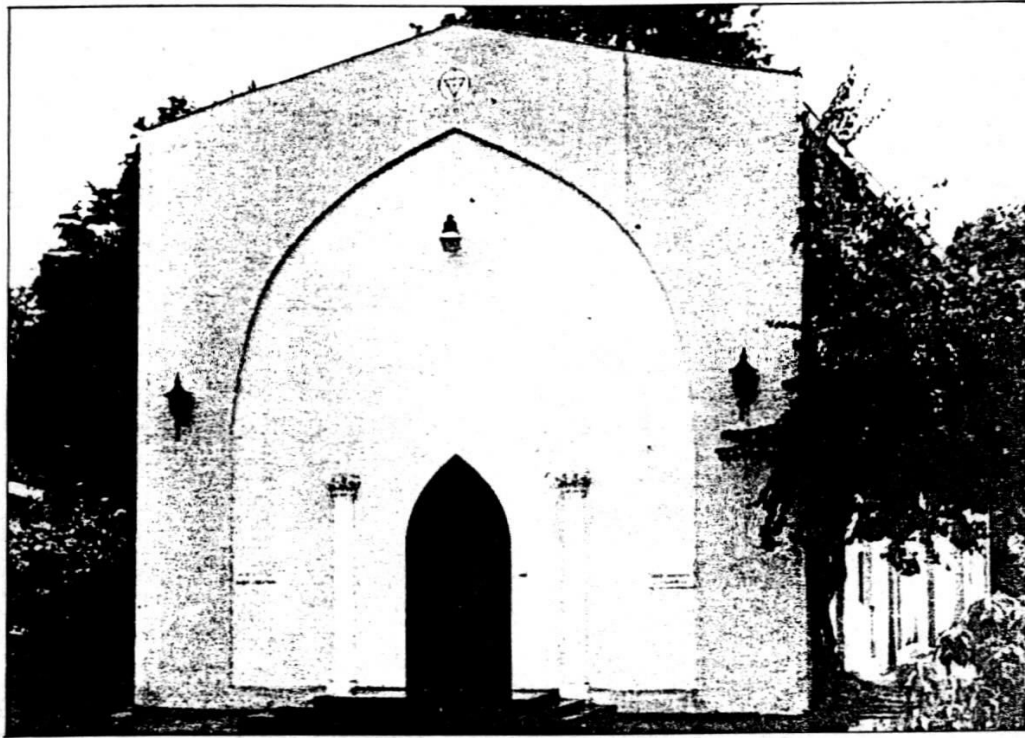


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THE GRAND TEMPLE OF THE MARTINIST ORDER  
CATHEDRAL OF THE UNIVERSAL Gnostic CHURCH

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**PLANE II**  
**LIBER 15** MARSHLAND

**GRADE: CRAFTSMAN**  
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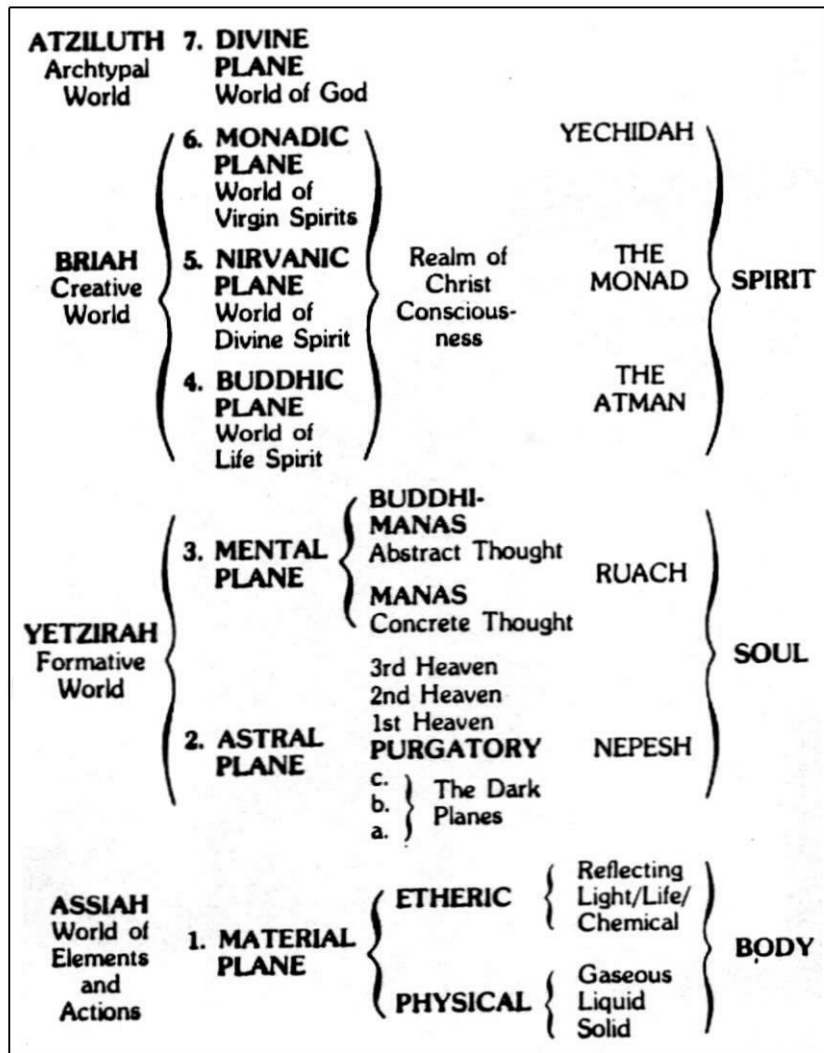
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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

#### 4 WORLDS 2 PLANES

#### 3 VEHICLES

#### SEVENFOLD MAN



Rose+Croix	Theosophy
[E] Divine Spirit	-1- Buddic Atma
[C] Life Spirit	-2- Mind, Higher Manas
[O] Human Spirit	-3- Lower Desires, Kama Rupa

Mental Sheath -4- Lower Mind, Kama Manas

Astral Body -5- Astral Body  
 Etheric Body -6- Vital Principle, Prana  
 Physical Body -7- Physical Body

-0-0-0-0-0-0-

#### THREEFOLD DIVISION OF MAN

Martinist	Christian
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Ame -1- Spirit

Plastic Envelope -2- Soul

Physical Body -3- Physical Body

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All occult schools define several planes or regions interior to our visible realm. The Rose+Croix and Theosophy both use a Sevenfold system. They are known under two systems of nomenclature:

#### ROSE+CROIX

The World of God.

The region of Virgin Spirit.

The region of Divine Spirit

The region of Life Spirit.

The region or plane of Concrete Thought, the plane or Focus of Mind, and the region or plane of Abstract Thought.

The lower and higher divisions of the Astral World.

The Chemical and Etheric regions of the Physical World.

#### THEOSOPHY

-1- ADI, the Divine World, MAHAPARANIRVANIC, or World of God.

-2- PARANIRVANIC or ANUPADAKA, the Monadic World.

-3- ATMA, the NIRVANIC or Spiritual World.

-4- BUDDHI, The Intuitional World.

-5- MANAS, DEVACHANIC and higher MANAS, constituting the lower, middle and higher subdivisions of the Mental World.

-6- PRANA, the lower or KAMA MANAS, constituting the lower and Higher regions or subdivisions of the Astral World.

-7- STHULA SHARIRA, the chemical region of our world, in the Grades of solid, liquid and gas, the LINGA SHARIRA, the Etheric region of our world in which are found the chemical, life, light and reflecting others.

## LIBER 15

### LECTURE #46



Dear Brothers & Sisters:

We continue our study of the Qabalah. We have seen that the oldest Qabalistic treatise: the Sepher Ietzirah spoke of “the Decade out of Nothing” and described the emanations which issued from the No-thing.

#1. The first emanation was the SPIRIT of God.

From this #1 issued forth:

#2. Creative AIR, from which issued

#3. Creative WATER, from which issued

#4. Creative FIRE, or Ether.

These four Potentialities then expanded in 6 directions: Up, Down, East, West, North and South. Thus we have the Decade out of Nothing.

From the Sepher Ietzirah, the Zohar and other Qabalistic works developed and here the emanations were diagramed in a slightly different pattern, which became known as the Tree of Life.

Both the “Decade out of Nothing” and “the Tree of Life” issued from the No-thing. Let us now study the No-thing, or ‘En-Sof, (also sometimes written Ain Soph).

In principle, at the root of being, is the ABSOLUTE. This Absolute cannot be conceived of, and anyone who tries to define It only distorts It by giving It limits. In other words, it is quite impossible to say anything about this Absolute since it is quite beyond Man’s comprehension. Because it is Limitless, any description of any kind imposes a limitation — even if we try to use words, which convey the idea of limitlessness or infinity. As Eliphas Levi wrote: “A God defined in a finite God.”

This God, the ‘En-sof, the Absolute, is not mentioned at all in the Bible. The appellation ‘En-sof is formed from the two Hebrew words EN meaning ‘without’ and Sof or Soph, meaning ‘limit’ or ‘end’. This, then, is the ‘En-sof ... the limitless mystery of Divine Thought, the center of all, the Cause of Causes, and the secret of all secrets ... where the essence of all potentiality resides. It is ineffable, not to be described. It is beyond definition, utterance, conception and comprehension, beyond all terms we may apply to It. It is Nameless, Secret, Concealed, Holy beyond Holiness and outside the range of all thought. It is unknown and unknowable and Its ways are past finding out. Silence can best describe It.

The God of the Bible ... who speaks to his creatures and shows compassion, and practices justice ... is It as It reveals Itself to others. Only this aspect of Divinity is named, (in English): He, Thou, Lord, etc.. The ABSOLUTE is mostly referred to as IT.

Let us have a quotation from Moses Cordovera, a 16<sup>th</sup> Century Qabalist, on the Absolute, or En-Sof:

“First, one should know that the (Absolute) Creator, ‘En Soph, is ONE and there is no second to Him. He is the ultimate Cause. When He is spoken of as ‘ONE’ it is not the numerical one that is meant. For He cannot undergo any changes or substitution. He cannot be described nor can He suffer increase. The term ‘One’ is used of Him as an illustration or analogy. The numerical one stands apart. The beginning of every number, it contains potentially all other numbers and it is present in actuality in all numbers. It is on this analogy that the term one is used of God for He is actually present in all things ... all things exist potentially in Him and He is their cause. Like numeral one He does not suffer change by addition or subtraction. His existence is necessary (not contingent) just as the numeral one is necessary in counting, for without it no number can exist but it exists without any other number. So God fashions and creates all things, sustaining all His creatures, but the destruction of the world would not involve the destruction of its Maker for He requires no other being. If all existing things were to cease, this would not involve His cessation for He is self-existent and requires no place for His existence. All theologians are agreed on this.”

“One must know that it is inadmissible to use the expressions ‘blessed’, glorified’, ‘praised’ and the like of the En Soph, the supreme King of Kings ... for He cannot be blessed, glorified or praised by others, but it is He who blesses, praises and glorifies, sustaining all from the first point of emanation to the lowest point, from the horned buffalo to the brood of vermin, and before the creation He had no need of emanation, as is well known. When He hides Himself in the recesses of His Holy and Pure Perfection, no letter, dot or picture can represent Him. For no illustration by picture, letter or point may be postulated of the Crown, how much less of the Source of emanation, the supreme King of Kings. Of Him nothing may be imagined, or postulated, or spoken of, neither justice or mercy, neither wrath or anger, neither change nor limit, nor process nor any quality whatsoever, neither then before emanation took place nor now after the process of emanation.”

Because nothing can be known of the ‘En-sof, It is also called the No-thing.

The Zohar expressly distinguishes between two planes, both of which represent God:

FIRST: A primary plane, the most deeply hidden of all which remains insensible and unintelligible to all but God Himself, the En-Sof.

SECOND: Another plane joined to the first, which makes it possible to know God ... the plane of His attributes.

We must immediately recognize there, the two Martinist Astral Worlds, so perfectly depicted in our Martinist Pentacle by the two interwoven triangles. The DARK triangle, pointing DOWNWARDS, represents the dark nature of EN-SOF, the Unknown and Unknowable; and the WHITE triangle, pointing UPWARDS, represents the lower Astral World, first seen as Astral Light. You see now that it is not by an accident that the DARK triangle of the Martinist Pentacle points DOWNWARDS.



Let me re-capitulate: The Qabalists draw a distinction between God as He is Himself, and God as He is revealed to His creatures. These two (so to speak) worlds or planes ... in reality form one, in the same way, to use a simile from the Zohar ... as the coal and the flame; that is to say, the coal exists also without the flame but its latent power manifests itself only in its light.

Cod's mystical attributes are such worlds of light in which the dark nature of En-Sof manifests Itself.

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## LECTURE #47



Dear Brothers & Sisters: Greetings!

You now have a fairly clear understanding of the Qabalistic conception of the ABSOLUTE, the En-Sof, the No-thing. As we have already stated, we do not propose to go deeply into Qabalistic philosophy, our intention is only to glean sufficient insight into this profound doctrine as will enable us to understand WHO we are, and WHERE we are, so that we might place our feet firmly on the Path of Return. Brethren wishing to take up an in-depth study of the Qabalah may do so on their own ... there is plenty literature on the subject available from religious and esoteric bookstores.

Tonight we will consider the emanations of the En-sof, the Sephiroth. Before leaving the subject of the En-Sof however, there is still a little more which needs to be known.

The Qabalists, in fact, recognize three planes of un-manifestation, or negative existence. In Liber 14, you will recall the diagram of the Tree of Life diagramming the En-Sof. Of these planes of un-manifestation, the first is called AIN, meaning here, Negativity. The second plane is that of EN-SOF, Limitlessness; and the third is EN SOF AUR, the Limitless Light. The term “EN-SOF” often refers to all three planes, taken collectively together.

Now, according to Isaac Luria (1533—1572), whose writings gave birth to modern Qabalism, the Infinite Being, En-Sof, retreated from the arena of the universe, contracting into Himself, and left behind Him ... an emptiness. It was by this retreat of En-Sof from infinite space into an infinitesimal monad of pure energy, that the world comes into being. If the En-Sof had not contracted into Himself there would have been no space for the activity to take place that is recorded in Genesis. The Hebrew Qabalists said every manifestation, great or small, is begun by the concentration of the Living Light, AUR, upon itself, at a point within itself. In order for a creation to be possible then, there must first be a contraction, a concentration of all energies at a center.

The world comes into being only after this contraction. It was then that the En-Sof sent forth a beam, an emanation of Himself into space. It was on the “surface” of that space that the first spark was struck. “And God said, Let there be light:” Genesis 1:3. This “light” is Kether, the first Sephirah.

The word “Sephirah,” singular of “Sephiroth,” simply explained ... means “numbers,” from the Hebrew root meaning “to count,” but it is used as “qualities,” “attributes” or “emanations” of the Divine. The Sephirotic emanations are ten fundamental attributes of God, ... which are at the same time ten stages through which the Divine Life pulsates back and forth. MacGregor Mathers, renowned Qabalistic scholar says: “All bodies have three dimensions, each of which repeats the other (3 x 3); and by adding thereto space generally, we obtain the number 10. As the Sephiroth are the potencies of all that is limited they must be ten.” Paul Case, another well respected Qabalist says: “In the Master Pattern are ten steps because the human mind is so constituted that these ten aspects of One Reality include all intelligible conceptions. This is because the human mind is itself an image and likeness of the Divine Mind, which thinks of itself in these ten ways. All versions of Ageless Wisdom, Eastern and Western, agree on this.”

Let me quote Moses Cordovera on the emanation of the Sephiroth:

“One should know that the EN SOPH produced His Sephiroth and caused them to emanate, to emerge as ten ethereal emanations, in the form of thought which were of His essence, united with Him and forming a unity. These Sephiroth are the souls of which the ten Sephiroth mentioned by name are the garments. These are the instruments of the aforementioned essence and to these apply justice, mercy and the other attributes which cannot be applied to the ‘EN-SOPH ...

... These Sephiroth contain His deeds. They are the Ten Words by which He works, the instrument He uses for the actions He performs in the lower worlds that are separate from Him. But in fact His essence and His being are dispersed through the Sephiroth. They are ten in number, not nine or eleven, neither more or less, for thus it was decreed in His Divine Wisdom. He knows the purpose for which they were emanated requires this perfect number and cannot be achieved by any greater or lesser number. This applies not only to the qualities themselves but to all their ramifications. Even when six or four of the Sephiroth are spoken of separately this means only that they are revealed according to the secret of the six or the four but in totality they are still ten.”

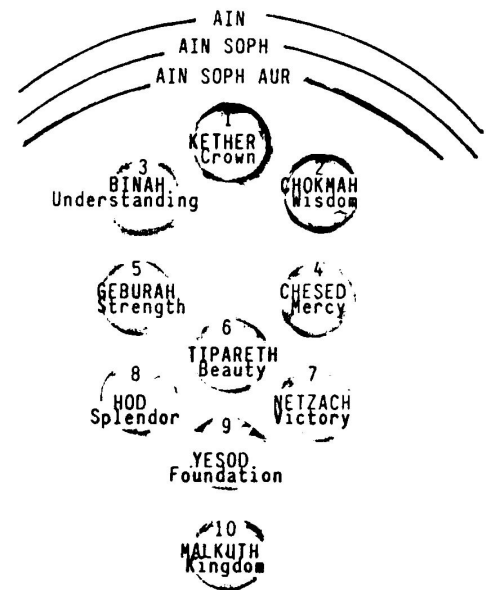
As it happened, then, ... from that Unsearchable condition which is above any consciousness, by a mysterious operation, the Uncreated Will moved forthward and certain manifestations or relations of the ABSOLUTE became established, and by a kind of flowing forth or emanation, the Sephiroth were produced.

Here are the names of the Sephiroth and, very briefly, some of the attributes of each:

#1. KETHER, the Crown, the “supreme crown” of God; it represents the first impulse of EN-SOPH which sets in motion the process of becoming revealed. It is also known as Primum Mobile or First Swirlings. It represents the beginning of things, for this Sephirah symbolizes that form of the Creator that is Alpha and Omega, the beginning and the ending. It indicates all first principles.

#2. CHOKMAH, Wisdom, Absolute Wisdom. It is the upwelling spirit of Kether in positive action, a source of energy, in particular masculine, life-giving energy. It is sometimes called The Father. (The Zodiac)

#3. BINAH, Intelligence or Understanding, Absolute Understanding, where the details of all created things are actualized in Divine Thought. It is sometimes called The Great Mother, and it represents the feminine form-making principles .. (whereas CHOKMAH represents the masculine force principles.)(Saturn)



These Three Sephiroth make up the Supernals, the Holy Upper Trinity, the Upper World. This is the most important of the three triadic divisions of the Sephiroth for it symbolizes the dynamic function of a thought process anterior to the world. It represents, in other words, the thought process of God. This Trinity is also called Deity.

### **The next seven Sephiroth are called the Lower World.**

#4. CHESED, Mercy, First Day (Jupiter), the Love of God, i.e. the flow of Divine Grace through which the creation is effected, but this grace is too rich and prolific on its own; its superabundance must be controlled and confined if finite creatures are to exist. The Divine Light must be screened from view if it is to be endured. This limitation is brought about by the fifth Sephirah ...

#5. GEBURAH, Justice or Strength, Second Day (Mars), the Power of God chiefly manifested as the power of stern judgment and punishment. The source of divine justice and control. Chesed, Mercy, #4, and this Sephirah Power/Justice, complement each other ... Power limiting the abundance of Mercy; Mercy tempering the severities of Power. The fusion of Mercy & Power results in ...

#6. TIPARETH, Beauty, Third Day (SUN). To this Sephirah falls the task of mediating between the two preceding ones, for beauty consists of the harmonious balance between stark severity and sweet sentimentality. In Qabalistic thought, the Divine Power is necessary for creation. It is only when man by his deeds disturbs the balance among the Sephiroth that the quality of Power becomes unbalanced and isolated ... and this results in the existence of evil. This Sephirah is the center of the Tree, and to it is attributed the Sun which is the center of our Solar System and the giver of all life. When the Tree is used as a symbol for Man, the Microcosm, it corresponds to the heart ... the circulator of life and the organ of feeling. This Sephirah is the Christ Center. *(Remember that the Sephiroth, when considered microcosmically, are qualities or forces acting within one's psyche.)*

### **Sephiroth 4, 5, & 6, make up the second triad on the Tree.**

#7. NETZACH, Victory, Fourth Day (Venus), is at the base of the Pillar of Mercy and represents the creative imagination. Under its dominance falls the emotions and the arts.

#8. HOD, Splendor, Fifth Day (Mercury) It is at the base of the Pillar of Severity. It represents the image making ability of the mind. Under this Sephirah come books, learning, communication, the art of magic and thought generally.

#9. YESOD, Foundation, Sixth Day (Moon), the basis, the source of all active forces. It has to do with rhythm, organic growth, fluctuation, tides and cyclic change. It also covers the subconscious, psychic and etheric, and the biological functions of life.

### **These Sephiroth 7, 8 and 9 make up the third triad on the Tree.**

#10. MALKUTH, the Kingdom of God, Seventh Day (Earth), represents the creative principle at work in the finite world. Here the divine grace is diffused into the lower worlds to enable them to exist. It is the center for earth and material things. It is closely associated with Kether of which it should be the material expression.

The attributes given here of the Sephiroth are of course very elementary and introductory ... perhaps in the time ahead we will be able to examine the Sephirah individually and have a more complete comprehension.

In Liber 17 we will examine the Four Worlds of the Qabalah.

## LECTURE #48



My Brothers & Sisters:

Dionysius the Areopagite and Apollonius of Tyana, are two of our ancient Brothers whose lives exemplified in many ways, the philosophy of what most of us have been taught to call pagan. In many ways it is most unfortunate that we have been wrongly taught regarding those times, especially so ... since much that we have come to regard as the deepest spiritual doctrines of Christianity were in truth teachings brought into so—called Christian Theology from older sources. Much too, that was later discarded as formal church doctrine ... was preserved by the mystics ... who recognized that without it, Christianity would be poor indeed.

We must understand then, that the Gnostics, although they were persecuted, and their right to be called “Christians” disputed ... they were following a genuine tradition ... and in spite of persecution, contributed to Christianity those deeper teachings which gave it life.

G.R. S. Head, in Fragments of a Faith Forgotten, writes:

“If we look back to the evidence of the first two centuries of our era ... for an understanding of the actual state of affairs ... instead of one church and one form of faith, we find innumerable communities and innumerable modes of expression ... communities united for the living of a Life, and systems striving to express the radiance of a Light ... So, far from finding the sharp divorcement between science (or philosophy) and religion (or theology) which has characterized all later periods of the Christian era up to our own day, it was the boast of many of these communities that religion was a science; they boldly claimed that it was possible to know the things of the soul ... as definitely as the things of the body; so, far from limiting the illumination they had received to the comprehension of the poorest intellect, or confining it to the region of blind faith ... they claimed that it had supplied them with the means of formulating a world—philosophy capable of satisfying the most exacting intellect. Never, perhaps, has the world witnessed more daring efforts to reach a solution of the world-problem ... than were attempted by some of these mystic philosophers and religio-scientists. They strove for the knowledge of God, the science of realities, the gnosis of the things-that-are; ... wisdom was their goal; ... the holy things of life their study.”

It is evident then, that except for a certain fundamental agreement on a Principle, or Creator, which brought forth the universe by a series of emanations and a system of duality, Gnosticism presented a body of speculation and enquiry, rather than a body of belief.

The esoteric teaching was in the nature of secret wisdom, or explanation by means of which all diversities of opinion could be reconciled. Had the early Christians been able to appreciate this fact, the chief point of contention or disagreement between them and the Gnostics would have been removed.

According to the Gnostics, mankind lives in spiritual darkness and this is the cause of error and ignorance. Salvation therefore lies not in faith but in knowledge. Salvation was therefore delivery from the sin of ignorance by means of a mystical knowledge, or saviour. Of this saviour, they spoke in cryptic or poetic fashion.



What was spiritually true to them ... had no need of historical justification. The Christians, on the other hand, lacking the inner explanation, could only be satisfied on the basis of a saviour who was a historical figure. That the Christians eventually won, and succeeded in forcing the acceptance of a personal saviour as a historical figure ... was to prove a shallow victory ... for it meant the creation of a veritable Procrustean bed *into which all teaching had to be made to fit so that it could be believed as historically true*. We have already seen in an earlier Liber, a quotation from Father Origen, who was there in the early days of the Christian Movement, that SOME of the incidents recorded in the scriptures were historically true ... but not all. When the church decided that all scripture had to be accepted as historically true ... this led to the acceptance of allegory and legend as historical fact ... and the substitution of faith and belief for mysticism and philosophic reason.

On the question of whether Jesus was a historical or a mythical figure, the esoteric tradition definitely holds that he was historical ... but whether his name was Jesus, Jonas, Joshua, Ieschouah, Iesous, or some other name, may be questioned. The known facts of his life are meager in the extreme; the English theologian and New Testament scholar Burnett Streeter has calculated that, setting aside the 40 days and nights in the wilderness (of which little is told), all that is reported to have been said and done by Jesus in all the four gospels could not have occupied more than three weeks. On the other hand, Saint John, perhaps a little over enthusiastically, ends his gospel by saying that Jesus said and did so many things that if all were to be written down, "I suppose that even the world itself could not contain the books that should be written." (John 21:25)

Certain esoteric brotherhoods accept that Jesus and the apostles are links in their chain ... and this is why the passing on of the spiritual breath (John 20:22) can never be passed on via a "postal initiation" (!) Such an idea as a "postal initiation" as practiced by a wayward organization is not only ludicrous but shameful.

Now ... one of the Gnostic writers whose views were highly prized, was Dionysius the Areopagite. All that is actually known of him has had to be deduced from the writings themselves. He shows great familiarity with both the Old and the New Testament. So far as his style and trend of thought are concerned, he seems to have been well acquainted with the Neoplatonic philosophers, — Proclus and Plotinus especially, and the work of the Church Fathers as far as Cyril of Alexandria.

Dionysius' chief interest for Martinists will, undoubtedly, be his work on the Celestial Hierarchy, his second treatise. He taught that as a mighty root sends forth a multitude of plants, which it sustains and controls, so all created things owe their origin and preservation to the all—ruling divinity. He catalogs these Divine Emanations, calling them choirs and considering them, when taken together, to constitute a Celestial Hierarchy. These choirs he divides into three triads, giving them descriptive names drawn from the canonical books.

(At this point of the studies, all students should have drawn a large diagram of the Tree of Life and should be plotting the information given from lecture to lecture, on the Tree. The choirs follow the three triads of the Tree. Mark them down on your chart.)

The first choir is composed of Seraphim, Cherubim and Thrones.

The second choir: Virtues, Dominations and Powers.

The third choir: Principalities, Archangels and Angels.

(You will notice that the Angels fall at Sephirah 9. In the scripture we read that man was made "a little lower than the angels". Man stands at Sephirah 10.)

The writer of these speculations has been considered to be that same Dionysius the Areopagite mentioned in Acts, Chapter 17, who became interested in the reasoning of the Apostle Paul and identified himself with the Christian sect. Leaving the simpler aspects of the new teaching to be

expounded by others, Dionysius, true to his earlier mystical training, sought to set forth deeper matters for Christians.

Like Apollonius of Tyana and many others in the first centuries of Christianity's development, Dionysius thought of Christianity *as being a restatement of mystical truths in terms more understandable to the uninitiated rather than an altogether new doctrine out of harmony with the old*. He felt the deeper significance of the popular movement, was to make the old doctrines clearer. The fact that his writings met with such favor is evidence that his views were the traditionally accepted ones.

It is true that outside of the Mystic Orders, the ideas of Dionysius, in later centuries, became looked upon as idle speculations that were vague and somewhat confused. This, of course, was because the unifying mystic viewpoint had become submerged in other speculations and because faith and belief had become more important than knowledge and understanding. Let us see how this happened:

With the gradual growth of the Church as an organization, it was decided that Christianity should be developed as a system of belief designed to appeal to the common man. Many of the teachings of the older schools of traditional mysticism therefore had to be modified and brought down to the level of simple explanations that could be understood by everybody.

It was decided, for one thing, to organize Christianity in such a way that a body of belief could be transmitted by a priesthood and everything thought necessary to salvation could be given either through ritual or open instruction. The RITE OF INITIATION and the esoteric advancement, *which was part of the tradition* WAS RESERVED FOR THE PRIESTS. Only that which was deemed expedient or aimed at limiting the knowledge of the average communicant to what the priests thought good for him ... was permitted.

Meanwhile, those learned men and mystics who had supported the new movement with the teachings of older schools, and who had risen to high office as Christian leaders because of their knowledge and wisdom ... were now regarded as heretics. Pressure was brought to make them conform to the pattern that was forming ... or else to relinquish their offices. Thus it was ... that a turnaround took place ... and in time the old (and genuine) teaching became distorted or altogether lost.

The average Christian, being warned against the writings of those whom the priests disapproved ... and lacking the knowledge of the mystic viewpoint ... was completely dependent upon the priesthood for all that he thought and believed ... unless he was secretly a member of some Gnostic Sect or Mystic Brotherhood.

One has only to remember, as an example, the second Church Council held at Constantinople in A.D. 553 to understand the almost constant threat with which time-honored spiritual teachings were faced. It was at this council that it was decided that the doctrine of reincarnation would no longer be accepted as part of Church teaching. This was not because it was considered untrue ... rather, it was because the Church thought it could better control the actions of the communicants by telling them that final judgment awaited them at the end of this life ... than by letting them continue in the knowledge of eternal and individual justice.

Consider, if you will, what this decision did to the right interpretation of "As ye sow, so shall ye reap."

It was inevitable then that the monopoly by the priests should result in Christianity's becoming a dead form from which the life had disappeared. It was inevitable, too, that Mystic Orders devoted themselves all the more to the preservation and perpetuation of the Tradition and the Initiation ... as well as of every scrap of esoteric teaching that they could.

Without any shame ... the outcome was that orthodox Christianity set itself almost violently against the teachings that had made it vital and valid. Whereas the early Church had drawn its very life from the Mystery Schools of the past ... it nevertheless began to deny its source and origin ... and to declare itself to be the result of a singular and unparalleled intervention of God in the affairs of men. It made into historical fact ... what from time immemorial had been spiritual allegory ... and it anathematized and excommunicated all who dared to teach otherwise ... not in the least sparing those in its own priesthood who had risen to their honors because of their previous mystical training. Concomitant with this declaration of tyranny, the Mystic Brotherhoods had to go underground in order to survive.

It is little wonder then, that mystic thought and speculation declined in ratio to Christianity's rise. It is little wonder, too, that the average Christian, even today, is so little prepared to understand and appreciate the viewpoint and teachings that were almost universally accepted in the times now regarded as pagan, barbarous, and unenlightened. He is, likewise, unprepared, to read intelligently the books, which pertain to his religion and, which he considers sacred.

## DISCUSSION

If we may trust the work of his translators, a ready example of the mixing of spiritual and historical fact can be found in the Apostle Paul's Epistle to the Colossians. After referring to Christ Jesus as the "first-born of all creation," he continues: "for by him were all things created, that are in heaven, and are in earth, visible and invisible, whether Thrones, or Dominions, or Principalities, or Powers. (Col 1:16)

It is for theologians to argue the exact position in the scheme of creation which Paul intended Jesus to occupy ... for us, the interesting point here is the reference to Thrones, Dominions, Principalities, and Powers. *HOW MANY READERS OF THE BIBLE RECOGNIZE THIS AS EVIDENCE OF PAUL'S ACQUAINTANCE WITH DIONYSIUS AND HIS CELESTIAL HIERARCHY? IN OTHER WORDS OF PAUL'S KNOWLEDGE OF Gnostic TEACHINGS?* It is safe to say: very few. And of those few, *how many would be able to understand the reason for it?* Virtually none.

As what we call science became divorced from religion, attention was focused more and more upon the Elemental World and the World of Orbs ... than upon the one called the Empyrean. It is however necessary to know how the ancients thought of the Empyrean World and the Celestial Hierarchy ... if we are to appreciate the value of their teachings. With this we shall concern ourselves when we open the Book of Man.

What is important for us to note and remember at the present time ... is how the traditional mystical teachings were shipwrecked ... how truth was expunged and stifled in preference for doctrines which were found more convenient and expedient.

The true worth of our Order should now be seen. The Martinist Order is an Order of Christian Mystic Chivalry, transmitting the Traditional Initiation to all those found worthy and from which the "average person" has been deprived.

Let us now meditate for a short while on what we have learned tonight and then say a prayer of thankfulness for our Brothers & Sisters of the past, who endured through those difficult periods in the history of the world and who, upon the peril of their lives, have delivered the Order and the Tradition safely in our hands. May you ever be aware of the Sacred Light with which you have been entrusted.



In a previous Liber, you were made aware of the book Theosophic Correspondence, a volume of letters exchanged between Louis-Claude de Saint-Martin and Baron Kirchberger. Following is a letter dated Morat, 25th Oct. 1794, written by Baron Kirchberger to Saint-Martin, extracted from that book, about the experience of the Sage Gichtel and the heavenly Sophia.

“ ... I am delighted that you are pleased with the little I have told you of the editor of our friend B. (Jacob Boehme) His name was John George Gichtel, born at Ratisbon in 1638, of pious, rich, and respectable parents. You have rightly compared him to a general, for he lived and died with his arms in his hand; he not only fought himself, and fought for his friends, but he often mounted the breach for whole nations. His eagerness for instruction was sustained by many favorable opportunities, so that he became, in his time, a distinguished savant. He drew upon himself the hatred of the priests by a writing on the bad state of the clergy in his country; and, as he could not recall this writing, they found means to banish him ignominiously from Ratisbon, after first stripping him of everything. He took refuge in Holland, in the greatest poverty. The priests followed him even in his exile. He was imprisoned, and prosecuted criminally; but his faith and patience overcame everything. He withdrew to Amsterdam, where he made acquaintance with several families in which worth and piety were respected.

It is remarkable that he had knowledge of Sophia, and enjoyed several manifestations of a sublime order, before the writings of our friend B. were known to him. It was the cross which he had carried for his divine Master, and the inviolable attachment which he had vowed to Him from his childhood, which availed him for these favors. Some time after his arrival at Amsterdam, Böhme's writings fell into his hands; they were then exceedingly scarce. The 'Three Principles,' and the 'Seven Forms of Nature,' arrested him a long time, and it was only after being greatly exercised, and many combats, that he fathomed them. Gichtel, although very learned, lost all taste for reading, except the Holy Scriptures, and the works of our friend B. It was by constant practice of his precepts, and after many repetitions, that he came to understand them in their depth. He valued them as much as the Old and New Testament, and thanked Providence, from the bottom of his soul, for having placed these writings in his hands; he never tired of reading, above all, the 47th of our friend's Letters.

Gichtel called prayer the spiritual meat, and reading the drink of his soul.

The nights seemed too long for him, so that he gave very few hours to sleep. He lived nearly always retired, but rarely in solitude; he was acquainted with an estimable family, who, poor as he was, proposed to him a very rich match; but our champion refused; the parents, nevertheless, continued to esteem him and load him with favors.

His residence at Amsterdam was replete with a crowd of events in the sublime theosophic order, which I had rather tell you by word of mouth than by letter.

He formed acquaintance with a widow, a worthy woman, though enormously rich. After she had come to know him well, she frankly expressed to him her desire to be united to him indissolubly, he esteemed her, and felt even a sort of inclination towards her; but he gave no answer; he withdrew, and remained at home without going out for four weeks, laying the matter before God.

One day, as he was walking in his room, he saw at noon, a hand come down from heaven, which joined his hand with that of the widow. He heard, at the same time, a strong clear voice, which said, "You must have her." Any one else, in his place, would have taken this manifestation as a divine direction, but he soon saw it was only the widow's spirit, which, in the fervency of her prayers, had penetrated the outward heaven and reached the astral spirit. From that moment he gave himself altogether to Sophia, who would have no divided heart; he saw that he was called to the priesthood of the highest order. Without any seeking of his own, he received several letters from several lords of Germany, even sovereigns consulted him; women of all classes sought his acquaintance and his hand; it is remarkable that the prayers he offered for them only added oil to their fires, till Sophia advised him to leave off praying for them.

When Louis XIV, came to the gates of Amsterdam, in 1672, our general made use of his own arms, and drove the foreign troops away. He found, afterwards, in the public papers, by name, the very regiments and squadrons, which he had seen, face to face, when he had pursued them out of the territory of the Republic. Sophia, his dear divine Sophia, whom he loved so well, and had never seen, came on Christmas—day, 1673, and made him her first visit; he, in the third principle, saw this shining heavenly virgin. On this occasion she accepted him as her husband, and the marriage was consummated in ineffable delight. She, in distinct words, promised him conjugal fidelity; that she would never leave him, neither in his crosses nor in his poverty, nor in sickness, nor in death, but that she would always dwell with him in the luminous ground within. She assured him she would abundantly recompense him the sacrifices he had made in having given up for her an alliance with any of the rich women who had wanted to have him. She gave him to hope for a spiritual progeniture; and, for dower, she brought essential, substantial faith, hope, and charity into his heart. The wedding festivities lasted to the beginning of 1674. He then took a more commodious lodging, a good—sized house, at Amsterdam, though he had not a farthing capital of his own, nor undertook anything to make money, nor ever asked a groat from anybody, either for himself or others; yet, as several of his friends went to visit him, he had to entertain them. Sophia had also a central language, without words, without vibration of air, which was like no human language; nevertheless, he understood it as well as his mother tongue; this is what assured him that he was seduced by no external astral, and he trusted it with all his heart.

Thus his vocation was derived from the sublimest source, and he would not have exchanged the poverty of Jesus Christ, which formed part of the dower of Sophia, for all the treasures of the world. All the most hidden mysteries were disclosed to him; his spouse revealed one wonder to him after another, as well in the inward light world, as in outward nature; and he lived more in heaven than on earth. He followed the directions of Sophia in everything, and had no will of his own; from that time he gave himself a sacrifice to be accursed for his brethren, even without knowing them; and all that he asked in his prayers, often even only in thought, was granted. Sophia gave him to understand that, if he desired to enjoy her favors without interruption, he must abstain from every earthly enjoyment and desire; and he did so scrupulously. At the beginning of his union with Sophia, he thought he might rest there, and wanted only to enjoy; she showed him that that could not be,

and that he must fight for his brethren and sisters; that he ought, as long as he remained under the earthly covering, to employ the time for the deliverance of those who have not yet obtained their inheritance and inward repose. Then his desire to have companions in this spiritual warfare increased. He did not, however, seek new acquaintances; all his means concentrated in one — that was prayer. Several people came afterwards to ask for his advice and assistance; amongst them was a learned doctor, named Raadt, who was, both temporarily and spiritually, in a most deplorable condition. Our champion directed him to prayer, and promised to add his own. From that time Raadt's heart was opened to heavenly grace; and as he complained bitterly of an urgent debt of 2400 francs, which took away his rest, Gichtel, although he had nothing himself, procured him, miraculously, this amount. As Raadt perceived that his married state was an obstacle to his advancement, he took upon himself, with his wife's consent, spiritual circumcision. Sophia received Raadt, and all those who came to see her spouse with good intentions, very well; that is, as I understand it, she allowed some rays of her image to fall on the earthly qualities of their souls, which our friend Böhme calls *Tinctura Solis*. ('Three Principles,' 13,9.) This reception made a noise amongst Raadt's acquaintances; they all praised the sweet condescension of Sophia, and all would adopt spiritual circumcision; so that, in a short time, our Gichtel had about thirty adherents who all promised wonders. On this occasion Gichtel observed, in a remarkable degree, how the astral spirit is desirous of the nuptial couch of Sophia; these simple folk, notwithstanding all that our champion could say to them, believed that they had only to kiss and take!

It was during this time that Gichtel conceived the idea of publishing a new edition of the works of our friend B., more correct than the previous ones. He made use of some of his new friends and collaborators. The rather large amount of funds which this undertaking required, was first procured, from without the Society of Thirty, from a rich magistrate, who generously contributed it to the good work.

As long as the Thirty, who lived in different towns, remained united in spirit, they obtained in their prayers, all they wanted. If one did not succeed alone, he wrote to the others; and nothing on earth resisted their combined efforts. You may imagine what effect this society had upon the prince of darkness: at the pace things were going, his kingdom would be in danger. What particularly made him foam with rage, was the undertaking of the new edition of Böhme. He walked round about the Thirty like a roaring lion, to see whom he could devour. He succeeded too well. But the details of this event, and the means the enemy employed to circumvent these people, would be beyond the limits of a letter. Raadt, amongst others, the most advanced amongst them, after passing happily through his work of preparation, failed in the fire of purification: his vacillating mind wanted gravity, meekness, love, and perseverance, to stand through the trial. And then he became Gichtel's enemy. The others, who wanted only the sweets, left him; some even went so far as to say he was a magician. The end of all these people was tragical and frightful. But notwithstanding all these obstacles, and in spite of every effort of the throne of darkness, the edition of 1682 was finished and corrected by Gichtel, on the author's own manuscripts; and the gates of hell could not repress a syllable of it. Our Gichtel desired that Böhme should, some day, be translated into French. This was a sort of testament of his, and I should not be at a loss to name the executor. The defection of the Society of the Thirty occasioned many crosses and persecutions to Gichtel. But Sophia had prepared far off for him a solid and faithful friend and collaborator, who stood by him till his death; this was a young merchant of Frankfort, who had received a depot of two hundred copies of the new edition for distribution. This young man's name was Ueberfeld; he was already acquainted with Böhme's writings, and when the two hundred copies came to his house, it was like the ark of

the covenant coming into the house of Abinadab. God opened His temple in the heart of Ueberfeld, and, in due time, he received the Bride Sophia, for he was raised to the sublimest degrees. It is to him we owe the six volumes of Gichtel's letters, which I possess in German, and look upon as a treasure. He came to see Gichtel in 1683, and found a St. Paul. He determined to remain with him. On his arrival, Sophia manifested herself to the two friends together, in the third principle, in the most glorious manner, and renewed her alliance with them, which lasted till 1685.

Ueberfeld, from whom I have these particulars, says, in his preface to G.'s letters, that the mouth cannot express the endearing and permanent delights which this manifestation afforded them. In 1690, they had a manifestation of the Repairer, with every indicative sign. They were confirmed in the advanced state in which they then were. They afterwards passed through many crosses, but overcame them all by their faith and patience.

They combated also for those who should follow after them in the footsteps of truth . . . They had a presentiment of the revolution of empires in the time to come. They prayed instantly that God would be pleased to raise up many spiritual combatants, able to bear the burden of the poor and feeble in their faith in Jesus Christ. The translator of Jane Lead's works was one of the Thirty. He began by translating the words literally to his brethren. Ueberfeld, being once present at these translations, felt, at once, that J. Lead went beyond all experience; he comprehended, from that time, that it was all astral only; he was the more convinced of this because Sophia would never accept the sayings of Lead, and when Gichtel begged her to give some explanation, she entirely changed her system, although she said she received her first opinions through a manifestation. The two brothers saw then that her views were only pious opinion, and let them drop. The translator, seeing that they would not join in the opinion he entertained of J. Lead, told them that, if they would make common cause with her, they would get a pension from Baron K., as he himself did, to the amount of 800fr. You will imagine this was not the way to succeed with Gichtel; so the two brothers answered him with the words of St. Peter, Acts viii, 20. From that time, the translator of Jane Lead became their sworn enemy. He even carried away the innocent Lead with him, in his aversion to our two champions, and the historian of Gichtel says she was obliged to undergo the fiery trial before her death, because her spirit had attained only to Tictura Solis.

A little before Gichtel's death, in 1710, Sophia showed herself to the two brothers as she had done when they first met in 1683, and summoned her faithful friend to join her. In 1716 Ueberfeld again had the same manifestation, which was afterwards repeated every year.

The Life of Gichtel was written by one of their faithful disciples; and it was by a remarkable circumstance that these writings have come into my hands, which proves how magnificently Providence repays the smallest services of years before. But without a knowledge of B'shme, I should never have paid attention to the letters of G., and it is to you, Sir, I owe my knowledge of B. I pray our Divine Master may reward you in this world and the next."

There is not sufficient space left to give Saint—Martin's reply to this letter, which is dated 29 Brumaire, An III. However, following is an extract from that letter, which we have seen already:

"... I have been enraptured with the further details you have sent me of General Gichtel. Everything bears the stamp of truth. If I were near you, I could give you a story of a marriage in which the same way was followed with me, though under different forms, ending in the same result. I have also numerous proofs of the divine

protection over me, especially during our revolution, of which I was not without indications beforehand. But, in all this, everything has been done for me, as they do for children; whereas friend Gichtel could attack the enemy in front, in which I should not acquit myself as he did. In short, for me, it is peace, and I always find it everywhere I am. On the famous 10th August, when I was shut up in Paris, and crossing the streets all day, during the greatest tumults, I had such signal proofs of what I tell you, that I was humbled to the dust; the more that I took absolutely no part in what was doing, and I am not so Constituted as to have what may be called physical courage ...”

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### **SECOND COLLEGE EXAM**

Please send in your answers to the following questions. Write on one side of the paper only, and be sure to include your name and key number.

1. Name the five pages of the Book of Nature.
2. Of what does the fourth page treat, and what practical benefits may be derived from its study?
3. Give the names of the Sephiroth in the Martinist World of Orbs.
4. What condition gives rise to evil? (See page 5).
5. Define the meaning of the word “emanation.”



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## BODIES OF MAN

### R + C SUPERNUMERARY #15

Dear Brothers & Sisters:

In the very first Liber we sent you, we said our College is making available information on the Martinist Order and the Traditional Esoteric Arcana. The T.E.A. is that body of knowledge, which has been expressed throughout the years by the Rose+Croix, the Alchemists, the Hermeticists, the Qabalists and in Esoteric Christianity and related streams.

There is a problem faced by all organizations caused by the limitations of language, in having to rely on words to express thoughts and ideas ... this presents a great difficulty. In English, for example, there is no neutral pronoun, so one is forced to use “he” when one actually means “he or she”, and there is almost no vocabulary to describe certain esoteric or spiritual principles. Some organizations, therefore, have to use words and terms from Sanskrit and other foreign tongues.

Then there exists a further problem when the different “schools” use different standards. For example: some divide man in half and use the number 2 as the equation to designate spirit and matter, masculine and feminine, etc.. Others divide him in 3: the mind, the emotions and the will, in similar fashion to the Christian spirit, soul and body. Martinists too, use the threefold division and speak of the Ame, the Plastic Envelope and the Physical Body. The Alchemists divide man in 4, symbolizing the four elements — earth, air, fire & water. Hindus and Theosophists chose to divide him in 7 and speak of the physical, etheric, astral, mental, Causal, Buddhic and Atmic bodies. Qabalists divide him in 3 or 4, or 9, or 10. Astrologers divide him in 12, representing the twelve constellations. And so on. ALL ARE TRUE DEPENDING ON THE ANGLE FROM WHICH YOU LOOK AT HIM.

In our Libers, we are presenting you with a broad perspective, and your comprehension will be enlarged to a greater degree than if we restricted our presentations to those of one school only. We hope you will appreciate this wide scope of the Works, which is being made available from our heritage.

This evening we will consider the Bodies of Man and this lecture is from the tradition of the Rose+Croix.

In I Cor. 15:44 we read: “There is a natural body, and there is a spiritual body.” If you read the subsequent passages of this wonderful chapter, you shall find that man is comprehended in three general divisions. In the 45th verse, we note, “The first Man ADAM, was made a living soul, the last Adam was made a QUICKENING SPIRIT.”

In the ancient wisdom, ADAM of Genesis was a synonym for earth, RED EARTH, as it was termed. This we find borne out in the 47th verse, wherein it is written, “The first man is of the earth, earthy; the second man is the Lord from Heaven.”

Eve symbolized life. The Garden of Eden was represented by the human body, with Man as the invisible, thinking, reasoning, feeling, living tenant. When Adam “knew” his wife, it signified the union between Earth and Life, resulting in the bringing forth of all living things thereon. Many modifications and interpretations have subsequently been given to these passages.

First the natural body or physical vehicle developed in VISIBLE manifestation, as stated in the 46th verse of the same chapter, “Howbeit, that was not first which is spiritual, but that which is NATURAL; and afterward that which is spiritual.”

In Genesis 2:7 we read that the Lord God formed man of the dust of the ground, breathed into his nostrils the breath of life; and man became a living soul. What these portions of scripture are indicating is that that first body, the natural body, the physical body, was the first to become manifest; then the second grand division of Man became evident ... the SPIRITUAL BODY or vehicle ... which “quickened” the physical body, and Man became a LIVING SOUL, or endowed with a Soular Body. These then, constitute the three great divisions: the Body, Spirit and Soul. But they are only BODIES ... they are not to be considered as the Man himself in any instance. *The real Man is the invisible, thinking, sentient, living tenant, who functions through these bodies or vehicles ... and directs activities for his specific purposes.*

In man’s sevenfold constitution, the Rose+Croix recognize the following seven principles — Divine Spirit, Life Spirit & Human Spirit; united by MIND to threefold Body — Astral Body, Etheric Body & Physical Body.

These Seven Principles are utilized by the Ego in its quest for experience by contact with its interior and exterior environments. (Just what is the Ego? We will take this up later in the lecture.)

By referring to former statements, we find there is a third threefold body, namely: THE THREEFOLD SOUL. The threefold Soul includes the Conscious, Emotional & Intellectual Soul.

These threefold groups, according to the classification used by the Rose+Croix, constitute what are termed the VEHICLES OF MAN, because they are the avenues through which he expresses and also, through which he receives impressions from the exterior world.

The purpose of these bodies or vehicles may easily be seen. It is a law in all worlds that to function in any given world, region or plane, one must have a body or vehicle suited or appropriate to that world, region or plane. The fish, for example, is equipped with fins and gill breathing apparatus and thereby can live in the water element or region, whereas man, without that equipment, could not survive. Again, the bird, with its wings adapted to all sorts of weather conditions, can live in the air ... where man, notwithstanding his marvelous accomplishments in aeronautics, is limited to temporary conditions. The General of an army cannot confide his plans direct to the private, for that soldier, however loyal, not having given the requisite study to tactics, could not visualize his superior officer’s idea. The General has to work through a series of grades of subordinate officers.

All this is true of Spirit. Spirit, as such, cannot function directly through a mere mass of blood, bones and tissues. It must develop intervening grades of vehicles, each dependent upon the preceding for its impulses and motive power. When these grades of vehicles work synchronously or in harmony, the Ego functions perfectly and AT EASE. When this harmony does not exist, we have DIS-EASE (DISEASE), which is therefore: imperfect and improper functioning or inharmony between spirit and the physical vehicle.

Without going into details of cosmic evolution at this point, we can observe simply, that the first emanation from God, or Deity, (as we have seen from our brief study of the Sepher Ietzirah) is VIRGIN SPIRIT, for it is as yet undifferentiated into its subsequent nature and attributes.

According to the terminology of the Rose-Croix, by the first differentiation it becomes known as the DIVINE SPIRIT of Man-to-be. By the next differentiation, it becomes or develops the attribute or nature termed the HUMAN SPIRIT of Man-to-be. By the third differentiation, it develops the attribute known as the LIFE SPIRIT of Man-to-be.

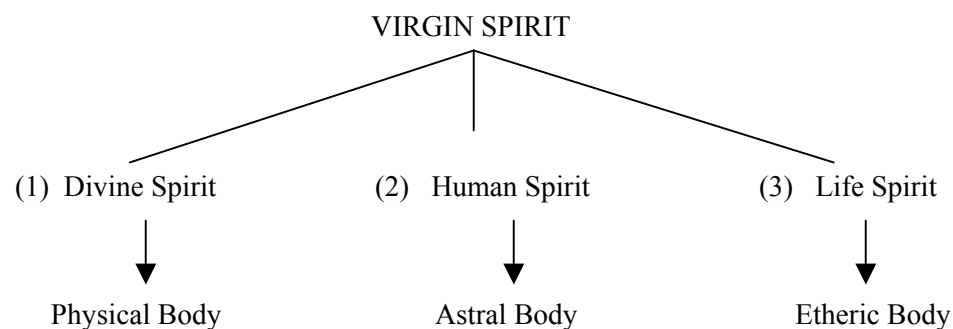
The Spirit of Man in its threefold nature, then develops or “crystallizes” the bodies or vehicles of the body ... like the Spirit of Man, his body is also threefold, as follows:

The Human Spirit develops the Astral Body, through which man is capable of desires, emotions, passions, wishes, impulses to action etc. ... as well as higher orders of emotions.

The Life Spirit develops the Etheric Body, which enables man to draw upon the vital forces of the higher strata of the etheric ocean, in which all visible creation is submerged and which, in its more subtle phases, interpenetrates the invisible worlds as well.

The Divine Spirit crystallizes the Physical Body of Man, much in the same manner as the shellfish crystallizes its hard outer coat or body, over the softer and finer tissues. The Physical Body enables Man to contact the exterior, crystallized form of matter, which will constitute his mortal environment.

Thus ... the Spirit of Man, in its threefold nature, correlates with the divisions of the Threefold Body, by a series of grades, as it were, that extend from the inner, subtle, impalpable, spiritual worlds, to the outer, tangible, material world. In this way, every possible phase of mortal experience is made available to the Spirit through definite points of contact. Let us have a diagram:



Having developed the Threefold Body ... to afford a continuity between the inner, invisible worlds and the outer, visible one ... The Spirit of Man reacts upon these vehicles of expression and contact, developing each to a higher perfection, and in the process extracts the essence or pabulum which we call soul. Coming from the different vehicles, it will be seen that Soul, also, ... is threefold ... and as this essence is what makes it possible for us to be sentient, reasoning, emotional and feeling creatures, we term the three divisions the Conscious, Intellectual and conscious or Emotional Soul. Through Soul, human consciousness is made possible.

SPIRIT is the essence of life itself. The difference between something dead or alive is the presence or absence of Spirit. Spirit is life. The condition of the creator before the creation is Spirit, pure life, alive yet still. Life in motion, or the power to move and shape ideas and even forms out of life ... is MIND. Mind is the sculptor, the builder who conceives, imagines and shapes ideas out of the essence of life. Spirit is life ... Mind is the power to use it.

Each of us has Spirit and Mind ... but each of us experiences life a little differently, and these different memories build a unique individual. This individual aspect of each person is SOUL. Soul is the sum total of all that each person has done with its free-willed consciousness. Soul is each person's story, the complex of memories that result from all it has seen and done. Each of us has Spirit and Mind ... but each of us has a different collection of memories and experiences, different desires, hopes and attitudes about life. As you can see then ... the soul develops. It changes as each

individual lives and experiences life, gradually building its own collection of memories which result in opinions, ideas and viewpoints.

Spirit is the life force.  
Mind is the power to use it.  
Soul is the being that develops.  
All are one in consciousness.

It now becomes necessary to pause for a little refreshment and clarification. Let us recall the opening of this lecture where it was said that the limitations of language and the systems of classifications used by the different schools poses a real problem.

There is a great deal of confusion, as you are now aware, with exactly what is meant when you come across the words Spirit, Soul, God, Holy Spirit, Celestial Body, etc. etc. Even the English translation of the Bible is not specific or uniform in its use of the words Spirit and Soul and uses them interchangeably, as if they meant one and the same thing.

In this lecture the word 'Soul' has been used to refer to that essence or pabulum of experience which one draws from living life. On the other hand, as you have seen from earlier lectures, some schools use the word soul to mean Plastic Envelope or Astral Body. Then again some people say 'spirit' to mean 'astral body' ... as when they say they have "seen a spirit." What they mean is they have seen an apparition which may have been an Astral or an Etheric Body.

The problem has arisen because of the lack of a standardized English vocabulary to cover things esoteric and a great deal of misunderstanding is prevalent as a result. You, the student, must therefore be precise when conversing with someone as to the exact meaning of the words you use, and you must take care to understand others, especially when reading.

Even in the field of psychology there is this problem of semantics and vocabulary. Exactly what is meant when you hear or read about Spiritual Consciousness, Psychic Consciousness, Subconscious Mind, Subjective Mind, Superconscious Mind, Objective Mind, Unconscious Mind, The Higher Subconscious, Preconscious, Lower Subconscious, etc., etc., etc.??? Perhaps at some appropriate place in the Libers we can try to define some sort of standardized glossary. In the meanwhile it would be a fruitful exercise for you to study the diagrams accompanying this Liber ... THINK DEEPLY ABOUT THE MATTER YOURSELF ... and make some notes in your notebook. Let us continue.

The Threefold Spirit, after it has become individualized as such by its progress through the lower kingdoms of life, is termed collectively: the EGO.

The vehicles composing the Threefold Body are not born all at the same time. First to manifest is the Physical Body at the moment of human birth. The Etheric Body is born at about the age of seven. The Astral Body about the age of fourteen ... and the Mind becomes matured and active at the proverbial "age of reason" ... twenty-one years. Note that the Astral Body, source of the desire impulse, is born at the age of puberty and adolescence.

A little meditation will reveal to you the meaning of the motto: OMNIA AB UNO, All From One. This motto is very ancient and appears on all the literature of the Rose+Croix as a constant reminder of the unity of God and Man, and the evolution of all mankind from God.

Man is evolutionally, a direct emanation from God comprising as one of his attributes a distinct element of divinity, and it is the mission of Man to express God in the material world. Man also appears as a composite creature, uniting Divinity and Humanity in each unit, and collectively in the mass aggregate.

This being the case, the principle of human brotherhood ceases to be a platitude, or a beautiful and altruistic theory ... and becomes an organic fact.

The important truth contained in this progression of the vehicles of Man, or the development of bodies which enable him to function in both the visible and invisible worlds at the same time ... is the actual fact of our At-One-Ment with God at all times ... because we are a very part of His existence.

The more you will study this lesson, the more you will realize how futile it is to “seek” God as a principle far off, when the truth is, that He IS infinitely near ... “nearer than hands or feet” ... and that we do “live and move” and have our being in Him.

St. Augustine lamented this futile searching after God outside of himself, in the following words: “I, Lord, went wandering like a strayed sheep, seeking Thee with anxious reasoning without, while Thou wast within me. I wearied myself much in looking for Thee without, and yet Thou hast Thy habitation within me, if only I desire Thee and pant after Thee. I went round the streets and squares of the cities of this world seeking Thee; and I found Thee not, because, in vain I sought without for Him, who was within myself.”

Each human body represents, as it were, a bridge or span between the finite and the infinite, extending from an eternity past to an eternal future, for though its temporary expression may indeed be fleeting, if timed from womb to tomb ... it is nevertheless the symbol to us of imperishable attributes and spiritual correspondences associated with it, that are independent of time periods or space concepts. A little reflection will reveal to you your true lineage and cosmic ancestry, and give you an almost overwhelming sense of your individual responsibility to your fellow man and of the actuality of your oneness with God and the consciousness of His Presence.

This truth of the essential unity is well set forth by Franz Hartmann: “Unification with the Eternal One is the only aim and object of all true religion. All things are originally one, they are all states of one universal divine consciousness; they merely APPEAR to be different from each other on account of the illusion of form. Differentiation and separation exist merely on the surface of the periphery of the All; the CENTER is one. To become reunited with the Center is to enter the REAL, and to become divine and immortal. After a man has become united with his Higher Self, he may become united with Christ.”

Brothers & Sisters, this lecture contains a great deal of information. Study this entire Liber, a little at a time, every day until the next one. Remember not to allow the intellectual aspect of the Work to assume a greater importance than the practical. PERSIST WITH THE EXERCISES, ESPECIALLY NOS 1, 2 & 3. These three exercises are among the greatest developmental practices that exist in the entire field of esotericism.

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

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## HOMework

1. See page 16 para 3 ... who is the tenant in the body?
2. Name the three divisions of Man.
3. Why are the various bodies or vehicles necessary?
4. What is the Ego?
5. What is Man and what is his mission?

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### EXTENSION ACTIVITIES

The Masters of the Universal Spiritual Brotherhood are deeply appreciative of the work being done by our members to lead others to the Light. A very simple way of doing this is to display the College's decal where it can easily be seen such as on the windscreen of your car, shop front, window pane, etc.. People are attracted to this beautiful decal, which displays the College's motif: Book & Sword ... and they naturally ask about it. THIS IS YOUR OPPORTUNITY TO MAKE A FRIEND FOR THE COLLEGE! Have you obtained a decal yet? If not we hope you will do so soon!