

THE LUCIS MAGAZINE



With
Editor's Compliments

"A BROTHER OF LIGHT IS NOT MADE : BUT BECOMES BY LIGHT"

THE LUCIS MAGAZINE
B.C.M./Consortium, London, W.C.1
ENGLAND

YEARLY SUBSCRIPTIONS ONLY.

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Dear Readers:

We take pleasure in the fact that we are celebrating our Fifth Anniversary since the beginning of the public work of the Pleroma and we trust that it will continue to render service to all who come within its aura.

From the first issue of the magazine we have stressed the moral aspect of the Life of the Spirit in preference to the detailed information. The reason for this Policy is the LAW, applicable to all forms of spiritual endeavour, that unless the aspirant becomes truly moral his learning will bear no fruit.

Knowledge without a moral foundation is like a pile of sun-bleached bones, it is only when the Moral or Spiritual Law is breathed into the bones that they become activated and live.

We advise that through the prayers and thoughts generated by "THE HOUR OF CONSOLATION" many of our Readers and the Order have been helped in many ways. Please keep this "Hour" moving as it is doing the work intended for it.

The Editor.

TO THOSE WHO SEEK

From the first century to 325 A.D., the followers of Christ were called "CHRESTIANS" who taught the GNOSIS or Knowledge in the Mysteries of Jesus. Christ instituted the "Mysteries of Jesus" in 76 B.C., and this remained a closely knit Gnostic Lodge for 100 years until Paul the Grand Hierophant began his public work among the various Gnostic Lodges in the ancient world.

Christ, the High Priest of the Invisible Empire of Light (The Trans-himalayan Brotherhood) descended into the mortal body of Jeshu ben Pandira and instituted His Mysteries to which admittance could only be obtained by a series of Initiations into the Mysteries of the Kingdom of Light. He carried into these Mysteries the fundamental tenets of the Buddha, Osiris, Eorpheus, etc., and blended them into what was to become known as the Christian Mysteries.

The Primitive Christians were organised into communities, they used pass-words, grips and signs very much like the Masons do today and in fact, their lodges and places of worship were patterned very much like the Catholic Church and its ceremonies which were acceptable to the common people of the day. On the other hand, there were the Secret Lodges wherein the GNOSIS was taught by means of a series of Initiations leading from one stage to a higher and so on until one became a "MASTER-BUILDER". It is obvious from his writings that Paul was the Hierophant of the Gnostic Lodges scattered throughout the Roman world. It was the work of Paul to reveal what was hitherto practically unknown to the known world at that time, the "MYSTERIES OF JESUS".

If this was not so, then history would have more facts regarding the life of the Founder of

Christianity than it has. It was due to the falsification of the date of Jeshu (Jesus) and the setting of the period of His life between 4 B.C. to 28 A.D., that we have so little reliable information concerning this Grand Personage.

Those who seek to destroy Christ's work point out that secular history is silent with regards to the Life of Jesus and His works but they fail to realise that Jeshu or Jesus was a Grand Hierophant of the Mysteries and would have no secular place in public histories. Nor do they understand that the present story of Jesus was but the dramatisation of the life of all of those who are seeking UNION with the Spirit and that the five main events given are the five steps or initiations which the aspirant has to undergo before he can attain PERFECTION. These five grades or Initiations are given in every religious philosophy and the qualifications are always the same irrespective of age, nation or civilisation. These steps taken within the confines of the physical temples and sacred Mystery Schools were called the "LESSER MYSTERIES". They are, however, actually shadows of the Five Great Initiations which are ever taken on the inner realms of the Spirit, and were given as dramatic representations of the Greater Mysteries within the Temples in order to lead the postulants gradually to the GREATER MYSTERIES themselves.

Paracelsus speaks of Initiation as: "... Baptism, is the growth of the spiritual principle (soul), which is germinally contained in every man, into consciousness. Two germs grow into one man. One comes from the spirit; the other germ comes from Nature; but the two are one. One becomes conscious of nature; the other may become conscious of the Spirit. One is the child of Adam the other the son of Christ. There are few whose

spiritual consciousness is wakened to life, who have died in Adam (animal passional nature), and are reborn of Christ (Divine Soul); those who are re-born know themselves and are initiated into the kingdom of the Spirit (Holy Pleroma)...Initiation is therefore a matter of growth and cannot be obtained by favour (money, etc.). Ceremonies are only external forms. The true baptism is the baptism of fire (Soul-Fire), the growth into the spirit of wisdom, the victory of the spirit over the animal nature of man".

Those who seek the Mysteries of the Holy Pleroma by way of the Gnosis pass through three kinds of baptism in which three different names are given. These are the pass-words given to them in order to command the forces inherent in the three-fold personality of man. There is the baptism by external forms, where the mortal body is given a name and also a Guardian Angel to protect them through their human span of life. The second baptism is by the "water of truth", which means that the human Soul is awakened sufficiently to recognise the Truth, the name given in this baptism is the key to his destination and qualities latent in the emotional vesture, and the third is when the aspirant is baptised with the "fire of the spirit" and the name-power confers the ability to express the power of the Divine Immortal Soul. They are designated in Gnosticism as PURIFICATION, ILLUMINATION and PERFECTION. Therefore the "flesh of Adam" forms the animal elements of the human Soul and the "flesh of Christ" is the Divine Soul.

We maintain with the Primitive Christians that what is called "Popular Christianity" is the dramatic story of the three aspects of man, namely Spirit, Soul and the personality (body) and they are depicted as the COSMIC CHRIST, the MYSTIC

CHRIST and the HISTORIC CHRIST respectively and to understand these three aspects which enter into the composition of the grandiose and pathetic Figure which dominates the thoughts and emotions of Christendom, that of the Man of Sorrows, the Lord and Lover of Men, we must first understand ourselves as the "KEY" to these aspects is simply the DIVINE NATURE OF MAN.

The Mystery of Christ is simply the mystery of man himself. Once we know and understand ourselves then we know the Mystery of Christ, in other words, "MAN KNOW THYSELF", and we shall know and become our Divine Self. The Eastern method of redemption is not for the Western man nor was it ever intended to be, and those who are under the impression that Christianity has nothing for them are mistaken. This is the main reason why they cannot make any progress by means of the Eastern methods. It is ignorance, pride and love of being mystified that makes the Western man discard the only method suitable for him to attain PERFECTION ETERNALLY.

Another reason why people in the West are unhappy and fail to realise themselves is the fact that they are being led away from themselves by the illusory claims made by so many half-baked and materialistic societies who have built themselves upon the little known and even less understood philosophy of the Eastern civilisations. The total disregard for the Christian Gnosis has been the means of plunging the Western world into darkness and chaos. It is only by the restoration of the GNOSIS that the world will come forth from its darkness and misery. This is the main reason for the existence of the BROTHERHOOD and ORDER OF THE PLEROMA and, if this were not so, then it would not avail anybody co-operating with it.

Regarding the Historical Christ or the story of Jeshu the Teacher and Healer, around which the present drama of Christianity has been woven, the Sacred Traditions partly endorse the story as given in the Gospels and partly do not endorse it, but we are told that Jesus was really Jeshu ben Pandira or the "TEACHER OF RIGHTEOUSNESS" of the Essenes. He was born in Palestine about 105 B.C., during the reign of Alexandrius Janneus I. and His life and work was a constant rebuff to the priests of the Temple at Jerusalem and would be today.

It was the work of Jeshu to open the doors of the Mysteries to the whole of mankind and for this action He was to die by stoning, on the walls of the city of Lyddia or Lud in 70 B.C. This is mentioned in Luke and Acts and by many of the Pre-Nicene Fathers of the Church. This theme has been enlarged upon by the writer in "CHRIST OR JESUS?" and "THE WORD MADE FLESH".

We are further told by Valentinus in his "PISTIS SOPHIA", that during the eleven years immediately after His death Jesus instructed His disciples in the Gnosis or Wisdom Religion as far as "the regions of the first statutes only, and up to the regions of the first mystery, the mystery within the veil (this means in effect the knowledge of the vital, emotional and mental regions)".

St. Ignatius says that Jesus promised to instruct them in the Words of Power which unlocked the Mysteries of the Kingdom, and further, "I will perfect you in every perfection, from the mysteries of the interior (higher self) to the mysteries of the exterior (lower self): I will fill you with the Spirit, that ye shall be called spiritual, perfect in all perfections (Illuminat-

ion)" and He further taught them how the Soul or Sophia the Wisdom, fell into matter (personality) in her attempt to rise to the Highest Mystery, and of her cries to the Light for help, and of how the Father sent the Christos (Soul) to redeem her (human Soul) from the chaos of matter; this refers to the way of Purification which leads to perfection in the Father.

"The Historical Christ, then, is a glorious Being belonging to the great spiritual hierarchy that guides the spiritual evolution of humanity, Who used for some three years the human body of the disciple Jesus; Who spent the last of these three years in public teaching throughout Judaea and Samaria; Who was a healer of diseases and performed other remarkable occult works; Who gathered around Him a small band of disciples whom He instructed in the deeper truths of the spiritual life; Who drew men to Him by the singular love and tenderness and the rich wisdom that breathed from His person; and who was finally put to death for blasphemy, for teaching the inherent Divinity of Himself and of all men (this is the GNOSIS). He came to give a new impulse of spiritual life to the world; to re-issue the inner teachings affecting spiritual life - to make out again the narrow ancient way (of initiation); to proclaim the existence of the 'Kingdom of Heaven (Holy Pleroma)', of the Initiation which admits to that knowledge of God which is eternal life; ...Round this glorious Figure gathered the Myths which united Him to the long array of his predecessors, the myths telling in allegory the story of all such lives as they symbolise the work of the Logos (God) in the Kosmos and the higher evolution of the individual human Soul".
- ESOTERIC CHRISTIANITY, pp. 140-1 by A. Besant.

Whilst using the body of the Adept Jesus

the mighty Christ instituted the mysteries of the Christian MASS. He was the Grand Hierophant of the "Mysteries of Jesus", the direst Teacher of the Initiates and Master of all the Masters, and it is His inspiration that has kept the GNOSIS alive within the Church and Secret Fraternities in spite of the rack, torture chamber, the stake, and the attempts to exterminate those fraternities - the Templars, Rose Cross, Luxor, Hermetic and Light, the Alchemist, Illuminati and the esoteric Maçons - those who still held to the CHRISTIAN GNOSIS in spite of the massacres by the Roman Church and the Reformed Churches who sought to impose upon the world the teachings of a carnal Christ, thus depriving mankind of the power of self-reliance and BASOLUTE TRUTH.

His is the inspiration which has stretched across the centuries and passed down to the present-day the torch of spiritual knowledge, and His is the Mystic Form which stands today as ever beside those who labour in love for humanity, His is the inspiration which sent forth Paracelsus, Mesmer, Blavatsky and latterly the Duc de Palatine, who are among many who have heard His voice and who have obeyed it. He has worked unceasingly with the Princes of Light to bring mankind out of darkness into the Light of Truth, Love and Happiness. He is the Light that lighteth every man who is born into bodies and He comes to His Life in every man and yet men by their ignorance and wilful disobedience have rejected Him time and time again. He is the "Corner Stone" which completes the Human Temple. There is not one Servant or Disciple of the Princes of Light who is not helped and encouraged by the All-Embracing Love of Him whom the Princes revere as the PRINCE OF PRINCES, MASTER OF MASTERS and SOUL OF ALL SOULS.

There is still a greater Consciousness, known in the East as the LORD BUDDHA, upon whom millions of people look as their Redeemer, the only MAN of our humanity to whom has attained that High Office. His Power and Light is the inspiration which enfolds the Christ, the Princes, Initiates and all humanity and whose love has become the stream along which humanity will one day become the Father. The Buddha came to the East and the Christ to the West, but both of these Beings taught the same message, the same path and the same wisdom to their respective people. To love the Christ is to love the Buddha as well and those who love the Buddha love the Lord Meitreya (Christ), they are both the embodiments of the Supreme Love of God for man, unequal in rank but equal in every way in their unfathomable love for humanity.

He who seeks the Divine Light must use the method which has been laid down for him. If he is a western man, then the way is through the GNOSIS of Christianity if, on the other hand, he be of the eastern races, then the way will be through the Buddha. For either to use the method INTENDED FOR THE OTHER WILL ONLY CREATE CONFUSION and unbalance. Spiritual and physical well-being can only be obtained through the right channels and not through the back door; you would never dream of using wine to drive your car, so why try to use the Oriental philosophy to attain the Goal set for the Western world?

To each according to his needs, what is one man's cure is another man's poison, to those who are using Western types of bodies and minds the way to learn and realise your own Divine Nature is through the Gnosis of Christ, hence the destiny of the Brotherhood and Order of the Pleroma in the coming year.

Richard, Duc de Palatine.D.D.

H.P.BLAVATSKY AND HER MISSION

H.P. Blavatsky is dead (1891), but that great soul that was embodied in her form still lives. The woman, called "The Sphinx of the nineteenth century", because she was understood only by a few, has given up the ghost; but that great soul, the MAHA ATMAS, dwelling within that mortal form and using it as an instrument for shedding rays of spiritual light into this era of mental darkness, has only left its habitation, and returned to a more congenial home, to rest from its labours.

It is doubtful whether there ever was any great genius and saviour of mankind, whose personality while upon this earth, was not misunderstood by his friends, reviled by his enemies, mentally tortured and crucified, and finally made an object of fetish-worship by subsequent generations, H.P.B. seems to be no exception to the rule. The world, dazzled by the light of her doctrines, which the majority of men did not grasp, because they were new to them, looked upon her with distrust, and the representatives of scientific ignorance, filled with their own pomposity, pronounced her to be "the greatest imposter of the age", because their narrow minds could not rise up to a comprehension of the magnificence of her spirit. It is, however, not difficult to prophesy, that in the near future, when the names of her enemies will have been forgotten, the world will become alive to a realisation of the true nature of the mission of H.P.B., and see that she was a messenger of Light, sent to instruct this sinful world, to redeem it from ignorance, folly and superstition, a task which she has fulfilled as far as her voice was heard and her teachings accepted.

Then will the historian of those times

ransack the archives for the purpose of finding some bit of history of the life of H.P.B., and unless all the vilifications that have been written (and still are) about her have found their way to the pile of manure from which they emanated, it is not possible that her memory may then be besmirched by scribblers of the future, in the same way as the memory of Cagliostro, Pheophrastus Paracelsus, and other great souls, has been besmirched by irresponsible scribblers of the present-time. It is for this and other self-evident reasons very desirable that something reliable in regard to the life of H.P.B., should be published by some competent person having been well acquainted with her, and being not a worshipper of personalities, but capable of studying and describing the life of the inner man. The true life of every spiritually awakened human being is not his external but his interior life. To describe merely the events that took place in the earth-life of an embodied genius and not to paint his interior life, his thoughts and feelings, is to describe merely the history of the house which that genius inhabited during its earthly career and to take no notice of the inhabitant.

Thus even the best written account of the life of H.P.B., that has been published, resembles a painting of a bird of paradise after the bird has been stripped of its plumage and dressed for the kitchen. It is the treatment of a highly poetical subject with a careful avoidance of all poetry. But the feathers of the bird are as much an essential part of the bird as its muscles and bones, and the poetical and ideal part of a man is a more essential thing in his nature than the structure of his physical body or the cut of his coat. It is H.P.B.'s inner life, her mode of thinking and feeling, that is of im-

and is known to every one in the possession of the Divine Knowledge of self. It is the double life of the initiated, to which the apostle refers, when he says: "We live upon the earth, but our consciousness is in heaven".

There may be those in whom the light has entirely swallowed up the darkness; those in whom there exists no more "body of sin". They are fully developed Adepts, and as much as one St. Paul presents himself in his letter to the Romans, chap. vii. 5 and 8 where he says: "When we were in the flesh, the notions of sins which were by the Law, did work in our members, to bring forth fruit unto death: but now we are delivered from the Law - that being dead, wherein we were held - that we should serve in newness of spirit and not in the oldness of the letter".

Such sages and saints are the Buddha and Arhats and the "Masters of Wisdom" with whom H. P. B. claimed to have become acquainted, and with whom everyone may become acquainted, if he outgrows his own narrow little self and rises up to their place. The circumstances that modern society does not know anything about the existence of holy persons and that modern science has not discovered any saints, does not invalidate the theory that there are human beings in whom the germ of Divinity contained in every person has become so much unfolded, that a higher realm of spiritual knowledge, unattainable by those who cling to earthly things, has become revealed to them, and that souls of such persons, having become self-conscious in the light of the Spirit, are in possession of extraordinary faculties. Of such regenerated ones the Bible states that they cannot sin, because they are born of God (1. John iii. 9). And in * Peter i. 33, we read that such souls having been purified in obeying the truth

through the spirit of unfeigned love, are "born again, not of corruptible seed, but of incorruptible, by the Word of God" acting in them.

H.P.B. never made any claims of wanting her personality to be regarded as a god, saint or adept, and in a letter to the author of these notes she expressively repudiates such claims, saying that she is travelling on the Path, but has not yet attained the goal. There was still a merely human nature even in H.P.B.; she could still rejoice with the joyful, and sympathise with the sorrowing, and this part of H.P.B.'s nature was made the continual object of criticism by the "psychic researcher", who knowing nothing about the divinity in humanity, saw in her only his own animal image reflected. By such critics every nebulous spot in her nature was investigated and magnified by means of their own morbid imagination; but the sunny side of her nature they did not perceive, because there was no light in themselves.

The sum and substance of what they discovered, if shorn of what their own fancy added to it, was that H.P.B. was kind and generous even to a fault; that she was impulsive and energetic and sometimes allowed herself to be carried into extremes by her noble impulses. They found that she smoked cigarettes, that she spoke her thoughts without much ceremony, and absolutely refused to be like these smooth-faced, sly and hypocritical saints, going about in continual disguise and being looked upon by the world as the pillars of church and state; while behind their sanctimoniousness is hidden nothing but rotteness and conceit (and we can say more in this year of grace of 1961, and will include the majority of the leaders and teachers in the occult world and some of the detractors of the

of the Pleroma and of the mortals who work within the Pleroma). The screech owls of scientific sophistry that came to interview the eagle of the Himalayas found that they could not allow its flight to mountain heights that were entirely beyond the range of their limited vision, as they could not clip its wings, they envy became aroused and they hooted and chattered, hurling calumnies at the royal bird. In many instances these calumniators overdid their work, and the extraordinary vituperance of their vilifications contains sufficient evidence of the character of the spirit that inspired such writings, so as to render any refutation quite unnecessary.

Editor: One has only to look back a little in the histories of the lives of the Great Souls to see this same process ever taking place and now, in this our so-called enlightened age, where one will have the hand of friendship extended by someone who at the same time will rip one to pieces with their tiger-like talons and still present themselves to their admirers as lily-white angels of truth and rectitude. To the awakened individual they reveal themselves as individuals full of pride, conceit and love of self and must be pitied and not condemned, it is simply their spiritual blindness which causes them to act as a Judas to those who are their spiritual superiors. Hard words, yes, but very true ones.

To those who knew that H.P.B. was the Messenger for the last century realised the importance of her mission and will offer sympathy to the new Messenger as he or she will have to suffer the same consequences as those who went before and very few of his followers will really understand the dual nature of the Messenger.

To be continued: Franz Hartmann, M.D.

TRUE AND FALSE THEOSOPHY

In some of the past issues of the "LUCIS MAGAZINE" the Editor has found it necessary to refer to certain teachings which are today propagated under the name of THEOSOPHY, and it is not unlikely that some readers will misconstrue his remarks and thus gain the impression that he, - as well as the Brotherhood of the Pleroma in general - is hostile to Theosophy and to the organisations which call themselves Theosophical. In order to correct such possible misunderstandings, and to explore the questions involved, the present writer, who himself has been a diligent student of Theosophical literature and a worker for Theosophical causes during all his adult life, would like to take this opportunity and share some of his thoughts and reflections relative to this subject with the readers of "LUCIS" and with the members of the Brotherhood of the Pleroma.

Although the term "Theosophy" attained to a certain degree of prominence in the era subsequent to the year 1875, it existed and was in use by many different persons throughout history. It is said to have originated with the Greek Neo-Platonist, Ammonius Saccus, who was the teacher of both Platonus and Origen, thus being the father of most of the Christian as well as non-Christian mysticism in the last historical period of the Roman Empire. The neo-Platonic concept of theosophia can be briefly be summarised thus: Man is composed of three parts; the physical, psychic and divine natures (called body, soul and spirit by St. Paul) and the inspiration proceeding from the third or highest of these is referred to as the wisdom (Sophia) of the divinity (Theos). Theosophy then, using the term as its inventors meant it, is simply the supernal knowledge (gnosis) resident within the consciousness of man's in-

dwelling divine soul. Throughout history many disciplines and practices have acquired the adjectives "Theosophic" or "Theosophical", including the writings of the 16th century German mystic, Jacob Boehme, and the pre-revolution era French nobleman and occultist, Claude Louis de St. Martin, founder of the "Martinist" movement.

The teachings of all these great Theosophical figures, from Ammonius Saccus to H.P. Blavatsky are based on one fundamental proposition, namely that direct insight into things Divine is possible for man, and that this possibility exists by virtue of the fact that in its higher aspect man's self is divine, and further that therefore we know ourselves we know God. True self-knowledge, or the knowing of the divinity (Divine Gnosis) however, is not possible without a certain transformation of man's lower nature, which is accomplished as the result of a deliberate program of self-unfoldment by a discipline of internal realisation. In order to facilitate this process of self-realisation, or illumination, it is first of all necessary to possess a blue-print of reasonable accuracy regarding our occult anatomy, or the structure of our sevenfold nature. All the great Theosophical teachers throughout history have presented their pupils with such a map, or blue-print, although the language in which they expressed it, and the sets of symbols by which they illustrated the same, differed greatly according to the needs of the times and peoples. The majestic myths and deeply significant esoteric rituals of the Gnostics (many of which were knowingly, and more often unknowingly, preserved in the Catholic Churches) represent one such set of symbols; the involved and seemingly obscure lore of medieval alchemy and another; and the psychological magic of the Jewish Gnosis, known as the KABALAH yet another.

The symbols vary, but the process of illumination remains forever the same.

In the last quarter of the 19th century, the Empire of Light, (or the Trans-Himalayan Brotherhood of Adepts as others call it) decided that the world was ready to receive both, a new messenger (H.P.Blavatsky) and a new presentation of the age-old Theosophia; a revised and enlarged edition as it were of a very ancient book of the interior illumination. Thus in 1875 Madame H.P. Blavatsky and her helpers founded an organisation which they named The Theosophical Society. In contradistinction to previous times, by the late 1800's much of Asia was under the rule of European powers, and travel and communication between Eastern and Western peoples became easier. Madame Blavatsky and her Society took upon themselves the task of becoming mediators not only between the Adepts and humanity but also between East and West, which - contrary to the famous statement of Kipling - were destined to meet and co-operate eventually on the project of enlightening the world. In the course of this mediatorship H.P.Blavatsky moved her headquarters to India and began spreading her message to both East and West.

Many students do not realise today that the East, particularly India, was just as much in need of spiritual enlightenment at that time as were the lands and peoples of Europe and America. The Hindus - not unlike the Western Christians, have become largely oblivious to their spiritual heritage and were lapsing into rank materialism and black magic. All this Madame Blavatsky tried to change, and in retrospect it can be said that she has to a great extent succeeded. In order to reach as many Indians as possible. H.P.Blavatsky and her disciples used almost exclusively Eastern

terminology, partly also because the present Western languages were lacking in the terminology possessing the necessary metaphysical subtlety to express many of the facets of the Wisdom-Teachings. Anyone who knows the Indians will recognise that they possess an ability any inclination of subtle metaphysical speculation which is unparalleled in the West. Unfortunately for the West much of the literature produced by Theosophists was calculated to appeal to the Indian mind more than to the Western peoples. The sanskrit terminology was memorised and endlessly repeated by Western students, but this repetition was not always accompanied by understanding and even less frequently by genuine insight. Thus the discrepancies between the Eastern and Western approaches created a situation which rendered a good portion of this particular theosophical effort useless, or at least restricted its beneficent influence considerably. This became especially evident when the sceptre of leadership passed to Annie Besant, who identified herself more and more with India and the Indians, while at the same time neglecting to appeal to many Westerners by using more of what nowadays Dr. Jung would call the "archetypes of the collective unconscious" of Western Culture.

Aside from this East - West conflict (if it can be called that) there appeared a tendency towards dogmatism and a certain quality of lifeless intellectualism which gradually permeated the entire Theosophical Movement everywhere. Annie Besant and C.W. Leadbeater carried out many valuable projects of research with the aid of their clairvoyant faculties, but especially in their old age seemed to have engaged in much wishful thinking and saw mostly their own thought-forms which they recorded, and which the credulous and dogmatic crowd of Theosophical believers

took for the Gospel Truth and keeps on believing and repeating to the present-day. In all fairness it should be recalled that none of these eminent people (for such they were in more ways than one!) ever encouraged their followers to believe anything they said just because they said it, and their statements were made to be infallible in spite of their repeated assertions to the contrary. For reference see: Ernest Egerton Wood: -"IS THIS THEOSOPHY?"

Today there are several organisations bearing the name "Theosophical". All of these claim to possess the teachings of H.P. Blavatsky, and each claims to possess them in a "purer" form than the others. Frankly, the situation borders on the ridiculous, especially since practically all of them miss the point which their noble founder was trying to make at the cost of her health and life. The "Theosophy" being propagated by most of these organisations is full of involved, useless intellectualism and dogmatically held beliefs, and the majority of the people have very little interest in the true aim of all valid Theosophical effort, namely in practical mysticism, or direct insight into one's own divine nature. On the other hand, we should not be overly critical of these good souls, lest we appear just as dogmatic as they occasionally do. We have no quarrel with theosophy, for our aim, illumination, is Theosophy. At least it is the Theosophy of Platonus, the Gnostics, of Boehme, Paracelsus and Blavatsky; and what other Theosophy is there? We have no bias against the many sincere, dedicated people in the various Theosophical groups, who are searching for the mystic fruit of the true Theosophy, which some of their writers and teachers have covered up with the husks of dogmaticism and intellectualism. But let us call attention to the fact that parrot -

like repetition of phrases received from clairvoyants, teachers, etc., without an effort on the part of the individual student to proceed himself to the source of all knowledge, namely within himself, - is a useless and ridiculous thing, and it is certainly not Theosophy!

We of the Brotherhood of the Pleroma, -- whether we be connected as individuals with some Theosophical Society or not-- , have the deepest interest in the true Theosophy, namely in the Wisdom of the Divinity, resident in our own divine and immortal soul. We have no interest in intellectualism, speculations and wishful imaginings of various people who call themselves Theosophists without even knowing what Theosophy means and is. We are also aware of the efforts which are taking place within the Theosophical Society aiming at the reformation and internal regeneration of that once so promising movement. In fact the present writer is in a good position to assert that all the criticisms ever voiced by the Editor of "Lucis" against the ills of Theosophical groups and the shortcomings of individuals are also being voiced within the Theosophical circles right now and all over the world.

Thus, using a renowned phrase, - "with malice toward none, with charity toward all" we serve the Light, even as others have done before us, and succeeding generations of servers shall do after us; thus we strive and prepare ourselves to receive into the tabernacle of our personalities that divine Being, whose Wisdom is the only TRUE THEOSOPHY.

Dr. Stephan A. Hoeller.

"Truth is the mightiest weapon against untruth and man's stupidity."

Richard. Duc de Palatine.

There are Adepts of various grades. There are such as live like normal men in their physical bodies, and who are able to send their astral spirit out of their bodies during their sleep to any place they choose, and on awakening, their astral spirit returns again into the body to which it belongs; and there are others who have no physical bodies, because they have arrived at a state of perfection in which such bodies are no longer required for their purposes.

"There are persons who have been exalted (verzueckt) to God, and who have remained in that state of exaltation, and they have not died. Their physical bodies have lost their lives, but without being conscious of it, without sensation, without any disease, and without suffering, and their bodies become transformed, and disappeared in such a manner that nobody knew what become of them, and yet they remained on earth. But their spirits and heavenly bodies, having neither corporeal form, shape, nor colour, were exalted to heaven, like Enoch and Elias of old." - PHILOSOPHIA, V.

C. von Eckartshausen speaks in his "Disclosures of Magic" (1790) about the Adepts as follows:- "These sages, whose number is small, are children of Light, and are opposed to darkness. They dislike mystification and secrecy; they are open and frank, having nothing to do with secret societies and with external ceremonies. They possess a spiritual temple, in which God is presiding.

"They live in various parts of the earth, and do not meddle with politics; their business is to do as much good to humanity as is in their power, and to drink wisdom from the eternal fountain of truth. They never quarrel about opinions, because they know the truth. Their number is small. Some live in Europe, others in Africa, but

THEY are bound together by the harmony of their souls, and they are therefore as one. They are joined together, although they may be thousands of miles apart from each other. They understand each other, although they speak in different tongues, because the language of the sages is spiritual perception.

"No evil dis-posed person could possibly live among them, because he would be recognised immediately, for he would be incapable of being illuminated by wisdom, and as a mirror covered with mire cannot reflect the light, likewise his soul cannot reflect the truth. But the more the soul of man grows perfect, the nearer does it approach to God, and the more will his understanding grow and his love exalted. Thus may man enter into sanctification, he may communicate with perfect beings in the spiritual kingdom, and be instructed and guided by them. He will be a true child of God. All Nature will be subject to him, because he will be an instrument to carry out the will of the Creator of Nature. He knows the future, the thoughts and the instincts of men, because the mysteries of eternity are open before him.

"But the plans of the worldly-wise will come to nought. That which took the followers of false science centuries to accomplish, will be wiped out by a single stroke of the finger of God, and a nobler generation will come, will worship God in spirit and in truth."

"There is a great difference between the physical and the spiritual body. The former is visible and tangible, but the latter is invisible and intangible. The body eats and drinks; the spirit lives in faith. The body is evanescent and destructible; the spirit eternal. The body dies;

the spirit lives. The body is conquered by the spirit; the spirit is victor. The body is opaque, clouded; the spirit transparent and clear. The body is often sick; the spirit knows no disease. The body is dark, but the spirit is light, and may see into the hearts of the mountains and the interior of the earth. The body executes acts that which the spirit orders. The body is the mummy; the substance of the spirit is the balsam of life. The former comes from the earth, but the spirit from heaven." - Philosophia, iv.

PARACELUS, translated by Franz Hartmann, M.D.



PHILOSOPHY - RELIGION - SCIENCE

Plato has said that "God is the Great Geometrician" of the Universe. But this doctrine did not originate with Plato, far from it, in fact this same doctrine is embodied in the oldest documents of India, Egypt, etc., it is as old as man himself. Every great system of Divine Knowledge has stated that one of the keys which will open the secrets of Mother Nature is that of Divine Mathematics. We are told that from the ONE emanated the Dual Principles of Life, and from them come also the Supernal Trinity, and emerging from the Trinity come the septenary divisions of nature and so on.

We are told, with very good authority, that man follows this same system of the splitting of the Heavenly Man into two, then into three and finally into seven manifestations of Its one and undivided Life. Since man himself is God in his completeness, he must follow the same system as that which he is and of which he is part - God. God therefore, is not a being, a man or a supernatural and anthropomorphic being somewhere in the heavens, but is the Collective Hosts of the Heavenly Men acting as a UNITY.

Let us take ourselves as mortal beings, within our physical body we have untold myriads of atoms making up the molecular structure of our body, each and every one of these atoms is a "fiery life" and has within itself the possibility of becoming a god in some other galaxy. The Soul of man which inhabits this body or collective atomic host could be said to be the god of this mortal body in the same way in which we as Souls are superior conscious Atoms forming the solar body of the Solar Logos - God. It is natural that if the Soul is withdrawn from the mortal body the atoms would cease to coagulate to form the mould cease to think of the form and the form would cease to be, the atoms returning to the solar pool of unused atoms. This same pattern is applicable to the planet or solar system.

Therefore, the Heavenly Men or the Spiritual Self of each one of us men are spiritual atoms forming the solar atomic body of the Solar Logos. This means that the Spiritual Over-Soul of man is actually a solar atom of solar matter, and the Consciousness which caused these Solar Atoms to coagulate themselves into a planetary form or solar system is actually a MAN who has reached to that great and lofty stage of evolution. We must

bear in mind that our physical matter is also composed of the septenary divisions and the highest division of physical matter is called the atomic or ultimate physical matter. Therefore, the whole of our septenary states of matter making up our solar system is actually the ultimate solar physical matter, this means that when we speak of the divine region of our planet it is actually the ultimate solar matter of the solar physical matter.

Just as the Heavenly Men function as a Trinity of Will, Wisdom and Activity, so does our Spiritual Self function in like manner, and this is the same for our Divine Soul Vesture and when we come to the personality we find that it follows the same pattern. We have the mental, emotional and physical regions or types of matter, but each one of these regions follows the septenary division, hence we have seven sub-octaves of physical matter making up the whole of the physical region and so on until we come to the Divine Region of the Spirit.

If we keep in our mind that fact that we have three major aspects of the Solar Trinity which in turn are divided into three minor trinities or aspects, as:-

<u>WILL</u>	1st.
Will, Wisdom and Activity.	
<u>WISDOM</u>	2nd.
Will, Wisdom and Activity.	
<u>ACTIVITY</u>	3rd.
Will, Wisdom and Activity.	

you will see that we have nine aspects plus the ONE Consciousness making up the TEN of Plato.

When we come to analyse man's personality we find that there are three aspects to his nat-

ure and it is through these three aspects that man can and will know himself and his relationship and unity with the ONE LIFE by means of his highest aspect which we call the HEAVENLY MEN, called in the Bible the "Lord God of Hosts". Therefore, the three avenues available to man to his actually becoming the Divine Self are philosophy, religion and science.

This means that we can understand the mental region through the media of philosophy and the emotional by means of religion and the physical by means of science, but if we try to understand ourselves by one media on its own we will fail to attain our goal, this can come about only when one blends the three avenues of man's knowledge together and uses them in conjunction with each other.

PHILOSOPHY is the product of human thought, acting upon man's speculations upon the two worlds, the external and internal, and formulating the principles and system manifesting as trinity of thought, dealing with the first principles in themselves, then as knowledge and finally of being, in spite of the logical results derived from deduction and the inductive forms of philosophy. The results of man's philosophising are every changing and being altered as new data is being brought forth. Francis Bacon says: "It is true, that a little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion."

RELIGION is a matter of emotional beliefs, they are speculations of man in his attempt to explain the invisible superhuman powers which are conceived of after the analogy of the human spirit, in other words the religionists have accepted as true by faith the shadows of the

Substance which ever cast their outlines upon the screen of man's earthly existence, hence they are in constant flux, they will either advance or decay. This aspect of man's belief falls into the following catagories: ancestor worship, mythology, symbolism and the doctrines of religious teachers, revealing themselves as being animistic, polytheistic, nomistic and individualistic religions and they are to be found in the taboos or dogmas of each system. When we come to natural religion, that is to say, a belief concerning God and duly derived from natural sources, then we move into Science.

SCIENCE then is that knowledge which is gained and verified by the observation of natural laws to discover the ultimate principle which will connect all physical phenomena. This means that science is divisible into the following departments: mathematics, physics, biology, anthropology and theology, treating of quantity, of matter, of the phenomena of life, of man and finally of the Deity. They are really speculations are in themselves constantly changing as new data is discovered by man's eternal searchings into the Laws of Nature.

It is obvious that philosophy, religion and science deal with the three levels of the personality and their regions of existence and go to make up the trinity of human activity. It is now seen that philosophy comes from the process of man's thinking, religion is derived from the emotional level and science from the physical. Being a trinity in operation and fact, for man to devote himself to one aspect and ignore the other two is the height of human folly, surely it is only when we deal with each aspect in rotation and then blend the three together that man begins to know "TRUE RELIGION".

This means that TRUE RELIGION is the knowledge, understanding and application of the facts of his own DIVINE NATURE, meaning of course, that man or humanity is God in toto, there is nothing But God therefore, there is nothing but man in the universe. The synthesis of the three brings man to the "GNOSIS OF GOD AND THE SOUL" and it is only through this Gnosis that man will know himself as God.

Therefore, we will see that God is the FULNESS or COMPLETENESS and we call this Completeness the "Holy Pleroma" for within this Pleroma man lives and has his being. The steps which man has to climb to reach and become himself as the Heavenly Man are the ten steps or stages of the Pleroma, man, therefore is compelled to pass through the seven chambers of knowledge of the Gnosis and must dissolve the nine-fold veils before he can re-become Himself as the Heavenly Man - GOD.

It will now be shown that the Order of the Pleroma reveals these ten stages in their Degrees and as a man progresses through each one of these initiations or stages of growth whilst still in the mortal body, there is automatically a similar growth taking place within the septenary nature of man. It will be seen that the 10 Degrees can be divided likewise - the 9 degrees are made up of three sets of trinities the trinity of the spirit, soul and body (personality) and the 10th Degree makes him a WISE MASTER-BUILDER or a Hierophant and Revealer of the Mysteries of the Kingdom of God.

It is also logical to assume that before man can possibly attain and complete the process of attaining and becoming one with his Divine Soul he must first cull the essential

principles which underlie philosophy, religion and science first in theory and then in practice. The results of this culling of the essences gives him the GNOSIS OF THE SOUL, in other words he must become himself as a Divine Soul.

This three-fold division of man's mental activities is to be found in every walk of human life, for instance you find people leaving religion and moving into Spiritualism and then into Theosophy and finally becoming a Practical Mystic. Mr. W. T. Stace says: "If anyone thinks that mysticism consists of useless dreaming, or in idle and selfish enjoyment of wonderful experiences, without any practical and valuable effects in life, he has...his answer. It is the universal testimony of those who know that mystical experience transforms human life and alters character - often from the squalid and mean to the noble and selfless." - THE TEACHINGS OF THE MYSTICS.

In its original sense Mysticism was called Gnosticism, in both cases we find the trinity of stages showing themselves, PURIFICATION of the body and senses which assists the manifestation of the process of ILLUMINATION and from this stage the man so blessed merges into the stage of being PERFECT with the power of Interior Communion with the Godhead within.

The Brotherhood of the Pleroma deals with the purificatory stage assisted by the philosophical training, the Order of the Pleroma deals with the true religious practices which will manifest as Illumination, and in the Hermetic Brotherhood of Light the individuals attains perfection in the art of the Gnosis of the Soul and God by the scientific application of the two former sections. Although we have finally passed through

the trinitarian process of development, there is yet a higher and more definite stage to be passed through into yet another section which shall be nameless for the present time. It will be in this section that a man will finally become one of the ELECT OF GOD and take his place in the Invisible Empire of Light.

Richard, Duc de Palatine.

QUESTIONS AND ANSWERS

QUES: Can you tell us how far Manly P. Hall has plumbed the depths of Esoteric Tradition? As much as I have read of his writings I am not assured that he knows what he is talking about, he seems to have gathered an immense amount of information and formed a society promulgating his speculations. Am I right in my claim?

ANS: Here we are faced with a man who really believes that he has tapped the true source and meaning of the Esoteric Tradition and we may say he has to a limited extent. His brilliant brain has very definitely touched upon one of the aspects of the aims of the Secret Assemblies with regards to the social and political aspects.

With regards to the hidden purpose of the Initiate-Sage Pythagoras and the Secret Assemblies he is far from the point, not being initiated himself in the various Assemblies he would not be in the position to know. We have read most of his writings and find them intellectual and speculative in nature. It is obvious that by his writings he does not know the facts as a living experience, but only in theory. We wish to make it quite clear to our Readers that whilst we do not agree with all his findings and have not had the privilege of meeting him personally, our criticisms are based upon his writings only and not

upon the personal knowledge of this writer.

We have checked with the various Councils of the Secret Assemblies in Europe and they have no record of his being initiated in them. Here we are referring to the Assemblies who still remain a secret and not to the public bodies who are using the sacred names of the original bodies.

For Mr Hall's information, the real purpose of the Assemblies is the perpetuation of the Gnosis and their social and political activities were incidental. With regards to Pythagoras, he was never a philosopher and there is very little documentary facts regarding the teachings of this great Initiate apart from the statements left by his pupils and this is only hearsay. Pythagoras being an Initiate of the Mysteries would never violate his obligation to reveal his real teachings. His doctrines were the same as those of the Gnostics.

QUES: In one of your Monographs you state that you do not care one iota if a person leaves your organisation. Surely this is not the way in which a spiritual person such as yourself should speak to his Students?

ANS: Being human, we should be flattered by being called spiritual! This is the last adjective we would use to describe ourselves, we are just as human as you are and, therefore, not entitled to have this designation given to us. In our ultimate and final nature we are all "spiritual" and only when we have attained that Ultimate can we call ourselves spiritual, in fact those who have attained the Ultimate Goal never use this term either for themselves or for others.

When one enters a university, the master in

charge can only hope that you will reach graduation and if you do not then he realises that you cannot make the grade this time and devotes his time and energy to those who can. The curriculum laid down for the university had been set before you ever thought of entering the college and, if you cannot graduate, you would not expect the Master to treat you as a privileged student. It is his work to train and teach you to reach graduation and after that his responsibility for you ceases.

The curriculum for the University of Life follows the same pattern. The regulations dealing with Life were laid down millions of years ago and have always remained the same and will do so for the future. Man must obey the regulations if he wishes to graduate in the University of Life. Those who are entrusted with the thankless task of teaching and training Students are in the same position as the Master in the physical university. If you obey the regulations then you will pass through the University of Life, but if you do not obey the rules, it is not the fault of the Master. He will naturally regret your failure but you cannot expect him or her to weep over you, these are others who are able to pass through and the Master finds his hands full in helping them along the Path of Life.

A Teacher in the University of Life is always impersonal and treats each pupil equally, he obeys the rules just as you have to obey them too.

"Throughout the whole mystic literature of the ancient world we detect the same idea of spiritual Esotericism, that the personal God exists within, nowhere outside, the worshipper."

MONTHLY DONATIONS

In order to clear up some confusion regarding this matter, we advise that every Member is asked to send in £1.10.0 or \$5.00 per year on receiving either numbers 12 or 24 Monographs. For the future we will not be sending you a reminder that your Donation is due, this note has been included in the new format for the Monographs. The Monthly donation for each Monograph has been set at the low figure of 4/- or 50¢ but individuals may send in more if they desire, but it must be within your means as no one is asked to penalise themselves in order to help the Pleroma.

NEW MEMBERS

Our Superiors have now given instructions that the Membership for the Pleroma is to be doubled within 12 months and we ask that each Member send in the names of those people who may be interested in our Objects to whom we will send full details with your compliments.

WILL YOU HELP US PLEASE?

All Members who have received Monograph No. 28 or over are invited to make application for Membership in the Order. Application Forms have been sent to all Members who are entitled to make application. May we have these as soon as possible. The yearly Donation is £3.3.0 or \$10.00 for the first year and then £1.10.0 or \$5.00 thereafter. Life Membership for all grades will take effect at the beginning of your second year in the Order. Details of the "Life Membership Scheme" can be secured from the Grand Secretary, London. England.

"The Self of Matter and the Self of Spirit can never meet. One of the twain must disappear; there is no place for both."

