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Kabalah Lecture #54

Dear Brothers & Sisters:

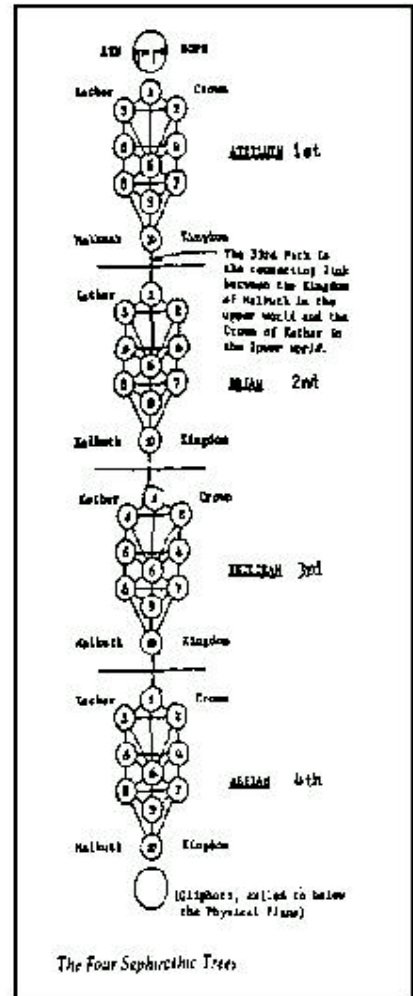
You have come to know the Tree of Life as a figure composed of 10 Globes or Spheres. This figure is known as **The Basic Tree**. On the diagram of the Tree in Liber 10, which illustrated the Three Worlds of Martinism and the Four Worlds of the Qabalah, the Three Martinist Divisions and the Four Groups forming the Qabalah, were shown. Please refer to that diagram now and refresh your memory. The names of the Four Qabalistic Worlds or Realms were indicated, their names being: Atziluth, Briah, Ietzirah and Assiah. Now, apart from the Basic Tree, some of you will have suspected that there are, in fact, Four Trees ... one in every Realm. Let us examine this now.

You were told that the Am Soph concentrated a center of Light "...And God said: Let there be Light' ... **that Light was Kether** from which the other nine Sephiroth, in turn, were formed. ***It must ever be remembered that the Sephiroth are NOT 10 separate Sephiroth ... EACH ONE IS A LOWER MANIFESTATION OF THE FIRST.***

Kether is like a fountain which fills its basin and the overflow therefrom feeds another fountain (Chokmah) which in turn fills its basin and the overflow feeds another fountain (Binah) ... and so on down to the tenth Sephirah. This was the formation of the First World: Atziluth.

Atziluth, however, gave birth to three other worlds: Briah.. Ietzirah & Assiah. each containing a repetition of the Sephiroth, but in a descending scale of brightness and density ... thus the light from the original gradually poured forth so that they became four great world chains, or four symbolical Trees.

In our laboratory we perform a simple experiment for the students, which dramatically illustrates this principle. You too can do it at home: Fill a Pyrex glass with boiling water and dissolve in it as much sugar or salt as it will take. Then watch. You will notice the liquid is transparent and formless, however, a change will soon occur: suddenly, out of nothing, crystals, solid, visible and of definite form begin to appear! This very dramatic experiment graphically illustrates in an analogous way how a change in the Ain Soph occurs, and how from the invisible and formless, visible things appear.



We will now briefly describe the Four Worlds.

ATZILUTH is the First World, Boundless World of Emanations; the Archetypal World; the Divine World. It is the World in which God manifests Himself in the form of Archetypes. Atziluth is the only World upon which God acts directly; the others are acted upon by His emissaries, i.e. those who carry out the Divine Will. (In **BRIAH** these are the Archangels; in **IETZIRAH** they are the Angelic Hosts; in **ASSIAH** it is the zodiac — the planets and the elements.) In **ATZILUTH** the Ten Holy Sephiroth manifest through the Ten Holy Names of God, as follows:

- | | |
|---------------------|---------------------------------------|
| 1: Ehieh | 6: Jehovah Eloah Va-Daath |
| 2: Jehovah, or Yali | 7: Jehovah Tzabaoth |
| 3: Jehovah Elohim | 8: Elohim Tzabaoth |
| 4: El | 9: Shaddai El Chai |
| 5: Elohim Gebor | 10: Adonai Malekh, or Adonai ha Aretz |

The second World, **BRIAR**, is the World of Creation, the Archangelic World. Archangel Metatron is said to be the visible manifestation of the Deity. He governs the visible world, preserves the unity, harmony and the revolutions of all the spheres, planets and heavenly bodies *and is the Captain of the Angelic Hosts who people the third world ... Ietzirah*. **Duality begins in Briah**. **BRIAH** is the immediate emanation from Atziluth whose 10 Sephiroth are reflected herein and are, consequently, more limited ... however they are still of the purest nature and without any admixture of matter. In this Briatic World the Divine Emanations are held to manifest through the Ten Mighty Archangels, whose names play an important part in ceremonial magic. However, as duality begins in the Briatic World, it will be here that one will find the “other side” to the Archangels ... the Archdemons.

ARCHANGELS
in Briah

- 1: Metatron
- 2: Ratziel
- 3: Tzaphkiel
- 4: Tzadkiel
- 5: Khamael
- 6: Raphael
- 7: Haniel
- 8: Michael
- 9: Gabriel
- 10: Sandalphon

ARCHDEMONS
in the Qlipoth

- Satan
- Beelzebub
- Lucifuge
- Ashtaroth
- Asmodeus
- Belphegor
- Baal
- Adram Melech
- Lilith
- Nahema

The Third World is **IETZIRAH**, the World of Formation and of Angels. It proceeds from Briah and though less refined in substance it is still without dense physical matter ... however, Ietzirah corresponds in a way with the Biblical “Days of Creation,” we can describe it as a “material” world ... but it is not yet a or the “physical” world.

The **Ietziratic World** is the Angelic World where those intelligent and incorporeal beings reside who are wrapped in a luminous garment, and who assume a form when they appear to man. In this **Ietziratic World** the Divine Emanations manifest ... not through a single Being, but through different types of Beings, which are called the Angelic Hosts or Choirs.

Here are some correspondences:

SEPHIROTH	NAMES OF GOD	ORDERS OF ANGELS	ASTROLOGICAL	INCENSE	ANATOMICAL
	Ehieh (I AM)	Chajoth	First Swirlings	Ambergris	Head
2: Wisdom	Jah (Jehovah)	Auphanim	Zodiac	Musk	Left Cheek
3: Understanding	Elohim	Thrones	Saturn	Myrrh	Right Cheek
4: Mercy	El	Chasmalim	Jupiter	Cedar	Left Shoulder
5: Justice	Elohim Gebor	Seraphim	Mars	Tobacco	Right Shoulder
6: Beauty	T.A.V.D.	Metachim	Sun	Olibanum	Heart
7: Victory	T.T.	Tarshishim	Venus	Benzoin	Left Hip
8: Splendor	Elohim Tzabaoth	Beni Elohim	Mercury	Storax	Right Hip
9: Foundation	Shaddai El Chai	Ashim	Moon	Jasmine	Genitals
10: Kingdom	A.M. or A. h. A.		Earth	Dittany of Crete	Feet
T.A.V.D. = Tetragrammaton Aloah Va Daath					
T.T. = Tetragrammaton Tzabaoth					
A.M. or A. h. A. = Adonai Malekh or Adonai ha Aretz					

The whole question of Angels, archons and elementals ... is a very vexed and important one in practical esoteric work. Christian thought tolerates, with an effort, the idea of Archangels but the ministering spirits and the messengers who are the heavenly builders and flames of fire is alien to reformed Christian theology. In general, Christian theologians hold that God alone, and in an instant ... made the heavens and the earth, in other words He was both the Great Architect and also the brick-layer. Not so, say the Initiates, who hold that there are legions of spiritual beings who *are the agents of God's will* and who are His workers and it is *through these* that He works.

Let us have an analogous example: A Field Marshall does not run his army directly. He is assisted by Generals, who have under them Colonels, and under them Majors, then Captains, and so on down to Sergeants and finally to the rank and file, the foot soldiers. The Field Marshall does not give orders directly to the foot soldiers ... they come down through the hierarchy. Similarly, the Ain Sof, the Absolute, does not concern Himself directly with the mundane creation. Each Sephirah is a “god” and has charge of the activities of his particular sphere where he is assigned. Let us not forget, however, that each ‘god’ or demigod, is in fact an Emanation, an Aspect, an Integral Part of the Absolute God. And so too is the creation for all things are made by Him and truly and actually in Him everything lives, and moves, and has its being.

The fourth World is **ASSIAH**. Each of the preceding Worlds diminish in quality as the original emanation, which began their formation becomes grosser. Eventually, the ensuing impurities of its passage gather to form the fourth World, which is the World of Matter, the Physical Plane.

It will be seen then, from what we have learned so far, that God as He is, in His entirety, is hidden behind the Negative Veils of Existence, *and He is called the No-thing, because nothing can be known about Him*, since He is beyond human comprehension. However He is shadowed forth through His Emanations, the Sephiroth. Each Sephirah will therefore consist firstly: of a special aspect of Deity; secondly, of an Archangelic consciousness; thirdly, of an angelic host, devas or archons, principalities or powers ... according to the terminology used and fourthly, of its mundane chakra. We now have a fairly good picture of the Qabalistic conception of God and creation. We will advance our knowledge further as we proceed through the Works.



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MARTINIST LECTURE #55

Brothers & Sisters:

Our V::: M::: Louis-Claude de Saint-Martin once wrote that he considered it the obligation of the mystic teacher “to lead the mind of man by a natural path to the supernatural things which of right belong to him, but of which he has lost all conception, in part by his degradation, in part by the frequently false instruction of his teachers.” It already may have become evident to you that our Order is fulfilling that obligation, first by helping the probationer, or Associate, to divest himself of the false notions of the profane world; and, secondly, by teaching the awakened Man of Desire the technique by which he may advance most surely “to those supernatural things which of right belong to him.”

Because man was pure before the “Fall”... and became impure or mixed with matter because of it ... Martinists make PURITY a sacred ideal. They do this because of their confidence in the truth of the words of the Master Reconciler: “Blessed are the pure in heart, for they shall see (that is, know) God.” To the Martinist, primordial purity is synonymous with divine Oneness. Having that for his goal, his constant concern is the surest way of reaching it.

Associates are admonished to make a sacrifice of the sensuous nature. In the triadic pattern of Martinism, the Associate Degree might be called the Degree of Sacrifice, or subjugation of the carnal self. This is not to be understood as the rooting out or the annihilation of the desires of the body. It is rather to be taken to mean their *subordination* ... so that the needs of the soul nature and Higher Self will be freed from hindrances and frustrations.

Man is a composite and extraordinary Being. In him is found both the angelic and the animal, or demonic, nature. **The spiritual training we receive through the sublime teachings of Martinism calls for the subjugation of the animal man and the setting free of the angelic being.**

Thus, as the ancient masters said: “Liberty of the Soul and Mind is gained by fighting against the passions, thine earthly cravings; by this thou mayest hope to conquer that freedom so praised, so exalted, so truly divine.”

Although suffering is an inescapable part of higher spiritual development, suffering is not an end in itself and God is not reached solely through it. ANY SUCH TEACHING IS A DISTORTION OR INVERSION OF MYSTICAL TRUTH. *The path of asceticism ends only in dryness of heart and body.*

Every Man of Desire must learn to overcome temptation, however, in order to win the silent inner struggle with the adversary of the senses. It is a sad mistake to accept as true the thought that “the greater the sinner, the greater the saint,” for it is a distortion of right counsel to believe that in order to rise to the highest, one must sink to the lowest. Such a view falsifies and exaggerates the fact of temptation.

Plato, one of our ancient predecessors, declared the soul to be in chains while in the body; but that neither leads us as Martinists to despise the body, nor particularly to revere it. Our physical envelope is a marvelous example of natural and spiritual law; yet it is a severe testing ground for the spiritual being within.

Martinists are supremely concerned with the release of the higher powers and faculties of the inner spiritual man, for, in the highest consideration, the spiritual alone is real, immortal, and capable of divine reintegration. The ascent of the famed Middle Path embraces the traditional Eightfold Way of Purity ... that of Pure Belief, Pure Will, Pure Word, Pure Behavior, Pure Means of Living, Pure Aspiration, Pure Memory and Pure Meditation. Martinists interpret these precepts as follows:

THE EIGHTFOLD PATH

PURE BELIEF I rest all my belief upon the One Reality of God. Omneity is the capstone of the symbolic pyramid of the Universe. All things, including myself, have their origin and being in Him.

PURE WILL I seek constantly to identify my will with the Divine that I may undo man’s first error and make certain of my own reintegration.

PURE WORD I order the words of my mouth that they may be acceptable in Thy presence, O Lord God of all Creation. If it be Thy will, I may one day speak Thy Sacred and Incommunicable Name!

PURE BEHAVIOR I strive that the actions of my life may conform to the words of my mouth and heart so that charity, mercy, kindness and forgiveness may abide in my dwelling and may go forth with me into the affairs of the day.

PURE MEANS OF LIVING I do not defile my spiritual temple by doubtful morality. Pure and honest in heart, I aspire to treat others as I would have them treat me.

PURE APPLICATION I apply myself with unceasing zeal to the higher truths of life. I dwell heart and soul upon the sublime tradition of the Ancient Wisdom.

PURE MEMORY Although life comes to me in all its phases, I permit only the loving, constructive and divine to echo through the vault of memory.

PURE MEDITATION Never a day passes but I pause to contemplate and adore the inimitable perfections of God’s living universes. Meditation upon the love and wisdom of God are ever among the chief joys of my life.

Brethren are admonished to affirm these precepts daily ... and live by them.

With the calming of the passions comes a gradual unsealing of the spiritual faculties and the unfettering of the native powers of the soul. The Inner Self, with its transcendent faculties and the body, with its senses and appetites ... are like opposite ends of a balanced scale. Constant or excessive indulgence of the sensual nature weights the scale in favor of the body, and diminishes the expression of the higher attributes of the Self upon this plane. Conversely, a strict regulation of the passions and appetites in harmony with the loftier impulses of the soul weights the scale in favor of the evolving Inner Self.

The ancient regimens of fasting and celibacy were means of disciplining the body and its imperious senses and establishing the supremacy of the angelic nature. Although the Martinist Order maintains no monasteries and by no means encourages its members to become anchorites, it does suggest that each Man of Desire adopt some means of reminding the body and its powerful physical sensorium of the supremacy of the soul.

Regular periods of abstinence from sensual indulgence are helpful, — for example: fasting one day each month. As the soul or angelic nature asserts itself more and more, habitually conforming the physical body to its loftier needs, and as we practice the maxims of the EIGHTFOLD WAY OF PURITY — a feeling of calmness, peace and spiritual imperturbability surrounds the personality. This is the SURE WAY to illumination, to the divine moment when the veil of obscurity is drawn aside and the initiate participates in the Consciousness of God.

Martinism displays these characteristic signs of attainment:

- (1) The Sacrifice of the Sensual Nature
- (2) The Rise of Desire
- (3) The Marriage of the Lamb

Having established a spiritual mastery over the world of sense and appetite, the Rise of Desire in the Initiate is a natural consequence. **Desire for what?** Obviously not for earthly things and pleasures as commonly understood by the profane. *Desire for communion with the In visible World and its Master Souls and Angelic Beings — for the noblest ideas and philosophy that men can impart to one another — for the mystical experience of the Divine and for ecstatic absorption into the consciousness of Omneity, the absolute!*

Of the Marriage of the Lamb ... very little can be told at this time.

At the conclusion of the Superior Degree, as fully instructed Superieurs Inconnus, most of you will have experienced that heavenly union or marriage, wherein your aspiring Selfhood will become one, if only momentarily, with the Being of the Son and of the Father!

Thus, Brothers & Sisters, you see stretching before you the ancient equilibrating path leading to mastership and profound spiritual unfoldment. As you resolutely ascend the difficult, perilous, yet joyful way, there will come a blessed day when transformed into the New Man, you will forever be a regenerated and reintegrated being.

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

MARTINIST LECTURE #56

My Brothers & Sisters:

In preceding lectures certain laws regarding man's origin, his first splendor, his will, and the condition in which we now finds himself, have been given. Certain errors, too, we found to be prevalent in the daily opinion and conduct of mankind in general.

One of the greatest of these is the failure to distinguish between inanimate matter and the living organism. Why is this? We shall give three misconceptions, which have resulted in this great error: The first is the error made by man in his apparent perception of evil. Let us give the definition of evil: "Evil is that which is opposed to the progress of each individual." (NOTE TO LODGE MASTER: REPEAT THIS DEFINITION AND PAUSE A MOMENT FOR THE BRETHERN TO THINK ABOUT IT.)

Opposition to the progress of mankind makes man unhappy. If he is unhappy, then he must be guilty of not making use of the privilege of his free will ... because evil is nonexistent when confronted with good. The progress of every being on earth, however, is subject to opposition as a result of its own evolution.

As far as actual practice is concerned, there is really a double action working upon man and nature. We can say, in fact, that in effect, there are two opposing forces ... if we remember at all times that of these two *only one can be real*.

The second force, or apparent evil, can have neither weight, number, nor measurement since these conceptions belong to the very essence of good. *Man will make much progress, therefore, if he will recognize at the start the GREAT DUAL LAW of positive & negative forces at work in nature or corporeal creation. We must recognize this dual law in all temporal things, for this realization will be the means of unraveling it within ourselves. Since the beginning of man's consciousness, there has always existed this law of dual action. It is necessary, however, that man understand and subsequently overcome his belief in the illusory power of negativeness, or evil.*

As a result of man's unfortunate belief in the power of negativeness, there has arisen a second error in this Forest of Errors: In his struggle for progress ... man has made of material nature an independent force. Although man is able to see that nature is living and active, he considers it separated from the main trunk of creation. Ultimately, he sees in it only an isolated being whose voice is lost in the distance. Therefore, the laws and truths which nature should reveal are looked upon as oppositions rather than helpful lessons.

Since man has been bound to the material regions of the earth, he has tried to discover the laws and forces extended into matter from the invisible realm; *but he has been confused by the belief that such invisible guidance should be as tangible as matter itself. He has wanted to submit both matter and the directive force back of it ... to physical measurements*, but such a corporeal gage can only be given to space and mass.

If mankind were correct in believing that that invisible, directive force was the same as matter ... it would mean that some of the spiritual emanations of Omneity would be within the bounds of limited and inaccurate sense faculties. This is directly opposed to what we understand about both man and the great spiritual forces of the universe ... for we believe that previously man was able to perceive such forces. The solution to the two problems which have arisen as a result of our misunderstanding is that we should all know that *the invisible forces back of nature are superior to, and control matter.* Therefore, they cannot be of the same quality. **MATTER COULD NOT EXIST WITHOUT THESE PROTECTIVE FORCES — yet these forces can exist without matter. It is the continual rhythmic recurrence of such forces that causes the regular renewal of corporeal beings.**

This brings us to a third error or general misconception of mankind: Having seen bodies of animals and other living creatures decompose and disappear from sight, and having seen as well those bodies being replaced by new ones ... man has concluded that the new bodies were formed from the debris of the old ones ... the different parts being again recycled in the composition of new forms. From this, man concludes that the particles of matter are going through a continual cycle of life and death. This is not true.

*Matter, (that is, its forms and expressions,) is destructible and is not eternal. **Only the invisible cohesive forces of Omneity WHICH ARE THE ESSENCE OF MATTER are eternal and indestructible.***

One must be careful not to confuse matter with the divine energy that supports it. Matter is only the outward, apparent, sensible, or tangible expression of the innate cohesive forces of Omneity.

As far as Omneity is concerned, there can be no end to any living creature. However, **the law of duality ... causes the end we call death.** It applies even to vegetables, which proceed from seed to full bloom. Opposition to its progress ultimately brings it to a conclusion.

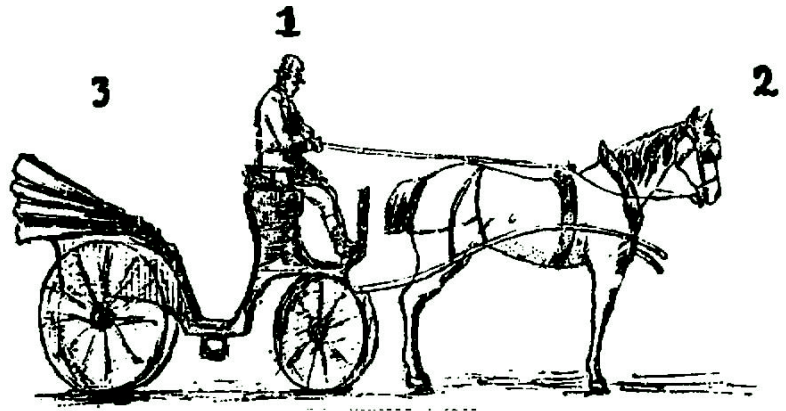
Therefore, we can see that bodies of animate things are made up of matter ... which is continually being reinforced by cohesive energy. Matter is unable to retain this force under the continual stress and strain of the negative aspects of nature ... so death occurs.

DEATH RESULTS FROM THE CESSATION OF THE ACTIVITY OF THE COHESIVE FORCES OF OMNEITY. The forms (and shapes) disintegrate and decompose simply because the forces, having retired, abandon matter to its own chaotic conditions. These conditions, being negative, are opposed to one another ... they divide and destroy themselves before our very eyes.

We can conclude, then, that death is a simple phenomenon, which concerns us all. A wise man has the moral stability to contemplate his own death. Those who have comprehended the errors of this world and have been occupied in life with light and truth are sometimes aware of their approaching end because spirit is the universal torch of matter.

We have said that man is composed of the physical body, the plastic envelope, and the ame. Using the analogy of the horse drawn carriage and its driver, we say the driver is the ame, or Self; the carriage is the physical body; and the horse corresponds to the plastic envelope. If the carriage breaks down, the driver can mount the horse and ride on. That is what occurs at death. The rider travels on until the horse becomes old weary, and worn out. If the driver has not reached his destination he must obtain a new horse and carriage.

In the materialistic conception man pulls the horse, the horse is seated in the carriage, and the carriage directs the actions of the horse as to the way it should go. The same analogy may be applied to other misconceptions in regard to death.



The wise man, convinced that this world is only a reflection of the unseen world, rejoices rather than grieves when the time comes to renew his acquaintance with his Original Estate, for he knows that originals are preferable to reflections.

DISCUSSION QUESTIONS

- Is matter indestructible?
- What is matter?
- What causes the end we call death?
- Why is matter not able to retain the cohesive forces indefinitely? What happens when the cohesive forces withdraw from matter?

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We strongly recommend that students obtain *Martinist Tradition Vol. V* from the ICES Supply Dept. This book expands upon the topic of Mystical Anatomy introduced in this lecture.

There operates in this material world a positive and negative interaction known in Martinist teachings as the great dual law. This apparent action is due to the manifestation of good and the effects of the absence of good ... which is evil. Evil, by its nonentity, works in opposition to the progression of man.

The general erroneous opinion held by mankind is that nature exists by and of itself ... independent of all creation.

If man guides his actions in life so that he can circumvent opposition to his progress ... he will master life and comprehend so-called death.

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



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MARTINIST LECTURE #57

Dear Brothers & Sisters:

In order for us to have a more complete understanding of the difficulties with which man is beset in this world, it is befitting that we should have a greater understanding of the world of nature, of man, and, eventually, of the spiritual spheres. As our lectures continue, you will notice they expand and elaborate general principles and statements regarding God, nature, and man. After having taken a cursory examination of nature, let us examine it in more detail, step by step.

We are told that we are on a planet called earth, spherical in shape, whirling upon itself in space. Many more or less organized living things, together with us, form the different steps, which separate us from the minerals. In the heavens beyond the earth, roll other opaque bodies that are lighted only by reflections of the sun. These numerous planets and their satellites together with the sun ... from what is known as our solar system. There are an infinity of solar systems comparable to our own, in the universe.

In the last lecture, I spoke of the positive & negative actions which man is forced to acknowledge. We see specific instances of this positive and negative action trying to destroy everything we do with effort. Man builds ... and if he ceases for one moment to keep what he has built in repair ... forces that seem invincible start to take all these things back by destroying them. Moths eat our clothes. Rust eats up iron. Weeds spoil our cultivated fields.

- We have spoken of the mineral, vegetable and animal kingdoms. These divisions and their existence constitute what is known as the Elementary World of our solar system. This is the **first** division for consideration.
- The earth, the other planets and satellites constitute what the ancient mystics called the World of Orbs, the **second** division of our solar system.
- There is yet a **third** division of the solar system, which is more or less invisible ... this division was known of old as the Empyrean World.

Let us consider in a little more detail, the Elementary World. Minerals are substances having a unique property of growth: they increase in volume without changing their position. Thus, the mineral is a little earth-sun, receiving rays and reflecting them and, at the same time, increasing and becoming larger itself.

The vegetable kingdom shoots upward to the light without changing its position but growing in a vertical direction. Vegetables have their heads, or mouths, formed by roots in the ground. The main body of the vegetable is found above the ground. The head sinks more and more into the ground as the branches and the limbs give forth flowers and seed.

This point is important to notice because sometimes man thinks he can grow only one-way upwards. On our planet, everything must grow in both directions. In other words, every time man performs an act upon the earth, it either uplifts him or degrades him. In time, he may become so deeply rooted that fear and suffering will only break or uproot him with great difficulty.

Man belongs to the animal kingdom. The outstanding characteristic of animals is the ability to move about wherever they wish. In addition, man possesses within himself a living light, or mystical fire ... and a "conscience" ... which is not found elsewhere in the animal kingdom. By this light, he is able to function intellectually and spiritually.

Mystical anatomists usually divide the body into three parts: the head, the chest, and the abdomen. We note here the number 3. It is sufficient to say, at this time, that nature herself directed this division. The first general divisions are representative of more detailed subdivisions and analogies.

The abdomen contains the stomach, intestines and liver. To the ancient alchemists, the abdomen corresponds to alchemical salt, symbolizing the waters of creation. The Qabalist used the Hebrew letter Mem to represent the same thing. The chest contains the heart and lungs and is, therefore, the seat of the circulatory and respiratory systems. The alchemists represented this by alchemical mercury the universal vital essence, and the Qabalists represented it by the Hebrew letter Aleph. The head of man is the source of the primitive substance of the nervous system and the seat of the intellect. To the alchemists it corresponded to alchemical sulphur, the divine fire. The Qabalists referred to it by the use of the Hebrew letter Shin.

In the embryonic state, the human body is made up of three coats, or sheaths. First appears the external one, which forms the brain, the spinal marrow, the nerves, the skin, the hair, the enamel of the teeth, the nails, and parts of the eyes. This is known scientifically as the ectoderm or ectoblast. After this sheath, an inner one appears from which develops the digestive apparatus that is, the liver, the stomach, pancreas, etc. This inner skin is called the endoderm. When the internal skin has been formed, an intermediary sheath appears, which is called the mesoderm. From the middle sheath

develop the organs of circulation, the kidneys, the muscles, the skeleton, the dentine of the teeth, etc. In addition to this threefold formation, there is also a threefold circulation.

From the occult point of view, the abdomen, chest, and head are considered the centers of the lymph, the blood and the nervous force ... each more or less a fluid, attached respectively to each of these three centers.

To each of these three divisions of the body are attached limbs: to the abdomen, the two legs; to the chest, the two arms; and to the head, the cephalic limbs, or upper and lower jaws. Observe the diagram:

DIVISIONS OF MAN	1	2	3
General	Head	Chest	Abdomen
Scientific	Ectoderm	Mesoderm	Endoderm
Formative	Nerves	Lungs & Heart	Bowels, Digestive Apparatus, etc.
Circulatory	Nervous force	Blood	Lymph
Limbs	Cephalic limbs	Two arms	Two legs
Mystical	Will	Life	Flesh
Alchemical	Sulphur	Mercury	Salt
Qabalistic	Shin	Aleph	Mem
Elemental	Fire	Air	Water

SUMMARY

The threefold conception of the universe, or our solar system, is classified by Martinists into **the Elementary World** (mineral, vegetable, animal); **the World of Orbs** (heavenly bodies); and **the Empyrean World** (the infinity beyond the World of Orbs).

The anatomical conception of man is also threefold, consisting of the head, the chest and the abdomen.

This conception is in accord with both Alchemy and the Qabalah:

Alchemy represents the divisions by sulphur, mercury, and salt.

The Qabalah represents them by the three Mother letters, Shin, Aleph, & Mem.



MARTINIST LECTURE #58

My Brothers & Sisters:

Martinism traditionally draws attention to the Number 8, which was the sacred Ogdoad of the Gnostics, the number of Christhood and Divine Harmony. Mention has been made of the Eightfold Path, an Eastern doctrine expounded by the Buddha 2,500 years ago and still finding a place in Western thought in one form or another. ***Martinists are admonished to use the precepts of the EIGHTFOLD PATH as a daily standard.*** The 8-fold Path is more generally called the “Aryan Eightfold Path” since the ‘elect’ of the Buddha’s day were known as the ‘Arya’ ... probably related to the first sign of the zodiac (Aries) as the then prevailing age. The root of this word is still found in “Iran”, the alternative name of Persia.

Whenever and wherever mankind fails to be in harmony with Omneity ... either as God immanent, or as God manifested in nature ... some state of suffering supervenes. This results from the Fall of Man from his First Estate. Originally, an un-selfconscious state left no conditions for disharmony. Now, however, in a state of consciousness which is conditioned by duration in time and motion in space, Man can only take the Path of Return by becoming reunited with his Ame ... or his ‘Principle’ ... as Saint-Martin expressed it.

The process of reintegration as we Martinists call it. is both a practice and an understanding. The practice includes the cultivation of Single Awareness as instructed earlier ... which is the first step on the path towards DIVINE AWARENESS.

While we are doing this, we are given practical guidance from those who have trodden the Path ahead of us in the form of the Eightfold Path. By daily following this blue-print for successful living you climb firmly and steadily out of the Forest of Errors.

(The Lodge Master calls for a period of meditation.)

Brothers & Sisters we must not forget that the purpose of what we call the Great Work of our Order... is the spiritualization of humanity... individually and collectively, and the re-establishment of the divinity of mankind. Our thoughts continually find their center in Omneity and our concern is that Man’s return to It may be speedily accomplished. Throughout time, mysticism has expressed man’s unquenchable desire for identification with Omneity. That desire is being realized through our Martinist activity, for here we are learning through personal experience to know the power, reality and love of the Divine.

It must be clear that when we speak of the end of time and final things, we mean that time when the whole of humanity will have been perfected, when all will have found their way back to the throne of Omneity. Such a process cannot be thought of as being accomplished in time as it is ordinarily conceived. In other words, no date can be marked on a calendar as the day when the law of

reintegration will have been worked out. We know only that certain results must be achieved in order that such a state can be reached.

Omneity created the world in which space and time exist for a purpose ... a part of that purpose being that humanity should have an environment were certain lessons might be learned and a type of punishment and spiritual privation suffered.

Through the long process of the evolution of the selfhood, of the soul personality, mankind is learning these lessons and is drawing ever nearer to its First Spiritual Principle.

Because such lessons cannot be learned in one lifetime and because universal justice and equity must be manifest, men are reborn into successive earthly lives, preserving the identity of their spiritual beings so the wisdom of one life may be added to the experience of ensuing ones. Ultimately, through this process of learning and experiencing, all humanity will have attained mastership over the conditions an environment of this earth, this material dwelling place. When this has been accomplished, the purpose of the material world will have been served. We can, readily and logically conceive that at a future time the Creator will in-draw to Himself the creation which He manifested eons ago. As our V::: M::: Martinez Pasquales said: "In the end, all will come back to the beginning."

THE MARTINIST DOCTRINE

Let us consider in a little greater detail the circumstances called the Fall of Man. Let us think for a moment in terms of the BEGINNING.

Omneity, as the Creator, existed before any created thing, before the world of nature, man, plant, or animal. In the immensity of Its thought and power, Omneity encompassed every possibility. It existed without limitation, want, hindrance, or insufficiency. In the divine Immensity, in the bosom of the Creator, existed the potentiality of an infinitude of beings, not generally unlike ourselves. These were the first created beings. At the time of their emanation, they received laws of order and purpose appropriate to their natures ... and a free will. The crime of the first spiritual beings was that they turned their wills against Omneity: they willed in change the order and purpose of their beings and even desired to challenge the powers of the Creator by creating other beings themselves ... a thing that was absolutely forbidden to them. Omneity, in Its perfect knowledge, noting their crime and mis-use of will ... punished them by absenting Itself from them and by thrusting them into the prison house of the material world. There is the intimation that the material world was emanated at that time for the express purpose of punishing these beings and teaching them humility, obedience, and harmonious cooperation.

We must note, that humanity was emanated as a second class, or group, of spiritual beings known as MAN-GODS, who were to be rulers of nature, the material creation, and the first perverse beings.

In the words of Pasquales:

"God would not be the Father and Master of all things if he had not within Himself an inexhaustible source of beings that he emanated at will through his pure desire."

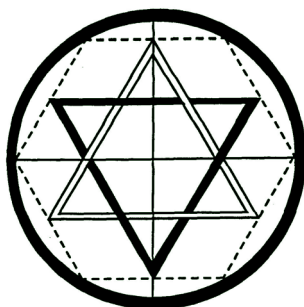
“It is by this infinite multitude of emanations of spiritual beings without Himself that he holds the name of CREATOR. His works form the divine creation ... spiritual, temporal and animal.”

Following his emanation, Adam, that is, COLLECTIVE MAN, ... (known in the Qabalah as Adam Kadmon) ... enjoyed enormous powers and privileges. He had free access to the center of the universe, to the divine thoughts, and his being was clothed in a spiritual form of glory --- not subject to the ravages of time or the limitations of Space.

One of the duties of Adam was to rule over the first perverse beings and see that their proper mid necessary lesson was learned. However, the chief, or prince, of these beings enticed Adam (Collective Man), suggesting that he too challenge the immutable and absolute power of the Creator. Filled with pride and willfulness... Adam succumbed to these blandishments and temptations ... and attempted spiritual operations beyond his ordained powers. He set his will against the immutable Will and decrees of Omneity ... and thus, as we say ... “sinned.”

As a result of this weakness, this inability to resist temptation, THIS MIS-USE OF HIS FREE WILL... Adam fell!!! His FALL meant that he no longer dwelt in the center of divine thoughts, in a body of spiritual form, clothed in glory. He was forced to exchange his glorious form ... for a material body, which is subject to the actions of time and space. Furthermore, he lost his enormous powers as MAN-GOD of nature and created beings ... and live in spiritual darkness, privation, pain sorrow, and misery.

The long story of mankind ... which is called the Adamic history ... has been a ceaseless struggle to overcome the limitations and sufferings imposed by the Fall, to obtain reconciliation with the Creator, to recover the lost status as MAN-GOD, the favored and intimate one of the Eternal Power. From this sad condition stems the power of the word REINTEGRATION. The hopes and longings of the race are embodied in it. No one can ever find permanent rest and felicity until humanity, the collectivity of mankind, has completely regained the divine favor and obtained oneness, absorption, reintegration with the Creator of All..... Omneity.



Supernumerary Lecture #17

THE DOOR IS ALWAYS OPEN

It has been said that no door in life ever closes but that another door opens, and it is up to us to open that door. Sometimes we feel when a certain door closes we shall never be happy again. An unhappy experience is not often thought of as a doorway to happiness. Certainly, a person in the throes of an unhappy love affair could hardly think of it as a blessing! Yet many persons can look back and see that this isn't true for them. Because of the good that has come from it, they are even able to think ... with gratitude ... of the experience that seemed so hard at the time.

Time alone is a great healer of heartaches, but we don't have to wait for time's slow healing. It is better to form attitudes of mind and heart that will protect and sustain us in time of need. The most essential attitude is one of trust in God, trust in the Divine process, confidence in the activity of the Infinite working in and through us at all times. He who made the heart surely knows its needs and is capable of filling them.

A girl I know was aware of this Truth. Unable to think of anything elaborate or poetic in a period of deep heartache, she would say over and over again, "God will not let me down; God will not let me down." And God did not let her down. Her faith kept the door of her heart open so that life could come in and flow through. And come it did, with blessings that superceded the ones that her heart was set upon. She had faith in the flow. She had trust in the process.

New blessings will always take the place of the ones we have hoped for if we will let them, for the richness of life, the abundance of life, the prodigal goodness of life is never exhausted. We can close our heart and mind to life but life never closes its door to us, and that's a marvelous thing to know. We may think that life has closed its doors because the person who has made us most conscious of life, and love, and joy of living, has chosen a way of life that doesn't include us. But the closed doors are an illusion created by our feeling of desolation.

It is sometimes difficult to understand the reasons for the changes that take place in the affections of men and women, but every action is an endeavor to satisfy some inner need of the soul. There may be an easier, better way, but a person can only act in accordance with his present understanding and ability. You must know that the needs of one person are never met at the cost of another's happiness. Your faith that somehow things work together for good (even though the good seems obscure) will help you to accept with courage and grace what seem to be heartbreaking changes. Even though the love and encouragement you seem to need have been withdrawn from you, you must never let your loss destroy your peace of mind. Instead, you must know that when one door closes, another always opens.

It happens to many of us that things are going along just fine, just the way we want them to go, and as we take each step on our smooth, unruffled path, we look down life's corridor and we see all the open doors ahead leading straight to our goal. It is a marvelous feeling. We are sure of ourselves, and feel a deep security because we know where we are going and how we are going to get there. And then "Bang!" The door just ahead of us closes, finally and firmly, and there appears to be no key, no device for opening that particular door again.

What do we do now? Well, some of us just stand there banging at the door, bruising our spirit as we rant and rave at our ill luck and dark fate. We cry out, "Why? What have I done to deserve this? It's not fair!" And what do we get for all of our raving, our bewailing, our self-pity? Does the closed

door suddenly open, and do all animate and inanimate things rush to our cause to make up for the inconvenience and worry we suffered? **Certainly, any closed door never opens because we rave. It may open again in the natural course of things. Or, through prayer, or by investigations of ways and means, or particular needed effort, we may find a solution that proves to be a key to that door.** But very often, doors close permanently. Accumulating circumstances, sudden happenings, accidents, death, or natural process often put blank walls where an open door once existed. And what do we do then — give up? Do we take the path of least resistance and declare that we must have meant to fail? No. We were meant to look for new doors to open. They are there always. The Creator of this wondrously complex Universe could not have so limited one of his creatures.

Milton's blindness shut a door but opened others to deeper sensitivity. Would *Paradise Lost* ever have been written otherwise? Lou Gehrig, (called America's best-loved ballplayer,) certainly saw all his open doors ahead clear and unobstructed, and then a mysterious paralysis struck him and a door was closed. Neither the most advanced medical knowledge nor the widespread sorrow of his fans could reopen the door. Did he give up? No, not even in the face of a very limited life span. Instead, he opened another door by taking a job in New York City as Parole Commissioner. With vast sympathy and astounding courage, his service to others not only helped him to walk with spirit upright through a new open door, but he was also privileged to help former convicts find new doors to better lives for themselves.

Mary Doyler was the contented wife of a well-to-do store executive. She was a busy mother, and her life door was opened wide to the well-marked corridor ahead. Then her husband became ill, and before he passed on, all the family resources had been spent. In a very short while, a physical condition developed that eventually left her voiceless. She tried working in a shop, but couldn't make enough to support herself and her three children. She found it necessary to look around for other doors and part of this looking around consisted in taking stock of herself: listing her experience, her capabilities, her talents. In this evaluation process, she recalled her interest and experience in speech therapy; she had taught remedial reading and speech years before. But now she had no voice at all. Was this another door closed for her? Intuitively, she felt that the speech therapy might be a glimmer of light from a possible door opening. So she consulted her surgeon and learned of a special method of esophageal speech. She learned the method, and then got a job teaching others who had lost their voice boxes. As is so often the case, her new open door led to satisfied ways to open doors for others.

For everyone, there are always other doors. How do we find them? There are countless ways. Here are a few suggestions that might help. First of all, you can pray for guidance, giving in to what I call the Divine flow, knowing that it will be only good. Expect an answer. Second, you can turn away temporarily from your own private world. A seeing heart mirrors the need of others, and in serving, reveals new doors. Third, you can get outdoors. You can walk, or ride a bicycle, or take some form of exercise, or sit in the sunlight or the rain. And fourth, you can make a list of your talents, experiences, problems. Then list ways that come to mind (even the improbable ones) of how you may use what you have in order to find a way ahead. Do not force ... just let go and let God. TRUST THE PROCESS.

I would like to share with you a favorite poem of mine, written by Hazel Thomas Wright, entitled, "The Door Is Open":

“Be still and know whatever may betide,
No door is closed but that another opens wide:
A door that opens to a boundless view,
Of blessings rich in promise, vital, new,
Blessings more wonderful than you have ever known;
Dare to step through the door and claim your own,
Keep clear your inner vision, thus to see,
The good awaiting you, and constant be;
Face each new venture with a joyful song,
Lift up your head and heart, be valiant, strong;
With God as your protector, friend, and guide,
No door is closed but that another opens wide.”

In countless ways and places, life opens its doors to us. Our part is to enter in. We are travelers toward new horizons and ever-increasing good. And the person we are to become is much greater than the person we would have been if we had not had the experience that made us ask and seek and knock at the new doors of life.



HOW TO DEVELOP YOUR ESP

RELAXATION AND ESP

If there is a 'key' to psychic development, it is relaxation. There are a number of reasons why this is so:

1. **A relaxed body cannot contain a destructive emotion.** This means it is impossible to relax and worry at the same time (for this reason alone the ability to become perfectly relaxed at will is a most valuable asset). As we shall see, control over the emotions is of paramount importance when it comes to sending and receiving information psychically.
2. **When the body is at rest, the field of consciousness expands, and the vital energies are available to the mind.** Energy that would otherwise be used by the body can be 'stepped up' and redirected to the higher faculties. The power of thought that is, the power available for mental and psychic functioning — is greatly increased when the state of total relaxation is achieved.
3. **With controlled, deep relaxation, thoughts become crystal clear, and it is possible to hold mental images for long periods.** Clarity of thought is essential to the control of the psychic process, and in the area of telepathy the advantage of being able to hold onto thought-images will be obvious. If you are to 'see' the thoughts of others, it will help if you are first able to see your own thoughts clearly. The word "clairvoyance" actually means 'clear vision', and it is just as important - perhaps even more important - to be able to see inwards as it is to see outwards.
4. You have often heard it said that a blind man develops a 'sixth sense' to compensate for his lack of sight. There is some truth in this. When one sense is 'switched off,' the others tend to become sharper, more acute. This is the reason why people close their eyes when listening for some delicate sound, or when trying to remember something. The available energy is redistributed when the senses are switched off, and the higher faculties come into play. Paradoxically, the unused or resting senses also become more acute.
5. **Total relaxation brings increased mind control,** and it is an important part of psychic training to be able to produce specific mental states (or specific brain rhythms) at will.
6. **When the mind is free from the necessity to monitor and regulate the workings of the body** (vital functions will not be affected by even the deepest relaxation), and when it is rid of the 'noise' or interference from the surface mind, **it can pick up and identify impressions of the most fleeting or subtle nature just as it is possible to hear the slightest whisper when there is complete silence,** so it is possible to detect minute psychic signals when the mind is calm and unruffled.

Perhaps you, like many people, regard the prospect of doing relaxation exercises tedious and unexciting. If so, I urge you to reconsider your ideas on the subject. Relaxation is not just a matter of 'not doing anything', it is a positive state which only a very few people ever experience, let alone learn how to produce at will.

Many people are convinced that they are able to relax completely. Almost invariably, they are mistaken. Mastering the art of perfect relaxation is the most important step you must take towards developing your psychic powers.

The following, simple technique, has been tried and tested over many years. Study it well, and practice it regularly. *The best time to carry out relaxation exercises is when you are alert and refreshed, and not when you are feeling tired.* If you do this exercise at night, in bed, you will

probably fall asleep before you are halfway through it — which is good news if you happen to be an insomniac.

TENSION

Essentially, there are two kinds of tension - a fact that is seldom acknowledged in books dealing with the subject. Hold your index finger straight out in front of you. Now bend it, and keep it bent. The muscles of that finger are now tensed, which is to say electrical energy is being discharged into them, causing them to contract. This may be said to be 'benign' tension, since the nervous energy used is released in a controlled action.

Now straighten the finger again, and *think* about bending it. but don't — that is *threaten* to bend it. This readiness produces an electrical potential in the muscles of the finger, but, until you actually bend the finger, the potential will not be properly discharged. This can be compared to applying a car's brakes and accelerator simultaneously; you burn up a lot of fuel unnecessarily, you cause wear and tear to the 'engine', and you get nowhere fast. ***The constant presence of undischarged electrical energy in a group of muscles causes all kinds of chemical and organic imbalances that ultimately result in permanent damage to the system. This is destructive tension ... it poisons the body and interferes with the flow of vital energy.***

Destructive tension becomes a habit that is difficult to break. Check yourself right now — are you tensing your shoulders? Your jaw? Your forehead? A muscle should not be tensed unless it is working. *Whenever you become aware of tension in a muscle or group of muscles, you should immediately tense that muscle even more than it is already. Accentuate the tension; 'go into it and by doing so you can isolate it and bring it under your conscious control ... then you can relax it.*

Tension impedes the flow of psychic energy like a knot in a hose impedes the flow of water. You must begin to unblock all channels by learning to become AWARE of the presence of tension in your body. Check yourself as often as you remember to do so, and relax consciously.

Before you can learn how to relax fully, you must first learn to become aware of tension. Until you can recognize tension in a group of muscles, you cannot be sure when those muscles are in a relaxed state. For this reason, the position you adopt for the following relaxation exercise *should not be comfortable*. It is far easier to identify a relaxed muscle when physical pressure is applied. This is one of the reasons why the Indian fakir lies on a bed of nails to relax and meditate, rather than on a soft mattress. It is better, therefore, if you sit in a hard-backed chair, or lie on the floor to do the exercise, rather than in a comfortable armchair or couch.

If you have a friend to help you with this exercise, it's a good idea to get him or her to pinch various parts of your body — not too hard — when you feel you are fully relaxed. If there is still some tension in the area pinched, you will become conscious of it (it will probably hurt), and be able to correct it. If the area is properly relaxed you should be aware of a slight analgesic effect i.e. the pinch will be less painful than it would normally be. This is because a relaxed body has a much greater resistance to pain and injury (which is also why a drunkard who falls over a dozen times on his way home is far less likely to hurt himself or break any bones than a person who stumbles while sober).

TECHNIQUE FOR PERFECT RELAXATION

Carry out this exercise at a time and in a place where you will not be disturbed. The room should be warm and well-ventilated. Remember, your body's surface temperature will drop considerably during the exercise.

1. Lie on a hard surface (or, if you prefer, sit in a hard-backed chair).

Lie quite still for several minutes, keeping your eyes open. The room should be dimly lit, but not in darkness. Keep your hands by your sides and your legs uncrossed. (Incidentally, you should always avoid clasping your hands or crossing your legs during psychic readings, as this interferes with the flow of psychic energy.)

Now, imagine that you are beginning to 'set' like cement or a jelly. Imagine that you are capable of less and less movement until, finally, your body is completely motionless. Do not move a muscle. This may not be as easy as it sounds; the brain is lazy, particularly when it comes to any kind of sustained effort, and it will do its best to get you to shift your position - to scratch your nose (it will produce an itch), yawn, swallow, etc. You must resist the urge to do any of these things. Instead, you must remain absolutely still for a full five minutes. If you feel uncomfortable, this is all the better.

2. Close your eyes and do a mental tour of your body, starting at your toes and working up to the this stage, make any attempt to relax the various parts of your body; simply become aware of each group of muscles and make a mental note of how tensed or relaxed they feel. This tour of inspection should take about three minutes to complete.
3. Now, take a few deep breaths, *in through your mouth and out through your nose*, emptying your lungs completely each time. Then breathe normally again, through your nose.
4. Tense the toes of your left foot as tightly as possible, and hold the tension for ten seconds. Relax these muscles and *immediately* tense the toes of your right foot. Hold the tension for ten seconds then relax the muscles and *immediately* switch your attention to your left calf, tensing the muscles here for ten seconds ... let go and *immediately* tense the right calf muscles ... and so on with every part of the body, each time tensing the muscles for ten seconds then letting go and switching to a different group of muscles. You should complete this sequence by knitting your brow — hold, and relax. It is important that the switch of attention — and tension — is *immediate*.
5. At this stage you should attend to your breathing. Begin by simply listening to the sound of the air moving through your nostrils: feel the air filling and vacating your lungs. *Gradually* take longer and deeper breaths, and try to breathe without making any sound, smoothly, evenly and silently.

Breathe into your 'tummy', or lower chest, at the beginning of each inhalation, filling your upper chest last. When you exhale, empty your upper chest first, then the lower chest. Try to do all this in one smooth movement. Be sure to exhale fully each time. It should take a couple of seconds longer to exhale than to inhale. If you breathe in to a count of eight, you should exhale to a count of ten.

6. Become aware of the force of gravity pulling your body downwards. Feel your own weight; feel the weight of your fingers, hands, arms, legs and head.
7. You have probably seen those Dracula movies where the Count is exposed to a lethal dose of daylight, whereupon his body begins to disintegrate before your very eyes, and within minutes

there is nothing left of him but a pile of dust. You must now imagine that the same process of disintegration is happening to you. Visualize your body beginning to crumble. Feel your fingers, then your hands, then your arms turning to dust. Imagine, as vividly as you can, that your whole body is turning into a fine powder on the floor (or chair). If you have followed the preceding instructions properly you should have little trouble in imagining this; sometimes the 'turning to dust' sensation occurs spontaneously with the onset of deep relaxation.

8. You have become a pile of dust. Now, imagine that there is a light breeze and that it is gently blowing what is left of you away, scattering you in all directions ... until there is nothing remaining - but your consciousness.
9. When you are ready, give yourself the instruction, either mentally or aloud: 'Whenever I count from ten down to one and say the word *Omega* (or any other key word you want to use) three times, *I will immediately become perfectly relaxed*, as I am at this moment. Repeat this instruction several times.
10. To end the exercise, take a deep breath and stretch your body gently. Say aloud to yourself: 'At the count of three, I will open my eyes and be fully awake, alert and refreshed.' You can give yourself positive self-suggestions at this point for example: 'From now on my memory will improve' or, '...my concentration will get better' - or even, 'my psychic abilities will improve.'

'One .two .three'

Open your eyes. Shrug your shoulders. Stretch your legs. Clench and unclench your hands a few times, then slowly stand up.

After doing this exercise for the first time you will probably feel a bit stiff .so do not make any sudden movements for a while, or you could pull a muscle . but you should also feel extremely relaxed and refreshed (unless it is close to your bedtime anyway, in which case you should sleep like a top).

Before you carry out this relaxation technique. you must first memorize the instructions given: you will not be able to refer to them when you are halfway through the routine.

1. Remain motionless.
2. Mental tour, noting tension.
3. Deep breathes.
4. Tense and relax sequence.
5. Listen to and control your breathing.
6. Feel your weight.
7. "Turning to dust".
8. Blown away...
9. Mental instructions and signal.
10. End on count of three.

If you carry out this exercise regularly, you will instill a conditioned reflex response to your signal, so that ultimately it will not be necessary to go through the whole routine: simply by counting from ten down to one and uttering the 'magic word', you immediately become totally relaxed and, consequently, highly receptive to psychic impressions.

