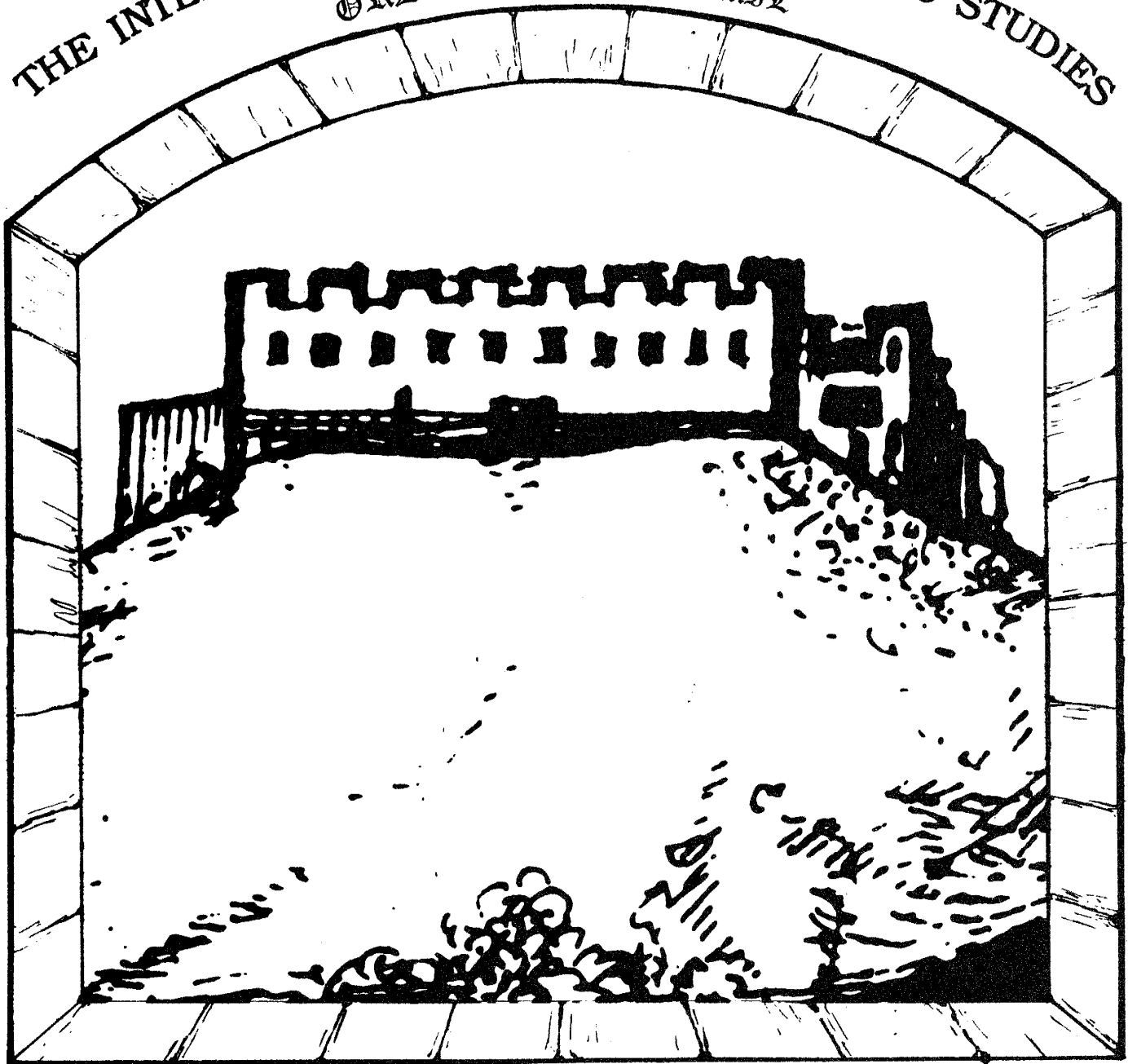


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THE INTERNATIONAL COLLEGE OF ESOTERIC STUDIES
ORDER OF THE GRAY



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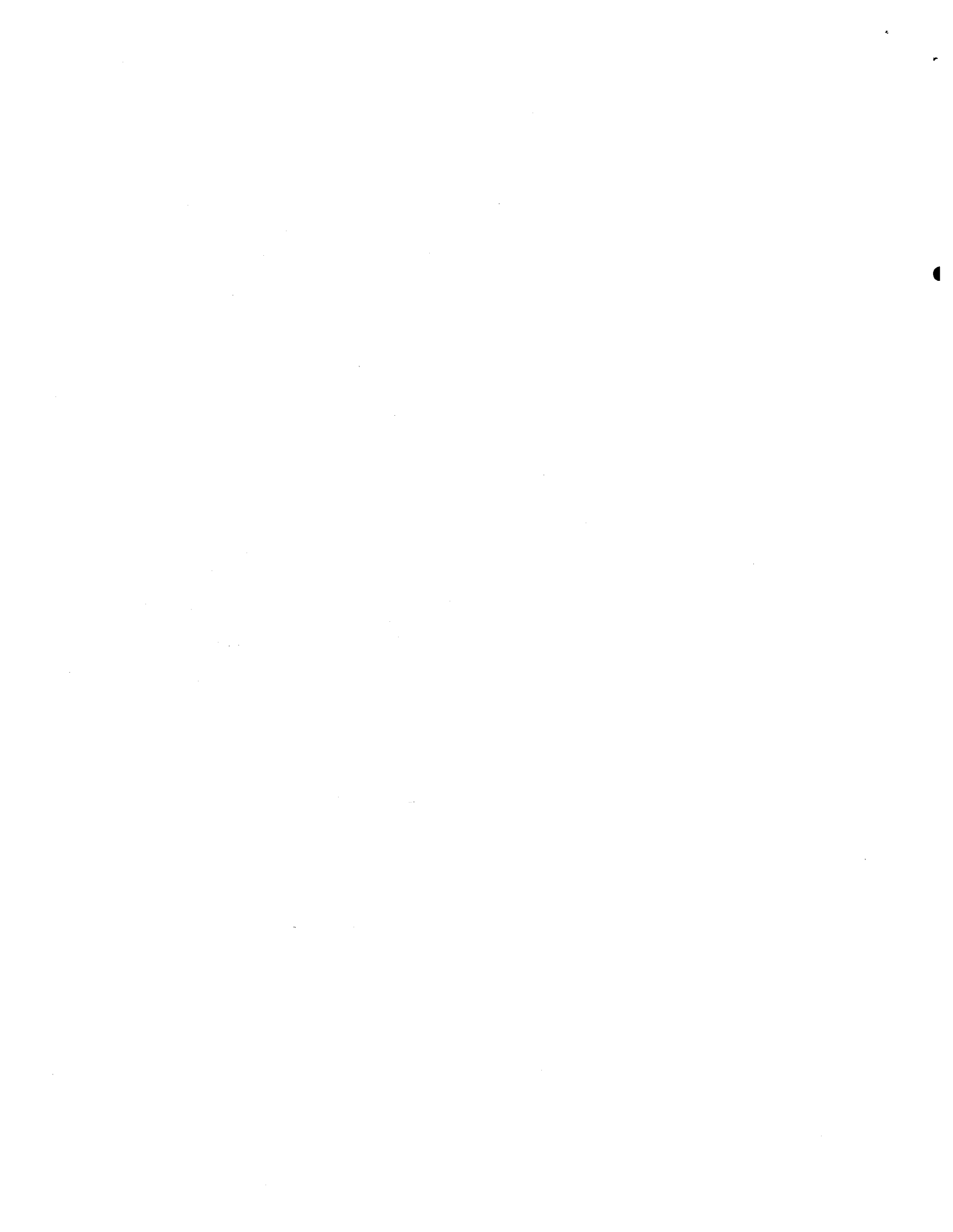
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TENTH DEGREE

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN





Greetings O Unknown and Silent Ones !

HAVE READY : NOTES "TWENTY"

There is little doubt that most of us have dreams that are as significant as those reported at our last Conventicle. The unconscious part of every one of us functions continuously; but when its activity goes unheeded year after year or when reports are consistently pushed aside as being of no value, it is to be expected that confusion, uncertainty, and a great deal of vagueness will appear prominently in any reports reaching consciousness. In other words, our sudden conscious decision to receive reports from the unconscious and let them help us in the matter of living is not of itself enough to bring about immediate and clear-cut dream experiences that will dissolve all our perplexities without effort. It is, nonetheless, a necessary first step; without it, we can make very little progress. This is why, as members of the Superior Degree, we are having the matter presented to us so constantly: It holds great possibility for us if we will be patient and make a persistent effort to acquaint ourselves with this little known and age-old side of ourselves. Let us be reminded that the goal of the Martinist is to attain to the state of Self-knowledge and through dreams we have a key to this end.

It may be that consciousness of self is to most people a frightening or, at least, an upsetting experience; therefore, they avoid conscious self-examination and will not venture at all to make the acquaintance of the unconscious self. Even the conscious and honest self-examination of oneself, which we are all supposed to be regularly doing since we entered this Degree, is neglected by many of us because, while we are willing to criticize and find fault with others, we are ashamed and embarrassed when we discover our own foibles. This unwillingness to correct our imperfections denies our progress. Those who suddenly choose to analyse themselves or attempt to find meaning in a dream, are so little prepared for either experience they they would be helped but little. They would be like the people Cicero wrote about: "I am extremely surprised, that though people have wit enough to give no credit to a notorious liar even when he speaks the truth, they still, if one single dream has turned out true, do not so much distrust one single case because of the numbers of instances in which they have been found false, as think multitudes of dreams established because of the ascertained truth of this one."

IT IS NOT THE SINGLE DREAM THAT IS IMPORTANT; nor is its importance always due to its seemingly shocking or prophetic nature. The Martinist must value dreams for a different and perhaps less spectacular but certainly for a more scientific reason: They are links in a chain of unconscious events. Studying one dream may give only a knowledge of the link itself; but by observing a series of dreams, one begins to see the separate links united in a chain. Thus, he begins to trace his way into the unconscious and to discover things in himself which will help him know himself better. Since every success in life and every spiritual advance depends upon self-knowledge, this, then, is a matter which we should not neglect.

A long time ago, Owen Feltham wrote: "Dreams are a notable means of discovering our own inclinations. The wise man learns to know himself as well by the night's black mantle as by the searching beams of day. In sleep, we have the naked and natural thoughts of our souls: outward objects interpose not, either to shuffle in occasional cogitations or to bale out the included fancy. Surely, how we fall to vice or rise to virtue, we may by observation find in our dreams. The best use we can make of dreams is observation and by that our correction or encouragement, for 'tis not doubtful but that the mind in the fullest depths of sleep."

Coming somewhat nearer to our own times, we find an equally instructive comment by the novelist, Robert Louis Stevenson: "Dreams," he said, "are witnessed in that

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small theater of the brain which we keep brightly lighted all night long, after the jets are down and darkness and sleep reign undisturbed in the remainder of the body."

For a final comment on the naturalness of dreams and the important function they perform, we turn to a psychologist who has gone further in the matter of explanation than any other outside the ranks of avowed mystics. He is the Swiss doctor, Carl Gustav Jung, who wrote: "Our modern attitude looks back proudly upon the mists of superstition and of medieval or primitive credulity and entirely forgets that it carries the whole living past in the lower stories of its skyscraper of rational consciousness. Without the lower stories our mind is suspended in mid-air. No wonder that it gets nervous. The true history of the mind is not preserved in learned volumes but in the living mental organism of everyone."

Everything, then, - - personal experience, the mystic tradition, the investigations of modern psychology, - - points to the fact that in the neglected, forgotten, unused unconscious part of man lies the secret of his well-being, success, and spiritual advancement.

It contains in a dormant yet living state all that man and the race of man was. It is there in the unconscious that the unseen foundation exists upon which the visible conscious superstructure rests. It is there, too, that all treasure lies buried: A dream may fix the importance of this thought in our consciousness. A man who lived in the English village of Swaffham in Norfolk was once told in a dream to go to London and stand on London Bridge, for there someone would tell him something of great importance. Obedient to the dream, he journeyed the ninety miles to London and stood there for three days without anyone saying anything to him. Just as he had decided to return home, a man asked him why he was standing there. When he had finished his explanation, the man said: "It is well that you go home, for if I had nothing more important to do than follow my dreams, I should go to Norfolk myself. For three nights I have dreamed of a certain apple tree in the village of Swaffham there and I have been told that if I dig under it, I shall find a great treasure." So the Norfolk man returned home, dug under the apple tree and found the treasure. Treasure always lies within ourselves; but dreams, even though they direct us by a circuitous route, will always lead us to it.

Every success in life and every spiritual advance depends upon self-knowledge.

A single dream may not seem important; nonetheless, it is a link in the invisible chain of events happening in the unconscious.

Beyond its possible immediate comment on, or explanation of a present happening, the value of a dream is as a means of discovering our own inclinations. OBSERVING OUR INTERESTS, HOPES, FEARS, AND AMBITIONS AS THEY EXPRESS THEMSELVES IN THE DREAM STATE, WE ARE PROVIDED WITH THE SELF-KNOWLEDGE NECESSARY FOR SUCCESSFUL LIVING.

Personal experience, mystic tradition, and modern psychology point to the fact that in the unconscious of each of us lies the secret of well-being.

We come now to the eighth leaf of the Book of Man which is said to enlighten us regarding the being who has two names and four numbers, whose action extends over four worlds, and whose powers are both legislative and judicial. The Qabala calls this vortex of force Hod, or Splendour, also Fifth Day and El Shaddai.

Hod is composed of the three Hebrew letters He, Vau and Daleth. It comes from a Hebrew root derived from a noun designating the human breast; therefore, ideas of

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nourishment and the satisfaction of hunger are directly related to the name of this eighth Sephirah. It is situated at the base of the Pillar of Severity, where it is balanced by Netzach, which is at the base of the Pillar of Mercy. Hod is therefore the opposite and compliment of Netzach.

The special activity of Hod is the discriminative power of Intellect, chiefly concerned with the wise selection of right means and the bringing of them to fruition.

Hod is the rational, concrete mind that imposes inhibitions on the dynamic animal nature of the soul, condenses them, formulates them, and directs them by limiting them and preventing diffusion.

Hod is especially the Sphere in which the magician works, where by the power of the mind forms are formulated and by his will - and linked with the natural forces of Netzach - the forms are ensouled. In other words, whereas the natural forces are free-moving in Netzach, in Hod they are constrained and directed to ends that are willed and designed. **HERE IS THE KEY TO THE OPERATIONS OF MAGIC: VISUALIZATION, EMOTION (OR FEELING) AND WILL. (EMPHASIZE AND DISCUSS).**

Another name for Hod is glory, and this suggests at once that in this, the first Sphere in which forms are definitely organised, the radiance of the Primordial is shown forth to human consciousness. Which is to say: the glory of God can shine forth in manifestation only when there are forms to manifest it. Hod, then, is essentially the Sphere of forms ensouled by the forces of Nature; and conversely, it is the Sphere in which the forces of Nature take on sensible form.

The virtue is Truthfulness. The vice is Falsehood and Dishonesty.

The mundane chakra is Mercury. The Magical Image is: A hermaphrodite.

The God name: Elohey Tzebaoth (the God of Hosts).

The symbol, which we will use for our meditation, is the ritualistic apron in the form of a square. The pair of opposites: Life/Death.

The Invocation to help us in our contact will be: "O thou resplendent being whose name is Truth and whose acts are just, infuse my being with thy holy power."

DISPLAY ILLUSTRATION OF THE SYMBOL:



HAND OUT : NOTES "TWENTY"

Examine the brethren on "Notes 10 & 11":

Notes 10

Name the three stages prior to the manifestation of Kether. (Immediately prior to Kether is the Unlimited Light, Ain Soph Aur; This is preceded by All that is Unlimited, Ain Soph; anterior still is utter non-existence - Ain.)

What is the dominant Sephira in the Realm of Atziluth? (Kether).

Which Sephiroth are most effective in the Realm of Briah? (Chokmah & Binah).

Notes 11

What is the value of studying the T.O.L., dreams and engaging in Pathworking? (The acquisition of Self-knowledge).

What danger does Pathworking pose? (Fascination - that we get so enraptured in Astral journeying that we become withdrawn from the physical world.)

What is the most common form of Astral Operation? (The ordinary day-dream).

What is to be gained from Astral Operations (Mastery of life in the physical world - life is lived from the inside out - and it is possible to create conditions in the Astral Realm and cause them to manifest in the outer or physical world.)

HOMEWORK: MYSTIC'S MONITOR. QUESTIONS 16 - end.

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HOD & NETZACH

The great religion of the West, Judeo-Christianity - the combination of the Old and New Testaments into one Bible, is no accident - it has its occult and mystical facets. There are a number of passages in the Old Testament that, properly understood, are pure occultism. We come first upon one of these in the 14th Chapter of Genesis, repeated in greater detail in the New Testament, in Hebrews. The story concerns the defeat of a coalition of kings by Abraham, after which he is rewarded with a blessing by Melchisedec, King of Salem, which is: "King of Peace" (Hebrews 7:12). We read further in 7:3 that Melchisedec was "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a Priest continually." Just prior to these verses, in 6:20, we read "...Jesus, made a High Priest for ever after the order of Melchisedec." We also find in the earlier account in Genesis, that "Melchisedec, King of Salem, brought forth bread and wine," for Abraham. This is the first appearance of what was later to become known as "The Lord's Supper."

Consider the facts:

(1) That Jesus was said, by Paul, to be of "the order of Melchisedec, (not Aaron, the first High Priest of the Exodus, as one might have expected).

(2) That the Last Supper, or Eucharist, is a Magic Rite, belonging to the classification of the occult, . . . for what else is the transubstantiation of bread into flesh, and wine into blood, - but magic?

And isn't Melchisedec - birthless, deathless, without parents or offspring, - - - an occult figure ?

HOD: The Sphere of Mercury, the Greek analog of the Egyptian Thoth, Lord of Magic, Lord of books and learning; Hermes; the intellect, concrete thought, the reduction of intuitive knowledge to form. HOD is especially the Sphere of Magic, because it is the Sphere of the Formulation of Forms, (through Creative Visualization) and is therefore the Sphere in which the Magician actually works. His will makes the link with the natural forces of the Sphere of NETZACH, that ensoul them. These two Spheres - - HOD: Intellect, the concrete mind, the Sphere of the Formulation of Forms, with its counterpart - - NETZACH: creative imagination, energy, instincts, emotions, natural forces, ::: is the level where forms are ensouled and brought into manifestation in Malkuth (the physical plane), through Yesod. The technique: FEELING, (emotion), CREATIVE VISUALIZATION (creative imagination), WILL.

It is this method that is used in Magic. It is this method that is used in working the Mass by those Priests who have knowledge. There are two types of Priests: the benefited parish clergy - - and the men who belong to Monastic Orders. These Monks frequently bring to the working of a Mass a very high degree of magical power, as any psychic can testify. It is the ensouling of an astral * form with spiritual force which is the real act of transubstantiation. It is on the knowledge of these things that make the workings of the occult and esoteric Fraternities so vital; and it is in the possession of organized bodies of men and women trained in these techniques in the encloistered Orders, that the strength of the one Catholic and Apostolic Church lies; it is the lack of any such inner knowledge which is the weakness of the numerous "Bible churches", - a lack which makes the ritual of some churches, even when worked with full ceremonial, - - as like water unto wine - - when compared with others, - for there the men just "go through the motions" and have no knowledge of the Secret Workings.

*N.B.: The same procedure is used in the making of a talisman.

Six types of dreams

THERE ARE SIX basic kinds of dreams. **Preceptive Dreams:** give you a glimpse of something that is going to happen in the future. **Preceptive clutter,** clearing the house of clutter, teaching, problem solving, means foreknowing. Usually preceptive, prophetic or visionary, preceptive dreams are about someone other than yourself. They have a special and outside interference.

Clearing House Dreams: clean out the input from the day, sorting through mental and emotional clutter, re-running a mile a minute when you first try to go to sleep. You are anxious and stressful. These dreams help release useless concerns and help body and mind relax.

Teaching Dreams: give you information on problems you are facing and provide insight on what is going on in your life. You may find yourself sitting in a classroom, talking with a teacher, hearing or giving a lecture. Many discoveries or inspirations have come from teaching dreams.

Problem Solving Dreams: are those produced when something in your environment is causing enough disruption to get incorporated in your dream story. For example, you may find you learn how to dream you are under too many covers. In fact dream images.

NOTES FOR STUDENTS

TWENTY

PLEASE GIVE US A LITTLE MORE LIGHT ON THIS PASSAGE: "THE EARTHLY PILLARS OF OPPOSITION HAVE THEIR PROTOTYPE IN THE ASTRAL WORLD. THROUGH DREAMS, MAN MEETS THESE ASTRAL PILLARS THUS BRIDGING THE GAP BETWEEN THE CONSCIOUS AND THE UNCONSCIOUS."

You raise here a point that has two aspects and I am not quite sure on which one you require assistance: (a) pillars correspondence, or (b) dreams as a means of bridging the gap. I will therefore give a brief opinion on both:

The essence of Martinism is the search for correspondences between the three principal parts into which creation and the pairs themselves can be divided and subdivided ad infinitum. Works of our masters are concerned with the relationships of Man with his First Estate or condition, which means: that part of him that existed on the other planes, -- and with correspondences between God, Man and the Universe. If at the stage of the conventicle in question, we had concluded that the understanding of the correspondences between our present earthly condition and the divine in us was beyond our present power of understanding and better left to further study. -- we were left with the task of working at the correspondences between the conscious (waking) mind, and the unconscious mind; one corresponding to the material or earthly plane, and the other to the astral plane (so-called).

The principles of the pillars -- polarity having to be balanced to reach a state of equilibrium -- as applied to our earthly existence :- Justice tempered with mercy, and numerous other pairs of opposites :- must necessarily be reflected on the astral plane according to our system of correspondences. The form that these opposite poles and reconciling third force would take on the astral plane -- is the subject proposed to the reflections and meditation of the brethren.

Now we come to the dream part. As well as reflections, (which imply intelligent analysis), and meditation which reaches beyond objectivity into subjective understanding, -- we have been given dreams, a process of reviewing of the recent activities of the mind for sorting into categories of events either worth storing in the memory, - or "disposable." This reviewing has the advantage of bringing up all activities of the mind, even those of which we may not have been conscious in our waking state. Thus when we have consciously and objectively reflected on a given subject, the unconscious side of our mind was equally active, but its usings and conclusions were not normally perceived by our conscious mind. At the dream stage of analysis, these items can be picked out -- and give us a glimpse into a level of consciousness with which we are not normally attuned. Then, with proper training, and this is not idle talk but factual statement of phenomena experienced by many of us, and the matter of proper experiment, one can at one point of a dream, without waking up, direct that dream into fields of enquiry AND OBTAIN ANSWERS. At that point, the most difficult thing is to bring back these answers into the field of conscious thought, that is, -- to remember them on waking up. But with proper guidance and practice it is feasible. It follows therefore, that this field of investigation brings us in touch with that which, on the astral plane, corresponds to the pillars on the material plane.



Greetings O Unknown and Silent Ones !

HAVE READY : NOTES "TWENTY-ONE"

It may be that through our efforts at self-analysis, it is becoming increasingly plain that our obligations as Agents of Ommeity are far more serious and far reaching than we at first had thought. It may be that lifetimes will be required before we achieve the full perfection we desire. Certainly, we see that no course of study can ever do more than suggest a plan to be followed. The effort to put that plan successfully into operation must always be our own.

Our teachers have been wise in their experience, however, and they have marked the way clearly for us. The plan they have outlined is time-tested, simple and exact. We have much in our favour, for we have learned what many seek for all their lives without ever finding. We have recognized the way our teachers have pointed out. We have, in fact, already begun to walk it. We need have no fear, for if we continue in this well-marked way, we shall succeed.

We have, no doubt, often wished the progress were more rapid; and, perhaps, we have been disappointed that at every step more has been demanded of us individually when we had hoped to have more done for us by others. It is like the process of growing up: the freedom, power, and independence a child imagines an adult to have gradually changes as he realizes that their attainment must always be by dint of individual effort.

The greatest surprise, however, is likely to be that the remaking of oneself is the chief work of the mystic. It is with himself that he must contend in his advance toward every goal. It is himself that is always his chief, sometimes his only, obstacle. The momentary shock of this realisation, however, usually gives way to gratitude in the heart of the mystic student sooner than in others because his teachers have been wise enough to set forth very plainly and simply the means by which the knowledge of self can be made to serve as a steppingstone to the desired goal.

The "Book of Man" is in reality a panacea in that regard. It shows that although the student has a lifetime task ahead of him in moulding the self into a perfectly functioning whole, he need never be in doubt as to the success he is achieving if he makes constant reference to his text and is faithful in applying its principles to himself. Although his acquaintance with this text may have only begun, he will find its simplicity able to serve him at every step of his advance. It is only a matter of daily continuance with the exercises, which have for their end the complete balancing of man that he may function in life harmoniously and as a whole.

Every day brings added evidence that no teaching and no explanation has done so much for man as the explanation and teaching given in the mystery schools. This is nowhere seen more clearly than in the growing recognition that man is unhappy, unsuccessful, and unsatisfied in his adjustment to life because his knowledge of himself is faulty. Psychology, to which modern man has turned more and more desperately in his search for help, has been compelled to accept the age-old mystic view in order to be of any assistance at all. This is encouraging since those not mystically trained are being given encouragement in their struggle to integrate themselves; but it is even more heartening in its substantiation of the rightness of the mystic's instruction.

As we have had pointed out to us in our studies, psychology now recognizes that man is both an unconscious and a conscious being. He is like the iceberg in that while

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the part everyone sees is the fragment called conscious man, the part that is hidden, the larger and more important unconscious, is nonetheless man, too. It is the unconscious that overshadows and conditions man to his surroundings, and also unites him to his past. Whenever man fails to function as a whole, it is because in some way the unconscious and the conscious have become unbalanced.

There are four ways characteristic of man's attitude, according to the psychologists: thinking, feeling, sensation, and intuition. We could say they represent the whole man in his response to life. If any one becomes too important and the other three are neglected, the individual's response to life becomes uncertain, unhealthy, and unwholesome. We see these in the conscious man, or the ego; but they are all conditioned or governed by the unconscious. When there is an imbalance, it must be corrected in or through the unconscious.

That is why psychology is seeking to know something about the unconscious side of man. It is interesting that those studies are leading back to metaphysical principles. The methods, too, are an approximation of those used throughout the centuries by all genuine Initiatic Orders. One psychologist, Dr. Carl Gustav Jung, has indeed done mysticism a great (even though indirect) service by showing that in the integration of the self the unconscious must be entered and its shapes and forms studied until once more a harmonious relationship is established. Dr. Jung has here acknowledged the mystic achievement, and he has closely approached the fundamentals which may restore the validity of the mystic way in the eyes of all men. He has helped many to a wholesome view of life by first directing them to their own unconscious and, through acceptance of it, to a reintegrated whole. He would have been the first to acclaim our Martinist procedure in this degree if he had been acquainted with it, for he would have seen in our attempts to contact these great centers of force in the unconscious, the secret of his own successful practice. The leaves of our book, the Sephiroth of the Qabala, and his great unconscious archetypes would have been seen to be related.

It might be helpful to acquaint ourselves briefly with Dr. Jung's discoveries. We might, thereby, find reassurance in our own efforts. Dreams were Dr. Jung's approach as well as ours. He found them to be filled first with images more or less parental, that is, dreams in which the father or mother plays a prominent part. This is especially the case when the individual's attitude toward life is one of escape or withdrawal, when it is immature or infantile. These images persist until one recognizes them for what they are and becomes more mature by heeding their significance. The dreamer also sees himself in his dreams in the aspect he knows, which we might call the ego; but he sees himself as well in two other aspects, or personifications, which may occasionally startle him. These are representations of the way he appears to others and of the side of his nature hidden even from his conscious self. Their names are the Persona and the Shadow. There is one further dream character always to be found, which represents an important but difficult aspect of oneself to recognize: It is that complementary percentage of opposite polarity in each which clothes itself in the dream state as a separate entity. With men, it is a feminine being called the Anima; and with women, a masculine personality called the Animus. Behind all these lie countless other images of an archetypal nature similar in essence and function to the Qabalistic Sephiroth. When the process of dreams has been entered upon and given the proper heed, the pattern takes shape. One finally perceives the confusing and disparate elements called Shadow, Persona, and Anima merging into a new and better integrated being, which is the new self.

This explanation of our work from the standpoint of modern psychology should make us more than ever grateful for our mystical instruction since it is virtually a return to it after many centuries of trying unsuccessfully to solve life's problems without its aid.

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The remaking of oneself is the chief work of the mystic. Our advance depends upon self-knowledge.

Our Martinist teaching aims at producing a new man -- the perfectly integrated self. The "Book of Man" is a textbook in which we shall find a life-time of study. We must, however, test it by personal and constant application in order to prove its worth.

Modern psychology furnishes an example of the necessity of return to mystic principles if man is to be perfectly adjusted to life.

The methods used by Dr. Carl Gustav Jung furnish a means of assessing the value of our Martinist studies.

Using dreams as the basis of his approach to the unconscious, Dr. Jung described the characters or images most frequently met with in dreams as the Ego, the Persona, the Shadow, and the Anima. In addition, there are parental images.

Any and all of these may lead to the archetypal images in the unconscious, which have a relationship to the Qabalistic Sephiroth as well as to the leaves of the "Book of Man."

Through the dream sequences, according to Dr. Jung, the Persona, Shadow, and Anima merge into a new reintegrated self.

The Ninth leaf of the "Book of Man" is called Foundation. It deals with the formation of corporeal man and the decomposition of the universal and particular triangle. Despite the seeming obscurity of this characterization, it may be gathered that the foundation of the new must always be found in the break-up and realignment of the old. In the Qabalistic pattern, the ninth leaf corresponds to Yesod (Yay'-sod), and is almost at the base of the central pillar called the Pillar of Equilibrium. It is also called Sixth Day and El.

As we come to these lower regions of the Tree we find ourselves in a position where it is very difficult to give thorough explanations in one brief lecture. I can only suggest to our Brethren who are interested in studying the Qabala deeply, to pursue this study on their own. Our main purpose is to give sufficient information as will serve as an introduction for personal meditation and to impart the symbol and invocation. These specific techniques are not readily available outside our Order. Kindly refer to your personal diagrams and follow accordingly.

We notice right away that Netzach and Hod have come to rest, in equilibrium, in Yesod. But Yesod is more than just the point of balance between force and form. Each Sephirah, as you know, receives emanations from the one above it on its Column, and this means that Yesod receives an outpouring from Tiphareth, and thus also from Kether. The precipitations Yesod receives from Hod are also from Binah, through Geburah; those it receives from Netzach have come down from Chokmah through Chesed. So, all the precipitations have come down to Yesod from all eight of the Sephiroth above. For this reason, the Qabalists have called Yesod the "Receptacle of the Precipitations." We have the text in the Sepher Ietzirah, which says of Yesod: "The Ninth Path is called the Immaculate Intelligence, because it sanctifies the Precipitations. It verifies and rectifies the plan of their representations, and orders the unity in which they are planned without decreasing or dividing it."

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Yesod, then, must be conceived of as the receptacle of the emanations of all the other Sephiroth, and as the immediate and only transmitter of these emanations to Malkuth, the physical plane. As the Ietziratic Text says, it is the function of Yesod to purify the emanations, and to prove and correct them; consequently it is in the Sphere of Yesod that all operations are carried out which are designed for the correcting of the Sphere of dense matter, or in any way to dispose of its unity of design. Yesod, then, is the all-important Sphere for any magic which is designed to take effect in the physical world.

Yesod is the sphere of that peculiar substance, partaking of the nature of both mind and matter, which is called the Aether of the Wise, the Akasha, or the Astral Light, according to the terminology one chooses to use. This Aether of the Wise is NOT the same ether of the physicists. Let us be sure we note and remember this. The Aether of the Wise, or the Astral Light, is in fact the basis of the phenomena which the physicist attributes to his empirical ether. The Aether of the Wise might, in fact, be called the root of the ether of physics.

Let us now return to the Tree and note that all the Spheres operate according to their nature, and that that nature cannot in any way be altered by any magical or miraculous influence, however powerful. We can only "correct" the "designing" of the representations. The things represented remain constant. The conditions of the material world cannot therefore be arbitrarily disposed of, even by the highest spiritual force, as is popularly believed by those who pray to God to intervene on their behalf, healing their diseases or sending rain upon the earth. Neither can they be influenced by the most powerful wizard with his spells. The only approach to Malkuth is through Yesod, and the approach to Yesod is through Hod, where the "representations" are "designed". Let us now once and for all dis-abuse our minds of the popular idea that spirit can work directly upon matter; - it never does so. Spirit works through mind, and mind works through the Astral Light (or Aether of the Wise) and the Astral Light, or Aether, which is the framework of matter and the vehicle of the life-forces, can be manipulated within the limits of its nature, which are by no means inconsiderable.

All miraculous and supernatural happenings, therefore, are brought about by the manipulation of the natural qualities of the Aether, and if we understood the nature of the Aether, we should understand the rationale of their production. We should no longer attribute them to the direct intervention of God, or to the activities of the spirits of the departed.

(M.H.M.: BE SURE THE POINT IS UNDERSTOOD. IT IS NOT BEING DENIED THAT CHANGES IN THE PHYSICAL WORLD CAN BE MADE, - THE POINT IS THAT THE CHANGE IS NOT MADE DIRECTLY ON MATTER, IT IS MADE ON THE UNDERLYING STRUCTURE OF MATTER, - THE AETHER OR THE ASTRAL LIGHT, - AND THIS IN TURN CAUSES THE CHANGE IN MATTER TO COME ABOUT. SUCH OPERATIONS ARE CARRIED OUT AT THE LEVEL OF HOD.)

From the point of view of magic, Yesod is the all-important Sephirah, just as Tiphareth is the functional sphere of mysticism, with its transcendent contacts with the Supernal. If the Tree of Life is considered as a whole, it will be seen clearly that it works in triads. The Three Supernals having their correlatives on a lower arc in Chesed, Geburah and Tiphareth. Anyone who has had experience of practical Qabalism knows that for all practical purposes Tiphareth is Kether for us while we live in the house of flesh, for no man may look upon the face of God and live. We can only see the Father reflected in the Son, Tiphareth, who "shows us the Father."

Netzach, Hod and Yesod form the Lower Triad, overshadowed by Tiphareth as the Lower Self is overshadowed by the Higher Self. One might, in fact, say that the four lower Sephiroth form the Personality, or unit of incarnation, of the Tree. The Higher Triad

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of Chesed, Geburah and Tiphareth form the Individuality, or Higher Self, and the Three Supernals correspond to the Divine Spark.

It will be observed that although each Sephirah is considered to emanate its successor, the Triads are always represented, when once emanated and in equilibrium, as a Pair of Opposites manifesting in a Functional Third. In this, the Lower Triad, then, we find Netzach and Hod equilibrated in Yesod, which is conceived as receiving their emanations. But it also received the emanations of Tiphareth, and through Tiphareth, of Kether, because there is always a line of force working down a Pillar; consequently, as it received also from Netzach and Hod the influences that they in turn have received from their respective Pillars, it may aptly be called, in the words of Qabalists, the "receptacle of the emanations"; and it is from Yesod that Malkuth receives the influx of the Divine forces.

Yesod is of supreme importance to the practical occultist, because it is the first Sphere with which he makes acquaintance when he commences to "rise on the planes," and lifts consciousness above Malkuth. Having trodden the terrible 32nd Path of the Tau or Cross of Suffering, and of Saturn, he enters Yesod, the Treasure House of Images, the sphere of Maya, that is - Illusion. Yesod, considered by itself, is unquestionably the Sphere of Illusion, because the Treasure House of Images is none other than the Reflecting Aether of the Earth-sphere, and corresponds in the microcosm to the Unconscious of the psychologists, filled with ancient and forgotten things, repressed since the childhood of the race. The keys that unlock the doors of the Treasure House of Images and enable us to command its denizens are to be found in Hod, the Sphere of Magic. It is truly said in the Mysteries that no degree becomes functional until one has taken the next. Anyone who tries to function as a magician in Yesod soon learns his error, for although he can perceive the Images in the Treasure House, he has no word of power with which to command them. Therefore in initiation upon the Western Path, the grades of the Lesser Mysteries go straight up the Central Pillar to Tiphareth, and do not follow the line of the Lightning Flash. In Tiphareth the initiate takes the first grade of adepthood, and from there returns, if he so desires, to learn the technique of the magician relative to the Personality of the Tree, that is to say the macrocosmic unit of incarnation. If he does not desire this, but wishes to become free from the wheel of Birth and Death, he proceeds up the Central Pillar, which is also called by the Qabalists the Path of the Arrow, and aims at Kether. He who enters this Light cometh not forth again. Or, as it is written of Enoch, he walked with God and was not - - meaning that he was Reintegrated. "You cannot see God's face and live" expresses the same idea.

We will bring this explanation of Yesod to a close now, Brothers & Sisters, when you become a Rose+Croix Martinist there will be ample opportunity to delve deeper into this interesting Sephirah.

Now here is the information for charting on your Tree of Life Diagram:

The Magical Image is a beautiful naked man, very strong.

The mundane chakra is the Moon.

The virtue is Independence, the vice is Idleness.

The pair of opposites: Peace/War.

The symbol for our meditation is: a pair of footprints.

The Invocation: "O Thou of hidden name and perfect nature, whose foundation is in the Center, plant my feet firmly in the way wherein Thou would'st have me go."

DISPLAY ILLUSTRATION OF SYMBOLS.

HAND OUT NOTES "TWENTY-ONE"

QUESTION MEMBERS ON MYSTIC'S MONITOR 16 - END.



NOTES FOR STUDENTS "TWENTY-ONE"

Have you made your Magic Mirror? Are you using it? Are you recording your dreams? The Book of Man is in your hands. Teachers can only point the way.

It has been said that the motive of Pathworking is the acquisition of knowledge, more especially self-knowledge. Life is a school. We incarnate to learn. Once the lessons are learnt and we have equilibrated our karma, we attain the status of a Regenerated Being and free ourselves from the wheel of voluntary reincarnation. The learning process is rigidly controlled by the Law of Karma. What we sow we reap: no more, no less. Normally, hard knocks force us upwards, as pain forces the child to respect fire. But this is slow. And the occultist is impatient. He wants to hasten his reintegration.

To do so he makes use of a little-known fact: IN KARMIC TERMS, PHYSICAL OCCURRENCES DO NOT MATTER. IT IS OUR REACTION TO THEM THAT COUNTS. Since all levels are real, after their own fashion, the Qabalist attempts to abreact as much of his Karma as he can ON THE ASTRAL PLANE. It is easier to shape than the physical world. Our experiences in life are initiations. On the Astral Plane, within limits, one can choose the initiations he wishes to undertake.

Think about this phrase: As above, so below. What does it mean to you now, ... in the light of further knowledge?

How often should a Pathworking be done? No two people are alike in their reaction to these things, so some method must be used to monitor them. Study your reaction over a period of 10 - 14 days. One working a week is sufficient for a beginner, but after some experience has been gained you may be able to cope with two. If after some days you begin to feel 'hooked', cut it down to one every 10 days at once. If you find yourself hurrying through the day, thinking only of getting home in order to enter this newly discovered world, you are getting a danger signal. Occult work of any kind must never be allowed to assume more importance than your everyday life or work. If after doing a Pathworking once a week you find yourself well able to cope, try one every five days, but never more than that.

Remember: a Pathworking is a form of ritual every bit as powerful as any performed in a temple or lodge. It is very easy to underestimate its power to affect the physical world. The inner world is there to be explored and to learn from not to use as an escape from reality. Nothing is won without effort, the benefits are great and lead to increased awareness of the subtle levels, plus higher degrees of self-control and concentration. But people can become "fairy charmed" and seem to disappear into the invisible world of the mind and become no trace of the person they used to be. THIS IS THE DANGER OF OCCULT WORK AND THIS IS A WARNING TO ALL WHO WOULD TREAD THE OCCULT PATH. Like everything else in life it calls for discipline. Like everything else in life it is the MISUSE, not the use, that causes the trouble.

There are many Doorways to the Astral. The technique to be given in these notes calls for the use of the Tarot trumps. Any Tarot pack will do but if you are setting about to obtain one, try to acquire the Rider/Waite deck. The Tarot trumps or Major Arcana are Archetypal images built on the Hebrew letters. Their association with the Paths on the Tree of Life are shown overleaf. The method of Pathworking that will be given is simple, safe and effective. For those who wish to go into Astral Operations in a wider way, here are some leads:

THE TAROT WORKBOOK by Emily Peach

THE INNER GUIDE MEDITATION by E. Steinbecher

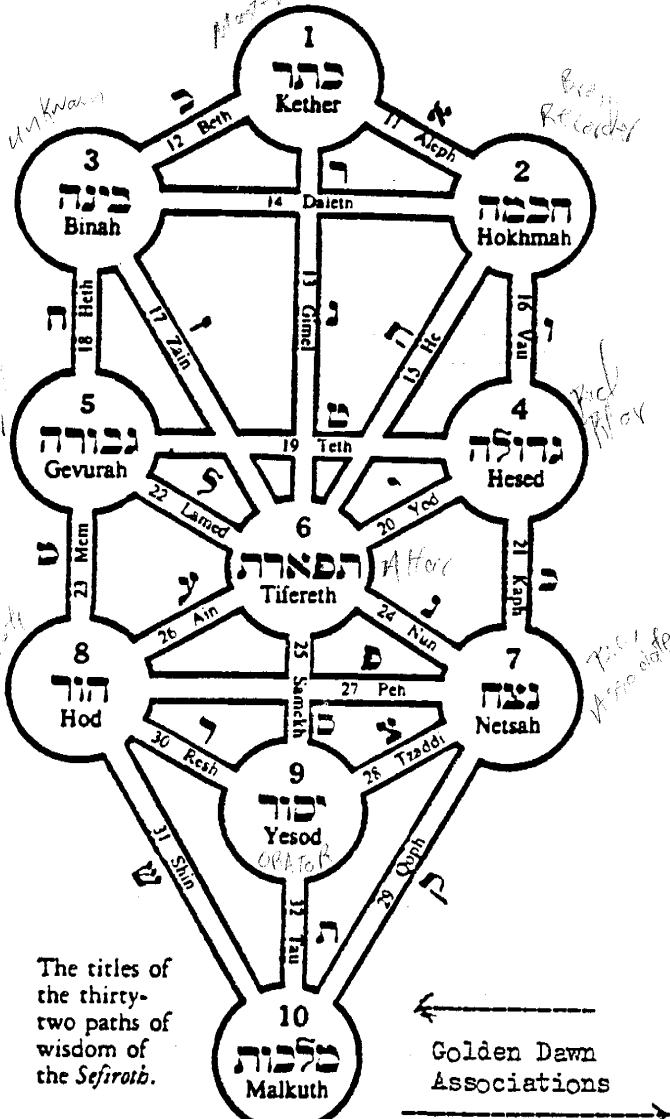
ASTRAL DOORWAYS by J. H. Brennan

FIRST STEPS IN RITUAL by D. Ashcroft-Nowicki

THE SHINING PATHS by D. Ashcroft-Nowicki

FOUNDATIONS OF PRACTICAL MAGIC by Isreal Regardie

All available from: The Aquarian Press, Denington Estate, Wellingborough, Northamptonshire NN8 2RQ, England.



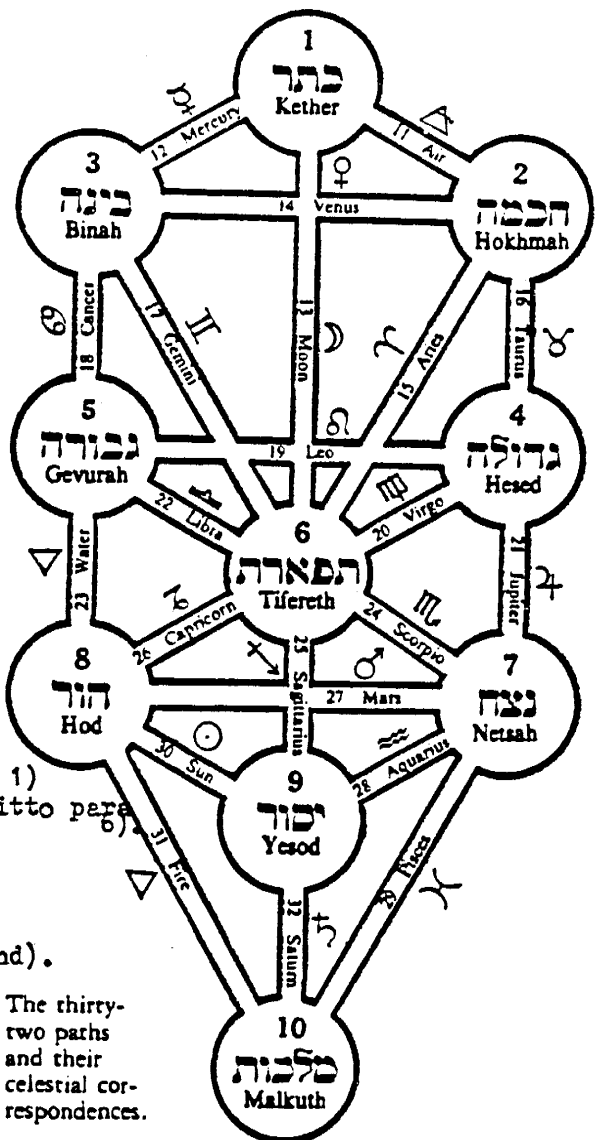
The titles of the thirty-two paths of wisdom of the *Sefirot*.

Golden Dawn Associations

We begin at Malkuth - - - - and then have to face all the other trials at some stage of the Path. The "Fool" in the Tarot is said to be Adam since the Fall of Man. He is making his way back to the Crown, his trials being illustrated by the other cards, the correct order of placement on the Tree is said to be lost. Some of us may care to study this.

For this reason we defer the reproduction of a diagram depicting the cards on the Tree. See the standard works on the Qabala. For example: The Tarot of the Bohemians (Gypsies) by Papus.

The Mystical Qabalah by Dion Fortune



The thirty-two paths and their celestial correspondences.

EXAMPLE:
Some Qabalists place the Fool at Path 32, others at Path 11. The positioning of the Tarot Cards on the Tree is an interesting and rewarding study.

THE CHAKRAS ON THE TREE:

- Muladhara - MALKUTH (Sacral Plexus).
- Svadhithana - YESOD (See notes 15, p2, para 1)
- Manipura - Intersection of Paths 25 & 27. (ditto para 6)
- Anahata - TIPHARETH. (Cardiac ganglion).
- The Throat Center (Thyroid) - intersection of 19 & 13
- Visuddha - DAATH (nape of neck).
- Ajna - Intersection of 13 & 14. (Pineal Gland).
- Sahasrara - KETHER (Pituitary gland).



Greetings O Unknown and Silent Ones !

HAVE READY : NOTES "TWENTY-TWO"

Too many so-called mystical organizations imagine that intellectual knowledge of a thing is all that is required. This is by no means true. It seems unnecessary, therefore, to point out that an intellectual comprehension of the matters we have been considering at our last nine Conventicles is only incidental to their real understanding. Martinists want to know only what they may use. Whatever has not sufficient practical value to be of use in the matter of reintegration of the self, has little to recommend it to us.

The very practical purpose to be found in our attempts to make dreams extend our knowledge of the unconscious is that we thereby work out a balance between the conscious and unconscious sides of ourselves and become better integrated beings. Every attempt we make to acquaint ourselves with the centers of etheric force which have been called archetypes brings into our conscious selves that much more of our hidden selves and furnishes us with the necessary knowledge for our spiritual advancement. The pattern which the Gnostic writer Dionysius called choirs and the Qabalists the tree of life, we Martinists refer to as the "Book of Man." This under one name or another has been described as being a part of the Emyrean, the World of Orbs, and the World of Elements. There were, according to Dionysius, three choirs of three grades each. The Qabala describes a decade of Sephiroth, the final Sephirah being a return to the first. Our Martinist "Book of Man," patterned after the Qabala, has ten leaves.

In every case, the explanation intended is that a certain arbitrary pattern suggests the presence of Omneity in action in every sphere or at every level of knowledge. Seemingly separate and individual, these are all aspects of Omneity; and Omneity, being infinite, cannot be comprehended by man in its entirety. (M.H.M: GO OVER THIS PARAGRAPE. IT IS IMPORTANT).

Thus, although One, Infinity seems to be many. Of its aspects, only seven can really be brought within man's comprehension since only these have qualities capable of being understood by man in his present state of consciousness.

This means that in each of the three divisions of the Solar System as the ancients knew it, — Emyrean, Orbs, and Elements — the first three centers of force remain altogether beyond the ability of man to describe. They refer to aspects of Omneity so far above man that he calls them the Trinity. Of the seven remaining, however, he can have knowledge and experience. In the Emyrean, man refers to these forces as Archetypes, or the two choirs: Dominations, Virtues, Powers; and Principalities, Archangels and Angels. The ancients, who some call pagans, considered these to represent the gods in the World of Orbs, calling them Jupiter, Mars, Sun, Venus, Mercury, Moon and Saturn.

However, the Hebrews spoke of them as Days, and the Qabalists named them Sephiroth and set forth their powers under the terms: Chesed (Mercy), Geburah (Force), Tiphereth (Beauty), Netzach (Victory), Hod (Splendor), Yesod (Foundation) and Malkuth (Kingdom). Martinists refer to these same centers by leaves 4, 5, 6, 7, 8, 9, and 10 of the Book of Man.

It is in the World of Elements and in man himself that all of this has application and meaning. For that reason, the ancients emphasized the fact that man was a microcosm, or little world; and the mystic philosophers repeated again and again

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the phrase, "Man, know thyself." In the body of man, these choirs, Sephiroth, or leaves have their counterparts. We call them nerve centers, plexuses, Inner Holy Planets, psychic centers or chakras. They are a part of the sympathetic nervous system, which in the average individual lies almost wholly dormant. It is complimentary to the spinal nervous system, however, and, when aroused by mystical study and exercise, these centers of nerve force in man function in conjunction with the spinal nervous system. United, these two systems bring about man's spiritual enlightenment.

Each center is related specifically to an area of man's physical body, which corresponds to a like center in the universe and in the Empyrean. As each center is awakened to activity, it brings a particular power or development into man's consciousness to be assimilated into his being. Therefore, whether one meditates upon himself, upon a point in space, or upon an area in the unconscious, the remaining two points of the trinity respond. If such a center is unnaturally called into activity through the use of alcoholic stimulants or drugs, both the physical and astral bodies suffer. When all centers are normally functioning and man has balanced their forces within himself, he becomes a new being, for he has completed the path of return and has accomplished his reintegration. This is why the Martinist considers man an exile in the world and recommends his return to Omneity by the way of reintegration.

The meditations offered in this degree are recommended as the necessary and accepted means of stimulating these plexuses into activity. Some may be more readily responsive than others, for the sincerely seeking individual in trying to reach a higher plane of living has oftentimes made more spiritual progress than he is aware of. In fact, he has usually done far more than the ambitious seeker who knows and has been told much and, therefore, resorts to questionable exercises and practices that will let him see, hear, and feel psychically. This is one reason why the who matter is written about so indefinitely: Ambition has no place in the true mystic's make-up and to attempt to hurry the spiritual process has many times brought tragic failure to otherwise capable students. If the spiritual process were plainly set forth, it would only lead to its wholesale misuse by ambitious and improperly prepared individuals.

The foundation of instruction which our Martinist instructors have laid down for us has been such that the simple but effective exercises this degree provides will be altogether sufficient for our continued growth and protection.

In using the meditations on the various leaves of the "Book of Man", two methods are in order. You may either go from 1 to 10 and then start at 1 again; or, you may go up the Tree, that is from 1 to 10 and then from 10 to 1. Continue to use the exercises from the early degrees, especially exercise "C", remembering the mask and the cloak as well. In fact, it is a good idea to mentally dress yourself in your Martinist Regalia before doing all meditations and exercises.

Let us now bring our work on the "Book of Man" to a close with an examination of the tenth leaf.

The Qabalist called the 10th leaf, Malkuth (Moll'-kooth), Kingdom. It will be observed that the conformation of the Tree falls naturally into three functional triangles, but that Malkuth participates in no such triangle, but stands apart, and it is said by the Qabalists that it receives the influences or emanations of all the other Sephiroth. But although Malkuth is the only Sephirah that does not participate in a triangle, it is also the only Sephirah that is divided into four quarters, which are assigned to the four elements of Earth, Air, Fire and Water.

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And although it is not functional in any triangle, it represents the end-results of all the activities of the Tree. It is the nadir of evolution, the outermost point on the outgoing arc, through which all life must pass before returning whence it came.

Malkuth is said to be the Sphere of Earth; but we must not make the mistake of thinking that the Qabalists meant by Malkuth only the terrestrial sphere. They meant also the Earth-soul, - that is to say, the subtle, psychic aspect of matter; the underlying noumenon of the physical plane which gives rise to all physical phenomena. Likewise with the four elements. These are not earth, air, fire and water as known to the physicists, but are the four conditions in which energy can exist. The mystic distinguishes these from their mundane counterparts by referring to them as the Air of the Wise, or Earth of the Wise, etc., as the case may be.

The physicist recognizes the existence of matter in three states. Firstly, as solid, wherein the particles of which it is composed adhere firmly to each other; secondly, liquid, in which the particles move freely over each other; thirdly, gaseous, in which the particles all try to get as far away from each other as possible, or in other words to diffuse. These three modes of matter correspond to the three elements of Earth, Water, and Air (of the Wise), and electrical phenomena corresponds to the element of Fire. Esoteric Science classifies all phenomena manifesting upon the physical plane under these four headings, as giving the best clue to the real understanding of their nature. And it recognises that any given force can pass from one stage to another under certain conditions, just as water can exist in a state of ice and steam as well as its normal fluidity.

The mystic sees in Malkuth the end-result of all operations; the Pairs of Opposites cannot be said to have completed any given cycle of experience until they have achieved the settled equilibrium which gives the state of Earth, or coherence. When this is achieved, they build a permanent vehicle of manifestation and stereotype its reactions; the machinery of expression thus evolved becomes self-regulating, and will continue to function with the minimum of attention, just as the human heart opens and shuts its valves with perfect regularity in response to a stereotyped cycle of nervous impulses and the pressure of the blood.

The great point to be remembered in connection with Malkuth is that herein is achieved stability. It is in the inertia of Malkuth that its virtue lies. All the other Sephiroth are in varying degrees mobile; even the Central Pillar only achieves equilibrium in function, just as a tight-rope walker achieves it.

Like all the other Sephiroth, Malkuth can only be understood when considered in relation to its neighbours. But in this case there is only one neighbour, - Yesod. No understanding of Malkuth can be arrived at except through an understanding of Yesod.

While Malkuth is essentially the sphere of form, all coherence of parts, except simple mechanical stresses and electro-magnetic attractions and repulsions, depend upon the functions of Yesod. And Yesod, though it is essentially a form-giving Sephirah, depends for the manifestation of its activities upon the substance provided by Malkuth. The forms of Yesod are, in the words of the novelist, "such stuff as dreams are made on" till they have picked up the material particles of Malkuth to body forth their forms. They are systems of stresses into whose framework the physical particles are built. - - - And equally with Malkuth, it is inanimate matter until the powers of Yesod ensoul it.

We should therefore conceive of the material plane as the **OUTWARD AND VISIBLE SIGN OF INVISIBLE ETHERIC ACTIVITY**. Malkuth, in its prime essence, is only

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known to the instruments of the physicist. It goes without saying that where there is life, there is Yesod, because Yesod is the vehicle of life; but it should also be realised that where there is any kind of electrical activity or conductivity, whether of crystals, metals, or chemicals, there is Yesodic force in function. It is this fact, by the way, which makes certain substances suitable for use as talismans, because they will take a charge of astral force.

Malkuth is therefore not only the low point on the Tree of Life, but the turning point, since all the forces that have flowed down into it must begin the slow climb back up the path to the source from which they came.

The stability of Malkuth is expressed in the fact that it is the only Sephiroth in a state of equilibrium that has been precipitated by a sphere which is in a similar state. Where it not so, the earth plane and all those who dwell upon it could not exist in stable material form. As we have seen, the Sephiroth above Malkuth, on the Central Pillar, have been described as in a state of equilibrium also, but it is in an equilibrium between action and reaction, not a stability in manifestation of form. Malkuth gives us the stability of inertia; things remain as they are, - at least for a time. We are able to recognize people and things we know because they do not change radically from day to day.

Regarding the relationship of Malkuth and its neighbour Yesod, we might make the comparison of the sculptor and his clay, each of whom relies on the other for significance. The sculptor would have nothing to work upon were it not for the clay, and the clay would remain a shapeless mass were it not for the sculptor. Yesod would have no outlet for its formative powers were it not able to manifest them in Malkuth. Yesod is the sphere of form, but these are the forms of the Will o' the Wisp, - changing more swiftly than the eye, - a proverbial eye - can follow. Yesod is the former of things; Malkuth is that which has been formed.

Malkuth is the visible form of the forces precipitated by Yesod, and all living things in Malkuth receive their life forces from Yesod. But Yesod does not work directly on matter, since atoms are quite recalcitrant and resist force outside themselves. Material particles are extremely resistant and unresponsive in their nature, and it is only by working on the most tenuous aspect of matter, to which Initiates give the name of the Element of Fire (the Primordial Fire we met with in our earlier study), that Yesodic forces can produce any effects. Once a response can be obtained from this Elemental Fire, the other Elements can in their turn be influenced. In other words, Yesod must work to influence the subtle Elements beginning with Fire, after which the other Elements of the Wise fall into line and, through them, the material particles themselves.

Let us be sure that we understand clearly the Primordial Elements of the Wise. Elemental Fire is a kind of over-state of matter which which only the most advanced physics has any acquaintance. It might best be called a state of relationships rather than a thing in itself. Elemental air might be described as a capacity to achieve these relationships, and as such, is the vital principle of physical life; for it is only in so far as matter has a capacity for organization that organic substance is possible. Elemental Water, the Water of the Wise, is just plain protoplasm; and Elemental Earth is inorganic matter.

(M.E.M.: PLEASE SEE THE MYSTICAL QABALA BY DION FORTUNE, PAGE 269 FOR FURTHER DETAILS ON THIS SUBJECT.)

In spite of what has been said all along, - that all the Sephiroth are equally holy - one is still apt to think of Malkuth as materialistic and unspiritual. But Malkuth is not the lowest point of evolution, the bottom of the barrel of life.

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It should be considered as the marking-buoy in a yacht race around which the yachts must go before they can turn for the finish line. Any yacht that puts about on to the homeward course before it has rounded the marking-buoy is disqualified. We must spend the necessary time in the material sphere, learning the lessons it has to teach us. To attempt to escape from it before we have mastered the physical plane is impossible; the one who tries will only have to go back and start again. There is no cheating in this race. It is not that some Deity will disqualify him; he will disqualify himself, because he has not the basic knowledge required before he can take the next step. The chief reason that the kindergarden graduate is not permitted to enter college is that he would not be able to comprehend the work, or possibly even read his assignments. The path must be negotiated step by step. Those who try to escape from the discipline of matter before they have mastered the lessons of matter are not advancing heavenwards, but suffering from arrested development. It is these spiritual defectives who flock from one to another of the innumerable wildcat uplift organizations and fast-dollar gurus that come to us from the Far West and the Far East. They find in cheap idealism an escape from the rigorous demands of life. But this is not a way of advancement, but a way of retreat. Sooner or later they have to face the fence and clear it. Life brings them up to it again and again, and presently begins to use the whip and the spur of psychological sickness; for those who will not face life, dissociate; and dissociation is the prime cause of most of the ills that mind is heir to.

Man's mind, since the beginning of civilization, has worked in the Sphere of Malkuth, and that work has been most productive in terms of art, music, literature and science. We live not only a better life, but a richer and fuller life, than did our barbarian ancestors. Those who would return to the primitive life with Jean Jacques Rousseau, must be prepared to live without medicine and hygiene, without electricity and indoor plumbing, without any of the ameliorating features of our lives. They must also be prepared to suffer from toothache, famine, and the depredations of wild animals. One does not turn his back on civilization and all its works, but one must master the essence of Malkuth and begin the climb to the top.

In bringing this review of Malkuth to a close I will quickly give you these attributions which I am sure you will find interesting:

The Four Elements correspond to the four temperaments as described by Hippocrates, the four Tarot suits, the twelve signs of the Zodiac, and the seven planets. If the implications of these statements are worked out, it will be seen that herein are contained some very important keys.

The Element of Earth corresponds to the Phlegmatic Temperament; the suit of Pentacles; the signs of Taurus, Virgo and Capricorn; and the planets Venus and Luna (the moon).

The Element of Water corresponds to the Biliary Temperament; the suit of Cups; the signs of Cancer, Scorpio and Pisces; and the planet Mars.

The Element of Air corresponds to the Choleric Temperament; the suit of Swords; the signs of Libra, Gemini and Aquarius; and the planets Saturn and Mercury.

The Element of Fire corresponds to the Sanguine Temperament; the suit of Wands; the signs of Aries, Sagittarius and Leo; and the planets Sol and Jupiter.

In considering the Microcosmic Tree, the physical body is Malkuth; the etheric double is Yesod; the astro-mental body is Hod and Netzach; and the higher mind is Tiphereth. Whatever the higher mind can conceive can readily be brought through into manifestation in the subjective Malkuth.

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In a sense, Malkuth, or the tenth leaf of the "Book of Man" is the most important, for it compliments all the others. It has the greatest affinity with and stands nearest to the first leaf from which all others come.

Most significantly, in man's body are to be found seven nerve plexuses, which have a relationship to the etheric forces characterized by the Seven Days, or last seven leaves, of the "Book of Man."

Man, therefore, is in truth a microcosm, or little world, and by the meditations outlined in this degree we can stimulate these nerve plexuses into normal functioning, thereby bringing about our illumination or reintegration with Omneity.

This progress cannot be rushed, but the methods we have recommended are simple, safe, and effective. It should never be departed from by the aspiring Martinist.

The magical image is a young woman, crowned and throned.

The mundane chakra is the Sphere of the Elements.

The virtue is discrimination and the vices are Avarice and Inertia.

The Qabalists referred to our tenth leaf under the designation, Malkuth, Kingdom. The Zohar calls it Seventh Day, Day of Rest or Return, and gives it the name Adonai.

The symbol is a closed gateway. The pair of opposites: Dominion/Dependence.

The invocation for our meditation is: "At the gateway to the Path of Return, we stand humbly seeking permission to enter. May we ever dwell in the Eternal Light of Divine Wisdom!"

DISPLAY ILLUSTRATION OF SYMBOL FOR MEDITATION



M.H.M.: THIS BRINGS THE SERIES OF QABALISTIC MEDITATIONS TO A CLOSE.
THESE POINTS MUST BE EMPHASIZED TO THE BRETHERN:

The work of Reintegration is an individual work -- no one can do it for us.

The Brethren have been given all they need by way of practical techniques and philosophic explanations to enable them to both DO and UNDERSTAND. All the Work of the Three Degrees has been useful information, to the point, and no "filling". IT IS UP TO THEM NOW TO USE WHAT HAS BEEN GIVEN.

The Qabalistic Meditations, like all the other techniques, - use of the Mask & Cloak, self-examination, and the various exercises - must be incorporated into daily life, and lived and used until the end of one's life.

Regarding the Qabalistic Meditations: One can work down the Tree, or down and then up and then down again, etc.... or one can start at the top each time. Or from the bottom.

First, read through the entire set of directions.

Choose one of the Major Arcana cards. Spend at least 10 minutes 'mind's eye examining' it. Make sure you can reproduce this card in your mind. Test this by closing your eyes and seeing how much of the picture on the card you can reproduce in your mind.

Settle yourself comfortably in your armchair, with your feet together on the floor, and your hands in your lap. Having achieved a comfortable position, close your eyes and make a deliberate effort to relax. Begin this relaxation process at your feet and progress right up to your face and head. (Check hands, face, shoulders, these are usually areas where tension resides).

Breathe easily and naturally through your nose and become aware of your breathing. You may, if you wish, say the word 'one', silently to yourself whenever you breathe out. If you become aware of noises in the room or in the street, make a deliberate effort not to think of them as annoyances, because this will only make them more intrusive. If you try to accept them, you will find they are NOT intrusive at all.

When you feel you are sufficiently relaxed; ^{*} call up in your mind the image of the card that you have chosen and see it as a card, that is, as a piece of pasteboard with a border and a picture hanging against a black background.

When you have fixed that image firmly in your mind, concentrate on it and on it alone and commence to draw the image closer, very slowly, so that the black background you imagined disappears ——— and the entire range of your mental vision is filled by the picture of the card, surrounded by its white border.

When you have achieved this, you will find that you are facing a landscape through a kind of a door. On the doorstep of that door will appear the name of the card you have chosen. It will look very large. Above, you will see the white border of the card as the lintel of the door. At your sides and within reach of your mental hands, will be the white door jams that, again, is in reality the white border of the card.

What you must do next is likely to prove difficult at your first attempt, but will become easier with practice: you must now mentally step over the doorstep and into the landscape beyond it. Walk into the landscape and keep on walking.

Once you have overcome the difficulty that is usually experienced at this point, you will find that you are free to wander in the landscape you have visualised, and to adventure in it. You may also converse with the inhabitants of that landscape, and learn from them; for you will find that your attempt at creative visualization has indeed potentiated your imagination as it is supposed to do; and that both the landscape and its inhabitants will appear to be quite real. This is, of course, quite fascinating, but you should keep it always in the forefront of your mind that the experience is subjective and NOT objective.

Thereafter it remains only to return - - and this must be done correctly if it is to be done well and offer no unaccustomed shock to your system.

Returning to normal consciousness should therefore NOT consist of suddenly opening your eyes and leaping out of your chair in a state of disorientation, - but of completing the entire process outlined in reverse.

This is achieved as follows: Simply step backwards through your doorway, seeing the card name appear beneath your feet and the white door jams and lintel.

^{*} Do not begin the visualization until you are quite relaxed
and the mind is still.

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When you have fully returned to normal consciousness and before you do anything else, you should write down a full description of your experiences, including: what you saw, what you did, what you felt, and the gist of any conversation you may have had. This latter may prove difficult as it is notoriously hard to recall what is said in these situations; but you should at least try to remember and write down any fragments you can, however nonsensical these may appear to be. Practice makes perfect in this, as in everything else; and quite often phrases that seem very odd indeed when you write them down take on a certain sense when you look at them afterwards.

Such realizations as you do obtain, of course, will be absolutely personal to you and have meaning in terms of your own psychic structure. They are intended to give you insight into your own personality; and in this regard you should be aware that such insights are sometimes unpleasant because they jog to the surface certain memories that you have very carefully forgotten. Perseverance, if this happens, it is the only way to clear things up; and with perseverance ::: however unpleasant this might be ::: is the way you should proceed, for it is the only sure route to success.

Because realizations ARE personal and individual, you will find that if you discuss your experience with someone else who is using the same card, that their experiences and realizations are different. This does not mean that somebody has gone wrong. On the contrary, it is worth listening to everybody's realizations about a particular card because each individual's realization will simply be a facet of A TRUTH, the single truth of which the card is an expression.

When you have written down all your realizations, you should ensure your full return to consciousness by getting up and doing SOMETHING - - even if it is only stamping the feet, which is, incidentally, the classic and accepted gesture with which to end a meditation session, because it symbolises a very literal 'feet on the floor' return to the material world. Drinking a glass of water or taking a light snack is also in order.



Greetings O Unknown and Silent Ones:

Tonight we are at Conventicle no. 34, which means that there are only six Conventicles left to complete this Degree. Those of you who were in the Degree when it opened and who have achieved the required attendance, will be eligible for culmination when next that ceremony is scheduled.

As you know, Brethren, meeting as we do (once, twice, three, four) times a month, it is not possible in such a limited space of time to delve deeply or exhaustibly into the various topics which come up. Such in-depth work must be pursued independently by each member, according to his/her particular interests and ability. Generally, what we have striven to accentuate are the practical methods for the attainment of Self-Knowledge and Re-Integration.

We have noted the three-fold division of God, Man and Nature: If you are partial towards Nature, you will be inclined towards becoming a Natural Philosopher. If you prefer the study of Man, your leaning will be towards physiology and psychology. And those whose interest lies in the knowledge of God, - you will be inclined towards metaphysics. Whichever line of thought each of you favours, I hope you will feel encourage to pursue your individual and particular interests - - and share your insights and discoveries with us at future Conventicles. In this way the knowledge of the collectivity of the Lodge will be raised.

Tonight we will take a break from the arduous topics that have held our attention over recent Conventicles and focus on one of our respected brothers of the past. He was one of the twelve members who formed the first Supreme Council of our Order under Papus, and ^{he} was the Grand Master of the Qabalistic Order of the Rose-Croix. His name was Stanislas de Guaita. This dearly loved brother gave the following address to a group of SS.II at a Third Degree Conventicle, in June, 1889, at Paris. His message is as vital and valid today as it was then. We can all profit greatly by giving it our close attention, - and I crave your indulgence:

(NOTE TO MASTER: PAUSE WHENEVER YOU CONSIDER APPROPRIATE FOR QUESTIONS/COMMENTS/ EMPHASIS).

"My Brothers: you have been invested successively with the three hierarchal degrees of our Order. We salute you as S: I:, and after you have transcribed and meditated upon our discourses you will in turn become an Initiator. Into your loyal hands we will then entrust an important mission: it will be your duty as well as honour to form a group of which you will become, before your own conscience and before Divine Mankind, the intellectual Father and, when necessary, the spiritual Tutor.

"It is out of question here to impose upon you any dogmatic convictions. It does not really matter whether you believe yourself to be a materialist, a spiritualist, or an idealist, - - whether you profess Christianity or Buddhism or proclaim yourself a complete skeptic or free-thinker. We are not going to hurt your feelings by molesting your mind with problems that can only be solved by yourselves, in the quietness of self.

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"Provided that you are kindled with genuine love towards all Mankind, that you never attempt to sever the ties of solidarity that bind you so closely with the Human Kingdom, considered in its synthesis, you will go on belonging to a supreme and truly universal religion because this it is that manifests and imposes itself (multiform, it is true, but essentially identical with itself) under the veils of all the exoteric cults of the West and East.

"As a psychologist, name this feeling just as you like: LOVE, SOLIDARITY, ALTRUISM, BROTHERHOOD, CHARITY. As an economist, or philosopher, call it: TENDENCY TOWARDS SOCIALISM, or, if you wish, towards COLLECTIVISM, COMMUNALISM, Names mean nothing! Honour it, as a MYSTIC under the names of DIVINE MOTHER or HOLY GHOST.

"But whatever you may be, never forget that in all really true and profound religions, that are founded on Esotericism, the primary or essential percept of this Esotericism, is to carry that feeling into effect.

"A sincere and unselfish pursuit after Truth - - - this is what your Mind owes to yourself. A fraternal kindness towards other men, - - that is what your Heart owes to your fellow men. With the exception of these two duties our Order does not pretend to prescribe any others - - at least not in an imperative manner.

"No philosophic or religious dogma is forced upon you. As to the doctrine which we outlined for you in its essential principles, we only ask you to meditate upon it in your spare time, keeping an open mind. It is through its own persuasion that the traditional Truth must win you over to its cause!

"We broke the seals of the Book for you, - but it is for you to study the letter of its message first, and then to fathom the spirit of the mysteries contained therein.

"We started you on the Path, and the role of your Initiators should be confined to that. If you attain by yourself the knowledge of the Arcana, you will earn the name of Adept. However, be well aware of this: the most learned masters would try in vain to reveal to you the supreme formulae of Science and Magical Power: THE OCCULT TRUTH CANNOT BE TRANSMITTED IN A DISCOURSE. EVERYONE HAS TO EVOKE, CREATE AND DEVELOP IT WITHIN ONESELF.

"YOU ARE INITIATUS - - - ONE WHOM OTHERS HAVE PUT ON THE PATH. STRIVE TO BECOME ADEPTUS, - - - ONE WHO HAS MASTERED SCIENCE BY HIMSELF, IN OTHER WORDS, A SELF-MADE NEW MAN.

"Our Order, as I told you before, limits its expectations to the hope of fecundating good soil by sowing good grain everywhere; the instruction of the S.: I.: is precise but elementary. Whether this humble programme will satisfy your spiritual ambition or whether your destiny will lead you, one day, to the threshold of the mysterious temple, in which shines since many centuries the luminous landmark of Occidental Esotericism, listen to the last words of your unknown Brothers and may these words germinate in your mind and bear fruit in your soul. I swear to you that you may find there the infallible

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criterion of Occultism and that the keystone of esoteric synthesis is there and nowhere else. But why should I insist if you understand and wish to believe. If you do not, what could be gained from insisting further? You are quite free to accept what remains for me to say, as a mystical allegory, or literary fable without import, - - or even as an imprudent fraud.

"It is up to you, - - - but LISTEN: Whether you let the grain germinate or rot, I am going to sow !

"IN PRINCIPLE, AT THE ROOT OF BEING, IS THE ABSOLUTE. THE ABSOLUTE, WHICH RELIGIONS CALL GOD CANNOT BE CONCEIVED OF AND HE WHO PRETENDS TO DEFINE IT, ONLY DISTORTS ITS NOTION BY GIVING IT LIMITS. "A God defined is a finite God", or in another version: "A God defined is a God defiled" - said Eliphas Levi. '(Un Dieu défini est un Dieu fini)'.

"From this unfathomable Absolute springs eternally, the Androgynous Dyad, formed by two indissolubly united principles: the Vivifying sulphur of Spirit Δ and the Universal Living Soul ψ or Mercury. The mystery of their union constitutes the Grand Arcanum of the Word.

"Now, the word is collective man considered in his divine synthesis before differentiation. It is the Celestial Adam before his fall, before this Universal Being became modalised through the passing from Unity to Number, . . . from the Absolute to the Relative, . . . from Collectivity to Individualism, . . . from Infinity to Space, . . . and from Eternity to Time.

"Here are some elements of the traditional teachings concerning the fall of Adam: - Incited by an inner motive whose essential nature we must conceal here, which Moses terms [Q] [N] NAHASE, and which we will define as an egoistic thirst for individual existence, a great number of the fragmentary Words, potential "consciousnesses" vaguely awakened under the form of emanations in the bosom of the Absolute Word, detached themselves from this Word that contained them.

"They detached themselves - smallest of subdivisions - from the Unity-Mother that begot them. Simple rays of this occult sun, they darted endlessly into the darkness their newly-born individuality which they wished to be independent from the anterior principle, in one word: autonomous.

"They fell into matter, illusion of substance in a frenzy of objectivity, into matter which is to Non-being as mind is to Being. They descended to the elementary existence, down to the animal, the vegetable, the mineral. Thus was born matter immediately issued from Spirit, and the concrete Universe began an ascending existence, rising from stone craving for crystallisation to Man, capable of thought, or prayer, of surrendering to reason and able to sacrifice himself for his fellowmen !

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"Contemporary ^{any} Science discovers the existence of this sensitive reaction of the captive Spirit, sublimating the progressive forms of matter and life in an effort to leave its prison, and studies it under the name of: EVOLUTION.

"EVOLUTION IS THE UNIVERSAL REDEMPTION OF THE SPIRIT. WHEN EVOLVING, THE SPIRIT RE-ASCENDS.

"But before re-ascending, Spirit had come downwards and this is what we call INVOLUTION.

"How did the verbal sub-divisions stop at a given point of its fall? What force permitted him to retrace its steps? How has the dim realisation of its collective divinity been finally awakened within itself under the still imperfect form of Sociability? These deep mysteries cannot even be touched upon here but, if Providence is with you, you will know how to acquire knowledge of them.

"I shall stop now, we have led you far enough on the path and you are now provided with an occult compass that, though it may not prevent you from going astray, will at least bring you back on the right path.

"These few ideas on the vast problems ('grand affairs' of Louis-Claude de Saint-Martin) of human destiny are concise and with you rests the onus of deducing the rest and finding the right solution. But understand this well, my Brother, I adjure you for the third and last time: that Altruism is the only Path that leads to the unique and ultimate goal. That is to say the re-integration of the sub-divisions into the Divine Unity; - the sole doctrine that may provide the means thereof and which represents the liberation from material shackles to enable the ascension through the superior hierarchies, towards the central luminary of re-generation and peace.

"Never forget that Universal Adam is a homogeneous whole, a living Being of which we are the organic atoms and constituent cells. We all live one with another and one by another and, should we be redeemed individually (to use Christian language) we should not cease to suffer and struggle till all of our Brothers are redeemed with us !

"Intelligent egotism then reaches the same conclusion as does traditional Science: UNIVERSAL FRATERNITY IS NOT A MYTH BUT A FACTUAL REALITY. He who labours for other labours for himself. He who kills or injures his neighbour, degrades himself. Let not such mystical terms frighten you; transcendental doctrine is never arbitrary. We are the mathematicians of ontology, the algebraists of metaphysics.

"Bear in mind, O Son of the Earth, that your great ambition should be to regain possession of the zodiacal Eden, from where you should never have come down, and to re-enter, finally, that Ineffable Unity - away from which you are nothing - and in whose bosom, after much labour and trial, you shall find that Celestial Peace, that conscious sleep, which Hindus know under the name of NIRVANA, the supreme bliss of Omniscience, in God."

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