at intervals which we call time.

Vibration and rhythm support the harmony of the universe.

Whether these changes take place within us or outside us, does not matter for the present. The essential point is that: periodic motions are observable which are best known by the term rhythm. Rhythm denotes regularity of motion conforming to some physical law. Every manifestation of Life consists of one or more rhythms. When the rhythms change in something, which has been regarded as existing that object has ceased to exist or has changed into something else.

This poses an interesting question: if the rhythms of our physical bodies change, as they do at death, do WE cease to exist?

If so, why should we?

+++ **DISCUSSION** +++

What causes movement?

What is the source of this power?

Does this power/energy emanate from a central point?

If so, where is it located?

Or is this power/energy universal i.e. not centralized?

By this time, my Brothers & Sisters, you as Initiates of our V::: O:::, should begin to see the direction in which this simple examination of the Book of Nature is leading us. If you do not, it will become clearer soon.

Let us ask ourselves whether the movements of the stars in the sky may indeed be a Cosmic form of life? (What do you think?)

Next time you are by the sea, or on a ship, watch the rhythmic movements of the sea ... the patterns formed by the waves. Observe this also with the clouds. If possible, listen to them ... and learn.

Until we meet again I ask you to continue your meditation on the phrase: "To him whom the science of Nature delighteth, every object bringeth a proof of God." These words are attributed to an ancient Master, who is the first historical figure known to have proclaimed publicly a belief in one All-embracing God ... and to have claimed direct knowledge of God. This great mystic was the Egyptian Pharaoh Khu-en-Aten who lived about 1350 B.C.

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

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PLEASE REMEMBER TO SEND US A DONATION SOMETIMES. THANK YOU!

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LECTURE #35(H)

ALCHEMIC/HERMETIC – MENTAL PRINCIPLE

Beloved Postulant:

This lecture has to do with the Mental Principle and the general subject is best considered from the starting point of MENTAL TRANSMUTATION. From this we learn that MIND as well as Metals and the so-called Natural Elements ... may be transmuted from one status to another, that is: raised from degree to degree, condition to condition, polarity to polarity, lower vibration to higher vibration.

True Hermetic Transmutation, whether applied to Mind or Metals, in the Mental or Physical Laboratory ... is fundamentally a mental art. Ignorance of this fact may lead earnest seekers after the truth to expend whole life—times in fruitless search along lines unproductive of results, except disappointment. All substance may be and is homogeneous, but its manipulation from the lower to a higher status must begin first on that plane wherein are all beginnings as we are able to understand them ... the plane of mentalism or Mind.

Mind, as has already been said, is not as yet an organized vehicle of man, but it is the mirror through which the higher is reflected in the lower ... hence the mirror through which the lower can also gain a glimpse of the higher. MIND being not a body, but an element, is a phase of Universal Substance and is the vehicle through which WILL operates, functions and focuses.

The word “TRANSMUTATION” which was formerly derided by academic science and now accepted by it as having a definite place in modern chemico-physical processes, has been usually employed to designate the ancient Art of Transmutation of Metals ... particularly of the “base” metals into “Gold.”

Exotericists have seen nothing in this art except the attempt to find a physical process of raising common or base metals into precious metals, largely from motives of human greed, and in some rare instances from actual scientific inquiry of a truly commendable nature, devoid of selfishness. Divested of the religious element previously mentioned as a requisite, the ordinary reader or enquirer will find himself wallowing in the “Slough of Despond” of failure through purely materialistic concepts ... but the correct esoteric and spiritual understanding of the term Transmutation, makes the successful accomplishment of it possible to all who will undertake to live the life necessary to its practical application.

The word “TRANSMUTE” means to change from one nature to another, from one form of substance into another; to transform.

Therefore, mental transmutation means the art of changing and transforming mental states, forms and conditions ... into others. More than this, it means that any form or mode of transmutation applied to substances or conditions other than purely mental must perforce begin with the requisite mental status.

Mental transmutation is really mental chemistry. And all transmutation, even when devoted to raising “base” metal to a higher, **MUST BE ACCOMPLISHED THROUGH THE OPERATION**

OF MENTAL FORCE—MENTAL CHEMISTRY IN COOPERATION WITH PHYSICAL CHEMISTRY ... BUT FIRST THE MENTAL.

The Light and Life of the INFINITE GOD has been crystallized or materialized into the base metals of the composition of the human body. These baser metals or materials are being gradually raised and brought into higher spiritual expression.

The body, it must be remembered, is composed just as much of metals in chemical form, as though they could be demonstrated in their virgin expression.

For instance: Radium materializes into a number of different elements, until its ultimate expression becomes lead ... an example of the lowering of higher vibrations resulting in the densest state of Matter.

Conversely, if LEAD is the lowest polarity of Radium, then RADIUM is the highest polarity of Lead.

ALCHEMICALLY and HERMETICALLY, lead corresponds to the lower personal mind; radium corresponds to the Higher Mind ... IS the Higher Mind, for analytically RADIUM will be found to be the perfect expression of the Activity and Radiation of the Higher Mind itself, that Higher Mind whose attributes are known to be Will, Wisdom and ACTIVITY.

Both the Higher Mind and Radium are inexhaustible sources of Radiant Power, Energy and Illumination and draw from the same Source the Universal Mind, or the Mind of God.

The same Law applies to all other Metals and Elements of which the physical body is composed. All have their higher correspondences, which, on the higher planes, are Qualities, Valors, Forces ... the Soul, Light and Spirit of the Materialized aspects.

In the present instance LEAD, symbolized by Saturn, is an emblem of MATTER, the Element of Earth.

Man, a unit of the Universe, sees nothing but Change in Matter, Forces and Mental States. He sees that nothing really IS ... but that everything is in a state of BECOMING and CHANGING. Nothing seemingly endures ... except CHANGE itself.

Among the philosophers of all times, the Substantial Reality has been called the “INFINITE AND ETERNAL, THE INCOMPREHENSIBLE GOD.” Hermetic Masters call it the ALL.

The true and inner nature of the ALL is unknowable, for naught but THE ALL ITSELF can comprehend its own nature and being. The ALL must always be unknowable except to Itself and to those who progress in infinite cosmos to at-one-ment with the ALL and develop the Cosmic Consciousness in amplitude.

All efforts therefore to ascribe to the ALL, — personality, qualities, properties, characteristics, proportions and attributes through human concepts ... are presumptuous.

The Unity or All, in one of its aspects, is MIND. Therefore, THE UNIVERSE IS MENTAL or existent in the Mind of the All. The Universe being mental, then TRANSMUTATION must be the Art of Changing the conditions of the Universe along the lines of Matter, Force and Mind.

This is just the point where the operations either of so-called Black or White Magic begin and become effective.

All that we call “psychic phenomena, mental influence, mental science, new thought phenomena” etc. etc. operate entirely on the Mental Plane ... for there is but ONE PRINCIPLE involved ... no matter by what names its various manifestations may be called.

The various treatments, affirmations, mantras, etc. of different schools are but formulas, often quite imperfect, very often absolutely unscientific, and still more often unintelligible, of the Hermetic Art, arranged by self—constituted “teachers”, who themselves have failed to grasp the inner significance and logic of the various formulas or mantras they have framed.

Mental states of other persons, as well as one’s own self, may be changed or transmuted by Hermetic methods. Even material conditions depending upon the minds of other people, may be changed or transmuted in accordance with the earnest desire, will, and properly devised and prescribed “treatments” of the person desiring changed conditions of life.

The application of the transmutive processes may be used for good or ill, in strict accord with the Hermetic Principle of Polarity. But it must be understood that my use of the term “ill” or “evil” is not the orthodox acceptance, but in the sense of misdirected good or misdirected energy.

For we must ever bear in mind this fundamental truth ... The ALL “Under and back of the Universe of Time, Space and Change, is ever to be found the Substantial Reality: THE FUNDAMENTAL TRUTH OF ALL TRUTH.”

As in previous discourses, we shall form the habit which should continue in all Hermetic studies, of seeking such correspondences as the subject may offer. In this case the Principle of Mentalism has shown us that the ALL is Mind in one of its aspects, and that Mind is a phase of Universal Substance. Therefore we shall allow ourselves a wider range and latitude than previously afforded. We have found that CELLS ARE LIVES.

Generalizing, therefore, we may say for present purposes that:

MOLECULES IN CELLS ARE THE LOWER ASTRAL MAN.
ATOMS OF MOLECULES ARE THE SPIRITUAL MAN.
WITHIN THE ATOMS IS LIGHT ... THE INFINITE GOD.

One God, One Life, One Ultimate, and WE, collectively, are that Ultimate. “One Life. One Light, One Power, Thou All in All.” In that Ultimate resides all Sound, Color, Number and Form.

The Visible Universe is the Body of the Heavenly Man. The Terrestrial Man is the epitome of the Heavenly Universal Man. The Visible Heavenly Man is the material pole of the Invisible Spiritual Divine Man, called GOD, in His totality.

The material body of Man is the external physical counterpart of forces and qualities, which are the REAL SUBSTANCES composing the SOUL-MAN, for instance: Faith, Hope, Charity, Compassion, Justice, Sympathy, are the Spiritual Grades of Matter used in building SOUL, as HYDROGEN, OXYGEN, IRON, POTASSIUM, SODIUM, CARBON, etc. are used in building the Physical Body.

The idea of complete UNITY is the prime feature of all Hermetic study and discourse, and nowhere is it better summed up than in the words: “In Him we live, and move, and have our being.” Acts 17:28.

HOW may we enter into a deeper consciousness of the full truth and significance of this mantra? St. Matthew tells us how, in the 6th Chapter, 33rd Verse: “SEEK YE FIRST, THE KINGDOM

OF GOD, AND HIS RIGHTEOUSNESS AND ALL THESE THINGS SHALL BE ADDED UNTO YOU.” (Knowledge, wisdom, clear sightedness, personal power, etc.)

We are also told in Matthew 3:2, that long ago there came the “voice of one crying in the wilderness” “REPENT YE, FOR THE KINGDOM OF HEAVEN IS AT HAND.” And that “THE KINGDOM OF HEAVEN IS WITHIN US.”

Every Aspirant should therefore remember to —

Seek FIRST the Kingdom of God,
Seek NOW, AT HAND, and
Seek it WITHIN YOURSELF.

This is the only way in which each of us will succeed in “knowing ourselves,” and it is the only way of approach to that Kingdom wherein we shall find rest and a complete understanding of the Mysteries, for that Kingdom is the Kingdom of Light and Wisdom, where that which is hidden shall be revealed.

Remember also the words: “In myself I am nothing, in Thee I am I.” In all prayers the F.R+C address God in the term: “Eternal and Infinite.”

This is amplified by the following words, familiar to all Initiates: “I made of nothing, live thou in me and bring me out of the region of self, into the Eternal Light.”

In other words: the “I” ... the EGO, made of no PHYSICAL SUBSTANCE, as matter is academically understood, must emerge from the region of SELF by the consciousness of the Presence within the INFINITE and ETERNAL GOD, and being thus conscious, it enters the LIGHT.

What Light? The Light of Cosmic Consciousness, which is the only true spiritual development worth seeking or having; and to be attained only by the elimination of Self and the attainment of At-One-Ment with GOD ... and thus we can truly exist only in the deep fullness of the Divine Mind, the

LIGHT OF THE WORLD.

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SELF is the greatest ‘Lion in way’ that the spiritual aspirant has to conquer.
See to it that you do something every day that is intended for another ... and not for self.

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LECTURE #36
BOOK OF NATURE — HARMONY



Dear Brothers & Sisters:

The two symbolical Books which every Martinist must constantly study ... The Book of Nature and The Book of Man ... are sometimes referred to as treatises on the Microcosm and the Macrocosm. We should be reminded that man in his Original State of superior existence had access to both volumes and could read their truths quickly and easily. Since his Fall, however, although the Books are yet in existence ... he has not been able to read and readily understand the.. When man is able to rediscover how to read these Books correctly, all of his original rights and privileges will be restored to him.

We have now reached the third page of the Book of Nature, which is a study of Harmony. It has been said that Melody is the cry of Man to God and that Harmony is God's answer to Man. The word "harmony" means: the fitting together of parts so as to form a connected whole. Mystically, then, we are entitled to say it means the science of structure. In this sense, it is easy to see why the principle of harmony is basic to an understanding of the Universe and why it is necessary for us to understand the science of structure. IT SIGNIFIES AN ORDERLY AGREEMENT BETWEEN THINGS AND EVENTS. We Martinists are an Order and to operate effectively we must be in harmony, sacrificing individual wishes for the good of the Collectivity. Our ritual, among other things, disciplines us into orderly agreement at the opening and closing of Conventicles.

If we consider a world in which all is in motion with cyclic variations, we recognize that such conditions manifest order and not chaos. We can however surmise the possibility of chaos if regular repetition of movements were not the "natural order" of events. Hence we speak of Divine and Natural Laws ... such as gravity, reincarnation, natural selection, etc., which involve an overall constructive pattern. Thus the Universe is divided into untold variations of millions of cyclic patterns ... yet it survives because of Harmony in its totality. In Nature all is Harmony.

Music is probably the art where harmony is most studied, although philosophers in all ages have referred to the "music of the spheres" which the advanced student hears beyond the physical plane.

When the ancient Hebrew psalmist sang, "The heavens declare the glory of God and the firmament showeth his handiwork," he meant that everywhere and in every particular the Universe itself was a symbol of Omneity. If man could read this symbol, he would understand Omneity and the Laws by which It operates.

We have remarked previously on the duality, which runs through all Nature, the division of all happenings into an active and passive phase. There is that which moves ... and that which is moved. Neither can exist without the other. Every event or object existing partakes of these two opposites to some extent. Co-existence depends on events and objects fitting together in Harmony. In other words ... where Harmony prevails, the good of the COLLECTIVITY is maintained.

Where or when disharmony prevails, lack of BALANCE becomes more manifest ... and breaks down the mutual inter-dependence of the Kingdoms of Nature or of Man.

Since EQUILIBRIUM never remains permanent in any one place or time in this physical world, the Initiate has to learn how to adapt himself to the world outside himself ... and then to bring harmony to the world within. Paradoxically, these two aspects of our consciousness do not often go hand in hand. To find them both is perfection ... but they do not come by idle waiting or pious wishing: *they are the work of the Initiate in his efforts to achieve the Divine Harmony ... the change unto the Ogdoad, the Christ Consciousness.*

According to Qabalistic teaching, Omneity was the ultimate, and from that ultimate, in a series of orderly gradations in descending fashion, Omneity expressed Itself in the Empyrean World. That same pattern reflected or repeated itself in the visible realm in the same orderly fashion. Thus, by correspondence, analogy and synthesis, the mystic teachers measured both the visible and invisible aspects of creation and found the same fitness or orderly structure existing. They then said: "As above, so below."

Man, therefore, might seem to himself to be an exile, standing on alien soil, far removed from that High Estate which is his true home; nevertheless ... natural objects surround him as mute symbols of the Divine, holding out the promise of direction and safe conduct the moment he learns to read them. Wherever we find ourself in the visible world, therefore, or whatever condition surrounds us, we are equidistant from God, our source and center. Said the psalmist: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there also." He could say this only because he knew that there was an overall harmony in all things and that Omneity expresses Itself in the minutest point of creation as well as in the largest mass; and wherever man recognizes himself to be, there is that orderly pattern of which he is a part.

Our Von:: M:: Louis-Claude de Saint-Martin wrote: "When God has recourse to such visible signs as the Universe to communicate his thought, it is to employ them in favor of beings separated from him. Had all beings remained in his unity, they would not have needed this means to draw towards him. The Universe is, therefore, a sign of God's love for corrupted creatures voluntarily separated from the First Cause and submitted to the laws of justice in the womb of the visible universe. God operates unceasingly to remove the separation so contrary to their felicity."

So certain was Saint-Martin of the underlying harmony expressed by the Universe itself, he could declare with confidence: "There is not a people, and I may say there is not a man, in possession of his true self for whom the temporal universe is not a great allegory or fable which must give way to a grand morality."


There is perhaps nothing more uncomfortable and distressing than to be lost in space, not knowing where one is, or how to find one's way to a particular point. It is even more abject however, to find oneself lost in this sense of being an exile in a strange world without conviction of order, and without direction as to one's spiritual orientation. The ancient teachers therefore, were careful, first of all, to imbue the student with confidence and assurance ... making him understand that he, as an individual unity, was a definite part of the plan of the universe. We might feel ourselves momentarily in an element altogether foreign to us and surrounded by objects seemingly meaningless, but to know that these objects hold meaning and that all we need is to understand their directions, so as to find the way we should go, should reassure us and give us self-confidence.

Let us close with a quotation from that ancient Initiate called Paul, in his second Epistle of the Corinthians, Chapter 13, vrs 11: "Finally, Brethren, be perfect, be of good comfort, be of one mind, live in peace; and the Gad of love and peace shall be with you."

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

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**THE RED BOOK (CONTINUED)
(THE NOTE BOOK OF LOUIS-CLAUDE DE SAINT-MARTIN)**

96. Before his crime, Adam electrified through communication. Afterwards, he could only do so by friction. But.
101. The original sin perpetuates itself unceasingly and in all ways until the 
104. All discord comes from the number two, harmony proves this quite obviously.
105. Even the worms do not eat living things.
106. What is there to say as long as one has not had his first communion.
107. If you do good, you will possess all knowledge.
108. God is not 3 in 1, he is 1 in 3.



Dear Brothers & Sisters:

In this Liber we are pleased to begin sharing with you some of the papers from John Yarker's Notebook. Here are a few details on the papers written therein: Some are confidential and private and we cannot issue them. Some are general and we will be able to share these. Some are very short, one or two paragraphs (more like thoughts) and some are quite long. All of them are handwritten and some of them are very difficult to decipher ... we have done our best ... most of them were written in the 1890's.

A photocopy of the preamble to the Notebook (reduced) follows this attempted decipher:

Regulations of the Martinist Order in England.

- 1 This order is formed for the sole object of mutual improvement in the Three worlds of Occult Science. Therefore no broker shall recommend any Initiate to become an Initiator unless he can vouch for the said Broker being a real advanced student.
2. The "Board of Instruction" shall consist of a Council of Eight Members and a Resident, each member holding a copy of the regulations signed by all its members.
3. Each member of the Board of Instruction hereby pledges himself to aid in obtaining all the Information in his power concerning Occult Science and to impart the same to the Board, every member undertaking not to impart to the outside world any information obtained therein with the informer's consent (in writing).
4. The channel of Information shall consist of passing round in alphabetical order, papers by its members & commenting upon the same. When a paper has gone its round each member may see the paper again with all comments.
5. All confidential papers and all comments thereupon, shall be prominently marked with some word such as Arcane, _____, private _____ so that that it may be _____ at once that such matter is not for publication.
- 6 A member of the board not giving a paper for _____ months shall cease to be a member unless through a prolonged serious illness.

Signed
Janaury 1895

John Yarker

Regulations of the Markist Order, in England.

1. This order is formed for the sole object of mutual improvement in the three worlds of occult science, therefore no brother shall recommend any initiate to become an Initiator, unless he can vouch for the said Brother being a real advanced student.
2. The 'Board of Instruction' shall consist of a Council of Eight Members and a President, each member holding a copy of the regulations, signed by all its members.
3. Each member of the Board of Instruction hereby pledges himself to aid in obtaining all the information in his power concerning occult science and to impart the same to the Board, every member undertaking not to impart to the outside world any information obtained therein without the informant's consent (in writing).
4. The channel of information shall consist of passing round in alphabetical order papers by its members (discussing) + commenting upon the same. When a paper has gone the round each member may see the paper again, with all comments.
5. All confidential papers and all comments thereupon, shall be prominently marked with some word such as Arcane, Esoteric, private or so that it may be ascertained at once that such matter is not for publication.
3. Members of the Board not giving a paper for twelve months shall cease to be a member unless through a prolonged illness.

Signed
January 1895. John Yorky 115

Please add + subtract or draw me one altogether -

1234

Signed Frederick Holland

This Paper was written by Dr. W. W. Westcott, a name, which will be familiar to most of you. Where we are unable to decipher a word we will use this sign: -?- and where we are not sure but think we can guess the word we will put a query sign in brackets immediately behind it. We give a photocopy of the title and first paragraph.

Angels.
Dr. W. W. Westcott.

The existence of Angels is asserted by almost all religions, and both the New Testament & the old Hebrew Sacred books contain many references to the presence & actions of angels being in their heavenly abodes & also, their interference in the affairs of this world, and of its inhabitants.

Our English word 'Angel' appears to have come to us from a Greek source, the word *ἄγγελος*, *aggelos*, (in Greek the double gamma g was pronounced — "ng"). Almost all the New Testament was written in Greek originally, except perhaps the Gospel of Matthew, which appears to have been composed in Aramaic Hebrew.

The word Angel meant a messenger and also the human idea of an Angel is that of a spiritual being from a higher plane sent by Divine authority to give instruction or to carry an some work of an exceptionally and superhuman nature. Inasmuch as Angels are stated to have been seen by men, and their voices heard and that they have done actions with material objects, it is clear that somebody or vehicle is used by angels, at any rate when they visit earth. This does not necessarily imply that their bodies are of flesh and blood as are ours, but only that they are, temporarily at any rate, of a sufficiently condensed form of matter to be appreciable by our senses and dense enough to produce material results.

The Fathers of the Christian Church held very various views of the function of Angels; some have considered that their interference with human affairs has been limited to the instances related in the Scriptures recognized as Canonical while others have affirmed that Angels are in constant action in the world, guiding and guarding Men, Cities, Nations and Churches.

The Pagan faiths of ancient Greece and Rome taught the existence of higher beings as guardians of cities and sacred places and they recognized spiritual and -?-spiritualities as presiding over sea(?), mountains and forests and rulers of the elemental forces of Fire, Earth, Air and Water. There were special groups of such spiritual Elementals and rulers of definite personality were believed in and addressed by names, and they were often worshipped and propitiated by ceremonies, offerings, libations and incense.

The earliest work of an important Christian character dealing with Angels is the Hierarchia Caelestis attributed to Dionysius the Areopagite dated in the 16th Century, but it is of course a very fanciful book. His classification was much followed by later writers, he specified nine classes — Archangels, Princes, Powers, Virtues, Dominions, Seraph, Cherub, Thrones and simple Angels. St. Paul appears to have recognized some such classification no doubt derived from his Jewish wisdom see Romans VIII:38 and Ephesians I:21.

Gregory the Great imagined that the existence of Angels preceded the creation of our world while Augustine had it that they were created on the first day.

The second Synod of Nice postulated an ethereal body for the Angels as a vehicle for their spiritual actions; this was in A. D. 789.

In the curious tract called the “Shepherd of Hermes” it is asserted that each man has a good and a bad Angel concerned in his life.

St. Ambrose recommended the invocation of Angels, and a system of dedicating Churches to Angels grew up and has never been condemned by any Church authority.

In ancient Egypt there is no very definite mention of Angels as Spiritual messengers unless we consider the many minor deities as such. They were inferior to the Great Gods, were spiritual idents(?) (or ideals(?)), had definite earthly duties allotted to them and were many of them considered to be representatives and restricted forms of the Gods of the Upper and Nether Worlds.

The old Arabian author Murtadi gives the legend that the Pyramids each had a guardian genius of Angelic type, and that the Great Pyramid is held by a beautiful female who however drove mad every man who saw her. The Spirit of the 2nd Pyramid is a Nubian carrying a basket on his head and a censor in his hand.

In Chaldea the Angels were called Igigi, that is Spirits of Heaven, and are related to the Ribu, the Divine Princes. The lower Ea Hu (?) Demiurgos or World Maker (the reflexion of Ex-Divine Wisdom) gave names and assigned duties to them. Angels were associated with Birds, and the home of Angels was practically called the Bird's Nest.

In ancient Roman civilization the Divinities were largely Beings of an Angelic nature and function rather than Gods, because they were themselves under control of a few higher deities such as Jove and Saturn. The Romans believed in the Genius Lad or Guardian of a place and in the “Lares Publici” and “Lares domestici” of the home.

Zoroaster appears to have taught the existence of Spirits or Angels who were at Man's disposition for intercession with God and Paul appears to have combated this dogma.

The Mohammedans taught that two Guardian Angels watched each man's actions, one registering his good and the other his bad action, and that they were so -?-ful of man's fate that they deferred a decision on his conduct after a wicked action until they had allowed him to sleep and if on waking he repented hi. of the evil the bad record was not made.

Among the ancient Persians there was an idea that each man had five Angels, the first at his right hand to write his good actions and a second at his left hand to record his sins, a third before him to show him the correct path, a fourth behind him to ward off the attacks of evil powers and the fifth before his face to sustain his aspirations.

The Siamese recognize seven orders of Angels, they are related to the planets and have guardian powers over cities and men.

The usual Hebrew word for Angels is מלאכים Melakim, as it is found in Genesis XVI:7 and XII:11 & 12. The Bible also refers to two classes of Angels: the Cherubim and the Seraphim, the former acting especially as sentinels and guardians and the latter of winged human forms notable for reverence, humility and obedience and swiftness of action.

Michael the Archangel is named in Daniel X:13 & XII:1, as the “Great Prince” and “The first of the chief Princes”, his part in the mysterious conflict with the fallen Angel Satan.

Gabriel is mentioned in Daniel VIII:16 C IX:21, also in Luke 1:19,26. He is commonly called an Archangel, but not in the Bible; he says of himself: “I am Gabriel that stand in the presence of God.” The name means “Strength of God”, the Gibur of El.

It should be remembered that the name Lucifer is in the Bible. The Morning Star, Isaiah XIV:12 and has no reference to Satan either before or after his fall. St. Jerome first applied the name Lucifer to a fallen Angel and Milton is notable as following the same course. The word Satan of Job 1:6,12 and 11:1 and Zechariah 111:1 appears to have had the meaning of “adversary”. In the New Testament the word is Satan-?- and occurs 26 times. The earliest use of the name Satan is in I Chron. XXI:1.

The Jews whilst nominally restricted in their theology to the Old Testament Books, were at all times much influenced in their beliefs by the additional teachings of the Rabbis whose views have come down to us as Volumes called Talmud, the Mishna and Gemara, while the more learned of the Jewish Philosophers also relied on the collection of treatises which demonstrate the Kabbalah, a system of philosophy which taught in a special manner the relations which they considered to exist between God —IHVH— Jehovah and the Universe which has sprung from his creative word. These books disclose a vast and complex system of Angels both good and bad. Some are related by the Rabbis to the Sun, Moan, and Stars, others to the earth, heaven and hell, and others again to Man and the Hebrew race.

Some of the Rabbis have also taught the presence of Angelic Guardians to each individual man, It is a very curious fact that the Jews who were bound by the Old Testament to respect it as the complete statement of the relations of God to Man, and bound in a mare dogmatic manner than are the worshippers of any other religion by their sacred Books should yet have accumulated the vastest mass of traditional reading that is known to the literary world.

In the Apocryphal Book of Tobit there is mention in Chap. XII:15 of the Angel Raphael, who says “I am one of the seven holy angels.” and four other references to hi. are found in the same book.

According to one Jewish Tradition, which has met with much Christian support, there are four principle Angels who stand around the throne of Jehovah, they are Michael, Gabriel, Raphael, and Uriel. In the curious ancient Jewish volume named "The Book of Enoch" there is constant reference to many named Angels concerned in the fall of Angels and Man.

Among the Jews of old time, only those of the sect of the Saducees denied the interference of Angels in human concerns. One quaint dogma on Angels said that "no Angel carries two messages", presumably not two at once.

We shall now consider the more purely Rabbinic notions which have no support among the Christian teachers.

Rabbi Jochanan says Angels were created on the second day.

Rabbi Chanina allots them to the fifth day of creation.

Rabbi Bechai asserts that Angels are of an ephemeral nature, created from the river Dinor, a stream of fire and -?- daily; except Michael and Gabriel, Metatron and Sandalphon, who remain in glory and their names are never changed.

In the word of Bartalocci 1.267 are given the following names as of the classes of Angels according to the teachings of the most learned of the Rabbis — Ophanim, Arelin, Chashmalim, Seraphim, Melakim, Elohim, Bene Elohim, Cherubim and Ishim, seven firmaments are described by name as their several dwelling places.

It is also stated (see the Talmudic '-rubin') that God consulted the Angels as to whether man should be created, that opinions differed, that the majority were against his creation. Bereshith Rabba adds that God then made Adam without their knowledge; after which the Angels then agreed that as man had been created, it was his duty to be virtuous.

In Jalkut Chadash(?) it is stated that there is nothing in the world which has not its Angel by whose words and laws it is directed.

In our Chadash we are told that each man has a Guardian Angel — Maohal (?) who repeats to God in heaven the prayers of the man here below: also that Ashtariel, Metatron and Sandalphon in the realm above wear (?) garlands of human prayers, but only of such as have been made in the Hebrew tongue.

Metatron is the highest Angel before God and especially represents his power, he it was who led the Israelites out of Egypt; for God has said My name is in Him. This is explained by the methods of Gematria and Temura thus, — Shadai, Almighty is Sh = 300; D = 4; I = 10, total 314; Metatron is M = 40, T = 9, R = 200, R = 6 and N = 50, total 314.

Of the evil Angels there are also numerous details in the Rabbinical tracts. The Talmud says — Six things are declared concerning demons. They have three points in common with man and three with Ministering Angels. They eat and drink, propagate and die like men. They have wings, they fly and they know future events like the Angels (Codex Chagiga (?) Chap. 2 p 16).

The names of several female demons are commonly noted; Lilith, said to have been Adam's first wife, Naamah and Agrath (?), Samael is the chief male Demon, he has

many of the characters of the Christian Satan; he is often called the Angel of Death, but it was alleged that he had no power over true Hebrews.

The proper abode of Demons is Gai Hinnom and there are seven portions (?) in Hell, each part named and having its special qualities and inhabitants.

The original Rosicrucians of mediaeval Europe and their success through recent centuries, have at all times widely proposed the existence of Beings of a more refined nature than Nan who are concerned in the regulation of the forces of nature, of the planetary powers, of the zodiacal stars, and especially of the four elemental states. They peopled all our woods and waters, our air and all fire with controlling beings, each under separate personal rule. These they do not worship but consider them as capable of being propitiated by learned men and the inferiors among them as being subject under certain conditions to mastery by the magician. Hence has arisen the system of practical occult working which has been the aim of so many students who have sacrificed the ordinary pleasures of the world to the aim of wonder-working and to the hope of attaining intercourse with such superhuman Beings for enlightenment and knowledge with power.

The Rosicrucians also refer to the evil spiritual Angels who tempt man to sin, as their duty, and those are apt to attack and injure man if he be not protected by his own goodness. Ceremonial Magic is largely concerned with banishing these evil personalities. Simple goodness in thought and action protects against such Beings in ordinary life, sin and intoxication expose man to their attacks, which may cause death and disease.

When however the Occultist leaving the ordinary duties of life, voluntarily enters the Astral World around us in Magical processes, then he attracts the influence of evil spirits as well as of good Angels, hence it is necessary to pass through a long and arduous study of occult sciences before any such experiments are permitted.

True Adeptship has learned the safe methods of Magical procedure and true Adeptship will only teach real students of discretion and virtue. Hence it is alleged that many self-taught Occultists have injured their health and wealth by experiments they have been in no way qualified to perform.

That many pseudo-magicians have come to fatal endings seems clear from old histories and from modern experience. Ceremonial magic should be avoided by students for even if this occult explanation of the risks involved be but visionary, yet experience seems to show that mental and even bodily woes have been observed, by no means rarely, to follow unbalanced attempts to rifle the secrets of nature.

W.W.W. IX⁰

Dear Brothers & Sisters:

Have you ever asked yourself, "What am I here for?" "Why am I in the world, anyway?" The ethically minded have said, "to do good." The religious have said, "to prepare for a future life." The opportunist says, "to make hay while the sun shines." The materialist says, "To live on in my children."

The materialistic attitude has brought disillusionment to many. Along with marvelous material progress has come spiritual starvation. Persons of this philosophy have little regard for human life, ... which they believe is here today and gone tomorrow. But, if life has no dignity, no permanence, no meaning beyond its present expression, it is dangerously expendable.

Man is more than the comparatively few pennies worth of salts and other compounds that go to make up his body; more than the final residue after the dissolution of the elements of which his body is composed ... more even ... than the characteristics he passes on to his children. People everywhere need to know this and to be sparked to live with enthusiasm, meaning and purpose.

We have had to live through this period of scientific emphasis in order to discover the secret key that unlocks the door to a true understanding of who and what we are and why we are here. Interestingly enough, it is science that has provided the clues ... science applied not materialistically but imaginatively, creatively and spiritually. Today our greatest scientists are almost all spiritually minded persons. Their discoveries about wave lengths, cosmic rays, atomic fission ... and implications beyond the laws of pure physics have forced them to be.

Sir Arthur Eddington, a famed British astronomer, insists that we must look beyond physics to the borderland of the material and spiritual worlds. He maintains that religion for a man of science has become possible within the last half century because scientific thought has been given a new direction by the discovery of relativity and quantum physics.

More and more, the science of man's mind is finding itself in accord with the basic spiritual truths that have always meant sanity and peace of mind to those who embrace the.. Now you can call the "vital force" anything you please ... God, nature, evolution, the good, the true, the beautiful, the absolute, the ultimate reality ... it doesn't matter. You can even disbelieve in it, unlike the many wise men of science who have been forced to believe in it, or like the millions who believe because they want to. You can also disbelieve in the law of gravity if you like. But if you jump out of a tenth-story window to prove how right you are ... you will still fall to the ground.

To cooperate with the life force, to evolve into a continually greater awareness of it, and to act as a conscious, creative expression of it is, I believe, one, if not the reason why you and I are here. I dare to prophesy that eventually we shall discover that it is the only stuff of which the universe is made and that all else is just a different expression a different "vibration" ... of the all-pervasive power we call God.

Science has already led us by the hand to the door of this knowledge that is dawning on the world. But, it will take more than the accurate instruments of science to explore the world on which that door opens. It will take the qualities of the human spirit. Before he died, the electrical wizard Charles Steinmetz predicted that the greatest discoveries of the future lay in the spiritual realm, the realm of prayer. An increasing number of scientific triumphs have narrowed the gap between the material and the spiritual: the telephone, the telegraph, radio and radar. All that

remains is for us to apply these scientific discoveries by refining and developing our consciousness until it is able to make contact with what lies all about us. We shall then become receiving stations for the divine process ... consciously ... because we have learned how to tune it; instead of unwillingly, as at present.

The electricity that makes a light bulb glow is there whether you can turn the current on or not. The air is full of voices and music even if you don't flip the switch on your radio that tunes them in. All about us is a transcendent flow of wisdom, love and life waiting for us to evolve spiritually until we are fine enough instruments to act as perfect transmitters and receivers.

Time is not a factor in the thrust and growth of the life force that is pushing us forward. The Bible tells us that a thousand years in God's sight are •but as yesterday when it is past and as a watch in the night. James Harvery Robinson, the historian, puts it even more graphically.

He says that if the whole history of mankind were crowded into twelve hours and we imagined ourselves living at noon of the long human day, then we should have to accept the fact that for over eleven and a half hours nothing was recorded of man's existence on earth. Not until twenty minutes to twelve do the earliest vestiges of Egyptian and Babylonian civilization appear. Ancient Greece is only seven minutes to twelve on this clock. Not half a minute has elapsed since man began to make the steam engine work for him!

Instead of letting this make you feel insignificant in the scheme of things, it should reassure you of the godly order to which we individually belong and of which we are a vital part. The life force is not crowding or hurrying us. It is we who falsely imagine that we have only a short time and must rush through it without stopping to enjoy the view from where we stand, pick the flowers along the roadside ... or explore an intriguing trail. We have all the time there is.

You are not here by whim and chance. Living in the middle of the twentieth century is not a supreme jest of the universe. You are here because you are an essential expression of the life force on whose cosmic scale man stands half—way between atom and star. For all of us belong to the ages, and the universe is our home.

Once man found his gods only in the frightening wind, the hostile lightning, and the dangerous forest. He erected totem poles to placate them and he felt that they must be appeased with sacrifices and offerings. Later, he looked upon God as his father, but he still relegated Hi. to the skies and conceived of heaven as some far-distant place that he could reach only after this life was over.

Today, men are coming to realize that heaven is all around them, if they only accept it and enter into it. We are here, among other things, to find that out.

Here are some suggestions that may help you realize the big part you have to play in forwarding the life force as a conscious, responsible agent:

1. Spend at least a few minutes every day in quiet meditation, seeking to feel your oneness with the whole, not asking God for favors but drawing near to the divine process and creative flow.
2. Pick out some inspiring thought that you can hold close to when trouble arises, or indecision irks you during the day.
3. Go about your regular business, but do it joyously, creatively, adventurously ... knowing that behind you, backing you up, is the support and power of the pulsing life force.

4. Observe everything curiously and with wonder. Keep an open mind. Secrets will be revealed to you if you stay in an asking frame of mind. So stop often to look and listen. Do not let life hurry you into missing vital events.
5. See everyone else, even one who you mistake as your worse enemy, as an expression of the same cosmic spirit at work, patiently waiting for each to awaken to life.
6. Realize that one person, roused to his dignity, can accomplish miracles. Live as helpfully, positively, and triumphantly as you possibly can and see what happens. Remember that “a little leaven leaveneth the whole loaf.”
7. Follow these suggestions and it will not be long before you will know for yourself: the answer to life’s most plaguing question. . “What am I here for?”

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**GNOSTIC
SUPERNUMERARY LECTURE #12**

GOING THROUGH OR GROWING THROUGH (II)

Today we hear a lot about “dropouts.” Usually the reference is to high school or college students who have become confused or disturbed with the educational program and have dropped out of school. I wonder if we adults do not occasionally drop out too, in the sense that we resist the disciplines of life; we resist the fact that life is a process of living, an educational experience, and that the challenges along life’s way are the best possible opportunities for becoming the kind of person we want to become. We can never be happy until we become the kind of person that the challenges of life can make us. We cannot have our cake and eat it too. We cannot run away from school and still get an education. We cannot run away from the problems of life, and at the same time be happy. We are happy only when we are growing, and we grow only when we find the right way in which to meet life’s challenges.

This growing does not mean that we have to have heartaches and burdens and tragedies. But it does mean that when we are confronted by difficulties along life’s way, we should admit to ourself that they are evidence of the fact that we still have some growing to do. Let us not resist the difficulties, or resent them, or cry out, “Why do I have to go through this?” Instead, let us know that challenging experiences are opportunities to grow, and that we have within us the potential not only to meet them and to overcome them but also to be a bigger and better person for having met them.

You may be saying to yourself, “That’s all well and good, but I started out to accomplish something in my life, and I have failed.” Have you failed, really? Henry Austin said, “There is no failure, save in giving up!” You still want to succeed. You still want to be healed. You still want to rise above the heartache, to overcome the feeling of inadequacy. All right then, your desire is the key. Desire is the prophecy of what you can become, and as long as that desire is still in your consciousness you have not failed.

Modern research, which has produced so many of the things that have contributed to our high standard of living, is often referred to as “the art of successful failing.” A good researcher is a person who can seemingly fail many times over, and yet still keep at the job with enthusiasm and persistence. He may be given an almost impossible assignment. In his laboratory he begins a long series of experiments. At the end of months he has tried a thousand processes and all have failed. Is he a failure? Not if he is a good research man! He knows a thousand ways that do not work, and thus he is that much closer to the way that will work. And so he keeps on until he finds the solution. He is not a failure. He is a researcher, skilled in the art of successful failing, which is actually the art of growing through experience.

In a way, to fail at something is a good sign. It indicates that you were reaching for something. If you failed dismally, it probably means that you were reaching high. Browning says: “All, but a man’s reach should exceed his grasp, / Or what’s a heaven for?” As long as you are reaching, you are growing.

To a person whose thought is limited, the loss of a penny can be just as calamitous as the loss of a thousand dollars to another person. Therefore, in your degree of failure you measure your ability to succeed. You can go as high as you can go low. The person whose failure seems the greatest has within him the potential for making the greatest success. He has imagination, vision,

daring. He may lack maturity and good judgment; he may lack experience. But time will take care of those lacks. He may have failed in his first effort but he has given evidence, even in his failure, that he has qualities, which, if rightly harnessed by growth in spiritual insight, can lead him on to great heights of achievement. And this is the point: If a man fails repeatedly he may well develop a failure complex. But if he grows through his failures he will build successes on the ashes of his failures.

One of our great problems in life is that we tend to think of success as an arrival: something that comes at the end of effort, the crowning culmination of achievement. The Israelites thought that their goal was in a geographical place, the Promised Land. But success is not an achievement, this accomplishment or that victory. Success is progression, a movement along a road toward a goal.

Inner growth prepares the way for outer achievement. The truly successful person makes the pursuit of inner growth the real activity of his life. Ask the person who has attained brilliant success the question, "To what do you attribute your success?" and you will probably get a very ordinary answer, such as, "Oh, I've always gotten up early," or, "I don't smoke or drink," or some similar remark that has little to do with his success. Why does he answer this way? Because he does not know the key to his success; because he has never thought of himself as one who has arrived at success. He has been too busy reaching forward to look back to see what he has been able to grasp. The person who stops and looks about him and says, "I have finally arrived; I am a great success," is sowing seeds of trouble for himself. Success is in growing, developing, and aspiring. Success is not the end of the road; it is the road.

The law of the road to success is, "Grow or go." If we stop growing, we are through. This is the basic law of life and living. It applies specifically to the experience of age. What is called "aging" does not just happen. Nobody ever grows old. When we stop growing, we are old. As long as we persist in our determination to grow through experiences, we are young. But when we start simply going through them, then we are old.

Through medical research, man has discovered that people do not die of so-called "natural causes." The body does not wear out in a relentless process of deterioration. As someone has so aptly put it, "Man doesn't wear out, he rusts out." The energy of life is limitlessly available to all of us. But we become bored with life and stop mobilizing, this energy. We begin looking back; we fall victim to self-pity. We start seeing our troubles in a different light, and we look at God through our troubles. We say, "When I was young, things were different; now, at my age, life is hard." What we really mean is that life is growth, and we are tired of having to grow through our experiences. We secretly desire to get out of the classroom of human experience, to graduate into the way of ease and security.

The principle, "Grow or go," is the other side of the retirement coin. Today, there is much talk about and planning for retirement. Often, young people are more interested in the retirement benefits of a particular field of endeavor than in the opportunities for growth and achievement. Unfortunately, such thinking leads to a kind of memorialization of retirement as a future kingdom of heaven that will one day come into our experience, bringing happiness and fulfillment and blissful living. The stark reality of retirement is that it offers nothing but the greatest challenge of our life, a challenge that few people are really prepared to meet because the key to happiness is an involvement that leads to growth and development. No one has ever found happiness at the end of the road. The end of the road may bring relief, but happiness comes through the creative involvement along the way.

We need a new concept of retirement, perhaps even a new word properly to explain it. Retirement usually means the end of work, of preoccupation, of business, of activity. But man should never stop working. He should have activity and challenge throughout his life. It may be

important that we give up our career in a particular field and that we close the chapter of one phase of our life. But we must turn the page and go on to the next chapter. Perhaps we need not take another job, but we must get involved in something creative, something that will challenge our mind and our skills and spur us on to attain new growth.

Success and growth depend on man's capacity to reach for the moon and to keep on reaching in spite of obstacles and hardships along the way. Man has come to the present level of experience because of the reach of the mind. The only threat to our society or civilization is that we may become bored, tired of reaching out and up, scared of growing through myriad trials. We must never settle into a resigned pattern of living, nor become discouraged. We must learn the lessons life has to offer.