

(Private.)

DISCIPLES OF THE ORDER OF THE 36: You have known for a measurable period of time that pronounced and active endeavor on your part during a specified time would advance you from one degree of life and activity to another degree of the Great White Lodge. Much effort on the part of the Hierophants of the Order of the 36 has been put forth in the past to indicate to the chelas of that Cosmic Order the importance of such advance, notwithstanding which, save in a few isolated cases, preparation for such advance has been slight, and the results inadequate for the institution of more centres of Initiation. One very strong effort has been recently made by the Master as a sequence to a conference of the Hierophants of the Orders of the 36, 28 and 14. A psychic centre of action was purposely established and a direct line formed between that centre of operations and the corresponding centres of negative activity in process of evolution in the brain of every true disciple of the Order of the 36, for the purpose of determining to what extent the necessary impulses could be imparted to awaken intuitive perception both as regards the necessity for presenting themselves for Initiation at this particular time, as well as for other purposes. I regret to say there has not been the responsive vibration along the former lines I could desire, and the cause of failure in many instances lies in the half understood, spasmodically or carelessly performed, or deliberately ignored directions for the performance of duties and making of necessary conditions. In some instances the impulse has been consciously received and its source recognized, but for lack of co-ordination the connection was temporarily lost before the intuitive message or the symbolic figure had been interpreted. You have been so repeatedly told what the results of unfulfilled directions might be, that there is no use in recapitulating. Ignoring of directions regarding the Feast of Expectation and Fire Sacrifice, alone, is costing many of your number very dear in the loss of physical vitality, as well as spiritual opportunity. But I do not desire to convey the impression that such disobedience is always the cause of your inability to act on received impressions or symbolic messages, for Karmic debts may have to be liquidated in that way, and in a few cases other duties of greater moment for the time being would have been left unperformed if such directions had been obeyed, in which case, in the individual instances, a Master would be compelled to pass by his own directions as given to the full Order, and permit a bar to be placed in the way of the fulfillment of the direction, for the best good of such disciples.

You do not now require to be told of your fitness or unfitness for the Order of the 28 by me. If you have done all in your power for the advancement of the Temple work for three years, you may feel assured of your acceptance, for you cannot advance that work without at the same time advancing yourselves, spiritually and physically, any more than you can retard or neglect it without losing proportionately. Not until you so identify yourself with that work, that its interests, its successes or failures, are your interests, successes or failures, will it be possible for you to consciously occupy your true position, for you are closely related to each other, your lines of life are so inextricably interwoven, with all of those who form this one degree of life, that you must stand or fall together. The links you formed in Egyptian, Aztec, Roman, French and American incarnations cannot be broken; they must be combined. The many links must become one chain ere any one link can hold and manifest its power. If you were not one of those links you would never have been drawn into the Temple work. In the past you have not all felt the action of the cohesive force, the operation of the law of affinity, to such an extent as to incline you to make a supreme effort to draw closer to each other, and thereby to me. I would earnestly beseech you, for your own sake, to open your heart to this great law during the coming year; place yourselves in the direct Lodge current, and see if the close of another probationary period will not find you more inclined or better prepared for taking a step inward, if you have not heretofore felt such inclination. If uncontrollable circumstances have prevented your acceptance of the offered opportunity, help me to make it possible to help you surmount such difficulties, and be ready to answer the next call. Bear well in mind that any seeming obstacle to your advance during any cycle of probation, is due to the action of the merciful law, and also bear in mind the tremendous importance to you individually and collectively of being able to act as one man, when effort and development shall bring you to the point of action in any Temple matter. The next eighteen months will be the most critical period of the Temple work. At the close of that period, if you have helped us to hold this Centre intact, and stood faithfully by each other, regardless of all that may come to you, you will have laid a foundation that cannot be easily shaken.

Remember, you are not warring against personalities, but against Cosmic forces of tremendous power, and every battle fought and won will bring you nearer ultimate triumph, and at the same time give you opportunity for arousing the latent powers in yourselves, so necessary for your development.

M. \* \* \*

*Creeds Disappear  
Hearts Remain*



# The Temple of the People

Galcyon, California,

Private

Dear Comrade

Having been a member of the Temple of the People for the prescribed one year of trial, you are hereby notified that you are entitled to the privilege of making application for membership in the first Interior Order, the Order of the 36.

This is a very important step for the Neophyte in Occultism and should only be taken as a result of a sincere desire for service to mankind and a willingness to obey the directions of the Masters at all times.

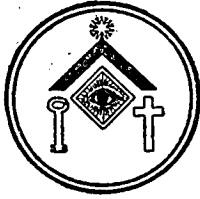
If such is your desire and intention, will you kindly communicate with the undersigned to that effect.

Devotedly your Comrade,

Francia A. La Due,

Guardian-in-Chief.

*Creeds Disappear  
Hearts Remain*



# The Temple of the People

Malcom, California,

Private

Dear Comrade:

According to the Pythagorean system of numbers, the numerals 9 and 4 are connected with all spiritual, intellectual and material knowledge. Pythagoras was an Initiate and therefore understood the science of numbers in their mystical sense, and, while without doubt many blinds were used by him as by other mystics for preventing misuse of knowledge, the system as a whole is the same as that which is in use still by all Initiates. According to the Master's statement, the number 36, four times nine, indicates the commencement of the Path of true knowledge.

The Order of the 36 is the first esoteric order of the Temple of the People and should be applied for when a neophyte has determined to tread "The Closed Path" - the Path of Service, Devotion and Silence - at all costs to his personality.

If the accompanying questions are satisfactorily answered, the Pledge of the Order will be sent for your consideration.

Faithfully yours,

Francia A. La Due,

Guardian-in-Chief.

W. H. Dower,

Official Head.

Private.

### QUESTIONS

THAT MUST BE ANSWERED BY APPLICANTS TO THE ORDER OF THE 36

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1. What is your concept of the Law of Karma?
2. What is your understanding of the re-incarnation of the soul?
3. What is your interpretation of the seven-fold division of universal life and nature?
4. What is your concept of the Masters of the White Lodge?
5. What is your understanding of the position, privileges and duties of an Agent of the White Lodge, sometimes referred to as a "Link".

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6. Are you in a position to take a pledge involving secrecy, with the understanding that such pledge does not commit you to any act violating your duty to your family, country or religion?
7. Do you promise that you will keep secret the contents of all private papers relating to the Order of the 36 or to any interior degree of the Temple of the People and make provision for their return to Headquarters in case of your decease, withdrawal or expulsion?

Francia A. La Due,

Guardian-in-Chief.

Note: The answers to these questions must be sent to the Guardian-in-chief direct and the word "Personal" placed on the envelope.

*Creeds Disappear  
Hearts Remain*



# The Temple of the People

Malpyn, California,

Dear Comrade:

Enclosed please find a copy of the pledge form and covenant of the Order of the 36, one of the inner degrees of the Temple of the People. Take one week for earnest consideration, at the end of which kindly return the pledge, whether signed or unsigned, to the undersigned, the head of the inner division.

A copy of the pledge should be made and kept by you for constant reference. The signing of the pledge will admit you to membership in the Order of the 36, and the necessary information will be brought to your attention. The Order of the 36 is esoteric and is a part of a certain geometrical figure in the Great Temple. It is a product of nine times four, and the order bears a special relationship to the whole work. This will be understood more clearly as time passes.

This pledge must not be lightly taken. It places the signer in a position of Neophyte to the Order of the 28, a secret Order connected with the service of the Temple.

As with all pledges made to the Higher Self, in dedicating oneself to the Service of Humanity nothing will be demanded of any member of the Order that will in any way conflict with his or her duty to the Infinite, to self, family or nation.

Fraternally yours,

Guardian-in-Chief.

PLEDGE OF THE ORDER OF THE 36

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I, \_\_\_\_\_, believing in the harmonious evolution of all creative Force and Consciousness, and in a geometrical plan according to which each atom, molecule, man and star must attain development under fixed inexorable Law, which Law is Love, do hereby pledge myself to work in harmony with that Law as far as lies in my power.

Believing in the Universal Lodge of Masters, the communistic life and unity of the bodies of Dhyan Chohans and Dhyani Buddhas, the saintly and angelic hosts of the Inner Spheres, and in their power and ability to lead to the high degree they occupy on the evolutionary scale, the initiates of lesser degrees, as well as to direct the development of the masses of humanity who by Karmic law and selection come under their guidance, I do pledge myself to give loving reverence to the Lodge of Masters as a whole, and faithful service and obedience to those Initiates under whose direction as a disciple of the Order of the 36 I desire to serve humanity.

Believing that the Organization--The Temple of the People--as a body corresponds to the Temple of Man and the Temple of the Universe, and is directly under the direction and supervision of said Initiates, I hereby promise that I will conscientiously give all the time, means and labor that I can give to its upbuilding and advancement, and to believe in and treat my co-disciples of that organic body as though they were of blood-kin; abstaining from unkind action, unjust and needless censure, and establishing, as far as I may, a true embodiment of the "Brotherhood of Man."

Believing that the said Initiates--Masters--of the White Lodge do from time to time appoint such Agents and transmitters as Karmic Law and wise selection will permit, as a means of communication between them and lesser developed neophytes and that the entity designated Blue Star, the present Guardian-in-Chief, and Red Star, the present Official Head, of the Temple of the People--is such an Agent, I do hereby promise to accept advice, direction and instructions given by the same or by whosoever may be appointed at the suggestion of the Master as the successor in office in case of decease, and to render all possible assistance in forming and sustaining the Guardian Wall; essential to the physical life, protection and defense of such Agent, and of the whole organic body, SO HELP ME, MY HIGHER SELF.

Dated \_\_\_\_\_ (Signature) \_\_\_\_\_

"And with thee my disciple and child, I, Hilarion, thy Servant and Master, offer to share my Love, my Labor, my Sorrow, my Suffering, the Cross of my human Woe, the Crown of my Spiritual Joy."

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Private

FOR THE ORDER OF THE 36

To the Neophyte:

No mere words can express the importance of the Service of the Feast of Expectation to all members of the Order of the 36. In the performance of its sacred duties each member becomes a focal point and receives and radiates the influences of the Great White Lodge. During this Feast a definite connection is made between the Neophytes of the Order and the coming Avatar. Therefore if this duty is neglected or carelessly performed, there will result inevitably a loss of spiritual unfoldment and virility.

The Order of the 36 is also "The Great Sifter" and is used by the Masters to protect the Center of their operations through which is radiated Their love and faithful service to mankind.

Whatever of good or evil a member of this Order permits to pass his or her special Point in the Guardian Wall and thus reach the Center, is reflected back to that member as from a mirror. If it be good, it is radiated in blessing, if it be evil it is caught at the point of its escape, as it were, in a sieve, thus bearing the seed of its own decay and disseminating the poisonous effects of such decay to all who contact that Point. This is all accomplished by the action of Karmic Law and without the intervention of any personality.

We cannot urge too strongly a careful, conscientious consideration of the Obligations of this Order, especially if for any avoidable reason they have been neglected.

These obligations are as incumbent upon isolated members as upon groups, whether they be Initiated or not. Initiation should be sought by all accepted members, although no accepted member is debarred from the services if opportunity has not been given for Initiation.

All communications concerning this Order should be addressed to the Guardian-in-Chief.

With most fraternal greetings, we remain, as ever,

Faithfully yours,

Francia A. La Due

Guardian-in-Chief.

William H. Dower

Official Head.



Strictly Private

To the Order of the 36

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Announcement of the Coming of the Avatar

In the year 1898 there came to the entity symbolized by the Blue Star, who is the present Guardian-in-Chief of the Temple, one of the Messengers of the Great White Lodge, a Master of High Degree, who announced the near reappearing of the Avatar of the present world-cycle; the same Avatar who appeared as Jesus of Nazareth nearly 2000 years since. The Master gave to the Blue Star a detailed plan of the vast work to be accomplished by the end of this cycle, (thirty years from that time), in the building of a sacred Temple of Initiation of surpassing beauty, and on the exact geometrical lines of the Universe, and designated the spot where it should be built. He marked every arc, circle, square and line of that Temple, and said that each one would be represented by some one of the "peculiar people" who would be drawn together as time passed, a people imbued with spiritual knowledge, and with power from on High.

He also called one who by karmic right was an equal sharer in the gift of service, and who was symbolized by a Red Star, and bade him, with six neophytes whom he selected, form a Guardian Wall about the Corner Stone represented by the Blue Star that it might be protected from those influences which would shatter it if possible, and so bring the work to naught.

That Guardian Wall is now open to admit another Stone, and we would say to the candidate for that place, "See to it that you hold your appointed place in that Guardian Wall in all truth and loyalty, for as you deal with the trust imposed in you, so will the Great Law deal with you."

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Extract taken from the 36 Initiation Service for the benefit of those Neophytes who cannot at once attain outer Initiation.

TO THE NEOPHYTES OF THE ORDER OF THE 36

Greeting

The Master has instructed us that the Order of the 36 must be vitalized, stirred into a conscious recognition of its privileges, its opportunities and its duties, and welded, as soon as possible, into a definite, cohesive, working body that is not only capable but ready to fulfill its obligations to its Higher Self and to the Lodge.\* The time of action is rapidly approaching and these Neophytes must be prepared to do the work outlined by the Lodge for this Order--The Order of the Avatar.

The Feast of Expectation is the vehicle by and through which a definite connection--an avenue--is made between the long line of Avatars and other Great Souls who form the higher degrees of the Great White Lodge,--the Christos in manifestation,--and those Neophytes of lesser degrees of the same body. Through this vehicle, or avenue, may be transmitted the inconceivable Potency and Power of the higher Initiates when some karmic event of importance is to be precipitated; an event which may even change conditions in the whole world if those lesser Neophytes have been true to the obligations they have assumed.

We have reason to believe that some of the Neophytes of the Order of the 36 have not fully understood the sacredness of this Order, or the responsibility resting upon them, and that others may have become careless owing to the outside pressure brought upon them by hard conditions, and therefore we make this effort to arouse them to a consciousness of both their opportunity and their responsibility.

The Era of Purification by Fire is upon the Earth. Preparation must be made for the Coming of the Avatar. Will there be much excuse for us, who have so long known what was coming, if we fail to take advantage of the help offered us, and, through us, to all who will hear the message we bear?

That there may be no possibility of misunderstanding or forgetting that which is of so much moment we have prepared a course of correspondence work relating to this Order, and those Neophytes to whom it is sent are urgently requested to give both the time and necessary attention to the 36 Instructions that will enable them to answer freely and understandingly the enclosed questions and return them with their answers before the last of next month.

Let us gather closely together for, as the day of His coming approaches, the power of the separative forces increases. Are we ready to stand at His side, in unbroken line, and fight, as must fight all Soldiers in the Cause of Justice, unmoved by the suffering, the pain, the blackness of the Night? For the Balance must be true, and the scales He holds unmoved by aught save Justice's might. Prepare the Way, for HE COMES!

All correspondence concerning this Order should be addressed to

Francia A. La Due,

Guardian in Chief.

May 1-1916

QUESTIONS TO BE ANSWERED BY THE NEOPHYTES OF THE ORDER OF THE 36

- 1--What is the purpose of the Feast of Expectation?
- 2--What spiritual opportunity comes to the Neophyte who faithfully holds this Feast?
- 3--How do the elements of the Feast feed the soul of man?
- 4--What is the meaning of the 36 offering and what is its use?
- 5--Why should this offering, however small, always be sent to Blue Star?
- 6--Why is it necessary that the Rallying Cry should be sung accurately in the Key of C as written?
- 7--Under what conditions may the Rallying Cry be used?
- 8--What is the function of the Fire Offering?
- 9--Why is it important that only Temple Incense should be used for the Fire Offering?
- 10--Why should the 36 Pledge be reread each Feast Day?
- 11--What are the results of the Neophyte's failing to live up to this Pledge?
- 12--What happens to the Neophyte who partakes of the Feast with feelings of anger, malice or hatred in his heart towards another?

(Instruction regarding the Rallying Cry and Incense is to be found in the second book of Temple Teachings. The Instructions upon which the other questions are based will be found in the 36 Book.)

LIST OF INSTRUCTIONS FOR THE ORDER OF THE 36

- 1--The 36 Book.
- 2--Instruction to Order of 36 of Aug. 1904.
- 3--Creative Force.
- 4--The Mystery of Sex.
- 5--The Spiritual Creative Will.
- 6--Responsibility of Co-disciplenesship.
- 7--Instructions on Breathing Exercises.
- 8--Instructions on Symbolism. Eight parts.
- 9--Rallying Cry.
- 10--Consecration Hymn.
- 11--Order of Services.
- 12--Pledge.

(Each member should have a supply of Temple Incense. Fifty cents worth will last for several months.)

TO THE NEOPHYTES OF THE ORDER OF THE 36

Fraternal Greeting

The size of this Order makes a personal response to each member difficult. Therefore, those Neophytes who receive this letter, may know that their answers have been both received, carefully examined, and placed on file, and that nothing vitally incorrect has been found in their answers. Where such is the case a personal letter is sent.

We enclose a copy of correct answers to these questions that have been prepared for your careful consideration; also a set of questions which we ask you to answer and return to us by the last of THIS month.

The Instruction "Transmutation", which you will find herein, is one of great importance, and will be helpful if studied in connection with the pamphlet, "The Mystery of Sex". There will be farther instructions of great value sent to the working members of this Order.

Many members of this Order have not taken advantage of the offer made by the undersigned for personal correspondence; especially is this true in regard to those passages in the instructions which seem to touch more intimately the personal lives and development of the Neophyte. This invitation is again repeated.

Address all correspondence pertaining to this Order to

Francia A. La Due

Guardian-in-chief.

P.S. If each member will enclose one stamp with their reply, it will help us greatly in meeting this added expense, for the bill amounts to several dollars each time the documents are sent forth.

June 1-1916

TO THE NEOPHYTES OF THE ORDER OF THE 36

Fraternal Greeting

Once again we call to those who have not yet responded to our first letter, to awake, to enter the arena of preparation, for the time of action for this Order rapidly approaches. Great are your opportunities, and equally great your responsibility for their use, or non-use. Not again in this Manvantara will such great cyclic opportunity for spiritual advancement and unfoldment be given to man. Therefore we plead with the neophytes of this Order, to arouse themselves, to take the hand outstretched to reach their own and lift themselves and others into the Light. Could but a tithe of the Glory, awaiting those who dare to try, but seep through the black curtain of ignorance that now shuts them from the Light, no thing, no man, no power could keep them from acceptance of that which is now offered, for it means one step more towards the Understanding-Heart of the Avatar.

A new instruction is enclosed; also a set of questions which should be answered and sent in by the last of this month. There are several new instructions that will be issued to those who are prepared to do the work of the Order.

We also enclose a copy of the correct answers to the set of questions concerning the Feast of Expectation, and we ask that you study carefully these answers, and then make them live in your life through USE.

"Life's opportunities, like angel visitants, pass swiftly, silently,--and if we fail to catch the first faint echo of their coming footfalls, or, all untrained to action swift, we fail to seize and force them to reveal their hidden power, theri passing is for aye."  
From the Mountain Top.

Address all correspondence pertaining to this Order to

Francia A. La Due

Guardian-in-chief.

P. S. If each member will enclose one stamp with their reply, it will help us greatly in meeting this added expense, for the bill amounts to several dollars each time the documents are sent forth.

QUESTIONS TO BE ANSWERED BY NEOPHYTES OF THE ORDER OF THE 36

The Mystery of Sex

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1. Why is it so vital that a pledge once given should be faithfully kept?
2. Why is it that no act of the Teacher or Agent changes, in any respect, our responsibility to keep inviolable this Pledge?
3. Where is the "Lost Word" found,?
4. What is the function of the Astral Light?
5. To what does the Astral Light correspond? Why?
6. The "Temple of Life" is what principle? The "Priest" is what principle?
7. What will enable woman to rise to her true place at man's side?
8. Picture the results.
9. Of what is the Moon a symbol?
10. Of what is the "Beast" a symbol?
11. Why does Master ask that we live a natural life?
12. Why are the profound secrets regarding sex never imparted by one to another?

(It would be a great convenience to us if the Neophyte would place his name and address at the head of his set of answers)

## THE MYSTERY OF SEX.

For the Order of the 36.

From time to time during the short cycle just closed I have given you grave warnings, some of which have been heeded, others neglected. As a rule the more important have been neglected, and those of minor importance religiously observed. There are but few among your number who have not had cause to remember one in particular, given in connection with a former instruction on creative fire and in reference to the awakening of the lower or sensual centers, which, as stated in the aforementioned instruction, is due to spiritual action on the higher centers of the opposite pole.

There has been, and is more danger to humanity in the present short cycle of twenty-five years, which commenced the 15th of November, 1898, than at any time during the past two thousand years. The key of life's great symphony within this solar system has been raised, i. e. its vibratory action has been quickened, and this was made possible by the conjunction of four great cycles, whereby certain changes in etheric currents affecting the sun, moon and other planets took place, as well as three minor cycles which were of importance to this planet more particularly.

Every Messianic cycle produces important changes on all planets of all solar systems, due to the direct action of spiritual forces of illimitable potency and power in the Sun of each solar system by the Son or Buddhi.

I am about to give to a limited number of the Temple an instruction which, while old as time itself, and familiar to all students of the inner degrees of ancient schools of occultism, has been held peculiarly sacred and not imparted to any save those pledged beyond recall, but before entering upon this subject I wish once more to solemnly impress upon your minds the importance of the pledges you have taken.

*Remember*, they have not been given to Blue Star, to myself, or any other Master; but to your own Divine Self, and in breaking a pledge of this nature you repudiate that Self. In the past twenty-five years some of you have taken many pledges. You should not judge of the worthiness or unworthiness of the *personality* acting as an agent for the Lodge *after* having accepted and signed such pledges. Where they do not conflict with your duty to that Higher Self, you are irrevocably bound by them.

No personality that has ever existed has the right to claim for *itself* the full allegiance of a soul, which is daily expanding, and consequently *liable* to outgrow its teacher, however high in development that teacher may be; but having given a pledge to *keep silent*, to *obey* where such obedience does not conflict with one's duty to that Higher Self, such pledges should be kept inviolable, no matter to what depths such teacher may descend in the great tests he or she is undergoing, and which will some time come to each in turn; and you may be *sure* that such charity as you show to one who has fallen through some severe test, the same charity will be shown you in your failure or success.

No words can adequately convey the great danger incidental to the careless consideration of the great truth I am about to lightly touch upon. Its sacredness passes power of expression. It is one, and the most important one, of the great truths imparted by Jesus to his disciples when during a lesson

to the multitudes he said in response to a question put by one of these disciples: "Unto you it is given to know the mysteries of the Kingdom of Heaven." It is the mystery of the Holy Eucharist in the Christian Church, though but very few connected therewith are aware of its great significance. It is the underlying mystery of the celebration of every great feast of the ancient Mysteries. It is the mystery of life, the mystery of the feminine principle of the God-head, the Great Mother.

The vital organs of both sexes of humanity have so long been associated with all that is unclean, all that is low or sensual in the mind of man, that it is very difficult to treat on any subject associated with them without awakening images of lust, unless the heart be pure and the head polarized to the Divine Self.

All scriptures, ancient and modern, contain references which are either identical with, or correspond to, certain texts in the Hebrew and Christian Bibles, in which reference is made to the Blood and Water of Life. I will not at present dilate upon said texts, for they are closely intertwined with other phases of the same subject which will be entered upon at an early day.

In woman, the feminine principle of life, may be found not only the synthetic lost word, but all things pertaining to the energizing of the life principle.

Menstruation is a dual preparation for Birth and Nourishment. The real vital element contained in the blood of the menses, does not leave the body of woman during periods of menstruation; the visible blood is but the cast off husks of the real blood or true seed of life which remains in the ovarian centers, and which contain within their invisible depths the life-sustaining, as well as life-energizing principle. Under right conditions this seed will expand and become the real nourishment of the growing foetus, and subsequently the milk that centers in the breasts of woman. Every reincarnating ego accomplishes such incarnation by eating the flesh and drinking the blood of woman, and inasmuch as man has degraded woman and made of her either a plaything or a tool, he has degraded himself and rendered absolutely impossible any approach to true initiation on inner lines until such time as he has made restitution by once more becoming identified with perfect womanhood and winning by pain and sacrifice the step of the ladder of life which by his self-degradation he had failed in mounting.

In many representations of the crucifixion of a man in space, a wound in the side may be noted; in the case of Jesus it is said that from such a wound poured forth both water and blood. This statement has caused much controversy between bible students and scientists, the latter claiming there is no water in that portion of the human body, consequently the statement must be untrue; but such scientists do not accept Jesus as the highest expression of human life known to this planet, nor do they understand that being sexless—Androgyne—both masculine and feminine principles were in perfect alignment and at one-ment with the Great Father or principle of Will, he could cause by an exercise of that will, the water from the feminine side of his nature to materialize and overflow through the opening made by such a wound.

The "Great Virgin", "The Deep", "The Astral Light", is to the Universe what the uterus and ovarian centers are to woman, and from it comes into manifestation on the physical plane all things both good and evil. It is the nurse,



the Mother, and as from the uterus of a woman of average intelligence and good morals may frequently come forth the devils in human form with whom you are all more or less familiar, in like manner there is born from the lower Astral light all that substance or matter, whether it be coarse or fine in texture or quality, that makes for the dark or negative side of life. But as from the body of the average woman, by strenuous effort, self-denial, high aspiration, may be born children far in advance of the race to which they belong, fit temples for the great souls who will sometime incarnate therein, so the Astral Light, the *anima mundi* of the ancients, may conceive and bring into manifestation a higher vibration of light, which is known as the Higher Astral, for there is no limit to evolution, no hard and fast lines drawn either between planes or races. There is also a perfect correspondence to the menses of woman in the currents of force supplying life and energy to the Astral Light, all of which are dual in their nature; consequently while the higher rates of vibration are manifesting as good, lower rates are manifesting as darkness or evil. Frequently such are recognized on earth in the vampirish insects and blood-thirsty animals antagonistic and inimical to man, while the higher are retained and used for the birth and nourishment of more spiritual forms of life.

The true marriage between those of opposite sexes is subjective and belongs to the Higher Astral or plane of Soul, and the great inner yearnings of the separated soul for its mate, which is so frequently mistaken, resulting only in the so-called marriages of the physical plane and which is in reality simply sexual attraction, can only be consummated on the physical plane when two souls have reached or are nearing the state of physical and mental perfection which will be the heritage of the sixth race. When that race comes into manifestation on the physical plane, the conditions now obtaining in child-birth will be changed. Birth by the power of Kriyashakti, or the marriage of Will and Mind, will be the resultant effect, and this harmonious union will permit of the incarnation of great souls who for ages have been nourished by the higher currents of the Astral Light which, as I have before intimated, correspond to the seed retained in the ovarian centers of woman.

One of the first steps toward the realization of this great truth is a perfect understanding of the masculine and feminine principles as manifested in physical life. The woman is the Temple of life, the man is the Priest, the sacrificer; and when he realizes his holy office, and gives to woman the strength, the honor, the tenderness and faithfulness that is symbolized by Christ's love for the true Temple, or Humanity—woman will rise to her true place by his side, equal in all things. Then can she unlock the door of that inner shrine and show to his wondering eyes glories unspeakable, unsullied by the hand of time, eternal in the heavens, and the two will once more become one flesh. Then the day-star will dawn and the night be passed, the day when the second woman of Revelations, crowned with the twelve stars, with the moon or menses under her feet, will take her true place on earth as well as in the heavens, and the first woman representing all sex, all sensuality, all the inverted good of the universe, symbolized by the Beast, be driven into the wilderness amidst the spawn she has created, until her time too be fulfilled.

There has been some criticism by the ignorant, relative to certain passages in a former instruction on the creative power; said criticism being largely

confined to a paragraph containing an earnest plea for *natural* life, as opposed to ideas prevalent among many would-be occultists.

What I said then, I wish to repeat far more emphatically, for if the great truth there noted could be impressed upon the hearts and minds of humanity deeply enough to color their lives and actions, there would be far less crime, less insanity, and less unnecessary suffering. The inability to recognize the fact of a possible failure to kill out the sexual impulse, or lack of power to control the desire beyond a certain point, has hurled many from a high stage of development into the abyss that invariably awaits the over-confident. Many have entered the Path wholly unprepared by experience, but fully determined to lead the life of purity and abstinence essential to true chelaship. Such were confident of their power to carry along with them on the Path, certain innate tendencies of which they were fully conscious but as such had never come to maturity, or if matured had been simply left in the background, they imagined such tendencies might be safely carried along the Path and exterminated at their leisure. There never was a greater fallacy. Unless lust has been killed out, that is, changed entirely to a higher rate of vibration, wherein it becomes pure love for the whole human race, past all possibility of revivification, before the first step in true occultism is attained, the time will surely come when under some sudden unexpected temptation all good intentions will be scattered to the winds; then will come mad exhilaration, gratification, satiety, and finally the remorse which drives to moral or physical suicide. Lust belongs to man's separated life, and he *must* know, *must* understand what he is putting behind him, must have caught at least a glimpse of the hideousness of that separated life and be able to renounce it intelligently and irrevocably. If he finds himself unable to do that in this incarnation, let him be content to wait for another, and lead a natural life on the physical plane, subject to the moral and religious law of the nation with which his karma has identified him. I do not mean by this a life of self-indulgence, for a beginning must be made some time, and by taking up the gage of battle, and warring with wrong ethical, social and political conditions in this life, he is laying the substratum of a life that will far exceed this in opportunity and power to improve the same.

The mystery of sex has been hidden, in many allegories. The Songs of Solomon are a revelation to the pure-minded, and in many old Rosicrucian manuscripts may be found the same mystery in symbol and allegory. No punishment was considered too great for those among the ancient schools of occultism who lifted the Veil of Isis, uncovered the great Mother Nature, and gave to the profane the secrets pertaining to sex; but its most profound secrets can never be imparted by one to another, they belong to the spiritual plane and can only be understood by the spiritual soul; and when one has become conscious of that spiritual soul, he has become so purified as to realize the sanctity of all that belongs to that plane, and no torture could draw from his lips a secret connected therewith, even had he the power to give it utterance.

While I have given you in this instruction a truthful interpretation of the mystery of sex, it will be worthless to you individually, unless you have "awakened" and can grasp its spiritual significance.

TO THE NEOPHYTES OF THE ORDER OF THE 36

Fraternal Greeting:

It has been a source of much satisfaction to me to find the members of this Order responding in such large numbers to the effort now being made to assist them, and responding with such evidences of appreciation.

The Law of Supply and Demand is inexorable; when the Order shows evidence of its ability to USE more Truth, more will be given. We do not realize what a wealth of knowledge has been poured out upon us in the past years, until something compels us to review a part of it, and the only true way in which we can show our appreciation, is through the recognition and use of the Law of Reciprocal Service.

We wish to express our appreciation to those students who have helped to make both work and expense lighter by placing their names and addresses at the top of their answers to questions, and by enclosing stamps for our use.

We enclose answers suggested as helpful in relation to the questions on "The Mystery of Sex", as well as a new list of questions to be answered and returned by the middle of September. These Instructions and questions will be sent but once every two months, since we find that the students cannot get their replies in to us within a shorter length of time.

The article we enclose which explains the symbolism of the Nirmanakaya Picture of the Master H. will give you both pleasure and instruction. Later on, we hope to make up a systematic course of work along this line.

May the Love and Protection of all Great Souls be with you.

Guardian-in-Chief.

Note: All correspondence pertaining to the Order of the 36 should be addressed to the Guardian-in-Chief.

## SUGGESTED

### ANSWERS TO QUESTIONS ON "THE MYSTERY OF SEX"

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1. Because the Pledge is given to your own Divine Self and a repudiation of it is a repudiation of your Higher Self.

2. Because, since the Pledge itself is not given to the Teacher but to the Higher Self, and our promise to keep inviolable certain Esoteric Truths, and to obey, is given by us in full freedom, it therefore binds us irrevocably to that Silence and Obedience. Under severe testing we all make false steps, and our Teacher is tested beyond our conception of tests. A false step taken by that Teacher simply becomes a Call to us to stand loyally by our Pledge, and thus we help to lift instead of pushing farther down that one.

3. The "Lost Word" is found in Woman, the Feminine Principle of Life. That which is true on the physical plane has its correspondence on the Astral and Spiritual Planes of life. The energizing of the Life Principle on the Higher Planes of Being brings to birth the vehicle of the Christos--the Soul. "As above, so below" and therefore, "as below, so above" Until the Christos be manifested in form there can be no individual Christ, and "darkness is on the face of the deep".

There are nine orifices in the male principle of life; there are ten orifices in the female principle--ten, the perfect number.

4. The function of the Astral Light is that of reflection. It is, figuratively speaking, a double faced mirror reflecting from above and from below. In other words, it is one of the Robes of the Great Mother. It is of this Light that the images of our thoughts and desires are molded, and it holds them imprinted in its folds to Eternity. Its power for Good is almost inconceivable, and therefore its power for evil equally so. It gathers into its bosom, nourishes,--in-forms,--and sends forth into physical form impartially the children of our minds,--our desires.

5. The Astral Light corresponds to the Uterus and Ovarian Centers of Woman; its currents of Force correspond to the Seed, or to the flow of the Menses. This is so because its function is to the Universe what the function of the Uterus is to Humanity.

The Chela who has the Wisdom, Love and Power to use the Astral Currents of Force in Creative Effort can be of inestimable service to the Race. The odd hours should be selected for such purposes. The Currents flowing at nine o'clock in the morning and at nine in the evening are most powerful, either for good or for evil.

6. Woman is the "Temple of Life", Man is the "Priest". When the Priest enters the Holy of Holies and places his Sacrifice upon the Sacred Altar, in Purity, Reverence and Divine Love, the Consuming Fire lit by the Father gathers unto Itself the Sacrifice and the first act of creation is consummated.

7. When Man recognizes her Divine Service and enfolds her with that Love and Honor and Faith that The Christ gives to Humanity, she will take her true place at his side, and--

8. The Androgene is born. The two become ONE on interior planes, consciously ONE. Pure, Selfless Love has driven out lust and passion, and separateness gives way to Unity, the first step on the Path towards Oneness with all that lives.

9. The Moon is symbolic of the Menses--the feminine forces;- and in one sense it is a planetary uterus from which the earth broke away.

10. The Beast represents sex, sensuality, commercialism; in fact all inverted good.

11. The tendency among Occult students is to strive to reach the last step on the Path before they have taken the first step. In other words, they endeavor to attain through Repression that which can only be attained through a normal Evolution, and evolution means Expression. Repression dams up the repressed force or forces interiorly, thus keeping the Neophyte from the TRUE Mastery. For that which is simply repressed and ignored is neither mastered nor understood. Only through understanding through RIGHT USE of every faculty and organ of the body can one attain Mastery. This does not mean license. It means the use of every part of the body for the purpose for which it was created and none other. For instance, the sexual organs for procreation only on the physical plane.

12. These secrets are never imparted by one to another for two reasons: one is that experience and the unfolding of the Spiritual Consciousness are requisite to an understanding of the deeper truths regarding Sex. A child could not understand a problem in Calculus if you were to tell him all about it; that problem would be "esoteric" to him. The second reason inheres in the essential purity, the sacredness of Sex; once a realization of this dawns in the consciousness of the Neophyte, nothing could induce him to reveal to the profane that which he has perceived.

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QUESTIONS ON "RESPONSIBILITY OF CO-DISCIPLESHIP"

1. Define the term Laya-centre. What is its function?
2. Why are we responsible for the thoughts and acts of our co-disciples?
3. What should be our attitude and action if we are present when one co-disciple speaks unkindly or critically of another, in view of this responsibility?
4. What are the results of obedience to a teacher when such obedience leads us to attempt that which we have not the power to carry out?
5. What opportunity does close association with our Agent bring to us?
6. Why have many failed to take that last step which would have put them in conscious contact with Initiates of Higher Degrees?
7. What effect does the failure of one disciple have upon all the other disciples of his group?
8. How can a disciple realize the critical moment when he has taken a backward step? Can he retrace that step?
9. Why are YOU a disciple in this particular Group?
10. What special opportunity does association with this Group give you?
11. Do the words, "Theives", "Liars", "Adulterers", "Hypocrites" apply to you in any degree?
12. What is the meaning of the "Trial by Fire"?
13. During this month, let each disciple, upon retiring, go carefully over the thoughts and acts of that day, and examine them in the light of the right to demand the "Trial by Fire", and decide if he has won that right. Write me the results of your efforts.
14. What think you would be the effect upon the world of such concerted action of a body of devoted disciples, united in love and understanding?

TO THE NEOPHYTES OF THE ORDER OF THE 36

Greeting

In reviewing the work accomplished, since this new effort to arouse interest was inaugurated, I am moved to ask if it has not been found to be self-revelatory? Are you not beginning to realize that the instructions have not been fully understood, and that this is so because they have been but lightly studied? It is useless for the Masters to place before us instruction after instruction of illuminating power if we do not USE those instructions. A careless reading of a new instruction reveals very little of its hidden meaning; only in the silence, through meditation, will that unfold to the outer consciousness. Many are beginning to realize this fact, and to those who are working with sincere purpose will come those greater opportunities, that larger life and that fuller consciousness which is the result of a correlation of the inner with the outer understanding, through effort and use. Before us is placed food worthy of assimilation, but we must eat that food.

The Neophytes of this Order should prepare themselves to receive and transmit symbolic messages understandingly. In the great world-struggle before us, the demand for students who can do this work is greater than the supply; therefore, herein lies an opportunity for some of the students of this Order. The laws governing Thought Transference should be very carefully studied and understood before any attempt is made to transmit a thought-form to another mind.

The Course of study in Symbolism now offered you is of great Importance. As you work out the hidden meaning of the instructions you now have, and learn to USE them, more will be given to you. The supply will be regulated by the demand, and demand can only be made through USE.

We acknowledge with appreciation the stamps enclosed by some of the students for our use. We ask that each student place both his name and address, and the title of the question sheet he is replying to, at the beginning of his set of answers. It takes a great deal of time to look up the addresses of so many students. There are several correspondence classes, and not to indicate which set of questions you are sending in, causes much work for the already over-burdened staff.

In all sincerity, I am

Faithfully yours,

Francia A. La Due

Guardian-in-Chief.

Aug 1 - 1916

## SUGGESTED ANSWERS TO QUESTIONS

ON

### "THE RESPONSIBILITY OF CO-DISCIPLESHIP"

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1. The Laya Center is the "zero point", or "neutral center" through which spirit may unfold and through matter must return to spirit. When the term is applied to an individual Master, it means that he has reached the point of Selflessness and is no longer swayed by the extremes of life. Without a Laya Center, there could be no contact between the Disciples of the Lodge and the Masters; for it acts as the "spiritual tie", or becomes the "condition" through which the lower selves of the Disciples may be united with their Higher Self. It is equally true that those Great Beings of the Higher Planes could not contact, or become manifest to this lower plane except through a Laya Center.

2. Because the Co-disciples and Initiates of any planetary division are literally ONE on an Interior Plane, therefore the thoughts and acts of any Part of that One become our responsibility. Often the unkind thought to which we give birth on the mental plane will find physical expression through another Part of us. We, as the creator of that thought, are responsible, for, although we were sufficiently strong not to permit it farther expression through our particular organism, a weaker Part of us was not so fortunate. In this sense we are often far more culpable than we realize.

3. First, we should immediately think: "What is there in me that makes it possible for my brother to feel or act in this manner?" Then find that point of weakness and deliberately transmute it by saying over and over to yourself the WORD which will call the Higher, or opposite pole of that expression into action. Then speak quietly of some fully recognized quality that is good or beautiful in the brother attacked. Should this not bring results, a narration, similar to the one used by Jesus, may be successful. You will remember that Jesus and his disciples were passing along the street when they came upon the decaying carcass of a dog; whereupon the disciples with varying expressions of disgust drew aside from the carcass. The Master stopped, looked steadily at it, then said gently: "Pearls were not whiter than its teeth". He spoke only of the bit of beauty, the positive element, remaining in the disintegrating mass. We should do likewise. If this fails to arouse the better nature in the co-disciple, then firm, positive protest should be made.

4. It is as serious mistake to attempt too great an undertaking, as it is to fail to do your share in one. We are as often tested by that which is beyond our power to accomplish, as by that which is within it. Therefore, if obedience to the behests of a teacher would incite you to attempt that which you interiorly felt was beyond either your ability of accomplishment, or your physical strength, it would indicate a lack of understanding and of balance, and you would, of course, not succeed in your effort. However, if your Intuition were well developed, you would know that your Teacher would not expect you to do that which was really beyond your power.

5. One cannot bask in the sunlight without absorbing vital force; neither can one be in the presence of a Great Soul without absorbing some of that greatness. In other words, to be permitted close contact with an Initiate is to be raised up in consciousness and in vibratory rhythm and thus gain the opportunity of Initiation. It also works the other way; only the faults, the darker side, the shadow, can be seen by the one who fails to awaken the Divine Power residing in his soul at such a time.

6. The failure to take that last step is usually the result of so-called "little things". A critical thought constantly indulged in finds expression in act. A desire for personal recognition precedes ambition. Ambition precedes desire for self-laudation, and that, of course, belongs to the life of separateness and selfishness. These qualities may also be used by the disciple and transmuted by the power of Will and of Choice into ambition for the Race and into selfless Unity, for Selflessness should be the aim of the disciple, and in so far as he fails in this when his last test is given, just so great is his failure.

7. It throws upon them an added strain; one that brings much premature testing and trial upon the group. A broken link means a useless chain, and until that link is removed and a new one made, the separated parts cannot be united. We all suffer, through the failure of any part of us, though often unconscious of the cause of our suffering, but we all rise joyfully when one of us wins.

8. When we begin to criticise the directions given by a teacher and to draw lines between the personality and the Higher Self by saying, for instance: "Oh, that is the personality speaking, not the Blue Star", etc., it is time to look within, for there lie the evidences of a backward step. If the sure guide of Intuition had been developed in that disciple, he would have been able to perceive that the Teacher could not possibly give a direction impossible of fulfillment. Therefore, if the direction could not be fulfilled by him, it must have been meant for another disciple of the same group; for we must remember that the Master always speaks in the plural when addressing either an individual or a group, either by letter or word of mouth.

9. Because you are literally a part of the body of that Great Celestial Being called the Master Hilarion, and therefore through many incarnations have been associated with your present co-disciples. For as parts of one Group Soul, we have Group Karma which must be worked out.

10. Association with the Group presents many opportunities to pay Karmic indebtedness, as well as the opportunity to become conscious of our Unity with the Whole. Also, through the combined Power inhering in the Group, we can most effectively serve the Race and prepare the Way for the Coming of the Avatar, thus creating conditions for the incoming Egos of the Sixth Race.

11. In some degree, those words apply to us all.



12. The Neophyte, upon entering the inner orders of the Temple, comes into contact with the testing power of the Spiritual Fires. As he rises purified from each battle with his lower nature wherein all selfish tendencies are literally burned away, he prepares himself for the "Trial by Fire" which is the Testing Force of the highest degrees of the Great White Lodge. When the last of the inhibiting tendencies in his personality is literally burned away, by sorrow, repentance and sacrifice he gains the Power to "STAND". (See Lesson XXI, First Book of Temple Teachings).

13. With the exception of perhaps a dozen students, the answers to this question are very unsatisfactory. Many excuses are offered instead of real work at this point. If you will carefully examine your acts, you will find that the things in which you are most INTERESTED are always attended to. Therefore, if the Neophyte is frank with himself, he will perceive that an excuse is but a revelation of slight interest, weak will or vacillation. One cannot aspire to Chelaship, then fail to do the simple tasks which will prepare him for that great Privilege, and hope to WIN. He must PROVE his RIGHT to CLIMB.

14. We have been told that if the Masters could find just Seven absolutely loyal, obedient Disciples in this particular cycle, who could work as ONE, they could regenerate the entire world from the action of the terrific forces of evil man has ignorantly set free in the world. The Power inhering in united action, when those so united are One in Love, is unspeakable. It is an Ideal to work towards by holding it constantly before us and striving to act in accordance with it in our daily lives.

### QUESTIONS ON SYMBOLISM

#### Lesson 1.

1. Why is Symbolism called the Language of the Gods?
2. What are the Greater divisions of the Cosmos?
3. What are the lesser divisions of the Cosmos?
4. What symbolizes Deity in Manifestation?
5. What symbols would you use to indicate a Great Spiritual being, and why?
6. How would a tree be symbolized on a sub-plane? on a higher plane? on a still higher plane?
7. What was the first symbol given to man?
8. How are the divisions of the Cosmos symbolized?
9. Name the color, tone, metal and planet symbolizing the Auric Egg.
10. " " " " " " " " Buddhi.
11. " " " " " " " " Manas.
12. " " " " " " " " Kama Manas.
13. " " " " " " " " Kama Rupa.
14. " " " " " " " " Astral Body.
15. " " " " " " " " Animal Life.
16. Why is an understanding of Symbolism of such vital importance?

The Table of Correspondences should be committed to memory if the Neophyte is to be prepared to receive and interpret symbolic messages. It is found in the Second Book of Temple Teachings.

PRIVATE

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TRANSMUTATION

One of the most deeply occult statements ever uttered by man may be found in the 23d verse of the 17th chapter of St. John: "I in them and Thou in me that they may be made perfect in One."

Possibly no passage of religious literature is so difficult of comprehension for the average reader and therefore so difficult of full acceptance. That such a complete identification of God and man by means of a third element can, by any possibility, take place, beggars the imagination of one who has no understanding of the nature and constitution of matter, save such as may be gained from the study of profane science. But to the occultist who postulates six cosmic rates of vibration of one homogeneous substance, or one cosmic mode of motion possible of an infinity of differentiations, no combination, nor increase, nor decrease in the rates of vibration is unthinkable.

To such an Occultist, Life--Spirit--in manifestation, is the result of the action of the Supreme Consciousness willing, i.e., moving, its own essence in certain definite directions under fixed irrevocable laws of its own making.

However, if we are to gain any satisfactory ground for belief in the actuality of such a close relationship between the Infinite and the finite as is previously referred to, we must consider the processes of accomplishment within the bounds of Time and Space, wherein are manifested four distinct planes, or dimensions of substance within which all life forms are generated and maintained, and must accept the occult truism that while these four dimensions or states of substance are one outside the bounds of Time and Space, so long as differentiation in form may manifest, just so long must individual consciousness exist, whether it be the consciousness of an atom, a cell or a man.

Jesus, the Super-man, knew that the fundamental substance of the form he was manifesting at the time of speaking was of the substance of the fourth dimensional plane. At the moment of his baptism the grosser elements of his form were unbound and thenceforth He could cast them off at will. (The ceremony of the Baptism is one of the highest Initiations of the Great White Lodge, notwithstanding the travesties on that service performed by many religious bodies.)

The substance, or, more correctly speaking, the energy of that plane is elastic, tenuous and plastic and penetrates and interpenetrates the substance-matter of all the planes and sub-planes below it as it, in turn, is penetrated and interpenetrated by the higher spiritual planes.

Thus Jesus, Super-man, Initiate, Avatar that He was, knew that as He had attained to his then, super-consciousness, so it was possible for his disciples to attain to the same Consciousness, which was the consciousness of his Father and theirs,--the consciousness informing the substance of the fourth plane. If those disciples could keep a mental image of Jesus as a Christ within their hearts and minds they might, by means of aspiration, prayer and good works, actually become identified in consciousness with Him and with his Father. For the substance in question is capable of being molded, by Imagination and Will, into any desired form by one who has attained a knowledge of the Mysteries and the super-human power of the Initiates.

It is this substance which is even now molding, in privation of form, the Higher Astrals or Souls of the Humanity to come, and which veils the Identity, the "I am", in the permanent bodies you are building, if so be you are consciously building those bodies. Possibly you can gain some concept of the changes taking place in those bodies when I tell you that every aspiration, every impulse toward good, every earnest prayer toward the realization of the highest concept of the Christos you are capable of forming; every unselfish, loyal, devoted thought, or act, is changing,--molding,--some feature of that body into your highest ideal of that feature, just as every thought and act of a reverse character is having a corresponding effect, and so delaying the consummation of the devoutly desired purpose. Atom by atom the substance of your Astral bodies molds itself upon the pattern of the Christ you have fixed within your mind, and I bid you take heed lest you permit yourselves to think upon the above statements as the result of illusion. That Christos-molded Image may project itself from the physical in hours of deep sleep or trance, and actually is an image of the Christos to whosoever may observe it; for, as said before, it is the very substance of the Christos imprinted with the Ideal Image of the Christ.

If the concentrated thought-form of an ideal Christ could be constantly held in the human mind for a long enough period of time, the molecules of the physical body would receive so strong an impulse in that one direction that the outward physical form would take upon itself the features of that ideal. Identification, even to the last degree, would have then taken place.

With the consciousness of the living Christ within him the humblest man becomes a very God in consciousness. But Oh! the responsibility then resting upon him to live up to so exalted a state. Well may man pause on the brink and make sure he is carrying nothing of evil over its borders to spring back with tenfold power and strike him down!

To those who ask of you, "Why a mental image of a Christ,--whether of a Buddha or a Jesus,--within the aura, even if that image is of the same substance as is the form of that of a Christ, if it be possible to avoid an intermediary between the Absolute,--or the God-head,--and your own spiritual Self?" you may answer: As well may you ask, why not use fire as an article of diet instead

of using it in the preparation of food, for at their base fire and food are one. The elemental substance--the basic energy of all edibles--is fire in some form, electric or magnetic.

The mystery of the transmutation of bread into the body of Christ as is claimed by the Catholic clergy in the service of the Eucharist, has a basis of fact little understood by the laity, and is denied in toto by the Protestant Clergy who have not had the advantages given the Jesuits and some other orders of the Roman Catholic Church, or those who fail to grasp the truth.

The renegade Initiates of both the White and Black Lodge of Masters who, by means of their Initiation into the Mysteries, had grasped the great Spiritual Truth underlying the command of Jesus to his disciples to keep the Feast of Remembrance, imparted such knowledge to their disciples in turn, although it was then one of the deep secrets of the Mysteries.

It is this same truth,--the possible transmutation of one substance into another that I have herein outlined to you; the transmutation by means of the concentrated Will and Thought on the mental image of the Christos. (It is the mystery of the Philosopher's Stone, the Elixir of Life, the perverted truth of which has ended in insanity for many.)

It is their knowledge of the character of the Spiritual Sin, possible of commission by the misuse of the Eucharist that has led to the strong warning given the laity against partaking of the Eucharist unworthily. In fact, it is our knowledge of that same truth that is responsible for our warning to the Neophytes of the Order of the 36. The Feast of Expectation is as sacred a Service as is that of the Eucharist. It is founded on the same great reality and is subject to like misuse and like disastrous results.

Humanity has traveled a long weary trail to reach a point where a dim perception of the Laws of Imagination and Mind, and the possibility of their use and misuse, is dawning upon its more enlightened units; but not even yet have their full glory and power become apparent.

H.

Note:

Neophytes of the Order of the 36 should remember that Instructions marked "PRIVATE" are given under a solemn Pledge of Secrecy.

## ANSWERS TO QUESTIONS ON THE FEAST OF EXPECTATION

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1. The Feast of Expectation builds a vehicle through which the Avatar can function. During this Feast we unite in soul and spirit with the advanced Souls of all time, and the Forces of Love, Justice and Wisdom, are freely given and received; matter is reunited with Spirit, for, because of our giving, the great forces then released build our souls and unite our consciousness, in-so-far as possible with that of the Avatar.

2. The right use, faithfully and unflinching, of the Feast of Expectation unlocks inner doors and reveals the spiritual power hidden within the simple ceremony of the outer plane. The vibration of the very atoms of the bodies is raised, thus expanding the whole nature and in that expansion a new movement is imparted that leads to Illumination. Only those Neophytes who obey the instructions of the Master will ever gain the Soul Power that will make possible a real Initiation. To pass through an outer Initiation does not mean that the Neophyte is doing so conscious of its significance and Reality.

3. Two atoms of Hydrogen united with one atom of Oxygen produces a new substance called water. In the same manner, the inner force inhering in the food and drink used at the Feast, unites with the force released by the spoken word, thus producing a new form of Force which feeds the Inner Man, just as physical food feeds the outer man. This third Force builds the power of concentration, attracts spiritual forces to its center and builds a resistance to evil that makes of the Neophyte an active Instrument for the service of the Avatar.

4. The Feast Offering is a physical symbol of the offering of the spirit. Spirit must be reflected in matter in order to attain expression. Thus the Feast Offering becomes a fulcrum through which can be radiated the Forces generated at this time. Without this offering, they have not attained form on the physical plane. Aspiration must be followed by action, no matter how seemingly simple that action, otherwise it remains unborn. The Neophyte seeks to give life to those forms of the spirit that he loves, and the Law of Life, is the Law of USE.

These Offerings are used to obtain the necessary accessories used in Initiation Ceremonies and in the work of the Order of the 36, and primarily they are designed to build the foundation of the Great Temple of Initiation.

5. The Offering is a symbol of Sacrifice and the individual must be the judge of his ability to make such sacrifice. If we make no sacrifice we cannot receive the reward for the same, for the law is inexorable. It is important that the Feast Offering be sent to the interior link with the Lodge, whoever that link may be; in this case it is the Guardian-in-chief, Blue Star. It is important that it should be sent, even if it is but one cent, for it is not the amount, but the FORCE to which the Neophyte has given FORM that is important. This symbolic offering makes a line of contact between the Master and the Neophyte, and over this line the return forces that are demanded return according to the Law return to the latter; since "To give is to receive", and we can only receive according to our power of giving.

6. The function of the Rallying Cry is to open the aura to the three great Hierarchies of Universal Life, and it is an invitation to Them to "enter in".

The Key of C is the Keynote of the Master Hilarion and the Red Ray, of which we are a part. To sing the Rallying Cry, off Key, would throw one's aura open to another hierarchy. That hierarchy

might be one antagonistic to this Ray and thus the Neophyte would let Forces of disruption into his aura and the great beneficent effect of the Cry would be perverted.

7. The Rallying Cry may be used in times of trouble, sickness and danger, or when the soul feels the need of Light or communion with the Higher Self. It should never be used carelessly, or without deep love and reverence, or for a material or selfish purpose for it has equal power for good and evil, and the motive of the Neophyte will call out either its higher or its lower aspect. Sing it as though you were sounding the Trumpet Call of the Forces of Light for the Human Race and let love and power flow out to all.

8. The elemental forces released from physical embodiment by the action of the fire, become infilled with the forces of love and aspiration surrounding them and rise as messengers, carrying to all who hunger for what they have to give, these regenerating forces. The substance burned releases the bound elementals. They are a type of the sacrifice of the lower self to the Higher. Without sacrifice there is no life. They are also intermediaries or transmitters of energy between the Divine Self and the lower self.

9. The ingredients used in compounding the Temple Incense are selected because of an occult law which relates the forces released in the Fire Offering to the seven Chakras, or centers, in the body of man. The Temple Incense also contains those ingredients which correspond to the Red Ray Force in each Center, thus keeping the true contact with the Master and the Red Hierarchy.

Much of the incense on the market is extremely dangerous to use, connecting, as it does, those centers with the forces of Black Orders.

10. The reason the Pledge should be reread each Feast is to recall to each member that to which he is pledged.

11. The failure to live up to this pledge virtually amounts to a repudiation of one's Higher Self, because the pledge has been made to that Higher Self. This would lead to a weakening of the correlation between the Higher and the lower selves, thus entailing a descent, instead of an ascent, in the evolutionary progress of that Soul. This might mean the loss of the work of many incarnations.

12. The three unforgivable sins in Chelaship are; 1--"Conscious disobedience to the Master; 2--Treachery to a Comrade; 3--Exposing the weakness of a comrade." Why is this so? Because the Law of Chelaship is the Law of Love. One who focuses his attention on the weaknesses of a brother builds that weakness within himself, and one who is treacherous to a comrade is treacherous to the Law of Love, and that Love is God. One who is consciously disobedient to the Master, is really disobedient to his Higher Self and thus casts himself out of the ranks of chelaship. To indulge in criticism, hatred, anger or impatience regarding others, is to open the door of your aura to those Black Forces, and YOU are the one who suffers most, for a condition that is analogous to a filthy disease is set up in your auric sphere and you become a poison to all whom you contact. This, of course, is the direct antithesis to the aspiring soul of the true Chela. He gives Love instead of hate, understanding instead of criticism, help instead of anger, and thus becomes a form through which the Avataric forces can play. The powerful forces released during the Feast have their opposite pole, and the one who partakes of the Feast with either anger, hatred or malice in his heart for another, simply attracts the lower pole of the Divine Forces manifesting, and instead of being uplifted and fed, is destroyed to the extent that the call he thus makes to the lower destructive pole of life finds place in his aura.



PRIVATE

Sept. 15-1916.

## SYMBOLISM

## IX

The following Symbols are given in form to enable the student to recognize them more perfectly. An occasional repetition of an object under some other symbolic figure may appear, but this is unavoidable for every objective form has many aspects and each aspect may be made to symbolize some other phase or condition of an event, or even be used as a secondary symbol. As an illustration you will find Water symbolized by two figures herein. However, to avoid confusion a Master always confines himself to the use of the set of symbols most commonly utilized in instructing or communicating with his disciples.

S Y M B O L S

Sacred Mantram: A prayer, such as "Om Mani Padme Hum".



Electric shock: Sudden personal disaster.



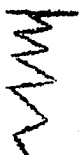
Grain: Always good, symbolizing either spiritual or material wealth or food.



Marriage: Partnership, or union of forces of any kind.



Water: See lesson Two.



Lightening: Sudden precipitation of events.



Feathers: Victory.



Rainbow: Promise.



Cyclone, Tornado: Trouble.



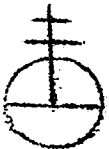
Butterfly: The Human Soul.



Spider's web: A trap.



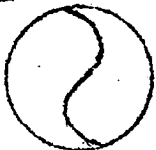
Half circle with the horns up: Flight.



Volatization of the fixed; fixation of the volatile.



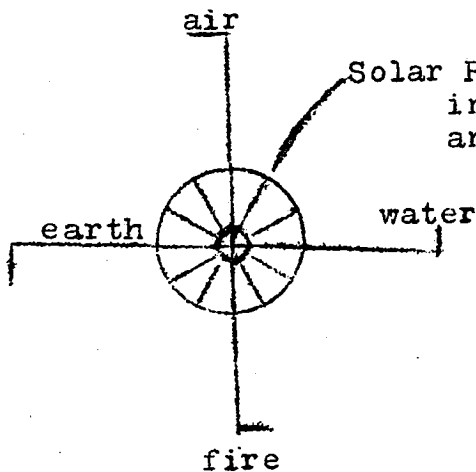
Fire and Water: Destruction, or increased Power, according to the secondary symbol.



The Great Monad: The Ego, either the personal or universal aspect according to the secondary symbol.



The Swastika: Symbolizes the Bull, Lion, Eagle and Bear; also the action of Electrical and Magnetic Energy.





SYMBOLISM OF THE NIRMANAKAYA PICTURE OF THE MASTER H.

All members possessing a picture of the Nirmanakaya body of the Master Hilarion will be particularly interested in the symbolism of that picture.

The original picture was painted by an artist at the instigation of, and through the transferred power of the Master and is a perfect likeness of that Great Soul.

The Master is depicted as standing near the head, and upon the wing of a Great Bird which spans the deep abyss. The tip of one wing rests on the edge of the right side of the abyss, and the tip of the other wing rests upon the edge of the left side. The Master stands upon the right wing.

The form and face are peculiar in one respect, for, apart from their perfection and beauty, both form and face clearly reveal the sexlessness of the Individual. While the features are strong and virile, there is an almost feminine cast of countenance. Not understanding the sexlessness of the fully evolved soul, and that the highest qualities of both the masculine and feminine sexes necessarily would be represented in such a Being, some critics of the picture have expressed disappointment that greater evidences of super-normal power, strength, sternness and other purely masculine qualities were not indicated. If this were the case, the perfect balance requisite in such a highly-evolved Being would be wanting.

The figure is clothed in a long, loose, white robe, reaching to the sandaled feet. Around the waist is a heavy, double cord, which hangs to the bottom of the robe and is knotted in three divisions. The extreme ends are looped through a ring from within which hang two crossed keys that turn both ways.

The Robe symbolizes the Nirmanakaya Body, a symbol of purity and of the High Priesthood. The cord around the waist represents voluntary bondage to Humanity. The three knots represent the three vows taken by the High Priest in return for which the Initiate is given power of conscious correlation with the three planes of matter, soul and spirit. The two keys symbolize the power to unlock the mysteries of Heaven and Hell; or, in other words, the Mysteries of Spirit and Matter.

The Mantle, which hangs over the right shoulder and is caught near the heart by the right hand, is a bright spiritual red in color. The right hand, arm and shoulder indicate, symbolically, the Power of Execution. The left hand, arm and shoulder symbolize, Concealed Power. The Mantle is the symbol of Protection, and its position on the body, the power of Giving Protection. Therefore, the Mantle as a whole, and its position, would indicate the Power of the High Priest to cast the Mantle of his Protection over those beneath him to whom he may have imparted some degree of his own Power of Execution.

The light which shines from the Jewel--the Star on the breast--and from the Aura back of the Head, comes from the same source, the Heart, and symbolizes the union of Atma, Buddhi and Manas--the Light of Wisdom, Knowledge and Love.

The Staff with the coiled serpent at the upper end is the insignia of the Power which has been gained by the Wisdom of the Serpent. The Serpent is also a Symbol of Initiation.

The deep Abyss is symbolical of the Eighth Sphere, the Plane of the Death of the Soul, the final separation from the Higher Self, and the return of all matter to the elemental kingdoms.

The Great White Bird spanning the Abyss is the Bird of Life,--the A U M,--the Source of the Cosmic Egg; the Bird whose head is lifted towards the Heavens and whose wings touch the planes of energy and gross matter.

TO THE NEOPHYTES OF THE ORDER OF THE 36

Fraternal Greeting:

In the study of Symbolism, it is well to remember that the secondary symbol may be a number, a color, or a tone, etc. If, for instance, you should receive a symbol in the color of violet, that color would constitute the secondary symbol. You should then use the entire line of correspondences belonging to the color, violet, which, in this case, would indicate that the symbol should be interpreted from the Astral Plane, and the tone, metal, day of week, and plane would all point the way to an understanding interpretation of its significance.

When the secondary symbol is not given in form, it comes as an impression. In order to receive this impression without coloring it by the thought of the lower mind, the reasoning faculty must be dominated; otherwise this flash of intuition, or knowingness, will be lost to the consciousness in a flood of reasoning about it. Thus the Neophyte must be able to silence the mind at will and listen to the Voice of his Higher Self speaking to him through his Intuition.

When observing symbols, or passing through Interior experiences, the Neophyte should remember that the Law of Unity rules these higher planes of life; that Separateness, the Great Illusion, has no existence in consciousness there. Therefore, whatever he sees, or hears, or experiences on those planes while still in the separated form, will necessarily be colored by its consciousness. If, for instance, a Cosmic event were experienced, he might even hear one of the Great Cosmical Entities called by his personal name, but he would know at once that it sounded as his name to him only; for the Cosmical Sound in flowing into his personal consciousness necessarily would be heard personally. It is at this point that many students make the mistake of interpreting these forces personally and thus believe themselves to be the reincarnation of some great historical character, or the chosen center of a great Work, etc. Of course, as they are able to unify their consciousness with the greater consciousness, the personal sense may be lost in the greater one and thus a greater work for the Race may be accomplished.

We will undertake to correct and make suggestions concerning one symbol, or experience, for each neophyte, as suggested in question 12, providing this is written on a separate sheet of paper, with name and address written at top of page.

To those students who have enclosed stamps with their answers, we wish to express our appreciation of their courtesy.

In Faith, Hope, and Love, I am,

Sincerely yours,

Francia A. La Due,

Guardian-in-Chief.

Oct 1 - 1916

## SUGGESTED ANSWERS TO QUESTIONS

ON

### SYMBOLISM

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1. Symbolism is the Language of the Gods because it is the form through which the Higher Self impresses its Messages and Ideals upon the Lower Self. For instance, the whole created Universe is a symbol of the Deity. If we were able to interpret, according to the language of symbolism, each form of the Cosmos, we could know Deity in its completeness. Everything in Form on the Four Lower Planes of Life is a symbol of some one of His aspects, and constitute His Revelation of Himself to His Creations. In like manner the creations of Man are his symbols and reveal him to other beings in other spheres of life when understood through being rightly interpreted. This is true also of the individual man. The personality is his symbol, as well as the works of his mind and hands. We may understand anything, from a mineral to a God, by a right interpretation of its Symbolic Language.

2 and 3. The Greater division of the Cosmos is SPIRIT, energy per se; the Lesser division of the Cosmos is MATTER, energy in actu. Spirit, differentiated into soul and mind, constitutes the three higher divisions of the Cosmos. A further differentiation into Lower Mind, or Intellect, Principle of Form, Vital Force and Gross Matter constitutes the Four Lesser Divisions.

4. A circle with a dot in the center.

5. A circle with a dot in the center, together with the number 3 and a flash of the color Orange, might indicate the descent of a Great Spiritual Being from the Manasic Plane to the Physical Plane.

6. On a sub-plane, the tree would be symbolized by its Elemental; on a higher plane by a Form of Energy more nearly human; on a still higher plane by its Auric Sphere.

7. The Zodiac was the first symbol given to man and it contains the complete and perfect symbology of the universe. For instance, the Circle symbolizes Spirit, or Perfection; The Crescent, the Soul, or Perception; the Cross, body or matter. The symbol of Venus, ♀, the planet of Higher Love, symbolizes Spirit dominant over matter; that of Mars, ♂, symbolizes matter surmounting spirit, etc.

8. The various Divisions of the Cosmos are symbolized as follows: On the Atmic Plane, by Geometrical figures; on the Buddhic, or Archetypal Plane, by Number; on the Manasic, or Plane of Ideation, by Sound; on the Kama Manasic and Kama Rupic, or Astral Plane, by Color; on the Physical, or Plane of Matter, by Form.

9. Blue-white, Tin, Sol, Jupiter.

10. Yellow, Mercury, Mi, Mercury.

11. Indigo, Copper, La, Venus.

12. Green, Lead, Fa, Saturn.

13. Red, Iron, Do, Mars.

14. Violet, Silver, Si, Moon.

15. Orange-red, Gold, Ra, Sun.

16. First, to attain a good understanding of the Inner Planes of Life, we must know the Language of Symbolism; Second; to be able to interpret the Messages from the Masters, he must have this understanding. Third; this is also necessary for one who hopes to attain to Chelaship. Fourth; one cannot use Telepathy to convey an idea of anything in form to another without it. Fifth; he cannot attain Illumination and full Initiation without it. If one intuitively grasps the interpretation of the many forms of life he perceives, either interiorly or exteriorly, it is an indication that he has already attained some knowledge of Symbolism in previous incarnations. One could not hope to attain to complete knowledge of Symbolism so long as he was confined to any one differentiated form. However proficient one may become, there is always something greater just beyond.

### QUESTIONS ON SYMBOLISM

#### Lesson 2.

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1. Interpret this symbol: A large building burning, smoke and dark red flames rising therefrom; then in its place appears a vessel containing three coals of fire, yellow, white and lavender in color.

2. Interpret this experience: A man is standing on the ocean beach when suddenly the water turns a golden yellow and surges towards him until it reaches and submerges him.

3. What denotes a precipitation of events?

4. What does earth symbolize? What does mud symbolize?

5. Should you find yourself rising from the earth into the ether in a flying machine, how would you interpret it?

6. Interpret the following symbols: An approaching storm, clouds black with flashes of lightening.

7. A circle with a red dot in the center.

8. A Cross of Balance in yellow. The Latin Cross, outlined in Silver

9. A silver circle with a dot in the center, followed by a short horizontal line and the figure 7. Also a circle of green.

10. If you receive a symbol, describe it, give your interpretation of it and send it to us.

## MYSTICAL SYMBOLS AND NUMBERS

used by

### THE COUNT ST. GERMAIN AND OTHER MYSTICS

For the Order of the 36.

Dec. 1-1916.

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According to the Table of Major and Minor Arcana, the mystical symbols and numbers as given by the Count St. Germain in his remarkable Astrological Treatise, the symbols and numbers of the different orders of The Temple of the People are very significant.

These Arcana are so ancient that there is no exoteric account of their first appearance or use. Many of them may be found in the Egyptian Tarot and are there given the same interpretation.

The seven orders of the Temple are the 1st, 3rd, 7th, 14th, 28th, 36th and 49th.

The seven Arcana which symbolize these orders are:-

No.1. The Magician, a noble male figure, white robed, a circle of gold on his head--emblem of eternal light,--a sceptre tipped with a circle--the emblem of power and creative intelligence. This Arcanum typifies firm will, self-confidence and love of justice.

No.3. A woman seated upon a cube covered with eyes, the emblem of seership. Her feet rest upon a crescent of the moon. She is crowned with twelve stars within a nimbus of the sun. In one hand she holds a sceptre tipped with a globe. On her other hand is posed an eagle. This Arcanum symbolizes the power of creation by desire, the ability to perceive that which is requisite for any given purpose, and to obtain it within the law. In other words, this Arcanum typifies intuition, desire and accomplishment.

No.7. A warrior riding a cubic chariot upon which four columns support a starry dais. The columns symbolize the four elements. A golden band encircles his head--a sign of Eternal Light. In one hand he holds a sword, and in the other a sceptre tipped with a square and triangle--matter and spirit. This Arcanum typifies the sovereignty of mind, the warrior of light--the Revealer..

No.14. A figure of a nobly formed man encircled by a sun. He is transferring the elemental forces of nature from a golden into a silver vase--the electric and magnetic fluids, the forces of light and heat, by means of which life is generated. This Arcanum typifies the conservation and use of nature's finer forces, and the ability to direct said forces into a given channel for the development of spiritual and material power.

No.28. One of the Minor Arcana, a figure of two sceptres crossed like the letter X, a crown and a dart at the top and bottom of the crossed sceptres. This symbolizes the trials and tests of the neophyte through

which he must pass to attain to the power of Arcanum No.14. It typifies his need of self-reliance and vigilance, lest he fail in those tests. The crown typifies his success, the dart his final test.

No.36. A design of ten sceptres, six of which are arranged in two triangles and four others in a square beneath. This symbolizes the arts and sciences, great wealth and attainment, much travel over the surface of the earth and final success in all material ways.

No.49. A design of nine cups arranged in three triangles pointing downward, indicating sacrifice on the spiritual, mental and physical planes of being, the pouring out of the life forces of humanity in sacrifice that it may regain its lost heritage of conscious spiritual life.

In contra-distinction to the before-mentioned Arcana there follows a few of the numbers typifying organizations consciously teaching the tenets of Black Magic. For instance:-

No.15. A figure of Typhon--the devil in the form of a hippopotamus with the head of a crocodile and the feet of a goat. A snake emerges from his bowels, his wings are the wings of a bat. Two chained men with goat's heads sit at his feet. A horn on his nose symbolizes his rebellion against the Divine Spirit. This Arcanum typifies fatality, rebellion, vice and the power of evil over man.

No.16. The figure of a pyramid whose pinnacle is crushed by a stroke of lightning which has struck down two men who are pictured falling down the side of the pinnacle. One of the men is crowned. This Arcanum typifies false science, the fall of pride and ambition through an influx of lower astral influences.

No.22. The image of a man with bandaged eyes, with bags on his shoulders and a stick in his hand, walking toward a broken obelisk behind which a huge crocodile awaits him. This figure typifies atheism, doubt and fatality.

The last three Arcana give some idea of the symbolism of the dark side of life, as opposed to the good side typified by the Arcana of the Temple Orders.

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Note:- The Arcana symbolize definite divisions of the Heavenly Man--divisions of the signs of the Zodiac--and the influences which proceed from each and the effect they have on the native whose natal star is passing through the divisions at given times. They are closely identified with Number. They were used by the ancient Astrologers in casting a horoscope, but are used only by the Mystics at the present time.

In Number, Color, Form and Position they are a complete language of Symbolism, the key to which is now held only by the Masters of Wisdom.

Fraternal Greeting

The year of 1917 is to be one of great trial and of great opportunity for the Neophytes of this Order, and for the entire planet as well. It will be a year fraught with both disaster and success; a year of weeding out those who are not enduring, loyal and useful, as well as of advancement for those who are. The Order of the 36 is the Order of the Avatar and the battle between the Forces that oppose His Descent and those Warriors of Light who prepare the Way will reach its climax. Only those who have won something of Selfless Love will have the power to STAND when Comes the Great Day of Separation; that Day wherein "those who are Mine go with Me", and those who are not pass into another cycle of evolution.

The enclosed letter, received from the Master Hilarion the first of this year, 1917, will reveal much to the careful student. Those Neophytes who have assumed special duties in and for the Temple should realize their responsibility in a deeper way than ever before, for as you, I, each of us performs and fulfils his duties wisely, lovingly and faithfully, will the Work gain the Power to attain material form in accord with its Spiritual Perfection. If YOUR line is imperfectly laid, if my line remains unfinished, if our work is not clean, fine and in harmony with the Great Plan, then the Universal Temple is marred, and your place, or my place, dark, crooked in aspect, or empty, as the case may be. And since, if our finger is hurt, our entire body suffers in that hurt, just so the Great Temple, or All of Us, are imperfect and unfinished as each one is imperfect or unfinished. So, for the sake of the WHOLE, we call to each Part of that Whole to Awake and take his place in the Great Work, and to do his part in preparing the Place where He may lay His head in the days to come. The cry, "I do not have the time", should be silenced, for we should find the time for His Work. Have you considered Him? Have you stopped to realize what intense suffering He is gladly enduring for us, that He may descend to us again and lift us into the Light, into safety and into unity with Him? Can you not endure and work in return for Him, and build His Place of Refuge, the Center from which He will work for the regeneration of this Dark Star? Even as each of us must have an earthly center from which to radiate, so, too, must the Great Master have a Nucleus from and through which to Radiate the Forces that must reach the world. In other words, there must be a battery to store the currents of force in order that the force may reach the outermost and burst into Light.

To those Neophytes who have been doing the special work of this Order we wish to say that but few passed a very simple test given them in the last instruction regarding the symbolic work. Careful observance and power of obedience are inevitably intertwined. One who does not carefully observe and quietly obey the smaller rules of organized effort will find himself unable to obey the greater ones. "He who is faithful in a few things, will I make ruler over many". Therefore those Neophytes who obeyed the request to write their symbols for interpretation on a separate sheet of paper, will receive the interpretation. Those who did not pass this small test cannot be given the extra time and attention that the carelessness would entail.

Another opportunity is extended to the members of this Order to take up this special work. Address your request to the Guardian-in-Chief, the Head of the Order.

"Warriors of Light; Warriors of Truth; I salute you in the name of the Great White Brotherhood".

Francia A. La Due.

Guardian-in-Chief.

FOR THE ORDER OF THE 36

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To the Guardian-in-Chief of the Temple of the People,  
To those members of the Order of the 36 who for any reason find  
themselves unable or unwilling to keep their Pledge, I would say:

So long as they are restrained from placing themselves on  
record as being at the present time in harmony with the purpose and  
aims of the Initiates of that Cosmic Order, and their comrades of the  
same, it will not be to their advantage or advancement to take any  
part in the ceremonies and deliberations of the Order.

There is but one Order of the 36 under the direction of said  
Initiates, and only one way by which it may be entered, - the way we  
have indicated. Any effort to form an order of the White Lodge out-  
side our prescribed rules must fail and end disastrously. No self-  
appointed agent has the power to form such an order.


Unfortunately, in some instances, as a child might cast away  
a diamond in the rough, not knowing its value, so some of the members  
of the Order are in danger of carelessly throwing away the holiest  
things the Initiates of the Right Hand Path can offer them, by  
refusing to take and hold through all vicissitudes, their positions  
in the Guardian Wall.

Refusal to comply with any given direction must debar one from  
active membership in all the interior Orders of the Temple. Man  
cannot throw back into the faces of the Gods life's opportunities  
and regain like opportunities without long continued, painful  
struggle. Mere signing of the Pledge without sincere effort to keep  
the same will not avail to advance a neophyte. They will doubtless  
remember that membership in more interior Orders is contingent upon  
good standing in the Order of the 36.

It must be fully understood that refusal to follow given  
directions will not release a neophyte from previously taken obliga-  
tions. The breaking of a Pledge is just as surely recorded against  
him now as ever. Refusal to keep the same simply places him  
farther from us in that it closes, for the time being, all oppor-  
tunities for coming closer through those offices and services which  
throw more nearly open the doors between two states of consciousness,  
and so make possible a closer connection between the Initiate and  
neophyte.

The motive for such refusal must determine the final result  
as time passes and he or she enters into consciousness of all that  
has been lost. If the effects of such loss were confined to the  
personal self the result would not be so disastrous, but every stone  
that falls from the Guardian Wall exposes others to grave danger as  
well, and stays, at the point previously occupied, all those who  
might otherwise enter the Circle of Protection through that one  
karmic point. Hence the seriousness of this whole matter.

It is in tenderest love that I make the above prohibition. I  
cannot accept the karma of careless or wilful disobedience to dir-  
ections knowing, as I do, the results of the same.

H 

Oct 1-1917



P.3. (Esoteric Section)

RESIGNATION, SUSPENSION AND EXPULSION

Members of the Order on the 36 who desire to retire from the Temple may do so as previously provided, and must return all papers marked "Private" which have been intrusted to them. But it must be perfectly understood that withdrawal, suspension or expulsion in no wise exempts a member from obligations of secrecy. A pledge taken to the Higher Self can not be broken with impunity.

Too long abstention from duties and the performance of the obligations of this Section will be taken as equivalent to resignation and dealt with accordingly.

Members violating obligations of any Order of this Section render themselves liable to suspension and, if such violations are deemed extreme they may be expelled by action of the chief officers after due investigation and opportunity for justification.

FOR THE ORDER OF THE 36

OR A NOVICE TO WHOM IT MAY BE A BEACON LIGHT

MY CHILDREN:

You are commencing a yearly cycle which will prove to be one of the most momentous in your personal lives, as well as in the lives of all the people on this planet, and I come to you to try to prepare you for it, although in making this trial I can only repeat what I have said to you in other words more than once.

One of the greatest mistakes an accepted neophyte of the Great White Lodge has ever made or will make is in failing to realize sufficiently that on assuming the obligations and accepting the penalties of disobedience, as well as the protection and assistance of those who are the Immortal Rulers over each division of that universal body, those obligations must be religiously observed or the karmic penalties must be enforced regardless of anything or anybody who might possibly be affected by their action. It cannot be a matter of choice or of favoritism; it is the law of conscious co-discipleship. Neither myself nor any other Master, nor any responsible Agent of the Masters, can demand that any disciple shall keep any specific feature of those obligations. If the latter permit doubt, personal interest or exterior influences to restrain him from fulfilling those obligations, whether they are of a social, financial, political or moral nature, he blocks the way for those who come next to him on the figure on the Great Initiation Pavement of the Universal Temple to which they karmically belong, as well as for himself, and compels the Great Law to make readjustments. In the interim, or while those readjustments in position are being made, there is always room and time for the Brothers of the Shadow to project their inhibiting creations within the opened spaces, and by so doing confuse the issues or purposes of those who are striving to bring some feature of the universal plan to complete fulfilment. Inevitably, suffering must result to those responsible for the necessity for readjustment, and when such suffering comes the individual most concerned almost invariably turns upon and tries to rend the ones before whom those responsibilities were assumed; and this is the result of the action of the aforesaid creations of the Brothers of the Shadow for which they have made room.

To illustrate: If you have obligated yourself to obtain and lay some one particular stone in the Temple foundation Wall, if the means are provided in some way for you to secure that stone, and when the Great Law has made such provision through some exterior channel you secure a keg of nails which may or may not be suitable in the construction of the tower or some other portion of the building; or, if you proceed conveniently to forget that you have obligated yourself to secure that one stone for one definite purpose, you have then opened a door in your aura which allows the entrance of influences

which will commence at once to assure you of the unessentiality of that particular stone, or that something or someone foreign to the main purpose of the building requires your immediate presence, or requires the means which you had primarily intended to devote to the purpose of securing the stone. When all this has been accomplished the Master Mason in charge of the construction of the building is left totally unable to proceed with the construction of the designed lines until such time as another has provided the requisite stone.

Time after time, something comparative to the foregoing figurative outline has occurred among the neophytes of the Temple Orders; and those same neophytes have subsequently expressed surprise and discontent that the building of the Temple was not more rapidly consummated. It seems all but impossible for such neophytes to develop spiritual egotism sufficient to convince them of the extent to which they were individually responsible for the failure of some great feature of the Universal Plan. No comment is necessary in regard to their natural egotism when any question arises relative to their suitability for any position of power or of reward for perfect service.

All this may seem non-essential or too figurative to apply when considering such momentous questions as may arise as a result of re-reading the opening sentence of this New Year letter to you; but believe me, it is of supreme importance to you at this time, and upon your perfect understanding and acceptance of the truths outlined, and profiting by them, depends far more than can be expressed by means of any form of communication, for it concerns the very foundation of the Spiritual Edifice you have started out to build, and your longed-for power to build aright.

I am truly your Father,

HILARION.

Private, to the Order of the 36.

## SUGGESTED ANSWERS TO QUESTIONS

ON

### SYMBOLISM

#### Lesson 2

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1. The Building would symbolize protection. The smoke and flames would symbolize the probable destruction of the protection, whether given by a person or an object. The shape of the vessel would indicate much; if round, it would symbolize the uterus, or that which gathers, concentrates and holds the life forces. The coals of fire in the vessel in the same place as the building would signify that, while the outer power of protection had been withdrawn, or lost, there remained the concentrated power of protection in the form of qualities, or principles, to which the color of the coals would be the key.
2. To stand on the ocean beach, looking out upon the ocean, would indicate the approach of a new birth, or the facing of new world conditions. The ocean symbolizes the Great Mother, and also Life in its totality in a Manvantara in which the power of the feminine principle was more active than the masculine. The turning of the water to a golden yellow would signify the dominance of the spiritual power in the new birth or changed world condition. To be submerged by that water would indicate that the new conditions would overwhelm the old, completely changing the life of the individual, or the condition of the world. All symbols may be interpreted either cosmically or personally according to the Secondary Symbol.
3. Rain. If the rain is a heavy downpour, the precipitation will cause great changes; if light, the changes will be less sweeping.
4. Earth symbolizes the physical plane, possessions on that plane and diseases. Mud symbolizes trouble; lots of it, great trouble; small patches of it, little troubles.
5. The Flying Machine is a symbol of the Higher Self. The Air would symbolize the consciousness of the quaternary, and the whole would indicate a rising from a lower state of consciousness through the development of the psychic faculties, and indicate the flight of the Soul into a higher state of consciousness. It might also symbolize an Initiation into a higher Order or Degree of the Lodge.
6. Storm indicates approaching events; black clouds, that they are evil in character; lightening that they will be suddenly precipitated and the fiery condition of the lightening would indicate their precipitation through a masculine source.

7. The circle with the red dot in the center would indicate the Hierarch, or Ruling Entity, of the Physical Plane. Preceding or following other symbols, it would indicate that the message was from Him.

8. The Cross of Balance in yellow as a symbol would indicate the union of the masculine and feminine principles on the Buddhic Plane. The Latin Cross; outlined in Silver, would indicate attainment through renunciation.

9. The circle of silver with dot in the center would symbolize the Christos. The horizontal line following would indicate that Entity working through a feminine form. The number seven following that would indicate the perfect synthesis of the consciousness of the form with the Christos, and the green circle would indicate that the work was being carried on through the Kama Manasic substance--thus making the Bridge between Spirit and Matter. This symbol could indicate the function of any Lodge Agent.

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### QUESTIONS ON SYMBOLISM

#### Lesson 3

1. From what substance are symbolic representations created and what will indicate whether they are good or bad?
2. How can the secondary symbols be perceived?
3. To what does a secondary symbol correspond?
4. How many divisions do the natural kingdoms have? How can you find the dominant color, tone, etc., of each kingdom?
5. What is the dominant color of the Mineral kingdom? of the Animal kingdom? of the Human kingdom?
6. What is the tone of the Vegetable kingdom? of the Human kingdom?
7. What planes do the following forms symbolize? Grasses and vines? Herbs and shrubs? Bushes and small fruits? Trees?
8. What does the seed of a plant symbolize? How would you interpret a symbol given in the form of an ear of yellow corn?
9. Interpret this symbol: A peach tree with black peaches hanging on its limbs and poison ivy growing at its roots. Secondary impression being that it referred to conditions threatening a certain person.
10. If you have received a symbol, or had a symbolic dream, write it out, give your interpretation of it, and send it to us on a SEPARATE SHEET of paper, and we will correct and return it to you.

## TO THE NEOPHYTES OF THE ORDER OF THE 36

Greeting

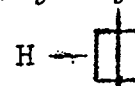
The following symbolic message from the Master Hilarion is of much import to the members of the Order.

### MESSAGE

"I bid you remember that the Great Breath streams from the center to the circumference through the East, West, North and South Winds [Hierarchies]. If the stream is deflected by the South-east Wind, the substance of the Cosmic Order of the 36 is deprived of that which is its right.

"Symbolically the Great Breath is Motion--Power--the Center is the Lodge of Masters; the East, West, North and South winds are the four corners of the Square-- [the Quarternary] the Great Temple. The North-east, North-west, South-east and South-west winds are symbols of the Orders of the Seven, Fourteen, Twenty-eight and Thirty-six. Symbolically the circumference is humanity as a whole, and also the substance of the Cosmic Thirty-six. Consequently if the stream of the Great Breath, Spiritual Power, is deflected by the South-east wind, represented by a member of that Order, when it reaches that point, the Order of the 36, it cannot take its original course, and the substance, the circumference, is the great loser.

"That stream is deflected by disobedience, disloyalty or self-aggrandizement".



The rapid changes now occurring in the world show conclusively the necessity for earnest consideration of the purpose which is welding the members of this Order together, i.e., preparation for the coming of the Avatar. The most important direction ever given this Order is that of holding the Feast of Expectation. If by our own fault we have failed to comprehend the importance and sacredness of this service, or have ignored it or partaken of it unworthily, we have deliberately disobeyed the most important direction given us, and not only injured the whole group, but, to whatever degree our influence extends, we have deflected the whole Hierarchical Stream.

We are seeking to weld together a body of Neophytes who can work as One, and each member of that body must be able at once to grasp and act according to the directions given him, for only such a body can do the work that will be required of it. There are no "Little Things" the Master has told us, for they indicate the direction, the discrimination, the power of obedience and the insight of the Neophyte. We again ask that each Neophyte write his name and address in full, also the number of the lesson and the course, at the TOP of his page of answers and that he be prompt in sending them so that they may be received at the Center by the last week of the following month.

With fraternal greetings and with love, I am

Faithfully yours,

Francia A. La Due

Guardian-in-Chief.

## SUGGESTED ANSWERS TO QUESTIONS ON SYMBOLISM

### Lesson III

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1. Symbols are formed of undifferentiated Manasic Substance and reflected to our consciousness through the Astral Light. They are neither good nor bad in themselves, for they are without force, but when followed by a secondary symbol indicative of destruction, such as dark red flames, evil odors, decayed forms, etc., their import is evil, and visa versa.
2. The Secondary symbol may be perceived by a form following the first symbol, or by a color, a number, a metal, an odor, a direction--that is, seeming to come from the south or east etc.--but very often this secondary symbol is a quick flash of intuition connecting the consciousness with some person or event. Again it may be simply a feeling that it refers to yourself or to another. These impressions, feelings and intuitions are never the result of MENTAL action, for as soon as the mind intervenes with so much as a question or a wonderment, the secondary impression is vitiated. It must be the instantaneous flash of either of these states before the mind works that is considered.
3. The form of the impression received, if examined from within, would be found to be the word-form of the tone or color of the thing symbolized. For instance, if your symbol were a crooked tree and the secondary impression connected it in your consciousness with a certain person, you would find upon looking at it from a higher plane, that the tone and color of the tree would correspond to that impression or person.
4. (a) Seven divisions--six sub-divisions and the united or synthetic division. (b) By referring to the Table of Correspondences in the Second Book of Temple Teachings.
5. The dominant color of the mineral kingdom is RED; of the Animal kingdom is Orange-red; while that of the Human kingdom is Green. Yet it should be remembered in this connection that while the natural human kingdom is green, the Divine Human Kingdom is Indigo; therefore the two must be united to fully express the Human.
6. The tone of the Vegetable kingdom is "Do", for the vegetable as well as the mineral kingdom is Kama-rupic in form. The tone of the Human kingdom on its natural side is "Fa"; on its Divine side, it is "La".
7. Grasses and Vines symbolize the Lower Astral Plane; Herbs and Shrubs the Kama-rupic Plane; Bushes and small Fruits, the Kama Manasic Plane, while Trees symbolize the Manasic Plane.
8. The Seed of a plant or fruit symbolizes the generative principle. The symbol of an ear of yellow corn could be interpreted to mean the Creative Fire in action on the Buddhistic Plane and the impregnation of the Buddhistic Principle with Divine Truths.

9. The Peach tree would symbolize a human being, the poison ivy at its roots would indicate destruction at the very source of its life. The type of destruction would be indicated by the fruit turned black; the fruit indicating the Kama Manasic function and the black symbolizing the black force, or black magic. The secondary impression connecting it with certain person would indicate that that person was facing death because of black magic, through insanity, or destruction of the Kama Manasic Principle.

## QUESTIONS ON SYMBOLISM

### Lesson IV

1. What is the fundamental principle of Symbolism?
2. What is the fundamental principle of our separated lives?
3. With pure motive, strong will and careful thought, draw a symbol which you believe will help humanity. Describe its creative process in the Astral Light. Wherein lies its power?
4. Why is Symbolism necessary to inter-communication?
5. Interpret the following symbolic message: A horizontal line, a full moon, a newly risen sun, a shooting star, a first quarter of the moon with horns straight up and down.
6. Create a symbolic message from the symbols in this lesson, and give your understanding of its meaning.
7. Why is a broken mirror a good symbol of the passing from one plane to another?
8. After an understanding of Symbolism in Form is gained, what are the next two Symbolic studies that may be acquired?
9. Do you create the Golden Sphere of Light and surround yourself and the Temple or the world with it each day?
10. If so, what have you found its power to be? If not, will you commence now and try to use it each day for the Great Cause? Remember that the Heart Center is not the physical organ, but that synthetic center in the breast whereon the six-pointed star shines in the Nirmanakaya picture of the Master.



To the Neophytes of the Working Group of the Order of the 36

Fraternal Greeting

In instruction Five on Symbolism, you will note the importance of keeping private all information concerning "Symbolism"; and that while a member of this Order may interpret symbols for one who is not a member, it must be done so that the method of interpretation remains unrevealed. Here also is found an exemplification of our Unity, for we are told that any individual infraction of the trust and confidence given the Order through these revelations of symbolic language would cause the loss of further instruction to the whole Order, and so we are reminded that the mistakes of our brothers are our mistakes and that not one of us can fall without causing pain for ALL of us. When we keep this unalterable Law in mind, we find the courage to hold steady, to keep the faith, and to endure that the rest of us may not suffer because of our limitations. When we can see each other with eyes so steady that neither Light nor Shade, Joy nor Pain, can keep from us a realization of our ONENESS each with the other, and thus replace condemnation and criticism with patience and understanding, then indeed can we open the Place of Refuge to the Avatar, and make radiant with understanding love that Dwelling Place.

We ask the Neophytes to remember that the members of this Group are in all stages of advancement and that completed work alone gives the right to receive the next step; that the lessons are sent but once in two months and that stamps to cover cost of mailing are very acceptable.

In only one instance was the symbolic message (Ques. 5) fully interpreted, and in two instances only was another symbolic message prepared and interpreted as requested in question 6. We therefore hope that the students will make special effort to fully interpret the one given with the next set of questions and to prepare one by using the symbols given in lesson 5 that have not already been used in the given message.

The instruction, "Symbolism of Ceremonials", which is enclosed, should receive careful attention. Correlate as much as possible, your consciousness with the higher Tatwic centers as revealed in this instruction, that by so doing a fuller revelation of the powers inhering in formal action may be yours. The Masters give us points, and only as we try to understand them, through USE, are we given further assistance. Always They stand ready to help the aspiring soul, but only too often are the illuminating truths set before us passed by carelessly.

"....a little hour is left thee to tear down the bars 'twixt thee and me, my child; to widen out the spaces in thine heart and make room, ere falls the Day I come with Scales of Justice in my hands.

"I, who cry to thee, must leave the Wand of Mercy far behind when weighted with the heavy scales I bear, for in that Day the choice will be no longer thine or mine, but His who sends me, and who rules alike o'er all."

Sincerely and with love, I am

Faithfully yours,

Francia A. La Due,

Guardian-in-Chief.

## SUGGESTED ANSWERS TO QUESTIONS


### ON SYMBOLISM

#### Lesson IV

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1. The fundamental principle of Symbolism might be termed "Form", for the reason that Spiritual Forces and Realities are reflected in Forms which reveal their inmost Quality. By studying the expressed form of anything in existence, a perception of its inmost significance may be attained.

2. Thought in the Infinite Mind is the fundamental principle of our separated lives, for nothing is thought instantaneously, but progressively, and that progression of thought constitutes a succession of individualized forms of life, separate and yet one.

3.  We may describe Motive as the Love element, Thought as the Wisdom element and Will as the Power element; and further describe Love as Buddhi, Wisdom as Higher Manas and Will as Atma or Spirit. In creating a Thought-form with intention, we are guided first by the Motive, or Love element. The Love of Humanity would give the Motive; then careful thinking would show the way and form best adapted to give it expression, and Will or Motion the First Born Son, would set in action the substances to be used. When these finer substances of the inner planes are in motion they are united and produce the form selected in terms of matter. As they are drawn from the inner planes to the outer physical plane, a vacuum is left in the astral substance which becomes a mold or container of the desired creation and thus the link through which the higher forces pass into form in the world of matter.

Its Power lies in the quality of the motive, and the clarity of the thought, and the strength of the Will at the time of inception. If these three, Mother, Father, Son, are balanced, strong and deep, the Soul-power of the Thought-form will be great and its form lasting; if otherwise, it will soon fade out and disappear.

4. The created universe might be called the Book of God. Every form, from least to great, reveals one aspect or quality of Him. To know the Idea concealed within each of these forms, is not only to know Symbolism, but also to know God. Stone, earth, trees, are stone, earth and trees to French, Italian or Turk; their differentiated sound expressions might be unintelligible to one of different nationality, but the picture of any of these forms would not be. Therefore, one who knows the inner and hidden meanings and qualities of these symbols of Deity can communicate with others who also know, whether or not of different nationality, plane of life, planet or sun, for to understand is to find the Key to the Universal storehouse.

5. A feminine disciple is assisted in her efforts to attain the use of the psychic senses but is warned to confine all efforts towards development to the normal method of procedure. To further assist her an Initiate of the White Lodge gives instruction and direction. The shooting star indicates her failure to reach the goal of attainment and the moon with horns turned upside down shows a consequent loss of

the use of the psychic senses. In the example given it also probably indicated that the failure and loss were caused by disobedience, for, with the special help given, careful following of directions would have brought her safely through.

7. The breaking of any refracted ray of light carries with it a hidden meaning, for rays of light are basic powers over which certain life currents flow. The breaking up of those rays symbolize the breaking of the currents of force of which they are reflections. If a mirror is broken, but the image of the person breaking it is not reflected in it at the time of breaking, this symbolism would not apply.

8. Color and Sound. It would be well for the Neophyte to commence to note carefully the meaning of color and sound as revealed here and there throughout the Teachings.

9. The Golden Sphere of Light with which you have surrounded the world, the Temple and yourself becomes a part of your inner bodies, and one day will radiate Light and Life, even as does the sun of our solar system.

10. Its power is protective; that which we give we receive. Its power is creative; Light draws forth the hidden life forces. Its power is also destructive; where the Light is, darkness is not; forms of evil flee from its golden presence for it destroys their power.

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#### QUESTIONS ON SYMBOLISM (Lesson V)

1. Give your impression of the meaning of the symbol used in the answer to question three, Lesson four.
2. With what do we deal when we create symbols?
3. How are the various degrees of matter solidified?
4. How is dormant pranic energy transformed into active life energy?
5. What is the shape of the solid matter of the earth?
6. What can you say concerning the Tetrad?
7. Why are planetary rulers, constellations, etc., symbolized by animals?
8. Name the Cosmic Divisions to which the four Grand Divisions of the animal kingdom correspond. What animals are used to symbolize these divisions?
9. What animal symbolizes the whole animal creation?
10. Name two other high representatives of the animal kingdom and state their symbolic meaning.
11. Interpret this vision: On the sandy beach by the ocean, coming from the East, a man in the shadow leading by rope a pale yellow horse with black trappings. Preceding the horse on right side walked a lad about sixteen in pure white robe, radiating Light. A blank, then instantly appeared two pure white horses, one with bright green cocade on head and blanket of shining green material over back, the other with pale lavender blanket and trappings.
12. What does a leopard symbolize? A snake? A serpent? A Dragon? An Eagle?
13. Compose a symbolic message, using the Fire, Air and Water symbols.
14. Name the personal symbol of the Avatar and of His disciples.
15. What does the Whale symbolize? Give the true interpretation of the Jonah and the Whale episode.
16. What is the cause of the antagonism between the rodents and man?
17. In what way does Symbolism reveal the Key to the Laws of the Universe?

(Private)

July 15, 1917

## TO THE GUARDIAN STONES OF THE ORDER OF THE 36

Brothers and Sisters:

As the Heads of this Order, we earnestly advise you, in the world crisis now on, to refrain from connecting directly or indirectly, the name of THE TEMPLE OF THE PEOPLE, in any resolution, letter, written or printed statement, concerning the Great War now on; or to set forth in such statements views or opinions based on your affiliation with The Temple. Also to refrain from implicating in any way the name of THE TEMPLE OF THE PEOPLE, or its Branches, with any political views regarding war or wars, past, present or future.

This advice and adjuration is only so far as the use of the name of THE TEMPLE OF THE PEOPLE is concerned. Outside of that, you have the fullest liberty to follow your own conscience, light and individual opinions.

In our position we feel it a solemn duty to render this advice to you. and we feel that you will realize and act on this advice as a sacred Temple duty as Stones in the Guardian Wall—thus helping to keep off all disintegrating currents. Whatever individual opinion may be, remember—all Temple Children stand together on the Universal Platform of the Brotherhood of all humanity without distinctions.

In All Sincerity,

Francia A. La Due, Guardian-in-Chief.

William H. Dower, Official Head.

Aug 1-1917 - Serial 9

(Private for the Order of the 36.)

July 1, 1917

## SYMBOLISM.

### X.

## THE FIERY SYMBOLS.

While there does not appear to be any very close connection exoterically between the Primordial Fires and the Mystery Language there is, nevertheless, a very important relation to and connection with them.

The Akasha is the primal manifestation, the first differentiation of Spiritual Fire into the Forty-nine Fires. According to every Theogony the homogeneous substance of the objective universe was created by these Fires, called the Gods, Rishis, Angels, Daemons, etc., of the Akasha or Etheric Universe. The Second Universe, the Universe of substance, is said to have come into manifestation simultaneously through the action of the four divisions of the fiery elemental forces, hot and cold Flames, Sparks and Heat. These four divisions are indicated by the four points in cosmic space—North, East, South, West—the basic colors of which are White, Yellow, Red, Blue. The four divisions—colors—are Hierarchies of Spiritual Beings and each Hierarchy is under the rule of a Dhyan Chohan, a high Spiritual Being of the same Order as are those with whom we have become more familiar in Biblical literature as the Archangels.

The Fires, Flames and Sparks are identical with the Burning Fiery Seraphs of Ezekiel and with the Devas, Rishis and Rudras of the Kabala, as well as with the Forty-nine Fires of Aryan Philosophy.

Every thing and creature in manifestation on the physical plane may be symbolized by one of the primary or secondary colors and the color of any objective form may be the secondary symbol by which some otherwise obscure symbolic message may

alone be interpreted. By arriving at the particular Hierarchy to which the form belongs, by means of color, we may find the key with which, by the aid of the laws of correspondence, we may unlock the door which will lead us to an understanding of the motives and causes back of the formation of that message. For instance: if a fiery symbol is seen which seems to have no distinguishing mark to serve as a secondary symbol, save that it *came from* or was *located in the South* and the Seer was familiar with the colors of the four grand divisions above noted, he would naturally think of some one shade of the color Red, and might use that color and by means of the Table of Correspondences, obtain the main features of the interpretation. If the shade which had entered his mind was the color of venous blood, or any shade where black was mixed with red, he would be justified in believing that the symbol he had seen was an indication that, as a result of the action of the fiery forces of Heat—passion—either in himself or in another, he was in danger of becoming involved in serious trouble; the general characteristics of the symbolic form indicating the nature of the trouble. Whereas, if the shade of red that entered his mind was the color of arterial blood, or of bright rose red, it might betoken contact with natural forces for his well being. The rose red might indicate contact with spiritual or mental forces which would aid in his development along those lines or protect him from the action of less beneficent forces.

The secondary shades of all colors belong to the divisions indicated by the primal color; for instance, there are seven secondary shades of red, each one of which would be associated with some Sub-center of the Grand Division of the South—the Red Ray. This is also true of the other divisions and shades of color.

In tracing a symbol to its fundamental source, an advanced Neophyte might discover that the originator of the symbol was under the control of, or was using elementary forces or flames for the preparation of the symbol. If the color Red had been the key which unlocked the mystery of its protection, he could trace that symbol back to its first cause—the power and influence of the Red Hierarchy and the particular Seraph under whose direction that symbolic message had been sent. By so doing he could discover the sender of the message and the quality in the sender upon which the fiery forces had played to justify the projection of the symbol.

Naturally this is an extreme illustration. Yet it is necessary for a true occultist to be able to perceive the exact relation existing between all divisions of the manifested universe, in order to understand the interrelation and interdependence of all forms and degrees of life and to gain the power of controlling the lesser lives which make up his individual little universe—the various degrees and orders of life which constitute the several vehicles of his individual Ego.

Every thread, i. e., every Monad, of that universal web is, as it were, caught and knotted with some other thread at the four points of its little individual square of that net. Each square is the center of a larger square formed of similar little squares. When any one of those threads is set in vibration by act or thought a response is set up in every other thread. It is only because we are so limited by our senses that we are not conscious of all the responsive vibrations set up by our own acts, or by those of others, and consequently are not aware of everything taking place in our material universe. If we understand and accept the fundamental truth of this illustration we can at least partially grasp an idea of the heights we have yet to climb before reaching Mastery. Yet a beginning must be made, as the Master has said, and *now* is our opportunity.

What we call life is Creative Fire manifesting through form. At the birth of a universe, world, human being or any entity, a drop or spark of Divine Creative Fire is liberated which after attracting matter to it ensouls some phase of form. This spark of Creative Fire is *Concentrated Life Essence*, yet withal, an actual fire. According to the quality and, so to speak, quantity of concentrated life in this Creative Spark ensouling form will the form develop and endure. The Spark is finally extinguished by the dense husks of matter encasing it; that is, its manifestation is dimmed and hindered, until it seeks and finds another vehicle or body through which it may manifest more perfectly. But wherever or through whatsoever form the Flame of Life or Creative Essence manifests it is ever the same one Primordial Flame, originating in Deity. It may have four, seven or forty-nine differentiations, but at the root they are One.

In symbolism we must understand these basic principles and have in mind the nature of the force or element under consideration. Therefore, in all symbols of fire presented to our conscious-

ness we should first consider the essential nature of fire, inner and outer.

Thus we find on analysis that:

1. Fire is creative.
2. Fire is destructive.
3. Fire is regenerating.
4. Fire is purifying.
5. Fire reduces all things to Primal states of matter or consciousness.

6. Fire liberates heat, light and chemical energy and other finer forces.

In all symbols of pure fire we will find they indicate *changes in our inner or mental nature*. A house or other object on fire is an indication that the fiery forces will act to purify, to destroy, to regenerate, or in some way change our *mental states or emotions*, unless neutralized by the second symbol. Fire controls the Desire or *Kamic Body*.

Where fire and water antagonize each other in a symbol, as by the extinguishing of fire by water, the change (symbolized by water) indicates the submergence or incapacitating of some higher quality of the nature by some material advantage gained through the change,—unless a secondary symbol shows that the fire elementals responsible for the fire belong to the negative, the destructive orders of elementals, in which case both fire and water would be operating on the same plane and the original symbol would indicate a change for the better by the clearing away of a destructive force.

FRANCIA A. LADUE,

*Guardian in Chief.*

WILLIAM H. DOWER,

*Official Head.*



## SUGGESTED ANSWERS TO QUESTIONS

### ON SYMBOLISM

#### Lesson V

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1. The symbol of a full blown rose is a symbol of the Christos in manifestation. Composed of forty-nine petals it would signify the planes and sub-planes of the Cosmos in manifestation. In other words, as a symbol of the Christos, the One made manifest, the rose indicates the efflorescence of spiritual life in material expression, - the perfection of that synthetic Christos Principle revealed in form and fragrant with the possibilities of Celestial Life.

The various Orders of the Temple bear a relationship to the numerals ranging from One to Forty-nine because of their occult correspondence to high Spiritual Orders existing on Inner Planes of Being.

2. When creating symbols consciously, we are dealing with a high and wonderful Creative Power, spiritual in essence, and the misuse of this power is so serious that it instantly throws a Chela from the Path of Light into the Darkness.

3. The various degrees of matter are solidified by slowing down the vibratory tone, or motion, of the created mass, or form. This is done through an act of Will by Those Who Know.

4. The atmospheric cushion, the Aura, acts as a reflector, and concentrates the rays of the sun upon the dormant pranic energy within the auric sphere, causing alchemical action, or motion, that arouses it into active life.

5. The solid matter of the earth is in the form of a Tetrad.

6. The Tetrad is the simplest, and therefore the first configuration in space of three dimensions. Accordingly, it is a peculiar symbol of manifestation in form. It is said to contain the mysteries of the whole manifested Universe. In its grand outlines we see it representing the centralized Deity in the point of the upright vertex, from which through the Trinity of oblique descending lines the Divine Essence pours into the Quarternary represented by the four faces. There is also an inverse interpretation where the Tetrad stands for the concentration of the diverse powers of the Quarternary in aspiration toward the central unity of the upper vertex. Therefore the Tetrad may also be called a symbol of manifested Man united to his Divine Self.

7. The planetary rulers, constellations, etc., are symbolized by animals because the animal represents the quality predominantly manifested by them. Each planet corresponds to one of the seven principles of man, and each principle is symbolized by one of the animal creations.

8. The four Cosmic Divisions are Air, Earth, Fire and Water. The symbol of the Cosmic Division, Air, is the Eagle; of the Earth, the Horse; of Fire, the Dragon; of Water, the Leviathan or Crocodile.

9. The Lion is the animal used to symbolize the composite animal kingdom.

10. The Cow, the head of one of the sub-divisions of the animal kingdom, used as a symbol indicates material wealth. The Horse would be a symbol of service.

11. The beach would symbolize that state wherein souls wait when deciding whether to pass into one state of life or remain in the old state. The ocean symbolizes change. The man in the shadow would symbolize the personality, the pale yellow horse, death; the black trappings might indicate that it was caused by Black Forces, and the rope would indicate bondage. The Lad in white would symbolize the Individuality radiating the Light to the personality which is in reality but a shadow of the Individuality. Coming from the East would indicate a passing from the Yellow Hierarchy, to the Blue Hierarchy (The West). The pure white horses symbolize spiritual service, the green cockade symbolizing a military office and the shining of the material would indicate a warrior of Light using the power of the bright green ray to overcome the force of death. The pale lavender colors indicate the power of the spiritual forces used in the same way. As a whole, it would symbolize the overcoming of death threatened by the black forces through the use of the powers of the Warriors of Light, under guidance of the Higher Self, and the passing from the east to the west would indicate the union of Buddhi and Manas, or Soul and Spirit, in the personality.

12. A leopard symbolizes one of the most powerful degrees of the black lodge and the concentration and conservation of the negative powers of evil. A snake symbolizes stealth and treachery, while a serpent symbolizes Masters of Wisdom, or Wisdom incarnate. A dragon symbolizes, when used in connection with a cosmic symbol, Divine Wisdom, but in connection with personal symbols would indicate destructive fiery forces or disintegrating life forces. An Eagle would symbolize the ruler of the Hierarchy of Air, or Liberty, Freedom.

13. A map of the United States, followed by symbol of eagle, then crocodile, then dragon. This would indicate the complete destruction of the freedom and liberty of the people of the United States followed by a slow disintegration of its very form.

14. A large fish is the personal symbol of the Avatar; a string of small fishes symbolizes the immediate disciples of the Avatar.

15. The Whale symbolizes one of the highest degrees of the White Lodge; the mouth represents the vestibule of the degree. The swallowing represents the trial and testing of the disciple; the vomiting symbolizes the rejection of the aspirant. The vision gave the cause of the rejection - lack of love, that love which forgives ever and always and is the first essential of an Initiate of the White Lodge.

16. Rodents have the power of psychic pre-vision and thus desert ships, houses, etc., in times of danger. They symbolize desertion. The disease germs created by envy, malice, hatred, etc., and stored in the

psychic body, are transmitted by the rodents to man, and forces of destruction can be transmitted through them to any work or person. Man, therefore, intuitively recognizes the danger of the Rodent Force and cleans it out of his environment as soon as possible. This symbol in connection with a secondary symbol indicating good effects could be interpreted in the light of destruction in order that construction might and would follow.

17. Symbolism reveals the fact that the sympathies and antipathies existing between atoms, molecules, men, suns and stars reveal the Key; in other words, the Law of Opposites, - polarity, - is the Key and therefore is the most important study in Occultism. That which Unites and that which Separates unlocks the mystery of the Universe. Symbolism itself enables us to interpret that Universe, for it is the Language of the Higher Self.

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## QUESTIONS ON SYMBOLISM

### Lesson VI

1. What is the sacred number? Why?
2. How many ensouled energies constitute the Great Lodge?
3. What are the major and minor degrees termed? Why?
4. Name the Esoteric Orders of the Temple.
5. Name the Exoteric Orders of the Temple.
6. Name the full Esoteric Degrees of the Lodge.
7. Name the full Exoteric Degrees of the Lodge.
8. What number is used to determine the aspects of the major degrees of the Lodge?
9. What number is used to determine the minor aspects of the degrees of the Lodge?
10. To what do the 12 houses of the Zodiac correspond?
11. What do the 12 signs symbolize?
12. Of what is the sun a symbol? and what number expresses it?
13. What does Number 3 represent? Why?
14. What would a zodiacal symbol indicate in general?
15. Why is the first number of a compound number the one to be considered in interpreting a symbol?
16. Interpret the Number 5.

## SUGGESTED ANSWERS TO QUESTIONS

### ON SYMBOLISM

#### Lesson VI

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1. Number 10 is the sacred number because the 0, the unmanifest, having become 1, or manifest, has passed through the cycle of necessity and attained completion. 0 is also a symbol of the negative or feminine aspect of the universe; 1 symbolizes the positive or masculine aspect. When these two aspects are balanced and, while retaining their completed individuality, yet are so perfectly united that they move as a One, we have the number 10, symbolizing a new cycle of expression which is symbolic of the union of the Unmanifest with the Manifest in perfect balance. At this point an entirely new line of evolution unfolds, an evolution that is pregnant with Divinity.
2. Twelve ensouled Energies constitute the Grand Lodge. The Number 12 is found to underlie the Cosmic scheme in a peculiar manner. There are twelve signs in the Zodiac, each sign representing one of the Cosmic Energies. Six of these are positive and six negative. Each individualized soul passes through each of these signs, or Energies, in order, and upon the ninth passing of this Cycle of Necessity, enters upon the Divine Evolution. The Master Jesus had 12 disciples, each one a radiating center for one of these Cosmic Energies.
3. The Major degrees are termed "White"; the Minor Degrees are termed "Black" or "Purple", but the term "black" as here used should never be confused with the "Black Magic" aspect. Black in this sense is simply the polarity of white, as feminine is the polarity of masculine. The term "White" implies the positive spiritual force of the Grand Lodge; the term "Black" implies the negative, material or forming aspect. Both are equally important, and neither can stand alone.
- 4 & 5. The Esoteric Orders of the Temple are the Orders of the 14, 28 and the 42. The Exoteric Orders of the Temple are the 21, 35 and 49. The Orders of the 21, 35 and 42 are as yet without material form in the Temple of the People.
- 6 & 7. The full Esoteric Degrees are the 12, 24 and 36; the full Exoteric Degrees are the 18, 30 and 42.
- 8 & 9. The Initiates use the number 6 as a multiplier to ascertain the aspects of the major degrees of the Lodge, and they use the number 7 to ascertain the minor aspects.
- 10 & 11. The 12 houses of the Zodiac correspond to the 12 divisions of the Lodge; and the 12 Signs correspond to the 12 Hierophants or Rulers of those divisions.
12. The Sun is a symbol of the Grand Lodge as a whole and is expressed by the number 1.
13. The number 3 represents the shifting line, the point of balance.

It is the most difficult point in the Lodge to hold for it must ever adjust and readjust the balance between the polarities. In the Triple Key it is the Son, the Great Creative Power which falling into generation, attains self-consciousness, but becoming penitent, rises and ascends to paradise.

14. If the Zodiacal symbol of the Sun, ☉, were used in connection with an individual it might indicate that he was overshadowed by the Great Lodge, and that radiance, glory or renown would be achieved by that individual in the service of his fellowman. Any symbol in general indicates the qualities or organs ruled over by the hierophant of that division, or the Hierophant himself, according to its use.

15. The first number of a compound number fully indicates the meaning of the symbol as a whole, as the other numbers indicate the parts, or sub-degrees, or variations of that number, and only an Initiate could interpret them. The first number gives the Key to the meaning of the symbol. The letter "a", for instance, would convey the same general idea as the number 100, but not the same force of differentiation.

16. The astrological sign corresponding to the number 5, according to the Secret Doctrine, is Capricorn. Capricorn is ruled by the planet Saturn, thus, according to the table of correspondences would carry the force of the Green Ray. Saturn is called the Initiator and represents the "Bridge" or the "Battle-ground" between Spirit and Matter, therefore number 5 would carry all the potencies of this sign and symbolize the Initiator.

An individual functioning the force of the number 5, or holding the point corresponding to that number, would necessarily touch the heights of illumination and depths of temptation, in accord with his evolutionary status, for both Judas and Christ play the powers of this number. When its power is successfully mastered the consciousness rises to the plane of the next number, 6, the number of the Adept and of the Avatar.

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### Symbolism, Lesson VII.

1. What do you know concerning the symbolism of speech?
2. What can you say concerning the point as a symbol of the 4th dimension?
3. How may old records be interpreted?
4. Interpret this drawing taken from the ruins called "Pained Rocks".
5. Why is a knowledge of the Unit of Measure used by a people requisite in the interpretation of symbols?
6. How do the Initiates discover the true name of any quality or object?



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### Lesson VIII

1. What do tools symbolize?
2. Name the tools used by the Hierarchies in the creation of a univers
3. What would the symbols of a house and an ax together indicate?
4. Write out the symbolism of the human body. That which we write down becomes fixed in our memory in a peculiar manner.
5. Interpret the following: A bed, the foot of the bed covered with peacock feathers: secondary impression being that it referred to some individual known to you.
6. Write a symbolic message and your interpretation of it and mail it to us on a separate sheet of paper with your answers to questions and we will correct and return it to you.

**PRIVATE.**

No. 108.

OCTOBER 7, 1902.

## TO MEMBERS OF THE 36.

Instead of the usual Instruction in Occult Mathematics, and under direction of Master H., I will put before you the question of discontinuing the Instructions on Occult Mathematics and give the reasons for so doing.

Master said before we commenced to issue these Instructions, "they are not for the many but for the few;" and the study of such Instructions will not alter the standing of any member of the 36 or preclude the possibility of advancement in the cases of those who are unable to understand them at present. They are intended for the use of those who desire to study the underlying laws of practical occultism. While a knowledge of Geometry, Chemistry and Music is essential, the fact that either or all of these sciences is beyond a member, either through inability to comprehend, or lack of time and opportunity for application, is a very good indication that requisite brain power is still undeveloped, or that Karma has decreed the payment of past indebtedness on other lines at this particular time. In either of the above instances you may be sure that power and opportunity will be given later on—in this incarnation or in another; for if the will and desire be strong enough you will demand and receive such opportunity.

It is very evident that the majority of the members of the 36 are incapable of grasping the details of the science of mathematics or are hindered from giving the necessary time and labor: consequently there are but few who have appreciated the Instructions or been able to derive any special benefit from their study.

It is now proposed that those members who are particularly interested and wish to continue the studies outlined by Brother Pauli shall be formed into a correspondence class under his direction, and instead of the regular printed lessons, he will direct future studies and amplify any obscure points in those already given, by correspondence. In this way, students who are more advanced will not be compelled to wait for beginners to overtake them before continuing their course of Instructions. It is therefore requested that each member desiring to continue their studies will write to Brother Pauli and state his or her wish in the matter. He will then be in a position to form the class and determine his method for teaching.

The Master has said that he would continue the elaboration of old Instructions and give new ones to the Order of the 36, as rapidly as is wise and conditions permit.

BLUE STAR.

**\* TO MEMBERS OF THE ORDER OF THE 36.**

**PRIVATE**

**NO. 112.**

**FEBRUARY, 1903**

The accompanying instructions given by the Master for the use of the Order of the 36 appear simple and possibly familiar, as to the outer semblance, to some of our number; they are, however, part of the underlying principles of a Great Science hitherto unsuspected by the masses of mankind. Our comrades will be interested in learning that nearly all the modern systems of physical culture based upon the power of breath were originally constructed upon such knowledge as was imparted by H. P. B. to her Esoteric Classes, some of the members of which broke their solemnly-pledged obligations of secrecy and gave out widely all they had been able to comprehend. Not much harm was done however; for, being only probationers, the real secrets involved in the action of Nature's governing laws had not been given into their keeping, and in any case the irrevocable law which prevents the imparting of certain Spiritual Secrets by one to another, would have intervened.

The Masters may lead us up to the Temple doors, but even They cannot push us through those doors. We must take the necessary steps, and perform the duties that devolve upon us, by means of our own inherent strength and knowledge.

The growing human body requires a certain degree of oxygenation daily, to destroy or eliminate effete matter, and to create the necessary change in the rate of vibration by which the evolution of form and substance continues. The average body has been compelled to get along as best it could with the minimum of oxygen, because its occupant was too careless or ignorant to supply the requisite volume by correct breathing.

The interior correspondences to the outer motions will doubtless become apparent to students as they become better able to fulfill directions.

In all sincerity,

BLUE STAR.

## Instructions Relating to the Breath Exercises.

Preceding obedience to specific directions for the cultivation of the powers that manifest as a natural sequence to correct Breathing, it will be necessary for disciples to take from ten minutes to half an hour for meditation, according to the rapidity with which the mind of each is capable of seizing and formulating ideas. During such meditation, decide which of the attributes necessary to development you most require, (for each is a distinct force), meditate upon it in all its bearings; upon that to which you will devote its power when won; and, above all, strive to make the desire unselfish. Condense subject of meditation into one or more words.

When meditation is ended, commence movements by placing yourself in as receptive a mood as possible. With every inhalation, mentally speak the word or words which are the subject for meditation. When exhaling, hold yourself positive, except in such cases as will be mentioned later, that is,—hold the purpose of retaining and assimilating the force desired. Try to realize that with every inhalation you are in reality drawing from an unlimited supply of the needed force. This can only be accomplished by faith, in the beginning; but gradually you will realize that you are becoming stronger, and faith will give way to knowledge, and you will see that you are literally drawing into yourself the requisite force which must ultimately give the desired power; for every spiritual as well as material idea, object or attribute, exists primarily as a force in the Universal Mind, and is capable of being attracted by individually developed minds into the Aura, to augment its kind and there remain to be utilized according to the power and development of the individual.

If the idea of *health* should be chosen—for instance,—consider yourself as perfectly healthy, harmonious, symmetrical; in fact just as you would desire yourself to be as regards health. If some particular organ be affected, hold the image of a perfectly healthy organ in your mind while speaking the word and inhaling.

To the physically weak, such exercises as are advocated by good teachers of physical culture would be advantageous, but should not be taken until after an examination by a physician, and at some other time of day than that devoted to Breath Culture.

When you desire to send some requisite force to another person, hold yourself as an instrument through which that force may be disseminated, drawing it to yourself by inhalation, releasing and directing it, by exhalation, holding yourself positive in exhalation.



But be warned in time. Never send anything but an impersonal force, and never color such by a desire to injure another, for as surely as you do, the reaction will strike you and you will not only lose whatever amount of power you may have gained, but also be injured correspondingly.

You will require much practice to enable you to concentrate upon one word or sentence throughout the series of movements; but gradually the power will be attained. Remember that not only this but many other lives have been given to the powers of degeneration, and you cannot expect to undo in a day, that which has taken centuries to accomplish; so be patient with yourselves. Remember—a sound body and a sound mind are the first requisites for a true occultist; and if you are lacking in these respects the faults must be remedied; and they can be, if you will be patient with yourselves and follow directions given to you in love.

### THE BREATH EXERCISES.

1. Stand evenly on both feet, with hands hanging at sides; slowly draw in breath while raising hands outward and upward, until backs of hands touch above head; then slowly exhale air, letting hands fall until first position is resumed.
2. Stand with hands raised above head,—palms out; exhale while lowering hands and describing half-circle, touching toes as nearly as possible without bending knees; inhale slowly, raising hands, and resume first position.
3. Holding arms at sides, slowly raise right arm till perpendicular, while inhaling; lower right arm and raise left while exhaling; lower left and raise right as before.
4. Stand upright and bend from the waist line, first to the right as far as possible, then to the left in the same manner; inhale while bending to the right; exhale while bending to the left.
5. If any organic disease is seated in the body, do not take this exercise without consulting a physician. Inhale, slowly drawing in until lungs are filled and abdomen distended as far as possible. Retracting abdomen, exhale until the organs are in a normal condition.
6. Fill the lungs slowly; when filled exhale as quickly as possible in three spasmodic movements.
7. Inhale as quickly as possible, and exhale slowly in three spasmodic movements.

8. Stand upright with arms hanging ; while exhaling, bend body from hip slowly forward as far as possible ; inhale as you straighten up and bend back. A weight or dumb-bell, weighing from two to five pounds, may be held in each hand, when it is desirable to increase muscular action at the same time.
9. Lie down on the floor, feet together, arms at sides ; fill the lungs with air, and hold it until you have raised and lowered your arms horizontally above your head twice, touching the backs of the hands together ; slowly exhale as the arms are lowered the last time.
10. Take a full breath lying on the floor ; extend the arms full length, perpendicularly in front of the chest ; touch hands ; open arms till hands touch floor on either side of you, twice ; exhale while bringing arms up last time.
11. Still lying on the floor, inhale and exhale as in paragraph No. 5, filling lungs and distending abdomen.
12. Remain lying on the floor ; inhale while raising the right leg till it is as nearly as possible perpendicular with the body ; exhale while lowering right and raising left in the same manner.

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These exercises should be performed in the morning, when possible, as the air is much purer at that time, and contains a much greater proportion of oxygen, which is needed to burn up the effete matter in the body, and replace the watery element that now dominates the human race. If however, any of the morning hours are not available, do not fail to perform these exercises at some time before retiring to rest for the night. Great deliberation should be used, avoiding haste.

Each separate movement (as per number) should be repeated from five to twenty times before passing to the next number. Begin with five times, and increase very gradually—Read carefully pages 68 to 76 in Second Series of the Teachings of The Temple. In many cases it will be found best to limit the movements to five or ten repetitions, especially if any disagreeable effects are experienced

By watching a clock, the time consumed by each number may be ascertained, so that actual counting may be dispensed with, after a while.

All inhalations are to be made through the nostrils ; all exhalations through the mouth.

## TO THE ORDER OF THE 36.

MY CHILDREN:

I am under the necessity of using very emphatic language in order to call attention to your present positions and impress upon you the necessity for more earnest effort.

While recognizing your fallibility, your lack of compassion toward each other; while beholding with unveiled eyes the questionable motives often actuating your conduct, I also have seen many examples of true charity, of faith under great pressure, and of obedience under difficulties. In fact, I have seen that which in many instances has given me more hope of ultimate success than any other member of the degree of the Lodge to which I belong has seen at any one time on this planet in centuries; and because of the measure of success which has attended real effort, it is now my duty to warn you that you stand to-day in more danger than ever before, for the reason that you are approaching the line of demarcation between the right and the left-hand path as it appears in one degree of life, and at that particular point in evolution the battle between white and black, good and evil, becomes fiercer, and temptations are more frequently transferred to a higher plane, partaking more of a mental and spiritual bias.

I have noted in some instances an inability to accept kindly criticism of faults made by myself or others, faults which must be recognized before they can be corrected, and have also noted such unkind criticism of others, as would render it difficult for a disciple to take another step upward while indulging in the same. I am sorry to say I have also noted the little thought given to the coming of the Great Avatar, and carelessness and lack of participation in the Feast of Expectation, the privileges of which, if understood, could not be too strongly estimated by man.

Thirst for astral phenomena and intellectual titillation far exceeds desire and effort to control the Lower Self.

My words are frequently discredited, my work belittled, because I cannot yield to the demands made on me for enlightenment, when, in fact, yielding to the same would be equivalent to injuring my petitioners. Many false ideas of the privileges of an Initiate are current, among which is the idea of a possible transference of power, by them to others, power unearned by the aspirant.

My heart yearns over you; I have watched your efforts toward development as a father might watch the efforts of his child to walk; and when I behold ingratitude, treachery, faithlessness, or any of the brood of fiends which test and try the human race, in conflict with your Higher Selves, I long to snatch you from their power; but I may not do this, for you must conquer them unaided.

There has been some evil work done by such fiends through some of the members of the Order of the 36 who, unfortunately, have taken the pledge of that Order without due preparation, or who have been unable to keep it in any degree, and I now call upon you in the name of the White Brotherhood, to enter the silence and conscientiously examine, judge, and pass sentence upon yourselves. If you have been fully remiss in duty and obedience and find you sincerely regret the same, put yourselves on your honor; acknowledge the same and reaffirm the pledge of the Order with the intention of keeping it faithfully. Surely you must be able to see that if you cannot be faithful in this one respect you leave us no alternative but to withdraw from you until such time as you will be able to perceive your opportunities and appreciate the privileges of the Order which you have entered.

The rapidly approaching crises in all affairs under special Lodge direction make it imperative that the central points of each division of its work be specially guarded and protected, and those disciples who have been placed in the Guardian Wall must either awake and perform their duty, or the malignant, malicious shafts shot at the central point will rebound, and, through the unguarded, broken wall, strike the careless or false guardian, and through him all who are near to him. Remember that any member who comes to you with a malicious, gossiping tale about another member, at once puts himself or herself on record as unworthy of credence, for to even make it possible for the tale to be told, a most solemn obligation must be broken, and if false to such an obligation, a disciple will be false to others.

I would call your attention to the fact that ingratitude is not one of the faults of the Initiates of the White Lodge. They will never repudiate an Agent or Chela who has yielded life and obedience to Them. They will give no directions regarding the Temple work to any but Their recognized Agents. They may and do communicate with others regarding personal affairs; but, having created a link, They will not break that link save for two causes,—that is, treachery and disobedience. Do not permit yourselves to be led away by the world's judgment of personalities. Look deeper. Remember that what the world usually counts sin, is often more a matter of environment and degree of temptation, than wilful evil. Such faults as are most easily condoned by the masses of the world are often of far greater consequence in the

eyes of members of the White Brotherhood. For instance, the betrayal of a friend, and wilful falsehood, are sins of the soul, and are greater evils than sins of the body, and their effects are far more lasting.

I am pleased at most of the results of the examination recently held. Intellectually, you have made considerable progress. But I ask you—Have you done your full duty in trying to reach any of the countless thousands of people who as yet know nothing of The Temple or its philosophy? Have you done all in your power toward building up the Centre upon which so much depends? If you thoroughly realized that your lives and worldly interests depended to a great extent upon the efforts you made to develop the Temple work, would you lose any time in reaching those who might be influenced to aid in the work of preparation for the coming Avatar, and placing before them such opportunities as you may have to offer, instead of leaving so much of that work to be done by your already over-burdened comrades at the Headquarters?

You surely do not require argument to convince you that, being parts of one great hierarchy, you must rally around and stand by each other, and by the line that unites you, if the possibilities of the hierarchy are to become personal actualities.

If you are true to yourselves and to the Lodge, you will neither yield to, permit, nor sanction attack on any other member of the Temple. If you could witness the results in your own character-building, and the effects on interior planes of individual faithfulness to even an ideal, you would be at no loss to understand the emphasis placed on that particular attribute by me. It is positive in its nature; in action it generates the power of Attraction, and at the same time the power of Selection and Affinity, and as a result of such action, its substance-force unites with the substance-force of the attribute of Resistance (its complementary attribute), and from this marriage is born the power (energy) of Spiritual Will, the power for which you are all seeking, whether intelligently or otherwise.

I bid you beware of the time when you lose sight of the vital question, the hour when you begin to try the Initiates or transmitters of Their teachings at the bar of your lower mind. You have demanded an opportunity for service to the Lodge, have recognized the right and ability of the Initiates to direct you. There is no question of the fitness of the Initiates at stake; the only question now is *your own* fitness for the position of chela. The duty of the transmitter of an Initiate's teaching is done when those teachings have been transmitted, as far as you individually are concerned; it then remains to be seen whether or not you can assimilate those teachings and become capable of reaching the Initiates *on Their own plane*, for it is with *you* that such Initiates

must deal, not with any other, as it is with us the transmitter must deal, not with you. Many a chela has been lost in the maze through which some of you are wandering, and if you fail to utilize this special glimpse of light I have thrown about you, that maze will grow darker still and more confusing to your inner eye.

You cannot make a scapegoat of the transmitter for your own failures to live up to your pledges. It is *your* faithfulness, *your* ability, *your* power of adaptability that is called into question when your demand is made on the Lodge for enlightenment. You have to prove *yourselves*, you have nothing to do with others in that respect.

Aspiration inevitably brings response. It is for you to recognize the Master when He appears in response to your aspiration, whether it be in person or in teachings brought before you through a transmitter, and however often you may seemingly fail to do this, if you are wise you will put your failure behind you and try again, for the law of cause and effect cannot fail; the answer to your demand or aspiration will as surely come as the sun will rise to-morrow, and it only remains for you to recognize that answer when it comes.

HILARION.



AUGUST, 1904.

PRIVATE.

HALCYON, CAL., April 15th, 1909.  
Headquarters of the Temple of the People.

## TO THE DISCIPLES OF THE ORDER OF THE 36

*Dear Comrades and Co-Disciples:*

Among other definite directions recently given for the unfolding of our work, the Master H. directed that a new pledge form of the Order of the 36 be drawn up under his supervision, and sent to all members of that Order for the purpose of drawing together more compactly, the loyal members of the Order, and incidentally, to clear up a few obscure points in the old pledge and elaborate a few sentences. As will be seen there is no material change in the obligations assumed.

You are therefore earnestly requested to sign and return the enclosed pledge form, (after making a copy of the same for your subsequent use) in ratification of former pledge and as an earnest of your present alignment with the Guardian in Chief and the Official Head and with the work as a whole, or to return the same unsigned within a month after its receipt.

*This is a very important matter to each individual member.*

Time, and the destructive forces may tangle, weaken or break one or more of the combined wires which carry an electric current from one point of space to another, and a similar thing may occur in the case of a live wire, a member of any organic body such as in the Temple of the People, with the same effect in both cases; i. e., incapacitating the line of communication, until a new wire replaces the old.

Because of our great responsibility we must not forget that neither Time nor any human being can release us from obligations assumed to the Higher Self. Once given, they remain in force until they are redeemed to the last iota. It is within our power to separate our physical bodies and material interests from each other, just as we may separate our Souls from our own bodies, by force, if we are willing to face the Karma for so doing. The Hierophant of any degree of the Lodge may demand the setting aside of the useless, unfaithful or disloyal disciple from the body

temporal; but in neither instance can the obligations assumed be cast aside with impunity.

In concluding his message the Master said:

"At definite periods of time, the Hierophant of any degree of the Lodge examines and correctly places his disciples by means known to him alone, for the better ordering of the cosmic work undertaken by him; such a period is now at hand. The Higher law determines that the members of any composite body must take each advance step together. If one individual member is out of place and so hindering the body as a whole, a readjustment must be made.

"When any organ of a human body is to be developed, the law of selection chooses the atomic constituents from within the body. It never chooses them from any outside source. The same is true in any degree of the White Lodge, consequently the weak, tangled or degenerated disciple has made impossible his use on the higher levels of development for the time being; but if it were only from some form of higher selfishness, the God given power of self protection should impel each true disciple to make a positive effort to throw a line of equilibrating force about a comrade who is under a strong karmic test. His own safety, his own sustenance and growth depend upon his so doing, as well as that of his comrades."

Never was there such danger for the human race as now exists. Never were such opportunities for growth. The battle is a fierce one, but the guerdon is worth striving for.

We, of the Sacred Order of the 36, have been drawn together for purposes far beyond our present ken. If we have faith in a divine purpose and plan we know that it is not through some concatenation of circumstances that we have been called into the Order of the 36, and that a definite Divine purpose is to be served or injured by our membership therein.

Let us remember that, while Time may remove any obstacle to our progress, that might develop in that body, even Time itself cannot remove our responsibility for the success or failure of any body with which we are karmically connected, and which *we are*.

In all love and true comradeship, I am

Sincerely and truly yours,

BLUE STAR.

All signed or unsigned pledges when returned should be addressed to The Guardian in Chief of The Temple of the People.



AUGUST 15, 1905.

### SYMBOLISM.

Before entering upon the formation and interpretation of symbols, as has been promised, we deem it important that all should understand what is meant by the Science of Symbolism, otherwise we may make the mistake of believing it to be a human invention, or mere legendary lore. Symbolism, the universal language, from which every other language has been evolved, is the language of the Gods, the language in which the Higher Self clothes the ideals it impresses upon the consciousness of the lower self. In order to understand the science of Symbolism, we have to keep in mind the great as well as lesser divisions of the Cosmos, and also the fact that despite these divisions or reflections, the Universe is One; and that every atom of it contains potentially all that is contained in every other atom, and only requires the same conditions, the same number of vibrations, to manifest the same exterior appearance. If all this is borne in mind, it becomes easier to understand how it may be possible for any one division such as Sound, Color, Number or Form to manifest a corresponding scheme or object to any other scheme or object in manifestation on some other plane or in some other state or condition of matter. While a single number, for instance, may mean only what it seems to represent to us, if flashed into the consciousness of an Initiate by another Initiate for some definite purpose, it might represent a color or sound, form, or combination of forms and events to the latter, according to what the number is and with what it is associated. As an illustration, a circle with a dot in the centre symbolizes Deity in manifestation; this symbol with the addition of a number, would represent a Being in manifestation on the highest plane, and the form, color, sound and word which would most fully describe it. If this symbol is accompanied by a flash of a definite shade of some one color, some other entity, event, or condition might be symbolized in connection with the first mentioned. In fact, all that concerns a human being in all of its incarnations, its relation to that Deity, all that would occur in the future, its complete cycle of manifestation, from a stone to a God, could be represented by a few symbols.

A state of matter on the physical plane may be symbolized by another state of matter on another plane, which seemingly has no resemblance to that under observation on the physical. The same is true of any object seen on two or more planes, for one aspect of the object may be visible on one plane at the time that another aspect of the same object may be manifesting on another plane; you might catch the latter, and if not able to comprehend all possible aspects of the

one object, you would not be able to perceive the relationship to the first.

6 To illustrate this truth, take a tree, a symbol in common use. On the physical plane the average person could see but the outer form; but if it were desirable to symbolize all of that centre of energy which takes the form of a tree on one plane, we would have to use one or more symbols which represented the combined symbols of all the forms assumed by the soul of that particular laya centre, on all the planes of its manifestation: If it were to be symbolized to an inhabitant of one of the sub planes, the symbol would take the form of a certain elemental; if to an inhabitant of a higher plane, by a symbol more nearly approaching a human form; if to one on a still higher plane, as an auric body containing all the potencies to be used on all the planes of its expression. If we were familiar with all the symbols used to designate any material object as it appears on more interior planes, we could naturally recognize the object as a whole, by any one of its symbolic representations.

7  
8 The Zodiac was the first symbol conveyed to man, in the efforts of the Masters to teach the language of symbolism to those whom evolution had prepared for comprehension of such a vast scheme as is therein represented. And it is so old, its origin and real purpose are lost in the mists of antiquity. Every conceivable geometrical figure; every number, sound, color and form, every alphabet, symbolizes some division of the Cosmos; and when this is understood, it is very evident that the complete mastery of the language of Symbolism is no light task, is in fact unattainable by man in his present stage of development; but we have to make a beginning some time, and the opportunity now given for that purpose is the first given to students in our state of development in this age. If we desire to understand the language spoken by one race of people, we learn to speak or write it, and we have practically to do the same thing, if we would understand the language used by higher beings in their efforts to communicate with us.

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2 to 1 / 2  
As intimated in a former paper, it is very necessary that we commit to memory the table of correspondences in one of our manuals of instruction, for the colors, sounds, planes, etc., noted therein, constitute some of the letters of the alphabet we must learn in order to understand our own experiences with symbolic representations as made by higher entities, or to enable us to convey like symbols to others now on the same plane with us.

The Masters have made of such symbols as have been given to us, and many more which as yet we have not been given, what may be termed a lesser alphabet, somewhat as we might select from a larger number, a series of pictures, to represent many phases of life to our children. Any one of such symbols may be flashed into our conscious-

ness by means of interior or exterior sight and hearing, but whether they are intended for us personally, or are cosmic reflections of conditions or objects, they should convey the same truths to the mind of the recipient

As before intimated, the main object of this preliminary paper is to impress upon the minds of our members the importance of studying the whole subject as a science, and gaining a comprehension of the importance and far-reaching effects of this particular branch of practical occultism.

In the next paper issued to the Order of the 36, we will begin to give the before-mentioned symbols with their interpretations.

#### QUESTIONS.

1. Do you have vivid dreams?
2. Do you bring back to waking consciousness the details of your dreams?
3. Do you see visions or hear sounds on inner planes? If so, under what conditions, and is there any special character to these visions?
4. How are the various planes of being, or states of consciousness related one to the other? Are they one above another like the stories of a building, for instance?
5. From what plane or principle of our consciousness are visions, symbols, etc., reflected to the brain mind?
6. Have you been using any method of concentration for developing your psychic faculties or centres other than have been given through The Temple? If so, mention them.
7. Are you intuitive or otherwise?

These questions are sent, so that we may know most fully the particular phases of inner development the various members of the Order of the 36 are in, and so be able to give the right kind of help in each case

Symbolism is the Key that unlocks the Mysteries of Being, and the way these questions are answered will show to what extent our members are prepared to receive, understand, and wisely use the Key about to be put into their keeping.

~~No further paper on Symbolism will be sent to those who do not send in answers to the above questions.~~ All papers sent should be thoroughly *studied* by members, (not merely read), if they would receive the help that we can give them. Members should study, and begin to regulate their lives in accordance with the teaching transmitted in the paper entitled "The Spiritual Creative Will," if they desire unfoldment of the psychic and spiritual centres of their being, which alone will permit them to contact consciously the corresponding inner planes and forces. Those who in this life are naturally psychic and spiritually gifted, as it is called, have followed this teaching in some previous life, and have brought the power over with them in this one.

[SIGNED]

{ B. S.  
W. H. D.

January 15, 1906.

## SYMBOLISM

### II.

Every Incarnating Ego is intimately related to a Star, a Human body, a Plant, an Animal, a Vegetable and a Mineral; and these lesser lives, or forms, are links in the chain of evolution which the Ego has forged throughout its great cycle of manifestation. In the science of Symbolism each of these links may be symbolized by a mathematical or geometrical figure or by some form or character, as may also be each acquired or natural characteristic of the same. Together, these form the alphabet of a language with which a disciple of the White Lodge must sooner or later acquaint himself.

If ignorant of the language of Symbolism, a psychic is very liable to misinterpret the symbols astrally observed by him, and imagine them to relate to himself, when they were general, or intended for some other person or body of people; for the observer of the phenomena of the Astral plane, while the body is still on the physical, is at a disadvantage. The great heresy—Separateness,—gradually disappears beyond the physical plane, and it is only by the addition of personal symbols to any scene or event, that any personal application can be made or understood. By imprinting an idea in form, or by the addition of some personal symbol to a thought form already imprinted upon the Astral light, by the energy of thought, an Initiate can convey any needed information to another who is capable of interpreting the same.

There is also a complete alphabet consisting of 49 Colors, and another of the same number of Notes or Sounds, and still another of Numbers, all of which are very sacred.

#### SYMBOLS OF FIRE.

A vase or vessel containing coals of fire symbolizes a body containing the *concealed* potencies of spiritual power which may have or which will manifest as different forms of elemental force. The number of coals denotes the number of elementals.

A like vase containing *flames* of fire, denotes an individual with spiritual power in *action*. If the action is for good the flames are lavender tinted, yellow or white. If the flames are dark orange or blood red, they denote development of the ~~flower~~ psychic forces.

The conflagration of buildings or bodies of animals or men, or material objects, denotes destruction of old conditions to make way for new; or purification of matter by masculine forces. The color of

the flame denotes the plane of being upon which the purifying process is being carried out.

A zig-zag horizontal line also denotes fire or fiery conditions.

A circle of fire with flames rising upward, denotes a degree of Initiation. Smoke from concealed fire denotes trouble from concealed enemies; from open fire, trouble with open enemies. The blinding, choking character of smoke is indicative of the character of the trouble as well as its final effects, namely, inhibitive action.

Burning of personal possessions denotes loss of the same.

The above mentioned fiery symbols as well as those belonging to the element of water are mostly concerned with the action of forces on material planes. There are many fiery symbols indicative of life and its action on inner planes, which would be of no avail to you until you have reached a higher phase of development.

#### WATER.

Water, whatever its extent or volume, always denotes *change* of some character. According to the size of the body and the character of the water, will the change be great or small, good or bad.

The submergence of a body in water denotes a change, which will entirely alter all outward circumstances of the person submerged, for the better or worse, according to the character of the water.

Rain denotes a sudden precipitation of events which will produce a change in conditions or circumstances. As all fiery symbols denote the predominance of the masculine principle in the causes of events symbolized, so, watery symbols denote the predominance of the feminine principles in similar causes; for instance, the changes or purifying processes symbolized by watery signs would be brought about by some female influence.

#### EARTH.

Earth always symbolizes lower, or physical conditions, diseases, lower possessions, that is, possessions of lesser value. Toying or playing with earth denotes careless, thoughtless occupations of small value. Burying of bodies or possessions in earth, denotes the hiding of qualifications or talents, to the detriment of others. Mud always denotes trouble, great or small, according to depth.

#### AIR.

The observation of floating forms in the air, denotes the development of psychic faculties, and a rising in the scale of development. As the air, or rather the Ether, is the medium of operation for most of the fiery symbols above referred to, being as yet beyond your power of interpretation, there are fewer symbols of any other character observed in that element. The gathering of clouds in the air denotes

approaching events, good or evil in their effects, according to the color, white or black, and the density of the cloud forms. The animal, human and mechanical figures, often observed in cloud formations, are not accidental figures, as is often supposed, but are imprints of thought forms reflected from the Astral light as are the frost pictures frequently observed upon window glass and other hard surfaces, being reflections of the fully or half-formed thoughts of human beings in some sphere of action.

#### SYMBOLS IN FORM.

A short perpendicular line, denotes the exercise of positive power; also a man.

A short horizontal line, denotes the exercise of negative power; also a woman.

A single Golden Circle symbolizes Infinity.

A single silver circle symbolizes Motion *per se*, as the Akasha first moves to action at the end of a cosmic pralaya.

A single circle composed of any one of the primary colors, symbolizes the highest vibration of the particular state of substance corresponding to that color.

A single Golden Circle with a dot in the centre, symbolizes Deity in manifestation.

A single silver circle, with a dot in the centre, symbolizes the Christos—the cosmic entity that overshadows and partially incarnates in all the Saviors of the human race.

A single circle with a dot in the centre, of any one of the four colors, Yellow, Blue, Red, or Green, respectively, symbolizes the ruling Entity or Soul of one of the four manifesting planes, in the following order: Higher Astral or Soul plane, Mental plane, Physical and lower Astral.

The Cross of Balance, the Mundane Cross, is symbolic of the fall into matter; and, according to the color in which it appears, denotes the plane or condition of matter, upon or within which, a union of the masculine and feminine principles has occurred or will occur. Used in connection with a personal symbol, it may denote the conception of a woman, or a balanced condition of forces or people.

The Latin Cross, or cross of crucifixion, as it is sometimes termed, if outlined in black, symbolizes renunciation, loss, or sorrow. If outlined in white, gold, or silver, denotes attainment through renunciation.

In connection with other symbols, the nature of loss or attainment is indicated.

Signed { B. S.  
W. H. D.

[Private, for the Order of the 36.]

May 1, 1906.

# SYMBOLISM

## III:

It is requisite that students should keep in mind the fact of the relativity of all things mutable. Neither good nor evil, as opposing forces, manifest upon or within the immutable—undifferentiated—planes of matter. Perfect equilibrium is established therein for one manvantara.

The basic principle or substance from which all symbolic representations are created, is such a state of undifferentiated matter; but as soon as that substance assumes form as definite pictures or symbols, the law of relativity comes into action. As the substance outlined by form is not condensed and concentrated on higher planes, as it becomes on planes of lower vibration, and therefore on these higher planes partakes more of the nature of undifferentiated matter than of the force which creates form, such symbols are neither good nor bad in essence or manifestation. It depends entirely upon what secondary symbol succeeds the primary symbol as to whether good or evil intent should be associated with the latter.

One of the highest fiery symbols may convey a warning of the literal destruction of a human body, accompanied with all the suffering incidental to such disaster, if that symbol be followed by a secondary symbol indicative of some fiendish action in a lower state of matter. So, some symbol indicative of action in the 8th sphere, may represent some action in a much higher state of matter, if followed by a secondary symbol indicative of that higher action.

The secondary symbol may not always be visible or audible; it may come as intuitive perception or impression. For instance, you may have what you call a strong, vivid impression that some symbol you have seen may indicate a certain thing, condition or incident. If you were to refuse to accept that impression, and preferred to accept some explanation you had arrived at by a process of reasoning, in nine cases out of ten you would be wrong—always presuming that your intuition has been developed to a reliable degree.

what  
" which  
part of universe  
symbolizing the B.R.

2

3  
If you were able to analyze and examine that impression from a high point of view, you would learn that it was the mental correspondence to the basic color and tone of the thing symbolized.

What? 1-  
The human, animal, vegetable and mineral kingdoms each have three sub-stages or kingdoms, and each of these has its own vibratory key or note, color and number, and also has three minor stages, which vibrate in half tones, different shades of the one color, and fractions of the number. These facts must be retained in the memory.

We will take some stages of action in the vegetable kingdom for this lesson.

All creeping plants, grasses, vines, etc., have their primary correspondences on the lower astral plane, and naturally symbolize forces or objects especially active on that plane. All herbs and shrubs likewise symbolize the phenomena of the Kama-Rupic plane. All bushes, small fruits, etc., the Kama Manasic plane, and all trees those of the Manasic plane. Trees are always symbols of human beings.

2-  
The Table of correspondences in the 2nd Book of the Temple Teachings gives you the dominant color, tone, etc., of each of the Natural Kingdom, by your finding the plane in the table to which each kingdom corresponds, and seeking the correspondences of that plane. The numbers or fractions of numbers which designate each Kingdom and sub-Kingdom, are never promiscuously imparted. They are part of the curriculum of the higher chelas of the Lodge. If you should see a symbolic representation of any plant or vegetable in blossom, the dominant color of the blossom would be the secondary symbol by which you could continue investigation. The blossom without the plant to which it belongs, is not as satisfactory a symbol as is the plant itself.

If you should see any primary symbol in the form of a plant, which is not in blossom, nor followed by any secondary symbol, or by any intuitive concept of its significance, in order to interpret it aright, you would be obliged to learn what is its main characteristic, and to what use it is most generally devoted, and also whether it is advantageous or inimical to the human race. During your search for such information, you would generally find the key to the solution of the problem, in some dominating color or tone, object or force connected with it. For instance, if you find it to be a poison, you would know that it belongs to the negative aspect of that special sub-kingdom and its general characteristics, and effects would be along negative lines. You would know it was a portent of danger, or death to some one.

To illustrate the subject further, we will take the plant commonly called Catnip. If you should see a single plant of Catnip, without blossom, and no secondary symbol followed that primary symbol,



and you had no consciousness of an intuitive perception of its intent or effect, you would ask yourself, "What is the dominant characteristic of the Catnip? To what use is the plant generally put? What is its effect on a human being?" You would learn that it has a soothing, quieting effect; therefore, it corresponds to the negative aspect of one of the higher sub-astral planes; its purpose is beneficent; it is mildly invigorating; therefore, its symbol must represent some good psychic force in action in your behalf, and if you noted your condition of mind and health subsequently, you would doubtless find, that like the action of oil on troubled waters, some psychic, quieting, soothing force had been acting on some generally disturbed condition of mind or body, and therefore not only had mental and physical relief been given, but much good had been accomplished, in that you had been brought into a condition where the higher psychic part of your nature would have at least a temporary opportunity for further development. If that symbolic representation appeared to be in blossom, and the flowers were a muddy brick red or dirty orange, instead of the natural color of Catnip flowers, you would first recognize the fact that it represented an unnatural condition, therefore an obsession by some other force or interference with nature; and, finally, that an otherwise good symbol was now representing a bad condition or an inverted good force, and you could be pretty sure that either your habitual peace of mind was threatened by the interference of an inverted good force, or that the unwise action of some friend would furnish an additional cause for anxiety which would soon manifest to you.

As the symbol of a tree always designates a man or woman, the general nature and characteristics of the tree would indicate like characteristics in the person thus symbolized, and as intuition generally draws a straight line from such characteristics in the tree to those of a like character in the individual thus symbolized, you will as a rule find no difficulty in fixing on the identity of the person so designated. The condition of the tree indicates the state of development of the person so symbolized.

As the seed of any plant always symbolizes its generative principles or functions—the constructive force of the plant, which has thus reproduced itself—the observance of seed in symbol always designates the action of that particular force in nature, either in your own experience or that of some one nearly related to you. The secondary symbols in thought or form will give you the clue to the action of the force as regards yourself or others. It often denotes pregnancy to women.

Every plant has some particularly distinguishing mark or feature, which to a good botanist is a mark of identification, and enables him to see to which group or family any plant belongs. There is an exact correspondence between such a family and a swarm

of bees, a flock of birds, a school of fishes, a mineral, a body of water; and, finally, a family group of man, and the higher animals, and a race, all belonging to the evolutionary career of one Group Soul. So, by learning to what family a plant that you have seen symbolized belongs, and seeking out all its correspondences, you have a very interesting field of study, and one that will one day yield you great satisfaction and benefit.

*Example*

Signed } B. S.  
{ W. H. D.

[Private, for the Order of the 36.]

May 1, 1906.

# SYMBOLISM

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Signed { B. S.  
          { W. H. D.

[Private, for the Order of the 36:]

July 1, 1907.

## SYMBOLISM.

### IV.

Consider for a moment, the fundamental principle of Symbolism and the identity of the same with all manifested life.

Infinite Mind *thought* the universe into material existence, *thought* by *thought*. Nothing was ever created *instantaneously*, and those single thoughts are the bases, the *fundamental principles* of our separated lives. Every thought is a link in the Cosmic chain which has drawn all forms of life together and holds them intact.

You cannot draw or paint the image of a thing or person, if the pencil or brush has been guided by motive, will and thought, without creating astrally a form and condition comparable to a vacuum, into which will rush finer degrees of force or substance, which will inform or ensoul that image, and imprint it permanently upon the astral light, there to remain as long as the thought force which instigated the act, shall endure. The fact that you were unable to perceive the processes or character of the states of matter which ensouled and made it a living image, is no argument against the truth I tell you. Your consciousness is at present confined to operation in a three dimensional universe and the processes of and the states of matter indicated, pertain to the fourth dimension of that universe. If you cannot perceive the action of these, (comparatively speaking), coarse forms of substance, how much less can you perceive the flashing of a symbolic representation upon the screen of another's mind produced by a concentrated effort of the Will of an Initiate, or interpret the same if you are the recipient, if you have not first evolved the power of observation on that higher plane, and secondarily, the knowledge and power of interpretation?

When man awakens to the fact that his power of creating a form like unto his own is the least of his powers of creation, he will be better able to appreciate the importance of Symbolism and the uses to which it may be put, as well as the dangers of wrong uses.

At present the majority of mankind look upon so-called "Old Wives' Fables," Superstitions, Symbols, Myths, Glyphs, etc., with good-natured or contemptuous indifference, and do not realize that they belong to a period of time when the veils between the astral and physical planes were not so dense as they now are, and the inner eye and ear were yet unsealed. All phases of the Mysteries were then better understood, and Symbolism was necessary to inter-communication.

If you can approach the study of Symbolism with the same interest and application that you would devote to the study of any phase of exoteric science, ignoring all ridicule and discouragement, you will find a storehouse of beautiful and helpful truths.

A newly-risen sun (a masculine symbol), symbolizes a coming opportunity for developing the spiritual nature, by conscious contact with an Initiate of the White Lodge or with some highly developed disciple sent by such Initiate. An unclouded sun in the mid-heaven indicates success in whatever desire is uppermost in the mind.

A veiled or clouded Sun symbolizes a loss of power; a secondary symbol will indicate the nature of the endangered power.

A Full Moon (feminine symbol), denotes assistance in the development of the psychic senses and conveys a warning to beware of the malific influences of the moon, especially in ceremonial magic, and confine all efforts for development to normal methods of procedure.

While the moon is one of the highest symbols, it is also one of the lowest; when observed as a symbol its personal application and the nature of its influence can only be determined by its secondary symbol; its lowest phase pertains to the passional sexual nature of man and the highest phase to the Kundalini or higher creative power.

The first quarter of the moon, with uplifted horns, denotes conception and birth, which may occur on either the physical or psychic plane.

A first quarter of the moon with horns straight up and down, denotes the loss of a child by premature labor or the loss of the use of the psychic senses.

The Moon and its various phases are also symbols of cyclic divisions of time, and are generally used to denote a period of 28 days, or some fraction of that period, each quarter denoting a period of seven days.

A single star denotes a Master of the 7th degree and some influence exerted by the same upon the life of the observer.

A galaxy of stars denotes a degree of the Lodge and an initiation into the same, either by the observer or some near friend.

A shooting star denotes a messenger from the interior planes, or the failure of a disciple to reach some height to which he has aspired, and a consequent fall.

A Maltese cross, or cross of balance, circumscribed by a line, represents the force of concentration and is always a good symbol.

Seven wavy lines radiating from a centre in the form of a star denote the force of Explosion. The same figure, circumscribed by a



line, represents the force of Conservation. Four circles, one within the other, represents the force of Cohesion.

Without doubt you have heard or read somewhat of ceremonial magic as indulged in by the brothers of the Shadow, part of which consists of the drawing of symbolic figures, within or outside of which certain forms of elemental life may be confined and used for some definite purpose. The study of Symbolism will give you the key to the method and purpose of ceremonial magic, and the dangers encountered by undeveloped chelas in trifling with the same.

To return to the study of the well-known symbols or signs previously mentioned, and as an illustration:—in almost every corner of the world you will find a general belief in what is supposed to be a superstition, that a death must follow the breaking of a mirror, but the occult significance of the same is not so well known. As all manifested life is, in one sense, the reflection of spiritual and astral life, any broken reflection of an object or a body, such as would occur in the breaking of a mirror, would naturally indicate the breaking up or disintegrating of the mass of the object or body last reflected. As light and sound are the fundamental principles of life, the refraction of the light rays by the breaking of a smooth surface capable of reflecting light rays, may produce an effect far greater than the apparently simple act of breaking such an object would seem to warrant, for there is a connecting link between those refracted—(broken)—rays of light, and the thing or person whose image is reflected, at the time of breakage, just as there is a connecting link between yourselves and all things which form your own environment. As the rays of light are deflected from the point in space where they would naturally fall, carrying the reflected image with them, the broken mirror is a good symbol of the passing from one plane to another.

It is amusing to hear some of the comments made on the lessons in Symbolism. It seems impossible for many people to comprehend the fact that in Symbolism there are degrees or divisions as in all other forms of knowledge, and that it would be as impossible to understand the higher degrees without first gaining a certain amount of knowledge regarding the lower degrees, as it would be to understand mathematics without learning the addition and multiplication tables. For instance, some knowledge of symbolism in Form must be gained, before it would be possible to understand symbolism in Color and Sound.

(Signed)

B. S.  
W. H. D.

### IMPORTANT.

Every member of the Order of the 36 should remember constantly that they are Guardian Stones of The Temple work for humanity. By right inner and outer attitude each member has the great opportunity of correlating his or her consciousness and forces directly with the Master Guardians of the Great Temple, who are ever guiding and directing the evolution of this planet and the races thereof. The Temple on earth, when it is fully externalized, will be the exact correspondence, line for line, of the Great Lodge of Light.

In a paper sent out last February, Master was quoted as saying that the next eighteen months would try The Temple and Temple members severely. Forewarned is forearmed. In view of this, The Temple ranks should close up at once, and members everywhere present a solid phalanx to the opposing forces. To aid this unification of our forces, all Thirty Six members are now directed to devote from five to ten minutes each morning and night on arising and retiring, to thoughts of UNITY, PROTECTION and HELPFULNESS to the Temple work, spiritually and materially. Create in your imagination a great sphere or sun of golden colored light. Surround yourself and The Temple with this, drawing on it from within and sending it where you feel it is needed. Direct it from the *heart* rather than from the head. If you will do this you can arouse a tremendous power for the work. Inner fires will be kindled in the hearts of people which will blaze forth all over the world for the advancement of the Great Work, and our sacred Cause. All unselfish thought and work for the Masters must always draw us nearer to Them with corresponding blessings of Light and Love.

((Signed))

B. S.

W. H. D.

## SYMBOLISM.

## V.

We must again call attention to the importance and secret nature of these lessons on Symbolism. All Instructions marked "Private" are given under the seal of the solemn pledge of the Order of the 36, and an infraction by one member would prove a great misfortune to all, even to the possible withdrawing of permission to issue other instructions of like nature.

These lessons have never been given to *a body* of people before. Formerly they were only imparted by the Initiate to the disciple direct, and it is only because of the great cyclic changes now taking place, and the possibility of using the knowledge gained by the disciple for the best interest of all concerned that permission has been given to make them somewhat more public, but there is a time limit set for issuing them.

Their importance and sacredness become more evident as knowledge of the nature of the basic principle underlying the outer semblance—the symbol—is attained. We are dealing with high degrees of spiritual life essence in creating or using the symbolic representations of things or conditions, and not with mere mechanical figures, and are accountable to the Lodge for their use or misuse. The contents of these lessons must not be disclosed by any means whatever to non-members of the Order of the 36. The knowledge attained by their study can be used by members in interpreting interior experiences of their own, or the experiences of others, but the symbols as such, or interpretations of the same must not be specifically mentioned. The misuse of the same forces for selfish personal gain by the Neophytes of other ages and races has brought more than one race down to its lowest level.

The various degrees of matter which comprise the comparatively permanent form of each one of the planets of any one solar system, were primarily molded by vibration into some simple geometrical figure, which gradually assumed a more complex form as time passed and Motion and Vibration solidified its constituent parts.

The apparently spherical form of the heavenly bodies visible from the earth is in fact illusory in more than one sense. This spherical illusion—form, is produced by the rapid rotary motion of the emanations escaping from the solidifying substance. The atmospheric cushion resulting from the vibratory action of said emanations is a reflector of the light rays of the sun, and that light transforms the *dormant* pranic energy in the constituent gases of that cushion of air into *active* life energy. When the Life—Pranic energy is exhausted by the organized forms of life on a planet, the planet "dies" just as surely as dies any other organic body.

The dark planets in space are such dead bodies of former life centres; dead in the sense that they have entered a period of pralaya.

It has recently been proven to the satisfaction of at least one notable scientist that the solid matter of the earth is a Tetrad instead of the sphere it has been supposed to be.

The Tetrad is the fourth geometrical form in the cosmic scale, and the earth is the fourth planet in this Solar System, and the Tetrad holds the key to the position and destiny of the earth, in the cosmic geometrical scale.

The Egyptians must have known this and built the great pyramids

according to the form of the Tetrad, to perpetuate their knowledge of these facts.

But whatever be the form of the solid body of a planet, that body is the material garment of a Spiritual Entity so much greater than man as he is now constituted that it is scarcely conceivable by him.

Each such entity is termed a Planetary Ruler, in occult phraseology.

It would seem a far cry from the life of a Planetary Ruler to the life of a human inhabitant of this earth, yet the laws of correspondence can and do teach us many things concerning the purpose, power and qualities of the Planetary Rulers, by means of symbolism and correspondence. The basic essence of both forms of conscious intelligent life is identical, and the same geometrical principles of Form obtain in both as in all other forms of organized life.

There must be a very strong reason for using animal forms for indicating high spiritual entities, as has been done by the wise men and Initiates of all time. Not only the Planetary Rulers of single planets, but great constellations of stars and planets have been symbolized by some one or more of the different orders of animals. This is particularly noticeable in the case of the writers of the Bible. Some of the very highest spiritual entities mentioned in the Book of Revelations are symbolically designated, the Dragon, Leopard, Lion, Eagle, Lamb, Horse, and Calf. The same animals are also used to designate human beings who have developed the peculiar basic powers and characteristics of those different orders of life.

The animal creation is composed of four grand divisions, each one containing four subdivisions. The grand divisions correspond to the four Cosmic divisions, Earth, Air, Fire, and Water; and each such grand division may be symbolized by some one animal which best represents the dominant power and characteristics of the Cosmic division to which it belongs, as follows: The Earth by the Horse; Air by the Eagle; Fire by the Dragon, and Water by the Leviathan. In the language of Symbolism, any one of these four creatures indicates the operation of the dominant characteristic or force in or through some other form of manifested life; and in lesser degree all the lower orders of animals belonging to any one grand division symbolize the same or similar characteristics and forces to those symbolized by the representative of the cosmic divisions.

The lion is a composite symbol; it stands alone, as it were, symbolizing the whole animal creation. It is indeed a king. Used as a symbol, it indicates animal energy, ferocity and power; and if seen in connection with man or material conditions it typifies the possession or use of lion-like strength, and may be used in connection with an Avatar to indicate physical strength.

All milk-producing animals, save the lion, belong to one grand division of the Earth. The horse is the highest representative of this division. The animals belonging to this grand division are more commonly used in symbolism than are those of any other division, especially where the symbols are intended to represent earthly conditions and people; therefore we have been given more of them.

The cow is one of the highest representatives of this division, and is at the head of a sub-division which embraces many extinct and nearly extinct species, as well as the hippopotamus, rhinoceros, buffalo, etc.

The cow symbolizes wealth—earthly possessions. The bull symbolizes the prostitution of wealth to unworthy ends.

The calf symbolizes the sacrifice of earthly possessions.

The golden calf set up as an object of worship by the Assyrians

through the instrumentality of black magicians, was for the purpose of deceiving the people into worshipping a material symbol disguised in the garb of a spiritual symbol, for gold was as well known to be a spiritual symbol in that far-off age, as it is now.

The Horse typifies Service, and the color of the horse indicates the plane of operation and character of the service. A white horse typifies service of a high spiritual order, a red horse, material service. A black horse is seldom used save to symbolize the degradation of a beneficent power to unworthy ends and also as typifying the work of black magicians. A horse of mixed colors indicates a mixed character of service. A pale yellow horse symbolizes the last service Man pays to Nature,—death.

The Tiger typifies another subdivision of the same grand division and embraces all the cat family. Cats and snakes both typify stealth and treachery.

The Leopard symbolizes the concentration and conservation of the negative forces of evil and is the symbol used to designate one of the most powerful degrees of the Black Lodge.

The Eagle is the typical sign of the second grand division, the Air. This division embraces all winged creatures. In its secondary aspect the eagle is a symbol of liberty in the highest sense. All other birds symbolize messengers of good or evil tidings according to color of bird.

The Dragon, the third grand division—Fire, embraces all creeping and crawling animals. As a symbol it is used to indicate the destructive fires; the disintegrating forces of manifested life, though in its cosmic aspect the Dragon is a symbol of divine wisdom.

The higher orders of serpents, which also belong to this division, are symbols of incarnated wisdom; therefore they are frequently used to designate the Masters of Wisdom.

The lesser orders or subdivisions of creeping things, lizards, worms, etc., are vehicles for the operation of the destructive fires, and symbolize the disintegration of material form.

The Leviathan—crocodile—represents the fourth grand division,—Water. As a symbol it denotes overwhelming disaster.

The whale typifies the highest subdivision of the last grand division and as a symbol represents one of the highest degrees of the White Lodge.

Nearly all people are familiar with the exoteric Bible story of Jonah and the whale, but the esoteric significance of the story is not generally known. The swallowing of Jonah by the whale represents the trial or testing of a disciple—the entering into the vestibule—the mouth—of the whale (the said degree), and the casting forth (by vomiting), symbolizes his rejection. The failure of this disciple to pass the requisite tests, therefore his inability to enter the degree to which he aspired, is made clear in the closing verses of the Book of Jonah. The cause of that rejection is shown in the rebuke administered in vision. Jonah prayed that the Lord would destroy all the inhabitants of Nineveh for their wickedness, thus showing great cruelty, and his lack of true humanity, the total absence of that divine compassion which forgives “unto seventy times seven”—the love that is the first essential of an Initiate of the White Lodge.

All lesser amphibious creatures, embryonic sons of the great Mother—Water—symbolize some aspect of the Christos, either positive or negative. A large fish is always the personal symbol of an Avatar, or a great ruler of the people.

A string of small fishes is a symbol of the immediate disciples of

an Avatar, or personal attendants of such a ruler; and single small fishes indicate the forerunners—those who prepare others for the advent of such a Saviour; also they may symbolize the servants of small bodies of people.

Dogs, wolves, coyotes, squirrels and cats belong to one of the subdivisions of the first grand division—the Earth.

The dog is always considered a good symbol except when it is black. A black dog symbolizes the negative aspect of a good force. When the latter is observed in the vicinity of an individual it indicates a concealed enemy in the guise of a friend. A dog of any other color or of mixed colors symbolizes a true friend.

To be bitten by a dog indicates the turning of a former friend into a vicious enemy for some personal object.

A wolf or a coyote symbolizes a stealthy, treacherous act committed by some acquaintance, whose general characteristics tend toward concealment even when his best interests would be served by perfect openness. Such a character will always work through some third person and if it be possible he will choose an unsuspecting, or weak mutual friend as a vehicle for the transmission of the effects of his act. These two animals are always symbols of cowardice.

The rat and squirrel are also symbolic of destructive forces. The rodents have one peculiarity which renders them unique in the animal creation. Their power of psychic vision is remarkably keen. Long before the human occupant of a house or a ship can sense any threatening danger to the common habitation of both, the rodents will desert the same in a body; therefore they symbolize desertion. They make excellent vehicles for the transmission of powerful negative forces, such forces as work toward the destruction of the foundations of any object even to the extent of transmitting disease germs which have developed in the astral body of man from the psychic and mental forces of hatred, envy, malice, and which cannot be distinguished even by the microscope until after they have been transmitted to the physical bodies that are culture grounds for such germs. When the latter are fully developed in the body, the form has undergone a change and they attack the different organic centres of the culture body they have robbed of vitality and literally eat those organs up. The natural antagonism between the rodent and the human being is well known, but the cause of the antagonism, as before hinted, is not so well understood. That cause is set up in the psychic senses of the man and animal.

It must not be forgotten that no matter how evil the action symbolized by any animal form, the power behind the act is not necessarily evil and the form in conjunction with some good *secondary symbol* may be used to indicate some great and good force or action; for all degrees of Form have their positive as well as their negative aspects, and when any one form is used as a fixed symbol of a positively negative aspect of life it is only because that negative aspect predominates to a notable degree in that particular form and in the thing or act so symbolized.

The student will gradually realize that Symbolism is the knowledge of the close relationship of forces celestial and terrestrial, human and divine, and that the sympathies and antipathies existing so mysteriously between Gods, men and atoms, and all natural objects that are constantly creating, destroying and recreating different forms, hold the key to the manifested Universe and the Laws governing the same.

(Signed) B. S.

W. H. D.

[Private, for the Order of the 36]

June 1, 1910.

## SYMBOLISM

### VI.

#### THE GRAND LODGE

Esoterically, the number 1 stands alone, and is equal to No. 10, the sacred number. It is the all inclusive number. In the degrees of the Grand Lodge, No. 1 is the synthetic degree, which, including its six sub degrees, symbolizes the Cosmic Grand Lodge as a unit. Each of the six sub degrees is dual, making twelve ensouled energies or Cosmic Builders, constituting the Grand Lodge. The first major or full degree of the Cosmic Builders, numerically speaking, is No. 2; No. 3 being the first minor—lesser—degree of the same body.

The major degrees are sometimes termed the White Lodge and the minor degrees, in contradistinction to White, are termed the Black or the purple Lodge, but used in this connection, the colors white and black simply designate the two poles of the great evolutionary forces, esoteric and exoteric, and these minor degrees of the Lodge must never be confounded with what is commonly termed the "Black Brotherhood" or "Black Magicians," for the latter are expelled units, and are a distinct order or division of Life, having once been disciples of the minor—the exoteric degrees of the Lodge, but having fallen from their once high estate through misuse of spiritual powers they are now on the way to extinction, as individual souls.

Their former standing in that body is responsible for their being confounded with members of the Lodge as it now exists. There are no odd numbers among the major or full degrees of the Lodge, and no even numbers among the minor or lesser degrees, as will be later indicated.

In exact correspondence with the major and minor degrees of the *Grand Lodge*, (numerically No. 1), the first seven-fold combination of esoteric and exoteric orders of the Temple of the People embraces all its orders and numerically is No. 7.

The first *full*, or Esoteric Order of the Temple is No. 14, the first Exoteric Order is No. 21. The second Esoteric Order is 28, the third is 42. The second Exoteric Order is 35, the third is 49. The importance, or non-importance of other Orders may be determined by their position and number between any two of the above mentioned numbers.

As all life in manifestation is dual, so the major and minor divisions of the Grand Lodge are dual, and therefore each division uses a different table of numbers to designate its degrees. This has led to much confusion in the minds of students.

The Initiates of the major—secret—degrees of the Grand Lodge use the number 6 as a multiplier in determining the numbers and positions of its various degrees. The minor degrees use the number 7 for a similar purpose. According to the enumeration given us the Esoteric degrees are numbered 12, 24 and 36, while the Exoteric degrees are 18, 30, and 42. These are all full degrees, all others are preparatory, or novitiate degrees.

There would be no occasion for referring to the last mentioned facts at this time were it not advisable to point out the astrological correspondence, for this secret enumeration is only used by the Initiates of high degrees.

The Esoteric and Exoteric Orders of the Temple are the reflexions—the outer manifestations of the degrees of the Lodge, and with the latter make 12 Cosmic divisions.

The 12 *houses* of the Zodiac correspond to the 12 above numbered divisions of the Lodge. In esoteric astrology the 12 *signs* symbolize the 12 Hierophants or Regents of those 12 houses.

The sun and moon enter into horary astrology as representatives of two secret planets, the names and qualities of which are only given to neophytes of advanced degree. In fact, the moon has no place in esoteric astrology, being a dead planet and now only shining by reflected light.

The sun is the highest symbol of the Zodiac, and also of the Grand Lodge as a whole, and can be expressed by the number 1, if desirable.

The Guardian in Chief and Official Head with five other members, form the first seven of the Order of the 14 and they belong to the Board of Guardians.

The third place in the first seven has been referred to as the shifting line. It is a difficult point to hold, as all the separative forces of the number 3 are brought to bear upon it.

In Biblical symbology, this number represents the thief on the



cross and as the penitent thief ascends to Paradise when forgiven; and as the "three fall into the four," in cosmology, thus passing from spirit to matter—from *selfless* to *self* consciousness—so the neophyte holding the third position in a seven fold group, attains to the powers symbolized by both numbers 3 and 4, when he passes triumphantly through the fiery ordeal.

Without the energy symbolized by No. 3 there could be no differentiation of matter, no manifestation. In the cosmic trinity of Mother, Father and Son, it is the Son.

## MACROCOSMIC AND MICROCOSMIC MAN

In order to interpret the symbolism of the human body, the microcosm—or the corresponding parts of the Macrocosm—the Heavenly Man—some knowledge of Astrology is essential; for the Zodiacal Signs are used by all Initiates to designate the different parts and organs of either body, and the qualities, disposition, etc., of these signs, as established and universally accepted, will determine the relationship between any two symbols of this class. As the characters representing these signs are so well known, and may be found in every astrological work, it is not necessary to give them here.

The secondary symbol, following upon the observance of one of these characteristic signs, would determine its application to either the human or Heavenly Man. If no secondary symbol, no intuitive application were found, such a sign observed in symbol would indicate the corresponding division of the cosmos.

As all compound numbers are various adaptations of the numbers from 1 to 10, the first nine are the only ones to be considered in preliminary instructions on number.

Each number may be expressed by, and is equal to a word or character, and the position, size, color and sound of the number, word or character, or its identification with either or all, would determine its relation to other numbers, groupings of numbers or objects in symbol, as well as its relation to any or all of the divisions of the Grand Lodge.

No matter how they are combined, the first one of any number over 10, when seen or heard in symbol, is the indicating number.


If you heard or saw the number 240, you would only have to consider the first number—2, in interpreting the symbol, as the other numbers would refer to different parts or variants of the number 2.

For instance, in symbology, the number 144,000 is a symbol of

the Heavenly Man in differentiation, but can be expressed by the number 1; the two fours and naughts express the organs and different parts of the body.

Any letter, word or character, equal to the number 1 would convey the same idea.

In order to interpret compound numbers, find the Astrological Sign to which the first number applies, the corresponding color, metal, and all other features that your previous lessons on symbolism and correspondence will give, and then seek to find their personal or cosmic interpretation by your secondary or determining symbol, or intuitive thought.

H.—

## SYMBOLISM

### VII.

#### PREHISTORIC SYMBOLISM

By means of the science of Symbolism alone have all human beings of all ages been enabled to communicate with each other, or to express themselves.

Speech is symbolism in sound. All written words or drawn characters are symbols, and when the forms of letters or characters are reduced to their original lines, they are few in number. All forms are created from variations and combinations of the verticle, horizontal, and curved lines.

The point, alone, is indicative of the 4th line, a line which is essential to the squaring of the visible universe, the line of the long disputed 4th dimension of space—the home of the soul—the astral plane.

As long as the soul is functioning in the three grades of matter comprising the physical plane, it is confined to the use of the three lines and the point above referred to for expression of its own being to other souls functioning on the same plane.

In speech, all articulations are variations of four sounds which are correspondences of the same three lines and point.

In music, three full tones and the octave, with their variations of quarter, and half tones, are similar correspondences.

The geometrical point, 4th dimension, 4th tone can only be reached and fully expressed by the unclothed soul, the soul that is freed from bondage of the three lower grades of matter.

This being true, we can gain some concept of the insurmountable obstacles the early races met with in their efforts to express the deeper truths of nature clearly enough to enable succeeding races to comprehend and interpret the records they felt impelled to leave behind them; and the same obstacles confront us to-day.

Many old monuments, the pyramids, the half buried and defaced ruins of the three Americas, both in their forms and inscriptions, contain old records which only can be rightly interpreted by the Initiates or their disciples who are lea ned in the science of Symbolism.

The engravers and builders of the prehistoric races in making their records used the straight and curved lines and the point, singly or in combination, to convey their knowledge of the action of cosmic laws and forces, as is done by us; for instance, the positive, negative and neutral action of all life forces, the possible inversion of the poles of being, the extension, contraction, as well as other qualities and characteristics of matter, governable by divine Will Power—Kriyasakti—were all indicated by similar combinations of lines and points used by us.

Ingressional force, or object, typifying invasion in symbol indicated the withdrawal from activity of the force or object thus symbolized. The inversion of a *similar* force or object thus symbolized indicated its misuse, its fall from good to evil, from positive to negative.

By bearing these statements, as well as the scale of colors, in mind, and obtaining knowledge of the units of measure used by any particular race or people, many such records as are above referred to may become quite easily interpretable.

The unit of measure is a very important factor in symbolism, for whatever be the unit of measure used by a people, the length, breadth, and thickness of a line or figure which is used to designate a fact, a force, or an object, is indicative of the value, the prominence, and the character of the fact, force or object so symbolized.

For example, a short perpendicular line symbolizes a man. If such a line in symbol were accompanied by a secondary symbol, indicative of some one personality and if it were predetermined that the inch should be the unit of measure; the length, breadth, and thickness of that perpendicular line would indicate the value of the man, thus symbolized, to the community at large, his prominence (position in the national or social scale), and his character—the sum total of his life.

For every inch or fraction of an inch represents a definite degree, proportion, or grade of the qualities, "the cosmic values," the "uses," indicated by the words, value, prominence, and character.

The size of any animal or object used in symbolism is, therefore, of much importance in determining; or expressing certain very important factors. When all the nations of the world perceive the importance of selecting and agreeing upon some one unit of measure, and confining their people to the use of that unit, many now covered truths will be apparent.

Whether they be forces, qualities, or objects, everything in manifestation is numbered by divine law, and the number of the quality or object gives its true name to the Initiates, who, alone, of all people, have the power to seek aright, and find the correct number.

It is said that every child lisps its true name over and over among its first efforts at speech, but long before its lisings are noted and interpreted by the denser mind of its parents, the name is forgotten by the child in the rush of new experiences.

A student given to introspection, and self-examination will find that certain colors, odors, and tones appeal to him more strongly and persistently than others. Unless these are the result of cultivation, and are therefore secondary in importance, they are indications of his standing in the scale of life; but that knowledge is of no particular use to him unless he can correlate it with knowledge of the standing of others known to him, and so gain some idea of his real position in relation to the latter by comparison; for while that scale has but seven grand divisions, there are as many subdivisions as there are individual forms of life, and no mere human mentality could compass that scale.

I only mention these points at this time to still further impress you with the importance of the laws of correspondence and symbolism.

## SPECIAL DIRECTIONS

Strive to lessen the nervous tension under which nearly all of you are laboring. Drive every thought from your mind, make your mind a blank and relax your muscles one by one until your body is limp while lying on the floor. Roll over with your face down leaving your spinal column exposed to the direct rays of the sun from five to thirty minutes.

If possible pour a small stream of cold water down your spine after you have risen from the floor, and then give yourself a thorough rubbing with hand or brush.

It requires a sensitive to contact interior planes, but undeveloped sensitives are generally unfitted for true work because their sensitiveness comes from physical weakness instead of from the strength of a finer organism, such as may be gained by effort of the spiritual will.

Cleanliness of body, interior and exterior, are among the first requisites. Flushing of those organs of the body which may be reached by outer means as well as the stomach by copious drinking of water, is very important. But again I say, use discretion and common sense about all such directions. If you find that any one of them is hurtful, stop it or reduce the quantity or time, and if feeble, consult a good physician before attempting them.

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## SPECIAL NOTICE

With the opening of a new ten year cycle there has come a change in the wording and character of the Initiation Service of the Order of the 36. These changes will occur with the opening of new divisions of important cycles, but they in no wise alter the standing and position of those previously initiated. The latter are identified with the newly admitted candidates through participation with them in the later given Service.

The first Service pertains to the first decade, or ten year division of the 70 year cycle of Initiation. The second service pertains to the next decade of the same 70 year cycle. In other words there are seven divisions or minor cycles of ten years each in the major cycle of 70 years and it requires that length of time to complete Initiations in the full Order of the 36.

## SYMBOLISM

April 15, 1912.

### VIII.

The science of Form and Number—Geometry and Mathematics—are as old as is the manifested universe. With the first explosive acts of the confined energy of the non-manifest whereby differentiation occurred, the first principles of the one science in two divisions were demonstrated, and simultaneously was born the science of symbolism.

As far back in the mists of time as the human mind can travel every created thing and object was a symbol of some other manifested object. Thus the law of correspondence gave birth to the science of symbolism.

As the figures 1, 2, 3, 4, etc., stood for certain differentiation of universal substance, in time each one of those figures in turn was extended, enlarged, combined with different features of other figures to form some composite form which represented not only the original figure but all the differentiations of the original figure. For instance, the figure 1 was symbolized by the upright figure of a man, but if one-half, one-third, one-fourth, and up to one-ninth of any other object was also to be symbolized, the symbol—the number 1—would be accompanied by the whole or decorated with some part of the figure corresponding to the other object—that is some number between 1 and 10.

But always, the same form, that of a man, was symbolized by 1, whether it was present in 1,100 or 1000, or any other number in which it was the first figure. And so, gradually, as time passed, certain forms, numbers, pictures, letters all stood for certain differentiations of substance.

From man's recognition or racial memory of the truths of what we might term the primeval science, came the later ideographic communications, examples of which we find among the records of prehistoric races.

Under the names of Arcanes, secret numbers and fractions of numbers, were symbolized and the older astrologers used these ideographic or representative pictures to help work out their charts.

As Plato puts it, God geometrizes.

The No. 1 becomes the 2, the 2 becomes the three—the triangle, the trinity, symbol of the Higher Self. Then the triangle materializes and by solidification falls into the 4 or the first solid, the

Tetrad, called by Pythagoras the Holy Tetrad because all the lines, forms, forces, truths and qualities are contained in the Tetrad. As the spiritual numbers fall into form by adding another line or plane, they express their spiritual quality in form or combination of form, and so the whole Cosmos is thrown into manifestation by the forming or materialization of spiritual numbers or qualities.

This is the key of the mystery of the Word made flesh (form),—Deity as a spiritual Deific quality expressing itself in the form of the manifested universe.

In the interpretation of a message sent by an Initiate, containing a symbol in the form of an object made by human hands (in contradistinction to an object created by *Nature* forces) we may be sure it has been used as a secondary symbol, whether it be the first or the second *object* observed at the moment, for example, such tools as are manufactured for use in building trades.

Although secondary in one sense, symbolic representations of such tools are frequently used to indicate Cosmic forces *in action*, because they so quickly convey an idea of the character of the operating force at any given time, whether as primary or secondary symbols. Four out of the seven requisite tools in use by carpenters—builders—are often used to symbolize the action of the Hierarchies of Cosmic builders in the creation of a universe or any part thereof, to differentiate one Hierarchy from another.

These tools are the Axe, Saw, Chisel and Auger.

The symbol of an Axe indicates the separation of a thing or object into *two distinct parts* by *quick* strokes.

The Saw indicates the division of a thing or object into *molecules* or *small parts*, and in a *slow, methodical manner* instead of by *rapid* strokes.

The Hammer would indicate the final settlement of a thing or cause indicated by some other symbol,—the forcible, methodical strokes which “drive home” the purpose, act of will, or object operated upon.

The Chisel indicates the clipping of edges, the making of boundaries by the removal of useless or extraneous matter. It may denote any character of an operation which would remove an abnormal growth preventing development on true geometrical lines.

The Auger symbolizes the incisive influences which cut into the heart or vitals of a person or thing,—the premeditated, deliberate removal of a portion of interior substance defined by some other symbol.

The other three of the seven tools referred to are indicative of



secret processes of nature and life, and they have no place in this instruction.

For illustration we will take a vision of a Tree and an Axe.

The primary symbol of the Tree indicates a man, the axe indicates the severing into *two* divisions, and in connection with a man—the highest type of a living being,—the Axe would here indicate the severing of the soul and body of the man, as in such relationship the axe could only symbolize a force equal if not superior to the man himself.

Here is one point of much importance: It should always be remembered that the character or kind of a force or forces indicated by the primary symbol will invariably give a clue to the character and kind of the force or form indicated in the secondary symbol. For instance, a symbol of an Axe and a symbol of any other article *which has been made by human hands* would simply indicate the cutting in *two* of the thing or object indicated in the secondary symbol, by means of some *material* instrument on the *material plane*.

#### SYMBOLISM OF THE HUMAN BODY.

THE EYE—INTUITION. THE MOUTH—THE AURA. THE NOSTRILS—VITAL INSTINCTS. THE EARS—KAMA MANAS AND KAMA RUFA. THE SPINE—A MYSTERY, THE CHANNELS OF THE KUNDILINA FORCE. THE HEAD—THE MENTALITY. THE LEFT HAND,—POWER. THE RIGHT HAND, EXECUTION. THE HEART—THE HIGHER SELF. THE RIGHT FOOT—UNDERSTANDING. THE LEFT FOOT—KNOWLEDGE. THE TRUNK—THE LOWER ASTRAL. THE GENERATIVE ORGANS—CREATIVE FIRE. THE BREASTS—NUTRITION. THE KNEES—FULFILMENT—DIVINE PURPOSE.

BIRDS always symbolize Messengers; the receipt of letters, telegrams or notifications. The number, size, and color of the feathers are the secondary symbols. The number and size indicate the number of messengers or messages, and the importance of the same. The color of the feathers indicate the sex, nature, race, and condition of the senders of the messages, as per table of correspondences. Feathers have held a prominent place in all ancient Ideographic languages. The Indians of both Central and North America have used them freely in their mystical ceremonies and as symbolic representations of power and position.

If observed singly or in bunches apart from the bird, feathers symbolize a victory—the end of effort. The hollow places in the quills of feathers are supposed to be vehicles for the transmission of one of the finer form of electrical energy which supply power of motion to the bird.

A LOOSE CORD, rope, or cable, indicates intent to unite of two bodies by some material thing or object. A tie which may be broken.

KNOTTED CORDS or cables indicate binding agreements, contracts, bondage to Form or Conventionality.

THE BURIAL of any object indicates the temporary withdrawal from outer view of the thing or condition which is symbolized by the object to be buried. The symbolism of flowers and plants is a language of itself apart from the interpretation given to any particular flower or plant in the general Mystery language.

The reversed condition of any object always means the defeat or death of the object thus symbolized, for instance: A GROWING PALM TREE indicates victory in battle. A palm tree uprooted and with its roots in the air would indicate the defeat of a body or an army in battle. THE OAK TREE is a symbol of strength and old age.

At the Master's request we must inform you that you have been given symbols and their interpretation in eight lessons sufficient to represent any occurrence, event, circumstance, or experience you are liable to receive or require in your present stage of development, and also to interpret any message we are liable to send you at present.

We now desire to know to what extent you have taken advantage of the opportunities which you have received, in order that we may see whether it will be possible for you to receive and use more secret features of the Mystery language; and to that end we request that you send in from three to five examples in written symbolism, with their interpretations. They will be corrected and returned to you if you so request.

WILLIAM H. DOWER,  
Official Head.

FRANCIA A. LADUE,  
Guardian in Chief.