

**To the
Order of the 36.**



NUMBER ONE.

PREFACE.

According to Esoteric teachings, there are forty-nine major divisions of the Cosmos, each division being under the ruling power of a single Hierarchy, an octave in the Cosmic Scale of Life,—a degree of that which is commonly termed “The White Lodge.” Each degree consists of Four Orders. The members of the 36 at present are in the lowest of the four Orders of the 36th Cosmic degree. When the incarnating Egos of any one degree of life reach the highest point of development that can be reached in a single cycle, the monads or lives incarnated in lesser degrees become subservient to them, and being in a negative position relative to the more highly developed and positive Egos, can be controlled to almost any extent by them. This is due to the operation of the same law that governs the status of all lives,—that law which gives to man his control over elementary forces.

The more advanced souls of the present cycle are now fluctuating between two Hierarchies, the 36th and the 28th. Each neophyte has reached the Order of the 36, consciously or unconsciously, by means of the before mentioned evolutionary law; i. e., he could not have entered this Order had he not reached the stage of development which this Order represents, and is. He has been led to the door of The Great Temple by the Master Builders of the reigning Hierarchy. The Initiation into the Order, the instructions issued to it, and all that vitally concerns it on the Exoteric plane, are correspondences of other Initiations, Instructions, etc., which are taken by, and issued to, more highly evolved beings by higher Masters on a plane interior to the physical.

We have been taught that to reach Adeptship, a corresponding high triple evolution of physical body,

astral body and soul must be accomplished. Some of the members of the Order of the 36 are conscious of having been present at Interior Initiations, and as soon as correlations can be made between physical and astral senses, we will all become thus conscious.

We are as unjust to our Masters when we complain of slow progress, as if we were to complain of an instructor who was trying to teach us to speak a foreign language when we did not follow the instructions given, and had not as yet evolved the sense of hearing.

When we are told that hatred and unbrotherly conduct toward a fellow disciple produces conditions inimical to growth within the aura, and we permit such conditions to germinate and remain, how can we reasonably expect to attain such growth? When we are told that interior senses, by which truth may be instantaneously perceived, may be evolved, but which are as yet in an embryonic state, and we refuse or neglect to follow directions for more rapidly evolving those senses, is it fair or just to deny that such senses exist, or that our teachers are able to guide us to their attainment? Let us be logical. Our impatience is one of our worst enemies. It has taken thousands of years to evolve our outer senses of sight and hearing, and yet we grow impatient for results at the expiration of a year or two of half-hearted endeavor to hasten the evolution of far more important senses.

Many readers of occult literature believe that a final expose has been made of the great mysteries which were formerly performed in Egypt, India and South America, and that there is nothing now hidden from the average investigator; but this is a very great mistake. There has never been an expose of the higher mysteries. The lesser mysteries have been degraded and exposed to the masses in many instances, but the laws governing the higher mysteries would make an expose impossible. The very effort

to drag down the higher mysteries for public consideration would destroy the renegade who should attempt such a task. When Simon offered the Masters Peter and John money for the power to bestow the gift of the Holy Ghost, Peter answered:—"Thy silver perish with thee because thou hast thought to obtain the gift of God with money." In this answer, Peter voiced the effect of an immutable law which would compass the destruction of himself and the would-be buyer of spiritual force in an instant, if he even made an attempt to sell the same. The higher spiritual powers can no more be bought or sold than can the light of the sun.

The negative aspect of such powers,—the aspect which was sometimes demonstrated in the lesser mysteries by various forms of phenomena,—might possibly be traded upon by black magicians. I now refer to those forms of mesmerism, hypnotism, and the like, which at the present time are used by various bodies of people, and which are far more dangerous to both soul and body in their ultimate effects, than any other elemental powers known to science and the world. All such forces are tinctured by the personality through which they pass, and their effect upon the astral body is disastrous in the extreme, whatever their apparent effect on the physical body for the time being. I have called your attention to this truth again because of the fact that if we are able to make the conditions which the Masters have demanded as an earnestness of our fidelity, and they give us necessary directions and instructions for the evolving of these higher powers, you may have ample warning of the effect of abuse and misuse of those forces even in the primary stages of their evolution. There are soulless beings elbowing us daily on the street and in our own homes, who have been made such by the abuse or misuse of the spiritual powers above mentioned. Far better for us to suffer physi-

cal pain if need be, for a time, especially when we know that there is no growth without pain, than to run the risk of driving our souls from our bodies, a calamity which has frequently occurred.

There are always a limited number of souls in advance of the race or age in which their physical vehicles manifest; of that number are those to whom will be given opportunities for still farther advancement, and they will be the progenitors of the physical bodies for the souls which will herald the advent of the new race and new age; they are now in process of development for still more interior degrees or orders;—but the fact that an individual has been given the opportunity of entering the outer courts of the Temple does not prove by any means his acceptance in the interior degrees by the Masters. He has first to prove himself and to be proved within that court, or Order of the 36.

Every line of life and endeavor is dependent on every other line. We must disabuse our minds of the heresy that we can advance to any great height of attainment on one line of endeavor without at the same time relatively advancing on all other lines. You cannot attain to a proficiency as a specialist in medical science without perfectly understanding the whole science of medicine and surgery. The inter-relation of all parts of the body corresponds to the inter-relation between all Degrees of the Great Lodge and all that concerns these degrees. You cannot advance in one Order of the Temple without doing all in your power to sustain and help the Temple as a whole.

BLUE STAR.

APRIL 1903.

COMMUNICATION OF THE MASTER.

(GIVEN MARCH 4, 1901.)

To unfold the plans of the White Brotherhood for the elevation of humanity to a higher level of life, would be premature, even if possible;—in truth, equivalent to unfolding the plan (which we have reason to believe exists in the matrix of Universal Mind) by which the molecule attains Divine pre-science.

Each individual ray, each Planetary Spirit, each Archangel, each Master and Man, has a limited portion of that greater plan allotted to him by the evolutionary powers or grades of Being, next above him;—a mind problem which must be worked out, its results correctly determined, and used in another problem to be solved by another order of beings below him.

The Master knows he has but to do the bidding of a superior Master, and the results of his special problem will swell the sum of the supreme problem.

Each planetary ruler—of this and all other solar systems, is Father-Mother to each constituent molecule of its particular planet, and also its satellites in many cases, and is responsible for their physical evolution; but when the point of their highest *physical* evolution is attained, a ruler or Father-Mother of a higher degree of life assumes the responsibility of creating their *mentality*, and a still higher ruler or creator, their *spiritual* essence or body. All work together in perfect harmony; all desire the highest good of their progeny.

In contradistinction to the higher or positive powers, (the Builders)—work the Masters of the left-hand path, the Black Brotherhood, (the Destroyers)—but by similar methods. Each physical, mental, and Spiritual Father or Creator, has his antitype or opposing force, and this relationship exists and is in active manifestation from atom to God.

I have given this short preamble that you may be better able to understand what I shall say hereafter.

I, as one of the lower Fathers, or Creators, have my especial problem to work out. You, as still lower Fathers or Creators, have yours. Mine is, so to speak, geometrical; yours arithmetical. The lines, curves, angles and squares which correspond to personalities do not always obey the impulse given by my will and power, and in such cases must wait until the work of one of the higher Creators, mental or spiritual, is accomplished with that particular figure, or man, before it can be properly emplaced. I may not know just what the difficulty is, but if it does not belong to my province, I have no right to interfere, for I may not always know what grave issue my interference may precipitate on other planes.

Remember, time has no real existence, and does not count in the working out of Life problems on a higher scale, and must not be considered a necessary factor.

The continued efforts of the planetary, solar and Cosmic Creators of this planet are now devoted toward raising the physical, mental and spiritual vibrations of all life on this and other planets now on the upward cycle of evolution, to attune them to a higher key in the scale of Life, in order to make it possible for the whole Man to respond to the three-fold divinity that rules the Cosmos, and to become capable of being put to other uses.

I call you to action in some field of labor; some of you obey the impulse, others refuse to learn; others consider the impulse from a lower personal standpoint, and strive to make it fit in with their individual ideas or worldly advantage; others simply stand still and think they will wait until they see some one else move. I tell you what will be the re-

sult if you do as I advise. There is perhaps but one one-hundredth part of your number who will follow exactly and conscientiously such advice, but in nine cases out of ten it is those who have not attempted to do this who will turn about and attempt to do some injury to the work, throw some jagged stone at Blue Star, cast reflections upon me, or deny my existence.

There are myriads of both men and women under our partial guidance who are now engaged in preparing conditions for the carrying out of our ideas looking toward the solution of particular problems, who have never heard of me and who would reject me if they were to hear of me now, for they are not entirely ready to accept our guidance; but that does not alter my duty to them or their relationship to me. Many of this particular class are doing preparatory work, in which it will be absolutely necessary for you to contact and assist, in order to perfect details for other and higher branches of the same work. Many branches of their work, with the sign manual of the Lodge,—“USE”—showing through every crack and crevice of the various structures they are raising, come to your knowledge almost daily. How much time or energy do you expend in getting into communication with, and reaching out the right-hand of fellowship to such? Suppose they do reject it for the time-being;—you have opened up a line between them and yourselves, and will make it so much the easier to pass power over that line at a future time.

When the outer semblance of the Temple is created, it will consist of forty-nine definite Degrees, which will correspond perfectly to the Degrees of the Lodge. Each one of these lower degrees is now in process of formation; but this work cannot be accomplished until the false standards of life now prevailing are overthrown, and the true standards

of worth, intelligence and capability set up in their places. The greater part of our energy is now directed toward setting up these right standards; and the antagonism engendered is largely responsible for the "War of the Ages" now upon us. You have your part. I with my Brothers have ours, and neither can usurp the other's part.

The great limitations under which you are working, your few members, the lack of support financially, the apparently common-place people who constitute this visible Head-centre, and the seeming chaos in regard to plans and purposes, are easily understood when you take into consideration the transitional stage through which you still move more rapidly than does the average person in the world.

The work of "The Great Sifter" requires the absolute necessity now (as in the time of H. P. B.) for securing a certain number of perfectly devoted, obedient Chelas who can stand up against the combined power that is and will be hurled against them; whose intuition can be awakened to such an extent as to make it impossible for them to be turned from their allegiance to us, and to our visible agent, no matter what comes at this time.

As soon as we have this one centre established,—the fulcrum upon which we can set the necessary lever of energy and force to move the people of this "dark star" who belong to our Ray,—something of importance can be accomplished. Up to this time we have failed in every instance to obtain this nucleus, and in almost every case failure was due to either personal ambition, or self-conceit and depreciation of others, the spirit of which has crept in and torn them apart, the one from the others. There is no use telling you what we hope to accomplish at this time; it would either dazzle, perplex or discourage you, and you may be sure that as fast as any point develops and can be employed, we shall be only too glad to

turn your attention to it. During this time of probation and growth, there is but one thing for each to do, and that is, simply his or her daily duty.

My Children, I waited, watched, worked for forty years with no visible guidance, no interior prompting save that of conscience and intuition, and with but one line of written instruction on a small piece of parchment, namely "Place thou thy heart on Me; penetrate Me with thy understanding and thou shalt without doubt hereafter dwell in Me;" and yet many of you have been sorely tried by a few years of service; in many instances half-hearted selfish service, with countless volumes of advice and direction and scores of interior helpers. Remember, I am not saying this in a spirit of criticism; I only desire to impress upon you the truth that time does not count; effort and devotion are all-powerful.

I also desire to impress upon you the truth that you have no occasion for feeling dismayed or discouraged when any member (no matter how powerful apparently) withdraws from the organization; you should rather rejoice; for his withdrawal, when voluntary, shows he is not one with you in heart and purpose, and surely sooner or later would bring discord and inharmony in the ranks, and consequently greater trial and sorrow for himself. You have no right to refuse to let any well-intentioned person enter the field of trial, but should not try to detain him there against his will.

MESSAGE OF MASTER H— TO MEMBERS OF THE ORDER OF THE 36.

(GIVEN JANUARY 1, 1901.)

A Double Tetrad inscribed in a Cube, the whole figure circumscribed by a Sphere, with horizontal and perpendicular lines running from arc to arc of the Sphere, forming a cross in the centre of the figure, is the secret Symbol of the Great Temple, now given out for the first time. Every line, arc, angle and square, corresponds to a definite degree of the Great Lodge. Every Order founded by the Masters indicates a door of egress and entrance from and to these greater degrees. Each figure also has its seven minor divisions, and the degrees or orders of the Temple Organization are connected with the seven minor divisions of one line; that is, the members of said orders are probationers to these divisions or degrees, each of which is under the special guardianship of a Master of the White Lodge.

Some of the ceremonies belonging to these divisions or degrees, are performed in especially prepared centres of Initiation at different points on and in the crust of the Earth; others in interpenetrating planes; but no individual is ever admitted to full membership in these degrees until he or she has served a long apprenticeship in conditions that serve to manifest the best as well as the worst characteristics of his or her nature. Remember, I do not say that these conditions are only found in the Temple Organization. A daisy will grow and blossom in any suitable soil, but if planted and nourished in soil and by means especially adapted and prepared, its growth is more rapid, its form and qualities more perfect; and it was for the sole purpose of making *best* conditions that the Temple Organization was formed, and has been sustained, notwithstanding all the attacks made upon it.

The Pledge of the Order of the 36 requires its signers to form a Guardian Wall around the Centre, that it may be protected from the outer storms, and so enabled to do the work, and transmit the energy to all outward points.

I wish to convey my appreciation to all who have kept this pledge; they have aided much in making possible many lines of work now started, and this they will appreciate much more as time goes by.

For those Brothers and Sisters who have failed so egregiously, who instead of bringing defence and help, have opened lines of intercommunication between themselves and our enemies, standing idly by while shot after shot of evil was poured in on defenceless Brothers and Sisters, I have no condemnation; they will run hither and yon to every self-advertised teacher, seeking some new thing, only to meet with disappointment after disappointment; gradually losing faith and trust, finally sinking into unbelief and hopeless inactivity. They will need your kindest thoughts, your love and help, for they can only return to us *through you* to whom they have proved traitors, for such is the Law.

As the Temple plans unfold in the New Cycle, you will each find your true place in the degrees to which by right you belong. But I want to warn you of one thing:—I cannot repeat and reiterate the same statements, the same directions as I have done in the past. You will find the cause of every ill that may come to you explained in the Instructions you already have, if you will search for it. Surely your time is no more valuable than mine.

In the reorganization of the work, different lines of Instruction will be taken up, and these you must correlate with former Instructions.

The Sphere needs no explanation; it comprises all things. Each line of the double Tetrad indicates a special division, form of energy, plane, degree, and

entity. Divide each of these lines into seven lesser portions; each portion would represent a certain lower division, plane, degree, etc., and these several portions detached from the whole figure can be reformed, making another geometrical figure, still symbolizing these several portions, and representing another division, degree, entity, etc. on another and lower plane. To one Great Degree represented by one line of the Double Tetrad, belongs every Master, Initiate, Adept, that has manifested or will manifest in this age or Cycle of Kali Yuga.

Some of you have been impatient at the seeming uselessness of being called into the Order of the 36 when no deeper truths than those which had already been given were taught therein, with no attempt made to develop inner faculties by outward means; in many cases oblivious to the fact which every apprentice to a trade readily recognizes,—the necessity of cultivating strength, endurance, faithfulness, and a general idea of the work required of him; also insisting on personal recognition from the standpoint of your own estimate of the capacity and qualification for work which personal recognition presupposes; regardless of the Master's greater knowledge of you individually and collectively. Try to understand the significance of the fact, that from the first geometrical point, representing Infinity in manifestation, to the end of the last line of the before mentioned Symbol of the Temple as a whole, every Degree therein indicated is demonstrated, and its results determined by the Law of Use. If one line should be permitted to lose its harmonic proportions, the whole figure would be useless; and in all of Nature's realms there is no place for a useless thing or person; consequently, when man refuses to work on with Nature for his own evolution, Nature avenges its outraged divinity by refusing to allow the man to exist as a conscious personal entity any

longer than the time required for his dissolution on the lower planes of action; his substance returns to the Universal Laboratory to be repolarized in some future age by its Spiritual Superior. All men and women are useless from the higher standpoint, who do not work conscientiously for the good of the Race to which they belong.

If we required more evidence of the instability of the masses of mankind, or of our wisdom in trying the instruments that have been presented for the use of the Builders of The Temple, it has been furnished in excess during the past two years.

Has it never occurred to you, that much unnecessary pain has been inflicted on us who so gladly yield ourselves and all we hold, to the service of humanity, when those to whom we have given especial thought have attempted to hide their membership in the Temple from friends or enemies, because it is not a popular or fashionable movement; or excuse their connection with it under the plea that they are investigating on all lines of thought? This passive antagonism is in one sense worse than active enmity, for it is more hopeless.

O my children, this Order of the 36 opens up to you your first real (exterior) opportunity; but I beg that you will either get out of it, or do your duty in it. Unless you can accept the truth that the Great Cosmic Degrees of which I have made mention, exist, and may be entered by wise and judicious conduct, you have no place or lot with us in the New Cycle, whatever be your individual relationship to me; for, remember, were I called upon for the good of the whole body to sever my right hand, at the desire of Him who is my Superior, I would not hesitate; nor could I refuse to let you pass from my sphere of influence if you prove unworthy.

You dwell in a universe of shadows, you yourselves are little else than shadows. The Great Divine

Forces are trying to express the immeasurable Wisdom, Knowledge and Potency, now enthroned on the "Mount of The Gods," through you, the distorted forms which they have thrown upon the screen of the Ages, while they wait with the patience of Christ for the unfoldment of the Germ, the real Man, to manifest to others the Heart of Gold now hidden from all but the Infinite Love. You yourselves sense the unreality of all around you; the untruth; the wavering of the shadowy substance in which you are imprisoned; the depths to which it may descend if it has not already descended. Alas! some of you cast these gloomy reflections on all you contact, and behold nothing but evil in all things, in all people.

With the close of the last Cycle and the commencement of a new Cycle, many of the Masters who have been working with all the powers of the Lodge back of them to send out once more into the world the long forgotten and neglected truths concerning Man, his advent, and his destiny, as can only be satisfactorily accomplished during the last quarter of each century, will return to their well hidden retreats. During the next quarter of a century these truths will become living factors in the lives of Men and Nations, thereby preparing mankind for the advent of a New Avatar; the Temple Organization will enter upon a new phase of its work; the studies which are essential to practical Occultism must be taken up, and the knowledge thereby obtained applied toward the elucidation of the problems which confront the Nations of the Earth to-day. He or she who with single eye to the advancement of the Race to which he belongs does his full duty to the Lodge and to his comrades, will be recognized and brought into closer communion with those Masters who still remain to guide the work. It depends entirely upon yourselves how close you come to us.

The past two years have afforded you many op-

portunities for verifying statements made by us; the future will give you many more.

With the beginning of the New Cycle there returns within the orbit of the Earth a conscious Entity who has not operated in this sphere of action for five thousand years. It comes clothed in a form of electro-magnetic energy from the planet Saturn, and the battles between it and the disintegrating energy, to which I have repeatedly alluded, will be fierce indeed. The first is a building power, the last a destroying power. Man will be either the playground of, or coadjutor with, one or the other of these Great Cosmic Entities.

The time has now come when a change must be made in the Temple work. The nucleus prepared for real work has now been formed, and while it is not as strong, as faithful and unselfish as it should be, there is in it material for advancement.

The Temple Organization can now be made an exoteric organization in the sense that people interested in the study of Real Life may be admitted to the Square meetings. A list containing Instructions given by me within the past two years, together with other Occult teachings, will be prepared for these exoteric meetings. All the Instructions not on the list will still remain secret. The Order of the 36 will soon take its place as the Esoteric Section. The Rallying Cry and Consecration Hymn will only be sung in the meetings of the 36. Where only a small Square exists, if it is the consensus of opinion that these meetings be held alternately, they can use their best judgment about it; or the 36 meetings can be held prior to the open meetings on the same evening if so desired.

Blue Star's name or designation will not be mentioned in connection with the outer Temple Organization. She will hold her true place in the Esoteric Section.

I wish to convey to each Member of the Order of the 36, my heartfelt love, my desire that they will hold fast to the truths they have been taught, that they may enter into the reward prepared for the faithful, patient and unselfish.



THE FEAST OF EXPECTATION.

(GIVEN MARCH 1, 1902.)

If our bodies are sick or ailing, and we believe in the efficacy of medicine, we call a physician; and if we expect to derive any benefit from his ministration, we obey his directions implicitly.

If we are hungry or thirsty, we make all haste to procure the means of satisfying that hunger or thirst, and we eat and drink the nourishment procured; we do not lie down stupidly in our beds and wonder whether or not the physician wears black, green or yellow clothes in the first case. We do not sit down at a table and wonder whether such and such articles of diet would satisfy our hunger or thirst if we should partake of them, or what their effect has been on others before our time.

There are but few among all the inhabitants of the earth who do not acknowledge their soul-sickness or soul-hunger, and who are not seeking in all directions for a remedy for that sickness, or for some means for satisfying the gnawing soul-hunger and thirst.

When we are under a physician's care, we take the medicine prescribed by him, not because we expect to be able to see with the naked eye the changes in blood and tissue that by slow degrees, and with

the aid of Nature, the medicine will finally effect, but because we have faith to believe that the physician is competent to diagnose our condition and prescribe the right remedies. While we are able to recognize the perfect analogy between the conditions of the body and soul, and believe that the power and ability of the physician to one, should be an exact correspondence to the power and ability of the physician to the other,—we go to the latter, whether it be Master, Priest or Minister, give him our symptoms, beg for treatment, and then,—in nine cases out of ten—either sit down with some friend and criticise the physician, his method of treatment, and the probable results from such treatment, or entirely ignore all his directions, while we continue to cry “O Master! I am sick, I am hungry; heal me, feed me!”

When the Order of the 36 was re-established on the physical plane at the inauguration of the Temple work, the Master gave most solemn adjurations, explanations and directions in reference to the Feast of Expectation, to those assembled at that time. He said, the Holy Feast was much more than a symbolical representation of an inner truth; that the interaction of the forces generated during such a feast resulted in the birth or generation of another force far more powerful in its effects on the life of man, than any known to the masses of the present races of the earth. He said, the first Holy Feast of this great Cycle was established at a time when a peculiar event occurred, allegorized in the scene of the Garden of Eden, when “Adam and Eve,” tempted by a Serpent (an Initiate,) ate of the Tree of Good and Evil; the said event being no less than the first initiation of Humanity by the Lodge of Masters, when the Light of Mind was imparted to the animal man. He also said that from that far distant day to our own, every great advance in the human race, every true Initiation, was preceded by a Ceremony, the outer

correspondence of which was a simple feast, consisting of a vegetable, or material product, as food, and a liquid—generally either wine or water. The Master said, that the inner force or substance of that food and drink, in the form of force, coalesced with the force set free by Sound—Fohat, through the spoken words of the Ceremony, and resulted in the birth or manifestation of a third force or power, capable of assimilation by the inner man, as is the food by means of the stomach of the physical man, the final result of which was the imparting of a higher vibration—a power of concentration, and of resistance to evil, and of interaction with good.

The real principle underlying the ceremony of the Communion of the Church, around which has been built so many false sentiments, is the basic principle of the Feast of Expectation, as well as of every feast of the ancient religions, however disguised in form or ceremony.

Preceding every Initiation into the Great White Lodge, the Neophyte unites with the Officiating Master and his fellow Chelas, in a Ceremony and Feast; and the purpose is always the same, and always symbolical of *the reunion of Matter and Spirit*.

The bigotry of some of those students of Occultism, who, in their ignorance and pride, presume to sneer at or condemn the Bible *in toto*, is carried sometimes so far as to cause them to liken the Feast of Expectation to the communion service of the Church, and to claim that both are delusions, or merely “forms with no real substance;” that they “have outgrown such absurd travesties,” etc., etc.; when, in reality, they have never even dreamed of the immense forces brought into action on the inner plane for the upbuilding and unfoldment of the human race by means of the Holy Feasts of all time.

The “Reunion of Matter and Spirit” is a phrase frequently on the lips of such persons, as the ultima-

thule of all human endeavor, while they discard, abuse, or remain in ignorance of the means by which such reunion may be accomplished.

The feast that Jesus established was a Feast of Fulfillment, of Remembrance. The Feast of Expectation is the Feast of Hope in the reappearance of that Great Avatar as promised by Him, and for the purpose of helping to create conditions by and through which such reappearance may be made possible.

Because the Church, either through willfulness or ignorance, may have cast a wrong reflection by means of the light or truth concealed in the communion service, is it for us, to whom so much has been given, to refuse to recognize or accept that truth when revealed to us, because of its abuse by others, or to throw away the great privilege of uniting in soul and spirit with the advanced souls of all time, even if it be for a few moments, in a Spiritual Feast of giving and receiving the forces of Love, Justice and Wisdom, the fruit of the Universal Tree of Life? Truly, "The wisdom of man is foolishness with God."

When a member of the Order of the 36 neglects to hold this Feast, or to attend where one is held, when there is no good and sufficient reason for such neglect, he or she is doing just what Master condemned in the words given in one of the first-page paragraphs of THE ARTISAN—"Back into the faces of the Gods thou throwest life's great opportunities untried, and drawest close the veil of ignorance around thee." If we do not follow the directions of the Masters to whom we have solemnly pledged ourselves, we can make up our minds to a surety, that we will never get a step nearer to them. We will never know what a real Initiation means.

If my words seem strong, it is because I feel strongly; because I know whereof I speak.

If there were a line of force reaching from here to

California, and we very much desired to get there, and we were told that all we had to do was to keep in that line, we would not go off on one side and lie down, or begin to criticise the line or the persons upon it, nor its beginning or end; we would stay right in our places on the line, and let the force carry us to our destination. If we desire to reach the stage of Enlightenment, Wisdom and Power, which we believe others have reached, we will follow the directions those others have given us, regardless of the excuses or criticisms of the Lower Self.

There is something wrong with that man or woman who can first approach a Communion Table or a Feast of Expectation without some realization of the power that is there manifesting; for, whether the Officiator be Priest, Minister or Outer Guard, the interaction of the combining forces of Motive, Mind, Sound and Matter produce great effects on the inner body of man, imparting a new movement to the mass, and expanding the whole nature, as nothing else can do. The vibration may slow down again; inaction and carelessness cause the nature to contract, but this is only one more reason why he should persist, until the very power of habit has made the temporary state of exaltation, a permanent state; and then he can stand on the height he has attained, and reach still farther up.

With sincere affection,

Your devoted sister,

BLUE STAR.

DIRECTIONS AND CEREMONIES FOR THE ORDER OF THE 36.

“For where two or three are gathered together in my name, there am I in the midst of them.”—*Matt. 18: 20.*

Underlying the apparent simplicity and intelligibility of the well known Bible passage: "Where two or three are gathered together in my name, there am I in the midst of them," is a very profound Occult Law.

Every human being includes, in his nature, the three principles—Body, Soul and Spirit. Each of these three principles has its own peculiar body, sheath, or envelope. These principles may be subdivided, but at the present time we will only consider the three universally recognized.

The Universal Christ principle, the power of redemption, is also manifest in every individualized living atom, or entity, and, according to the measure of its development in any single person, does that person become a Man, a Savior, a Son of God.

As Matter, Soul and Spirit are three distinct grades of substance, or states of consciousness, no two or three of these grades of substance, or states of consciousness, can come together without allowing a greater demonstration of the Christ than would be possible in any single instance. You will note that the Master did not say, "Where two or three *persons* are gathered together in my name, there am I in the midst of them;" but "Where two or three are gathered together."

The science of Numbers gives a clue to the real meaning of the words.

The Number One, indicates The Absolute.

“ Two, “ The Great Father, or
Universal Masculine principle.

The Number Three, indicates The Mother, or Universal Feminine principle.

“ Four, “ The Androgynous, Male-Female-Son principle.

Without the manifestation of the “Two or Three,” it is evident there could be no Fourth “in the midst,” or between the Two, which would be neutral to both.

There are at least seven interpretations to every authenticated statement made by Jesus in his capacity of Teacher, Master, or Lord. What I have said refers to only one intrepertation.

While every normal human being has in him enough of The Christ principle to prove his kinship to the Great Father, (and in some perhaps far distant age, this must be demonstrated to the perfect satisfaction of the rest of the humanity to which he belongs), it is not developed in all people at one time; but, if while recognizing this principle in themselves, although realizing limitations, two, three, or more, gather themselves together “in my name”, which indicates in the power of this Christ principle, and individnalized Life,—He, or It, is indeed “in the midst of them” to a much greater degree, and consequently with much greater force and power:—in fact enough power to accomplish anything they may have decreed, if they have sufficient wisdom and intelligence to use that power aright.

I never have been able to understand why the appreciation of such great truths should detract from the honor and reverence due to Jesus, the greatest of all Masters, as it has seemed to do in the minds of those unable to reconcile the apparent antagonism and discrepancies in Science, Philosophy and Religion. It is only the bigoted, one-sided students who refuse to consider, or search for the hidden Laws that unite

these three hand-maidens in a Universal bond of Peace, Love and Joy.

The words of Jesus, quoted above, are as true to-day as they ever were; and in requesting the members of the Order of the 36 to gather together monthly for "The Feast of Expectation," I cannot emphasize too strongly the great necessity for fulfilling this Law. Wherever it is only possible for a single one to hold this service, he or she should not fail to do so; for, whether visible to himself, or not, there will be many more than "two or three gathered together in my name," when each places himself in right conditions to receive this power and force which will become a part of themselves.

While I do not advocate forms and ceremonies the meaning and power of which have been lost or misunderstood, I believe we must exercise much wisdom in discriminating between the true and the false.

The directions for "The Feast of Expectation" came directly from the Master shortly after his appearance to us, and heretofore it has been a part of the ceremonies of the Inner Degree.

CEREMONY OF FEAST OF EXPECTATION.

The Order of Exercises as formerly used in Temple Squares, with Rallying Cry, Fire Sacrifice, and Consecration Hymn, will now be used in the meetings of the Order of the 36, excepting, at meetings held on or near the first of each month, when the Ceremony of "The Feast of Expectation" with Offertory, will be substituted for the minutes of former meetings, communications, and business.

A small vase for offerings should be placed on the centre table where the materials for the Feast are also placed, *before* commencement of the ceremony. It is imperative that each one present should place something in the vase, if it be but a single penny, in order to form a chain of service which is built upon a very important Occult Law.

The Offerings are to form a separate fund, and should be sent direct to Blue Star each month, to be used by her for the special work of the Order of the 36 alone, such as obtaining necessities for ceremonies, symbolic representations of important truths, etc.

Where it is not convenient to hold more than one meeting a month of the Order of the 36, the Feast of Expectation should take precedence.

This Feast is to be held *monthly* by the members of the Order of the 36, either singly, or in groups, the latter preferably.

First—Sacred music, when convenient.

Second—Silent Meditation.

Third—Lesson on last Instruction sent out.

Fourth—Rallying Cry and Words of Force. (*All standing.*)

Fifth—Preparatory Explanation and Exhortation by the Outer Guard, as follows: (*All standing.*)

BROTHERS AND SISTERS:

We are met together, both seen and unseen, to partake of the symbolic Feast of Expecta-

tion, with charity in our hearts toward all, and with hope and faith in the fulfillment of the law in the promised reappearance of the perfected Man and Master, for the help and comfort of all the races of the earth and for our individual sustenance and growth.

OFFERTORY.

Within this Vase, the symbol of manifested Life, we offer the widow's mite, a token of our willingness to aid in establishing the outward and visible signs of the true principles of harmonic proportion, (*the Outer Guard takes vase in hand*), trusting that its final use may bring us to a clearer comprehension of the Great Mysteries of Life, and into closer communion with those who serve intelligently and worthily. (*Outer Guard then continues*): Believing that the Holy Feast has been for all time a symbol of at-onement, the reunion of Matter and Spirit, and of the individual soul with the Higher-Self, the CHRISTOS:

(*The Outer Guard now takes a piece of Bread, and says*):

We break this Bread, the symbol of that power which has given to this and all other worlds its spiritual, mental and physical sustenance, in the hope that it may serve to bring us again to consciousness of its Life in us, and our life in It, The Eternal Christ.

(*The Outer Guard partakes of the Bread.*)

NOTE—*The Outer Guard passes the bread to all other members before drinking of the water.*

(*Then taking the water, he drinks, saying*):

We drink of this cup in token of the Life given by the Eternal Son through his sons since the beginning of time, for the generation and regeneration of the Sons of Man.

(*After partaking of the Symbols, the Outer Guard, repeating the words, gives them to each member present, in turn, commencing with Inner Guard, Scribe and Treasurer.*)

Sixth—The Fire Sacrifice, with these words:

Eternal Mystery, Love, Life, Reality, Three-fold Unity of Being, Incomprehensible, Inconceivable, Immutable, Omnipotent. We offer through this Fire-symbol of Thy Mystery and these Thy Creations, Tribute unto Thee, and with them offer back to Thee, Great Father-Mother, the adoration of our hearts, the service of our lives; desiring most earnestly that the consciousness of the Unity of all things may dawn upon our self-blinded eyes, and our relationships one to the other be those of true service and love.

Seventh—Consecration Hymn.

Services to close with a few moments of meditation, after which members should withdraw quietly.

BLUE STAR.

WORDS OF FORCE.

“OUT OF THE DARKNESS | SHINETH THE LIGHT | OF THE GLORIFIED TRIPLE STAR, | INTO THE HEARTS OF HUMANITY, | RAISING THE PULSE OF THE COSMIC HEART, | AND DRIVING THE SHADOWS | INTO THE BLACKNESS OF THE GREAT ABYSS.”

NOTE.—A small table should be prepared with white linen cover. In the centre of this table should be placed the implements and material for the Fire Sacrifice. On one side should be placed the vase for the offering. On the other side the plate containing the Bread, (this should be a piece no larger than necessary for use at one time,) and cup or glass containing the water. Any bread remaining on plate should be destroyed by fire, or scattered upon some clean spot of ground. Any water remaining in cup should also be thrown upon the same place.