

LIBER 11

BOOK OF NATURE

Dear Brother & Sister Craftsmen:

I extend my hand to you on Plane Two and greet you! Here we will continue our journey and reach new heights in understanding and awareness, qualifying you to possess the title of CRAFTSMAN by the time you pass through this Plane. You have probably realized that while you are being prepared for the ultimate Work, you are also passing through a period of tests and trials. You could say the journey is symbolical or mythical — **but symbols and myth are keepers of Truth.**

As we enter this phase of the Work you must be prepared to consider wider and deeper principles. Some of the lectures will be easily understood — others will require very careful study — all of them will require **REVISION** for you will find that fresh insights come from “old” material when reconsidered in the light of new information.

Let us now consider that somewhat mysterious word ‘truth’ which everyone uses without properly understanding it. As you have come to learn, there is only **ONE TRUTH :-BUT-:** this needs clarification! Truth can in fact be divided into two categories:

... **ABSOLUTE TRUTH** and **RELATIVE TRUTH** ...

The Absolute Truth we cannot know (at least not from our present position) because Absolute Truth inheres only in God. **Relative Truth** is what man deals with — and **RELATIVE TRUTH IS WHAT THE INDIVIDUAL ACCEPTS AS REALITY TO HIM AT THE PARTICULAR TIME.** The ideas, conceptions and beliefs you have, which cannot be proven or disproven objectively, are examples of relative truth. Now, whereas Absolute Truth may be constant — **RELATIVE TRUTHS CHANGE AS THE INDIVIDUAL’S REALIZATIONS AND KNOWLEDGE GROWS. ONE CANNOT GROW WITHOUT CHANGING!!!**

Man wants to know truth (hard as it may be for him to swallow sometimes) and he wants to respond to it because he knows instinctively that truth is his greatest asset ... yet when new truth confronts his old beliefs it can be a painful experience. This is why many shy away rather than face it.

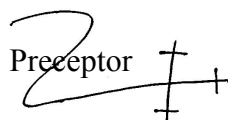
In your quest for truth, do not be intimidated by new realizations ... hold on to what you know to be right and good ... carefully analyze what comes to you ... and when you find something of value, you can then safely trade in your glass beads for diamonds.

In this Liber we open our study of the Book of Nature and examine its five pages. This is a precursor to the Book of Man, which we will study on the next Plane. We also begin a series on the Hermetic Science, which will be identified by the letter (H) after the lecture number.

I ask you not to overlook the admonishments you are continually being given: mere intellectual understanding is not enough ... you must make the principles a part of your daily thinking and living ... faithful performance of the exercises will see you well along the Path.

Be of good cheer, dear Craftsmen, as we continue our way.

Sincerely yours in the Work

Preceptor 

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LECTURE #31(H)

HERMETIC SCIENCE

Dear Craftsmen:

This lecture introduces you to the Hermetic Science. It is from ancient Egypt, the land of Mizraim, that have come the fundamental occult teachings which have so strongly influenced the philosophies of all races, nations and peoples for thousands of years. The Secret Doctrines of Egypt have spread to India, Persia, Chaldea, Medea, China, Japan, Assyria, ancient Greece and Rome ... and to other ancient lands. The Sages of the land of Mizraim freely provided for those who came to them, who were prepared and mature enough to partake of the Holy Wisdom preserved in the Temples of Egypt.

The Mysteries of Egypt, named Osirian, Serapian and Isiac, are the most ancient known to humanity and were the parents of the Eleusinian Mysteries of the Greeks. All these Mysteries were Initiations, or forms of esoteric instruction, relating to the knowledge of divine powers and beings ... and the connection between Man and the Divine Source from which he is animated and inspired.

The tracts, which have come down to us, associated with the name of Hermes as their author, are all concerned with that arcane wisdom which was developed in three directions:

Religious and ethical teaching;
Alchemy, the relation of the material to the spiritual and the transmutation
of the former into the latter;
and Magic, the employment of the spiritual powers latent in Man upon the
physical plane.

Among the great Sages and Adepts of Egypt there dwelled one whom the Masters themselves hailed as THE MASTER OF MASTERS. He was known as HERMES TRISMEGISTUS. This man, if a "man" he was, lived in Egypt in its early days. The best authorities regard him as a contemporary of Abraham, and some of the Jewish traditions go so far as to claim that Abraham acquired a portion of his mystic knowledge from Hermes himself.

Tradition records that he lived three hundred years in the flesh and that after his passing the Egyptians deified him under the name of THOTH. Years later the people of ancient Greece also made him one of their many Gods ... calling him Hermes the God of Wisdom. The Egyptians revered his memory for tens of centuries, calling him the SCRIBE OF THE GODS, and bestowing upon him his ancient title of TRISMEGISTUS, which means THRICE GREAT. In all the ancient lands, the name of Hermes Trismegistus was revered, the name being synonymous with THE FOUNTAIN OF WISDOM.

There are some who claim that Hermes Trismegistus is identical with HIRAM the hero of the myth of Freemasonry, which is a partial reconstruction of the ancient mysteries.

Even today, we use the term "hermetic" in the sense of "secret", and this is because the followers of Hermes always observed the principle of secrecy in their teachings. They did not believe in "casting pearls before swine," but held to the teaching "MILK FOR BABIES, MEAT FOR STRONG MEN." These maxims are found in the teachings of Jesus in the Bible, but both of them were used by the Egyptian Sages for many centuries before the Christian Era.

The Hermetic Teachings are to be found in all lands among all religions ... but never identified with any particular country nor with any particular religious or philosophical sect. This because of the warning of the ancient Sages against allowing the Secret Doctrine. to become crystallized into a creed. The wisdom of this caution is apparent to all students of history.

The ancient occultism of India and Persia degenerated ... and was largely lost ... because the teachers became priests and so mixed SPIRIT with FORM, theology with philosophy ... so that the occultism of India and Persia was gradually all but lost amidst the mass of religious superstition ... creeds ... and “gods.”

So it was with ancient Greece and Rome.

So it was with the Hermetic Teachings of early Christianity, which were lost at the time of Constantine, who helped to smother philosophy with theology, temporarily losing to the Christian Church that which was its very essence and spirit.

There are now strong indications, however, that after centuries of darkness some of the Christian churches are beginning the struggle to get back to the Mysteries. Some of the arcane teachings were preserved in the Ritual and Ceremonial of the oldest branch of the Christian Church, as well as in the oral sacred Tradition, also called HOLY WISDOM by that Church.

But there were always some illumined souls ... both in the Church and outside of it ... who kept alive the Flame and thanks to them we have the TRUTH still with us. The Brotherhood of the Rose Cross, which we will abbreviate according to its French name: F.R.+C ... was one of the custodians of the Secret Hermetic Wisdom, where it has been passed from Master to Student, from Initiate to Hierophant, from mouth to ear. When it was written down, its meaning was veiled in the terms of alchemy, so that only those who possessed the key could read correctly.

The F.R.+C alone has the distinction of hailing the “Thrice Greatest” as the “Father of Our Art,” for it has long been a Fraternity tradition the Hermes Trismegistus was the originator of what has since been known to the world as the “Order or Fraternity of the Rose+Croix.” This tradition does not imply that Hermes, by any manner of means, definitely and constructively organized the outward and visible fabric of the Fraternity; it simply means that the R+C was the first to develop the principles laid down in the Hermetic writings, and at the same time (according to tradition) must have more closely approached the actual promulgation of these principles ... than any aggregation of scholars and students known at the present time.

The writings preserved to us, which form part of the study work of the F.R.+C, are known as the DIVINE PYMANDER and consist of 17 chapters, treating of the Nature of God, Origin of the World, the Creation and Fall of Man, and the Divine Illumination necessary to effect his deliverance. The principle edition of this work appeared in Paris in 1554 and had several subsequent editions. Other Hermetic writings of undoubted authenticity were preserved by Partricius in the Nova de Universe Philosophia, A. D. 1593.

The translation of the PYMANDER in English is a verbatim reprint of one from Arabic by Rev. John Everard, who died about 1640. It is not to be assumed that any scriptural writing could reach the scholar of today without suffering the inevitable corruption due to often repeated translation ... not to mention religious and philosophical partisanship ... but it is quite probable that the translation we use is as complete and accurate as we could reasonably hope for in a document of such great antiquity.

In the preface to Everard’s original English translation, one who gives his name as J. F. has this to say: “In this book, though so very old, is contained more true knowledge of God and Nature than in all the books of the world. . . . There is contained in this book that true PHILOSOPHY, without which it is impossible ever to attain to the heights.”

Throughout the F.R+C rituals and teachings the appellation “Father of Our Art” repeatedly occurs, and as these rituals are of the most obscure and remote origin ... it is quite evident to students of liturgical and ceremonial origins that some very specific reason must have existed when they were first formulated.

The supreme power of true spiritual origin is manifest in every line of the entire Hermetic collection. “I and my Father are one.” Thus did Jesus proclaim his Divine atonement. “Therefore am I called Trismegistus, as possessing the three parts of the philosophy of the whole world,” said Hermes ... a claim or statement no man could make unless well assured of his complete at-one-ment with the Divine Source of Being ... for to possess the knowledge of the whole is a Divine prerogative. History does not record it, as said by any human being, save those whose attunement with the Father or Divine Source was clearly and unmistakably evident. And it is well known to spiritual aspirants, whether within or without the pale of occult science ... that the further one progresses in spiritual attainment THE MORE HUMBLE DOES SUCH AN ONE BECOME IN HIS/HER ATTITUDE TOWARDS OTHERS AMONG WHOM THEY MAY BE CALLED TO WORK.

In still another sense, this claim of Hermes to possession of the three parts of the knowledge of the whole world, is analogous to the sayings of Jesus which have led to the Christian concept of Father, Son and Holy Spirit. For Hermes gave that knowledge ... which had been entrusted to him by his Divine Source ... to the world of his day, and the power of the Divine Spirit has preserved that knowledge unto us of this day, for our study and enlightenment, even as it also perpetuated the teachings of Jesus, who, when leaving the scene of his mortal mission said: “I leave you not comfortless” ... and informed his fellow workers that the Holy Spirit should come.

Civilizations may wax and wane, and from time to time the celestial hierarchies may clear the stage for a new scene or chapter in the activities of earthly children, but it is also, as far as the present light extends, reasonable to conclude that with the obliteration of one system of evolution, the advanced or Initiate members of that evolution continue their labors in planes or spheres far removed from those of the next succeeding era.

The F.R+C concept of Hermes is that he was the first avatar of the human family as known to students of history, sociology and archaeology. His mission was performed at a time not beyond the comprehension of modern man ... and his contact with the Unseen and Divine Source of creative power was so intimate and personal as to make the results of that mission effective throughout the whole extent of the present evolutionary wave.

In each succeeding incarnation he amplified that mission, its works and teachings, with clearer revelations and observations according to the race or age in which they were given ... until ultimately they have spread to the uttermost parts of the earth, exactly as Jesus commanded his followers to preach the Good News to all the world and to every nation. Nowhere do the Hermetic Teachings and the Mosaic and Christian teachings conflict when the true esoteric meaning of each is clearly understood.

Spiritual sincerity is the keynote to the Hermetic mysteries. Hermeticism, like Zorostranism, Confucianism, Buddhism, Judaism and Christianity, constitutes a “Secret Doctrine” ... for the essential truths in each were given only in parable ... and the mysteries never revealed except to the chosen and qualified few.

Jesus said: “Lo, I am with you always, even unto the end of the world.” If that saying of the last Great Initiate is true and if that Initiate is the last incarnation of the great Sun Spirit. in our wave of evolution ... then we must keep in mind that his presence is just as real, and just as powerful to inspire, direct, guide and illumine ... as though he were with us corporeally.

Therefore, my Brothers & Sisters, enter upon the study of the Hermetic mysteries with the strong, sincere desire to know and to feel the real presence of the Great Initiate, the Alpha and Omega, and

while no man knoweth the time thereof, it may be your inestimable privilege to be taken, even as those of olden time, up into the third heaven, there to witness sights which it is not lawful for the tongue of man to utter.

In your future study, at all times keep the inner vision keen and alert for the visualization of that heroic figure, towering so majestically over the rise and fall of the empires, of the wrecks of nations, schools, systems, philosophies, doctrines and dogmas, through succeeding ages, overshadowing and surviving all by the intense virility and spiritual potency of his mission and message, and who said: "If with all your heart, ye truly seek me, ye shall SURELY find me." (Refer to Liber 10, page 13, para. 6).

Spiritual knowledge is not given merely for the asking nor is it always given in the vernacular. (REPEAT) All truth is given under conditions of apparent concealment, simply because its attainment necessitates actual, positive, definite, personal activity. YOU MUST SEARCH, and SEARCH WITH ALL YOUR HEART if you expect to find ... or to attain. The Master meant exactly what he said. Not a portion of the heart will do. All of it must enter the search ... which must be actuated not by mere desire for knowledge (however sublime that knowledge may be) ... but because one HUNGERS AND THIRSTS after that Devine Light to which the human Ame is heir ... and which demands that THE HEIR STRUGGLES AND STRIVES EARNESTLY FOR HIS INHERITANCE ... for only by so doing can he prove himself worthy to be entrusted with the powers that result fro its attainment.

In this introductory lesson of the series to be devoted to a consideration of the Hermetic Science and Art, I have attempted to convey to you an idea of the personality from whom the teachings emanated. I have given more than a hint as to his identity through several incarnations. From this it may be seen that students of the Arcane regard the Hermetic Art as essentially sacred and it must be in this attitude of mind that you should commence your study of the material to follow.

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LECTURE #32(H)

HERMETIC - UNITY

Respected Postulant:

The great message of Hermeticism is the doctrine and truth of the Unity of all things. This truth we shall find summarized in the Gospel of Hermes, which is taken from THE VIRGIN OF THE WORLD. For simplicity, comprehensiveness and clarity ... you will hardly find a better exposition of the cosmic verities and the farther science progresses the more it proves the essential truth set forth in the following lines:

THE HERMETIC GOSPEL

"All is ONE, and that ONE is All, since all things were in the Creator before the Creation, and we can call Him All since all things are His members. b/hereto fore, remember throughout all this discourse, to bear in mind Him who is ONE and ALL, the Creator of all things.

“Everything descends from heaven upon the earth, into the Water, into the Air; only Fire is vivifying. That which descends from above is generative; that which emanates and rises is nutritive.

The Earth, alone self—supported, is the receptacle of all things, and reconstructs the types which she receives.

“The whole is ONE and everything proceeds from UNITY.

“Now this UNITY, which constitutes the world, is formed of Four Elements: Fire, Water, Earth and Air.

“ONE single World. ONE single Soul. ONE single God. “As above, so below; in all things ... UNITY.”

In their study and contemplation of the inner meaning of this profound concept of Unity, the ancient philosophers and the medieval Hermetists soon realized the truth of the homogeneity of basic matter, developing the knowledge of Cosmic Root Matter or Substance which, as Prima Materia or First Matter, is the foundation of all manifested forms; the variety of expression being simply the result of varying molecular and atomic combinations.

Modern science has carried this knowledge much further, into the realm of the electron, ion and quantel. However, this concept of the sameness or identity of primitive particles of Matter, led to the concept that by understanding how to resolve any given form of Matter such as a metal, into its constituent atoms and then recombining them, a metal could be “raised” from a lower to a higher form or type, for instance: silver to gold.

This was the theory on which the idea of Transmutation was based.

The group of philosophers who devoted their efforts primarily to this work of transmutation, became known as the “Alchemists,” and alchemy was the mother of modern chemistry.

HERMETICISM and ALCHEMY go hand in hand, and just as the Hermetic Gospel quoted before is the key to the ethical concept of Unity, ~ so the Smaragdine Table is the key to the Alchemic concept of the basic Unity of manifested creation.

The Smaragdine Table accredited to our Father Hermes, was found, according to Albertus Magnus ... by Alexander the Great ... who discovered the Tomb of Hermes in a cave near Hebron. The tomb contained an emerald table, “The Smaragdine Table,” on which were inscribed thirteen sentences in Phoenician characters.

THE SMARAGDINE TABLE

“I speak not fictitious things, but what is true and most certain.

“What is below is like that which is above, and what is above, is like that which is below, to accomplish the miracles of one thing.

“And as all things were produced by the mediation of ONE being, so all things were produced from this one thing by adaptation.

“Its Father is the Sun, its Mother is the Moon; the Wind carries it in its belly, its nurse is the Earth.

“It is the cause of all perfection throughout the whole world.

“Its power is perfect if it be changed into Earth.

“Separate the Earth from the Fire, the subtle from the gross, acting prudently and with judgment.

“Ascend with the greatest sagacity from the Earth to Heaven, and then again descend to the earth, and unite together the powers of things superior and things inferior. Thus you will obtain the glory of the whole world, and all obscurity will fly far away from you.

“This thing is the fortitude of all fortitude, because it overcomes all subtle things, and penetrates every solid thing.

“Thus were all things created.

“Thence proceed wonderful adaptations which were produced in this way.

“Therefore am I called Hermes Trismegistus, possessing the three parts of the philosophy of the whole world.

“That which I had to say concerning the Operation of the Sun is completed.”

Further reference will be made to this Smaragdine Table if the College decides to present an Alchemic Series.

Analysis of the Hermetic Gospel and the Hermetic Writings as a whole ... discloses that the entire Hermetic philosophy is to be comprehended under seven “Principles” or subdivisions. These SEVEN PRINCIPLES are as follows:

- (1) The Principle of MIND:
This Principle exhibits the Universe and all manifested Creation as a Divine Mental Concept and that the ALL or ABSOLUTE has for one phase that universal substantive energy we ordinarily term Mind.
- (2) The Principle of CORRESPONDENCES:
Following the Hermetic axiom that that which is above is like that which is below and vice versa; that which is within being like unto that which is without, we study the analogies between the visible and the invisible.. The study of correspondences reveals the laws operative in both planes of being.
- (3) The Principle of POLARITY:
This Principle maintains the law of Unity but shows that each unit in any sphere of manifestation is of a dual nature, having two sides, opposites, or “polarities,” identical in nature but differing in degree, operative as positive and negative, making extremes meet and reconciling paradoxes.
- (4) The Principle of VIBRATION:
This principle postulates universal motion and activity; everything from the least to the greatest is in a state of vibration either atomic, electronic, molecular, or in the mass.
- (5) The Principle of RHYTHM:

This Principle sets forth the ebb and flow, the action of the pendulum, the rise and fall and compensatory action in the rhythmic activity of all forms both of Matter and Spirit. This Principle of Rhythm and the Principle of Vibration are now well-established phenomena of every physical laboratory and the most notable advances of modern science are developing from them.

- (6) The Principle of CAUSE AND EFFECT:
Everything is a matter of the correlation of Cause & Effect; everything known is both the cause of a subsequent effect and an effect resulting from a previous cause. Nothing “happens”; there is no such thing as “luck” or “chance.” Law is immutable.
- (7) The Principle of GENDER:
As everything is dual, positive and negative, so also everything has its masculine and feminine expressions. This law manifests on all planes and in all spheres.

The synthesis of these seven principles shows us the truth of the Hermetic axiom: Omnia ab Uno ... All from One.

In considering the Atom we find the following correspondence between the human vehicles and the structure of the atom:

- a. In Mass structure it corresponds to the Physical Body.
- b. In Molecular structure it corresponds to the Etheric Body.
- c. In Atomic structure it corresponds to the Astral Body.
- d. In Electronic structure or separation it corresponds to the MIND of Man.
- e. In Ionic structure ... pure electricity ... it corresponds to the Ame, EGO, God, Light, ESSENCE.

From these analogies and correspondences we learn that in the ultimate, the soul and substance of Metals, Plants, Animals and Men ... is identical.

Working further from the correspondences we find that: All things are born, emerge, proceed or originate from ONE Primordial Cell, the Cosmic Egg.

One of the lowest forms of life: the amoeba ... manifests as a single celled organism. As the life scale rises, we find man as a multi-cellular organism composed of an almost inconceivable number of cells.

Each cell is a primary unit, with its own individual life and individual consciousness.

Man is, total of the Humanity ... and move and to the sum total of his cells ... as God is, to Solar System. Man is a microcosmic Solar System. is the “Body of God”; ... therefore truly “In Him have our being.”

If we coordinate and correlate our cell consciousness in perfect harmony, we are “At-One” with ourselves and we are at EASE. If we fail to so coordinate, we have DISEASE. (dis-ease).

Being of the Body of God, if we coordinate our consciousness in harmony with that of the rest of Humanity in the highest ethical aspect, we are AT-ONE with God and enter into His peace.

Each cell, under guidance of its own consciousness, selects just what it requires for its nourishment. Each group of cells composing an organ does likewise. Each group of organs constituting a Human Unit does the same. *When each group of Human Units shall obey the law operative in the lower phases, we shall attain Universal Brotherhood ...for this selective law operates harmoniously. When the law is broken anywhere along the line, we have functional disturbances in the Human Unity and functional disturbances in Community, State/Parish, Nation ... World.*

Cosmos is built by TIME dividing NUMBER in perfect proportion, rhythm, or measure.

The student who begins the study of Hermetic Philosophy should realize at the very outset ... that he is studying GOD. This is a legitimate study, for it is our duty to learn all we can regarding the Source of our Being ... if we do so reverently and solely with the desire to learn of God in order to approach Him and enter more and more into His consciousness ... and to partake of His Nature.

If you understand this, and accept the responsibility imposed, you become more than a “metaphysician” or an alchemist ... you become a student of TRUE religion.

Religion is of three different kinds:

- a. Natural Religion.
- b. Revealed Religion.
- c. Humanist Religion.

Natural Religion is based upon the evidences of God’s qualities and himself . . . as supplied by Natural Phenomena.

Revealed Religion is based upon the direct communication of God’s Will to Mankind. The Hermetic Divine Pymander and the Bible are classed under revealed religion.

Humanist Religion is based upon the principles of positivism with a philosophical basis.

Hermeticism is based primarily upon the first two ... Natural and Revealed religion, but it goes much further than the academic definitions, asserting that the best and highest of all revelations come from the consciousness of the “God Within,” individually to each human Ego.

Remember at all times that the true Aspirant is the one who seeks to correlate science, religion and philosophy for the clarification of understanding ... rectification of error and apparent contradiction working constructively to bring about a greater and higher revelation for the benefit and welfare of mankind.

In so doing ... you must commence at once to develop the discrimination of scientific method, the deductive process of philosophy and the reverence and religious attitude of religion itself.

I have mentioned the Four Elements but there are others not yet fully known. The Fifth Element is Aether or ether and Hermeticism is peculiarly the science of the Fifth Element . . . the “Free Ether” known to early thinkers as “Chaos,” the Eleutheros “immaculate and incorruptible” of Hesid and the Greek Savants. In another sense it is the “Ain Soph” of the Hebrew Kabalists . . . the Devine No-Thing, which is, therefore, the matrix of all things . . . and is the “No-Thing” so frequently referred to in the ancient prayers of the F.R+C.

Theologically, Ether is the mystical River of Eden ... which divided into four heads (or modes of expressional. In its more obvious it is now regarded as a constant and the matrix of all manifested

forms in externalized or objective universe. It is regarded as plastic and fluid and above all ... as the medium through which the human thought and will functions. The relations between it and Mind are not yet fully determined ... though interesting experimental phenomena have been produced.

A few recent scientists have attempted to do away with the theory of Ether, but it has remained a stumbling block to them ... and to deny it is simply to negate their specific hypotheses.

Progress in the study of electrical energy alone, has established the position of Ether as an Element. Ether alone of all, the Elements, has the property of universal diffusion that makes possible transmission of vibratory conditions through interstellar space, without which our advances in physical, astronomical and chemical science would have been impossible.

Future generations will learn of conditions within the Ether itself, that they do not dream of today. Ether is a conditioned substance even though it is almost Divine in its aspect of omnipresence. But the point to hold in mind regarding this Fifth Element is ... that by proper contemplation of its known qualities, elusive though they may be ... we shall observe that by the all-pervasive, universal nature of this Element, the UNITY inculcated by Hermeticism is a FACT. Ether surrounds, penetrates and binds all things and all conditions ... both in the matrix of the Spiritual World, and in the Material World which is born from it.

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LECTURE #33

BOOK OF NATURE - MOTION



Beloved Postulant:

Recent lectures have expanded somewhat on the concept of reincarnation and karma, which were introduced earlier in the Works. It has been observed that all Nature perpetuates itself in cyclic patterns ... and that reincarnation is but the carrying over into the Human Realm, the cyclic pattern observable in Nature. Brethren are reminded that they should meditate on the mysteries of life and the universe as it is only through personal experience one will ever know anything with certainty.

“To him whom the science of Nature delighteth, every object bringeth a proof of God.”

With this thought in mind, let us continue with our study of the Book of Nature, written by the hand of God. Here we are in the Grandest Tradition of Man ... for it is only mankind, which thinks reflectively on these things. Said Jesus: “Consider the lilies of the field, how they grow; ... they do not toil nor spin, and yet even Solomon in all his glory was not arrayed like one of these.”

The BOOK OF NATURE contains those fundamental, underlying principles which show us the Eternal Pattern. Traditionally, it is said to consist of Five Pages which are entitled: Harmony; Rhythm; Man & Nature as dual aspects of Omneity; Motion; and fifth: Dreams. We must examine these facets of life in turn, although we must also appreciate that all exist simultaneously. Tonight

we will give our attention to two of these Pages namely: Motion and Rhythm. We begin with the first page: MOTION.

As you look out upon Nature, one of the first observations you are likely to make is that: many things move. Upon closer examination you observe that living things move ... and objects, which are said to contain no life are motionless. Have you ever had the experience of watching a motion picture when the film accidentally stopped? The point to observe is that with the cessation of the motion of the figures ... all “life” fades from the scene. So we can notice that motion is a manifestation of life.

You will observe that motion is present in everything we perceive ... from Galaxies down to atoms ... from the growth of a grape vine to that of a living cell ... all is motion or movement. Light is a form of movement and recent scientific speculation tends to equate energy and matter through the concept of motion. We can note therefore, that the prime activity is motion. (The second activity is light.) (In passing, let us note an interesting point in the opening verses of Genesis: “...And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters ...”)

Even a quiet rural scene has some form of motion, or shall we say: variation, which makes us conscious of its existence. Such motion or variation may take the form of sounds from birds or insects, changes of sky or other light effects, (changes of color), the differing pressure of the wind or breeze, odors from the plant or animal kingdom may assail our nostrils, whilst, if we partake of food at this time, our sense of taste gives us realization of contact with something OUTSIDE ourselves.

By carefully reflecting on these signs, which we may read in the first page of the Book of Nature, we come to realize that Life in the physical world always manifests through some kind of motion. Where there is no motion, change, or variation at all . . . no Life is perceivable ... although it may exist potentially. Perhaps you would now like to discuss this point, however I would ask you not to stray far from the subject because the other pages may well supply answers to most our questions.

DISCUSSION

1. Motion is an expression of Life.
2. All things move, even if the movement is imperceptible.
3. Where no Life is perceivable, it may exist potentially.

What is the relationship between motion and consciousness?

Could one be conscious if there was no motion?

Does Life depend on motion?

Do all things that move have Life?

When studying the Book of Nature, Man looks, listens and feels around him in order to observe and understand the world he lives in. The question we so often meet at this point is whether the world “outside” us has a factual existence ... or whether it exists only in the consciousness of the observer through the agency of the senses. However important this question may appear it should not prevent us from giving careful attention to the objective world. It matters little for our present purposes whether the exterior world is, in fact, exactly as it appears to be. The fact is, in his search for Truth, Man is helped by two faculties ... one of observation outside himself ... and the other of turning inward towards the Source of his consciousness. This latter is the Path of Return ... and is referred to as the Book of Man. The former: that of observation of oneself, which concerns us at the present time, is the Book of Nature.

Let us now turn to the next page of the Book of Nature and see what we can observe. We have noticed that the world around us is in various states of motion, everything conforming to some

regular number of movements in a given interval of time. We all know that time is measured by the regular movements observed in nature, such as the turning of the earth on its axis, the apparent motion of the stars, etc... Once we accept a natural interval in these regular movements as our measuring rod, we have a “sense” of time. Without a change in our consciousness caused by observing external objects, or by mental changes, we should not know that “time” had passed.

Seeing that all is in motion around us, we next notice that all these movements follow a kind of CYCLIC PATTERN which may be relatively slow ... or extremely rapid in rate of change. For example: the planetary electron in an atom of hydrogen revolves around its nucleus (which is called a proton): ten trillion times per second ... whilst our galaxy, whose edge we see as the Milky Way, takes many millions of years to rotate.

The rotation of the earth on its axis gives a daily unit of time, and its rotation round the sun provides a unit we call a ‘year’. The moon revolves around the earth 13 times a year. Growth in the Plant and Animal Kingdoms is subject to the cyclic laws of the foregoing motions. Our study at this time must therefore be given over to the second page of the Book of Nature, which we shall call Rhythm and Vibration. We shall pause here, however, and take up these important subjects at our next conventicle.

QUESTIONS / DISCUSSION

You look up and see the moon. Where does it exist ... “out there” ... or in your consciousness?

Is “time” an illusion?

Does time actually pass ... or does it only seem to?

What has happened when time has passed?

What and where is the “past” and the “future”? ... Where do these conditions exist?

If we had a perfect memory ... would we be conscious of a “past”? Is “time” dependent on motion?

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

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EXERCISE

Unity of Man with God is the keynote of Hermeticism. Deification of man is the ultimate Goal of Hermetic Teachings. This deification is achieved by man through living his daily Life in this world in imitation of God ... by thinking of himself as a Divine Child ... by living in that consciousness, acting and feeling as one; thus helping to bring the latent divine powers and his true nature into objective reality.

Ordinary man acts like an animal because he thinks and reasons like an intellectual animal, devoid or doubtful of faith in his own immortality, slave of his senses, lover of things carnal ... and doubter as to his High Estate and destiny. Too often he doesn't know the difference between right and wrong ... between truth and error.

In the Fourth Book of the Pyramider of Hermes, para. 89, is written: "For man is a Divine living being and is not to be compared to any brute beast that lives upon earth, but to them that are above in heaven, that are called Gods."

The method of transmutation of his level of consciousness from human-animal to the divine is given in no uncertain language in the Tenth Book of the Pyramider of Hermes, quoted as follows:

"Command thy soul to go into India, and sooner than thou canst bid it, it will be there. Bid it likewise pass over the Ocean, and suddenly it will be there; Not as passing from place to place, but suddenly it will be there.

"Command it to fly into Heaven, and it will need no wings, neither shall anything hinder it; not the fire of the Sun, not the Aether, not the turning of the Spheres, not the bodies of any of the other Stars, but cutting through all, it will fly to the last, and furthest Body.

"Behold how great power, how great swiftness thou hast! Canst thou do all these things and cannot God? After this manner therefore contemplate God to have all the whole world to himself, as if it were all thought, or intellections.

"If therefore thou wilt not equal thyself to God, thou canst not understand God. For the like is intelligible by the like. Increase thyself into an immeasurable greatness, leaping beyond every body; and transcending all time, become eternity and thou shalt understand God: If thou believest in thyself that nothing is impossible, but accountest thyself immortal, and that thou canst understand all things, every art, every science and custom of every living thing.

"Become higher than all height, lower than all depths, comprehend in thyself the qualities of all the creatures ... and conceive likewise, that thou canst at once be everywhere in the sea, in the earth. Thou shalt at once understand thyself, not yet begotten in the Womb, young, old, to be dead, the things after death, and all these together as also times, places, deeds, qualities, quantities, or else thou canst not yet understand God.

But if thou shut up thy Soul in the Body, and abuse it, and say, I understand nothing, I am afraid of the sea, I can not climb up to Heaven, I know not who I am, I can not tell what I shall be; WHAT HAST THOU TO DO WITH GOD? For thou canst understand none of those fair and good things; be a lover of the body, and evil.

"For it is the greatest evil not to know God.

“But to be able to know and to will, and to hope, is the straight way, and Divine way, proper to the Good; and it will everywhere meet thee, and everywhere be seen of thee, plain and easy, when thou dost not expect or look for it; it will meet thee, waking, sleeping, sailing, traveling, by night, by day, when thou speakest, and when thou keepest silence.

“For there is nothing which is not the Image of God.”

You are urged to study, to ponder over the innermost meaning and to meditate on the foregoing quotations. Not only are great secrets of the Egyptian Temple concealed therein, but spiritual power for the expansion of consciousness from that of an intellectual animal ... to that of Man conscious of his Divine Sonship ... is there for the mere recognition of it.

May the Light of the ancient Truth shine upon you and bring you new Understanding!

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PLEASE GIVE YOUR KEY NUMBER WHEN WRITING.

Dr EDOUARD BERTHOLET:

SAR ALKMAION

GRAND MASTER ORDRE MARTINISTE ET SYNARCHIQUE
MASTER OF ANCIENT WISDOM AND PIONEER OF MODERN MEDICINES



Born in Switzerland at Rougemont, in the district of Vaud, on June 8, 1883, under the double sign of Gemini, Edward never ceased duplicating, indeed multiplying his life and talents: Medical doctor, writer, musician, esotericist ... a universal man ... like those conceived by the Renaissance, and whose quiet generosity and radiant goodness could not be hidden by his sparkling spirit.

When he left the University of Lausanne, holding his medical titles, he seemed to be the son of an era that Taine and Renan oriented towards: a skeptical positiveness ... and he saw the sciences as the only concrete answer to human problems. This view was quickly confirmed by the problems around him. Confronted with the drama of alcoholism, he started an anti—alcoholic campaign that he pursued to the end of his life. He promised never again to taste the good wine ... and he rigorously kept his word, which tells us about the man: capable of paying with his self and of completely engaging himself within his research.

A few years later, Auguste Forel, doctor and world renowned naturalist revealed the keys of hypnotism to him. He soon substituted it with magnetism, a softer technique, better tolerated by the sick.

The method was not original. A century earlier, Mesmer tried to codify a medical magnetism which started a school, and, a convention on magnetism was held in Paris in 1889, four years before the Durville's formation of a school of magnetism. But it still had to be officialized and regulated and that is what Edward Bertholet dedicated himself to.

Using photographic plates, he engaged first in the detection of the luminiscent rays emitted by one's hands. This way he proved the existence of the fluid defined by the Sages and ancient Alchemists as a quintessence of human energies. He then experimented with its effects on plants, seeds of nuts, watercress and especially marrow (squash) ... two pots of which he isolated and watered in the same manner.

Every day, morning and evening, he magnetized one of these “guinea pigs” ... always the same one. At the end of two months, this one was taller, thicker and more vital than its counterpart. The doctor then reversed the magnetism. Leaving the treated plant, he started control on the other pot, which, two weeks later had already surpassed the first one, and which, having finished flowering at the end of a month, saw its flowers surpass its competitor's by 6 centimeters.

Since this was so, why not use the vitalizing fluid in medicine? And so Edward Bertholet became the pioneer of an extraordinary therapy which combines magnetism with fasting, the benefits of which he had long been advocating: “Disease is the consequence of a series of mistakes made against morality and hygiene and especially food hygiene”, he explained. “It constitutes ... a natural effort of the organism to get rid, by successive cleansing crises, the toxins and cellular poisons.” Only one action, only one “operation without a knife,” — the fast — which enables one to re-establish the disturbed equilibrium! He himself experimented with it many times ... he knew its benefits and its risks. He knew that some temperaments cannot stand such a treatment. But the revitalizing magnetism would be the palliative preventing the headaches and the nauseous state, which sometimes accompanies fasting.

E. B. practiced sensible medicine at home in his big house “Violettes” located near the lake, facing the mountains and rising above Lake Geneva. Every morning it was he himself who brought the special purges to his patients. He himself weighed them and prepared their potions. They then met in the garden where they played bowls and talked before going to the nearby beach. They often watched the doctor eating with his family, but, strangely enough, none of them were hungry ... within a few weeks they saw their general malaise, heart failure, nephritis and tuberculosis adenitis disappear. “Those who came to the Violettes on a stretcher” as Pierre- Genillard, the doctor’s nephew, remembers, “left on their feet ...“ They were immediately replaced by new ones coming from all over the world, attracted not only by the “miraculous cures” but also by the radiance emanating from him. Smiling and serious, the forehead high, the beard white towards the end of his life, attentive to human suffering, he personified the authentic therapist, the authority who pain does not resist.

He was nevertheless not content with treating and healing. A talented musician, his patients sometimes perceived late at night the echo of his violoncello carried by the myths of Tristan or Parsifal. He also wrote “Les Guerisons Mystiques et le Magnetisme” (The Mystic Healings and Magnetism), “Le Retour a la Sante par le jeune” (The Return to Health by Fasting), ... almost 25 titles he wrote based on medicine or the great ideas of esotericism.

With a mind open to all kinds of thoughts, he became enthusiastic about oriental philosophy. He invited the swamis Jathsvarananda and Sidheswaranda to the “Société Vaudoise d’Etudes Psychiques” which he founded in 1927. The members flocked, fascinated by the stature, the universal culture of E.B., and by the lecturers he invited, — all bearers of unusual knowledge. Among them: Alexandra David-Neel, who, back from Tibet, had her rheumatism treated at the “Violettes.”

Subtle specialist of Hinduism, Vedantism, Taoism, — dazzling his audiences by magistral conferences on Ramakrishna, Randa and Paramananda, the doctor remained nevertheless an occidental impregnated by the “Christic” message and the tradition transmitted by such elites as Lull., Albert La Grand, Paracelse, Claude de Saint-Martin, Stanislas de Guaita, Pedalan and Master Philippe de Lyon.

E. B. never met the later ... unless on those invisible roads where the authentic exchanges take place. But he wrote a “Reincarnation d’après le Maitre Phillippe de Lyon.” And judging the Sar Pédalan, intellectual pole of the Master of Arbresle ... to have been misunderstood during his time, he mentioned this enigmatic figure in “La pensée et les secrets du Sar Josephin Pedalan, — four volumes which confer a new scope to the Rosicrucian ideas which impregnated the thought of the Sar. The doctor shared them so well that he revived in 1933 the “Ordre Ancien et Mystique de la Rose+Croix,” (the Ancient and Mystic Order of the Rose+Cross) — an extension of the psychic society which is a group of awareness and not of Initiation.

Did he then consider joining the Order of Christian Rosenkreuz? Or did he mostly plan on gathering an elite connected by the Rose and Cross to the wave length of our ancestral tradition?

It was in the quietness of the “Violettes” that he himself continued his own quest he installed in his own house a small chapel where the Christ and the Virgin are next to the Buddha. The writer Jean Palaiseul says he saw him there “aureoled by his white beard of a prophet and by his ascetic life, standing in front of a big crucifix and wooden polychrome statues depicting the verses of the Koran, arranged around a candelabra with seven branches.”

An ecumenical mind before its time, he knew that the energy, which animates all things resides neither in ‘labels’ nor in narrow sectarianism. And that wisdom is one, above human divergences.

It was towards this unity, within which all contradictions are solved, that he tended more and more. Retired at Vevey during his last years, sick but serene, he composed his last work “Mystere et

Ministere des Anges” getting closer and closer to this love he knew to be, more than all science, the only key to life.

It was from Edward Bertholet, Sar Alkmaion; that Sar Gulion received his authority as Sovereign Delegate General and Grand Master of Great Britain and Commonwealth; and from Sar Gulion that the Sar Savitar received his charter as Grand Master of Barbados.

Edwards Bertholet died on March 13, 1965 at nine o’clock in the morning, a few days before the spring ... But does it matter anymore? Escaping from our seasons, from our dawns and our dusks, he passed, with open eyes, through the door of all suns.

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SUPERNUMERARY LECTURE #11

GOING THROUGH OR GROWING THROUGH (I)

Some of us look at God through our troubles. Others of us look at our troubles through God. The difference in viewpoint makes the difference in our lives. Looking at God through our troubles means having a faith that fluctuates like a barometer. It also means meeting adversity with the questions: “Why did this happen to me? I have believed in God. Why is God punishing me?” Looking at our troubles through God means realizing that this is an orderly Universe, that the activity of God is omnipresent, and that because God, the good, is in all and through all, there must be some good in each experience, no matter *how* tragic or unjust it seems. Obviously, this attitude is conducive to healthy—mindedness.

Life is for living, for unfolding, for releasing our hidden powers I Life is a continuous experience of growth and change. The reason that we so often misread the experiences of life and assume that our lot is hard is that we have mistakenly thought of the goal of life as ease and security. Unfortunately this has become the hallmark of the modern way of life in many parts of the world. We tend to worship material success, the easy road, peace of mind, love and marriage on the “live happily ever after” theme, and early retirement from a life of work and worry to a life of ease.

This is a completely unrealistic attitude toward life. Of course there is no reason why we cannot demonstrate the easy road, the trouble-free experience, the unchanging way of complete security — if that is what we really want. But no one is ever happy with this way of life. All of us long for happiness; and there is no possibility of happiness except along the way of self-discipline and growth and overcoming. Happiness comes not from escaping problems but from meeting and overcoming them. It is not a matter of just “going through”; it is a matter of “growing through” them.

When you want to take a good photograph, almost any building or person or scene can be made into a beautiful picture if you get a shot from the right angle. Perhaps Emerson had this in mind when he said, “This time, like all times, is a very good one if we but know what to do with it.” And it follows that right where you are, this experience, this happening is a good thing if you know what to do with it, if you can see it from the right angle, if you can meet it with the right attitude.

Right where you are, whatever you may be experiencing (with all its heartache and pain and long-range implications of misfortune) can be a blessing, an opportunity through which you can grow and move on to success if you find the right angle. But first you must decide whether you will merely go

through the experience, making the best of it, perhaps shrugging your shoulders and saying, “Well, that’s life for you,” or whether you will determine that this is an opportunity to dig a little deeper into your inner potential and draw on the limitless reserves of Spirit within you. You can, if you will, make it a tremendous, unfolding experience that will work for your highest good.

It is important to know that you always have a choice. This time, this experience, this relationship is good if you know what to do with it. You may not be able to determine outwardly the kind of world you are to live in. You may not appear to have a choice as to the kind of work you will do or the kind of employer or fellow workers you will be associated with. You may not even be able to choose the kind of neighborhood you will live in or the sort of weather you will have on a given day. (Although, the better we understand the law of attraction, the more we recognize that we are more closely involved in all these things than we suspect.) But you will always have a choice as to how you will meet these things, what you will think about them, how you will react to them. And this choice will determine the whole character of the experience as far as you are concerned.

Remember the scriptural story of Joseph, who was sold into slavery by his brothers. Joseph was the favored son of Jacob, his father, which caused his brothers to be jealous. But Joseph saw his situation through God, and there followed a chain of most unbelievable circumstances that culminated in his rise to a high position in Egypt, second only to Pharaoh. In the end, Joseph proved that he had actually grown through the misfortune, for he met his brothers with love and forgiveness, and said to them, “You meant evil against me, but God meant it for good.”

You may say that such an attitude of understanding is unrealistic, that the brothers did not deserve such loving treatment. Perhaps you have had occasion to ponder Jesus’ statement, “Love your enemies and pray for those who persecute you.” You may have thought, “In this instance they don’t deserve my love.” Perhaps not, but you do. At no time can you afford not to let the love of God flow through you. What others do is their problem. What you do is yours. The brothers did not deserve Joseph’s love; but Joseph deserved love, and he claimed it. Why should he destroy himself with bitterness and unforgiveness by holding ill will toward his brothers? Fortunately, Joseph had found the right angle.

This does not mean that the brothers’ actions should be condoned. Theirs is another story, and obviously they must have paid the price for their treachery in some way. But, “In everything, God works for good,” and the story of Joseph illustrates this truth. We should not forget that in every case we have a choice. We can decide whether to go through or to grow through the experience. Joseph chose to grow, and turned his misfortune into good fortune.

Consider now the story of the Israelites in their flight from Egypt. They had been living as slaves for many generations; they were a completely disorganized people. They had no traditions, no culture, no pride of race or religion or nationality. Do you remember how God directed Moses to lead his people to the Promised Land, and how it was forty years before they arrived? It would appear that either it was an unbelievably long journey, or else they were lost for a long time. Actually, neither was the case. As the crow flies, the distance from Egypt to Palestine is about two hundred miles.

If you reread the story you will find that the Israelites actually reached the Promised Land in a little more than two years. But once there, they sent spies into the land and the spies returned with a tale of woe. They said that there were giants in the land, and “we seemed to ourselves like grasshoppers, and so we seemed to them.” Thus, the key to the forty-year sojourn in the wilderness was this “grasshopper consciousness.” Moses must have realized then that in order to make a successful venture into an occupied and fortified land, the Israelites would have to become a nation. He led them into the wilderness for a long period of training, during which they became a homogeneous group: a new nation. They developed laws and customs and traditions. They actually became a people with a culture and a tradition and with a pride of religion. Finally, they were able to go in and possess the land.

The story reveals that the Promised Land was not so much a place to which to go as it was a state of consciousness that the Israelites had to achieve within themselves. The span of forty years of wandering in the wilderness was not merely a time in which they were trying to locate a country, but a time in which they were growing and developing into the “promised land” of their own nature.

We can never become anything that we do not have the potential for becoming. If this is true, then the potential was with us in the beginning and is still with us along the way — no matter what may happen, or in what state we may find ourselves. Even if we are mired in a ditch, we still have the same potential we had when we started on the journey. The experience in the ditch may be the best possible way through which we can grow as we need to in order to reveal the next unfolding phase of our potential. Unfortunately, we tend to measure life too much by misfortunes, by the ditches along the way. Life is an experience in livingness, a continuing opportunity to grow and to unfold our “imprisoned splendor.”