

MASTER PATTERN

LESSON I.

THE TREE OF LIFE

Primary consideration for MASTER PATTERN lessons:

from One by the mediation of the One, and all
from this One Thing.

...res 4.
"mediation" proper in prayer, and
of sins put us in proper condition for healing.

"redemption for those who are in Christ Jesus" means the spirit of
has been exorcised from their minds. No longer do they blame
or environment for their troubles.
Materialism should be studied as to eduse.

THE MASTER PATTERN

LESSON 1

THE PRIMARY consideration in these lessons is found in the words of *The Emerald Tablet*: "All things are from One, by the mediation of One, and all things have their birth from this One Thing by adaptation."

The One Thing is *Living Light*, or *Conscious Radiant Energy*. Hebrew Qabalists had this in mind when they said every cycle of manifestation, great or small, is begun by the concentration of this *Living Light* (which they called אור, *Aur*) upon itself, at a Point within itself. The interior point, or *Point Within the Circle*, is represented on the Master Pattern by the number 1.

This Point is the *Innermost*. It is called ראשית הנגלה, *Rashith ha-Galgalim*, "the beginning of the whirlings," because all manifestation is the result of whirling, spiral, or vortical motion.

The *Central Point* is named כתר, *Kether*, the Crown, because it is the control point for everything external and subordinate to it.

In *Kether* is seated יחידה, *Yekhi-*

THE MASTER PATTERN 1

dah, the Indivisible, or the Unique. This is the ONE SELF, the *only* SELF, which is the core of reality within all manifested "selves." It is the Rootless Root. Because it cannot be divided, Yekhidah is present as a *whole* at the heart of every human life. The whole Limitless Light (אֵין סוּף אֵין, *Ain Suph Aur* in Hebrew, *LVX* in Latin) is concentrated at this *Central Point*.

In its self-manifestation, this One, remaining eternally itself, produces within itself the manifestations (called *Sephiroth*, a Hebrew word meaning "numberings" or "emanations") which are numbered 2 and 3. That is, the One recognizes within itself the aspects of its own nature corresponding to the numbers 2 and 3. This does not mean there was ever a time when 1 existed alone without 2 and 3. The sequence of ideas is logical, not temporal.

All numbers are in the Primal One. All manifestation is in the Central Point. In the Master Pattern are ten steps ("ten, and not nine, ten and not eleven") because the human mind is so constituted that these ten aspects of *One Reality* include all intelligible conceptions. This is because the human mind is itself an image and likeness of the Divine

THE MASTER PATTERN 1

Mind, which thinks of itself in these ten ways. All versions of Ageless Wisdom, Eastern and Western, agree on this.

- 2 *The one, living, conscious Light knows itself perfectly. Its perfect self-knowledge is represented by 2, because that knowledge is the perfect duplication of the real Being of the One, in that One's complete self-awareness. To this Qabalists give the name חכמה, Chokmah, Wisdom.*

They add the title אב, Ab, Father, because the One knows itself to be the perfection of all that is masculine and initiative.

Again, Chokmah is called מלכות, Masloth, the Sphere of the Zodiac, or Sphere of the Fixed Stars, because the One knows itself to be light, of which all luminaries (stars or suns) are condensations into physical form. In the physical universe, this light radiates from stars or suns, and is reflected by planets and their satellites.

The same radiant energy, identical with itself everywhere in space, is alive. Therefore Chokmah, 2, is said to be the seat of חיה, Chaiah, the universal life-force, which is latent in the mineral kingdom, and progressively more and more active

THE MASTER PATTERN 1

in the scale of evolution, up through the vegetable, animal and human kingdoms--and beyond.

- Knowing itself perfectly, the One
- 3 Reality knows also the logical outcome of what it knows itself to be. Looking into itself, it sees what it is in itself. Looking, as it were, away from this aspect of itself, it perceives the necessary consequences of what it finds in itself. This intuitive perception of the consequences of what it knows itself to be is designated by the number 3, and is named חִנּוּחַ, Binah, Understanding.

Qabalists call Binah **NDN**, Ama, the dark, sterile Mother, and **ND'N**, Aima, the bright, pregnant Mother. These names are given to Binah because this aspect of Reality is the matrix of all possible specialized forms of expression. Ama, the dark, sterile Mother, represents this aspect of Being prior to the beginning of a cycle of the Life-power's self-manifestation. Aima, the bright, pregnant Mother, is the fertile womb from which flow forth all forms made manifest during such a cycle of the Life-power's self-expression.

Again, Binah is called שַׁבְּתָאִי, Shabbathai, the Sphere of Saturn, because every appearance of special,

THE MASTER PATTERN 1

particularized manifestation necessitates *limits* of quantity, quality, mass, form, etc. In the astrological terminology of Ageless Wisdom, the contractile, limiting power is called Saturn. Note, in this connection, that the birth of living creatures results from *contraction* of the womb which carries the body during its period of gestation.

To Binah is attributed נְשָׁמָה, *Neshamah*, the Divine Breath. Qabalists say that no matter how gravely a human being sins, this Neshamah is never involved. It is the highest aspect of Soul, the seat of the Divine Life's intuitive knowledge of all that it is, and of all that it must inevitably bring into manifestation because of what it knows itself to be. In man, Neshamah is the source of intuitive knowledge of spiritual truth. It is also the supreme source of guidance in the progress of man toward mastery.

These three Sephiroth, Kether, Chokmah and Binah, constitute the *Supernal* or *Divine Triad*. Eternal, changeless, without beginning or end, this Divine Triad is the core of Reality behind and within every manifestation of the One Life. Remember, this is true of all forms of manifestation, whatever may be

THE MASTER PATTERN 1

the scale of relative size or importance, as measured by ordinary human standards.

Every device you ingenuity can suggest should be employed to intensify your awareness that the Supernal Triad has been always, is now, and will be always the innermost reality of your being.

The Supernal Triad is reflected in the three Sephiroth constituting human individuality, as distinguished from human personality. Whatever is real in human individuality and whatever is real in human personality is actually a direct expression of the One, Living Light. There is no separate individuality. Neither is there any separate personality. All are related, one to another. All are aspects of the ONE.

4 The Sephirah numbered 4 is called **חסד**, *Chesed*, Mercy or Beneficence, or **גדולה**, *Gedulah*, Majesty or Magnificence. Chesed is known also as the Measuring Intelligence, for it is the basis of all adjustment, measurement, order and adaptation.

Chesed is said to be the Sphere of **דטס**, *Tzedek*, or Jupiter. Jupiter is the "sky-father" who was the ancient personification of the principle of Beneficent Regulation.

THE MASTER PATTERN 1

The basis of all adjustment and regulation is memory. Mechanical memories, like filing systems, card indexes and account books, are the basis of order in business. The same may be said of every field of human activity in which planning for the future is necessary. Plans are developed by studying records of past performance.

Similarly, the whole course of evolution is an orderly development made possible because the universal Life has perfect memory. This is why the cosmic memory is associated in the Master Pattern with the number 4 and the fourth Sephirah.

Every point of manifested Being is a focus of perfect memory. The One Life remembers perfectly all that it is in itself, and every event in the series of its self-expressions. Nothing is forgotten. Nothing is beyond recall. Human memory is simply one phase of this cosmic record.

5 Volition is concerned always with action, and is brought to bear upon the future. Volition aims at the production of some kind of change, and volition results in action. Just as Understanding is a polar opposite to Wisdom, so is Volition,

THE MASTER PATTERN 1

concerned with prospective action, a polar opposite to Memory, which is the record of action already performed.

Volition is not an individual or personal power. When Jesus said, "I have no will, save to do the will of him that sent me," he announced a discovery. His words were not a mere proclamation as to his personal attitude toward the One Life. The wise agree with him. The deluded think "will-power" is something of "their own."

Every human being is sent into manifestation by the Central Self. Every man or woman is an organ of expression for that Self. The Volition of that Self is perfectly free. Thus we are correct when we feel within us a fountain of free-will. We are wrong when we suppose the will-source to be personal.

Because Volition tends always toward action and transformation, it is related to the idea behind the word "law." In an absolute monarchy, law is the will of the king. In a democracy, law is the will of the people. Law, like will, looks toward the future, and aims at regulating prospective action. Laws effect changes, and because change

THE MASTER PATTERN 1

necessitates destruction of useless forms, to make room for better ones, both Volition and Law are attributed to the fifth Sephirah.

This has three names. The first is **פחד**, *Pachad*, Fear, and represents the emotion induced in many minds by the mere presence of men or women in whom the will-force flows powerfully. The same emotion is aroused by law in the hearts of law-breakers.

The second name is **גבורה**, *Geburah*, which signifies "Strength," though it is often translated "Severity." It requires no explanation.

The third name is **דין**, *Deen*, Justice. This represents the highest aspect of Law and of Volition. Incidentally, it gives us a standard. No unjust regulation is a real law. No unjust volition is true will. Thus he who exercises what he supposes to be "will" in disregard of the rights of others, deludes himself, and demonstrates to wiser men that he is actually a slave to his own delusions.

Its association with power, volition and action makes Sephirah 5 the Sphere of Mars (in Hebrew, **מדין**, *Madim*, powers, forces, Mars). Here it is well to remember that Mars has other functions than those connected

THE MASTER PATTERN 1

with war. In Roman times, Mars was worshipped as the protector of agriculture, and the guardian of cattle. He was supposed to give fertility to fields. Traces of this are found in the astrological ideas about Mars, and these, we should remember, have their basis in the collective subconsciousness of mankind, with its store of remembered experience. All myths are drawn from this same treasure-house, and all have an indestructible vitality and worth for us, if we have wit to see through their veils to the truth behind.

- 6 The human Ego is a direct reflection of the One Self. It is that One Self, at work in an individualized field of expression. It is a point of concentration for powers which are above, behind and within it. It is also a point through which these powers are radiated to the four aspects of Reality which are below (or subordinate), in front of (as a mask hides a face, or a dress clothes a body), and apparently outside it.

The primary function of the Ego is the formation of mental images. It is what the Hebrews called נִשְׁמָה, *Neshamah*, a word which, like *Neshamah*, signifies "breath," but means also

THE MASTER PATTERN 1

just what St Paul and other New Testament writers indicate by *pneuma*. In the English Bible, both *pneuma* and *Ruach* are translated "Spirit." The Spirit is the focus of powers descending to it from higher centers, and it is also the point of control over subordinate powers of personality.

Just as the Supernal Triad is eternal, so is its reflection, the Triad of Individuality. (See the diagram accompanying this lesson.) This Egoic Triad is the Higher Mind, and the Ego or Higher Soul is the point in which the powers of this Triad are concentrated.

The Ego never was born. It will never die. The Ego, moreover, is *One*, like the Self it reflects, and with which it is in an eternal union. Thus the Ego is what the New Testament mystery-term "Christ" really signifies.

"Christ" is the English for Χριστός, *Christos*, a Greek noun signifying "anointed" (and by implication, "royal" or "kingly"), which is the meaning also of the Hebrew מָשִׁיחַ, *Messiah* or *Messiah*. Thus the esoteric teaching is that men and women do not have separate personal egos, any more than they

THE MASTER PATTERN 1

have separate personal wills, or separate personal memories. This delusion of separateness is at the bottom of the ills which beset suffering humanity. When a human being succeeds in shifting his center of consciousness from the lower centers to the true Ego, these delusions are dissipated, and with them goes the suffering they cause.

All saviors and king-priests are, in the myths of mankind, associated with the Sun. Thus we find that the sixth Sephirah on the Tree of Life is also **יהוה**, *Khammah*, or **שמש**, *Shemesh*, the Sphere of the Sun.

Sun-gods are gods of justice and its administration. Thus Apollo, among the Greeks, was the rewarder and punisher, as well as patron of the arts, especially of music. The Egyptian deity Osiris is also a dispenser of rewards and punishments, a god of fertility, and a sun-god. In the New Testament the "Son of Man" is a judge, a king, a fertility source (for from him flows the water of life), and is called "Sun of righteousness."

Apollo was venerated by the Greeks and Romans as a god who delighted in the founding of towns and cities, and in the establishment of civil

THE MASTER PATTERN 1

constitutions. Similarly, the Book of Revelation shows Christ as the founder of a new world-order, and symbolizes the perfection of His reign as a city, the New Jerusalem, which is also the Bride of Christ.

One might go through the myths of the other world-religions, and find endless repetitions and variations of the same theme. In our Master Pattern, all these are associated with the sixth Sephirah, named **ḤẖḤḤ**, *Tiphareth*, Beauty, and having also the names **ḤḤḤ**, *Adam* (designating generic humanity), **ḤḤḤ**, *Melek*, King, and **ḤḤ**, *Ben*, Son.

Remember, the Ego seated in Tiphareth is the Ego of all humanity. There is only one Ego. "Your" Ego is "my" Ego, and "our" Ego is "their" Ego. As one sun warms the world, so the One Ego sends its power into human lives. As *The Bhagavad-Gita* says, this Ego dwells in the hearts of men, but no single human temple is its exclusive habitation.

7 The seventh Sephirah is a direct reflection of the fourth, as the fourth mirrors the second. It is the field of the operation of the desire-nature. This is the *Kama Manas* of some Eastern systems.

THE MASTER PATTERN I

Desire is based on memory. We desire to repeat past experiences, even though the memories be wholly subconscious. Then the desires manifest as instinctive promptings to action. Memory is behind it all.

The personal mind often distorts desire. It presents us with mistaken forms of desire, and with mistaken notions of what means we should use in order to make our desires work out as actualities. Yet it is fundamentally true that the inner essence of every desire is good.

The religions of the world, even so severe a religion as Buddhism, do not condemn desire itself. Interpreters of Buddhism have fallen into this error, and there are sects of Buddhists who condemn desire. Not so the Buddha himself. What he taught was what all great seers and prophets have taught, *the quenching of desire by fulfilment, the overcoming of thirst by complete satisfaction.*

Every desire is a promise. Desires make their first appearance as feelings of lack, hunger, or the state of not having or enjoying what is desired. Actually there is no lack, no imperfection, no shortcom-

THE MASTER PATTERN 1

ing, in the One Life. Nothing is wanting to its perfection. Omnipotence never fails. We are manifestations of a success process. Therefore is it written that before we call we are answered. Our desires are budding realizations of what we really are, and what we really can be.

Hence, in the Master Pattern, the desire-nature is attributed to the Sephirah named נצח, *Netzach*, Victory. It is the first of three Sephiroth constituting the Personal Triad, or Triad of the Lower Mind, shown in the diagram.

If you will study the diagram closely, you will see that Netzach has the same geometrical relation to Geburah that is borne by Geburah to Chokmah, by Tiphareth to Kether, or by Chesed to Binah. The Higher Soul (Ruach) reflects the One Self (Yekhidah). Volition is the reflection of the outpouring Life-force (Chaiah in Chokmah.) Memory is a record of the One Life's perfect intuitive knowledge of itself, and of what must follow from what it knows itself to be. Desire is, similarly, a reflection of the true Will. We desire what God intends. It is the form a desire takes, or the means chosen to satisfy it, which may need rectifica-

THE MASTER PATTERN 1

tion. *The essence of any desire, we repeat, is always good.*

Netzach, the seat of the desire-nature, is also נצח, *Nogah*, the Sphere of Venus. In the Master Pattern, Venus herself is assigned to the path which connects the second Sephirah, seat of the Life-force, with the third Sephirah, seat of the Divine Soul, Neshamah. In Tarot, Key 3, the Empress, symbolizes Venus, but the seventh Sephirah, Netzach, is the *sphere*, the *field*, of the activity so personified.

The Roman Venus is also identified with the Grecian goddess Aphrodite, and Aphrodite, in turn, was a Greek adaptation of powers personified in Semitic religion by Astarte or Ash-toreth. The Romans called Venus *Victrix*, or *Victorious*, and this links her with the seventh Sephirah, since Netzach means Victory.

8 The eighth Sephirah mirrors the fifth. It is also the opposite and complement to the seventh. Its special activity is the discriminative power of intellect, chiefly concerned with wise selection of ways and means to satisfy our desires, to nourish them by the selection of right means, and to bring them to full, well-rounded perfection by actual realizations.

THE MASTER PATTERN I

Our use of intellect to these ends is, it should be observed, largely concerned with the future. Thus 117, *Hod*, like the two Sephiroth above it on the Master Pattern (Geburah and Binah), on the left side of the Tree, has to do with what is prospective, with what looks ahead. Consequently, in the numbered statements of *The Pattern on the Trestleboard*, the eighth says: "I look forward with confidence to the perfect realization of the Eternal Splendor of the Limitless Light."

The name 117, *Hod*, means "Splendor," and comes from a Hebrew root derived from a noun designating the female breast. Thus ideas of nourishment, and of the satisfaction of hunger, are directly related to the name of the eighth Sephirah.

As the reflection of the fifth Sephirah, the eighth intimates that the operations of intellect, in its work of bringing desires to fruition, succeed to the extent that they mirror the Divine Will accurately, or agree with natural law.

9 All desires, and all activities of intellect, have their direct effect on what modern psychology calls the subconsciousness, or the unconscious. To this field of activity, moreover, descend various directive

THE MASTER PATTERN 1

impulses from the central Spirit, or Ego, seated in Tiphareth.

This field of subconscious mental activity is what Qabalists call **נפש**, *Nephesh*, or **נפש חיה**, *Nephesh Chai*. *Nephesh* alone means, as do *Neshemah* and *Ruach*, simply "breath." The addition of *Chai* to *Nephesh* makes it "Breath of Life."

These Hebrew terms for the unconscious are equivalent to the New Testament use of *psyche*. They designate what the diagram calls the "Animal Soul," but since this Breath of Life is active in the vegetable kingdom also, and is present, though sleeping or latent, even in the mineral kingdom, perhaps it might better be called the *Vital Soul*, though *Animal Soul* is found in many texts of Ageless Wisdom.

The activity of this sphere is the basis of all externalized, physical manifestation. Be sure you understand this as the exact meaning of the Hebrew noun **יסוד**, *Yesod*, Basis or Foundation, which is the name of the ninth Sephirah.

Yesod is the basis of what is below it on the *Tree of Life* diagram. It is the foundation of the physical plane, and must by no means be thought of as being the foundation of the activities which appear to be

THE MASTER PATTERN 1

above it on the diagram. It is the basis of external, embodied, Name and Form manifestations only. The root of the Tree of Life is in the first Sephirah, Kether, and this Tree, like those of the Indian and the Scandinavian mythologies, hangs downward. Yesod is the foundation of Malkuth, the Kingdom. Because it gathers up and reflects the descending influences from above, Yesod is said to be **לְבָנָה**, *Levanah* or *Lebanah*, the Sphere of the Moon.

In mythology, Yesod is connected with the mysterious divinity, Hecate, identified with Selene or Luna in heaven, with Artemis or Diana on earth, and with Persephone or Proserpina in the underworld. The underworld, or that which is beneath and supports the physical plane, is Yesod. As Artemis, she is a moon-goddess, twin of Apollo, the sun-god. On the diagram, the reflection of Tiphareth, Sphere of the Sun, is Yesod, Sphere of the Moon. To Hecate were attributed the mysterious powers of magic, witchcraft and the like, and these are precisely the powers now associated with subconsciousness.

10 Below Yesod is **מַלְכוּת**, *Malkuth*, the Kingdom, the tenth Sephirah, which is the fruit, or completion, of the

THE MASTER PATTERN 1

Tree of Life. To Malkuth is assigned the lowest, and most external, aspect of personality, the physical body. In Hebrew, this is called *גוף*, *Guph*. From this word, through Yiddish, comes the slang term "goof," to describe a dullard who is nothing but a "body."

There is no such thing as a *separate* body. Every physical body, whether it be that of mineral, plant, or human being, is actually a focus of various energies. Physics now classes the forms of matter as radiant energies, fluids, gases and solids. The old physics used the terms fire, water, air and earth. To these four "elements" Malkuth is attributed, because everything in the Kingdom is a combination of various proportions of radiant forces, fluids, gases and solids.

The form of a body is relatively stable, but its component parts are continually changing. A body is like a whirlpool, or a waterspout, or the cone of a cyclone. It has definite shape and definite properties, but its form persists only so long as the body is held together by its central Self. Its continuance in time and space is due to the fact that it is a field of co-

THE MASTER PATTERN I

ordinated forces.

The forces may take form as a mineral, as a collection of molecules, forming a crystal. In the plant, they may be the basis of a group of cells. In animal and human bodies, there are more complex organization and structure. Yet every cell, and every molecule, and every atom of any physical body is actually an aggregation of points of light, held together by the power of a central nucleus of Spirit.

Bodies, again, are like water-spouts, or like whirlpools, because their component parts are continually entering and leaving the relatively stable field we know as *body*. This is true, even of crystals and other mineral forms, though the entering and departing elements of these are electro-magnetic radiations. This fact, long known to alchemists, is just beginning to be realized by modern physicists.

The outer bodily mask is maintained by the Vital Soul in Yesod, under the direction of the Ego. The Ego, in turn, is under the direction of the innermost Self, the indivisible Yekhidah, seated in Kether.

When the physical body and the Vital Soul are perfectly responsive

THE MASTER PATTERN 1

to the Ego, the latter can, and does, maintain the existence of its physical vehicle over periods of time far beyond man's normal life-span. This condition of perfect responsiveness is one of the marks of adeptship, and persons who have reached this grade of attainment have power to integrate and disintegrate their physical bodies. Thus they are free from the necessity for either death or birth.

When a human consciousness is perfectly identified with the true Ego, and the Ego is the director of the entire field of personal embodiment, this unbroken maintenance of the structure of the physical body becomes possible. So long as the center of human consciousness remains fixed in Nephesh, the Vital Soul, death and rebirth are inevitable. The lowest degree of command over the body is expressed when the conscious awareness is almost wholly limited to Guph, the body itself, and its environment. They whose minds are fixed on externals are at the mercy of externals.

Thus (spiritual attainment consists in making the focus of consciousness more interior.) This is the sublimation mentioned in the books of the alchemists. This is what Jesus

THE MASTER PATTERN 1

meant by being "lifted up." For the "heaven" into which Jesus ascended is this same interior heart of externalized being. Even the garbled accounts in our fragmentary Gospels make this clear.

Religious painters who picture Jesus flying up into the sky use a crude symbol, to represent the raising of vibratory rate, whereby an adept is able to make his physical body seem to dematerialize. When this is done, there is an intermediate stage, wherein the dematerializing body appears like a cloud. Hence one Gospel story of the ascension says, "A cloud received him out of their sight."

Religious persecution, on the one hand, and inadequate science, on the other, have kept these doctrines of Ageless Wisdom more or less esoteric. A time has now come when they must be proclaimed more widely, or we are in danger of a return to the Dark Ages. For the knowledge of man's constitution leads to two consequences:

1. It shows man how to manage his personal vehicle, how to increase its efficiency, and how to prolong its existence;
2. It promotes better understanding of our relations to our environ-

THE MASTER PATTERN 1

ment, and to other human beings. Thus it establishes a scientific basis for genuine democracy.

Both aspects of this twofold consequence will occupy our attention in subsequent lessons.

THE MASTER PATTERN

LESSON TWO

THE FIRST stage of the "separation of the subtle from the gross, the earth from the fire," is preceded by some preparation. This consists in mental practices which make one realize that even the least of one's personal activities has a cosmic aspect also.

Today this is easier to understand than it was some centuries ago. Under the beneficent guidance of the same Inner School which gave this Master Pattern to the world, the progress of science has brought even hard-headed and hard-hearted materialists to a point of knowledge where they cannot fail to see that human minds and bodies are inextricably bound up with the total of cosmic activity. The more we learn, the more evident does it become that we, as persons, are what we are because of innumerable impacts of energy upon us, and playing through us. We do not live alone. We do not think alone. "Of ourselves we can do nothing."

Much depends, however, on how we understand this. If we take the way of the materialist, our increasing knowledge of our utter dependence on

MASTER PATTERN 2

ever-changing currents of cosmic forces will plunge us into hopeless and helpless determinism.

This way the world has gone since the middle of the Nineteenth Century. It has gone from bad to worse, until now we see active in Europe, and gravely threatening us here in America, the terrible consequences of belief in materialistic determinism.

Opposed to that error is the underlying philosophy of Americanism. Of Americanism in Walt Whitman's sense. Of Americanism as it is defined in the Declaration of Independence and the Constitution. Of Lincoln's Americanism, forgotten by greedy profiteers who began to veer away from it as soon as Lincoln was assassinated. Of Americanism which begins with the proposition that every unit in the social structure, every single person, has a place as one of the building stones in the temple of society. The seed-thought of this philosophy is what *The Emerald Tablet* means by saying, "All things are from One."

For centuries, those who accept it have been trying and testing methods whereby human beings may shift the active center of personal consciousness from mere bodily awareness, backward and inward, until it reach-

MASTER PATTERN 2

es the Center. At this Center, the Mystery men revere and worship, as "God" makes direct contact with what they mean in saying "I AM."

They who establish contact with the Inner School may follow the same Path which was travelled by the Great Ones who went this way before us. The loss of written records of ancient procedures is not irreparable. Even in the literary fragments which survive, we find one outstanding fact. The ancient Mysteries gave their epopts something more than belief, something more than creed, something more than theory.

They had a system of graded practices. The practices led to first-hand knowledge. It was the kind of knowledge St. Paul called *epignosis*, "assured knowledge." This exact knowledge included absolute certainty of the fact of human immortality. It conferred absolute certainty of the reality of God. It awakened in initiates an actual realization of the truth that the Divine Reality and the essential Self of man are not two, but One.

It put its possessors in the way of becoming conscious instruments for the expression of the Divine Will. For the simple persons who hung upon his words, Jesus stated

MASTER PATTERN 2

the practical procedure in simple language. So did St. Paul, who says somewhere that he was careful, in all he said and wrote, to avoid the subtleties of the philosophic jargon of his day. And it is still true that the great essentials may be learned by children, practiced by illiterate men and women, utilized to good effect by persons having little to boast of in the way of intellectual attainments.

That this is true leads some to make the mistake of supposing such knowledge and such practices as are within the grasp of the underprivileged are all anyone needs. As well might one say there is no need for electrical research because anyone may learn to turn on an electric light, or how to drive a car.

Ageless Wisdom has something to offer every type of human personality. The great fundamental procedures are for all. Some of the developments require wider and deeper knowledge, and call for skills developed by intensive training. In any given generation of mankind, the highest attainments are reserved for the few who are possessed of special aptitudes and unusual skill.

Yet the Way leading to these highest manifestations of the latent possibilities of our humanity is a

MASTER PATTERN 2

Way open to all. Nothing keeps us back but lack of capacity to grasp, and want of skill to apply. As the wheel of incarnation turns, the tyros of today become the adepts of tomorrow. Our present capacity and skill are fruits of work and study undertaken at lower levels of the pyramid of human achievement. What we learn and apply now prepares us for greater things ahead.

So these lessons are, in a sense, meat for adults, rather than milk for babes. They presuppose capacity on your part, so that you may comprehend the principles explained. They take for granted some measure of ability, the fruit of your work in previous incarnations. They assume your willingness to work.

Ours is a day of fatal over-simplification. More than one voice of warning has been raised against our too-soft curricula--notably that of Ernest Dimnet, in his *Art of Learning*. "Easy lessons" in everything under the sun have developed a race of dabblers.

Hard work, drudgery even, there must be, at first. Years ago, when we began teaching, we fell into the error of trying, unsuccessfully, to make things easy. Perhaps it may seem that now we err in the opposite direction, and make things too hard.

MASTER PATTERN 2

Yet experience has taught us in its bitter school that only those who set themselves to learn the elements of occultism--the alphabets, the seemingly meaningless tricks with numbers, the ramifications of the Tree of Life, and all the rest--ever really get anywhere with Ageless Wisdom.

We know several persons who gave up this work because they thought it too hard, or because they could see no practical reason for learning symbols and gematria. We have followed their subsequent history with pained interest. They flit from one teacher to another, read book after book, study course after course, beguiled by promises of an "easy way." A few come back, and really set to work. The rest are by now confirmed samplers of every novelty--the wilder, the better, it would seem--and they are no nearer realization than they were twenty years ago. The faithful few who have really worked have reaped their reward of first-hand knowledge and greater skill in managing circumstance.

Coming now to the central thought of this lesson, it is assumed that you have made some conscious effort, and have thereby deepened in a measure your awareness of yourself as a

MASTER PATTERN 2

"hand of God," an instrument in the administration of the universal reign of law. If you know Tarot, perhaps from Key 21 you have learned that your personal experience is part of the Dance of Life. From Key 20 you may have received some deeper insight into the truth of *continual* rebirth. You may have learned that resurrection is a process, rather than an event. We burst daily from yesterday's coffins of limitation. The angel's trumpet sounds, not once only, but again and again.

If you have followed the instruction already given, you have probably felt some stirring of that dark, mysterious life which modern psychology calls the Unconscious or the Subconscious. If you have watched your actions, your thoughts, and, most particularly, your emotions, since receiving Lesson 1, you have noticed how much of your mental life, and how much of its reflection in your physical activity, comes from the deeper level of the Vital Soul.

If you are very sensitive, perhaps you have been aware that not a little of what comes to focus in your conscious thinking enters your personal life from other lives--not all of them human. The very, very sen-

MASTER PATTERN 2

sitive will have gained some first-hand knowledge that our pets and our flowers, as well as our human companions, live in us, and we in them. Thus, dimly or intensely, according to your temperament and the vigor of your practice, you will have learned the lesson that the universal Vital Soul is truly the Foundation of Eternal Being, on which rests the house of your personal existence.

In Key 20, this Eternal Foundation is pictured as a sea. In Key 18 it is the pool, whence the crayfish climbs to the path. In Key 19 it is the greensward where the children dance in a fairy ring. In Key 17 it is the spring from which the Water-bearer dips the fluid she pours from her two flagons.

The next step upward takes us to the left side of the Tree of Life, and to the eighth Sephirah, the seat of intellect. For before we may go direct to the center of the Tree, where the Ego is seated, we must get a better understanding of the Spheres of Mercury and of Venus--of intellect, and of its opposite and complement, desire.

The eighth Sephirah is the Sphere of Mercury, and in the books of the alchemists we learn much concerning this Mercury of the Sages. They all insist that until we know it, and

MASTER PATTERN 2

its use, all our endeavors to effect a sublimation, all our endeavors to make the Stone of the Wise, are doomed to failure. After we know the Mercury and gain some skill in its use, we apply what we learn to the Sphere of Venus, which we shall study in Lesson 3.

What alchemists call Mercury of the Sages is what Qabalists name "Perfect Intelligence." In Hebrew, "Perfect" is Dl^{w} , *shalom*. It has a great variety of shades of meaning. Among them are: peace, health, prosperity, completeness, wholeness, perfection, concord, friendship, and good of every kind.

Note that the initial letter of Dl^{w} is *w*, the one attributed to Key 20. The beginning of all good, of all peace, of all prosperity and happiness, is the firm conviction (later demonstrated by direct experience) that *all* life is eternal life, that mortality is but an appearance, that in very truth none of us shall ever die. To hold fast to this conviction when it is only a conviction, to make this assumption when it is only an assumption, is an act of volition.

For to hold fast to it, we must face boldly all appearances to the contrary. Much of what seems to be real, and is accounted real by most

MASTER PATTERN 2

of mankind, gives the lie to the idea of immortality. The daily papers contain long lists of deaths, from all manner of causes. To learn to see all this as merely change, to develop a keen realization that the real thing behind the mask of bodily appearance is eternal and indestructible, calls for vigorous exercise of brains and volition.

This is what alchemy calls the fixation of the volatile. It takes work. Some find it harder to do than others, but it is the first stage in a correct evaluation of your place in the scheme of things. You are really and truly an immortal. You will know it eventually. At present, you must address yourself to the intellectual practice of seeing that every bit of evidence brought forth by science directly contradicts the superficial appearance of the reality of death.

Read that last sentence over and over, until its meaning sinks in. *Every bit of evidence.* All the established findings of science point to the fact of eternal life. None of the evidence supports the race-belief in death. To doubt immortality in this scientific age is to confess one's inability to think out the inevitable logical consequences of demonstrated knowledge. What is

MASTER PATTERN 2

the universal testimony in every department of science? *Forms change, but the energy of which they are composed is indestructible. Endless transformations, endless adaptations, but the One Thing is always here, and this One Thing is all there is of you.*

Even the elements of our physical existence are eternal. A human body is just a set of energy vibrations, maintained in human form by the presenee of etheric and astral patterns. These, in turn, are maintained by the pattern of personality held at the center, where the Ego dwells. Before you were born, the Ego used the cells of your father and mother as a material base on which to build the body you have now. Neither of your parents made your baby body. You made it. The incarnating Ego is the maker of every human body. It uses cells and chromosomes contributed by both parents. It supervises the successive stages of gestation. It, the spiritual entity persisting eternally, is the fashioner of these outer vehicles.

Thus, if one asks, "Who made you?" you may answer, with the Catechism, "God made me," and you will be right. Yet equally will you be stating basic truth if you say,

MASTER PATTERN 2

"I made me." For whenever you say "I" you speak of the same One Thing men have in mind when they say "God." Happy are you if, when you say "I", you know and mean what the wise understand when they say "God."

You may ask, "Why so much insistence on the intellectual side of this?" Simply because what we intend is brought about by our right use of our intellectual equipment. The intellect forms and sows the seeds of the future. Thus, in the statement numbered 8 in *The Pattern on the Trestleboard*, we say: "I look forward with confidence to the perfect realization of the Eternal Splendor of the Limitless Light."

Some objection has been made to this by persons who do not understand the precise meaning of the word "realization." In the sense employed in our work, it means "personal awareness and embodiment." Of course, if you think you are already perfectly aware of the Eternal Splendor, and perfectly embody its glory, you don't need this affirmation. Yet most of us can see so much room for improvement in our friends and enemies that we must be dull indeed if we do not know they seem to find a similar need for betterment in us. The full and perfect

MASTER PATTERN 2

realization is truly ahead of us. We look forward to it. We intend to bring it about. Most of all, we devise plans for it.

Hence, on the Tree of Life, there is a channel leading down from the seat of volition in Geburah to that of intellect in Hod. Again, in the Tarot picture of Mercury, the Magician or Transformer, one of his hands is raised toward what is above him, and the other is pointed at the garden below. *Intention* is what puts us mentally in this position. So, in working with this lesson, you are to devote yourself principally to making a clear concept of a completely adequate personal expression of the Limitless Light.

Don't be vague. Never mind what others think about it. Find out what your own SELF has in store for you. The Life-power is One, but it expresses through infinite variety. What sort of personality do you want to become? What is your idea of the best of health, the best of ability, the best of all good things for you?

Turn your thought to these questions again and again during the coming week. Let your mind free itself to reach out and up to the best to which you can aspire. Don't discuss your conclusions with anybody. Just make the picture clear, and

MASTER PATTERN 2

then practice confident expectancy, until you have made it a habit.

Remember, you never die. Thus, though this present bodily manifestation may wear out, YOU, who made every body you ever had, will carry the pattern with you into your between-incarnation vacation. You have all eternity to work in. Yet you must begin somewhere in time, and there's no better time than now.

THE MASTER PATTERN

LESSON THREE

IN *Turba Philosophorum*, or *The Assembly of the Sages*, an ancient Latin alchemical treatise, we read:

"Know that no true tincture is made except from our copper. Do not, therefore, exhaust your brains and your money, lest you fill your hearts with sorrow. Unless you turn the aforesaid copper into white, and make visible coins, and then afterwards turn it again into redness until a tincture results, ye accomplish nothing. Burn therefore the copper, break it up, deprive it of its blackness by cooking, imbuing and washing, until the same becomes white. Then rule it."

Copper is the metal of Venus. Its English name is from a Greek word which is also the root of the place-name "Cyprus," given to the island where Venus is fabled to have risen from the sea. In Cyprus were copper mines which supplied the ancient world. Hence the association between Venus or Aphrodite, and the metal. This is the alchemical attribution of the seventh Sephirah, Netzach, the seat of the desire nature, and the Sphere of Venus.

MASTER PATTERN 3

Alchemical copper is not the metal of the mines. Hence the quotation says "our" copper, just as alchemists speak elsewhere of "our" matter, "our" Mercury, and so on. It is "ours" because it is found inside us.

In the human body, one of the most active centers related to desire and emotion is the Venus center in the throat. It is a group of organs, rather than a single nerve center. This group includes the pharyngeal plexus behind the Adam's apple, together with the thyroid and parathyroid glands. When this center is disturbed by a wave of strong feeling, we choke with emotion. Always the emotion is related to something we want to happen, or to something we desire intensely to avoid or avert. [When there is any disease of the thyroid, emotional instability is an invariable symptom.

The quotation from *Turba Philosophorum* gives another valuable hint when it says: "Do not exhaust your brains and fill your hearts with sorrow." One reason for the sterility of many modern intellectual movements concerned with human welfare, social service, and the like, is that they have too much head and too little heart. Warm stirring of the emotions is indispensable to any

MASTER PATTERN 3

real amelioration of the lot of human beings.

Such transformation, or power to bring it about, is what alchemists mean by *tincture*. Furthermore, they distinguish two kinds of *tincture*--that which soaks into a substance, and changes its nature through and through, and that which produces no more than a superficial coloring. For this second kind of *tincture* they have only condemnation, and declare it to be the agency of imposture.

Turba goes on to describe the process. The first step is to work on our desires, so as to change them into white. White is the color assigned to Kether on the Tree of Life. In the raw or green state in which desires first take form, their essential whiteness is difficult to perceive. That is, it is not always easy to see the connection between what forms itself in our minds as a desire, and the outward-moving impulse from the Central Self which is the real cause of that desire. [Desires do not originate in the personal consciousness. Behind every desire is the outward and downward movement of an impulse from the Primal Eill-to-good.]

To the question, "What is the meaning of human personality?" we

MASTER PATTERN 3

answer that every one of us exists here on earth for something. We are here to give expression to the Primal Will-to-good. Through the working of the desire nature we become aware of the specific forms of expression which constitute what may be called our personal vocation.

This is what we mean by saying that human desires are really the promises of God. They come to us--like the Venus described in alchemical writings--disguised as beggars dressed in filthy rags. They make their appearance as "wants," and whenever we want something, it always seems we do not have it. When our stomachs are empty, we are hungry. Empty hearts long for love. Empty purses make us desire wealth. Empty heads seek to be filled with all manner of external amusements and distractions. Even those desires called "low" by persons of small understanding--even the desires which drive us into "sin"--they are promises, too.

Not one but has its use. Not one but may be purified to whiteness, when we trace its origin to the Primal Will. (Not one we must suppress.) No, the victory comes directly in consequence of what alchemists mean by "turning crude copper into whiteness."

MASTER PATTERN 3

This is by no means the end of the work. The next step is to make that purified white copper into "visible coins."

Tarot gives us a clue. On the Magician's table lies a coin. Among the minor trumps there is a suit of Coins or Pentacles. They represent the actual things of the physical plane; and, with the exception of things spontaneously produced by nature, there is not one physical object which is not the embodiment of human desire.

However truly we may relate it to the Primal Will, no desire has any real effect until it makes a difference here on the physical plane. Something must be transformed. Something must be brought out, into tangible actuality, in the field of the human senses.

Desire health as much as we may, even though we know clearly that this desire is a direct reflection of the One Self's will to wholeness, (our work is not complete until it is made manifest in a healthy body) and in various instrumentalities for the transformation of sick bodies into healthy ones. Hospitals, machines for harnessing and directing subtle radiations of the Limitless Light--even drugs, and the like, for those who can find no better way.

MASTER PATTERN 3

So with all desires. They must be more than wishes. They must be cast into definite patterns of physical things. This is one reason so many persons fail to get beyond occult theory into satisfactory and useful demonstration of occult practice. They do not learn the great lesson of the Book of Nature, the lesson that the Life-power never ceases to drive toward physical embodiment. Whatever else we know or do not know, we have sensory evidence that God is a power bringing solid, tangible things into physical being, and in our more fortunate times, the mask of terror Nature wore for more primitive men and women is less frightening. Storm and desert, sea and jungle, are no longer taken for evidences of Nature's cruelty and malice. Even the worst failures of unaided Nature may be transformed into shining successes, when her forces are overcome from within by the balanced powers of desire and intellect, Venus and Mercury, heart and brain.

In the diagram you received with Lesson One, note that Netzach, the Sphere of Venus, is balanced with Hod, the Sphere of Mercury. These two are the points at the angles of two triangles. The apex of one triangle, pointing downward, is Yesod,

MASTER PATTERN 3

In this identification of personal desires with what amounts to a universal tendency, backed by irresistible power, we find the meaning of bringing our Venus to whiteness. Yet the work we are now considering does not end with this. Having made our crude Venus white, we must make it into "visible coins," as already explained. These clear patterns must then be turned again to "redness."

On the Tree of Life, red is the color assigned to Mars, both the planet itself, and its Sphere, Geburah, the seat of Volition. The same color is assigned to the path of the sign Aries, ruled by Mars, and represented in Tarot by Key 4, the Emperor.

When our clear vision and definition (Heh, Sight, Aries, Emperor) have fashioned our Venus into specific, adequate forms, we rid ourselves of the sense of lack implied by the verb "want." For it we substitute the confident expectation of certain fulfilment, and then we are well on our way to making the tincture.

Then our intention, our volition, comes into play. We use our self-conscious intellectual powers to keep the vision before us, to deepen

MASTER PATTERN 3

our intention, to focus our purpose. By use of the same self-conscious powers, we finish and perfect our vision.

Here we must keep in mind one particular thing. No matter what our desire may be, no matter how perfectly we may have succeeded in purifying it, our steady purpose must be always toward the outward, visible expression of the desire, in appropriate physical embodiment. In practical experience we shall find that this includes not only some change for the better in our ideas, and in our emotional expression, but also some direct modification of our physical structure, and some change in our surroundings.

In the main, what is called "alchemy" is the transformation of the operator himself. Always from within outward. In this, desire and intellect are the principal instruments. Yet the work is by no means complete until the astral, etheric and physical bodies of the operator have been changed. Thus the primary aim of alchemy is the transfiguration of the alchemist himself.

His own personality is the true subject of the Great Work. He himself becomes the true Philosophers' Stone. This is the $\gamma\lambda$, *Ehben*, in which $\lambda\lambda$, *Ab*, the Father, is combin-

MASTER PATTERN 3

"Burning the copper" is the initial stage of the process. Burn it or melt it in the fire of careful intellectual analysis of every crude desire. When you find yourself desiring anything--no matter what, and even if popular opinion or popular theology condemn the desire itself as something evil--analyze it. Melt down its form until you have before your mind's eye the essential motive. What is the drive behind this? Ask the question again and again.

Soon you will know there are no fundamentally base desires. Desire takes impure forms. Our notions of means we should adopt to make our desires actualities are often mistaken, often futile. Yet he who practices this simple, easy operation long enough, and persistently enough, to gain some appreciable measure of skill, will learn to trust completely in the essential goodness of the desire nature. Then he will be free from the nonsense which mars the pages of so many books purporting to teach spirituality--the nonsense that desire itself must be killed out.

Desire is divine. They who bid us kill it out are preaching spiritual suicide. Their blind followers, who seek to stifle desire, or to escape

MASTER PATTERN 3

from it, make the heart sorrow, and grieve the Holy Spirit.

The means for purifying "our" Venus, after we have melted it down to its essential substance through fiery analysis, which is the "cooking" mentioned in *Turba*, continue with what is designated by the alchemical term "imbuing." This word means "to saturate." It comes from a Latin verb whose origin is unknown; but many philologists hold that it is related to the Sanskrit *ambu*, water.

~~This harmonizes with the symbolism of the Tree of Life, where Chesed, Sphere of Jupiter, of which Netzach is a reflection, corresponds to water.~~ The imbuing of personal desire is its saturation with the essence of that inner spirit of beneficence which inspires all desires.

By this it is meant that often, when first we become aware of a desire, we have little understanding of its real nature. First, therefore, we must melt it down. Then we must endeavor, by the exercise of reason and imagination, to relate our desire to its cosmic aspect, to saturate it with its essential meaning and motive, to take it out of the limitations of the merely personal into the freedom and power of the universal.

MASTER PATTERN 3

Sphere of the Moon, and seat of the Animal or Vital Soul. The apex of the other triangle is Malkuth, Sphere of the Elements, and seat of the outer, physical body.

Again, the Sphere of Mercury, Hod is the reflection of Geburah, Sphere of Mars. In the same manner, Netzach, Sphere of Venus, is the reflection of Chesed, Sphere of Jupiter.

Thus Intellect reflects Volition, and Desire reflects Memory. Neither Volition nor Memory are controlled by the Ego, but they are ruled by the innermost SELF, Yekhidah in Kether. Both Volition and Memory are above the level of the Ego in Tiphareth.

The Ego controls Desire and Intellect, and it governs Nephesh, the Vital Soul in Yesod, through the activities of these two. The Ego also controls the activities of the Vital Soul directly, through the operation of the force at work in the path corresponding to the letter Samekh, which is represented in Tarot by Key 14.

As the reflection of Memory, seated in Chesed, the desire nature is the reflection of Beneficence. This is another reason for saying that the essence of every desire is good, and

MASTER PATTERN 3

is really the reflection into the lower mind of some actual purpose of the One Self.

What we desire is our personal interpretation of what we feel flowing outward and downward from within. A desire may take a distorted form, just as the form taken by a crystal may be imperfect, when the crystalizing substance is placed in an unfavorable environment. Few perfect crystals are found in nature. Reduce a crystal to its essential solution, and place it in a favorable situation, and you get a perfect crystal. No matter how ~~distorted it may be~~ when you begin the experiment, if you can reduce the imperfect form to its essence, and are able to provide a suitable environment, the resulting crystal will be perfect.

From this we may learn a great deal. Habit, upbringing, mistaken forms of education, unfavorable social or physical environment, may distort our desires, and make them take imperfect shapes. But if we follow the directions of *Turba Philosophorum*, we shall be able to purify our Venus, and purge her of her impurities. Then what comes to us in filthy rags will come again in shining raiment.

THE MASTER PATTERN

LESSON EIGHT

The three circles at the top of the Tree of Life correspond to the Rosicrucian grades named Magister Templi (Master of the Temple), Magus (Magician) and Ipsissimus (He who is most himself.) These grades constitute the Rosicrucian innermost circle, or Third Order.

Men and women who have attained to these grades are, in some instances, discarnate personalities, awaiting favorable opportunity for entrance into incarnation. They are not *obliged* to become incarnate. He who reaches the grade of Exempt Adept is freed from that necessity. Yet these members of the Third Order make their appearance as human beings, *whenever need arises for strong, illuminated, spiritual leaders of humanity.*

They do not enter human life through the gate of physical birth.

MASTER PATTERN 3

ed with יְבִי, *Ben*, the Son, in a single, unified personality, the living stone represented verbally by the Hebrew noun יָסֵן.

More than this, the Stone has power to tinge, or permeate with its transforming force, all "base metals," and even the "refuse of the earth." Here, again, we are dealing with a change both psychological and physical.

In the clarified mind of an adept, the kingdom of stone, or mineral kingdom, assumes an appearance very different from the aspect of stubborn resistance and dead lethargy it wears in the mind of a tyro. Instead of its being an obstacle, it is perceived as a means to the fulfilment of desire. It is seen to be of the same fundamental substance as thought and feeling. The laws which manifest themselves in physics and chemistry are seen to be mental laws.

The substance of the physical world is no longer thought of as being something alien to man's spiritual life. It is simply another aspect of that life, and, more than this, an aspect which is naturally responsive to control and direction from the self-conscious level.

An adept in alchemy does more than

MASTER PATTERN 3

assure himself intellectually that this is true. He changes his body, so that it is able to act as an instrument whereby the Central Self brings to bear, upon all levels of manifestation below man, the influence of spiritual forces above the plane of human personality.

Man is the mediator between what is below and what is above, even as pictured in Key 1 of Tarot. He shapes his desires into coherent patterns, which agree with the basic tendencies of the cosmic order. By the same laws whereby the Life-power manifests and maintains the physical universe, man is then enabled to modify the forms taken by that manifestation.

Beginning with his own body, and extending his administration of cosmic law, step by step, he grows into a being who is more than "natural man," mastering himself and nature.

1
Main idea received from lesson.

Our desires are not our own. They are always good in their cosmic aspect which we must seek to find and fulfill. By this method is the One Life advancing. Our work is not done until the desire is manifested. This brings a change in the person's physical, etheric and astral bodies which eventually enables him to change his environment. This is alchemy. Desires are related to the Venus center; back of Adam's apple, the pharyngeal plexus, and the parathyroid and thyroid glands. Disease of thyroid shows up as emotional instability.

THE MASTER PATTERN

LESSON FOUR

THE SIXTH path is the center of the Tree of Life. As a mode of consciousness, it is called the Intelligence of Mediating Influence (or, more correctly, the Intelligence of Separative Influence). Connected with it is the esoteric doctrine concerning the Ego.

The Ego is not the ONE SELF. It is the Higher Soul, the truly Human Soul. The SELF is indivisible, manifest through countless souls. The SELF is God. This is the SELF seated at the uppermost and innermost center of every ensouled being--in stone and plant, in animal and man, and in those who have gained the high eminence of life beyond the ordinary *genus homo*.

To the point where *genus homo* appears, life evolves by direct impulsion from the ONE SELF, without immediate influence from the Higher Soul. Yet the occult teaching is that the Ego of every life-entity exists from the beginning. For the Ego, or Higher Soul, is the direct reflection and emanation of the ONE SELF.

MASTER PATTERN 4

In the Qabalah it is called the Son, and the Son is one with the Father. Because it has royal powers, Semitic mysticism named it *Messiah*, the Anointed. In Greek, this is *Christos*. The myths of all the Savior gods of ancient religions are really more or less imperfect intuitions concerning the nature of the Ego.

Now, we have said before that what most men call "self" is only body. This is the meaning of "self" for millions of human beings. The earlier races of *genus homo* are by no means emancipated from the group-soul--the collective Vital Soul, supposed by some theosophists to rule all members of the kingdoms of nature below man.

This is a mistaken idea. Not only among pets, which might be thought to be modified by human companionship and training, but also among wild creatures, there are great variations of personality. These variations are really different degrees of responsiveness to the truly human Higher Soul, which works upon the group-souls of various genera and species of animals--yes, and of plants--not less certainly than upon those races of men of whom vestiges still survive on earth today, though the life-wave which was embodied in that particular race has long since

MASTER PATTERN 4

passed on to higher races. Hence the persons now living in a relatively low race are either laggards or late-comers. This is the general rule, though there are said to be instances in which a soul belonging to a more advanced life-wave takes incarnation in a body belonging to an earlier evolutionary type.

Note well that this occult doctrine cannot be twisted to mean that members of surviving races like the Australian aborigines or the natives of Patagonia or African pygmies are in any sense less human than members of the later waves of evolution. No supercilious racism is possible for one who truly understands the occult law of evolution.

All through the age-long history of evolution--no matter what the forms taken by the life-wave--the guiding and directing impulse has come through the human Higher Soul. The evolution of the animal kingdom is not only a prelude to the appearance of man. It is the continuous, unbroken history of what the Bible calls *Adam*.

Yet this archetypal *Adam*, the *Christos*, though in perfect union with the Father (as modern translations of the New Testament render what older versions put as "one with the Father"), though present

MASTER PATTERN 4

as the nucleus of every human Higher Soul or Ego, must in a sense be distinguished from thwt Ego. The archetypal Adam or Christos is the Sun of the Higher Soul, even as the intuition of the poet taught him when he wrote the familiar hymn, "Sun of my Soul."

What you and I call our own Ego is in perfect union with the central Sun, as that, in turn, is in perfect union with the One Self, the Indivisible. Nor can anything destroy that union.

The whole ghastly error founded on a mistranslation--the ridiculous idea that any human being can lose his soul--is utter nonsense. Not, "What shall it profit a man if he gain the whole world, and lose his own soul?" is what Jesus asked, but, "What shall it profit a man if he gain the whole world, and lose his own life?" The truth is bad enough, without making it worse.

For one can, for a time, lose one's life. Not just the life of the physical body, but that grasp of the integration of finer vehicles which keeps an Ego in touch with his own life-wave, and enables him to advance with it through the stages of evolution. This is the dreadful "second death" of which there are guarded hints in the New Testament.

MASTER PATTERN 4

Not annihilation. Not damnation in the ordinary sense. The second death is a breaking of the tie between the Ego and the lower, persisting, finer vehicles.

Not often does this occur, and the catastrophe is by no means irremediable. Yet the danger is grave enough to justify a solemn warning against the one human tendency which is the beginning of the way leading to this disaster. This is the tendency toward preoccupation with standards of success, fame or glory, based on the superficial appearances of this world.

The position of Ageless Wisdom is that even when organic development is at the stage of *genus homo*, there is still a group-soul. It is the Nephesh, the Animal or Vital Soul we have found placed in Yesod, as the foundation for the outer physical vehicle. For the human Vital Soul is more like a stratum of the total Animal Soul than like a separate entity. It might be compared to the upper level of the waters of a great sea, with deep on deep below, growing darker the farther one descends from the surface.

Human personalities are as waves on the upper surface of this sea, reflecting the sky overhead, and glittering with the mirrored light

MASTER PATTERN 4

of the sun in that sky. A million million reflections of that One Sun, the central Ego of the whole human race; and that Ego, in turn, a projection and true image of the One SELF, Yekhidah in Kether.

Up to a certain point in the progress of embodied life from lower to higher levels, the Ego shapes its vehicles without even a glimmer of knowledge as to what goes on finding expression in the consciousness of the particular vehicle. That is, the expression of the Ego is almost wholly through the Ego's direct action on the Vital Soul. At the stage to which the human race has now advanced--but a moment in eternity, though it is many milleniums of milleniums in time--there comes a great opportunity.

In *genus homo*, the Ego has brought into manifestation a being able, because of its brain and nervous organization, to express knowledge of two things of paramount importance:

1. Of its own interior, yet superior, spiritual nature;
2. Of the character of the evolutionary process.

Because of this possibility of the human race, its more advanced members, in every generation, have been

MASTER PATTERN 4

able to learn the answers to three great questions:

1. Whence came I?
2. How did I get here?
3. Who am I?

The answers to these questions provide also the answer to a fourth and culminating inquiry:

4. Where am I going?

The answers are not beliefs. They are not convictions. They are assured and definite knowledge, and they lead to a most important discovery. Man, of all the inhabitants of the earth, is the only being able to participate *consciously* in the evolutionary process.

Ants herd their insect cows, but no ant colony ever bred a new type of aphid. Man is able to transform wolves and jackals into friends and companions, and can develop new strains at will. Man transmutes grass into wheat, and fills the world with plants which are a direct result of his taking thought, and controlling the tide of life as it flows through plant forms.

A few men, observing nature and man's work with her, have learned the lesson. They see that the human race itself is subject to gradual change by the long-term processes of eugenics and modification of environ-

MASTER PATTERN 4

ment. Fewer still, watching more closely, have hit on yet another way to participate in conscious evolution--but even in this supposedly enlightened age, only a minority are capable of grasping the bare idea--let alone the technique for carrying it out.

By this we mean that a small number of persons in any generation are able, not only to conceive the possibility of the development of *genus homo* into something beyond the natural man, but have power also to effect that transformation and transmutation in themselves. Having done so, they wield powers greater even than those attributed to them by wild romance.

Greater, but not quite the same. Hence they who know the marks of a genuine adept or Master will never be deceived by tales written by pretenders to higher knowledge. The outstanding account of a real Master is the life of Jesus, fragmentary as the Gospel record is.

Compare the simple, yet compelling Gospel history with the marvels recounted in some of the New Testament Apocrypha, especially those written to meet the demand for fuller knowledge of Jesus' childhood. Then you will understand, if you have any critical sense, why the canon of the

MASTER PATTERN 4

New Testament rejects these products of a not very vivid imagination.

Yet most of the Apocrypha are superior to some modern stories about Masters. When one has grasped the significance of Jesus' life and works, the "Shasta side-shows" seem tawdry indeed; and the vague accounts of "initiations" which serve as escape literature for a certain type of mind suffer sadly by comparison with the narrative of the initiation--mis-called temptation--in the wilderness.

Masters there are, and their mastery consists in their perfect response to the impulses coming to them from the archetypal Ego which is the nucleus of every human Higher Soul. They who have attained to conscious union with that Ego have the Philosophers' Stone, the great secret of transmutation. This they attain by three processes, illustrated in Tarot by three Keys, which we shall consider in this and the two following lessons.

The first step toward union with the Higher Soul is represented in Tarot by Key 15. This Key corresponds to the path leading upward on the Tree of Life, from the eighth circle, the seat of Intellect, to the sixth, the abode of the Ego.

MASTER PATTERN 4

Before explaining this picture, let us establish a principle. *All our progress upward is a reaction or response to the downward and outward impulse in the path we ascend.* Thus we go upward in consciousness--or inward--because of the influence flowing down from a higher and more interior level.

In early stages of the Great Work we may be unaware of this. Then it will seem to us that we struggle, of our own volition and effort, to reach the heights. Yet the universal testimony of the wise who have really attained those heights is that the power which enables them to climb comes really from within and from above. In the last analysis, say they, we are *drawn* upward.

Now, the descending influence from Tiphareth is pictured as the Devil. It is a symbol of what is behind all our plans for making something better than it is now, behind all our endeavors to effect improvements, behind all our projects for building more stately mansions for our souls. It is, moreover, a picture of the aspect of the Ego which is presented to our minds when those minds are untrained, when they mistake superficial appearances for realities, when they are at the very beginning of the Path of Liberation.

MASTER PATTERN 4

Once in Psalms we read that the fear of the Lord is the beginning of wisdom. Once in Proverbs we find a similar quotation, but this one says the fear of the Lord is the beginning of knowledge. In both places, the "fear of the Lord" means just what is pictured in Tarot as the Devil.

The Devil is a mental image in the mind of man. He is called the "father of lies," because he is the primary misconception about man and his relation to the Ego, to other human beings, and to environment. This misconception is the false notion that every man has an ego of his own, a self not related to the whole of life, interests in conflict with the interests and welfare of other human beings, and all the brood of lies which spring from this one source. In relation to other men, and to the forces of human environment, this misconception gives rise to fears innumerable. Yet, paradoxically, it is what we fear that liberates us.

For the fear is evidence that we have made a mistake. We are mistaken about our separateness. We are mistaken when we think we have interests in conflict with the interests of others. We are mistaken when we suppose there is any force

MASTER PATTERN 4

in nature essentially inimical to man. Our mistake is an evidence of faulty use of the power seated in the eighth Sephirah. It is an unskilful, blundering employment of intellect.

Mark Twain it was who said no religion can exist without a devil. The Bible goes farther, though it veils its doctrine by various devices. Actually, what is pictured by Key 15 is what provides incentive for living. It is what led you to study this course.

You seek knowledge here because, at some period in your life-history, you have faced a problem which was too much for you. Perhaps you reached the conclusion, "Everything seems to be against me."

That was your Ego, trying to make you aware of yourself and of itself by the method of getting you into a difficulty. Thus the story of Jesus' initiation says he was *led by the Spirit* into the wilderness, to be tempted by the calumniator.

To be tried by the challenge, "If you are, as you believe, a Son of God, give us this proof." Study Jesus' temptations, and you will find patterns of tests we all must meet. Physical hunger, the thirst for power, the desire to make a "convincing demonstration" by taking a

MASTER PATTERN 4

foolhardy risk. No kind of human temptation and testing but has its roots in one of these.

Nobody enjoys these tests. You didn't like yours. This accounts for the growth of the notion that there is an actual devil. Way back down the path of human evolution, every difficulty seemed to be the work of a hidden enemy.

Thus primitive worship is always devil worship, the propitiation of a dangerous and jealous adversary by means of sacrifice and flattery. Nor is the 'I'god' worshipped by millions today much less of a devil.

Actually, every obstacle is a test of our powers. Every seeming evil is a distorted image of an opportunity. The distortion, remember, lies always in man's mind. Our devils are projections of our faulty reasoning.

Because thinking is work, it seems easier to pretend there's no use trying, inasmuch as some powerful devil will surely thwart all our endeavors to overcome the difficulty. Medicine didn't amount to much while men were persuaded illness was caused by witches or by evil spirits. Psychiatry didn't come into being until there were human intellects brave enough to

MASTER PATTERN 4

At the outset, it is always apparently easier to go on believing a lie confirmed by tradition than it is to think out a new truth which destroys the lie. To think is to break up a lot of comfortable habits. We dodge it when we can, and no dodge is commoner than that of inventing a devil.

Small wonder that beginners at thinking conjure up big and little devils to account for their troubles! Even when we know better, it's easy to slip into this error. Yet where is one new thing, one improvement over former methods, one real step forward in human progress which cannot be traced to some man's brave facing of a devil of opposition? The discovery of the remedy begins with more accurate analysis of the disease, with the substitution of right use of our intellectual powers for lazy, superficial acceptance of outward appearances.

It is not in our devils, but in ourselves, that we are underlings. Big or little, devils have just one power, and that is beneficent. They make us think, and analyze, and seek a way out.

Until the next lesson, then, summon a little courage, and pick out one of your devils. Not too big, at

MASTER PATTERN 4

first. Despise not the day of small devils. Remember, "Sufficient unto the day is the evil thereof."

Then examine your devil. Subject the appearance of evil and adversity to careful analysis. Do this, and you will find behind every one of your devils an opportunity which will lead you farther along the Way of Liberation.

THE MASTER PATTERN

LESSON FIVE

SOMETHING WHICH needs repeating again and again is, that in spite of all figures of speech about "scaling the heights," or "seeking higher things," the Way of Discovery traversed by occultists leads nowhere but *within*.

Some readers of this lesson may know a practice called "rising in the planes." One sits in a chair. He imagines he has a body of light. Having formulated his image of this body, he endeavors to send it straight upward, by an intense act of will. When he attains proficiency in this, he finds himself on another plane of existence.

This result is not a mere reaction to suggestion. It is by no means wholly a subjective experience.

The experimenter visits what can be described in no other way than as definite *localities*. They have their own characteristic features. They have scenery, including vegetation, rivers, trees, mountains, plains, buildings, and the like. Their inhabitants include human beings, animals like those we know, and other creatures, both animal and human-

MASTER PATTERN 5

like, different from anything on earth.

Repeated experiments make it clear that these "localities" may be revisited again and again. Conditions there are different from those we know here; but, in their way, they are stable as those of the physical plane.

This is the field of existence associated with the ninth Sephirah, **Yesod**. This Sephirah is named Yesod, Foundation, because the inner plane corresponding to it is the actual basis of all physical manifestation. It is the *astral plane* of modern theosophy, the Sheol of the Hebrews, the Hades of the Greeks, which we call the "hereafter." It is the "spirit world" whence come all mediumistic manifestations, good, bad, and indifferent. Finally, it is the natural habitat of the Vital Soul.

This world of the living dead--and of others besides them--is not somewhere else. It is right here. We are living in it now, just as truly as we shall be after we discard these physical bodies. We have lived in it during many periods of discarnate life. We have emerged from it into incarnation, again and again. We are in it, and of it, this very moment, and always.

MASTER PATTERN 5

Thus the experiment of "rising in the planes" owes its name to an illusion. So does what is called "astral projection." To travel consciously in the astral plane, there is no need for detaching your astral vehicle from your physical body.

In physical space and time, such detachment is possible, but it is *most dangerous*. Physical time and space, however, have nothing to do with the "other world;" and even for such astral "journeys" as apparently travelling from California to some distant place, say, New York, and bringing back a correct report of conditions in the locality visited, there is no need for an actual detachment of the higher bodies from the physical vehicle. What really occurs is that the center of consciousness is shifted from awareness of the physical plane to awareness of the Vital Soul.

The Vital Soul is the collective subconsciousness of the whole human race. Every human being is a center of this collective activity. To perceive what is happening at a distance, one need not travel at all. One simply tunes in on the wavelength, so to say, of some person, or perhaps of several persons, living in the locality "visited."

MASTER PATTERN 5

Seldom, if ever, does the experimenter have any sensation of looking at a scene, or hearing sounds, through the eyes or ears of another. Indeed, this contact with others is by no means indispensable. One may "visit" an uninhabited desert, and both see and hear, even though no human soul be present. For the Vital Soul includes the latent life of the mineral kingdom, and though stones have no organs of sensation, they do receive and respond to the impact of vibrations. Our human equipment transforms these vibrations into sights and sounds.

The Vital Soul makes us omnipresent everywhere on earth. It may have even a wider range, including the whole solar system. For though there is little in the way of positive teaching, enough hints have been given to lead to the belief that the more advanced members of the Inner School have first-hand knowledge of conditions on planets other than earth.

Our bodies occupy a limited field of physical space. We are more than our bodies, and the "more" is everywhere on this planet. We do not "go" anywhere when we have this experience of journeying. We do not "go" anywhere when we die. It is all right here.

MASTER PATTERN 5

The Teachers from whom this instruction comes are themselves men and women who are fully conscious of both astral and physical planes. They are not discarnate entities. Some discarnate entities are engaged in teaching, and sometimes they give out excellent instruction, when they find a suitable conscious medium of high type. The B. O. T. A. instruction, however, is all from incarnate human beings. Of these, some are fully awake on the physical and astral planes only. Others, fewer in number, are fully awake on the spiritual plane corresponding to Tiphareth; and the Inner School includes yet others, who have conscious access to still higher planes corresponding to the Sephiroth above Tiphareth.

Just as some of us have established conscious contact with Teachers awake on both astral and physical planes, so the best of those Teachers enjoy full, continuous consciousness on all three planes. Every one of them is a man or a woman living in a physical body, on this planet. We are careful to make this clear, in order that you may understand that no part of the curriculum even when it goes beyond the personal knowledge of those who are charged with writing it down for

MASTER PATTERN 5

you, emanates from a discarnate entity.

Our Teachers do not pretend to be infallible. They know a great deal more than we. They have solved most of the problems which puzzle and dismay the average human being. They have found the angels hidden behind the masks of most of the devils we fear. Yet they confess to having problems of their own. Furthermore, they have theories, as yet not fully verified, just as do our exoteric scientists.

On matters of theory, therefore, there are some differences of opinion, even among members of the Inner School, though all agree on matters of knowledge. Some theories held so recently as about a hundred years ago, or a little more, have been exploded by research.

Hence it is unwise to place too much reliance on the doctrines of ancient writers, if they be theoretical or abstract. The true spirit of science has no finer representatives than the Teachers of the Inner School. They insist that all genuine knowledge may be verified, and that the experiments leading to verification may always be repeated under suitable conditions.

One indispensable condition is competence on the part of the re-

MASTER PATTERN 5

searcher. Not every person is qualified to verify some kinds of knowledge. Who, for example, among the readers of this page, is competent to measure the speed of light, to perform a subtle chemical analysis, or even to make the calculations necessary to build a bridge? Most of us live by faith, even as to physical things, and it is no disproof of the validity of occult doctrines that few persons are able to comprehend them fully.

Yet our faith need not, and must not, be blind. Nothing really true runs counter to reason. It may go beyond our work-a-day logic. Fortunately, the means for verifying the more important doctrines of Ageless Wisdom are within our reach, long before we have arrived at adeptship, let alone mastery. We all may follow the Inward Way, and when we have gained some experience at this, we shall solve many of the most tormenting problems which beset persons whose consciousness is limited to the superficial appearances of the physical plane.

We shall learn that no one ever dies. We shall learn that the so-called "dead" are just as truly alive as are we. We shall find that they are "here" just as truly as ever they were.

MASTER PATTERN 5

Not f'earth-bound.'" That is a bad term. It does serve roughly to describe the miserable state of consciousness characteristic of some discarnate persons who have been almost wholly occupied with the physical body and its sensations. Yet the freest 'spirit' is no farther from this planet and its rates of vibration than are the most besotted victims of appetite. The living dead do not leave earth for realms somewhere else in space. They have entered the finer planes of life which are within the physical sphere of existence.

Heaven and hell are here. We do not go to one or the other. Hell, in the old orthodox sense, of course, never existed. Yet something very like it may be seen in the states of mind of human beings who pile worthless millions by enslaving and cheating the poor. Something very like it is in every mind that hates. Hellish indeed is the state of consciousness that plots wars for the sake of conquest, or for profits to be gained by making munitions. We can begin the heaven habit here, or we can let ourselves slip into the hell habit established during a single incarnation. The Roman Catholic doctrine of purgatory is a shadowy reflection, and also a gross perversion, of this truth.

MASTER PATTERN 5

What has all this to do with our study of the Master Pattern. A great deal, and much of it is directly related to the special theme of this lesson. This is because Yesod on the Tree of Life represents the field of discarnate life for the greater number of human beings.

We all live in it. We enter it whenever our physical bodies sleep. Our dreams are vague recollections of our life there. You know how dreams have their own sense of time, their own spatial characteristics. Some dreams are mere reflections of physical experience. Others are partial recollections of occurrences on the astral plane. All dreams are shaped from astral "matter," which changes form rapidly under the influence of imagination, being actually the stuff which we shape consciously in waking fancy and in creative imagination.

Our discussion of the astral plane, you see, is not purely academic. We are all affected by it. We live in it. We get some idea of it from our dreams. What is not so well known is, that, like Du Maurier's *Peter Ibbetson*, we may "dream true." One of the methods for doing this is the basis of the experiments mentioned at the beginning of this lesson. Other methods are in

MASTER PATTERN 5

use among advanced occultists, who have gained much knowledge concerning the astral plane.

In the opinion of our Teachers, neither rising in the planes, nor the cultivation of psychic receptivity to astral influences, are desirable methods of research. There is a better way. We can master the forces, and, to some extent, the inhabitants, of the astral plane, through the use of creative imagination. The best preparation for this is to gain skill in the use of imagination by applying it to the concrete affairs of this incarnate life. Skill is what we need, and if we gain it here, we shall have little to learn about applying it at higher, more interior levels.

Remember, all exercise of creative imagination produces even its physical effects by shaping the subtle substance of the astral plane. Artists, composers, writers, architects and designers of all sorts, develop skill which enables them to make easy adjustment to the situation in which they find themselves after the death of the physical body.

They who waste their lives in quest of distraction or sensation, they who cannot bear to be alone with their thoughts (perhaps because human nature, like the rest of na-

MASTER PATTERN 5

ture, abhors a vacuum), they who never exercise their divine power of making mental images--these are they who have a hard time at first, when they begin living under conditions where every person must create for himself, or do without. Nor will those who have been parasites in this world find their state in the hereafter very enjoyable. They have a hard time, until they learn to be builders on their own account.

The method preferred by our Teachers is sometimes called "The Knowledge and Conversation of the Holy Guardian Angel." This angel is really the single Ego of all humanity, mentioned in the preceding lesson. Yet, for practical purposes, we may take as our basis for experiment the old notion that to every man and woman is appointed a special guardian. Our knowledge that the angel of one is also the angel of all should not deter us from taking advantage of his presence.

What is important is that the Divine Presence is already overshadowing and guiding us. Does it matter, when you understand the Angel best, that you learn from Him how He is also the Guide and Guardian of all your brothers and sisters? Is the value of His protection and

MASTER PATTERN 5

direction diminished for you because He leads them too? Of course not.

The Knowledge and Conversation of the Holy Guardian Angel must be *practiced*. Begin by inviting the Presence. This does not really call the Angel to you. He has been with you forever. He is with you always. Your mental invitation is really an acknowledgement of His presence. That established, the next thing to do is to listen.

Readers who know Tarot will observe that the number of the Key which represents the Angel is 14. Its digits add to 5, the number of the Hierophant, or revealer of mysteries. Both Keys represent your central Ego.

Thus the angel wears the solar disk which identifies him as Michael, the great archangel of the sun, and the archangel of the sixth Sephirah, Tiphareth. On his breast is written the divine name יהוה , specially attributed to Tiphareth.

When we invite his presence, we are really asking to be shown his special operation in the events of our lives. There is no need to ask for special "occult experiences." The commonplace events of daily life will serve. No event is really commonplace. All are tinged with mystery and wonder.

MASTER PATTERN 5

Do you doubt this? What are the materials of great literature? Of great sculpture and painting? Fantasy and out-of-the-way things have their place. All great art, however, is but the transmutation of the commonplace by seeing eyes and understanding hearts. Thus the parables of Jesus are incomparably better literature, and better religion, too, than the cryptic images of the *Book of Revelation*.

How to invite the angel? An old Rosicrucian vow tells us. "[I] will look upon every circumstance of my life as a particular dealing of God with my soul."] Say this, and mean it. Then watch events, and listen. Sooner or later you'll hear what has been called the Voice of the Silence. It will explain your problems. It will show you the meaning of daily experience. After awhile, you'll find yourself taking part in a dialogue. This is the "conversation."

Our Teachers tell us this is the best way to prepare for coming awake on the astral plane while our physical bodies are asleep. The angel is the safest and most dependable guide. If we learn to listen to him here, he will, in due time, enable us to bring our astral experience into waking consciousness.

MASTER PATTERN 5

It is a dreadful thing to be imprisoned in the astral world. The best way to avoid it is to make our contact with something beyond that realm of dream, while yet we are incarnate. The simple method outlined in these pages will accomplish this.

MASTER PATTERN 5

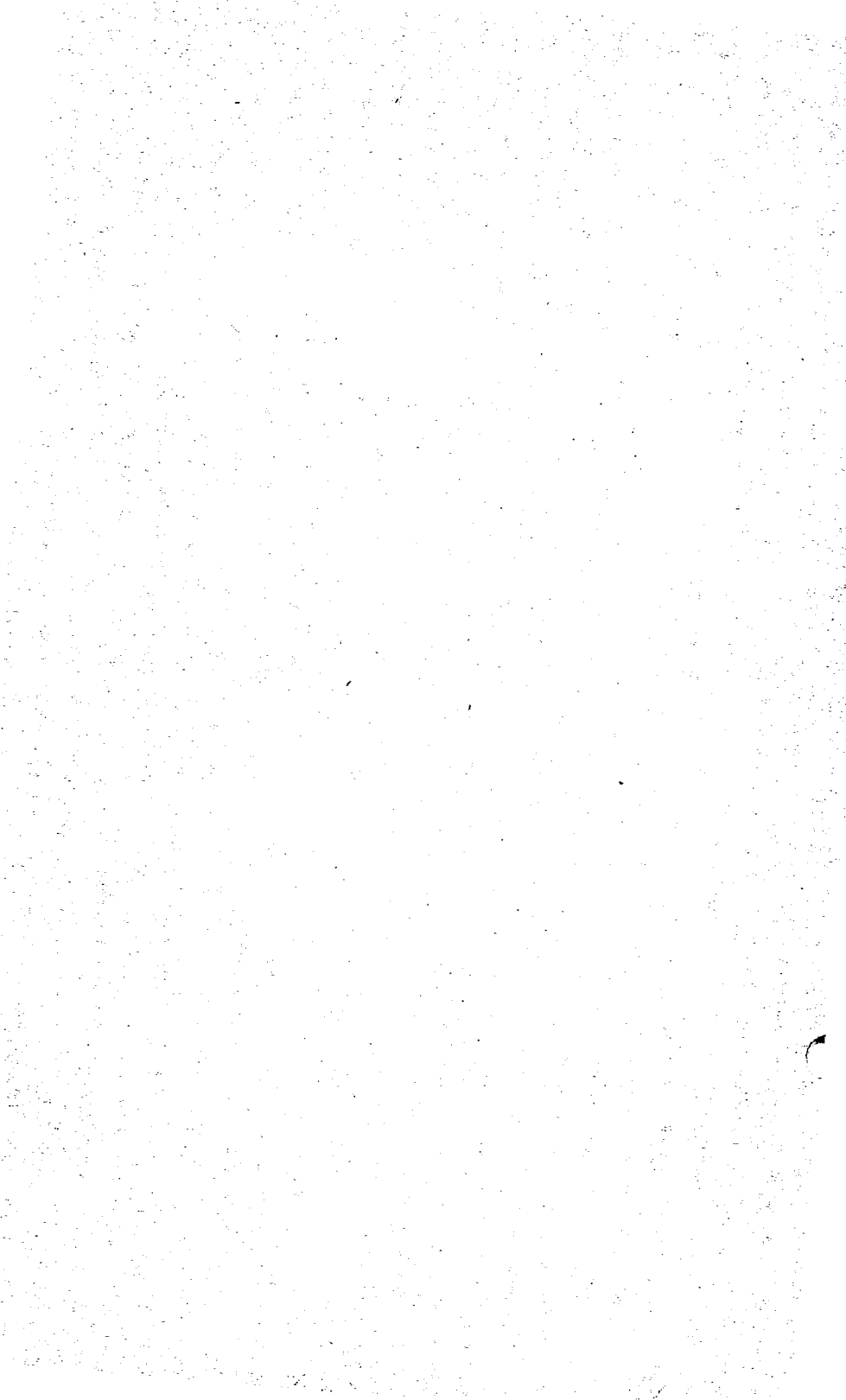
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MASTER PATTERN 5

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THE MASTER PATTERN

LESSON SIX

IN LESSON 29 of our course on *TAROT FUNDAMENTALS*, we have written:

“Man fears death because he does not know the meaning of this transformation. ‘Dissolution is the secret of the Great Work.’ The dissolution of form is imperative for growth. When forms break down, energy is released, and is utilized for further development.

“Stone disintegrates to form soil, and from soil springs the vegetable kingdom. Animals eat the vegetables, and incorporate their essences into a higher type of organization. Man eats both animals and vegetables, and builds the chemical energy of their cells into his own body. If he learns a secret which is available for all who have ears to hear, and are willing to work, man does more than this. He liberates himself from the conditions of physical existence, and by so doing, becomes master of the energies which build his body.

“When he has achieved this mastery he is able to maintain his

THE MASTER PATTERN 6

physical body for many years beyond the ordinary span of human life. Furthermore, in the full perfection of this mastery, man is able to disintegrate his physical body at will, and able also to reintegrate it. For such a man, death, as the world knows death, is at an end."

We do not ask you to give uncritical assent to this statement. We simply point out that it is neither unreasonable, nor does it run counter to any known fact of science. Science tells us all matter is condensed energy. The stuff of which physical bodies are composed is the Limitless Light. It is subject to the modifications of intelligence, as Eliphas Levi told us, almost a hundred years ago. The only objection which can be made is that most of us have no first-hand knowledge of any person who has reached the degree of attainment which enables him to integrate or disintegrate his body at will.

Yet it takes very little research to discover the existence of well-attested accounts of precisely this kind of mastery. Nor are they by any means restricted to the accounts which are the basis of the Christian

THE MASTER PATTERN 6

religion. The quantity of evidence is amazing. Some of it is concerned with events of comparatively recent occurrence. It goes to show that men and women now living on our planet were living before the government of the United States was founded--living in flesh-and-blood bodies, remember, and by no means to be confused with those inhabitants of the astral plane who make themselves known through mediums.

What is more important, however, is the fact that even before any human being is able to reach this high grade of attainment, he must convince himself that such mastery is reasonable and possible. Here we approach the difficult topic of faith. If there is anything more misunderstood by most persons, it would be hard to say what it is.

The average person thinks of faith as being uncritical acceptance of some religious dogma--of some statement made by persons in authority. To this idea we may concede a measure of truth. Faith certainly has at least one of its roots in confidence in what somebody says or writes. At bottom, this is confidence in a personality. We believe

THE MASTER PATTERN 6

in the man first, and then have faith in his words. It was the presence of Jesus, and the impression made by that presence which aroused the faith he invariably credited with his healings. "Thy faith hath made thee whole," he said, again and again. He understood also that faith has a personal basis. "Believe in me," was often on his lips.

Now, faith which can make a body whole, or lead to any other beneficent result, is rooted in desire. Nobody ever gets well unless he really wants to be free from the limitations of disease. Nobody ever makes progress in any science or in any art unless he has a strong desire to know and do. Thus the path we are studying in this lesson is one which leads upward and inward, from the seventh Sephirah, seat of the desire nature, to the place of the Ego in the sixth Sephirah.

One might almost say there are two kinds of faith, one positive, the other negative. The essence of true faith is expectancy, and fear is inverted faith. Deeper than this, though some may dispute it, is the truth that we get exactly what we

THE MASTER PATTERN 6

~~get exactly~~ what we want. Extreme instances make this evident.

You have read of cases of psychic blindness and psychic deafness. They occur often in war. A man goes blind. He responds to none of the usual tests. He sees nothing whatever. Yet examination of his eyes and brain shows no trace of anything wrong with the physical apparatus of vision. As a rule, careful investigation brings to light the fact that such cases are men who have seen so many horrors they simply can't bear to look at any more.

Psychic deafness is similar. The writer knew a man whose hearing became worse and worse as years passed. Nothing was wrong with his ears. He lived in a house which was the scene of daily wranglings and disputes. His family fought one another like so many snarling wild beasts. So he shut himself out from the unwelcome sounds, and took refuge in books. Eventually he became stone-deaf, but a divorce and a change of environment cured him.

These instances illustrate a principle. Psychic simulations of disease, functional derangements, and sometimes actual organic le-

THE MASTER PATTERN 6

sions, have been traced to the sufferer's repudiation of some aspect of his life. *To be sick is to attract attention.* Everybody, even the shyest of us, likes to be noticed. *To be sick is to escape responsibilities.* We all have days when we'd like to be rid of our burdens. For adults, whether they know it or not, to be sick is often the expression of a subconscious desire to die. It is a perverted faith--a faith that by getting out of our bodies we shall be free from responsibilities and consequences.

Often this desire is fed by a sense of failure and futility. The old-fashioned word for this was "conviction of sin." Some very fantastic doctrines in vogue among the "lunatic fringe" of adherents of New Thought owe their popularity to the fact that they serve as mental release from the burden of sin. The trouble is that these remedies are worse than the disease. The irrationality of such doctrines is, in the long run, a greater danger than the fears they replace.

We need only read the accounts of healings performed by Jesus, in order to see how often healing and

THE MASTER PATTERN 6

forgiveness go together. In the case of the paralytic, whose illness was very likely a consequence of syphilis, the connection is obvious. In every case of true spiritual healing, there must be something akin to absolution, or the ailment will return with greater intensity.

This is why we remind you so often that your personal conditions and circumstances are of your own making. To put the blame on environment, to say the fault for misery or failure lies with others, is to be caught in a psychological trap. To say, "I made this, and having made it, I can make its opposite," is essential to right understanding, and is indispensable to the achievement of mastery such as we mentioned at the beginning of this lesson.

Nor is this all. True as are the words, "I made this," their value in aiding us to make better conditions is determined by what we mean when we say "I." When we begin to see what the "I" really is, we are ready to effect a permanent cure of all our disabilities.

To be sure, in saying this we approach a mystery. A mystery which needs more than the logical pro-

THE MASTER PATTERN 6

cesses of intellect for its full apprehension. A mystery indicated, rather than explained, when we say: "The *Ego*, or 'I,' in every one of us, is our point of personal contact with the universal *Self*." Yet even mere intellectual grasp of this truth is of some value. For logic leads to a conclusion which, more than anything else, has forced adherents of Ageless Wisdom to adopt various subterfuges to conceal their real opinions from followers of traditional orthodoxy.

When one sees that the "I" he means when he says, "I made this," meaning by "this" whatever misery he suffers, is identical with the Creator, Preserver and Transformer of the universe, the "blame" is shifted straightway from the suffering person to God Himself. Openly, in some passages, and obscurely, in many others, the Scriptures of the great religions agree that this is true.

A good example of open statement is Isaiah's declaration that Jehovah does everything, evil as well as good. Much the same thing is said by the prophet Amos. The same idea is behind the words: "Cast thy bur-

THE MASTER PATTERN 6

den on Jehovah, and he shall sustain thee'' (Psalm 55:22L. Jehovah is responsible for the burden. Stop trying to carry it yourself. It is his. Let him have it.

For Qabalists, the Hebrew text of these words has further meaning. Their numeral value is 666, the famous Number of the Beast, which is also the number of a man, and has direct connection in occult arithmetic with the Sephirah Tiphareth, the Sphere of the Sun, at the center of the Tree of Life.

Yet another example of the arcane doctrine is the statement that Jesus was led by the Spirit into the wilderness, to be tempted by the devil. Another, which has occasioned great pain to many earnest Christians is in the Lord's Prayer--''Lead us not into temptation.''

How can a good God be author of temptation? So protest those who object to this phrase in the Lord's Prayer. The answer is another question. How can it be otherwise?

Some of these good souls accept the Genesis allegory, with its embodied temptation in the shape of the serpent. They do not know that

THE MASTER PATTERN 6

Nachash, the tempter, and *Messiach* (Messiah), the redeemer, are Qabalistically identical. But is a teacher evil because we fail at his examination? Lazy schoolboys often think so, yet they are mistaken. Is a psychologist evil because he devises tests which reveal tendencies toward self-deception or dishonesty in some who take them? Of course not, though it is common for the subjects of such tests to get very angry with the psychologist who is trying his best to help them. Our rise from the mineral kingdom to this moment has been a series of such tests. During this age-long evolution the only Actor has been the one *Ego*, the Christos seated in the human heart. When we realize this, we put the burden where it truly belongs.

We do more than this. We prepare ourselves to understand that there never has been a real failure. Our worst sins have put us in situations where the healing power can operate. They serve to educate us. They have their uses. The better we understand this, the less room is there in our minds for any wish to fix blame, to find scapegoats for con-

THE MASTER PATTERN 6

demnation. "So there is no condemnation any more for those who are in Christ Jesus." Not merely that such persons themselves are no more under condemnation. The spirit of condemnation has been exorcised from their minds.

Let us recapitulate. Whatever men call "evil" is as certainly the work of God as is what they are pleased to call "good." We all know that fashions in "good" and "evil" alter with the times, as with geography. Being the work of God, Who is both omniscient and omnipotent, no tiniest part of the process of manifestation (of which all human actions are parts) can be tinged with failure. There is no blame to be fixed, no condemnation to be made. What we have mistakenly believed to be an adversary is a power working always for our good. Man has no enemy but ignorance.

Thus it is written that the last enemy to be overcome is death. To overcome anything is to bring it over to your side, to make an ally of it. This was not understood by the makers of the Versailles treaty. The Germans were punished, as being responsible for the first World War,

THE MASTER PATTERN 6

when nationals of all countries were in some measure responsible.

This time we must do better, but sometimes it appears that we have no real awareness of the true causes of the rise of Hitler and Mussolini to power. Fascist totalitarianism survives in Argentina, Spain and Portugal. "Communist" totalitarianism is represented by the Soviet and her satellites. The present state of affairs in the United States clearly indicates a strong tendency toward an American totalitarianism which, in power, would be no less brutal than the worst of Hitler's, or Mussolini's, or Stalin's "purges." There is, moreover, another form of authoritarian totalitarianism, one of the "kingdoms of this world," yet international in scope and influence, which would, if it could, prohibit all such writings as these, and, wherever possible, as the euphemism puts it, would "liquidate" both writers and readers.

Only blind fools will underestimate the dangers of totalitarianism, in whatever forms it presents itself. Only blinder fools will think of it as an unmixed "evil," to be feared, hated, suppressed and wiped

THE MASTER PATTERN 6

out by force. No, this "evil" has to be overcome, brought over to our side. So long as we fear it, or are under the impression that the way to deal with it is to kill off everyone who favors it, we are in error.

This is not the place to elaborate this particular theme. But there is a principle involved which, when applied, will lead to a peaceful solution of the problem. The *One Self* acts through totalitarians just as truly as it does through persons who are more or less inspired by the ideals of the Founders of the United States. When somebody begins to ask what makes totalitarians, and begins to study the deeper drives behind all such political movements, then we may expect to find in those very drives just what is needed to make our long-cherished dream of democracy come true.

As for death, we need first of all to see how useful it is. Our lives are founded on the passing away of outworn forms, to make room for better ones. This is no idealistic philosophizing. Hard-headed business men recognize and use this principle. Here is a quotation from a booklet issued by the Goodyear

THE MASTER PATTERN 6

Rubber Company, to help its men who are correspondents improve their letters.

“To evolve you must eliminate; to develop you must discard. This is unfailing law. Nature is constantly eradicating remnants in order that she may weave new fabrics unhindered. She purges to progress. And man is ever abandoning the useless old and adopting the useful new. He rejects in order to revise and reform.”

Here is the secret of overcoming death, in a paragraph from a book on business letters. The book goes on to show that much of the phrasing of letters is mere senseless repetition of forms going back to days when pens were goose-quills. Habit and custom tend to perpetuate useless forms. Habit and custom have to be counteracted by a considerable expenditure of effort.

So it is with us. We must rid ourselves of the foolish notion that change is to be resisted, the silly idea that for eternity everything must be as it is now. This nonsense is responsible for our fear of death and for our refusal to look this greatest of our problems in the

THE MASTER PATTERN 6

face. Like every other problem, it is an opportunity. Like every other veiled opportunity, it puzzles us because we are ignorant. It frightens us, and we refuse to give it careful consideration. When we study it, we understand it, and our fear vanishes.

One of the worst mistakes we make is that of thinking of death as being something ahead of us. We hope to postpone it. We dread it, because we think it is outside the range of our daily experience. It never occurs to most of us that death has been part of that daily experience, from the moment we drew our first breath. Death is an ineradicable part of the mystery of life. It is not even the Great Adventure. On the contrary, it is a daily commonplace, so familiar, so much a part of us, that we never have identified it.

Among various computations of the number of cells in the human body, no two agree; but there is full agreement as to the fact that about one-third of them perish daily in order that we may carry on the day's work and play. During the night, while we sleep, their places are

THE MASTER PATTERN 6

filled by a new army, ready to die tomorrow. Yet many of us hang on so hard to our beloved status quo that we do not eliminate the useless corpses of yesterday's generation of cells. Little by little, we turn our bodies into cemeteries. Instead of letting the dead cells go, we hold fast to them, and pack them away in our joints, to produce the painful symptoms of arthritis; store them in our eyes to harden the eyeballs and dim the sight; embalm them in the linings of our arteries, which should be more elastic than virgin rubber, to set up the conditions necessary for weakening these channels of the life-stream.

Behind this is a mental condition. It is the desire to keep ourselves, today, just what we were yesterday. It is the desire, incidentally, which made World War II inevitable. It is the desire which expressed itself in the military policy of Bismarck and Prussia, in the building of the useless Maginot Line, in the folly of American isolationism. For nations, as for men and women, it is fatal.

This nonsense takes all manner of ridiculous forms. We need to real-

THE MASTER PATTERN 6

ize that they are ridiculous, and laugh hard at them. When we know what death is, we cannot fear it, and it becomes our ally. The very processes in our bodies which bring them to untimely graves are those which, in the bodies of the unusual persons mentioned at the beginning of this lesson, bring about their extraordinary longevity.

It is not that the death process is nullified, or counteracted by something else. On the contrary, it is that what has negative and degenerative manifestations in physical disease and death is what members of the better informed minority use positively to bring about physical regeneration.

To accomplish this, we must change our desires. Instead of wishing to keep ourselves and our circumstances unchanged, we must welcome change. We must desire perpetual and progressive transformation, instead of wishing to embalm ourselves in some set form of existence which we believe to be good.

Observation will enable us to become so familiar with the fact of "dying daily" that all fear of

THE MASTER PATTERN 6

what so evidently works for our good will be banished. Then we shall see clearly what Tarot Key 13 declares by its strange symbolism. It is this. *What men call death is the framework of all existence, is what makes possible all mutations of human activity.*

Miracles are effected by this change in our outlook. Old men and women have renewed themselves, without any nonsense of transplanted goat or monkey glands.

Yet this is a great secret, carefully preserved by those who know it. We have not revealed the secret. What we have done is to show you how to discover the secret for yourself. When you do, you will keep it close. Not because you will be a miser of knowledge, for those who know are anything but that. A better reason counsels extreme circumspection as to the revelation of the mystery. The secret involves something which would be dangerous in the hands of the unprepared.

Let us be even more explicit. At this very moment there is available enough specific knowledge to enable any person, no matter what sort of fool or tyrant he might be, to main-

THE MASTER PATTERN 6

tain his physical existence many decades beyond the present average. Knowledge which might be used, as most of us employ knowledge of electricity, without any real understanding of the principles behind it. To give such knowledge to the world would be to perpetuate this generation of mankind. Who dares to be responsible for prolonging unduly the lives of so many moral idiots, so many greedy money-grubbers, so many dictators, so many blindly ambitious men and women? Be very sure that they who have this knowledge will guard it securely.

Our part is to help you put yourself in a position to receive it. The first step is to do some thinking of your own. Think about what makes bodies die. Think about what makes them live. Give special thought to how they get here. This lesson is full of plain hints. Take them.

Begin to examine your desires. Get rid of the desire to "stay put," whatever forms it may take. Substitute the desire to make yourself more and more useful to the *One Life*. Soon you will rid yourself of fear. Turn over every detail of your personal existence to guidance

THE MASTER PATTERN 6

from the *One Ego* of the human race. Dedicate yourself daily to living that day as a "Hand of God."

Do this, and you will learn, from within, the secret of mental and physical regeneration. He who hath ears to hear, let him hear.

THE MASTER PATTERN

LESSON SEVEN

In the ceremonials of the Chapters of Working Builders of the Adytum, there are no ritual presentations of Ageless Wisdom beyond the grade corresponding to Tiphareth, the sixth Sephirah. All initiations beyond this point are interior.

Yet it is a mistake to suppose them to be merely subjective. Once a human being has established continuous awareness of the ONE EGO seated in Tiphareth, he shares that Ego's contact with planes above, and within, that of the EGO'S specific field of operation. The experience is progressive, just as is the aspirant's progress, stage by stage, from lower levels up to Tiphareth.

It is, moreover, quite objective. By this we mean that the phenomena of the higher levels above and within the plane corresponding to the sixth Sephirah have what may be

THE MASTER PATTERN

LESSON SEVEN

called independent existence. There may be a subjective element in our awareness of them, just as our personal reaction to a sunset may be different from that of another person. Yet the same sunset is the objective phenomenon producing both reactions.

In the terminology of the Western School, Tiphareth and the two Sephiroth above it, Geburah and Chesed (Strength and Mercy), belong to three grades of adeptship. They who have attained to full consciousness of the EGO are called Lesser Adepts. They who have experienced the inner initiation which gives them full assurance of the reality represented by the fifth Sephirah are known as Greater Adepts. To the persons who have gone through the initiation corresponding to Chesed, the term Exempt Adept is applied. These are ancient titles, yet they are adequately descriptive.

[A Lesser Adept is one whose chief

THE MASTER PATTERN

LESSON SEVEN

concern is with management of various forces corresponding to the paths below Tiphareth.] He is occupied with the regulation of desire, with direction of subconsciousness, with control of the physical body and its environment. His work is to establish in his consciousness continuous, unwavering *submission* to the true EGO. It is the practice of the Presence of God, applied to the minutest details of daily life.

Remember, the doctrine of the Western School is that there is only one EGO for all humanity. This EGO is the King, the archetypal Adam, the Messiah, the Christ. In Hinduism it is personified as Krishna, who says: "I am the Ego seated in the hearts of men." This is the single "I AM" of all persons, represented by the Savior-gods of all religions.

The Egyptians named it *Khoor*, and spelt the name with two hieroglyphs corresponding to English K and R. Egyptian tradition held that Khoor

THE MASTER PATTERN

LESSON SEVEN

was the "Son" of the Egyptian Holy Family. Moreover, Khoor, or Horus, as the Greeks called him, was said to have been conceived by Isis after the death of his father, Osiris. Thus Horus was believed by the Egyptians to be "conceived by the Holy Ghost," and born of a virgin mother.

The central figure in the legend of Freemasonry, Hiram Abiff, was named *Khurum* in Hebrew, and there is good reason for thinking he represents the same Khoor who was venerated by the Egyptians. For the name *Khurum* is a merging of two Hebrew nouns. The first, *Khoor*, means "to be splendid, to be dazzling white, to shine, to be noble." The second is *Ram*, a very ancient word, derived from Sanskrit, signifying "to be high." Thus *Khurum* (*Hiram*) means "the noble splendor on high," and this is a designation for the sun-god Horus. According to the Bible story about Hiram Abiff, his mother

THE MASTER PATTERN

LESSON SEVEN

was, like Isis, a widow, of the tribe of Naphtali, which tribe corresponds to the zodiacal sign Virgo, the Virgin. Thus, like the mothers of Krishna and Horus, Khurum's mother is associated with the idea of virginity.

In Christian symbolism, Christ is often represented by the monogram Chi-Rho, which combines two Greek letters representing the sounds which, in Egyptian hieroglyphs, spell Khor. Thus from India, Egypt and Greece, before Christianity as we know it was formulated, come testimonies to the existence of a single Being, the EGO seated in human hearts, which is also the living, spiritual sun, the center of gravitation for all human life, just as the physical sun is the center of gravitation for the various bodies composing our solar system.

St. Augustine, and other early Christians who had been admitted to Egyptian and Grecian mysteries, knew

THE PASTER PATTERN

LESSON SEVEN

this.. Among other things, St. Augustine must have had this in mind when he declared the true religion has always existed from the foundation of the world, and only began to be called "Christian" after the time of Jesus.

The Western School says the same. All its members are Christians. In this, the Western School is distinct from the Trans-Himalayan Brotherhood which has done so much to awaken the world to occult truth.

The Western School holds that, just as the Wright Brothers were the first to fly a machine heavier than air, or as Edison was the first to perfect the incandescent lamp, so was [Jesus of Nazareth the first to arrive at perfect identification of his personal consciousness with the central EGO of humanity, and at the realization of the perfect union of that central EGO with the ONE SELF of the universe.]

This is simply a matter of giving

THE MASTER PATTERN

LESSON SEVEN

credit where credit is due. Furthermore, the occult doctrine of the Western School is that Jesus of Nazareth, the human personality, was the last of a series of avatars, or incarnations of a high human soul. This soul was the core of the personality which appeared in other periods of history as Melchizedek, as Krishna, as Horus, and later, as Hermes Trismegistus.

Myths were woven round these personalities, but they were also real men, who were successive incarnations of a single soul. In its earlier incarnations, this soul attained an increasing awareness of the true nature of the ONE EGO. Its final, perfect identification with that EGO was made in the life of Jesus Christ.

If this be understood, it will be easy to reconcile the identification of Jesus with the Logos, or WORD. This is the outstanding characteristic of the Gospel according to St.

THE MASTER PATTERN

LESSON SEVEN

John. Misunderstanding of this Gospel, and mistaken elevation of Jesus to a height which makes him the Great Exception, instead of the Great Example, has done much harm to the true Christian religion.

We do not ask you to accept this doctrine of the Western School. Our duty, as persons entrusted with the dissemination of this doctrine, is to proclaim it. Give it careful consideration. It should help you to solve many perplexing problems.

For one thing, it indicates clearly that though Jesus was the first to achieve complete identification with the archetypal MAN, he was also quite aware of the limitations of his human personality. His human life was conditioned by the place and time. He shared the limitations of knowledge common to the wisest men of his period. Knowing this, he foresaw a day when, as a result of his success, men and women throughout the world would achieve things

THE MASTER PATTERN

LESSON SEVEN

greater than his own wonderful accomplishments.

Today we have airplanes the Wright Brothers could never have imagined, when they flew at Kittyhawk. Our electric lamps are better than the first one made by Edison, with its life of eight hours. Even so, it is possible for the ONE EGO, working through men and women fully aware of their identity with it, to effect changes in human life, in human society, and in human environment which could never have been made by Jesus in his own day, and which may never have entered his mind as he walked the length and breadth of Palestine on his great mission.

On the other hand, Jesus, the man, gained full, conscious immortality as the result of identifying himself with the Christ, the ONE EGO. Thus there never has been a moment of time since he began his ministry when he has not been alive and at

THE MASTER PATTERN

LESSON SEVEN

work. He is our Elder Brother. He is our Master. When we enter into a more perfect union with the ONE EGO, we enter also into a more perfect union with the mind which was in the Builder of Nazareth. Through this union with his mind we become partakers in a still higher union, his union with the Indivisible One, Yekhidah, the universal SELF, seated in Kether.

This doctrine of the Western School was veiled by the enigmas and cryptic utterances of the Rosicrucians, who announced themselves to the world at the beginning of the seventeenth century. In their allegory, *Fama Fraternitatis*, they told the story of the "founding" of their Order by a legendary personage, Brother C. R. His initials, C (or K) and R, are the German equivalents for the Egyptian hieroglyphs spelling the name Khoor. They correspond also to the Greek monogram, Chi-Rho.

THE MASTER PATTERN

LESSON SEVEN

Consequently, the dramatic ritual mentioned at the beginning of this lesson makes the person who passes through it a "Brother C. R." The same C. R. is termed also "our Father," in various passages of the first two Rosicrucian manifestoes. In the same way, when a Freemason takes his third degree, he is identified with Hiram Abiff, suffers with him, dies with him, and with him is raised to immortality.

Not every Freemason becomes a true "Hiram Abiff." Not every person who participates in the ritual of Lesser Adept is truly identified with Brother C. R. Yet the dullest Mason, after he has been duly raised, may by study and practice attain to being a true Hiram. So may the most superficial Rosicrucian find himself interiorly united with our Brother C. R. They who approach the ceremony of the grade of Lesser Adept, duly and truly prepared, often have a great illumination

THE MASTER PATTERN

LESSON SEVEN

at the point in the ritual where the ceremonial words and actions invite the descent, from above and within, of the White Brilliance coming from the innermost center, above the EGO itself. This center is the 'place' where Yekhidah, the cosmic SELF, has its abode.

The experience is unforgettable. Yet it cannot be put into words. It has a profound influence on the subsequent personal history of the man or woman to whom it comes. By this you are not to understand that such a person is instantly transformed or transfigured. Years may pass before the hidden influence works itself out in complete transformation of the external personality.

These years will be spent in the work of a Lesser Adept. They will be devoted to progressive unfoldment of power to manage the desire nature, to make the intellect more keenly discriminative, to bring the forces of subconsciousness under

THE MASTER PATTERN

LESSON SEVEN

direction, and to project interior powers, through an increasingly responsive body and its skilful activities.

Yet there is one outstanding difference between even the least of Lesser Adepts and aspirants who have not reached this grade. A Lesser Adept has arrived, and he knows it. Years of work may be before him, even several incarnations; but there is a difference in his consciousness, which distinguishes him from all who have not reached this grade. He is *consciously immortal*.

Not persuaded of immortality. Not convinced that he will probably survive the death of his physical body. The difference is qualitative. A Lesser Adept lives another kind of existence. His is the daily, hourly experience of eternal life.

Like Melchizedek, he is without father or mother, without beginning or end of days. Read what is said of Melchizedek in the seventh and

THE MASTER PATTERN

LESSON SEVEN

eighth chapters of the Epistle to the Hebrews.. Whether St. Paul wrote it, or Apollis, or someone else, does not matter. What is important is that the great high priest there mentioned is the archetypal MAN, A Lesser Adept never forgets that his life, however personal it may seem, is being lived *through* his personality, by this archetypal Adam. He knows what St. Paul meant when he wrote: "Christ in US (the literal meaning of *Immanuel*), the hope of glory."

As time passes, a Lesser Adept becomes increasingly aware that what seems and feels like volition is really LAW. All true volition, that is, he perceives as being the out-working in action of the way things really are, instead of the way they look. He comes to know volition as being a cosmic tendency.

Thus, as time goes on, a Lesser Adept feels less and less that he has to exert any personal effort. He

THE MASTER PATTERN

LESSON SEVEN

does not have to summon will. He knows he does nothing of himself. Yet to those round him he seems to be a hard worker, and to have intense will-power.

Like Jesus, he is meek and lowly of heart (Tiphareth is the Sephirah corresponding to the heart), yet he is able to exert extraordinary power. He has rest for his soul, that is, both for the Higher Soul (Ruach) and for the lower Vital Soul (Nephesh), because he never falls into the error of supposing his personality to be the source of the powers exercised through its instrumentality.

When he reaches perfect awareness of the truth that what feels like volition is really the irresistible force of Life-in-action, which we call Natural Law, he becomes a Greater Adept. Then he has access to depths of understanding for which we have no human words. His state of consciousness is attained by long

THE MASTER PATTERN

LESSON SEVEN

practice in the art of intellectual reversal, pictured in Tarot by the Hanged Man.

Of this Key it has been said that it represents an adept, bound by his engagements. Only his personality is bound. Even that is free, by comparison to the mental and physical status of most persons.

In mechanics, the word *engagement* denotes the means whereby a power-source is brought into gear with the moving parts of a machine. We speak of *engaging* the clutch of a car. The engagements of an adept are those which make his whole personality an immediate agent of cosmic law. He becomes the Incarnate Law. When he reaches this state, he is a Greater Adept.

Yet there is a stage beyond this, for even a Greater Adept *feels* that he has a will of his own, though he knows better. This third grade of adeptship is that of Exempt Adept. We reach it through what Tarot pic-

THE MASTER PATTERN

LESSON SEVEN

tures by the symbolism of Key 9, the Hermit.

The Hermit has nothing to do. He is at the top. There is no further height for him to scale. He symbolizes what Jesus had in mind when he said: "I and the Father are in perfect union." He who reaches this high level of awareness is able to look back, down the path whereby he has climbed. One consequence is that he recovers memory of his past incarnations.

During the first stages of this deeper remembrance, he observes the lives of other persons, and enters deeply and compassionately into their experiences. Then he realizes: "Why, that is what I once was! Once I felt what he does now. Once my outlook was the same as his. Once I was at just that level. Once I seemed to be restricted by the same limitations. Once I carried the heavy load of personal responsibility. Once I supposed mine to be

THE MASTER PATTERN

LESSON SEVEN

the only true religion. Once I was eager to fight to maintain my beliefs. There now go I, as once I was."

Later comes an experience we must forbear trying to describe. You may find hints of it in the spiritual writings of all ages and races. Some of the best, though overlaid by myth and legend, are in the stories of the life of Gautama Buddha. The most definite, and the shortest, direct statement of this experience is in Jesus' words: "'Before Abraham was, I am.'"

Think what must have prompted the words. Let your imagination play on them. Try to reproduce in your mind the tremendous retrospect they imply. Think what Jesus must have remembered, to be able to say them with that accent of quiet, assured authority. Then reflect on the truth that a time will come when you may say the same thing, with the same authority.

THE MASTER PATTERN
LESSON SEVEN

It is *true* of you now, but as yet you do not know it. One day you *will* know. Then you will become another in the company of Exempt Adepts, the Masters of Compassion. Then you will be free from every trace of the delusion of separate-ness. Then you will be able to follow, without break, the series of manifestations of the One Life, back and back, from the person you then seem to be, to the Eternal Reality you were, and are, and will be, for evermore.

THE MASTER PATTERN

LESSON EIGHT

They simply clothe their higher bodies with physical "matter," by a process which may be described as stepping down the vibratory rate of their personal vehicles. For they have complete control of the forces which, on the physical plane, form the atoms and molecules of the various bodies of that plane.

Understand that not all members of the Third Order are persons whose normal habitat is the higher spiritual plane. The greater number are men and women who came into earth-life in the usual way, by physical birth.

They maintain physical existence for many years beyond the span of ordinary human life. They do this by controlling the forces entering into the constitution of their physical, astral and etheric bodies. This gives them command over their physical metabolism. They are able to maintain equilibrium between the activities which tear down the body

THE MASTER PATTERN

LESSON EIGHT

and those which repair it. From these incarnate members of the Third Order all direct instruction has been received by those now charged with the responsibility of disseminating the B. O. T. A. teaching.

When we say these persons have attained to grades of the Third Order, we mean they have made themselves perfectly receptive to the influences which descend from the three highest Sephiroth. As persons they live here on the physical plane, but their consciousness is centered in Tiphareth, the sixth Sephirah, seat of the ONE EGO.

Every one of them is an Exempt Adept. The greater part of their work is done at the Egoic level, whence they exert control over all activities below that level. At the same time they progress from stage to stage of receptivity to influences descending from above and within. The channels of these influences correspond to the paths of Cheth and

THE MASTER PATTERN

LESSON EIGHT

Zain on the left side of the Tree, to the paths of Vav and Heh on the right side, and to the path of Gimel in the Middle Pillar.

The path of Cheth is not open to an aspirant who has not attained the grade of Exempt Adept. Great as are the powers of those who have arrived at the level of consciousness represented by the fifth sphere, they cannot enter into the consciousness of a Master of the Temple until they have become truly exempt from the delusions of personal volition and personal action. Only those who have arrived at full recognition of personality as being an instrument for the universal SELF are able to receive the influence which comes down from Binah through the eighteenth path.

Let it be understood that when one "passes" from Geburah to Binah he does not really climb upward and backward through the path of Cheth. What occurs is that he makes, and

THE MASTER PATTERN

LESSON EIGHT

keeps, an adjustment of consciousness, which permits him to receive the full impact of the influx from the Divine Soul, Neshamah, as that influx pours downward and outward from Binah.

For the reception, the Exempt Adept puts himself in a mental state corresponding to the fifth Sephirah, just as one might tune a radio to the wave-length of a certain station. Just as the receiving set is filled with, and gives off, the sounds originating in the broadcasting station, so the mind of a Greater Adept is filled with, and expresses, the higher intuitional consciousness of the Divine Soul. By this means he is "raised" to the grade of Master of the Temple, just as the mind of one who listens to a radio overcomes the limitations of space and time, and becomes virtually present in the room where the broadcast originates.

In Tarot Key 7, the chariot symbolizes the living temple of the

THE MASTER PATTERN

LESSON EIGHT

Life-power. The driver (or the broadcaster) is Yekhidah, the universal SELF. This SELF is the eternal master of the positive and negative expressions of the Great Magical Agent, or Astral Light, represented by the sphinxes which draw the car.

The field of his mastery is speech, the power attributed to the letter Cheth and the eighteenth path. In occultism, "speech" means all verbal expressions of thought, as well as audible, articulate language. A Master of the Temple is one who knows the secrets of magical speech. He uses "words" as building-stones. He knows the vibratory values of various combinations of sounds, and the ideas corresponding to those sounds. By his direction of the subtle forces of sound, combined with thought, he builds himself a body which resists every hostile force.

Such a person realizes to the

THE MASTER PATTERN

LESSON EIGHT

full the meaning of the statement: "Filled with understanding of its perfect law, I am guided, moment by moment, along the path of liberation." Within him he feels the irresistible urge of the Primal Will, which the ignorant mistake for something of their own. [He makes no plans, but follows the Great Plan, step by step, as it is unfolded to him.] He is never anxious. He has little curiosity concerning the future. He sees the immediate, and sometimes the distant, future as a present reality.

Having established his link with Binah, through the eighteenth path, he then proceeds to perfect himself as Master of the Temple by the opening of the channel represented by the seventeenth path of Zain and by Key 6. Again, there is no actual upward journey through the seventeenth path. What occurs is a perfect reception, at the level of the EGO, of the intuitional conscious-

THE MASTER PATTERN

LESSON EIGHT

ness of Neshamah; and the consequence of this reception is ability to apply that power from above to various centers below the Egoic level. Just as a person who has put himself mentally at the level of every mathematical procedure, from arithmetic to calculus, will descend to the level of algebra when he has one type of problem to solve, but will attack another from the level of geometry, so he who has attained to the grade of Exempt Adept is able to place himself, for various purposes, in any of the lower grades.

If, for example, he has something to do that demands the exercise of physical dexterity, he centers his consciousness deliberately in Guph, the physical body. If the work in which he is engaged be concerned with the forces of the astral plane, he moves his center of consciousness to the level of the Vital Soul, in the ninth Sephirah. If he has to deal with an intellectual problem,

THE MASTER PATTERN

LESSON EIGHT

he shifts the focus of consciousness to the field represented by the eighth Sephirah. If the activity of the moment be concerned with the desire nature, he centers his consciousness in Netzach.

In this, an adept of any grade differs from persons whose attainment is limited to the grades of the First Order. Like the mathematician just mentioned, he can be active at any point below the grade he has reached. Nothing is commoner, or more mistaken, than the notion that one who has attained to the higher grades has no concern with the lower ones. He is not *restricted* to the lower ones. Yet the greatest of Adepts, when doing something requiring the use of his physical body, or concerned with his physical environment, *lets* his consciousness become perfectly centered at the level of the physical plane. His procedure is the same with other fields of personal activity.

THE MASTER PATTERN

LESSON EIGHT

Mastery of the Temple is more than control of the physical body. It is control of every vehicle of the SELF, from the innermost to the outermost. From the causal body, down to the physical environment, a Master of the Temple is able to determine what forms the Life-power shall take, as it flows through him into outward expression.

Except in rare instances, nothing he does leads to his being regarded as a wonder-worker. Yet, because he makes himself perfectly receptive to the power of the abstract mind which dwells in Binah--the power of the Divine Soul, Neshamah--he succeeds in whatever he undertakes.

By identity of number, Neshamah (נשמה) corresponds to Ha-Shamaim (השמים), the Hebrew noun translated "the heavens." Thus, when the Psalmist wrote, "The heavens declare the glory of God," his initiated readers understood the deeper meaning to be, "Neshamah,

THE MASTER PATTERN

LESSON EIGHT

the Divine Soul, is the manifesting power which utters, or makes evident, the hidden power of the Cosmic Reality.' The "heavens" represent the archetypal plane of causes; A Master of the Temple has so completely identified his life with this causal plane that he knows himself to be, at all times, a channel for the power which controls and determines the forms of all things.

All forces known to science are perceived by him as flowing outward into the field of manifestation, through his personality. Every law recognized by science is seen by him to be a law of his own being. Besides this, he is aware of forces and laws which are, as yet, unknown to exoteric science, and knows they work through him.

In this he is different from persons whose consciousness is limited to lower levels. Even beginners may believe themselves to be channels for higher forces. Their belief is

THE MASTER PATTERN

LESSON EIGHT

correct, though some "higher forces" believed in by occult students do not actually exist, and are mere products of human fancy. Yet, in the main, these beliefs are based on fact. A Master of the Temple does not believe. He knows. His powers express his knowledge.

He knows human personality to be a medium for the transmission of high potentials of the Life-power, working at superconscious levels. Through human personality, these high potentials are brought to bear upon a field of lower potentiality, below the level of human self-consciousness.

A Master of the Temple always maintains his awareness of relationship to that which is above. He never loses his knowledge of innate ability to control what is below. No appearance ever frightens him. He never thinks of himself as performing any action by exercise of personal power. Neither does he

THE MASTER PATTERN

LESSON EIGHT

feel himself to be personally responsible for any result. He is a witness of the mighty works of the ONE IDENTITY, and, as he observes the phenomena of his world, he sees everything working toward the manifestation of the inevitable freedom which is the necessary consequence of the unrestricted outpouring of the Limitless Light.

A Master of the Temple knows that the innermost core of human personality is identical with the Silent Watcher on the heights of being. This Watcher is the Indivisible ONE, the SELF, Yekhidah. A Master of the Temple perceives, as does the Silent Watcher, that all activity is a series of transformations of the energy of the ONE LIFE, manifesting at various levels of subconsciousness, self-consciousness and superconsciousness. A Master of the Temple knows that the ONE SELF moves not, nor enters into any action, but remains forever the Eternal Witness of

THE MASTER PATTERN

LESSON EIGHT

the correlated activities of its own power.

A Master of the Temple perceives the necessity for, and the beneficence of, the continual transformation of physical vehicles. He sees that in the world of form, this principle of endless change brings about the appearance of death. He does more than see. He has grasped the affirmative factor in the phenomenon of death. As the old Rosicrucian text puts it, he has "borrowed strength from the eagle," by using for brain stimulation nerve currents which in ordinary human beings have no other outlet than the sex-function. Thus a Master of the Temple is delivered from the "body of this death," and lives in joyous freedom from the limitations of time and space which restrict the liberty of most persons.

Recognizing his identity with the Indivisible ONE, a Master of the Temple shares with that ONE its pow-

THE MASTER PATTERN

LESSON EIGHT

ers as the Intelligence which makes, frames and composes the world. He has taken the full measure of his humanity, and of its relation to the universal Life-power. He sees himself as he really is. In this unwavering vision of truth there is no place for any faulty adjustment, whether of his personal vehicles, or of that larger vehicle of life, his environment.

By perfect receptivity to the influence flowing down from Binah to Tiphareth through the path of Zain, a Master of the Temple is able to act, at the Egoic level, as an agent for the creative powers the Bible calls the *Elohim* (אלהים). His action is really their action, and thus he may, and does, work true miracles whenever need arises. For he is a living temple of the Lord of Life and Destiny.

THE MASTER PATTERN

LESSON NINE

The Rosicrucian grade corresponding to the second Sephirah, Chokmah, is that of Magus or Magician. In the more recondite relationships of Qabalah there is a sense in which both the letter Beth and the Magician in Tarot correspond to Chokmah.

A magician is a wise man. Furthermore, the Tarot Key so named typifies something which stands between a power above it and a power below, just as Chokmah stands between Kether and Binah. Finally, the number of Chokmah is 2, and this is the value of the letter Beth.

Yet these linkings of meaning and attribution do not change the fact that the path of Beth is distinct from the grade of Magus in Chokmah. To avoid confusion here, just remember that though the Master Pattern shows us thirty-two aspects of Reality, every one of the thirty-two is some phase of the ONE THING.

THE MASTER PATTERN

LESSON NINE

A Magus has overcome the influence of all pairs of opposites. He has perfectly equilibrated the powers of the lower grades, and is himself perfectly balanced between the first grade and the third. He is Wisdom incarnate.

In the grade of Master of the Temple, the work of the adept has to do with control of the force Hindus call *Prana*. This control is exerted on the form side of life, even though its range extends to vehicles of the Life-power which are imperceptible to man's physical senses. In the grade of Magus, the adept has achieved identification with LIFE itself.

For Chokmah, as you have learned, is the seat of An, Chaiah, the vital principle resident in all forms throughout the universe. In its physical manifestation, this principle is identical with the radiant energy streaming from suns.

The consciousness of a Magus is

THE MASTER PATTERN

LESSON NINE

one with this life-force, and is perfectly attuned to the order of its operation. A Magus never consults a horoscope, yet he lives a life perfectly adjusted to the ebb and flow of the tides of cosmic influence.

To describe such a degree of advancement in words built up from physical experience is manifestly impossible. Curs, therefore, is no more than a report of received instruction.

Eliphas Levi wrote: "Magic is the divinity of man achieved in union with faith; the true Magi are Men-Gods, in virtue of their intimate union with the divine principle. They are men without fears and without desires, dominated by no falsehood, sharing no error, loving without illusion, suffering without impatience, reposing in the quietude of eternal thought. A Magus cannot be ignorant, for magic implies superiority, mastership, majority, and

THE MASTER PATTERN

LESSON NINE

majority signifies emancipation by knowledge.. The Man-God has neither rights nor duties; he has science, will, and power. He is more than free, he is master; he does not command, he creates; he does not obey, because nobody can possibly command him. What others term duty, he names his good pleasure; he does good because he wishes to, and never wills anything else; he co-operates freely in everything that forwards the cause of justice, and for him sacrifice is a luxury of the moral life and the magnificence of the heart. He is implacable toward evil because he is without a trace of hatred for the wicked. He regards reparatory chastisement as a benefit, and does not comprehend the meaning of vengeance.

Such a person is truly "more than man." None of us can form more than a vague conception of such a character. Yet we miss the point altogether if we suppose this to be

THE MASTER PATTERN

LESSON NINE

an ideal picture of what man may some day become. On the contrary, it is a bare outline of what the real MAN in every human being is, has been forever, and will forever be. This inner principle of humanity is the true Magus. He lives now in you and me.

Two paths lead upward to this grade. The Exempt Adept does not climb them. He simply opens himself to the influence descending through them as we explained in the preceding lesson. An Exempt Adept who has become a Master of the Temple has perfected the organization of every vehicle of consciousness. Thus nothing can obstruct his communication with the Ori Teacher.

A Magus "reposes in the quietude of eternal thought" because he shares in the special Intelligence (Triumphant and Eternal) which is attributed to the letter Vav, and to the sixteenth Path of Wisdom. He reposes, because all

THE MASTER PATTERN

LESSON NINE

sense of personal action is completely extinguished. His words and works are magical, because they are the words and works of the Lord of the Universe.

The Hebrew for "Triumphant" is נִצָּח, Netzachiy. This adjective is derived from the noun נִצָּח, Netzach, Victory, the name of the seventh Sephirah. On the Master Pattern, Netzach is the base of the Pillar of Mercy, consisting of the Sephiroth Netzach, Chesed and Chokmah, in ascending order. What the Hierophant of Tarot represents is a mode of consciousness which invariably results in triumph or victory, because it provides those who open their interior hearing to the Voice of the Master an absolute certitude, based on eternal principles, in dealing with every problem of human experience. The practical counsel here is simple. Its results are truly miraculous. Many fail to follow it. They waste their time in vain en-

THE MASTER PATTERN

LESSON NINE

deavors to find some method of attainment more in accord with their foolish notions of how the Great Work ought to be done.

The counsel is familiar. It is simply this: "Be still, and know." An Exempt Adept is a person who has succeeded in doing this. Just this, and nothing else. He has learned to make his physical body perfectly still. He has stilled the raging turmoil of his emotions. He has established perfect quiet in his conscious mind. Not a ripple of thought disturbs the surface of the mind-stuff. He has silenced forever all false claims of "me" and "mine" which disturb the serenity of sufferers from the "I-disease." In this perfect silence, he hears the **VOICE** which brought the worlds out of the No-Thing into physical manifestation. The supreme revelation of that **VOICE** is: "Son, what I am, thou art."

After hearing comes vision. This

THE MASTER PATTERN

LESSON NINE

is the Sight which Qabalists attribute to the fifteenth Path of Wisdom, and to the letter Heh, pictured in Tarot as the Emperor. The fifteenth Path is called the "Constituting Intelligence." It is the link between the grade of Lesser Adept and that of Magus, between the EGO and the cosmic Life-force.

The vision characteristic of this Path may be described as "seeing with the eyes of God." Such vision is truly prophetic. Every Magus is a seer and a prophet. Not always does the personal man understand the full purport of his vision, Read prophetic writings carefully, and you will find evidence of this. Yet there is no lack of certitude about the vision itself. They who see with the eyes of God know what they see is real.

An outstanding example is the unanimity with which the prophets of Israel foresaw the overthrow of the Roman Empire by the Messiah. Read-

THE MASTER PATTERN

LESSON NINE

ers of their words misinterpreted and materialized the vision. Because Jesus did not meet their expectations, because he offered no encouragement to their desire for armed resistance to Caesar, they preferred Barabbas, one of many guerilla fighters who, in those days, attempted insurrections against the might of Rome.

Vet Barabbas would be forgotten, but for the incident concerning him recorded in the Gospel. Even historians who hold no brief for Christianity admit that this despised faith of slaves, artisans and petty merchants did overthrow Rome. Vestiges of Roman materialism remain, and the second World War was essentially a conflict between the old Roman interpretation of life and the doctrines taught and lived by the Carpenter of Nazareth. Ultimately, we may be sure, the Divine Vision will effect its quiet triumph over everything opposed to it.

THE MASTER PATTERN

LESSON NINE

A Magus, then, is one who sees things as they are, and his vision has power. What God sees IS. Thus *The Book of Tokens* says truly: "I utter myself by seeing," and makes this statement in relation to the letter Heh and the fifteenth path.

The Magic of Light is practical application of the Science of Reality. A Magus is no mountebank, no producer of illusions, no caster of glamour. He has mastered the sphinxes of sensation by the invisible reins of the mind. He has perfected himself in the art of occult speech, so that he transmits, from higher planes to lower, the Creative Word of the ONE IDENTITY. His thought and word embody the truth of Reality, as opposed to the lie of appearances.

Popular opinion conceives magic to be a method for circumventing law, or for going against the course of nature. The contrary is true. Many works of magic are exceptions

THE MASTER PATTERN

LESSON NINE

to the law of averages which dominates ordinary human beings, and rules the kingdoms of life below man; but these works are exceptions only in the sense that they go beyond the usual phenomena of common experience. A Magus completes the circle of self-expression. He ascends to the position of perfect unity with the One Reality. His works of power never contradict the law, nor do they destroy it. They are always the law's fulfilments.

The Magic of Light correctly estimates the place of human personality in the cosmic order. Thus it reverses the opinions of the mass of humanity. A Magus is not driven by the false will-to-power which is really a feeling of lack of power. He is animated by the will-to-serve, based on his immediate perception of the real presence of the Source of all power at the center of his being. His one concern is the wise distribution of the limitless riches

THE MASTER PATTERN

LESSON NINE

at his disposal. To the world of ignorant men, he seems to sacrifice himself, for he strives for none of the baubles they hold dear. To himself, nothing he does wears the aspect of sacrifice. All his acts are works of purest joy.

A Magus sees eye to eye with the Ancient of the Ancient Ones. He has "restored the Creator to His Throne." The Magic of Light is the exercise of the Constituting Intelligence which frames the universe. The Throne of the Creator is at the heart of human personality, not where error puts it, in some inaccessible remoteness of the skies. He who is a transparent vehicle for the transmission of the Constituting Intelligence, through thought and word, into the world of action, is a true Magus.

In the consciousness of a Magus, free from the influence of the pairs of opposites, there is perfect balance between self-consciousness and

THE MASTER PATTERN

LESSON NINE

subconsciousness; and these two aspects of human personality stand in harmonious relation to the superconsciousness above them. A Magus is a man of discrimination. Though he is free from the influence of the pairs of opposites, his freedom is a direct consequence of his ability to make keen distinctions between all these positives and negatives. Not by ignoring the pairs of opposited are we freed from them. Liberation is never the fruit of ignorance. On the contrary, it is by nice differentiation between the various polarities that a Magus is able to combine them, neutralize them, and transcend them.

In consequence of this accurate discrimination, which is an exercise of mental vision, comes ability to measure all experience correctly. Thus the Illuminating Intelligence in Chokmah is primarily Mercurial, or discriminative. One must watch before he can reason. A Magus takes

THE MASTER PATTERN

LESSON NINE

correct measures, because, by watching, he has learned to see.

His illumination, of which the Magic of light is the consequence and expression, comes about through subtle chemical and psychical transformations within his own organism. It is the completion of the alchemical operation represented in Tarot by the Hermit. A Magus does nothing of himself. He is an embodiment of the Will of God. Thus nothing can withstand him. All the forces of nature obey him. In his own consciousness he is one with the Witness of all activity. It is not that he exerts himself, with great effort, to produce this or that result. He is simply the calm, untroubled observer of the play of events which work together to bring about the inevitable success of the Great Work known as the Operation of the Sun.

Finally, there is no self-importance in a Magus. In the *Upanishads*

THE MASTER PATTERN

LESSON NINE

he is thus described: "A perfect fool in one place, all royal splendor in another; at times in fond delusion, at times in entire peace and quiet; often in the slothful indifference of the boar; the subject of the highest encomiums in one place, in another all contempt, in a third entirely unknown--thus goes about the wise knower, ever happy in the highest bliss."

subject of the highest encomiums in one place, in another all contempt, in a third entirely unknown

Of his attainment it is written: "The knower of the SELF attains to the Supreme; hence it is said: 'The SELF is Being, Consciousness, Limitlessness.' He who realizes this, present in the intellect, as well as in the highest spiritual substance, has access to the fruition of all desire whatever, at one sweep, being one with the all-seeing SELF."

He has become the "Little Child." Free from care, free from the burden of false responsibilities, free from the limitations of human conventions and opinions, he

THE MASTER PATTERN

LESSON NINE

extracts the nectar of wisdom from
his unbroken experience of the Gold-
en Flower of the Eternal NOW..

THE MASTER PATTERN

LESSON TEN

TO the first Sephirah, כתר, Kether, the Crown, is attributed the highest grade of the True and Invisible Rosicrucian Order. This grade is named *Ipsissimus*, or "He who is most himself." This corresponds in meaning to יה'יה, Yekhidah, the Indivisible ONE. Practically equivalent to the Sanskrit *Atma*, Yekhidah is the cosmic SELF, the one I AM, manifested throughout the universe as the Central Source of all life, consciousness and energy.

Yekhidah is the cosmic Logos, as the solar Logos, or Christos, is the Logos of our system of worlds, revolving round the sun. Yekhidah is the supreme Head of the universal system, designated by the term ראשית הגלגלים, *Rashith Ha-Galgalim*, "Head (or Beginning) of the Whirlings."

THE MASTER PATTERN

LESSON TEN

Yekhidah is beyond the limitations of gender. These do not become manifest until Kether has projected itself, simultaneously, into the manifestations shown on the Tree of Life as Chokmah, Wisdom, and Binah, Understanding. Chokmah is AN, Ab, the Father, and Binah is ND'N, Aima, the Mother. Thus we may think of Kether or of Yekhidah as being the universal Father-Mother.

The grade of *Ipsissimus* is that of Head of the True and Invisible Rosicrucian Order. This Order is by no means a human society. It is the cosmic order Jesus had in mind when he spoke of the Kingdom of God. When one realizes this, the absurdity of claims advanced by various persons, asserting their right to be regarded as "Head" of the Rosicrucian Order, becomes evident.

In saying this, we have no intention to dispute the fact that a given person may be the outer Head of a society working according to the

THE MASTER PATTERN

LESSON TEN

basic Rosicrucian pattern. There are many such organizations. Some few, in these days, continue to use the word "Rosicrucian" as part of their official names. The greater number avoid any public announcement that they are Rosicrucians, because this august title has been so abused by fanatics and pretenders.

Among beings incarnate on any planet, the post of *Ipsissimus* is held by that one of the true Magi who has attained to the most perfect identification with the Central SELF. No man is appointed to this position, nor elected to it. His inner attainment makes him *Ipsissimus*. *This attainment is judged by no man. It simply IS.*

The principle at work here is operative everywhere. In every circle of humanity, the dominant center is the person having the deepest self-realization. This person's thought dominates the minds of the rest of his group, though he may say and do

THE MASTER PATTERN

LESSON TEN

very little. Watch, and you will see how true this is, even in small companies of persons engaged in a common effort. He who is truly most self-possessed, that is, possessed by the SELF, rules the others. In his thought there are a clarity and strength which impose themselves by induction on the minds of the other members of the group.

Only one path on the Tree of Life leads to the grade of *Ipsissimus*. This is the path of the letter Gim-el (י) which links Tiphareth to Kether. The mode of consciousness which is attributed to this Path of Wisdom is the Uniting Intelligence, or the Conductive Intelligence of Unity. In Tarot it is represented by the High Priestess.

The scroll of the High Priestess shows how a Magus puts himself in touch with the grade of *Ipsissimus*. He has reached the grade of Magus by a long course of training in acts of recollection, whereby he has been

THE MASTER PATTERN

LESSON TEN

able to recover the memory of his former incarnations. Of their essence, and, if there be any reason for reviving the knowledge, of their details. The path of Gimel takes the same process of recollection one step farther.

Do not suppose that, to become a Magus, one has to recollect every little event in every previous incarnation. Incarnations are more like chapters in a book than like separate sentences in a chapter. The process of occult recollection is more like a glance at the chapter headings of a volume than like a careful reading of every word.

Many of our incarnations are not particularly significant. Dull minds take a whole lifetime to learn a single lesson. Whatever is significant may be, and is, recovered. This takes the Magus to the point of union with the Father, the point of identifying all his personal activities with the changing combinations

THE MASTER PATTERN

LESSON TEN

of a single power, חַיָּה, Chaiah, the Life-force seated in Chokmah.

In this union, the identity of that Life-force with the energy which projects stars, planets and other heavenly bodies into physical manifestation is fully realized. The Magus knows that wherever there is any measure of personal activity, anywhere in the universe, the *personality of that activity is a mask, hiding the fact that the activity itself is part of the kaleidoscopic transformations of the universal whirling motion.*

Electrons whirl in their orbits. Celestial bodies whirl in their larger orbits. Whether the field of activity be large or small, the one whirling *Thing* expressed in every action, including human actions, is the living LIGHT proceeding from Kether, the Crown.

All activity is spiritual activity. The Center of all spiritual activity is the One SELF, Yekhidah.

THE MASTER PATTERN

LESSON TEN

The Limitless Light, condensing itself into the SMALL POINT, Kether, begins the whirling motion of a cycle of cosmic manifestation. This SMALL POINT is *within*. It is the point of consciousness, the center of expression, for the ONE IDENTITY.

This POINT is omnipresent. For every human being, it is the point of contact with Absolute First Cause. It depends on nothing whatever. It itself does not act, but from it all action proceeds. There is no limit to its power to initiate new cycles of expression. Time, space and precedent do not restrict it. Conditions do not affect it. Contingencies do not modify it. It is utterly free, *and it is within you.*

Your world, like that of every other human being, is the projection on the screen of time and space of your mental imagery. Happiness and freedom are yours to the extent that your personal world, which is the

THE MASTER PATTERN

LESSON VII

projection of your personal interpretations of experience agrees with the real world which expresses the mental projection of the ONE IDENTITY

When the conscious and subconscious phases of mentality are regenerated, or born anew, a human being becomes a radiant center, through which the Life power manifests itself. He who has attained to the grade of *Ipsissimus* is one whose personal interpretations of Reality are in complete conformity with those projections of its own self-realization which Yekhidah, the One SELF, sends forth.

An *Ipsissimus* has no will but to do the Will of the One. Consequently, whatever he wills comes to pass. His mode of life is incomprehensible to the greater number of his contemporaries. Not only incomprehensible but also inexplicable. What words can convey any idea of this state of being?

THE MASTER PATTERN

LESSON TEN

Thus it is that great adepts are always feared, and often hated. Such adepts are careful, as a rule, to conceal their true status from the ignorant masses. Not to save themselves, for they know they cannot be injured. Not to protect themselves from "low vibrations," for they are masters of all vibrations. They have a better reason for living withdrawn from human society.

Just as too much light dazzles the eye, so does the radiance of great adepts blind, rather than enlighten, the ordinary human beings with whom they make occasional contacts. It is for the sake of unprepared minds that they mercifully withdraw themselves, or, if direct contacts must be made, adopt some mask of personal shortcoming which conceals their true greatness. They do not so much hide their light as temper it.

THE MASTER PATTERN

LESSON TEN

They are by no means "lonely souls." They enjoy the intimate companionship of their peers. By subtler means than those we employ to communicate with one another, they enter very definitely into the affairs of men. In times of stress and transition, like those through which the world is passing now, they take active part in human affairs. Never are the Masters nearer than in times like these.

Their association with the human race is inexpressibly wise. They do not interfere, because, in their wisdom, they know that every single human personality must learn its own lessons. There is no such thing as predigested wisdom.

Their own vivid remembrance of the long way whereby they have come to the heights teaches the Great Companions the beautiful necessity of every step and every stage of the journey. To minds clouded by the illusions of time, the way seems

THE MASTER PATTERN

LESSON TEN

long. For those who inhabit eternity, "long" and "short" are words of little meaning.

The extraordinary works of a Knower of the SELF are largely applications of what you have learned to call the Mars force. Like electricity, and operating according to similar laws, this force seems to be inimical to man, because his misuse of it brings upon him grievously painful consequences. Right use breaks down all structures of error, and rids the personal mind of all delusion.

An *Ipsissimus* is a perfectly poised human personality. He has killed out ambition, but works as do those who are ambitious. He has killed out desire of life, but respects life as do those who desire it. He has killed out desire of comfort, but is happier than are those who live for happiness. His volition is one with the Originating Will of the universe, and he shares

THE MASTER PATTERN

LESSON TEN

the mastery which the One Will exerts over all things.

The Knower of SELF is the mystical Fool of all sacred allegories. Nothing binds him, and he is beyond every limitation of "this world." His motives and his actions are incomprehensible to the masses of merely "natural" men. Sometimes they worship him. Always they fear him.

His instruction they may grasp, so far as he makes it comprehensible to the intellect, but the essence of the man eludes them. They who have attained to this highest grade of the True and Invisible Rosicrucian Order let their light shine in the darkness of the "false world," but that darkness cannot swallow it up.

Give careful consideration to the foregoing paragraphs. Then you will see how impossible it must be to give anybody instructions in the art of becoming an *Ipsissimus*. Yet whatever time, you devote to making

THE MASTER PATTERN

LESSON TEN

clearer your realization of this high state will be time well spent

It was for this reason that earlier in your studies, we gave you two short summaries of the Western School's doctrine. One is *The Pattern on the Trestleboard* The other is *The Emerald Tablet* Each says precisely the same thing, and is the product of the highest thought of a great adept. Each is so short that you will be able to memorize the words with a minimum of effort.

We advise you most strongly to make this effort. Keep the memory vivid by frequent repetitions, until every statement is familiar as the face of an old friend. Thus will you plant in your subconsciousness seeds that will bear rich fruit of understanding.

For, over and over again, as you progress in your quest for union with the Central SELF, will you find some phrase from *The Pattern*, some

THE MASTER PATTERN

LESSON TEN

sentence from the *Tablet*, echoing through your mind, as if spoken by a great Voice. As you hear the words, with them will come a deeper comprehension of their meaning.

Perhaps you expected to receive some sort of commentary. That would defeat the real purpose of both these priceless statements of the Inner Doctrine. No comment can exhaust the inner meaning of either of these gems of Ageless Wisdom. To write a commentary would be to select some particular level of self-realization, at which to direct the attempt at explanation. This would be to write what would have little or no meaning for persons who had not reached that level. For others who had gone beyond it, the words might bring confirmation of some inner experience, but they would convey nothing new.

You will understand this better if we make a comparison. We send to inquirers a booklet, *The Open Door*,

THE MASTER PATTERN

LESSON TEN

outlining the work of the B.O.T.A. The effect of that booklet on its readers varies a great deal. Some care was taken to introduce into its composition certain elements designed to discourage some readers from associating with us. This is not to say we think some persons essentially better than others. The idea was to reduce as much as possible the inclusion of conflicting elements in what is, after all, a highly specialized undertaking.

Yet, even among those competent to take up our work, there is a great deal of difference in reaction to *The Open Door*. The greater number say, "It answered all my questions." Every so often, however, we find persons who have taken up the work because something, they knew not what, impelled them to do so, making the comment that they got nothing whatever from the booklet.

If this be true of a little book intended to set forth the origin,

THE MASTER PATTERN

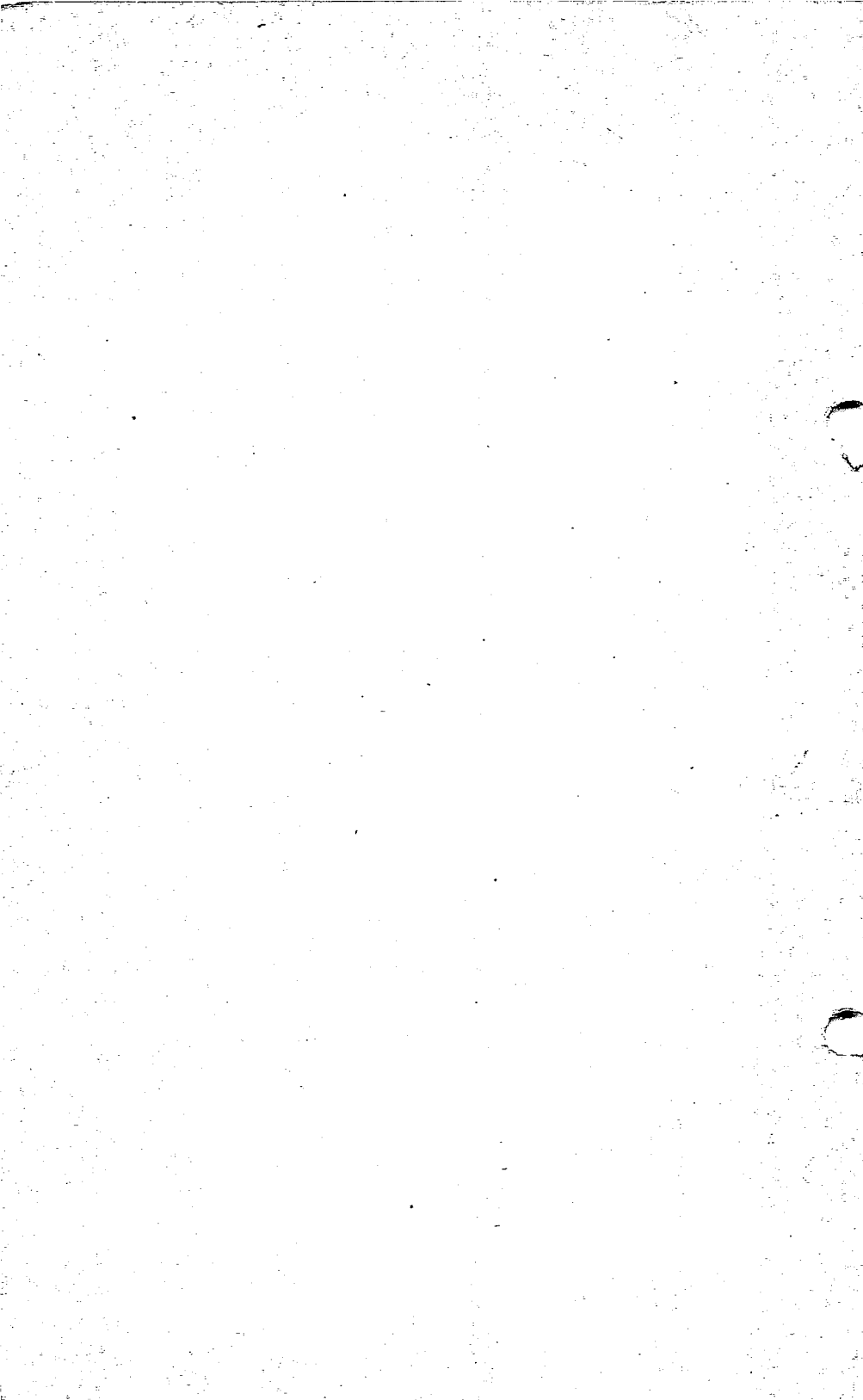
LESSON TEN

aims and methods of the B.O.T.A., what must be the result of any attempt to write a commentary on the doctrine summarized in such miracles of concise expression as *The Pattern on the Trestleboard* or *The Emerald Tablet*? No, every reader of these two writings must compose his own commentary, and will do so, as he progresses in his quest for truth. Our duty is to put them into your hands, with the assurance that, if you make them a permanent part of your mental equipment, you will find in them the light and guidance needed for your journey along the Way of Liberation.

How long will this take? Why ask? You would not be reading these words were you not well on your way to the One Goal. Nothing happens by chance. No word is heard by those not ready to hear. Yes, sounds may fall on the ear, and light-rays on the eye, but hearing and seeing are not mere excitations from without.

THE MASTER PATTERN
LESSON TEN

Something in us goes out from the Center when we really see and hear. That Something is beyond Time. May the Dweller in the Eternal make you one who hears the Word, sees the Goal, and follows the Way which leads to liberation, by union with the SELF.



THE MASTER PATTERN

LESSON ELEVEN

We have now followed the Master Pattern from its outward expression in Malkuth, the sphere of physical sensation, upward and inward to its root in Kether, the seat of the Universal SELF, the Indivisible ONE, Yekhidah. We have seen how the parts of the constitution of man, as classified by Qabalists, correspond to the grades of the True and Invisible Rosicrucian Order.

We have looked at the map. Now we must set forth on the journey. Here it may be well to remember the words of a recent publication, given by the Government to men in the air service. Speaking of parachutes and their use, it says: "This booklet will not jump for you."

No lesson, no lecture, no teacher can follow the Way of Liberation for you. Nor can any lesson, lecture, book, or teacher indicate precisely

THE MASTER PATTERN

LESSON ELEVEN

what special problems you will have to face and solve. Principles can be explained. The general features the work can be outlined. Some instruction in procedures can be given. That is all. Though you follow in the steps of the great ones who went this way before you, your progress along the Path will be something nobody but you can experience in precisely the same way.

This course is only introductory. In our curriculum, as at present constituted, it is followed by the lessons on *The Tree of Life*, by the course on *The Thirty-two Paths of Wisdom*, by *Correlation of Sound and Color*, and by the alchemical studies in the principles and practice of *The Great Work*. As soon as certain other texts and rituals are completed, they will be the point of departure for those who desire to link themselves more closely with our inner work by taking the obligation and assuming the responsibilities of

THE MASTER PATTERN

LESSON ELEVEN

Companion Builders, who are obligated to a reserve stricter than that imposed by the Order on Associate Builders.

To some extent, Companion Builders will be instructed in ceremonial work similar to that given to Chapter Members. They will receive the same texts of instruction which are issued to Working Builders. When they have completed certain preliminary studies, they will be eligible for affiliation with any Chapter working near enough to their home so that they can attend its meetings.

To receive the courses mentioned on page 2 it is not necessary to become a Companion Builder. But when Associate Builders have completed those four courses, they have finished our outer curriculum.

Then, if they wish to continue their association with us, they should transfer to the intermediate circle of Companion Builders. They will then be able to profit by an

THE MASTER PATTERN

LESSON ELEVEN

association having inner values far greater than the benefits to be derived from the study of lessons.

This has been written to give you some idea of what lies ahead, as you continue your affiliation with the Builders of the Adytum. If you have the gift of reading between lines, you have gathered from your studies up to this point that, while we are careful to avoid making claims to historical descent from earlier societies, we do declare our definite knowledge that our Order is a link in a chain of initiation which can be traced back into a very remote past.

More than this, we know ourselves to be working under the immediate direction of wise and powerful human personalities, usually referred to by us as the Inner School. What is given out in the texts of our curriculum is, in large measure, what we have received from this inner source.

THE MASTER PATTERN

LESSON ELEVEN

When we call ourselves Qabalists we mean that we have worked, and are working, to make ourselves receptive. Receptive to what? Ultimately, to guidance from the Central SELF. But, as you have heard before, guidance comes at first through intermediate agencies. It is like a broadcast from a distant radio station, relayed to a receiving set through several stations which pick up and amplify the original impulse.

As your first endeavor, you who are now studying this course should set yourself the specific objective of becoming more and more receptive. Set aside a period of at least an hour, on the same evening of each week. Arrange your comings and goings so you will have that hour free. Let your family and friends know this to be a time when you are to be free from interruption. Let nothing but the gravest necessity interfere with your regu-

THE MASTER PATTERN

LESSON ELEVEN

lar observance of this hour

Some students may find it inconvenient to select an evening hour. They should then arrange for a morning or an afternoon period. The actual time does not matter, so long as it be the same time, on the same day of every week.

A special place is also advisable. If you have a small room you can devote to this purpose, do so. Possibly your living arrangements are such that you find this impossible. In that case, set aside some portion of a room to which you can retire for your hour of communication with the Inner School

Arrange a shelf or table, to serve as an altar. On it place a picture of the Christ, or of some other person who stands for you as an ideal personality. Some of our members use a statuette of Buddha. Others find a picture of the Virgin acceptable. Some have a portrait of Emerson, or of Walt Whitman.

THE MASTER PATTERN

LESSON ELEVEN

Others choose a picture of some impressive scene from nature, like the ocean, or a great mountain-peak. The selection should be your own. What is required is something to take you out of the apparent limitations of your environment and your personality.

Some of our Associates have found it helpful to have a candle on either side of the picture. These are lighted during the hour of communication. Others find that the use of incense aids concentration and meditation. There is no strict rule for this. Temperaments vary, and what helps one sometimes only distracts another.

For some kinds of practice, you may use to advantage a piece of black velveteen. This should hang on the wall over your altar, so that when you sit before it, the center of the cloth (which should measure 15 by 24 inches) will be at eye level as you sit. Hang it so

THE MASTER PATTERN

LESSON ELEVEN

that the shorter edges are at top and bottom.

This black cloth is especially useful in exercises for the visualization of forms or colors. It has other uses which we reserve for the use of Companion Builders.

Do not use a mirror. Avoid also any concentrated gaze at the flame of a candle, if you have candles on the altar. You will find it convenient to have the black background for the picture or statuette. If you are using a Tarot Key or an occult diagram as a center for concentration, the cloth will serve as a frame, to set whatever you are looking at away from the surrounding wall-paper.

Before beginning your period of communication, wash your hands, and drink a glass of water. The symbolism of this should be obvious. Do not let the simplicity of this detail lead you to ignore it. Remember, you are dealing with your

THE MASTER PATTERN

LESSON ELEVEN

subconsciousness, which is alert in its response to all truly symbolic words or actions.

Sit in a straight-backed chair. The seat should be neither too high nor too low. If too high, the edge of the seat will press against your legs and impede circulation. If too low, your posture will be poor. Sit erect, with head, neck and spine in a straight line. Do not lean against the back of the chair. Keep both feet on the floor. Crossing your legs will interfere with the circulation. Let your hands rest lightly in your lap, or palms downward on your thighs.

Before beginning, have at hand whatever you intend to study, together with your notebook, and at least two sharp pencils, so that if you break one pencil-point you will not have to hunt for another.

Begin by standing erect, facing the altar. Then say the words of adoration given below. They have

THE MASTER PATTERN

LESSON ELEVEN

come down to us, without essential alteration, from a period long before the beginning of the Christian Era

Holy art Thou, Lord of the
Universe!

Holy art Thou, Whom Nature
hath not formed!

Holy art Thou, the Vast and
the Mighty One!

Lord of the Light, and of the
Darkness!

Thousands of occultists, all over this globe, use this adoration. It is uttered in hundreds of tongues, every day of the year. For thousands of years, it has been used by members of the Inner School, and by their accepted pupils in the Outer. It will prepare you to establish greater receptivity to communication from your Inner Teacher.

Do not confuse receptivity with passivity. You are not subjecting yourself to uncritical acceptance

THE MASTER PATTERN

LESSON ELEVEN

of communication and direction. However striking and impressive may be some of the communications thus received, they are to be subjected to careful scrutiny.

As an aid to establishing true communication, be seated, and recite *The Pattern on the Trestle-board*. Definitely intend that you are to be a center of expression for nothing other than the Primal Will to Good. As you go through the recitation, pause before each sentence, to remind yourself of the field in the Master Pattern to which it refers. The sentence numbered 0 refers to the Limitless Light That numbered 1 is related to the concentrated, whirling energy of the first Sephirah, and to Yekhidah, the cosmic SELF. The statement numbered 2 corresponds to the universal forces specialized in our solar system, and focussed in your personality as its life force. And so on, through the whole series.

THE MASTER PATTERN

LESSON ELEVEN

When you have completed the recitation of *The Pattern*, close your eyes, and use your imagination to help you realize that hundreds of other persons are keeping this same quiet hour with you. They seem to be absent, but in truth they are with you, and you with them. Perhaps only a few are known to you. Yet, all over the world, men and women whose aims are essentially the same as yours are doing just what you are

All over the world, they are entering into the inward life which transcends the limits of physical time and space. Many have no official connection with the Builders of the Adytum. Yet they are engaged in the same work, are in touch with the same sources of enlightenment and power, are dedicated to the same great objectives, are inspired by the same ideals.

Before long, your practice should make you aware of your inner

THE MASTER PATTERN

LESSON ELEVEN

contact with this wide-flung company. If you have few personal friends with whom to share your occult interests, your practice will convince you that you are never really alone.

Possibly you are already aware that some particular person is helping you. Some know their "guardian angels." Others do not. Yet there is not one of us who is not under the loving supervision of somebody wiser than we. On this account, after devoting a little time to intensifying your awareness of the Great Companionship, turn your thought toward your special director.

Whether or not you know the person does not matter. Nor is it advisable to indulge curiosity. Do not speculate on your director's personal identity. The main point to keep in mind is that you really do have such a guide, who is not a discarnate personality, not a being

THE MASTER PATTERN

LESSON ELEVEN

dwelling in the vague remoteness of the astral plane

By the very nature of your human existence, you are receptive to direction from stronger, wiser better minds than your own. Wise men and women never coerce, never interfere. By the very nature of man, those persons who have a more vivid and definite awareness of the ONE EGO do, by this realization, become broadcasters of power and wisdom to others not so far advanced.

Some of us establish a strong personal contact with our directors. This seems to be the exception, rather than the rule. Such intense personal relations should never be sought. They may even become obstacles to balanced, harmonious development. Remember, they whose insight, and consequent greater power, bring them into relation with us as guides, are really only transmitting power

THE MASTER PATTERN

LESSON ELEVEN

from the one Central Source. It is contact with the latter which is basically valuable.

On the other hand, only very advanced persons establish direct contact with the EGO of all humanity, the Christ. This EGO is truly the One Mediator between humanity and the cosmic SELF, the Father of all. It is the spiritual sun of our lives; but the radiance of that sun is too bright for the average mind, darkened by ignorance, prejudice and superstition. Nor may any of us lay claim to being wholly free from this darkness. So it remains true for us all that, whether we recognize it or not, our awakening, and our progress along the Path, are in large measure due to some actual person whose superior attainment includes his power to aid and guide us.

Thus, when you have finished your endeavor to realize that you are part of the Great Companionship,

THE MASTER PATTERN

LESSON ELEVEN

stir up your sense of gratitude and love for the unselfish, persevering work your own guardian angel has done. Turn to him, aided by his Tarot symbols, Keys 5 and 14.

In due course, a Voice clearly distinguishable from your own inward speaking will begin to communicate with you. Then you will know you have the wise counsel of a mind akin to yours, who "speaks your language" because it has been through like experiences.

Devote the time remaining to actual study of lesson material, and to recording impressions received. Close your quiet hour by reflecting on the fact that you, also, stand in relation to some other person, or perhaps to a number of others, just as does your guide to you. Send them a thought of help and encouragement. Then close your study period, standing, with the adoration to the Lord of the Universe

The Emerald Tablet of Hermes

- ① True, without falsehood, certain and most true, that which is above is as that which is below, and that which is below is as that which is above, for the performance of the miracles of the One Thing. ② And as all things are from the One by the mediation of the One, so all things have their birth from this One Thing by adaptation. ③ The Sun is its father, the moon its mother, the wind carries it in its belly, its nurse is the earth. ④ This is the father of all perfection, the consummation of the whole world. ⑤ Its power is integrating if it be turned into earth.

shalt separate the earth from
the subtle from the gross
with great ingenuity.

THE MASTER PATTERN 12

AS A preparation for this lesson, read very carefully *The Emerald Tablet of Hermes*. Elsewhere we have told you that its first paragraph is devoted to the alchemical theory of the One Power which is the basis of cosmic manifestation. This power is also the force, present in us all, which is used in the Magic of L.V.X.

Five sentences serve to declare the theory. For your purpose, the two most valuable statements in this section are the fourth and fifth. The fourth identifies the power with the Life-force, Chaiah, seated in Chokmah, the second Sephirah. The clue is the word "Father," the special Qabalistic designation for Chokmah.

The fifth sentence indicates what you must always remember in your occult practice. Though, as a sentence in the second paragraph intimates, you will, in your analysis, rise from earth to heaven, from outer appearances to inner realities, you do this for just one purpose--to make conscious contact with the power within. Yet contact is not enough. All nature teaches the lesson that this is a *building* power, integrating itself into the

THE MASTER PATTERN 12

tangible forms of the physical plane. Thus you must learn to turn, or direct, it into earth, into physical manifestation.

They err who suppose practical occultism seeks to take us out of the world, or away from it. (They are mistaken who would be contented with the bliss of contact with the Inner Power. No true occultist seeks to escape from anything but bondage to ignorance.) You are not seeking thrills--not even the thrill of Divine Bliss--just for your own enjoyment.

Do not misinterpret what you have just read. There is bliss--the most intense bliss possible for human beings--in making conscious contact with the White Brilliance at the innermost Center. Yet the experience of this is not the goal, not the real objective. [Your joy cannot truly be full unless you go with the One Power as it "descends again to earth."]]

The Divine Will seated in Kether is defined in *The Pattern* as a Will-to-good, and the place of human personality in the cosmic order is to express this Will. You are one of its instruments, created to integrate the strong force of all forces into physical forms of use and

THE MASTER PATTERN 12

Thus you cannot be unconcerned with the wonderful results of physical science and invention. You may not yourself be one of the grand host of researchers and inventors who are renewing the physical world.

[Yet you will miss your vocation as a Builder if you permit yourself to believe that the wonders of applied chemistry and physics, the marvels of electrical invention, the innumerable devices of our technological civilization, are to be scorned as being "merely material."]

The Life-power works through the personality of a great chemist, through the mind of a great mathematician, through the genius of a great inventor, just as truly as it does through the life of a religious devotee. The Will of God, the Divine Intention which Jesus called "the will of my Father," drives toward the perfection of an external order on the physical plane, which will be ultimately in exact correspondence with the already existing perfection of the inner, spiritual world.

The Emerald Tablet assures you that you already possess the inward power and glory. "So thou hast the glory of the whole world." See what follows in the next phrase½ "Therefore let all obscurity flee

THE MASTER PATTERN 12

before thee." Obscurity, darkness, vagueness of outline, rudimentary development of form--all these are before you, spread out within the range of your physical senses, in the field of external manifestation. Your part is to clear up the obscurity, to banish the darkness by turning on the light, to make clear and definite what now is vague and blurred, to bring to perfection what is not yet finished.

On the other hand, all marvels of technological skill and all wonders of invention are of small value, unless they be means whereby enlightened men and women bring heaven to earth. Separated from spiritual grasp of spiritual meanings, technological skill makes war ever more and more horrible. Without illuminated understanding of the basic worth of every single human personality, scientific "progress" does but shackle millions of groaning slaves to the chariots of despotism and special privilege.

We see the tragic consequences of spiritual darkness and blindness wherever we look. Yet the remedy is not, as many seem to think, to run away from the world--to hide ourselves in forest retreats, in mountain caves, or in monastic cells. "Going back to nature" is going

THE MASTER PATTERN 12

back to defeat. For, as the old occult maxim puts it, "Nature, unaided, always fails."

[Thus there is a tremendous field for the activities of those among us who have special talent for the development of a more perfect human personality.] Of all machines, the body of man is the most wonderful. It is, indeed, the prototype of all man's tools. From the simple lever and wheel and axle, to the most intricate of modern machines, all are patterned on, and are extensions of, the powers of man's own physical body. What is more, electrical machines like telegraph, telephone, radio, or television, fall short of what man may accomplish by adequate development of organs in their own bodies, corresponding to these inventions.

Characteristic of them all is that they give their users virtual omnipresence, and, so far as earth is concerned, virtual omniscience. We can send our words instantly to the antipodes. We can see a man who is miles away, and hear his words even before they are audible to persons in the rear of the room where he speaks. [Soon it will come to pass that waves of physical power will pass through space, to be picked up by receivers far from the source. ????

THE MASTER PATTERN 12

All this is wonderful. More wonderful is the fact that man may accomplish, with no instrument other than his own body, precisely the same kind of marvels. He may see what is occurring at a distance. He may hear the tones of a voice emanating from a body which is thousands of miles away. He may send a flash of power, to heal the ills of a person living on the other side of the globe. Members of the Inner School exercise such powers continually. By them they establish contact with us. We are destined to make similar beneficent use of the strong force of all forces.

Even if we are among those called to the wonderful works of research and invention we have been considering, we have also a vocation to the task of perfecting our own minds and bodies. Those of us who are not chemists or physicists or inventors must heed the same call. [To fulfil our destiny, we must address ourselves to what these lessons call the "Building of the Adytum."]

Thus it is important to remember that, at present, our principal field of action in practical occultism is concerned with bringing about the balanced, harmonious activity of the personal powers represented on the Tree of Life by Netzach, Hod, Yesod and Malkuth.

THE MASTER PATTERN 12

Even before conscious union with the EGO in Tiphareth is achieved, so that we know ourselves to be, through the Christ Spirit, in touch with all higher cosmic powers, we must bend all our efforts to the balanced expression of the forces which are represented by the equilateral triangle at the bottom of the Tree of Life, with Yesod at its center.

[These are the constituent parts of our personal instrument, and to perfect their operation is our primary task.]

See goal of Voice
given me 8-9-2946

Here the counsel of the second paragraph of *The Emerald Tablet* must be our guide. Every day of our lives we have innumerable opportunities to "separate the subtle from the gross." To do so, we must live watchful, alert, concentrated lives. It must be our daily endeavor to abide here and now.

Even when we are engaged in meditation, even when we are working on our plans and mental pictures, this rule holds good. For unless we see these mental pictures as being present realities, though present as preliminary structures only, formed in mental substance, we shall have little success with occult works of power.

Whenever we are not doing this kind of mental work, we should take

THE MASTER PATTERN 12

pains to make sure that we are keenly and clearly aware of what goes on in our immediate circle of environment. [Russell Conwell used to say that within three feet of any man, if he could but see it, there is something he might use to assure his financial security.] This is reducing truth to its lowest terms, but it is a profound truth, even at that level. The same idea is behind a saying of Paracelsus, that many a rustic thoughtlessly kicks aside a stone which would serve a sage as means for performing miracles.

So, do not limit your occult practice to set periods. Over and over again, every day of your life, pause to consider that this body of yours and its field of physical sensation are related to what Qabalists call the KINGDOM. Here and now, you are invested with royal powers of domination. Read the eighth Psalm, and you will share a great poet's insight concerning powers which are yours, here and now.

You must employ them here and now. You do employ them, every moment of your life. You are the ruler of your destiny, the maker of your future. Remind yourself of this just before beginning each phase of new activity. No matter what you do, pause long enough to remind yourself

THE MASTER PATTERN 12

that what you are about to do is part of your own weaving of your own future.

Nor does this contradict our oft-repeated declaration that no man does anything of, or by, himself. For when you really take our counsel to heart, and put it into practice, your daily experiences will show you plainly that all personal action is cosmic action also. You can't miss perceiving this, if you train yourself to be really alert, really concentrated, really watchful. It is a truth in plain sight, for all who look.

- 2 The second step in daily practice is to remind yourself of the ever-present Vital Soul. As a rule, you do not sense its activities directly. Remember, nevertheless, that it really is the basis of all physical phenomena. Whatever your senses report is but the outer operation of this Vital Soul.

The whole world lives. Nothing is dead. Nothing is truly unconscious, though mineral and vegetable vitality are in what seem to us to be states of deep sleep and dream. This Vital Soul is what, throughout these lessons, we have called sub-consciousness.

Even in **SEVEN STEPS** you were taught that suggestion is not merely

THE MASTER PATTERN 12

set forms of words, or set rites, performed occasionally to influence subconsciousness. Forms and rites are necessary, but they are no more than patterns of what should enter into every part of our day's work and play.

When their meaning is understood, it becomes evident that ceremonies, simple or elaborate, have relation to the truth that man's whole life is an unbroken series of suggestions to subconsciousness. Thus formal word patterns and rites are like a musician's scales and finger-exercises. He does not play them in public, yet he can never play well if he neglects practicing them in private.

Our daily life is the concert! Its events are the music. If we play badly, we make discords. If we have developed privately the needful skill, our public performance will be harmonious.

The changing circumstances arranged by the Divine Composer provide the score we must read and play. Always there is, when we read it aright, and interpret truly, a noble melody and harmony. Even the passing dissonances have their use and value. And because subconsciousness is the habit mind, the

THE MASTER PATTERN 12

more we recognize, and live up to, the need for regular practice of our occult scales and finger-exercises, the better will we play our parts in each day's rendition of the Cosmic Symphony.

Yet mere skill is not enough. Successful interpretation of a piece of music has its intellectual side. Great interpreters must know theory. They must be able to recognize the pattern of the piece. They must anticipate the end from the beginning, and must keep that end steadily in mind, throughout the whole performance. Not otherwise may balance and right emphasis be assured. This is true for all artistic expression, and truest for the highest of all Zne arts, the art of living.

Not one of us plays his part well unless he has planned it well. They who see clearly, as present realities, the ends to be served by their own daily life-experience, are always better able to select from each day's events, and from the various possibilities presented moment by moment, those which are truly in harmony with the end they seek.

Long ago you selected a purpose, when you studied *SEVEN STEPS*. You may have modified your pattern since then, for your occult progress has

THE MASTER PATTERN 12

given you better knowledge of yourself, and of what you want to do. But make sure you do have some clear-cut image of what you are expecting to be and do; and take care to remind yourself of this image, over and over again.

For one thing, this will save you much waste of time and energy in doing useless things. It will prevent you from dissipating your forces in foolish escapisms. It will enable you to save money--not for a rainy day, but for a day of opportunity. Try, and you will soon find out that we have been understating the positive value of a definite plan.

Behind the plan must be a motive. This corresponds to the desire nature seated in Netzach. Your basic desires shape your true philosophy of life. Some people have what they call a "philosophy," which they parade for public inspection. They even manage to fool themselves with it. Your real philosophy, however, is founded on what you truly desire.

Look at the diagram of the Tree of Life, and you will see that descending from Netzach are two paths. One is the path of Tzaddi, corresponding to the function of meditation, and through this channel, represented in Tarot by Key 17, the emotional force

THE MASTER PATTERN 12

of the desire nature descends into Yesod, the field of the automatic consciousness.

What we really want is what we meditate upon, and our meditation goes on just below the surface of consciousness, all day long, and through the night. Thus subconsciousness is continually influenced by our desires, and unless the desires be in harmony with our consciously formulated purposes, the latter will never come to fruition.

Again, the channel of the letter Qoph, the Corporeal Intelligence represented by Key 18, shows that our desires tend always to modify our physical bodies. Desire is the pattern of embodiment, and desire force is what determines structure. See, in this connection, the two lessons on Key 18, in *TAROT FUNDAMENTALS*.

[What all this means is that one of our most important tasks is to make sure that our inner desires do truly correspond to our public professions of aim and purpose. Conflict between hidden aims and conscious purpose is a prime cause of failure, because our hidden aims inevitably shape structure, and also determine function, in our physical bodies.]

THE MASTER PATTERN 12

In this lesson little is given in the way of set exercises, because what you need is grasp of the principles involved. Study the lessons of this series which deal with the seventh, eighth, ninth and tenth Sephiroth. This will aid you in gaining right understanding of the nature of the work before you. Then use your own ingenuity to apply these principles to your daily practice.

The main thing is to make your practice part of your whole waking activity. Do this, and THE MASTER PATTERN will enable you to shape your life closer to your innermost heart's desire, and in more accurate conformity to the purpose of your central Will-to-good.

THE MASTER PATTERN 12

The Tree of Life is not the only manner of representing the Ten Sephiroth. Another diagram, showing them as concentric circles, is given in many of the older Qabalistic writings. The diagram accompanying this lesson is an adaptation of this arrangement of concentric circles. So far as we know, it has never been published before, though it has been used for a long time in certain esoteric schools.

The central circle is Kether, and then the successive concentric circles are attributed to the remaining Sephiroth. This is made clear by the text in the upper part of each of the ten circles.

The circle corresponding to Malkuth is divided into four parts, and these bear the names of the four elements, and also the names of the kingdoms of nature corresponding to those elements.

To man is attributed the element of fire, because man is the only being who can utilize this element, dreaded by all other creatures on this planet, except a few types of domesticated animals, who have lost their fear of fire through association with man, without gaining, through that association, any of man's power over this element.

THE MASTER PATTERN 12

The element of water is assigned to the animal kingdom, because this element is the main constituent of animal bodies. Furthermore, all animals can swim, and thus have natural mastery of water.

Our modern method of extracting nitrogen from the atmosphere, and using it for fertilizer, shows how dependent the vegetable kingdom is upon the element of air. Plants breathe, too, though their breathing is the reverse of the animal process, in that they subsist on carbon dioxide part of the time. The roots of plants are, to be sure, in the earth, and they need water also, but their main source of life-supply is the air.

The mineral kingdom is that of the element of earth. This needs no demonstration, for it is a matter of common observation.

The main purpose of this diagram, however, is to indicate the principles of the human constitution in a manner less confusing than the Tree of Life diagram makes possible. It shows plainly that Yekhidah in Kether is the central, innermost principle of man. From the center of this Kether circle runs a radius of the whole system of circles, corresponding to the thread-soul of human

THE MASTER PATTERN 12

personality. On it are strung the small circles whose Hebrew names and English text should show clearly what they represent.

The center of the personal system is the EGO in Tiphareth. Thus the constitution of personality is represented by the concentric dotted circles surrounding the small circle representing the Egoic Body. Note that there are no circles representing bodies or vehicles in the larger circles of Chesed and Geburah, corresponding to memory and volition. These are cosmic powers which are not embodied.

There are therefore seven vehicles indicated by this diagram: 1. The Causal Body, corresponding to Chai-ah, the Life-force; 2. The Buddhic Body, vehicle of the Divine Soul; 3. The Egoic Body, vehicle of Ruach; 4. The Desire Body; 5. The Mental Body; 6. The Astral Body; 7. The Physical Body.

Some occult systems speak also of an etheric body, but the Qabalistic schools hold that this is normally one of the subtler aspects of the physical body, and do not count it as a separate vehicle.

This diagram shows clearly how the one Cosmic SELF, Yekhidah, is the single SELF of all personalities.

THE MASTER PATTERN 12

In this scheme, the personality system is represented by small circles, strung along a radius of the great system of circles. No matter how many such radii there may be, *and an infinite number is possible*, every one of them begins at the center of Kether. Thus Yekhidah, though it is one and indivisible, may be, and is, the Cosmic SELF of every personality system, however many there may be.

We have purposely confined our remarks on this diagram to just enough to make it intelligible. Taken in conjunction with the lessons of this course, it should repay careful consideration with a great deal of light on the constitution of man. An elaborate explanation would rob you of the benefits to be derived from making a deep study of this figure.

It ascends from earth to heaven,
and descends again to earth, and
receives the power of the superiors
and the inferiors, so that least the
glory of the whole world, therefore
let all obscurity flee before thee.
This is the strong force of all forces,
overcoming every subtle and
penetrating every solid thing.
So the world was created. Hence
were all wonderful adaptations, of
which this is the manner.
Therefore am I called Hermes Trismegistos,
having the three parts of the philosophy
of the whole world. What I have to tell
is completed, concerning the operation
of the Sun.