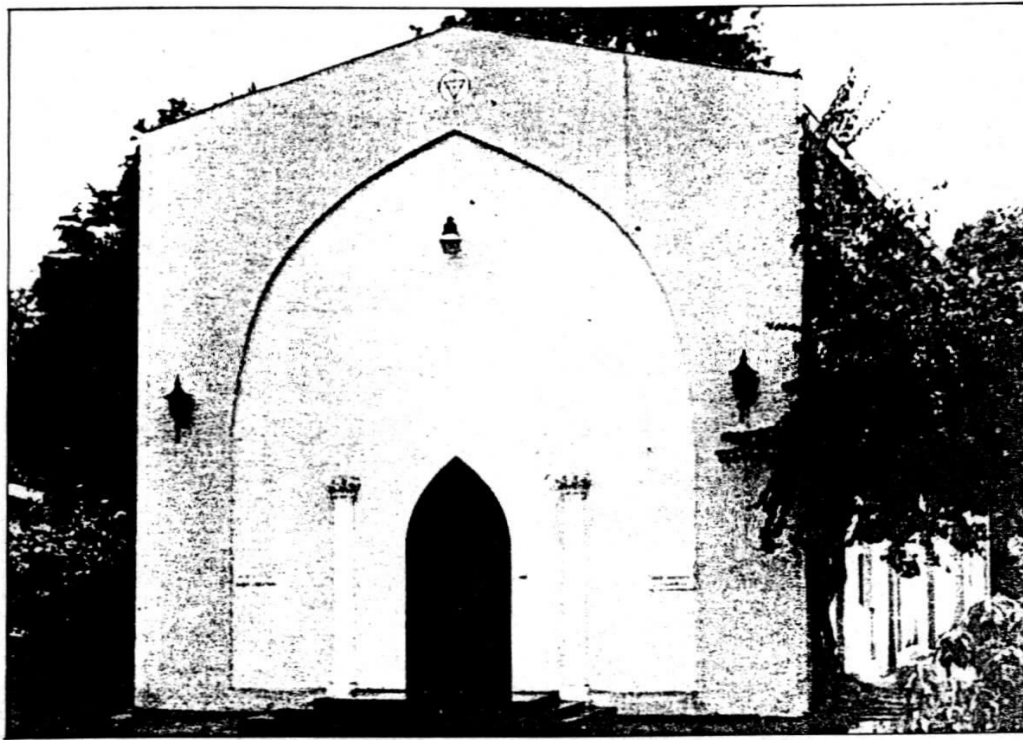


*Custodes
Morum
Sacrorum*

I. C. E. S.

*Worthing 31W
Barbados
West Indies*



Saint-Christien
River Road, Barbados, West Indies

Home of

THE GRAND TEMPLE OF THE MARTINIST ORDER
CATHEDRAL OF THE UNIVERSAL Gnostic CHURCH

Registered office of the
INTERNATIONAL COLLEGE OF ESOTERIC STUDIES

PLANE II
LIBER 16 SWAMPS

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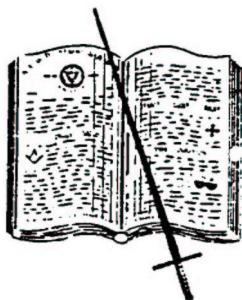
DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

*Custodes
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International College of Esoteric Studies

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WORTHING
31W
Barbados

Tuesday Evening

Dear Companion

The works of the OTG were started in the English-speaking world under the auspices of the ICES. The OTG is derived from the European Order and it took quite some time to translate the material and evolve it into a workable system that would be viable in today's social environment. After much work, everything is in order and several Commanderies are now operating.

An OTG Commandery is a beautiful and rewarding activity. The Works may easily be operated in one's living room (or spare bed room) and are designed to function with a minimum of red tape. A Commandery is an excellent work to operate even exclusively among the members of one's own household ... it is spiritually unifying and yields effects of the most harmonious kind.

Think about this: a Commandery can be a small unit comprising family members only — or with the inclusion of a few close friends — or you can make it into a large operation with dozens of people, as you please!

We have prepared an "information package" giving full details of the purpose and programme of the Order. If you have a feel for ritual and ceremonial work we invite you to write and express your interest and ask that we send you the information on how to start a Commandery.

We will be looking forward to hearing from you!

May He who gives us life light your way and lead you to the Glorious Kingdom.

Sincerely & Fraternally

Grand Recorder

CR/sm

P.S. This is a general letter going out to all ICES members. If you are already involved with a Commandery, please disregard!

LIBER 16

LECTURE #50



Dear Brothers & Sisters:

We begin by answering some questions:

- (1) The “dots” used in abbreviations signify as follows:

Three dots usually deployed in a triangle ∴ but not necessarily, abbreviate a word or a name having to do with Freemasonry. Example: L.∴ P.∴ (Lodge Perfection) would be a Masonic lodge.

Four dots, usually in the form of a square, signifies the Elus-Cohen. Example: Bro.: John Browne, would be a member of the Elus-Cohen.

Six dots, usually written this way ∴∴ or this way ∴∴∴, distinguishes something Martinist. Example: “two Bros.:∴∴ visited London” — these would be members of the Martinist Order.

- (2) In the Order Martiniste et Synarchique, after the member has passed through the three degrees and has been “fully instructed”, he participates in a ceremony and receives the distinction of “Rose+Croix Martinist”. Rose+Croix Martinists meet in a special Chapter and there the brethren present lectures or discourses, which they themselves have written. In Martinism, Masonry and allied fraternities, these discourses, or papers are called “pieces of architecture.” They may be drawn from existing works, or they may be a thesis or dissertation. The word “thesis” as it applies to work presented in a Martinist Lodge, means a work or treatise, which a member has prepared on the basis of their own research, investigation, observation and conclusion, and among the chief tools used in preparing this work will be those of analysis and synthesis. In the phase called analysis, one “picks apart” the particular item and carefully considers or investigates each component. Analysis is from the two Greek words ana, implying distribution, and lysis, a loosing, or resolving.

Synthesis is the opposite of analysis. It means “putting two or more things together to form a whole. In logic: the combination of several elements of thought into a whole.” Synthesis is from the Greek words syn, meaning with, and titemi, to place. In upcoming Libers it will be our pleasure to bring you various pieces of architecture presented by Martinist brethren ... the papers in John Yarker’s Notebook are in fact pieces of architecture ... and we will open this Liber with a thesis by a Martinist brother who is attached to a Lodge in London, England.

- (3) “Can you tell me the meaning of the word “Sâr”

As far as I can recall without delving into my records, the title Sâr was originally introduced by Joséphin Péladan, a Supreme Council member of the first Martinist Order under Papus, and a member of the Ordre Kaballistique de la Rose+Croix; he eventually left and created the Ordre de la Rose+Croix Catholique which has survived under a slightly changed name in the European Rose+Croix Order. He had, I believe, borrowed the idea from the title used by Merodach-Baladan (720 B.C.), King of Babylon. (Sâr Merodach or Merodeq), and the title was used originally by S. C. members of this order and by members who “graduated” into the R+C from “antechamber” societies. A link was established between the R+C and the Martinist Order and the title was granted to Martinists who graduated into the R+C after attaining the grade of S.I. It gradually became absorbed into Martinism in the branches of the OMS and

TMO. In another sense it also means “Prince of the Holy City.” the feminine form is Sarah, which means “Princess”. Today, in the DM5, a Lodge Master must hold this title before he/she may be installed to that office.

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LECTURE #51

A PIECE OF ARCHITECTURE
BROTHER A.L.

THE BOOK OF NATURE

A THESIS



The Book of Nature is one of the most important departments of study to which the Martinist is directed. It is a book that contains five pages or sections and gives us the key to the understanding of Nature. The five pages have five titles which are motion, rhythm, harmony, Man & Nature and dreams. Through a study of the Book of Nature and an application of the principles he discovers, the Martinist will be able to master the forces of Nature and completely harmonize himself with his external environment.

The first page of the book of nature is entitled Motion. Motion is the manifestation of energy, motion or vibration, i.e. sound is the keynote of the Universe. Through an understanding of motion or sound one learns and contacts the forces in Nature. All energy, whatever form it takes, is essentially vibration; nothing that exists is without energy; matter itself is energy as was shown by Einstein in his formula $E = mc^2$. The phrase “In the beginning was the word” is closely connected with this fundamental notion that motion or energy is fundamental to all creation.

To the first page of the Book of Nature I have attributed the letter Yod, the first letter of the Pentagrammaton. The letter Yod rules over the element of Fire or energy and is thus an appropriate attribution to the first page. All fires ruled by Yod are in constant ceaseless motion which is the keynote of the first page. The works of evocation are attributed to fire and clearly in order to master the forces of Nature for the good of the whole, theurgic practices need to be undertaken and performed. The magical weapon attributed to the element of fire is the fire wand. The wand is made from wood, one of the fruits of Nature and consecrated in due form which enables its user to contact the forces of fire or motion and the more easily to rule and contact them.

The organ of the eye is attributed to fire, the organ through which we perceive the motions and movements of Nature and through a study of her processes we learn to conform ourselves to them.

The crucifixion experience is also attributed to fire and hence one learns on the first page of the Book of Nature the importance of selflessness and a complete surrender of one’s will and purpose to that of the Almighty. Through the crucifixion experience one comes into contact with the transmuting and cleansing fires of INRI which will lead one eventually to full Christ Consciousness. Through the contemplation of motion, one will contact those beings who rule and preside over celestial motion, those beings who embody the principle of living fire. One such being is the great Archangel Michael who not only rules over fire and motion but is also the self pledged adversary of evil. Clearly anyone who contacts the energies of Motion will need to learn and understand their

correct and lawful use and such beings as the Archangel Michael are willing to impart such information.

From a consideration of the Tree of Life we see that the first page of the Book of Nature is attributed to Kether and Chockmah, the first two Sephiroth. One of the titles for Kether is Rashith ha Gilgalim, or the First Swirlings and the order of angels for Chockmah, the Auphanim, means wheels. These two Sephiroth convey to one's mind the concept of movement and motion and are thus appropriate attributions to the first page.

The second page of the Book of Nature is entitled Rhythm. Rhythm at once suggests ideas of order, of patterns. Rhythm points to an underlying intelligence behind motion and it also presumes intelligence in the beings who experience and appreciate such sensations. Life and nature are full of many rhythms from the beat of the heart, and the inspiration and expiration of one's breath, to the rotation of the Earth and the passage of the seasons ... we see that Nature is governed by many powerful rhythms.

To the second page of Nature I have attributed the letter Heh, the final letter of the Pentagrammaton which rules the element of Earth. Earth and all solid objects are powerful mediums for the transmission and conduction of vibrations and hence the element of earth is an appropriate attribution to Rhythm.

To the element of Earth is attributed the magical weapon of the pantacle which is a disc consecrated to hold the forces of earth. The pantacle enables the occultist to overcome the obstacles present within his environment which prevent the full manifestation of the Divine Purpose on earth.

The human ear is the organ attributed to the element of earth and through this organ and what it represents one is able to hear and thus perceive the Divine Rhythms in Nature.

The expansion of consciousness attributed to the element of earth is that of the Birth at Bethlehem, the birth within the cave of the heart, the seed of Christ Consciousness. The Birth at Bethlehem can only occur within an individual who has aligned himself to the great Rhythms of Nature and of God.

The two Sephiroth attributed to the second page of the Book of Nature are Binah and Chesed. One of the fundamental symbols of Binah is that of waves breaking on the shore, the great waves of Cosmic awareness descending in Rhythmic pulses down through all levels of consciousness to the shore of the physical plane. Hence Binah is an appropriate attribution to Rhythm. Chesed is an appropriate attribute to Rhythm also, for one of the titles of Chesed is love ... and unless one can attune oneself to any motion through love, one will be totally unable to experience the Rhythm present within it.

The third page of the Book of Nature is entitled Harmony. Harmony is an essential element in any system of rhythmic forces in order to prevent discords, clashes and hence ... destructive, if not cataclysmic occurrences within the system. When one considers Nature, one is at once struck with the tremendous adaptability of her work. The way in which everything is well suited to their environment, and the way that harmony and balance of nature prevails.

To the third page of the Book of Nature I have attributed the element of Water and the second letter, Heh, of the Pentagrammaton, its ruler. Water is an appropriate attribute to the third page because no matter where water is it will always flow and fit perfectly within the object that contains it. Water is in complete harmony with its environment.

The great expansion of consciousness attributed to the element of water is the Baptism in the waters of the Jordan and the descent of the Holy Spirit. Clearly this marks a high degree of harmony between the individual and the powers of the Holy Spirit ... the descent of the Holy Spirit is a demonstration of this

I have attributed the organ of taste to this page because it is through taste that we can determine the harmonious from the inharmonious.

The two Sephiroth attributed to the third page of the Book of Nature are Geburah and Tiphareth. Geburah is an appropriate attribution because one of the main lessons it teaches us is how to create and maintain harmony in our environment despite the conflicts and difficulties present. Tiphareth is also an appropriate attribution because one of the main lessons this Sephirah teaches us is how to perceive harmony and beauty in all forms.

The fourth page of the Book of Nature is entitled Man & Nature. This points to the fundamental duality of I and “not I” and the need to study both in order to finally reconcile and unify them. For many ages Man has ravaged and misused Nature and her forces in order to gratify his own selfish desires and has created a great tension and conflict between himself and her. The fourth page of Nature directs us to a study of this particular duality and conflict so that we can finally neutralize and equilibrate this situation.

To the fourth page of the Book of Nature I have attributed the letter Vau, the fourth letter of the Pentagrammaton. The letter Vau rules over the element of Air. Air is the element of inter-relation and communication and hence communicating with the forces of Nature over a period of time one is able to understand and co-operate with the vast plan and schemes manifested in and through Nature of which Man is himself a part. Hence the element of air is an appropriate attribution of the fourth page.

The great expansion of consciousness attributed to the element of air is the transfiguration experience on the mountain top. This is the experience where Man and Nature are completely reconciled, where Man can directly communicate with his Creator face to face.

The human organ which I attribute to the fourth page is the nose. The nose is the organ that represents the ability to discriminate very acutely between Right and Wrong, the Right and the more Right. The individual who undertakes this major reconciliation between Man & Nature will need to have a heightened and clear discriminating ability.

The two Sephiroth attributed to the fourth page are Hod and Netzach. The two Sephiroth are appropriate attributions in my opinion because Hod represents Man as the Hermaphrodite, the fully developed and balanced individual. Netzach represents the forces of Nature through her Venusian principle.

The fifth and last page of the Book of Nature is entitled Dreams. Dreams have all through the ages held a place of prominence with regard to communication and understanding of other worlds of higher vibration than ours. Dreams and their interpretation have held the key, for Man, to the understanding of both himself and, the external spiritual Universe. Dreams contribute one form of spiritual perception ... as do clairvoyance, clairaudience, etc.. All these forms of spiritual perception need to be understood and developed, dedicated to the furtherance of the Great Plan.

The Hebrew letter I have attributed to this fifth and last page of the Book of Nature is Shin, which also rules over the element of spirit and is the third or central letter in the Pentagrammaton. (Yod-Heh-Shin-Vau-Heh). The attribution of spirit to this page is very appropriate as this page concerns itself with contacting spiritual realms through Dreams and other forms of spiritual perception.

The great spiritual expansion of consciousness attributed to spirit is the resurrection experience from the limitations and restrictions of all worlds. Through contacting the higher worlds via dreams and other forms of spiritual perception one’s consciousness expands and expands and hence the resurrection experience, I think, is an appropriate attribution to the fifth page.

The human organ I attribute to the fifth page is that of touch. It is only through direct contact or touch that we come into intimate relations with our Creator. It is through direct contact that we are able to grow into Spirit. Contact waters the flower of our consciousness and awareness and hence spiritual contact with God is essential. Dreams are one clear form of contact.

The two Sephiroth attributed to this page are Malkuth and Yesod. The reason Malkuth is an appropriate attribute is due to the fact that the spiritual experience of Malkuth is full conversation with one's Holy Guardian Angel, or with one's true spiritual essence. Hence this would constitute a very deep and profound form of contact ... and hence is the reason why it is attributed to this fifth page. The reason why Yesod is attributed to this page is due to the fact that an individual who has undergone full union with Deity, has experienced the Mystical Marriage of the mystics in the middle ages. The Mystical Marriage or Union is the sexual expression elevated to, and transmuted into an experience with Deity, where the physical, animal aspects are not present, or even possible, and where through mystical contemplation of Deity, one experiences an ecstatic Union of Bliss. (Recall the experience of the Sage Gichtel related in an earlier Liber - Ed.) Yesod, which rules over the normal sexual union also rules over the Mystical Union with Deity of the mystics, and it is an intimate, deep contact with Deity. This is the reason Yesod is attributed to the fifth page of the Book of Nature.

The Five Pointed Star is a symbol of the balance of the four elements with spirit ... and the person who studies these five pages, and endeavors to put into practice what he discovers ... will himself grow into such a Star. The Star Exercise sows the seeds in the aura of him who practices this exercise. The Star Exercise lays the foundation for the balance and harmony of the elements within as well as without ... in one's environment.

The control and mastery of the five elements which were shown to have been closely related to the Five Pages were each shown to have been related to a letter of the Pentagrammaton. The five elements contributed the five letters of this Divine Name, the Yod Heh Shin Vau Heh, or Jeheshuah, the S.A.O.T.U.. (Sovereign Architect of the Universe). Hence one will grow into and become a microcosmic reflection of Jeheshua through a study of the five pages of the Book of Nature.

Now, the Hebrew letter Yod is hand, Heh is window, Shin is tooth, Vau is nail ... from which we can deduce a moral: Yod being the first letter of the Pentagrammaton, tells us that the first step is that of giving our hand in service to our brothers and sisters. Heh, the second letter, meaning window, tells us that through service we may find that window or door leading to the Light. Shin, meaning tooth, which is a part of the mouth, informs us that once we have contacted the Light we must radiate that Light by word or action. Vau, meaning nail, points to the persecutions we may receive as a result ... and even crucifixion. Heh, the last letter, reminds us of the window or door of resurrection.

These five pages of the Book of Nature, Brothers & Sisters, have the underlying theme of Jeheshuah running in them and through them ... and by making a study of this book we will indeed learn, first hand, about the mysteries and workings of Jeheshuah, the S.A.O.T.U..

(Brothers & Sisters: We are indeed grateful to our Brother for sending us his thesis on the Book of Nature. A great deal of "food for thought." The Star Exercise mentioned has not yet been given in the Libers but will be quite soon. We will have more "pieces of architecture" in up coming Libers ... in the meantime I hope all students will be realizing what has been said since the start of the Works: Spiritual development is something each person must undertake by themselves ... no one can do it for you ... teachers can only point the way. We look forward to receiving some architecture from all students who are willing to set down their insights — Ed.)

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LECTURE #52
DOMINION/DEPENDENCE



Brothers & Sisters:

The seven pairs of Ietziratic opposites, which represent the seven major oppositions of life, have already been named for you. It is the mystical interpretation of these oppositions which particularly interests and concerns us as Martinists. On this occasion I would like to dwell on the pair: Dominion/Dependence. Sometimes Dependence is rendered “Servitude” or “Slavery”. It is the same.

Be certain you always remember that although we may speak of them as external things ... these opposites are all qualities which are expressed within us. It is their significance in this sense which concerns us ... not the outer, material things by which we represent them. This is to say ... when we speak of wealth, for example, it is not so much physical wealth, as richness of ideas and intellect that we mean. When we speak of fruitfulness, it must be taken to mean productiveness or constructive action. So when we consider Dominion/Dependence, it is the mystical significance which concerns us most. This is mentioned as a reminder because mystic truth has been misapplied and actually lost because an outer interpretation has been substituted for an inner one.

The Sacred Books of the past are filled with stories that originally sought to make abstract ideas more understandable by clothing them with the forms of men. These personified abstractions were intended to teach certain things to man about his own unfoldment and progress. But in time ... the inner meaning was lost ... and only the shell remained, for the stories were accepted as *actual occurrences* and the personified virtues taken to be real individuals.

The Biblical story of the giant Goliath who was slain by the slingshot of the shepherd boy, David, may be taken as an example. If we consider Goliath to have been an actual giant and David to have been an historical figure ... then our attention is likely to center on them as such ... and the significance of their conflict becomes incidental.

If, on the other hand, we see in these two characters certain virtues and vices personified, we shall probe the story for its spiritual implication *in our own individual life* ... and not trouble ourself about the historicity of the individuals mentioned.

It has been said that past teaching was cast in the form of personifying virtues as people or things, because the lesson was more easily remembered and transmitted in this way ... rather than as an abstraction. It must be remembered therefore, that to the mystic ... the story is nothing more than the shell which covers the kernel of truth. The characters in the story are secondary matters and are always to be disregarded ... and we must remember to disregard them in our studies.

In our consideration of this pair of opposites, Dominion/Dependence, if we were to regard the matter otherwise, we might be tempted to feel as David did ... that all we need to do is to see that our equipment consists of a few simple qualities to be used as protection against the possible appearance of a giant on our horizon at some time in the future.

The story of David & Goliath as it is told in First Samuel in the Bible, is both rich and complex. It is undoubtedly considered by many as an authentic bit of Jewish history, an account of supreme individual courage ... and nothing more. In this particular instance, nothing would be gained by arguing the point; however: there can be no objection to assuming that it has inherent in it, the mystic purpose of setting forth abstract virtues and vices in the garb of personalities. It is certain that its effect is heightened ... for mystics anyway ... when it is regarded in such light, for then one sees a *personal application* which is otherwise out of the question.

Let us briefly review the highlights of this story as it is set out in First Samuel: “And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

“And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span ... And he stood and cried unto the armies of Israel, and said unto them, “Why are ye come out to set your battle in array? ... choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.”

David was the youngest son of Jesse and had been left at home with his father when his three older brothers joined the followers of Saul in battle. His father, however, had sent him to carry food to his brothers. Goliath had issued his challenge morning and evening for 40 days, and there was consternation in the camp of Israel when David arrived because no one dared to present himself against Goliath as champion of Israel.

“And David said to Saul, Let no man’s heart fail because of him; thy servant will go and fight with this Philistine.”

Because Goliath was a man of war and David an untried youth, the king attempted to dissuade him from becoming the champion for Israel. But David was not to be deterred, saying that as a shepherd he had fought both a lion and a bear to protect his sheep. He declared that he had no fear. Saul offered to put his own armor on David but he could not walk with it on and, finally, throwing off the weapons and protection so unnatural to him, he took his staff, chose five small stones from a brook, put them in his shepherd’s bag, and, with his sling in his hand, drew near the mighty Philistine.

To the insulting curses of Goliath, David answered, “Thou comest to me with a sword, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand ..”

With only a stone, a sling, and supreme confidence in the God of his trust, the Bible tells us, David was successful.

Now, wouldn’t it be pointless to enquire whether or not there were giants among the Philistines, whether Goliath was seven feet or nine feet tall, or what was the exact weight of his shield and spear ... and other incidentals? It seems equally pointless to speculate on the possibility of one stone in a slingshot being sufficient to kill a man.

The lesson of Dominion/Dependence is better illustrated in other enquiries, for instance: the 40 day’s challenge of Goliath and the five stones which David chose from the brook. Both numbers have significance.

Let us leave the familiar interpretation for a moment and consider the inner, or mystic one, suggested by the giant, David, the 40 challenges, and the five stones.

The number 40 is a mystical one, representing the number 4, equally mystical, ... 40 being the 10th degree of 4. You might say it means completeness, or maturity. The word Philistine is said to mean ‘wanderer’. Presuming David and Goliath to be merely representative of two aspects of one individual, let us say that the part represented by Goliath, the braggart, the boastful, the wanderer, the idler ... is the man who has reached 40, his maturity, without that discipline or direction which would make him a complete man.

His faculties, let us say ... are untrained except for destructive or nonproductive enterprises. It very often happens that people grow physically in the world, experiencing one thing and another, seeking pleasure, self-aggrandizement, amusement and selfish gain ... only to arrive at the age of maturity to

find that the real things in life are still enemies to him. Calloused and hardened by his own instincts and experiences, he challenges everyone and everything.

Suddenly, in response to his challenge, there confronts him ... his own inner spiritual self ... which appears as an unfledged youth. This spiritual self is not burdened with the accepted accoutrements of warfare, for it is inexperienced in them. It chooses five smooth stones, which are the higher aspects of the five physical faculties. Goliath is shaken to hear the challenge of his own spiritual self which, confident of its attachment to and attunement with the Supreme ... serenely acknowledges itself ready for battle. With one stone, which may be any one of the spiritual faculties, it finds the vulnerable spot in the boasting giant ... and lays low forever the dominance of the physical side.

We see, therefore, that this story can perfectly illustrate the Dominion/Dependence pair of opposites represented by the Pillars of Duality.

In fact ... it is clearly suggested by Goliath's challenge that whichever is overcome in the combat ... becomes subservient to the other. In other words: if the victory is a physical one, then the spiritual senses of man are dependent upon or secondary to the domineering forces of the physical nature.

On the other hand, if the spiritual senses gain dominion, then the physical ones fall into secondary, or subservient, places. This agrees perfectly with the lesson our Martinist teachings would have us draw from this Dominion/Dependence pair of opposites.

Taken literally, the story seems an objective one that simply relates an historical occurrence between two individuals of opposing tribes. It depicts a mere incident, let us say, in the outer history of a people. The true meaning, however, is an inner one, depicting the conflict which goes on within man's self. This conflict is a continuing one ... we call it life. Here the armies of the Philistines and Israel are in perpetual array against each other.

Daily, even hourly, the champion of the armies of this world comes forth to challenge and, if possible, to frighten the forces of man's spiritual self to acknowledge the dominion of the material forces. The place of combat is the realm of objective consciousness ... which is poetically described as a valley between two mountains.

If at the time of maturity the spiritual preparation is not complete, then the spiritual champion does not appear and man continues his life in fear and trembling because he has not properly responded to the challenge. His right to dominion is never realized ... and he spends his days in dependence upon the wandering whims, impulses, and forces of his physical, or lower, self.

If, however, the preparation is wisely made, one is able with the five faculties to have a store of ammunition, one-fifth of which is sufficient to take the measure of the boastful giant and lay him low.

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

QUESTIONS / DISCUSSION

SUMMARY

When we speak of the oppositions of life, we are talking about inner qualities...those oppositions you meet within your own consciousness.

In considering traditional stories and fables, the instruction intended by the mystic schools is lost...when an objective interpretation is substituted for the inner meaning.

The opposites Dominion/Dependence are very well illustrated in the story of David & Goliath. It is to be spiritually interpreted, rather than regarded as an historical event. David & Goliath are two aspects of one's own nature. The 40 day's challenge of Goliath represents the constant impact of the physical world on man up to the time of maturity. David represents the spiritual side of one's nature. The five smooth stones are the spiritual faculties of man brought into play in the conflict with the giant, any one of which is able to find man's weak spot and give him dominion over himself.

How are you balancing the oppositions in your life? Are you barren or fruitful? Rich or poor? In command or in bondage? The ideal situation is to equilibrate or neutralize all pairs of opposites, all dualities. To be excessive ... on either side ... is to be in error ... or in "sin."

Use the seven major pairs of oppositions as your guide in life. In your period of self-analysis, rate your thoughts, words, deeds and your general situation under these seven heads:

Wealth/Poverty
Fruitfulness/Barrenness

Wisdom/Ignorance
Peace/War
Life/Death

Beauty/Ugliness
Dominion/Bondage

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"You have wasted your life" they said, looking at my empty hands. And no one heard the Lord singing in my heart.

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LECTURE 53 (H)

ALCHEMIC/HERMETIC — GENDER

Respected Postulant:

Gender, as a fact in all manifested forms of life is so obvious as to be an accepted commonplace; however: the basic principles underlying gender ... and the still greater principles which it inherently represents are generally not understood ... in fact they are mostly unknown.

On this occasion I will not enter into the evolutionary status of gender, rather, I will consider it from the Hermetic standpoint, purely as an existing fact, independent of the manner in which it may

manifest, from time to time. If the past is interesting to students of evolution from a biological point of view ... the future holds out an even more interesting picture.

GENDER is vastly more than a biological condition. It functions psychologically as actively ... as it does biologically. Its psychological importance develops the nature of the organism in which, in any given instance, it assumes its major presentment. Gender is more than a matter of sex or reproductive process, indeed ... it deals with infinitesimal beginnings that ultimately shape the destiny of multiform phases of matter in their evolutionary manifestations.

The study of gender takes us directly into an invisible realm ... and while sex as ordinarily understood does not inhere in the spiritual worlds ... gender does play an important role therein, and commences its activities with the actual archetypes of which all visible forms are expressions and results.

The Principle of Gender is closely analogous to, but different in its functions from the Principle of Polarity. (Lecture #21, please re-read it in the light of this lecture.) Everything has Gender; masculine and feminine are present in all the activities on all the planes, in this Instruction, however, you must bear in mind that when speaking of Gender Hermetically ... we do not mean Sex as commonly understood.

The term "Gender" in its derivation from the Latin really means "to beget, generate, produce, create, cause to exist," and at a glance we see that its initial impetus to activity is on the mental plane. Sex as it is commonly understood ... is a function of gender manifesting only in certain departments of the physical plane.

The well known writer Ella Wheeler Wilcox, voiced this truth in her exquisite poem, which begun:

"Nothing in this world is single,
All things, by a law Divine, etc. etc."

No SINGLE things exist ... except in some physical phases as the separated half of a whole, of which it is one expression of Gender. Text books of even a very recent date of publication taught that the Atom was the true ultimate and final division of Matter. These "text books" are now being revised to teach that Atoms are composed of ions, electrons, corpuscles and even still smaller particles, and that the ion is composed of corpuscles of positive and negative gender; a preponderance of negative corpuscles clustering around and cohering to a positive corpuscle, and each revolving round the other at a speed of inconceivable velocity ... and the mass vibrating tremendously both in degree and intensity.

Yet, these positive and negative corpuscles are but the expressions of gender of the cosmic root substance of which they are ultimately composed; the beginnings of Prima Materia. The positive corpuscles are said to be masculine, and the negative corpuscles feminine.

Positive and negative are terms ordinarily used in the simpler branches of electrical science, to designate certain qualities of electrified or magnetized Matter. But in common usage they have caused a lamentable misconception ... for commonly we take positive to mean strong, vigorous, imperative, etc. ... while negative is understood to mean weak, non-resistant, vacillating, unresponsive, etc. Nothing can be farther from the truth.

As a matter of fact, in electrical science, the negative pole is the one from which emanates the cloud, legion or storm of liberated electrons or corpuscles, and from which also proceed the rays of Roentgen known as the X rays. Electrical scientists term the negative pole the "cathode," a term which, in its derivation means "descent, and the path of generation."

In the expressions of gender manifestations in the human individual, we see the mutual interrelations and operations of the Hermetic Principles of Gender, Polarity and Correspondence.

Thus we say the female is negative. We say the male is positive. It is his physical body that is positive, but his etheric body is negative. And his negative etheric body creates and makes possible through crystallization ... the substance which his positive physical body begets.

This Principle of Gender is not static, it is intensely active on all planes; of organic and inorganic matter ... and in spiritual substance from the densest to the most sublimated, even to the throne of the Absolute.

And in the fact of the intense activity of Gender on all planes ... is concealed one of the most vital and essential truths of the very mystery of life itself. It is the answer to the question, "How is motion produced, what starts and causes vibration?" etc.."

The law is: unlike qualities attract, and like qualities repel. In other words ... positive attracts negative and repels positive. Negative attracts positive and repels negative. When positive attracts negative they unite until polarized ... and then repulsion separates them.

Now, for the terms positive & negative, we shall use Hermetically the terms masculine for positive, and feminine for negative.

All vibrations, and manifest activity, originate in and revolve around the activities of these two opposing forces :: attraction and repulsion :: as they manifest in the corpuscles and in the Atom. The first motion is known in esoteric parlance as the Primum Mobile. (Please pause at this point, refer to Liber 15, page 4 and re-read #1. KETHER, the Crown.) This began with the Absolute. It is beyond our concept. In its manifestation we observe the Atom.

Now, the atom is composed of masculine and feminine corpuscles, or electrons. A feminine corpuscle under obedience to the law of repulsion detaches itself from the atomic mass and starts on an independent career, seeking from the very outset to find and enter into affinity with ... a masculine corpuscle. When found, their combined powers of attraction draw other feminine corpuscles, and all revolving separately to each other, yet in group unison around the central masculine corpuscles ... until they become polarized in the natures and qualities. While so revolving, the feminine around the central masculine, and the whole revolving as one until ... they compose an Atom. And all matter is resultant upon the activities of atoms in molecular groups.

When polarized, each feminine corpuscle restores its balance of equilibrium as a feminine corpuscle and seeks another affinity with a masculine corpuscle forming new atoms and again breaking them down.

All visible material conditions are produced by this constant seeking of affinities by the feminine corpuscles, and dissociating themselves from such affinities as soon as their mutual qualities and natures are become polarized. This is the modus of all vibration and the beginning of all motion in the physical world. The process of this dissociation is technically termed "ionization."

From the unions formed by these corpuscles as atoms, come all the phenomena known to us as heat, light, sound, electricity and chemical affinity.

The function of the masculine corpuscle is to beget in the feminine corpuscle specific creative power and energy which expresses itself in varying grades and planes according to the mass group formed by the atoms concerned, whether it be a microbe or a human being. But the feminine corpuscle in all stages is always the unit of creative force.

Now this principle of gender is so often misunderstood that it is, in reality, the misconception of it that has given rise to the modern prevalent sex mania which is rampant today in all circles of society. The fact that the basic units of being seek affinities when their mutual qualities have become polarized, has been taken by those who eagerly seek to call in science to endorse individual ideas and perverted proclivities.

The corpuscles enjoy a lifetime consisting of an incalculably fractional minimum of time relatively speaking. Yet in that individual lifetime of the corpuscle it discharges its functions, and reincarnates un-polarized to act again in obedience to cosmic law.

So too, the human unit seeks its affinity ... or should do so ... but seldom finds it ... for the things of the material world blind it to the verities and realities of the higher life. But granted that the human unit is drawn to another unit with which it unites in a reasonable degree of success ... the law of the corpuscle is not an excuse for a lifetime of affinity-seeking ... which is merely another way of expressing promiscuity.

The corpuscle acts in blind obedience to law. But the human unit has an indwelling ego and the gift of reason, and one lifetime is hardly sufficient, in normal cases, for two human units to study and harmonize their mutual qualities and natures and whenever the faculty of reason is permitted proper exercise in seeking the affinity ... polarization remains a long way off. Nature seems to have established a reasonable average of the length of human life ... that will prevent polarization in normal cases, to take place prematurely.

Thus it will be seen that the Principle of Gender is at the very basis of all things organic and inorganic. Everything that is, has within itself both masculine and feminine opposites and powers. It also shows clearly the basic truth of the Hermetic science ... that it is the feminine aspect of Deity that is the active factor, and justifies our teachings of the feminine Gender of the "Ancient Wisdom."

The foregoing considerations of the Principle of Gender have been concerned primarily with its functions in regard, primarily, to states of Being. Let us now consider it for a moment in relation to the Mental Plane. We must be ever conscious that at this time the Mind is not a true body of any sort, it is simply a "sheath" of Mind Stuff utilized by the Ego in its present state of development. But we find in this sheath the essentials of conditions that will ultimately organize into perfected organs.

We find on examination that the Mind Stuff is dual in its nature. And we are accustomed, in accord with the influence of modern erroneous psychology, to use the terms "Objective" and "Subjective" minds; terms first invented by Thomas J. Hudson in exploiting many of his mistaken theories regarding the persistence of consciousness after so-called death. Also, we use the terms "Conscious and sub-conscious minds," "Voluntary and In-voluntary, active and passive; higher and lower minds."

Heindel discussed the third aspect of mind; the "super-conscious," but as in one specific instance he makes mind practically synonymous with "memory", and also states the super-conscious mind to be the storehouse of all faculties and knowledge gained in previous lives though dormant in this incarnation, it does not materially alter the popular concept of the duality of mind as such.

This super-consciousness may be a valuable attribute of mind so long as that particular substance of the mind sheath is attached to the Ego ... but so far as the operations of mind per se are concerned ... it is simply dual in its nature and essential quality.

We may group the classifications given above, under two headings:

<u>Masculine</u>	<u>Feminine</u>
Objective Mind	Subjective Mind
Conscious Mind	Sub-conscious Mind
Voluntary Mind	In-voluntary Mind
Active Mind	Passive Mind

But note that these designations reverse in opposite polarities of sex.¹

On analysis, one will find that the “Me” is the consciousness of the body, its attributes, appetites, etc.

The “I” is the mental power to Will the “Me” into action.

The “I” is the masculine principle of Gender; the “Me” is the feminine principle of Gender.

The “I” represents the aspect of Being; the “Me” represents the aspect of Becoming.

The Masculine Principle tends always in the direction of giving out; the Feminine Principle of Gender tends always in the direction of receiving.

The Masculine devotes itself to the operation of the Will in various phases.

The Feminine to the generation of thoughts, ideas, concepts and objects, including the works of the imagination.

ATTENTION should consist in concentrating the activities of both the masculine and feminine principles to a focus on a given matter.

In the operation of Suggestion, the Masculine directs a stream of vibratory energy or will power toward the feminine principle of the person to be influenced.

Throughout all the domain of cosmos it is the property of the masculine aspect of Gender to energise and vitalize the feminine aspect, to the fruition of creative process.

¹ Students are recommended to read The Alternate Sex by G. C. Leland. This author, while advancing some very fanciful theories has nevertheless laid hold of the very essence of true Hermeticism and describes fully and correctly, the dualities of the human mind. He calls the two opposites, the Masculine Mind in Woman, and, the Feminine Mind in Man. He shows that besides the dominant mental manifestation that predetermines the sex of a given expression ... there is also always present the active co—operation of the opposite sex, and sometimes the dominancy of this opposite sex within an individual is what gives masculinity to a woman ... and femininity to a **man**.

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R+C
SUPERNUMERARY #16

Brothers & Sisters:

In the preceding lessons we have brought out some fundamental principles that are basically important for both the advanced student and the beginner in Esoertic Science to know. They should be carefully reviewed and kept firmly in mind.

Some occult schools teach what is known as the “mental body” of man. With this teaching the Rose+Croix do not agree. The word “body” implies an organized vehicle and this, as yet, has not been accomplished mentally. Some day there will be a MENTAL BODY just as there are now the physical, etheric and astral bodies. At present, so far as man is concerned, his mental equipment is not fully organized as a body with specific centers corresponding to physical organs, and so the Rose+Croix terms the human mental equipment the MENTAL SHEATH.

Despite the marvels and wonders of accomplishment by the human mind it is as yet, still in the process of development and molding ... in other words, still “in the making.” This is important for us to realize, for knowing this, we are conscious that we have a marvelous privilege in being able to make our minds what we will, to a large extent.

We often remark, “I made up my mind” to do this or that. There is far more in these simple words than appears superficially, for they express a profound cosmic and esoteric truth. It is the work of the human Ego in each incarnation to mould, develop and build the mental powers to the highest degree of efficiency, and on the extent that each succeeds, will depend the value of the subsequent incarnation.

Men and women who are powers in the world today, despite seemingly insuperable obstacles in early life, lack of education, technical training, etc. are those who won in the struggle in the preceding incarnation to develop their mental powers and faculties, regardless of all inhibitions, and today they reap the fruit of their labors, for no modicum of energy constructively expended is ever lost in Nature’s economy.

Devoid of the light of modern science, our forefathers in the Human Kingdom accomplished wonders in the development of the mind, even though in ignorance to a great extent. Today anything we may legitimately desire is within our reach. You can accomplish your desire if you seek persistently, and if your desire is within the bounds of reason.

The babe, lacking knowledge of perspective, cries for the moon which appears suspended just outside its window, and there are many grownups who are just as unreasonable in their desires. All Nature and the cosmic forces are ready to assist the one who truly seeks to better himself, for this is the law of progress, whether it be in business, social, industrial or professional pursuits. Such a desire is perfectly legitimate, for it spells the progress of the race, and this progress is made up of many elements of activity.

But before you decide definitely what you want to attain, let us remind you of the scriptural admonition to SEEK FIRST THE KINGDOM OF GOD, for thereafter all these other things shall be added unto you. That is the value of the lesson of Solomon, who sought first of all WISDOM, and according to the tradition, all other things were added unto him as a result of the expressed wisdom of his choice. Get wisdom, get understanding ... of the truths of nature and of God.

As your first step in “becoming” you must learn the value of a “fixed idea”, termed in esoteric verbiage, a “concreted thought form and the first step in studying ideation is to arrive at a knowledge of what constitutes CONSCIOUSNESS.

What is consciousness?

Let us assume that some distance away, we observe a man striking a blow with a hammer. After a perceptible interval we say we “hear” the blow. The vibratory waves set in motion by the blow have reached our ears, the impact has been received on the drum, the vibration communicated to perilymph, and the endolymph, passing through the semi-circular canals are received on the fibers of Corti, is finally transmitted to the brain via the auditory nerves. This, roughly speaking, and omitting detailed anatomical features is the process of hearing. But what happens after these vibrations have reached the brain?

The human brain, marvelous though it be, after all is nothing but a congeries of cells, without power of its own to translate these vibrations into consciousness. When a man “dies” and the brain ceases to function, we know that consciousness still continues in the spiritual worlds as it has been amply proven by psychical research, if such proofs are necessary. Therefore, consciousness is not a function belonging only to the human organism.

In the spiritual worlds human speech and sound are nonexistent. Communication is from mind to mind; ideas are implanted by will power and the language ... the universal language of spirit, is that of FORM, COLOR and TONE.

Form, color and tone are spiritual methods of expression. Consciousness, therefore, is the translation by the EGO of impacts received from external sources, into the language and visualization of the inner worlds. It is the state of “awareness”, the act and process of KNOWING, by the EGO or REAL SELF. Thus the human EGO functions in both the inner and the outer worlds. Therefore we may say that consciousness anywhere, is the translation by the EGO of impacts received by it, through physical or spiritual organs or centers, into active visual concepts.

Consciousness is vastly more than this. Virgin Spirit previously mentioned, was the FIRST EMANATION from God, but undifferentiated. When differentiated into units or integers, it began its “dip into matter”, or descended down through the planes to our physical world. In passing through the World of thought, it clothed itself with the mental substance or sheath, with which to function later.

On reaching the physical world, it passed through the process of involution until it reached the human stage, where it is able to function through the mental sheath with complete facility. As each unit is an emanation from the Divine, it possesses a modicum of the Divine consciousness, but NOT SELFCONSCIOUSNESS. It is only after it has completed its involuntary journey and begun its evolutionary journey back to God ... that it is self conscious ... and this is one of the purposes of mortal existence. When differentiated Virgin Spirit has completed its involutory journey, it has become INDIVIDUALIZED and this individualization is what constitutes the EGO. The Ego, therefore, is INDIVIDUALIZED, SELF-CONSCIOUS SPIRIT.

While the involving spirit has been equipped with mental substance, the potentialities of this substance have been crystallized in a trance-like condition in the Mineral; slept dreamlessly, but less crystallized in the Vegetable; partially awakened to dream consciousness in the Animal; and arrived at full waking consciousness ... the consciousness of its SELF ... in the Human Kingdom. These are what are called the FOUR STATES OF CONSCIOUSNESS.

Therefore, greatest of all consciousness is the KNOWLEDGE OF SELF, and the act or process of translating all impacts received externally to itself into the language, knowledge and cognizance of its environment.

This process of translation is accomplished by what we term REASON. Reason is the act, process and power of selecting, arranging and coordinating all the factors of one or more impressions so that the Ego can translate the impacts, expressing them into consciousness of the existing conditions.

There is another important fact that has been developed in the foregoing paragraphs although attention has not been drawn to it:

Involution brings Virgin Spirit down to human expression for the attainment of self-consciousness.

Evolution takes the individualized Spirit from mortality back to God.

Much foolish discussion has occurred, due, through ignorance, to the fear that the “evolution theory” takes one away from God. Actually EVOLUTION TAKES US BACK TO GOD.

While our potentialities for translating exterior impacts into consciousness have been slowly unfolding while in the latency of the lower kingdom ... they have been taking on valuable qualities in passing through the mineral, vegetable, animal, and lastly the human stage. These qualities have been derived from the Four Elements ... as you have already glimpsed in the introduction to Alchemy: Lecture #41.

“From the Fire Element our mental concepts derive force, energy and vitality. This gives them the power to impress in such a way that creative results accrue. From the Water Element, our mental concepts gain mobility and fluidity that causes us often to use the expression, “**my** ideas seemed to flow as swiftly as water.”

From the Earth Element they derive a stability that enables them to become concreted and this is what gives us the power of holding to a “fixed idea”. This is our greatest asset in applying our idea to the moulding of ourselves into what we sincerely desire to become.

From the Air Element, our mental concepts acquire a power or faculty of penetration and dissemination. This quality is what makes possible the “flights of imagination”, which are by no means to be despised, but carefully observed and studied.

This last quality brings us directly to the personal application. You are to develop ... not the WILL, as frequently, as is almost universally taught, but the IMAGINATION. (The power to make mental images by an effort of will.) It is by the imagination that we “make up our minds”, and making up our minds is nothing more or less than concreting the specific idea, or thought form developed by our imagination visually.

Blessed is he or she who is fortunate enough to have a “vivid imagination”, for if carefully directed and controlled, it may lead to almost any accomplishment. All of us are gifted to some extent with the power of imagination or the ability to mentally visualize things existent or conditions not presently existent but as we would like to have them.”

PLEASE REVIEW LECTURE #41 IN THE LIGHT OF THIS DISCOURSE

Spiritual and mental development and attainment must be and ARE conscious acts. Each is the result of the activity of the Ego. It is easy to observe plenty of instances where these conscious acts have

not taken place ... for we see all about us those who have remained in spiritual darkness and mental infancy for a lifetime ... though the opportunities for advancement and assistance have been ample.

Before closing this lecture, I must point out one more salient truth. Much controversy exists over the orthodox teachings that man was an individual creation of God, created exactly as we know the species today. Science and evolution contradict this teaching, ... but **DO NOT CONTRADICT THE REAL TRUTH INVOLVED.**

Man was created in the spiritual image of God, as we read in Gen. 1:27 — “So God created man in his own image, in the image of God created he him; male and female created he them.” ... This means that man is like God, having the female and male aspects within him. This is the creation of the spiritual man ... at this point the physical man had not yet been created. It is only **AFTER** God created the spiritual man in His image ... that he created the physical form: Gen 2:7 “And the Lord God formed man of the dust of the ground ... etc.” **IN OTHER WORDS TWO CREATIONS HAVE BEEN DESCRIBED:**

The first occurred in the spiritual realm when man was created in God’s image, i.e. to be like God and to have dominion (to do as he pleases) with the creation (Gen. 1:27).

The second occurred on the earth when the physical body was created (Gen. 2:7) for the spiritual man to dwell in the physical environment. As all occultists know, the spiritual man enters the physical body at the first breath. The poetic phrase “God breathed into his nostrils the breath of life and man became a living soul” is simply a description of the entrance of the spirit or soul (according to the terminology you prefer) into the physical body ... which occurs at the birth of every baby, hundreds of times every day.

We are what we are, regardless of what we may appear to be.

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

QUESTIONS

1. What is your definition of consciousness?
2. What are the Four States of Consciousness?
3. How do the Four Elements influence our mental concepts?
4. Does evolution take us away from God?
5. How is man said to be really made in the “image” of God?
6. Give YOUR definition of mind.

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HEPTAD/GNOSTIC
SUPERNUMERARY #16

THE RELIGION OF THE FUTURE

Man delights in looking forward and imagining the kind of world he will have in the future. In fiction and in the funny papers, he imagines cities of the future, space travel in the year 2,000, and even computerized systems of education of an age to come. Man seems to know that the times change and that the world and all that is in it evolves. He has seen so many developments in just his own life span that he looks forward with an almost breathless anticipation, wondering "What's next?"

But it would seem that man has a blind spot, for he looks into the future except in the case of his religions. Traditionally, religions have looked backward to other times. We are urged to remember "the day Cod walked the earth," to find help and inspiration in the prophets of old. Generally, it is worship in retrospect. Or, if religion does look to the future, it looks beyond time and out of the world to a millennium which is really the fulfilling of a concept formulated in the religion of the past.

It has always seemed to me that one of the basic reasons for man's unbalance in the world, which gives rise to wars and to all manner of man's inhumanity to man, is that while man makes steady progress in knowledge of the Universe around him, he accepts dogmatic assertions that knowledge of the world within him stopped in some time in the revered past. Thus, while science and education are continually evolving, progress in religion comes slow, if at all. And these words might well cause some raised eyebrows among the "defenders of the faith." "Progress in religion?" it might be asked. "How can we progress beyond God's word, beyond eternal truths?" We can all agree that Truth cannot be surpassed, but I suggest that there may be a great disparity between absolute Truth and man's concept of Truth.

Some people were very much disturbed by the theologians who were crying a few years ago that "God is dead." Personally, I saw this as a good sign. It reflected modern man's unwillingness to accept custom—made convictions, and his inability to find help or inspiration from an ancient definition of God. Emerson once said, "When we have broken with our god of tradition, and ceased from our god of rhetoric, then may God fire the heart with His presence."

While today we talk of religious unity, and ecumenical movements are much in the news, why not speculate upon the religion of the future? If the religions of mankind succeed in putting away their swaddling clothes to the degree that science has matured in the past century, what can we expect to find in the next hundred years? Let me say that this view of the "religion of the future" is my very own, based on my insights and hopes and dreams. However, I am not giving a prophecy of which of the great religions of today will win out in a "survival of the fittest." I am thinking of "religion" not as a particular system of worship, but as mankind's general quest for Truth.

To the average individual, "religion" is something you join. You may be asked, as I was in the army, "Which are you: Catholic, Protestant, or Jew?" I was forced to give such a definition so they could put it on my dog tags. It seems to me that this will be the most startling distinction of the religion of the future: There will be many schools of thought concerning the spiritual way of life, and there may be many churches involved in the process of spiritual education; but there will be only one religion, one absolute science of Being.

The religion of the future will not be centered in churches, but in lives. It will not be a way of worship, but a way of life. Its purpose will not be to create great churches, but to produce good people. When we have good people at the bargaining table, good people in the councils of government, good people as teachers and policemen and parents, then the problems of the world will be easily resolved.

Oh, we will still have churches in the future. We may always need them, but as places of study and spiritual research, not as repositories of “final truths.” The problem of retrospective religion is that it ends in the church. In the future, religion will only begin in the church. The great purpose of the church must be to teach, not preach; to set the individual free; not to bind him in chains to a creed. The Scottish preacher, Henry Drummond, once said, “The great purpose of the church is to help people to get along without it.” The church must not center its efforts on converting people from one “ism” to another, but rather on helping them to be “transformed by the renewing of their minds.”

The religion of the future will be focused on one great concept: unity. It will emphasize man’s unity with the great creative force of God, which finds its outlet through man himself. Man will end for all time his speculation about God. He will realize that God is a presence and power which can only be apprehended and conceived of in terms of His manifestation. We may know God in and as the daisy of the field, the birds of the air, the sun, the moon, and the stars of the heavens. Or, we may know God in and as man. Thus, religious studies of the future will be studies of self-realization, using techniques of self-unfoldment.

The religion of the future will not only be compatible with science, it will realize the basic unity of all knowledge, so that you can’t have one without the other. The fact that even today the great scientific minds are grasping this is exemplified by this prophecy of Charles Steinmetz: “The greatest discovery and development of the coming years will be along spiritual lines.... Someday, ... the scientists of the world will turn their laboratories over to the study of God and the spiritual forces. When this day comes, the world will see more advancement in one generation than it has in the past four.”

In the religion of the future, man will be taught that his body is not him, but only the instrument of self-expression. You do not need to be the victim of your body; you can and should be its master. To outgrow this tyranny of the body, occasionally leave your body behind. Let it drop out of your thoughts completely. Forget its demands for attention, its passions and appetites, its hungers and thirsts, its aches and pains. A freedom greater than any of us has ever known awaits us when we educate the body to do our will.

We are also subject to the tyranny of the intellect. No one knows less about real freedom than the man who lives strictly on an intellectual plane. As Bergson says, “There is a deeper than intellect in man.” Slip away occasionally from the only guide to Truth you are accustomed to, and dare to go your own way into the unseen alone, feeling for the right pathway by intuition. Eventually, the intellect will follow and will be enlightened by the intuition.

Certainly, the religion of the future will accept the concept of the unity of all mankind. It will become obvious that when we know God, and know our true self as an activity of God, that we will know our basic unity with all which is of God. As Emerson says: “The heart and soul of all men being one, this bitterness of his and mine ceases. He is mine; I am my brother, and my brother is me.” We have tried all manner of laws of social justice and of restraints and barriers for protection, but the key lies in the realization of unity.

Usually, we see in others only the things that separate us. But the religion of the future will condition us to turn resolutely away from all these surface expressions, realizing that they do not express the real person; we will be disciplined to hold the real self in them constantly before us. And this is the role of love. Love is the language of the Spirit and its harmonizing influence, through which we can see the Divine even in the human.

Above all, the religion of the future will not be a theology, neither reducible nor reduced to a doctrine, or written in a book. It will be a beckoning light to follow, and it will be a way of life. As Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another."