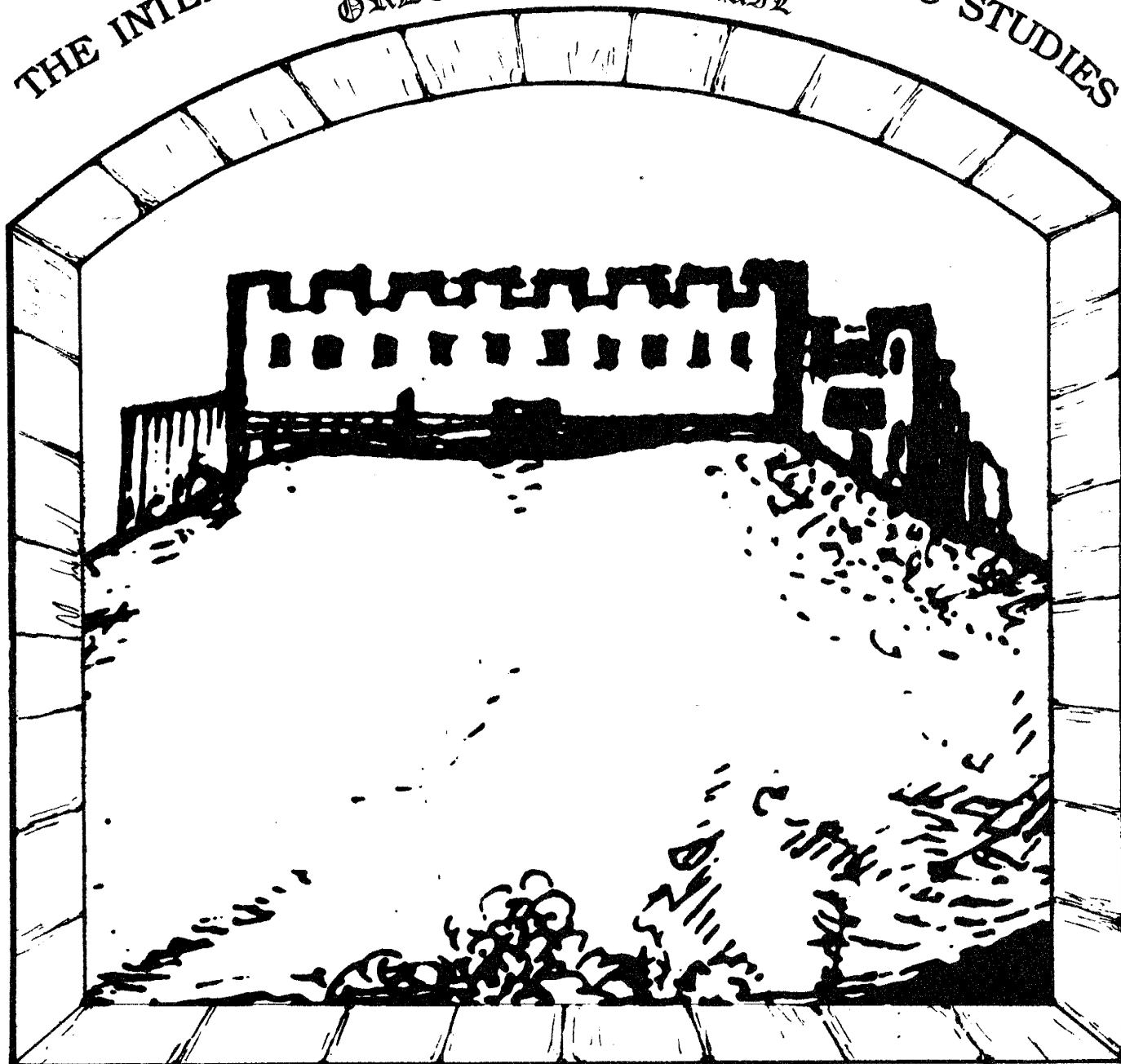


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THE INTERNATIONAL COLLEGE OF ESOTERIC STUDIES  
ORDER OF THE GRAIL



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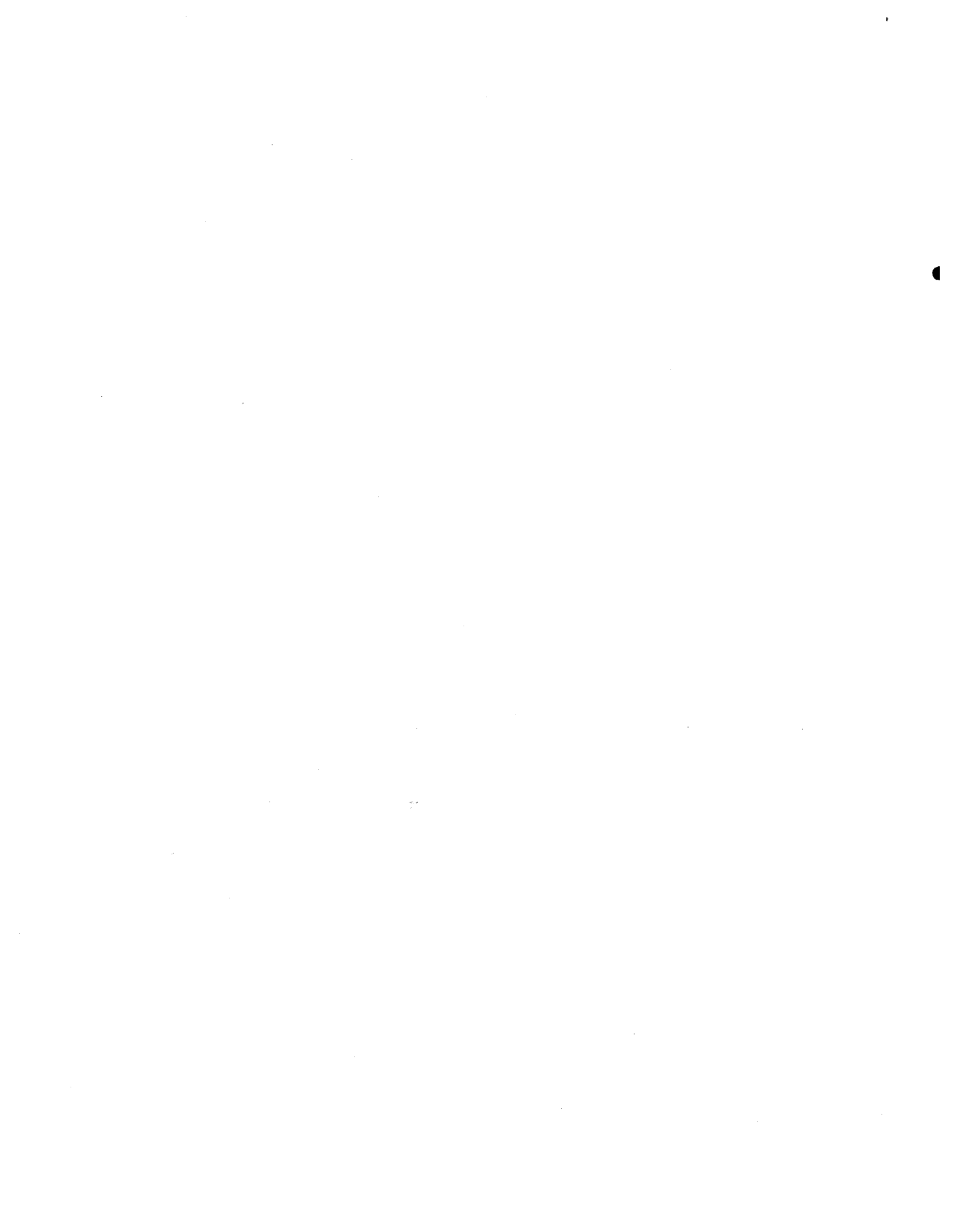
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TENTH DEGREE

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN





Greetings O Unknown and Silent Ones ! HAVE READY: NOTES "EIGHTEEN"

It is immediately evident that anything that can be accomplished with one half of one's faculties can be much more easily accomplished by using all of those faculties. In spite of the truth of this simple fact, education encourages man to depend altogether upon his conscious resources. Every effort, it would seem, is made to have him deny, neglect, and forget that part of himself called the unconscious.

Our Martinist teachers tell us that it is this short-sighted attempt to confine man within the limits of his objective consciousness which has kept man wandering in exile for so long. It is this situation, too, which our Order is striving so hard to correct. Man's imprisonment and exile begin to lose their effect once he begins to realize that in the subconscious part of himself lies the key to his escape. It might be said therefore, that one of the prime objectives in this degree is to become acquainted and know ourselves through the process of self-study as was advocated earlier, and by the techniques which are being given at this point in the Works. When we are able to perceive and comprehend ourselves and know both the conscious and sentient part of ourselves, as well as the unknown and unconscious aspects, we will then be better equipped to meet the obligations and responsibilities of Agents of Omneity. For this, both the conscious and unconscious faculties of our beings must function harmoniously as a whole.

Because of its knowledge of the unconscious and the manner in which it functions, our Order has emphasized the value of dreams in supplying knowledge of the higher worlds. Another equally valuable aspect of dreams has been kept in mind as well. This is the ability of dreams to help us individually in integrating our knowledge of ourselves so that we may become aware of our past mistakes and present immaturities and have the means to correct them.

It is for that reason that we have been asked to form the habit of recording our dreams. This for most may seem both unimportant and unnecessary, for having been taught to regard dreams as being due to physiological causes and with no sensible bearing upon our daily affairs, we have considered that those who pretended to find meaning in them were either overly superstitious or exceedingly gullible. No doubt, such is many times the case, for without the explanations given to initiates, dreams can easily become subjects of superstitious interpretation and lead man away from truth rather than toward it. They can also be interpreted by the unscrupulous so as to make the naive and inexperienced dreamer fearful, assigning more importance to them than they should have and at the same time transforming the intent of every dream into something impossible or fantastic. This is little better than being dependent upon fortunetellers or mediums to direct our lives.

OUR ORDER DOES NOT ENCOURAGE SUCH DEPENDENCE ON OTHERS. It shows us the technique of right dependence upon ourselves and gives us the explanations necessary for making the proper approach to our unconscious, instructing us carefully in our analysis of its reports. The first essential, however, is that WE FORM THE HABIT OF RECORDING OUR DREAMS. This is not always easy, for unless we do it immediately upon awakening from the dream, important elements slip away and are lost. It is necessary then, that we keep a notebook and pencil nearby, and perhaps a flashlight, so that a dream occurring in the middle of the night will not escape us. The second step is to review the dream before returning to sleep and to read through carefully the next morning what we have written during the night. If additional details occur to us which we may have forgotten to record, we should add them as footnotes. Then it may be possible to group the elements of a dream so that the unusual, significant, or puzzling parts may be separated.

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Since we know that dreams are intended to supply forgotten, hidden, or neglected aspects of things, we should accept any particular dream as the comment of our unconscious on some subject that once represented a wish, a fear, or a problem in the conscious realm. Therefore, if we have retired with a mind filled with perplexity or troubled by an unfulfilled wish or a problem unsolved, we might first test the dream for a possible relationship to that problem, wish or perplexity. Sometimes, the relationship is evident at once although the situation in the dream seems reversed and even the setting and characters are changed. If, however, the problem in our mind is in any way related to others with which we have been faced or grows out of a characteristic attitude toward life which needs correcting, it is likely that the dream will contain many elements that seem altogether without meaning or possibly of application to the present situation.

Suppose, for instance, that you dreamed that you walked into a store and asked to buy a typewriter ribbon but the salesman subtly changed into a judge and began to lecture you as though you were in a court and an attempt were being made to prove you guilty of some offense. Suppose the salesman-judge said to you: "Your offense is great and you will be confined to the jail at New York." As the officer leads you away, he smiles at you. You recognize him as an old friend, whose name is familiar. Then you wake.

Let us say that you have been faced for some time with a problem of getting a particular kind of information. It may be of a mechanical nature and your own experience and experiments have not helped. You were not thinking specifically of this problem when you went to sleep, but it was prominent in your consciousness. Perhaps in the office that day you passed a stenographer's desk while she was putting on a new ribbon in her machine. Your first thought is to dismiss the dream as being merely a garbled joining of the day's activity. Then you recall the courtroom part of it, your being sentenced to New York and the fact of the friendly jailer. In thinking over this, you probably wonder why you were to be jailed in New York: Then you remember that your friend who appeared in the dream as the jailer lives in New York. You have not thought about him in a long time; but now the thought strikes you suddenly that he is the very one to give you the information you must have.

The dream which before seemed curiously silly now has meaning. The typewriter ribbon which in your dream you are trying to buy represents the information you want. You are arrested and told you have committed an offense. (You had to be arrested, or stopped, because you were trying to solve the problem incorrectly). Finally, you are sentenced to New York and find your jailer to be your friend because he is the one who can help you with your problem and he lives in New York. In other words, your unconscious faculties have dramatized your situation out of striking oddments available to them to call your attention to elements which your conscious mind has forgotten. Although this is a hypothetical dream, it illustrates the process as well as the help the unconscious stands ready to give once we pay attention to it. Our necessity is to encourage our unconscious faculties to assert themselves, and this we are doing by regular periods of meditation. IF WE ARE PERSISTENT IN THIS AND IF WE FOLLOW IT BY CAREFULLY RECORDING AND ANALYSING OUR DREAMS, WE SHALL FIND OUR MARTINIST TEACHINGS EFFECTIVE IN PREPARING US FOR OUR MISSION IN LIFE AND SUPPLYING US AS WELL WITH THE KNOWLEDGE OF WORLDS BEYOND THIS ONE, WHICH WE SO MUCH DESIRE.

What is one of the main objects of this degree? TO BECOME ACQUAINTED WITH THE UNCONSCIOUS PART OF OURSELVES TO THE END THAT IT AND OUR CONSCIOUS FACULTIES MAY FUNCTION HARMONIOUSLY AS ONE.

What are the value of our meditations? THEY ARE FOR THE PURPOSE OF STIMULATING OUR UNCONSCIOUS TO ACTIVITY AND ENCOURAGE ITS RESPONSES.

What is the specific technique we must use to understand our dreams? THEY MUST BE RECORDED IMMEDIATELY AND LATER REVIEWED, OR RELIVED, AND CAREFULLY ANALYSED. con'd

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What can we expect from our dreams? IT IS TO BE EXPECTED THAT DREAMS WILL BE OF SERVICE TO US IN THROWING LIGHT UPON OUR HOPES, WISHES, FEARS AND AMBITIONS.

Should we ask other people to interpret our dreams for us? NO. OUR AIM IS TO INTERPRET OUR DREAMS FOR OURSELVES. WE SHOULD NOT DEPEND ON OTHERS NOR SHOULD WE OFFER TO DO FOR OTHERS WHAT IN TIME THEY MUST BE ABLE TO DO FOR THEMSELVES.

\* \* \* \* \*

( M.L.: THIS IS A LENGTHY LECTURE, BUT FAIRLY CLEAR. PERHAPS IT WOULD BE BEST IN THE INTEREST OF TIME AVAILABLE , TO REPEAT SALIENT POINTS BUT HAVE MINIMUM DISCUSSION. )  
 The sixth leaf of the "Book of Man" treats of the laws governing the formation of the temporal world and the natural division of the circle by the radius." This center, called "Third day" by the Qabalists, deals with the sun as the source of life on our planet and especially with those phases of it above and below the horizon.

This page corresponds with the Sephirah Tiphereth (Tiff'er-eth), Beauty. There are three important keys to the nature of Tiphereth. Firstly, it is the center of equilibrium of the whole Tree, being in the middle of the Central Pillar; secondly, it is Kether on a lower arc and Yesod on a higher arc; it is the point of transmutation between the planes of force and the planes of form. (M.L: BETTER GO OVER THIS). The titles that are bestowed on it in Qabalistic nomenclature bear this out. From the point of view of Kether, it is a child; from the point of view of Malkuth it is a King; and from the point of view of the transmutation of force it is a sacrificed god. *Do not pass until this is clearly understood - Here is the essence of the Qabala! Have the members write it down.*  
 Macrocosmically, that is to say from the Kether standpoint, Tiphareth is the equilibrium of Chesed and Geburah, here Justice and Mercy blend in one. Microcosmically, that is to say from the point of view of transcendental psychology, it is the point where the types of consciousness characteristic of Kether and Yesod are brought to a focus. Hod (No. 8) and Netzach (No. 7) equally find their synthesis in Tiphareth.

The six Sephiroth, of which Tiphareth is the center, are sometimes called Adam Qadmon, the archetypal man; in fact, Tiphareth cannot rightly be understood except as the central point of these six which, for all practical purposes, constitute the archetypal kingdom which lies behind the kingdom of form in Malkuth and completely dominates and determines the passivities of matter.

When we have to consider a Sephirah in relation to its neighbours in order to interpret it in the light of its position on the Tree, it is not possible to proceed with an entirely systematic and orderly exposition of the Qabalistic system, for we must of necessity forestall with partial explanations in order to be comprehensible. We must therefore pause and give some explanation of the three lower Sephiroth grouped around Tiphareth --- Netzach, Hod and Yesod.

Netzach is concerned with the Nature forces and elemental contacts; Hod with ceremonial magic and occult knowledge; and Yesod with psychism and the etheric double. Tiphareth itself, supported by Geburah and Chesed, represents seership, or the higher psychism of the individuality.

The four Sephiroth below Tiphareth represent the personality or lower self; the four Sephiroth above Tiphareth are the Individuality, or higher self, and Kether is the Divine Spark, or nucleus of manifestation.

Tiphareth, therefore, must not be regarded as an isolated factor, but as a link, a focussing point, a center of transition or transmutation. THE CENTRAL PILLAR IS ALWAYS CONCERNED WITH CONSCIOUSNESS. In Tiphareth we find the archetypal ideas

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Tiphareth is sometimes called the Place of Incarnation, which is a singularly apropos appellation. The normal human, upon raising his consciousness to the next level above those of mundane life, is said to be reborn. It is his second birth; the Adam-man has died; the Christ-man is born. Having rent the Veil of the Temple, the spiritual aspirant has taken the first, and most difficult step, toward liberation.

One of the magical images of Tiphareth is the Child. It is the lowest point reached by the incarnated God, and having come into birth in Tiphareth, the Son of God becomes a link between human and Divine. The child is the true son of Binah, Mary - Marah, the Great Sea, but it is the precipitation of that Sephirah through its lower level emanation, Geburah, the Giver of Death. The Son of God is thus born to die, as are all living beings, but his death is ordained and dedicated to a special purpose. While still in this life, he strives to bring his kingdom up out of worldliness and carry it across the Abyss that separates mankind from illumination; he labours to "redeem" humanity, to free it from bondage, to liberate it. He is truly the Redeemer, and in the end, his life is sacrificed, loosing great forces to restore the equilibrium between the elements of the Tree.

Therefore, a second magical image of Tiphareth is the Sacrificed God, and it is this image that has become the focal point of all observances in the Christian churches. It is difficult, if not impossible, to find a church of any Christian sect that does not somewhere feature a Cross, which is not only a Christian symbol, but also one of the symbols of Tiphareth.

What Christians have not considered is the third image of Tiphareth, a majestic King, which brings us straight back to Kether, the Crown. The close tie between the Son and Kether, through Chokmah and Binah, "Our Father (and Our Mother) which art in Heaven," has been ignored. Only the link between the Son and Chesed, "Our Merciful Father," is observed. Thus, Christianity has lost its mystic way, and except in a few instances, Saints Augustine, Francis, Bernard, and Meister Eckhart, --- and others --- there is not, and has not been for some centuries, any visible mystical teaching or practise. The Church, by concentrating upon the image of Christ as the Child and the Sacrificed Redeemer, to the exclusion of the Majestic King, has performed an even greater sacrifice, --- that of relinquishing the true salvation and liberation of its people.

Meanwhile, the Son stands patiently in Tiphareth, ready to lead all who come to him -- to the illumination of Kether. The road to Kether passes through Tiphareth, which is the meaning of Jesus' words: "No man cometh unto the Father, but by me." This is written in the 14th chapter of the Gospel of Saint-John, who must certainly have been a Qabalist, for he has also said in the 10th chapter: "I am the door: by me if any man enter in, he shall be saved." In further support of the probability that John was a Qabalist, one might recall the statement, virtually meaningless under any other interpretation, also from chapter 14: "In my Father's house are many mansions: if it were not so, I would have told you." Is not the Otz Chaim, the Tree of Life, "my Father's house?" And are not the "many mansions" the Sephiroth?

The text in the Sepher Ietzirah says of Tiphareth: "The Sixth Path is called the Reconciling Intelligence, because the inundation of the precipitations are multiplied within it, for it emits its influence as a stream to fill the reservoirs of the blessings by which they are united one to another." The question immediately arises, "Why is the Sixth Path called the Reconciling Intelligence?" The answer is simple, once we look at the Tree. It is the only Sephirah to which every Path leads directly. It is in immediate contact with every one of the other Sephiroth, and thus it imparts to the four lower Sephiroth some of its own essence, as well as the essence of each of the higher Sephiroth. Tiphareth is also in the center of the surrounding

five Sephiroth which, with it, have collectively been called Adam Kadmon. Receiving the "inundation of the precipitations" from the more ethereal Sephiroth, it "fills the reservoirs of the blessings" of those below it, uniting and reconciling them.

Tiphareth is the only Sephirah to have assigned to it two Spiritual Experiences, the Vision of the Harmony of Things, and the Mysteries of the Sacrificed God. Although seemingly unrelated, they are consonant to a large degree and singularly appropriate to the realm of the Son. The second of these has already been discussed in the context of the magical image of the Child and requires no further elucidation here. And in view of what has been said just above in the Yetziratic text, we should have no difficulty in understanding that upon entering into the vision of the Son, one would become fully aware of the harmony of all things, material as well as spiritual. This universe is one, having emanated from the the One Source. All things are one, for there is no other. God not only reigns in His world, He has become His world. If we do not come to understand this, we have not comprehended what is meant by the precipitation of the creative forces through Kether into each of the succeeding Sephiroth. That which finally flows into the most material section of the Tree of Life is the same as that which first entered the Tree from Ain Soph Aur through Kether.

The Hindu sage says, "Aham Brahmasmi" -- "I am Brahma." Does this seem a shocking piece of egocentricity to the person raised under the Christian ethic, or the Jewish ethic, for that matter? Does he really mean to say that he is God? Yes, of course he means it. What else could he be? What else is there for anyone to be? If you are something else than God, you do not exist at all, for God is all existence. There is only existence and non-existence, the latter being only a figure of speech since nothing can not-exist. Would you be willing to say, "I am not God?" To say this is the only real blasphemy, for you are denying both God and yourself, and it would be absurd to deny your own existence. If you exist, God exists; if God exists, you exist. How can it be otherwise?

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of manifestation should be assigned. All references to the Son always refer to Tiphereth; all references to the Father refer to Kether; all references to the Holy Ghost refer to Yesod.

Let us sum up: Jupiter, the beneficent ruler and law-giver of Chesed, is balanced by Mars the Warrior, the fiery destructive force in Geburah and the two are equilibrated in Tiphareth, the Redeemer. In the Supernal Triangle we see the primary Sephirah, Kether, emanating a pair of opposites which express the two sides of its nature: Chokmah, Force — and Binah, Form — masculine and feminine respectively. In the Second Triangle we have the pairs of opposites which find their equilibrium in a third, placed upon the Middle Pillar — Tiphareth. From this we deduce that the First Triangle derives its significance from that which lies behind it — and the Second Triangle derives its significance from that into which it issues forth. In the First Triangle we find a representation of the creative forces of the substance of the universe; in the Second Triangle we have a representation of the governing forces of evolving life.

In Chesed is the wise and kindly king, the father of his people, organising his realm, building up industry, fostering learning, and bringing the gifts of civilization. In Geburah we have a warrior king, leading his people in battle, defending his kingdom from the assaults of the enemy, extending his boundaries by conquest, punishing crime, and destroying evil-doers.

In Tiphareth we have the Saviour, sacrificed upon the Cross for the salvation of his people, and thereby bringing Geburah into equilibrium with Chesed. Thus we see that the mercies of Chesed and the severities of Geburah unite for the healing of the nations.

Behind Tiphareth, traversing the Tree is drawn Paroketh, the Veil of the Temple, the analogue, on the lower plane, of the Abyss which separates the three Supernals from the rest of the Tree. (M.L: PAUSE HERE AND HAVE THE SSII DRAW IN THE VEIL ON THEIR CHART. IT IS DRAWN ACROSS THE TREE BEHIND TIPHARETH, BETWEEN TIPHARETH AND THE TWO SEPHIROTH ABOVE (GEBURAH & CHESED). (WRITE IN THE NAME: PAROKETH). Like the Abyss, the Veil marks a chasm in consciousness. The mode of mentation on one side of the chasm differs in kind from the mode of mentation prevailing on the other. TIPHARETH IS THE HIGHEST SPHERE TO WHICH NORMAL HUMAN CONSCIOUSNESS CAN RISE. When Philip said to Our Lord: "Show us the Father", Jesus replied: "He that hath seen me hath seen the Father." All the human mind can know of Kether is its reflection in Tiphareth, the Christ-center, the Sphere of the Son. The veil, Paroketh, must be pierced by those who would ascend in consciousness the middle pillar and liberate themselves from the purely human delusion of separated selfhood, which must be "crucified" and enter into realisation of unity with the Great One Self of All. Paroketh is the Veil of the Temple which was rent asunder from top to bottom when Jesus "yielded up the ghost" upon the Cross. SSII now have enough knowledge to meditate on this and glean further light. Ask yourself,-----; WHAT DOES THIS MEAN?

All should now understand that the Sephiroth on the Middle Pillar, the Pillar of Mildness, may be taken as representing levels of consciousness and the planes on which they operate. Malkuth (no. 10) is sensory consciousness; Yesod (No. 9) is astral psychism; Tiphareth is illuminated consciousness, the highest aspect of the personality with which the individuality has coalesced; this is the condition which really constitutes initiation; it is the consciousness of the higher self brought through into the personality. It is a gleam of higher consciousness coming from behind the veil Paroketh. It is for this reason that the Messiahs and Saviours of the world - of all the various religions - are assigned to Tiphareth in the

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symbolism of the Tree, for they were the Light-Bringers to humanity; and as all who bring fire from heaven must do, they die the sacrificial death for the sake of mankind. It is here, too, that WE DIE TO THE LOWER SELF in order that we may rise in the higher self. Daath, the Invisible Sephirah, we have already seen is Knowledge, according to the Rabbis, and conscious awareness or apprehension according to the terminology of the psychologist. At the head of the Middle Pillar is Kether, the Crown, the Root of all Being. Consciousness, then, reaches from the spiritual essence of Kether, through the realisation of Daath, which carries it across the Abyss, into the translated consciousness of Tiphareth, wither it is brought by the sacrifice of the Christ,

→ which rends the veil Paroketh; then on into the psychic consciousness of Yesod, the Sphere of the Moon, — and thence to the sensory brain consciousness of Malkuth. Thus we see that consciousness must first descend in the course of INVOLUTION from the First Manifest through the subtle planes of existence to dense matter. Then must be evolved that which was first involved. It is obvious that nothing can be evolved or unfolded which was not previously involved or infolded. The question that is address\*to each of you individually is: How are you going to rend the veil of the temple from top to bottom? How are you going to pierce the veil of Paroketh?

Tiphareth is called by the Qabalists Shemesh, or the Sphere of the Sun. The sun is to us truly the Giver of Life and the source of all being; it is the only adequate symbol of God the Father, who may aptly be called the Sun behind the sun, Tiphareth, in fact, being the immediate reflection of Kether. It is through the mediation of the sun that life comes to the earth. Kether, Space, the source of all existence, reflects into Tiphareth, which acts as a transformer and distributor of the primal, spiritual energy. We receive this energy directly by means of sunlight, and indirectly by means of chlorophyll in green plants, which enables them to utilise sunlight and which we eat at first hand in vegetable foods, and at second hand in the tissues of herbivorous creatures. Modern people have learnt the value of sunlight and vitamins in the physiological economy, but have not realised the very important part played by the spiritual aspect of the solar influences in one's psychic economy. There is a Tiphatic factor in the soul of man which, according to ancient tradition, has its physical correspondence in the solar plexus, which is able to pick up the subtle aspect of the solar energy in the same way that the chlorophyll in the leaf of a plant picks up its more tangible aspect. If we are cut off from this energy and prevented from assimilating it, we become as sickly and feeble in mind and body as plants growing in a cellar cut off from its more tangible aspect. This cutting-off from the spiritual aspect of Nature is due to mental attitudes. When we refuse to acknowledge our part in Nature, and Nature's part in us, we inhibit this free flow of life-giving magnetism between the part and the whole; and, lacking certain elements essential to spiritual function, psychic health is impossible. It is through the mediation of the sun, then, that life comes to earth, and it is by means of the Tiphatic consciousness that we contact the sources of vitality and draw upon them, both consciously and unconsciously.

We cannot spend any more time on this interesting Sephira tonight so we will bring this introduction to a close with a few words about sacrifice: The three Magical Images of Tiphareth are curious, for at first sight they are so utterly unrelated that each one appears to cancel out the others, however their significance and relationship appears clearly, speaking through the language of symbolism, especially when studied in the light of the life of Jesus.

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Tiphareth, being the first coagulation of the Supernals, is aptly represented as the new-born Child in the manger at Bethlehem; as the Sacrificed God he becomes the Mediator between God and man; and when he has risen from the dead He is as a king come to his Kingdom. Tiphareth is the child of Kether and the king of Malkuth, and in His own sphere He is sacrificed. We shall not understand this aright unless we have some concept of the real meaning of sacrifice, which is very different to the popular one, which conceives of it as the voluntary loss of something dear. Sacrifice is the translation of force from one form to another. There is no such thing as the total destruction of force; however completely it disappears from our ken, it maintains itself in some other form according to the great natural law of the conservation of energy, which is the law that maintains our universe in existence. Energy may be locked up in form, and therefore static; or it may be free from its bondage to form and be in circulation. When we make a sacrifice of any sort, we take a static form of energy - and by breaking up the form that imprisons it - put it into free circulation in the cosmos. That which we sacrifice in one form turns up again in due course in another form. Apply this concept to the religious and ethical ideas of sacrifice and some very valuable clues are obtained.

The God-name of this sphere is Aloah Va Daath, which associates it intimately with the Invisible Sephirah that comes between it and Kether. This Sephirah may best be understood as apprehension, the dawning of consciousness; and we may interpret the phrase "Tetragrammaton Aloah Va Daath" as "God made manifest in the sphere of mind."

In the microcosm Tiphareth represents the higher psychism, the mode of consciousness of the individuality, or higher self. It is essentially the sphere of religious mysticism as distinguished from the magic and psychism of Yesod. Be it remembered: the Sephiroth of the Central Pillar represent levels of consciousness, and the Sephiroth on the side pillars represent powers and modes of function.

Tiphareth is said to be the Sphere of the Greater Masters; it is the Temple not made with hands, eternal in the heavens and the Great White Lodge. It is here the initiated adept functions when in the higher consciousness; here that he comes to meet the Masters, and it is by means of the Name and by an understanding of the significance of the Name of Aloah Va Daath that he opens up the higher consciousness.

The characteristic virtue of the Sphere of Tiphareth is Devotion to the Great Work. Devotion is a very important factor in the Way of Initiation that leads to the higher consciousness, and we must examine this carefully. Devotion might be defined as love for something higher than ourselves; something that evokes our idealism. When a stronger emotional content is infused into devotion and it becomes adoration, it carries us across the great gulf fixed between the tangible and the intangible and enables us to apprehend things that eye hath not seen, nor ear heard. It is this Devotion, rising to Adoration, in the Great Work, which initiates us into the Mysteries of the Crucifixion.

The Vice assigned to Tiphareth is Pride, and in this attribution we have some very true psychology. Pride has its roots in egotism and as long as we are self-centered we cannot be made one with all things. In the true selflessness of the Path the soul overflows its boundaries and enters into all things through limitless sympathy and perfect love; but in pride the soul tries to extend its boundaries till it possesses all things and it is a very different matter to possess a thing -- to being made one with it, wherein it equally possesses us in perfect reciprocity. It is this one-sided arrangement which is the vice of the adept. He must give as well as receive, and he must give himself UNRESERVEDLY if he would participate in mystical union, which is the fruit of the sacrifice of crucifixion. "Let him who would be the greatest among you be the servant of all", said Our Lord. It is against this vice of Pride that the Martinist is protected through the symbolic wearing of the mask - - if he is sincere.

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Brethren, as interesting as the subject is, I'm afraid that the lecture has become rather too lengthy and I do not think we will have time for further discussion. I hope however that our work is stimulating you sufficiently to encourage you to do your own independent research and study, for we have only limited time at Conventicles. Please now chart the following:

The Magical Image: There are three - A Majestic King.

A child.

A sacrificed god. (Note: small "g").

(Ask the Brethren to study the Magical Images of each Sephirah and see how they help explain the meanings.)

The Mundane Chakra is: the Sun.

Virtue: Devotion to the Great Work.

Vice: Pride.

Correspondence in the microcosm: The breast. (which encloses the heart).

Here are the symbols: A truncated pyramid, i.e. a pyramid with the top cut off - therefore having 6 sides: four sides, a top and a bottom. (see diagram).

A cube.

The invocation: "O wonderful, beautiful Kingdom of Light, shed upon my heart Thy rays of truth that all pride may be consumed and only perfect love remain."

The pair of opposites: Fertility/Sterility (Fruitfulness/Barrenness).

There is a lot to ponder here, please do so before we meet again.

The God Name is: Tetragrammaton Aloah Va Daath. The Vau of the Tetragrammaton (Yod-He-Vau-He) is placed here. Remember that the Yod is at No. 2; the first He is at No. 3; and the Vau is here at 6.

Carry out the meditation this week using the invocation and either of the symbols.

DISPLAY ILLUSTRATION OF THE SYMBOLS



*all sides of the cube should be of equal length.*

Brethren, in view of tonight's lengthy discourse I will forego the examination of the Mystic's Monitor; however, for next time be prepared to answer questions 16 - 20. There is a very definite reason why you are required to know the Appraisal and the Monitor by heart. You do not suspect the reason and you will soon find out. So be patient and do as you are requested !!!

HAND OUT NOTES "EIGHTEEN".

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CREATIVE VIZUALISATION

Visualization is an essential part of meditation after the Western Tradition and demands the development of the ability to visualize creatively.

CREATIVE VISUALIZATION is the term used to describe a technique designed to train the memory and imagination to reproduce in the mind, and in exact detail, objects, people and situations complete with sights, sounds, smells and tactile sensations of reality.

This technique (which is basically creative daydreaming) is arguably the greatest and most important of all the occult arts. It is also one of the most difficult to master. This is because, for one thing, exact visualization, like total recall, comes naturally to very few people; - - as for most us, acts of imagination of such magnitude are possible only after months or even years of consistent and patient practice.

Secondly, the imaginative faculty, which we all possess to an abundant degree as children, is quite often discouraged or actively repressed in most of us in our formative years, because it is thought to be an undesirable quality, that leads to the 'time wasting' activity of daydreaming. Consequently, we lose touch with our imaginative faculty almost completely at a very early age, and find it very difficult indeed to regain it on demand in later life.

The purpose of creative visualization in the Western Tradition is twofold. Firstly, it can be used in meditation to 'enliven' scenes such as those found on the Tarot Cards, thus potentiating the imagination and ensuring 'active' and enlightening meditation sessions. Alternatively, it may be used to create a scenario in the mind which it is intended should eventually come to take place in reality.

The first of these alternatives constitutes the primary use of the technique which you are, or at least should be, using in connection with the path workings given in notes "twenty-two".

The second alternative may be unfamiliar to you. It depends for its successful application upon the power of the human mind, working in concert with certain cosmic laws, to affect the plastic ether that underlies the reality we see about us every day, and so change it. (At this point, kindly pause and re-read Notes for Students "Eleven", page two, para. one.)

This latter is the most important - and the most misunderstood - use of the technique of creative visualization. It has, in modified form, been modernized and popularized (and rather poorly utilized) under the new title of "positive thinking", although "positive thinking" as it is presented by the various books and courses available on the subject is only a pale and barely recognizable shadow of its more powerful cousin - CREATIVE VISUALIZATION.

The hows and whys of creative visualization, when it is used to 'tamper' with reality, can be very succinctly summed up by two well-known occult precepts. The first is: "As Above, So Below."

As you already know, what this means, basically, is that the macrocosm (or larger scheme of things) affects, and can be affected by the microcosm (man). If you can appreciate that reality exists on many levels, and that those levels differ one from the other, then you will realise that what most people call reality is in fact only the last, and the densest of many. These levels, or Realms, which you have already learnt of, are separate from, yet closely associated with each other, in time and space, and together form a complex and closely interwoven matrix of being that is organized and purposeful, and that involves everything that is.

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The most important thing to realize about them is that all events first occur in the highest of them - the Archetypal or Atziluthic - and that the higher levels are more fluid and less dense than the lower ones.

Events that will eventually come into being on the material level (our reality) - first exist on the Archetypal level, where they exist in essence, but not yet in fact, - or rather, not yet in our material fact, and there is a slight lapse of time between the birth of any given event on the Archetypal, or the highest level; and its passage through the intervening levels; and its corresponding existence in our 'reality'.

This time lapse is very important, for it means that any event that occurs in our dense reality has already occurred, in essence, on a less dense, more plastic and higher cosmic level, - on which level it can, if the task is approached correctly, be altered to a more desirable pattern.

The morals of altering reality, and of how each Initiate will use the knowledge being shared, is for each person to settle for himself. The "how" of the situation, as opposed to the "why" is very well explained by the second of the two occult precepts mentioned earlier: "Thoughts are Things".

The truth of this statement can be very difficult to come to terms with, because we are used to thinking of things in a very material sense (tables, for example are 'things', as are telephones or cars or light bulbs), or as being, in fact, tangible shapes.

Thoughts are not, of course, tangible on this, the material level, and they have no tangible shapes here either; but they do have a shape, for theirs is the capability of defining shape, and they are the media whereby shape is given to concepts that would otherwise remain formless.

The capability of thought to define shape, however, is best illustrated not by reference to material objects like tables (which are fully capable of expression in material terms) but by reference to abstract concepts, or concepts that cannot be expressed in material terms but which nevertheless retain shape in the mind.

'Honour' for example, is just such an abstract, and patience is another; for although these "things" can never be expressed as material objects, they are nevertheless states of being that have shape in mind, - and therefore existence also, for only when shape and expression are given concepts can they have any existence at all.

There is a level within the matrix of being -- it is not the Archetypal level, but it is nevertheless a level that is a good deal less dense than the one our physical bodies inhabit -- upon which thoughts do not only define, but actually determine shape. Indeed, thoughts on that level are an active creative force capable of having the sort of direct impact upon the environment that they lack on this one. Thus thought can be said to have two basic capabilities within the cosmic scheme: it will define shape on this, the densest of the levels; and determine it on other, more subtle ones.

Consequently, it is possible to use concentrated thought and imaginative imagery, - creative visualization, in other words, - TO CHANGE REALITY, or to determine its shape; and this is done by deliberately directing thought to the correct level, where reality is more plastic and so can be easily moulded to the desired shape.

An understanding of the twin capabilities of thought has led occultists to treat thoughts as entities, and to think of them as living things with shape and purpose; things that enjoy a life of their own quite independently of the mind that bore them. Additionally, it has brought them to the realization that thoughts are immensely powerful, and potentially very dangerous things.

Continued on Notes "Nineteen".



Greetings O Unknown and Silent Ones ! HAVE READY: NOTES "NINETEEN"

When it was stated at our last Conventicle that in the unconscious part of man lies the key to his escape, it was not in any way to suggest that escape meant a denial of life or a turning from reality. Far from it: BURIED IN THE UNCONSCIOUS LIES THE WHOLE OF MAN'S PAST. This may have been neglected through many lifetimes and present such a wealth of material when man does first attempt to acquaint himself with it that it may take time to arrive at the realization that acquaintance with it and use of it, is orienting him more perfectly than before with practical reality. Nonetheless, such is the case.

Many people make this mistake and so retard their own progress. They choose mysticism as a way out of the hard reality of life; but, in truth, it is rather a way into it. That is why those who expect mystical studies to connect them immediately with higher beings who will solve all their problems for them -- must always be disappointed. True mysticism corrects such wrong thinking and shows the student how to connect with the higher faculties within himself and thereby be able to solve his own problem. We may be very sure, therefore, that if one has imagined that the study of dreams has been entered upon for any reason other than opening up a way of increasing his own mature and responsible approach to the problems of living, -- he is again mistaken.

Dreams are worthless until we learn how to deal with the material they report; until we realise, in fact, that as with any other material or spiritual substance, we dissipate it when we improperly use it. As the philosopher, John Locke, once wrote: Mental ability is measured by both perception and reflection. One has to know, or perceive, first what lies in the mind ---- and then by reflection he must choose wisely what applies.

This accords with the Druidic teaching that the conscience is the eye of God in the heart of man which sees everything; that reason is the revolving of the conscience in the contemplation of what comes before it, - and that understanding is only the knowledge acquired by the activity of reason.

All minds, said the poet-philosopher, Emerson, even those we call rude and uneducated, "are scrawled all over with facts, with thoughts. They (that is, the persons themselves) shall one day bring a lantern and read the inscriptions." In writing of the intellect, he said also: "In every man's mind, some images, words, and facts remain without effort on his part to imprint them, which others forget, and afterwards these illustrate to him important laws. All our progress is an unfolding, like the vegetable bud. You have first an instinct, then an opinion, then a knowledge, --- as the plant has root, bud and fruit."

The unconscious of everyone is a vast storehouse which holds fact, fancy, hope, ambition, heartache, and disappointment -- everything, so to speak, of our own and of the races before us. In order to use any of it, we must be aware of it. We must know what it contains. Dreams make the most natural entry into it, and from their reports we learn what it contains. Then by reflection, we must sift and sort until we can with confidence choose the significant elements and evaluate them. When we have learned reasonable well to do this, we shall be convinced of the practical worth of this means of solving our problems in living.

How necessary and important the part of reflection is in the process, though, may well be illustrated in the experience of two individuals in dealing with reports from the unconscious. The widow of a very wealthy manufacturer of firearms

(Mrs. Remington)

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was advised by her unconscious that she would continue to live as long as she continued to build. She accepted the advice literally and began to call in carpenters to add rooms, stairways and closets to her already ample dwelling. When the opportunity to enlarge in a normal way was no longer possible, she continued to build without any consideration of usefulness. Doors and windows were put into walls unnecessarily; space was enclosed into closets without any idea of use; stairways ended abruptly, leading nowhere and serving no purpose. She called the process — building; but it was so far from fulfilling the constructive intent of that word as to constitute the reverse of it. Her effort was both childish and futile because she had completely failed in the matter of reflection on the advice given her.

In decided contrast to her experience was that of the scientist, Dr. George Washington Carver. It was once necessary for him to make some sandpaper. He experimented for some time unsuccessfully and then lay down in his laboratory to rest. While resting, he slept; and sleeping, he dreamed. In his dream, he was again in his laboratory working on the problem of sandpaper. He became conscious of a figure behind him watching. Finally, the figure asked what he was doing. "I am trying to make sandpaper," he replied.

"Tell me how you have gone about it," the figure said. Dr. Carver explained, step by step, the method he had used. "Good", said the visitor, "your process is correct, but you need to boil the sand." Immediately, the scientist awoke, got up from the couch, and began once more the process of making sandpaper. This time, he boiled the sand and his experiment was successful. His ability to reflect on the advice given was such that he made no misinterpretation.

These examples may be of great help to us in the matter of making good use of the reports our dreams supply. They may also serve in the matter of drawing a larger meaning and application from the statements contained in the "Book of Man."

Throughout the degrees, at all times when the Qabala has come up, it has been pointed out that it is a large subject, too large in fact to be properly studied in the limited time we have available at conventicles. During our recent meetings, however, we have sought to briefly touch upon some Qabalistic teaching as we turn the pages of the "Book of Man" in connection with our meditations. We hope the Brethren are benefitting from these glimpses and that they will be encouraged to further pursue Qabalistic study.

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What happens when we improperly use any material or spiritual substance?  
WE DISSIPATE IT.

According to the philosopher John Locke, how is mental ability measured?  
BY PERCEPTION AND REFLECTION. ONE FIRST HAS TO KNOW OR PERCEIVE WHAT LIES IN THE MIND — AND THEN BY REFLECTION HE MUST CHOOSE WISELY WHAT APPLIES.

Are our dreams able to help us in this respect? YES. — OUR DREAMS ACQUAINT US WITH THE CONTENTS OF THE UNCONSCIOUS. THIS CORRESPONDS TO PERCEPTION AND KNOWING. OUR ANALYSIS OF THE ELEMENTS PRESENT IN THE UNCONSCIOUS CORRESPONDS TO REFLECTION. AS EXAMPLES OF PROPER AND IMPROPER REFLECTION WE SHOULD REMEMBER THE EXAMPLES OF DR. CARVER AND MRS. REMINGTON.

Who was the visitor in Dr. Carver's dream? Was it his own unconscious self, or was it "someone" from one of the Planes?

Should we try to interpret our dreams for ourself, or should we turn to someone else for an explanation?

What about our work in self-study? Have you noticed how this work with our dreams forms a part of self-study? Can any Bro/Sis report any favourable change in their personality?  
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We are now to consider the seventh leaf of the "Book of Man" which equates with the Qabalistic Sephirah Netzach (Nets'-sock), Victory, also called Fourth Day. It forms the base of the Pillar of Mercy.

Netzach, the Sphere of Venus, is best understood by contrasting it with Hod, the Sphere of Mercury (No. 8). Netzach is on the Pillar of Force and represents the instincts and the emotions they give rise to, — whereas Hod represents the concrete mind. Perhaps the Brethren would like to note that at the appropriate places on their diagrams. In the macrocosm these represent two levels of the process of the concretion of force into form. Brethren have undoubtedly noticed that as we come down the Tree we are moving from a rarefied to a denser atmosphere. In Netzach force is still relatively free-moving, being bound only into exceedingly fluidic and ever-shifting shapes. In Hod it takes on for the first time definite and permanent form, — though of an exceedingly tenuous nature. In Netzach a particular form of force represents itself as a type of beings, flowing backwards and forwards over the boundaries of manifestation in an exceedingly elusive manner. Such beings have no individualised personalities -- they are rather like the armies with banners that one can see on evenings in the clouds at sunset. In Hod, however, individualisation into units has taken place, and there is continuity of existence. All mind is group-mind in Netzach, -- but in Hod the human mind has its beginnings.

Let us now consider Netzach itself, both in its micro-cosmic and macro-cosmic aspects. Let us bear constantly in mind that Netzach is the sphere of Illusion, and what is about to be described in terms of form — are appearances as represented by the intellect to itself and projected back into the astral light as thought-forms. This is a very important point and must be understood thoroughly in order to avoid falling into superstition.

Everything that is "perceived by the eyes of the intellect and the contemplations of faith" as the Ietziratic Text puts it so graphically — has its metaphysical basis in CHOKMAH, the Supernal Sephirah at the head of the Pillar of Mercy. But with Netzach a great change comes over our mode of apprehending the different types of existence assigned to each sphere. Before, we have been perceiving by means of intuition; our apprehensions have been formless, or at least represented by highly abstract symbols; but after Tiphareth things become more concrete.

It is the Netzach factor in ourselves that is the basis of our instincts, each of which, in their un-intellectualised essence, gives rise to appropriate reflexes — just as an infant's lips will suck on anything that is inserted between them. The beings of Netzach are the Elohim and are not so much intelligences as they are the embodiments of ideas. These Elohim, to give them their Hebrew name, are the formative influences whereby the creative force expresses itself in Nature. Their true character is to be discerned in Chesed — where they are described by the Sepher Ietzirah as the "Holy Powers". In Netzach, however, which represents the upper stratum of the reflecting ether, they undergo a change, the image-making mind of man has begun to work upon them, moulding the astral light into forms that shall represent them to his consciousness.

It is vitally important that we should realise that these lower Sephiroth of the Plane of Illusion are densely populated by thought-forms; that everything which the human imagination has been able to conceive, however dimly, has a form built about it out of the astral light, and that the more the human imagination has dwelt upon it to idealise it, — the more definite that form becomes. Consequently: subsequent generations of seers, who can see only on the lower planes, when they seek to discern the spiritual nature and innermost essence of any form of life — are met by these images — the "creations of the created" — and will be deceived thereby — mistaking them for the abstract essence itself, which is not to be found upon any plane that yields images to psychic vision BUT ONLY UPON THOSE THAT

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ARE DISCERNED BY PURE INTUITION. (M.L. Go over this paragraph).

When his mentality was still primitive, man worshipped these images, by means of which he represented to himself the great natural forces so all-important to his material well-being, thus establishing a link with them, by means of which a channel was developed whereby the forces they represented were poured into his soul, thus stimulating the corresponding factor in his own nature and thereby developing it. The operations of this worship, especially when it became highly organised and intellectualised, as in Greece and Egypt, built up exceedingly definite and potent images, and it is these that are generally understood as "the gods". Generations of worship and adoration build a very strong image in the astral light, and when sacrifice is added to worship, the image is brought a step farther down the planes into manifestation and acquires a form in the dense ethers of Yesod, (No. 9) and is a very potent magical object, capable of independent action when ensouled by the concrete ideas generated in Hod.

We see, then, that every celestial being conceived by the mind of man has as its basis a natural force, but that upon the basis of this natural force is built up a symbolic image representative thereof, which is ensouled and rendered active by the force it represents. The image, then, is but a mode of representation indulged in by the human mind for its own convenience, but the force that the image represents, and which ensouls it, is a very real thing indeed, and under certain circumstances can be exceedingly powerful. In other words, although the form under which the god is represented is pure imagination, the force associated with it is both real and active.

This fact is the key, not only to talismantic magic in its broadest sense, which includes all consecrated objects used in ceremonial and for meditation, but to many things in life that we cannot fail to observe but for which we have no explanation. It explains a great many things in organised religion that are very real to the believer but very baffling to the unbeliever, -- who can neither explain them, -- nor explain them away.

Let us now consider Netzach from the point of view of the microcosmic Tree of Life, that is to say: the subjective Tree within the soul, wherein the Sephiroth are factors in consciousness.

The Three Supernals and the first pair of manifesting Sephiroth, Chesed and Geburah, represent the Higher Self, with Tiphereth as the point of contact with the Lower Self. The four lower Sephiroth, Netzach, Hod, Yesod and Malkuth, represent the Lower Self, or personality, the unit of incarnation, with Tiphereth as the point of contact with the Higher Self, which is sometimes called the Holy Guardian Angel.

From the point of view of the personality, Tiphareth represents the higher consciousness, aware of spiritual things; Netzach represents the instincts and Hod the intellect. Yesod represents the fifth element, Aether, and Malkuth the four elements which are the subtle aspect of matter. (Air, earth, fire and water in the old terminology, - solids, liquids, gases and radiant energy in the new.)

All that the average human intellect can realise is (1) the nature of dense matter, - Malkuth; and (2) the intellect, - Hod. Both of these are aspects of concrete existence. The average human intellect has no appreciation of the forces which build the forms, as represented by Netzach, the Sphere of the Instincts, -- and Yesod, the etheric double or subtle body. It is important therefore to make a careful study of Netzach because its nature and importance are so little understood.

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We shall best comprehend the nature of Netzach in the microcosm if we remember that it is the Sphere of Venus, with all that that implies. Translated from the symbolic language of the Qabala into plain English, this means that we are concerned here with the function of polarity, which is a very great deal more than mere sex as popularly conceived.

Polarity really means the flowing of force from a sphere of high pressure to a sphere of low pressure; high and low being always relative terms. Every sphere of energy needs to receive the stimulus of an influx of energy at higher pressure, and to have an output into a sphere of lower pressure. The source of all energy is the Great Unmanifest and it makes its way down the levels, changing its form from one to the other, till it is finally "earthed" in Malkuth. In every individual life, in every form of activity, in every organised group for whatever purpose, whether army, church, football club or limited company, we see this exemplification of the flowing of energy in circuit. The great point we need to realise is that in the microcosmic Tree, -- the Tree within ourselves -- there is a flow down and up the positive and negative aspects of our own subjective levels of consciousness, whereby the spirit inspires the mind, and mind directs the emotions, and the emotions form the etheric double, and the etheric double moulds the physical vehicle, which is the "earth" of the circuit. This is a fact that is generally realised and its implications are easily seen as soon as attention is drawn to them.

But a point we do not so readily realise is that there is a flow and return between each "body" or level of consciousness and its corresponding aspect in the MACROCOSM. Just as there is an intake and output on the level of Malkuth whereby food and water are received into the body as nutriment and rejected as excreta -- which in turn is the food of the vegetable kingdom which receives it and rejects it -- so is there an intake and output between the etheric double and the astral light and between the astral body and the mind side of nature and so on UP the planes, with the subtler factors represented by the six higher Sephiroth. The essence of the Magical Qabala, which is the practical application of the Tree of Life, is to develop these magnetic circuits of the different levels and so strengthen and reinforce the soul. Just as the physical body is nourished by eating and drinking and kept healthy by adequate excretion (which might be called the operations of the Sphere of Malkuth) so is the soul of man energised by the Operations of the Sphere of Tiphareth, which is also called the Sphere of the Redeemer, who brings health to the soul. We know how initiation develops the power of the higher psychism and enables the human understanding to apprehend spiritual truths; what we do not realise is that for the full gamut of human development we need also to develop our power to contact natural energy in its essential form as represented by the Sphere of Netzach.

It is this transmutation of energy that initiates deal with by means of the technique of the Tree of Life; and as CONSCIOUSNESS transmutes up and down the Central Pillar of Equilibrium, so does energy transmute up and down the Pillar of Mercy, of which Netzach is the base ---- and form transmute up and down the Pillar of Severity, of which Hod, the intellect, is the base. - *Pause* -

I very much regret the length of these discourses Brethren and ask your indulgence. Even with the most introductory glimpses that we are sharing, time quickly mounts up.

Chesed, as we have seen, is the Sphere of Beneficent Regulation. The basis of all regulation is memory. Businesses operate through the mechanical memories of filing systems, card indexes, account books and the like. In this connection it is interesting to note the impetus given to science and technology by the electronic memory systems built into our modern computers. Netzach is a direct reflection of Chesed, just as Chesed is a reflection of Chokmah.

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Netzach is the sphere of the desire-nature and desire is based on memory. We desire to repeat past experiences even though the memories and wholly subconscious, -- then desires manifest as instincts as we have already indicated. Memory is behind it all. The personal mind often distorts desire, it presents us with mistaken forms of desire and with mistaken notions of what means we should use in order to make our desires work out as actualities and this is why Netzach is called the Sphere of Illusion.

Yet, every desire is a promise. Desires make their first appearance as feelings of lack, hunger, or the state of not having or enjoying what is desired. Actually, there is no lack, no imperfection, no shortcoming, in the One Life. Nothing is wanting to its perfection. Omnipotence never fails. That is why it is written that before we call we are answered. Our desires are budding realizations of what we really are and what we really can be. That is why the desire-nature is attributed to the Sefirah Netzach, - because Netzach means Victory. We desire what God intends. It is the FORM a desire takes, or the means chosen to satisfy it, which may need rectification. Recalling the observation made by John Locke -- after we have perceived or become aware of what lies in our mind, we must then reflect on it and choose wisely. Or we find ourselves acting foolishly or in trouble. The essence of any desire is always good. It is how we fulfill the desire that is important.

The Hebrew title of this Sefirah is Netzach, meaning Victory. The implication is that through mastering the energies manifesting in this sphere, we become Victorious.

The God-name is: Jehova<sup>h</sup>Tzabaoth, meaning the Lord of Hosts, or God of Armies.

The Mundane Chakra is the planet Venus.

The Magical Image is a beautiful naked woman.

The virtue is Unselfishness.

The vice is unchastity, that is, love abused; and lust.

The pair of opposites: Wisdom/Foolishness.

The invocation to be used with our meditation this week, following the usual practise, is: "O thou great and hidden source of all that man may feel and know, restore in me the light of true knowledge."

THE SYMBOLS ARE: THE ROSE, THE LAMP. DISPLAY ILLUSTRATIONS FOR THE BRETHREN TO COPY.

If time permits.....

Discuss the "blockages" of force that takes place within one's self due to wrong ideas, preventing the free moving of energy up and down our personal "Tree" and causing sickness and imbalance as a result.

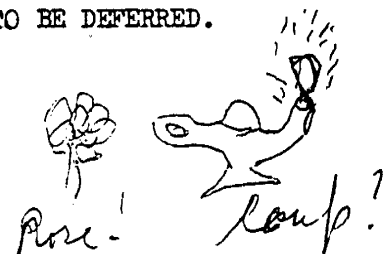
Discuss the meaning of Love on all three planes - physical, emotional and mental - in both of its aspects: excess and insufficiency.

Discuss the virtue and vice of this Sphere, in relationship to the Hod consciousness.

BECAUSE OF THE TIME FACTOR, THE MYSTIC'S MONITOR WILL HAVE TO BE DEFERRED.

HOMEWORK: BE READY TO ANSWER QUESTIONS ON NOTES 10 & 11

HAND OUT : NOTES "NINETEEN"



CREATIVE VIZUALISATION - continued

The idea that thought is either powerful or dangerous is another concept that is often difficult to accept - again because we persistently think of thought as being a 'no-thing' rather than a 'some-thing'. This latter mental hurdle is best got over by even a very cursory examination of the well-attested power of thought to make us well or ill, - our innate mental capacity, in other words, for internal or personal self-destruction or regeneration.

It is very generally realized these days that quite a lot of serious illness is the physiological result of psychological stress, and that we possess a compensatory mechanism that can enable us to actively retard or repel such illness. However, and insofar as we are concerned here, the very fact that we become ill in this way at all from such a cause, is an indication of one of the most important capabilities of thought, and that is that it can (whether it be deliberately initiated or not) AFFECT US AND OUR ENVIRONMENT FOR BETTER OR WORSE.

In the larger scheme of things, this means that our disregard - or ignorance - of the potential of thought has resulted in the less than perfect world we see about us. From a wholly personal standpoint, it means that all the unpleasant and fearful thoughts we think, - thoughts that we are accustomed to think of as being 'harmless' and 'private' - are, in reality, neither harmless nor private, but are all the time affecting, on a subtle level, those persons at whom they are directed, - including, of course, ourselves.

Appreciation of these dangerous potentialities of thought is the reason behind the occultist's preoccupation with the control of his thoughts; and this explains why so great a proportion of occult training is given over to meditation (which improves concentration) and achieving mastery of the thought processes.

In the light of the above, it should be obvious to you by now that using the technique of creative visualization to 'tamper' with reality is a project that demands considerable skill, care, and experience; and the whys and wherefores of this use of the technique is being explained at such length for two reasons:

Firstly, regular practice of the techniques of meditation and visualization causes changes to occur in the levels of efficiency with which regular practitioners of those techniques think, and increases the power with which their thought is projected.

Secondly, regular exercise with the technique of visualization eventually results in the practice of it --- if care is not taken --- becoming automatic, or not self-initiated on a conscious level.

In other words, it is quite possible to find oneself using the technique of creative visualization to affect reality while remaining quite unaware that one is doing so; and because of this, it is important to learn to think, not only constructively, but also with clarity and care.

This latter is particularly important in that such mental 'actions', - despite the fact that you may be unaware of having taken them, might cause you to experience repercussions in your life. These repercussions occur because the matrix of being is, on all its levels, constructed strictly upon the principles of polarity, or positive and negative forces in balance, and is a very orderly affair in which certain rules apply. (Call them natural laws if you prefer).

Those rules will operate, whether you are ignorant of them or not. And, - very simply speaking, - the rules of the matrix of being as they apply to the practice of creative visualization when it is used to project thought to the level where it is capable of reacting positively on its environment, can be stated thus:

DO AS YOU WOULD BE DONE BY.

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It is absolutely forbidden to use creative visualization to influence or hurt another person. Indeed, it is forbidden to use creative visualization in such a way that its use reacts in any way, - detrimentally or otherwise, - on any other person.

This means that you must not only, in the ordinary course of events, take care not to project your thoughts so as to contravene these rules, but also that - - - if and when you decide to use creative visualization deliberately - - - you must take extraordinary care to formulate your INTENTION correctly.

The word 'intention' as it is applied here means the deliberate formulation of a proposed act, the consequences of which are planned or foreseen; and formulating intention involves mapping out, in perfect and intricate detail, any given project in all its ramifications.

The deliberate formulation of an intention closely resembles an enormous and complicated game of chess; and some appreciation of the difficulties involved can be gained by sitting down + + + NOW + + + and attempting to formulate an intention for something you want in such a way as to obey all the rules. You will find that the intricacies of this task, and consequently the difficulties you would experience in trying to visualize it clearly, are enormous, and in many cases quite maddening.

There are, of course, ways in which creative visualization may be used safely; and primary among these is to use intention as it was intended to be used and project change within oneself. This is always acceptable, and (if you are going to start at all), is the proper place to begin.

Two points need to be emphasized here:

- (1) You will make better progress with meditational work if you meditate on a regular basis, 10 - 15 minutes every day and if possible at the same time of day. This is much more effective than irregular meditations of longer durations.
- (2) The mind does not like to be trained! It will bring up every reason why you should not bother to meditate. Watch out for this!

#### CREATIVE VISUALIZATION

You must first have a definitely chosen object, subject or goal and you must be sufficiently interested in it. Seat yourself comfortably, feet on floor, hands in lap, unclasped. Eyes closed. Breathe naturally. Do not begin the visualization until the body and mind are relaxed and in a state of calmness.

Form as complete a picture in your mind as possible. Develop every detail of the picture. It makes no difference whether your desire is abstract or 'physical'. DEVELOP THE PICTURE OF IT. See it as a reality, as an actuality. See it in color. If the environment calls for sounds, words, smells, feelings, tastes - build them in. ENLIVEN THE SCENE. Visualize it as clearly as you can, as intensely as you can. FIX IT by holding the visualization for 10 - 15 minutes.

Do not end the visualization by suddenly opening the eyes and jumping out of the chair. Become aware of yourself, open your eyes slowly, get up, stamp your feet on the floor, "ground yourself" - drink a glass of water and turn to some mundane activity.

On awakening each morning bring up the picture. Glance at it several times during the day.

As already said, set a particular time of day for your meditations/~~pathworkings~~/visualizations. This can be early on mornings before the rest of the household rises, during the day, or in the evening or at night. The time of day does not matter. Choose the time that you find best. The important thing is daily exercise and preferably at the same time of day.

Dear Associate

We are on the last leg of our journey! While the Libers in this Degree are sure to interest all members, those who are Martinists will especially appreciate them.

Since we began this labor of love that has become the ICES, we have seen steep rises in the cost of material. Paper, general supplies and stationery have gone up, POSTAGE, and equipment service. Also, we have had to employ an office supervisor since the volume of work has increased beyond what we can do on a 'part time' basis. The MAJORITY of work, however, continues to be done by Brethren who give their time freely.

Regarding the Libers for this Degree: we want you to study them thoroughly and to participate fully in the special exercise that will be disclosed. For that reason we have decided to send the Libers two at a time, as you request them, rather than 'all in one package' as before.

Since you have paid for the whole Degree, you just have to return the slip, and as soon as we receive it we will send the next two Libers. Please note that we have no alternative than to send them by SURFACE MAIL. If you wish Air Mail we must respectfully ask you to include a small donation to cover air postage.

Well this is all for the moment! We trust you will continue on in good spirits and we shall look forward to receiving this slip when you are ready for the next two Libers.

**ATTENTION BRETHREN!**

**SLIP FOR RECEIPT OF THE NEXT TWO LIBERS**

*Please detach and return this page when you are ready to receive the next two Libers of this Degree. Your dues-donation is already paid so do not send any addition contribution, however: if you wish the Libers sent by AIR MAIL, kindly include three dollars to help with postage. Thank you! As usual, we ask you for your thoughts and comments on the material in the Libers you just perused.*

To the ICES/OTG, Worthing 31W, Barbados, West Indies

Dear Secretary

Re my progress in the 10th Degree - kindly send the next two Libers. I am making a few comments on the reverse side on the last two Libers and beg you to accept my honest opinions.

Name and address (print clearly)

Key#

If you wish air mail service kindly include a donation and mark here the amount you send: Thank you!

**PLEASE USE THE REVERSE SIDE TO MAKE YOUR COMMENTS**

PHOTOCOPY THIS PAGE AND RETURN THE PHOTOCOPY.

PHOTOCOPY THIS PAGE AND RETURN THE PHOTOCOPY.

