

HEALING      Lenson 2.

Then it does not have so much effect. When you say I have tried to be a vegetarian for three months and have not eaten meat. You forget that for years and years you have had the effects of the toxins in your body. Other people have tried eating fruit only for one or two weeks, sometimes more, but they forget they have taken before all those poisons and toxins and cannot expect to be cured of their sickness by fasting for 2 or 3 weeks or eating only fruit. It is the same always with the different methods. You go to see a doctor and tell him this and that. He gives you an injection of insulin and cures you. Other people come to him with the same complaint and he gives them the same type of injection, but does not cure them. It reacts in different ways.

Others seek a spiritual healer and are cured. Others are not cured and we say they did not have faith. You remember when Peter tried to walk on the water. He had the result of a cure and still he was frightened. It was at that moment he had to prove his faith. He was frightened and went down. We are the same. Just at the moment when we are about to be cured by realising what we are, still we are not sure about ourselves, we have not sufficient faith and then we go down.

People try the different methods and generally come at the last for a spiritual healing by people who have a so called power to heal others. After they have tried everything and seen all the doctors also tried different diets, they come to see a spiritual healer and expect to be healed immediately. That is the same as when Christ was on the top of the hill. Satan was there and told him to jump. He said "If you are the Christ, the Son of God, jump down". We do not have to tempt our God. We always want miracles. We always want immediately something we have in our minds that it must be like that.

It is in order to bring more light, in order to give you more understanding of your position in life that we have been during recent months giving you public lectures about the different religions and philosophy, not to convert you, but to bring you more light on your position in the world, where you are there, and what you are doing. It is not always successful. We do not have a complete success because always there is a misunderstanding from the people. People think we are trying just to change their ideas. We do not try to change your ideas, but try to make you realise why you are here and then may be you can cure yourself. When I say cure I always explain the different parts - psychic, physical and spiritual.

There is a difference between magnetism and hypnotism. Hypnotism is taking over the willing of somebody. In hypnotism you make a power, a suggestion, from yourself on the mind of somebody else. When you make a suggestion to yourself you hypnotise yourself. When you say "Every day in every way I am getting better" you familiarise yourself with the suggestion of an idea. In the beginning it was not possible for you to accept the idea, but after 3 or 4 days there was a possibility, and after a week you assimilated the idea. After two weeks it becomes the truth. In the churches we just try to make a hypnotism by burning incense, and making a nice noise by singing and music, and by liturgy, making a special atmosphere. Then we suggest to the people an idea and it begins to be assimilated, after that it begins to be the truth.

Magnetism is not willing. It is a force flowing out from yourself. It is the force that each one feels in himself. Everybody can magnetise like everybody can hypnotise, but in hypnotism you need a power and you must feel that somebody else needs this power. It is for that reason that the subject cannot be hypnotised against his will.

Whether people want magnetism or not it is there flowing out. You must will to have the power to hypnotise. Everyone has magnetism and can control it, not like a power from willing. Of course magnetism can be used in different ways and is more or less strong according to the possibility that you give. Magnetism is an accumulation of electricity from the human body. It is more or less strong according to the state of your physical body. A person in good health has more magnetism than someone who is not in good health, also according to what you eat your magnetism is more or less strong. If I eat nuts I feel my magnetism very strong 10 minutes only after eating them. If I drink coffee my magnetism is very strong, but very sharp and this is sometimes bad for people who are being healed. If you want to be a healer I advise you not to drink coffee, drink very little tea and eat almonds.

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"HEALING" - Lesson 2.

I do not talk about meat and alcohol. Then I talk about the purification. I never tell anybody he needs purifying because everyone believes he has been purified because they have been reading books for years. That does not mean purification, nor are people purified because they have been working with a psychologist, with a Teacher, or a Master. It is not because the Master is purified that you are purified. Other people think they have been purified because they have followed this line or that line for years.

You can be purified in just one second. It takes only one second to purify your state of mind. The psychic force must come through you. We must realise that in order to be purified we must be a channel. When you are in a hospital the thermometer is purified immediately by being placed in alcohol. We do not have to leave it there for hours.

Lots of people want to be healers, not to make money, but so that people may know they are healers, and they always have a good name. A lot of people want to be healers just to convince themselves they have the power over other people.

In order to be a healer you must realise what you are doing and why you are doing it. You must love humanity, not only because you want to help your fellow man. You must know his position in the cosmos, in the universe, why he is there and why he is sick.

And there we start to know the law of cause and effect. We must know how to heal somebody definitely and not only transport his sickness somewhere else. It can be in his own body, or it can be also in his own body in a future life, but also it can be in the body of somebody else. If there is a wrong vibration you must put it somewhere. A wrong vibration has always a tendency to go somewhere else in somebody else.

We see that the first principle of everything is the Absolute, God himself. It is one and indivisible. It is always everywhere and in everything. We must find the possibility of realising our oneness with the Absolute. The purpose of the healing service is to try to make a complete healing according to Divine Law, to put ourselves in the Divine Idea.

In the beginning we shall try with different methods - exercise, breathing, massage, but first I want to make a healing by suggestion, hypnotism, magnetism. It is to make a healing by each one realising the supreme idea of health, because in reality we are perfect, and only then shall we become perfect. It is only in manifestation that we are imperfect. We have to come back on the idea of the oneness of the Divine. That is real healing because there is no transporting of the sickness into something else. That is the healing on which we must put our thoughts and for that we shall work on the three planes - physical, psychic and Divine. For that we need the co-operation of everyone. Perhaps you do not realise you are sick. To cure others you must be more or less perfect yourself and it is only to perfect yourselves that we shall work together with all the methods at our disposal.

I ask for the co-operation and co-ordination of everyone here so that we shall be able to reach the idea of the oneness, and for that I am very thankful to everyone.

UNIVERSAL GREAT BROTHERHOOD.  
AQUARIAN MISSION - PRISMANTLE SECTOR.

Friday 22 Aug.

COMMENTARY GIVEN BY THE MASTER OF THE MISSION - DR. S. R. DE LA FERRIERS  
 at conclusion of a one-act play entitled "The Clock" which was presented at the  
 Prismantle Sector of the UNIVERSAL GREAT BROTHERHOOD.

"The Clock" carries with its message a deep spiritual significance regarding the spirit in different phases of manifestation or progress, and the interpretation of this play rests of course with the individual according to his or her measure of perception. We can only say here that we were permitted to witness an object lesson regarding the importance mankind attaches to his "personality" (the clock) and not his true self, with the consequent conflicts self imposed. We appreciate and sympathize with the author's and the artists' work in assisting with the re-education of humanity, be that their motive or otherwise, because we feel that the play is in itself a lesson.

Student of the U.S.S.

**The Master's Commentary:**

I want first to congratulate the artists. I think they have interpreted the not only the play, but also a part of a spiritual ideal for possibly millions of people. I mean by that that millions of people possibly have this ideal. The story in this play doesn't mean that it is a conception of the Universal Great Brotherhood. I don't make a commentary if it is or if it is not, because in reality the Universal Great Brotherhood does not have its own conception. Our institution tries only to give light to the world and not to convert. There is no conversion in the Universal Great Brotherhood, but only a teaching according to the traditional holy sciences which tries to give the different conceptions, and to explain to humanity the different lines of thought that exist in this world.

The play you have witnessed and possibly have lived during its presentation can be a reality. This conception can be real but I don't want to impose on your idea that it is so. Our work follows a different line. I mean that the Universal Great Brotherhood tries to teach by cultural meetings - plays, music, painting just as we try to teach by scientific proof or philosophy. We try to make a synthesis to find the reality in each because all the different concepts existing in the world today make the divisions in the world.

We know there are 300 different religions - 300 different conceptions of the great after life. Well the Universal Great Brotherhood doesn't try to ease with a new conception because then we would have 301 different conceptions making the division in humanity.

The UNIVERSAL GREAT BROTHERHOOD just tries to unite and make one line, to make one world, one religion, one feeling, and for that we just try to explain the different conceptions in order that everyone can understand his fellow man better.

According to Jesus of Nazareth all the Christian teaching is based over this great maxim "Love ye one another". In fact to love one another you must UNDERSTAND one another. To support one another is more difficult than to love one another and married people know that. To love one another is one thing but to understand one another, to live together is quite another. Well, this little problem that you have in your matrimonial life exists also in the world today. People talk about loving one another but they don't realize what it means - to understand one another. Criticism exists everywhere and each church claims to have the truth. As if it is possible to have God between four walls, just for ourselves.

**GOD IS IN EACH RELIGION, EACH HUMAN BEING.**

Of course we have our own conceptions this play has shown us. We are living in a world of limitation, we have a wall around our brains and around our minds. We just don't want to go over the four walls in our minds.

AS LONG AS WE DON'T TRY TO LEARN THE DIFFERENT CONCEPTIONS IN THE WORLD, AS LONG AS DOGMA EXISTS - THEN THERE SHALL BE WAR.

THE UNIVERSAL GREAT BROTHERHOOD.

Master's Commentary following play, "The Mask"  
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If we want PEACE throughout the world, if we want this great speech promised us in all the revelations, we must have peace in ourselves and that is not possible if we don't try to understand our fellow man.

There are four great lines of thought. Materialism, idealism, spiritualism (NOT spiritualism) and the initiation way. Each four lines are divided into two categories.

THE MATERIALISTS: One aspect of this line is the atheist. These people are against all the religious concepts, against everything. It means they revolt against everything, their state of mind being equal to that of a boy of 14 years.

Then there are the real materialists - the people who believe in matter, i.e., the scientific principle. Of course in science the most dangerous people are what call the "half scientists". These are the people who call themselves scientific because of two or three degrees received in a college or a university. They feel a superiority and try to impose on others their little bit of knowledge with all its consequent limitations. No, I prefer to see the real materialist who tries to investigate and explain by matter all the problems of the world. Then one day matter escapes from their investigation and they apply the term "nature" or different names because they don't want to agree with the religious name of God, but in fact it is God in the scientific meaning.

THE IDEALISTS: Two lines here also. The people who call themselves idealists. Living for living. There are those who call themselves artists, the commercial people who try to please others without a feeling of the divine or materialistic point of view.

The real idealists, the people who have contact between the two worlds, are a kind of people as seen in this play. Between heaven and earth, they are the messengers from the Divine and try to explain to the public the feeling of a supra normal life. We have the great masters of music, Beethoven etc. and of painting Michael Angelo etc., who try through their art and with the idealistic feeling to give a message to the world.

THE SPIRITUALISTS: We have the people who call themselves spiritual. They take a spiritual line of thought and believe in the superiority of spirit over matter. In this line we have also two categories.

There are those who remain in the lower state, the people we call spiritists, talking with the dead. They don't want to evolve further but are content to remain in this line of evolution of keeping contact with the dead and they call themselves spiritual. They don't want to advance or realize any universal idea.

There are those who pray with the Divine once a week, remain in a little church with no desire to expand their point of view, but just remain with a dogma. We have in each religion these kind of people. I think it is very good if they are really religious people but in reality they try to materialize the spirit and confine God within four walls, and they pray when in great difficulty.

The other line are the people who say they don't belong especially to any religion, not Buddhist, Christian, Moslem etc. but are always in contact each moment of the day with the Divine. They call God by all the different names according to the expression they wish to use, they are really in contact with the spiritual world, and

WITHOUT DISCRIMINATION. THEY ARE BROTHER WITH CHRISTIAN,  
BUDDHIST OR JEW ETC.

THEY ARE REALLY THE SPIRITUAL PEOPLE, THE REAL UNIVERSAL  
BROTHERS OF THE WORLD.

THE INITIATES: Again there are the two categories. People who have followed a line of initiation according to some ceremonial. They are very proud to belong to some secret association and because they know some pass word. They proudly proclaim to be initiate because of some degrees received from an association, but in reality they don't have the state of mind of a real initiate.

Then we have the really great initiate with the great I. Whether or not a degree or degrees of initiation have been conferred these Initiates are really living in a state of mind of initiation. They have a really psychic supra normal power as we say. They are the Masters.

The Universal Great Brotherhood tries to give the teaching not only from a Master but in the four ways also so that everyone can make the discrimination between "good" and "bad". The Universal Great Brotherhood never makes judgment about good

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Master's Commentary following play "The Clock"

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and "bad". Where does good begin and where does bad begin? What is good for one is not for another, and it is not for us to make the judgment.

For myself, if I have a conception, I just say that in life there is a fact and I don't judge. I don't have a conception because I have been drinking on the different spiritual waters. I have just followed my own evolution, have learnt from different books, in different churches, from children, from animals and many things, and I have learnt according to my principle that we are all masters and all disciples. We all have something to give and something to learn. That is really what the Universal Great Brotherhood tries to do, to help people realise that everyone has a mission.

The artists tonight have a mission. They have given something, they have a work to do. They are not conscious of it perhaps but they have given an interpretation on an ideal. I hope one day everyone shall understand that he has a mission, not only a play, but everyone shall go in the world to GIVE something. Each has a possibility to give and the world is in great need. We are on a very bad corner of the history of humanity. Humanity is very near to being lost and we feel it.

Science feels that science has gone too far, but not able to investigate quickly enough in order to stop if something happens.

The Spiritual people don't know if the thought they have today is sufficient to save them in case of catastrophe.

The Idealists feel there is a danger, and there is not a balance between the material and religious lines, but each fighting one against the other.

The Initiates, all the people who have learnt occultism and who call themselves Initiates are going round the world trying to convert, and we know that according to the Christ he warned there would come a time when there would come a lot of false prophets.

I don't believe in false prophets. A prophet is a prophet. We feel today in the world all the different prophets coming and we feel that everybody is trying to co-operate. We have just come out from a dark epoch - The Piscean Epoch, and we are now in a new age, THE AQUARIAN AGE. We feel we are overcoming all the dangers of the dark age and everyone is co-operating, internationally etc., in order to have an open mind. Everyone is willing to cut from his dogmatic conception because we feel we are in this great line which opens a new age.

Yes, we are on a very bad corner of the history of humanity. If we don't have more Initiates, people with the big eye, willing to take a mission, people who realise they have a responsibility because they have to do something then I think it is the end of humanity. But I have hope because I think everybody realises the responsibility each has as a human being.

We are not asking a conversion, but only asking that everyone try to explain to everyone, not in the religious meaning, but to understand in reality this UNIVERSAL GREAT BROTHERHOOD which has started in the different countries in the world and starts now in Western Australia also. Yes we are brothers, and we must LEARN it. Not only to say the word brother, but to feel it within ourselves, and this play tonight has perhaps given us a little lesson. Each one can interpret according to his own feeling but I am sure there is a message to have a more open mind in order to release a little from your ego and your personality.

Yes, we must lose our personality in order to manifest the real individuality inside us, which is in reality the same in everyone because we are all the reflection of God Himself. If we put out this clock, this personality, this ego, we shall find very deep within us this GIVING.

God is very deep within each of us and so we are really brothers, and when we REALISE this we come very quickly on the state of heaven and peace on earth and goodwill amongst men.

PEACE BE WITH YOU.

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Monday, 25th, August '52

UNIVERSAL GREAT BROTHERHOOD,  
AQUARIUS MISSION - PERIN SYSTEM.

18 St. George's Tce.

"BHAKTI-YOGA"LESSON 1.THE MASTER OF THE MISSION.  
DR. S. S. DE LA FERRIERE.

Yoga is a combination of the different methods of realisation. We take four principle methods of realisation according to the type, the tendency and the character that we want to follow, and these four methods of course have also their sub-divisions. The four kinds of Yoga are:-

(1) HATHA-YOGA: Hatha Yoga means energetic Yoga, dynamic Yoga, sometimes we can say vehement Yoga because it is the way of the dynamism, the way of the strength, the way of the will power. We know "Hatha" does not mean "physical", it means The Sun and The Moon, and we understand by that the way of realisation by FUSION OF THE SUN AND MOON. It means the UNION OF THE TWO POLARITIES THAT ARE HERE IN OURSELVES. These two polarities are called PINGALA (The Sun, positive force) and IDA (Moon, negative force).

WHEN WE MAKE THE FUSION OF THESE TWO FORCES WE ARE YOGI OR YOGI.

A Yogi is a man who has realised the Yuga.

(2) MANTRA-YOGA: Mantra-Yoga is realisation by the power of the verb. It is the force, the word in manifestation. It is the special force which emanates from the vibration of a word. A Mantram is a psalm, not exactly a prayer, but a special incantation on a special vibration. It is not the word itself that makes a Mantram because before we can do the mantrams we need a special purification, just the same as we need purification before we do the asanas. You know that before we can make the fusion between the Sun and the Moon polarities, before we can realize the union between Pingala and Ida in the Hatha-Yoga system, we have to undergo a purification. It is the same in Mantra-Yoga. Before we can realize the great Union by the power of the verb we must undergo a very great purification, and then only do we know all the centres and the pronunciation of these special words we call Mantrams.

When we realize the Mantra-Yoga, the REINTEGRATION, THE FUSION IN THE UNIVERSAL CONSCIOUSNESS, helped only by the Mantram, it means we are MANTRAM-YOGI.

To be a Mantram-Yogi it is necessary to learn how to direct and organise the soufflé, and also how to organise the vibration of the word and all has a special technique.

(3) LAYA-YOGA: Laya-Yoga is the Yoga of the disintegration, the dissolution of the electric-magnetic centre that we have in ourselves. We must destroy the physical effect of this centre in order to sublimate the psychic fact. Laya means dissolution. We disintegrate, dissolve, transmute. In Laya-Yoga we are doing a ritual alchemy.

When we attain the disintegration of these physical centres by sublimation, they take in reality a force in the psychic world, and then it is in a way that we disappear from the physical world and reintegrate in the psychic world.

We become invisible and materialise in the Astral world, without limit of form, and there we integrate with the Great All which also is not limited by form, and we become one with the Great Universe.

WE INTEGRATE IN THE UNIVERSAL CONSCIOUSNESS.

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(4) RAJA-YOGA: Raja-Yoga is really the King of the Yogas. In India the word Raja is the title given a Prince. Raja-Yoga means the supreme Yoga. This superior kind of Yoga is mental, but in reality is only when we stop the mental work that we become Raja-Yogin.

A Raja-Yogin is a man who is no longer limited by his thought, he is no longer limited by a concept of himself". For him there is no "I" "you" or "we". For a Raja-Yogin there is no such possibility of limitation. A Raja-Yogin has experimented with all the other different methods of Yoga and HE HAS BECOME ONE WITH ALL YOGA. He perfects Hatha-Yoga, his Asanas, his discipline of breathing, his meditation, his concentration, his devotional part, and then on one moment he becomes a King of the way of realisation. He is a Raja-Yogin, one with all kinds of Yoga. He integrates by stopping the mind. No more mental activity.

He is IN THE STILLNESS OF ETERNITY, IN THE INTERNAL PRESENT -  
ESCAPING FROM THE PAST AND THE FUTURE HE IS IN THE TRUTH.

These four kinds of Yoga, these 4 ways of realisation are in reality only two.

LAYA-YOGA is the SUPERIOR OCTAVE of HATHA-YOGA.  
RAJA-YOGA is the SUPERIOR OCTAVE of MANTRA-YOGA.

So in reality there are only two methods of Yoga. The Positive, HATHA-YOGA, which is concrete, masculine, objective (with its superior octave Laya-Yoga), and the Negative, MANTRA-YOGA which is subjective, feminine (with its superior octave Raja-Yoga). So you see we have in reality only Hatha-Yoga and Mantra-Yoga, and if we go deeper we find there is only one system of Yoga which is Hatha-Yoga. This we see clearly because in each method of Yoga we always start with some disciplines, (YAMA) and (NIYAMA). (Refer lesson dated 29th. February '52 entitled "THE 8 STEPS IN YOGA" for further delineation of Yama and Niyama).

Of course in Hatha-Yoga we do the most exercises. For instance a Hatha-Yogin spends most of his life doing the Asanas.

A Bhakti-Yogin does also some Asanas.

A Mantra-Yogin does some Mantras, and to do these perfectly he also does some Asanas.

A Raja-Yogin to cease his mental activity puts himself in Pranayama (again refer lesson 29th. February) and also Siddhasana.

So you understand each kind of Yoga starts with Hatha-Yoga, because in Hatha-Yoga we try to make the union of the Sun and the Moon, and in reality in each Yoga we try to do that.

However, because some people don't want to do the exercises extensively, they try with the Power of the Verb (Mantra-Yoga) or the devotional part (Bhakti-Yoga) and they do only a few exercises. In Mantra-Yoga the rest of the work is done by a special vibration of the voice as I have explained, and by this method they try to unite the two polarities. So it is in a way a Hatha-Yoga because they try to make the fusion between Pingala and Ida also.

It is only that they use a different method but ALL THE SYSTEM of YOGA IS BASED ON THE FUSION OF THE SUN AND MOON (Ha and Iha).

So HATHA-YOGA is the BEGINNING AND THE END - ALPHA & OMEGA.

We must start with Hatha-Yoga and all other Yogas are only subdivisions.

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"BHAKTI-YOGA"

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For that reason when we use the word "Yoga" it is not complete.

YOGA is the word we use when we start to explain and if we indulge in too much explanation it begins to be a doctrine and we have "Yogism" giving us one "ism" more. For instance you have "Buddhism" "Christianism" "Spiritism" etc. etc.

The Real word we have to use is YUG. YUG is a root in the Sanskrit language and it means IDENTIFICATION, but immediately we give a way on this identification, it is no more identification - it is a method, and then it is YOGA, but Yoga is the system.

YUG is the Divine word, Yoga is the word of the man.

YUG - to be identified with everything, and nothing.

When we say Yoga we have to give another clarification, we have to say what kind of Yoga and then there is no more identification. It is identification through something - through knowledge, through intellectual, through physical exercises - through something. But I like to come back and that is my own conception about the doctrine itself. I want to try to make a suppression of the different kinds of Yoga and to come back on the real meaning of YUG - the great coming back on the mysticism of YUG, to sublimate only the idea of YUG and try to make a synthesis of the mysteries of YOGA. These mysteries, esoteric teachings must be understood by learning, not only by practicing. It is through meditation we receive also the esoteric part of the Yoga, but it is only when we are past the limitation of Yoga that we can overlook the esoteric learning.

Some people do Hatha-Yoga just for the benefit of the physical exercise, and I know there are some people doing Bhakti-Yoga in a material way. For instance in India there are a lot of fanatics indulging in a devotional way, sacrificing themselves in order to obtain the benefit of something. But the devotional way of Yoga is a great mysticism, it means it must be done without thought of benefit for self, and if done to glorify some material part of the Yoga it is not Bhakti. It is fanaticism and becomes what I call dogma, giving a sub-division a new kind of cult.

In the beginning Christianity was a way of reintegration in the Great All - meaning the crystallising of the force, making crystal the Atmic point we have in ourselves, but because each one interpreted "Christian" in his own way we have all the different forms of expression that we see today - all the different churches. We have today 30 - 35 different churches of Christianity because it has been turned into a doctrine, but in the beginning it was Christ and the people making the Christ sublimation were the Christic people. From the interpretations however we have made a doctrine of "Christianism" with all the different expressions of the doctrine.

Little by little the same is being done with YUG. YUG is identification with everything, as Christ himself was, but YUG has been turned to Yoga with all the different groups you see today. You see people claiming to be Raja-Yogins, Bhakti-Yogins, etc. etc. - each one with a different word and then in time we shall get the word "Yogism" with all the different schools pertaining thereto, and finally we shall have a new religion with different sects.

In order that we don't go further with all these sub-divisions  
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AGUKIAN MISSION - FIFTH SECTION.

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of a doctrine I would like that we stop NOW . I will give you the different theories pertaining to the different methods, but we must always try to come back on the idea of YUG with no more divisional Yoga.

Most people take one way of Yoga because they find an interest. Hatha-Yoga for the benefit of the body - for better figures or more muscles etc. Most people take Bhakti-Yoga because they don't have to do so many exercises and because it is easier to say they are "devotional" in reality it is laziness. Others try to take another way, some claim Jnana-Yoga because they wish to convey something great, and others say Raja-Yoga; I prefer not to make any commentary on this last claim.

I am sure that for those only who claim Bhakti-Yoga, if they were to see the discipline required just to start on the Bhakti line, then I am sure they would come back immediately on the Hatha-Yoga. Bhakti-Yoga has nine degrees, and if in India today some of the Yogis are not in the possibility to follow the discipline of Bhakti, then I am quite sure not one Western man is able to do it. Bhakti-Yoga requires adoration of the foot of the Guru. In India it is easy to do it but I don't see Australians doing that, not only because it goes against their own conception, not only because an Australian would be ashamed to kiss the foot of the Guru in the street, but because the Australian does not understand that the foot of the Guru is holy.

So if we have to re-educate the people and tell them it is necessary to kiss the foot of the Guru, then it shall take years and years before they understand why, before they start this discipline, and there are nine degrees in Bhakti-Yoga. I don't stress Bhakti any more than Hatha, because Hatha-Yoga is very hard also. Each method of Yoga is very hard.

We are only able to say "student of Yoga" and then one day you will become a real disciple of a Master in Yoga and then you can call yourself a SADHAK. Later you can call yourself a CHELA, disciple of a Master and then the day will come when you will be a real Yogin, a Rishi, a Guru a Mahatma and so forth.

So the actual idea of this type of teaching is to bring real UNION. I want to impress upon you to be a student of Yoga, it means to participate on all kinds of Yoga. If you do Asanas or not I don't mind. What I ask is that you REALISE. If you feel that by mastering your body you can master your mind - then do it. You must do Asanas with the idea of benefit to physical, psychic and mental bodies because of the Union and as I have explained to you, it is not only a physical thing.

If you don't want to do Hatha Yoga because you don't want to do the exercises and you want to take Bhakti-Yoga, then I ask you not to be lazy in your mind but to make the real integration in yourself with this devotional part of Yoga. It means to identify yourself to become a Yogi with the devotional part. If you pay respect to your Guru is not important from the external as much as from the internal. For instance a lot of people who pay devotion to a Master with great exterior signs are not necessarily the best disciples for that. The most exuberant people are not always the most sincere. There are those who are very quiet and they have the deepest respect for the Master - they have it on the inside. Choose your guide, your instructor and pay this respect on the inside.

REALISE the Guide is there with you. REALISE he is in you and that you are in him. You must realise complete interation. One with one. GURU means DISSIPATOR OF DARKNESS. The Guru dissipates the darkness

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Monday, 25th. August, '52

UNIVERSAL GREAT BROTHERHOOD.  
AQUARIAN MISSION - PERM SECTOR.

"BRAHMI-YOGA"

LESSON 1


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
and lets you see the light if you open your eyes.

A Guru is not a man who forces or imposes himself on you. You must choose your Guru. Never the Guru chooses the disciple.

The devotional part in Yoga is very important. It is not a religious idea. The Western world is afraid of religious systems, they see 'isms' and priests, both of which bring limitations. But 'devotion' does not mean religion. A Yogi is not religious, ascetic, or mystic. A Yogi is a man who never has a discussion for or against such things as God, Spirit or Mind. To him it is a oneness, there is no separation between one religion and another. He merely experiments in himself. A real Yogi is a balanced man, who eats but not too much, sleeps but not too much, etc...

We must make disciplines of course during periods of from 10 minutes to 10 years, as we feel we need. Purification is an experience that happens in ONE SECOND. Therefore, no one can tell how long it will take. By going through experience, one becomes a real Yogi.

In India they take Yoga more seriously than we have done, therefore their mistakes are stronger than ours, (ie fanaticism). It is better to do it strongly, even the mistakes, than not to do it at all. They worship the personality of the Guru too much and forget the Guide. The Christians worship the Form too much (Church), and forget the real meaning of the Church which is the Christ. We look for the commentary from the disciple of the Christ instead of looking to the Christ. The Christic teaching is much more simple, it is a self-realisation. Ref. Luke 14: 27. "And whosoever doth not bear his cross, and come after me, cannot be my disciple." We take the cross of Crucifixion in ourselves, the Cross of Pingala and Ida, ie the perturbation of Purusha and Prakriti, and the development of the 6th Chakra to illuminate the Sahasrara-Padma. All development is to make this development of the 6th Chakra. Nothing can be made on the Lotus of the 1000 petals, but when the 6th is completely opened then the 7th opens of its own accord. This comes from the crossing of the polarities, Pingala and Ida. The cross thus,  is that of the involution of the Divine in the human being.

But there is also the raising up of the Microcosm to the Macrocosm, ...  The line of the cross, is the delimitation between the ABOVE and the BELOW, the Paranatalma, (universal consciousness), and Jivatma, (individual), ... the division of the Material and the Spiritual. The Force rises through the individual soul, the Jivatma, to the Paranatalma.

Thus we must start on the physical plane, and coming to the horizontal line, ----- we must transmute to the psychic. We must forget the material benefic of life and transmute in the spiritual experience. If we think 'flesh' then we are paid in the flesh. Therefore, if we are working under the line, ----- then we are paid in the flesh, Jivatma, if above, it goes to the cumulative soul, the universal consciousness. If we think UNION, then we are paid individually, if the work is OVER, then we are paid universally.

Since one day we must all lose the personal part, then everything repaid to that is of no benefic, for all disintegrates from the material life. We die and lose everything for which we have worked. Then we come on the spiritual life without anything. Thus the self must be sacrificed some time. We must come again into the physical life in order to be paid and to make the crucifixion. So long as we do not come as a child, (pure, which is a purity of the mind), we are BELOW the line, and must come again and receive a new body for the perturbation of Purusha and Prakriti.

o Crossing of Pingala and Ida.

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Therefore, in doing Yoga, each must take what is best for himself, but each must have some realisation. I found God in Mathematics, what kind of Yoga is 'Mathematic Yoga'? It was through formulas of Algebra and Geometry that I felt the substance of the Universal Consciousness; my kind of mysticism was in figures. Mysticism has nothing to do with religion. The real work of Mysticism is to realize oneness. Follow your line in Yoga, take one method, but never forget the REAL SYSTEM OF YUG.

Forget Yogism, yes. Become a student of Yoga, but always with one idea and one goal, the YUG.

SIGANTI AUM.

Answers to questions:

AU: a sacred word, doesn't mean anything by itself. Symbolises great theories. a. Brahma, Vishnu, Shiva. b. the mystic Swan, (Hansa), today the symbol of the initiate.

A: The head becomes Brahma, God the Father, the life, (the brain), Intelligence, Creation.

U: Vishnu, second manifestation of the Divine, the Son, becomes the body. Comes back in different forms, ie Avatars, from Vishnu. Ref. Jesus of Nazareth; and again we are awaiting the second coming in the flesh...

M: The wings, in vibration like the wings. The last letter gives the transmutation from one plane to another. (ref. the Sphinx of Egypt, where the fourth constellation is not the Scorpion, but the Eagle, that which gives the possibility to leave this plane and go into another, ie from earth to air. The swan can go on earth, water, or air, (his wings).

Aum in three breaths: inspiration, retention, expiration.  
AUM in three crossings of the NADIS in the body.

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TAT: supreme manifestation; a Blessing in a way, for it can mean 'you are that'.

SAT: Supreme Being, the Spiritual force in everything.

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AUM TAT SAT: A Blessing on the different planes of existence. Thus, when commencing Yoga, we make three positions ( AUM ) above head ( TAT ) before " ( SAT ) below "

Really in India they make only one salute,

Disciple to Master, (Guru), ABOVE, for to the disciple the Guru is God. Therefore when the Yogi goes into the Temple he makes: for response the Guru either a. does not answer.

- b. makes BELOW;
- c. makes with hand the peace greeting.



If we greet someone important, we give the greeting BEFORE: To greet friends, we greet BELOW, ie on the heart,

Therefore the triple Salutation:

- a. ABOVE ... to God (Guru).
- b. BEFORE ... to All Rishis.
- c. BELOW ... to all Brothers.

In India we never shake hands. This custom is a suggestion that we are trying to show that we have no weapon in the hand, and thus come in friendship, thus there is an underlying current of suspicion, which is out of place in spiritual matters. Secondly it is a very unhygienic custom.

Thirdly there is a loss of Magnetism; why should we pass on our magnetism to someone else and break down all our work?

Do not forget that all work in YOGA is SELF-realisation; we are being and are going back to SAT; reintegration with the GREAT AUM. This is really SAMASK, liberation, sublimation, stillness, equanimity. In Yoga we do not find happiness, we find PEACE.

UNIVERSAL GREAT BROTHERHOOD  
AQUARIAN MISSION - PERTH SECTOR

Wednesday, 27th August, 1952.  
18 St. George's Terrace, Perth.

HEALING - LESSON 3.

This is the third session of the healing service. Healing is not only one way of overcoming sickness. Healing must be a synthesis of all the methods of curing people. Healing must be an understanding in a general term. I mean by that auto-healing and it means healing for yourself and healing for others. We must realise that at the same time we will try to make some healers from amongst our students here. We like to see our students heal themselves first and in this order of idea we give some little talks in order to bring about a better understanding on healing in general.

We have seen that there are three great lines of healing. The first one is completely physical. It is the nourishment of our body. We must learn again how to nourish our body, and the different kinds of nourishment for our body. For instance we usually talk about food when we speak about nourishment, but the nourishment of the body comes also from the air, from the breathing. You must realise it is not only an alimentation that we take in the stomach, but there is another attribution that comes in our organism, and that means the oxygen from the air. It is for that that breathing is such an important matter in healing.

First of all we have to learn about nourishment by food, but I do not want to make from this healing service recipes for your food. You must find those for yourselves. There are lots of books dealing with naturalism and vegetarianism. You have to take the different kinds of food in order to be healthy. You realise it is not only the suppression of meat or alcohol that makes you a naturalist.

If you cease to eat meat you must not make a suppression immediately. You must eat a little fish and then you stop the fish. You do this in order not to bring in your organism a too brutal change from one kind of nourishment to another.

The same thing applies to nourishment by air. The breathing must be done also in the same way. If you have been used to one kind of breathing for years and years and then commence with breathing exercises, without being careful, it can be very dangerous. You know for instance we do not breathe correctly. You know we do not take the oxygen completely down. If we suddenly start to breathe deeply we make a special contraction of the lungs which we are not used to.

It is the same with people who want to fast. Other people want to eat more and then you have trouble in your stomach. I remember always one of my disciples in France who was sent to India in order to give him a discipline. He took a Guru and he told his Guru his defect. He confessed that he had a predisposition to eat too much. The Guru said "That is all right. There is nothing wrong if you like to eat. Come with me", and the Guru then ate 28 times in the day. My poor little disciple after eating only 10 times was completely done for two weeks. Of course the Guru was a perfect Yogi and he could not only eat 28 times, but 200 times if he wished to because he practised some exercises which made an immediate alimentation from the food, but my poor little disciple was just beginning the Yoga teaching and just starting to know a little bit about the exercises. He could not do it; so after eating just 7 or 8 times he was full up.

I know some people eat all their lives 4 or 5 times a day, then one day they say "It is not good to eat so much. I will stop it". Then they fast and they fast for a week or two and sometimes this is not good because they have fasted for too long. It is always better if you want to fast to just to try to fast for one day a week. You say "To-day I fast", but you do not fast completely. You take oranges. Then after a month you fast completely without taking oranges, or you have two or three days on oranges only and then later on, say, next year, you can make a fast for a week or two, but you must always prepare your body by exercises.

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The same for breathing. We must prepare the organism in order to breathe properly. We know perfectly well that breathing is done not only by the nostrils, but that the body breathes through the little pores we have in the skin. All those little pores are open to receive the air, but you know perfectly well that we have clothes more or less all over the body and the body does not have the possibility to breathe, so we must breathe only by the face, and I am very sorry for the ladies because they put rouge and powder on their faces and I do not think it is too good for the skin.

Then we breathe by the hands, but we do not have very much to breathe with there, so you begin to understand the necessity to open your body sometimes, especially in the summer time, to fresh air and breathe in then. You will understand a little better why we are about nudists. I don't want to preach for the nudists, not being a nudist myself, but I understand the conception of the nudists. They expose their bodies completely to the air. I think it is a good idea because otherwise never we do it and some parts of the body are never exposed to the possibility of breathing. Take for instance a dog or cat. They take up a position in the sun and open themselves completely to the sun in order to receive vitality. They receive this vitality in their sexual parts also because there they have to receive the air also in order to have real virility in their bodies. So the idea of the nudists is not wrong.

When we go to bathe we come on the beach in a bathing suit and we remain with that on our bodies. Then those little pores which are there just to breathe do not have the opportunity to breathe. Then later on we ask why we have rheumatism, a pain in our kidneys, or in our intestines, or why women have complications of the organs. I do not suggest that you go to the beach in any way you do not have the right to go in Australia, but if you can do this sometimes I think it is a good thing.

A good idea is to try to make some exercises in the morning in the nude before your open window and then breathe through all your little pores you have in your body.

We must learn how to breathe. Generally we do not fill up the lungs. We breathe only on top, also we just breathe in and do not breathe out. We must breathe deeply in order to make full use of our lungs. We know that when we breathe the oxygen goes immediately into our blood and if we do not breathe correctly the red globules break more and more and then we become anemic. Many people to-day are living mostly inside buildings, working in offices, sitting down all day, and never they have the possibility of complete breathing. We know we cannot live as complete naturalists. That is the idea of the Ashram the Universal Great Brotherhood intend to establish, to give people the possibility of living completely in a natural way - to take sun and water baths, and breathe completely all the day long. People who are working can come to our camp once or twice a week and practise completely during those one or two days all this breathing and the science of living. Breathing must be taught in detail. We have a special class for that on Monday afternoons where you are taught corrective exercises in order to bring little by little the possibility of breathing and exercising in a correct way. We teach you there, especially the ladies, how to breathe completely inside and not only on the top.

Generally we breathe more in than we breathe out because people generally when they breathe take a lot of air in without it going down. It is in order to avoid that that we show you those little exercises.

You must realize that when we breathe in we have a lot of air in the lungs. Then we breathe out, but only half comes out and the rest of the air we have taken from the atmosphere remains inside. You know the atmosphere is composed of a number of different gases the most important of which is oxygen, but the atmosphere we breathe is not only oxygen, so when we breathe out only half the remainder of the atmosphere we have breathed in remains inside. This is absorbed into your blood and then we have all the complications causing sickness, not only in the lungs, but in the blood and everywhere in the body.

In order to understand how to nourish our bodies we have to know what to eat and how to cleanse our bodies outside and inside. We must never forget that we have to clean our bodies inside just as much as we clean them outside. Generally we wash outside and forget to wash the inside. We make a massage to wash all the inside of the body. That is included in the physical part of the healing.

The second part of the healing is the psychic part. We know we have something else besides a material or physical body. We also have a psychic body. We call it by different names. The Christian theologians call it 'the soul', others call it 'the Astral body'. We realise the name is not important. We know we have an emanation from this physical body - something super conscious from the material plane.

Then of course we have to nourish this body also and this is nourished by different kinds of emanations from the nourishment we have for the physical body. I mean by that we eat something that is visible and something that is invisible. For instance, when we breathe the air we know that the atmosphere is made up of different gasses. To canalise the subtle essence from the atmosphere we have a special energy and this energetic force that exists in the atmosphere is called the prana. It is around the prana, around this little energetic vibration that all the atoms are being created in order to make cells, to make gasses and to make solids also. We have the same in the nourishment of the food. If I take a pineapple. We know the pineapple is very good for us because it contains vitamin C. We press the juice from the pineapple and in this juice we find different products. With the juice we make a product containing vitamin C, and we know that the body needs vitamin C. The composition of the pineapple, how the pineapple is made, how the world itself is made; they must exist first as a vibration. The subtle vibration of the pineapple is the prana. The prana is the force that exists. It is not something you see. It is something not physical. You take electricity. It manifests itself in the light. Electricity is a vibration. Also it can make heat. When you have heat from an electric stove you do not see anything; you feel the heat.

So I must concentrate not only on what is good for my physical body, but I must assimilate the prana in myself for my psychic body, but in order to make an emanation in my psychic body (in my soul, in the astral body) I must always have two kinds of nourishment, visible nourishment and invisible nourishment, the visible for my visible body and the invisible for my invisible body. So we must learn to absorb in our nourishment this prana, this nourishment for the psychic body. When I breathe I know I absorb oxygen and I try to concentrate in order to visualise this prana and so I absorb the pranic force from the air and it is for that that in Yoga we teach breathing exercises.

So we make a canalisation not only of the oxygen we take in the atmosphere, but a canalisation of the subtle extract of this atmosphere, the prana. That is the first idea of auto-magnetism, the pranification of your body. You cannot make this pranification of your body without doing breathing exercises. It is for that that we have a School of Yoga here for beginners on Monday nights where we teach you how to breathe in order to canalise the vibrations in your body.

In the morning before the sun has risen, or after it has risen. It does not matter what time because all night it has been quiet and in the morning before the sun rises on the horizon the vibration of the cosmos comes on the earth. You take a glass of water in your left hand. The left hand because the left part of your body is negative. The right side is positive and pushes out the force. The left absorbs the force. We take the glass of water in the left hand and concentrate on the water and try to

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visualise the cosmic vibration in this water. Of course it is auto-suggestion, by your willing, and we know that that is creative. It is something coming from outside yourself. We do not know exactly from where it comes. The scientific people believe it comes from somewhere else. The spiritual people say it comes from God. With the willing, the creative power of this willing, we visualise the cosmic coming into the water. If you are strong enough you will see the water moving. It is the vibrations from the atmosphere, the prana coming into the water. Because you concentrate yourself you absorb the force and it goes into the water. You take that water and after one minute you drink it. You drink the water that has been magnetised. It is magnetic water. With this water you make a perfect force in your body. You do not drink the water immediately. You take the water in your mouth, just wash your mouth and spit out the water, so that you magnetise your mouth. Then you take more water, but do not drink it completely. You make a gargle with it, and completely cleanse your throat, then spit it out. Then you drink little by little the rest of the water. You realise you have not only taken the water into yourself; you have taken the prana, the vibrations from the atmosphere, into all parts of your body, in your Soul, your Astral Body, your psychism. Then you vitalise this astral body, this psychism that we have. That is a kind of nourishment for the psychic body. It is a kind of beginning of pranification, of magnetism.

It is for that I give you sometimes a quotation from the Bible about the danger that exists by eating meat. When we eat meat we absorb the animal vibrations in our animal body, our physical body. We also absorb in the blood of the animal flesh the psychic body of the animal and it is for that you are told in the Bible not to eat meat because in the meat you have the blood. See Gen. Chapter 9, verse 4. In each particle of the blood of the animal there is the soul and if we absorb animal flesh we absorb the psychic body of the animal. If we absorb the psychic body of the animal it animalises us and puts us again in the same state as the animal.

It is for that when we eat a lot of meat we have an aggressive feeling. You know perfectly well that the aggressive idea of the animal in the bird is so strong that in British law a slaughterman has not the right to sit on a jury. Eating meat only animalises our physical body, but it goes as an inner vibration. We know perfectly well that in all particles of the blood there are "atoms of life". These vibrations pass through the human body, and that we are and we are like...

This Science is beginning to understand that the psychical body is of importance in this physical life, and we must try to concentrate on really good vibrations, in order to give real nourishment to the astral body.... The nourishment on the physical plane is from food and breathing, and on the psychical plane is prana.

Now the third body, the spiritual or mystic body, elevates the self to a supreme plane. Our religious conceptions are not important, it is the kind of vibrations which we *gucken*. It is the same in both religion and philosophy; let us choose that which does not limit us, that which is not dogmatic; for these limitations and dogmas are made by humans, and if we do absorb these, it is as though we were absorbing physical or materialised food on the level of the material plane.

But we must spiritualise the teaching in order to sublimate the practice of some religions. Therefore we must overcome ritual and dogma etc... These are good, but we must FREE OURSELVES. Real spiritual food can only be given by self-understanding. We must sublimate the self. The church gives a code of morality, a discipline for the correct life and thought. But one day we must forget all, and have the faith which

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can move mountains. Jesus changed the tree, and said to his disciples, "You can do all this and more..." Amos Chapter 3: v 7. "Surely the Lord will do nothing but he revealeth his secret...." God never uses the supra-natural to manifest the material. Therefore there are no miracles, all is good, natural law. And everything is possible when we know the natural law. Thus there is no reason for a tree not being able to grow in the middle of the sea, if it has never been tried. How then can we have faith?

Here is a story, which illustrates lack of faith: A man wants to try his faith. Some say, "By thought you can put a big black cross on the wall." He tries this out. The next day he comes, in order to see the result on the wall. No cross! He says, "I know it! It was not possible!" We must have the faith. We call ourselves Christian... then all things are possible. Well, we have to follow this line of thought, a perfect feeling that we can transmute everything. Thus we can take immediate contact with the Divine: - We are in God, and he is in us. The spiritual body is only a reflection of the Universal Spirit, that is God. The Holy Ghost, the 3rd Person, is the Universal Consciousness. When we come to realise this we shall have the era of the Holy Ghost. We talk of BROTHERHOOD, but not with aboriginals. O no, not that, even from the most sincere disciple! Our brother must be WHITE and CHRISTIAN!

We materialise the Spirit of Brotherhood, whereas we should be spiritualise the material. We must see in everything, the reflection of the soul, the reflection of God. THAT IS THE ESSENTIAL FOOD.

1. We eat food which is bad for the body. We kill ourselves. We don't die! We do not live as long as we should; we absorb incorrect nourishment we have the habit of wrong breathing.
2. We don't know the first word about nourishment for the psychic body. All our asylums are full.
3. There are 500 different nourishments for the spirit, and each one makes its own propaganda in order to sell its packet of Spirit, (there are 300 religions), just as we advertise our wares for sale.

If nourishment of the physical body must be from the physical shop, then nourishment for the psychic body must be from the psychic world. From the divine shop must come the nourishment of the spirit, and we find this around us everywhere. This is the first idea of the healing service. To find these three nourishments is what we must do.

Dr. Werther is going to give "Healing by Colour and Music" on Wednesday night.... There is more than one method of healing. Some believe in Medicine for healing, others in psychic healing, others in spiritual healing, if illness comes from all these three planes.

WE MUST TRY TO BRING LIGHT AND PEACE.

MAGNETIC HEALING: We put out from ourselves the kind of electricity that we have in us, (animal electricity that all possess). I shall show how to make passes, and different breathing. But you do not take the conditions if you are positive. The person to be magnetised is passive, and remains open.

MAGNETISM is a complete technique, which must be learnt, including all the passes. If the healer takes the condition of the patient, it is because it is negative, and the patient is positive. This type belongs to those who practise spiritualism, (spiritism); they take the state of mind of all the people. WE MUST NEVER TAKE THE CONDITION.

I like to see people make healing by a complete understanding. We must never call a person 'not advanced'.

contd.



HEALING Class 6 3HEALING Class 3 Page 6 Dr. de la Ferriere wednesday afternoon.

Healing by Faith The healer must always have a great faith, and always a knowledge. Ref. Jesus with knowledge; at 12 he talked with the doctors in the temple. Thousands make healing without knowledge and they claim they have cured people. But are they cured completely? Were they really sick? Some people like to be sick, sometimes unconsciously. Thus only a suggestion is necessary. But others are really sick. Yes, it is possible to cure, but is it not passed on to the psychic or spiritual body? Or to somewhere else in the world? But it is still possible to cure only by faith. At the moment of perfect faith, (perfect connection with the Divine, and realising for one second that it is God himself), we can cure. We can receive a certain message only when we are in a certain state. Christ did not always cure. We are told that he cured a lot of people, we are told that he cured all who came. And he did not always cure with the same method. One cure was through the pranicification of the saliva, (this is done in magnetism). Sometimes he cured by faith. Ref. "he is already healed."

65, to 70% of the people are spasmodic, ie someone has an injury to the leg,.. the doctor says, "It is broken." Immediately the pain comes, and perhaps not before. The patient often feels nothing till he knows. Under a spasmodic state such as fear for one hour, the perspiration is analysed, and compared with the perspiration taken from a patient in an aggressive state. There is a different TOXIN. Thus the state of mind gives different toxins to the blood. Cattle are afraid to go to the slaughter; an electric thing is used to make them go quickly; the toxin from fear is in their blood, and WE EAT THOSE ANIMALS! We poison ourselves!

A man cannot be poisoned by snakebite. The toxin of the snake cannot kill the human unless it is mixed the toxin that he emanates in the blood when he is frightened. If we have no fear, a snakebite can do no harm.

We can recall the stigmata of the Christ on the body of those who impose it through their strong emotions, and the willing which is expressed on the psychic plane. Pain in the liver, or in the stomach can be the result of a state of mind. Bad news from a letter will very often bring on a bilious attack.

It is for that that when we eat a lot of meat we have an aggressive feeling. You know perfectly well that in British Law a slaughterman has not the right to sit on a jury. Eating meat not only animalises our physical body, but it puts us in a lower vibration. We know perfectly well that in each particle of the blood there are 'elementals'. Those vibrations have never been through the human kingdom. It is that we use when we make black magic.

Thus science is beginning to comprehend that the psychical body is of importance in this physical life, and we must try to concentrate on really good vibrations, ...

Monday, 1st. Sept. '52.

UNIVERSAL GREAT BROTHERHOOD.  
AQUARIAN MISSION - PERTH SECTION.

18 St. George's Terrace.

BHAKTI-YOGA. LESSON 2.

BY THE MASTER OF THE MISSION.  
DR. G. R. DE LA FERIERE.

Generally we ask ourselves why things happen. We are always thinking and wondering why this or that happens. All the events in our lives are something mysterious for us, and of course after an event we learn a lesson from the test that we have overcome. Every event in our lives is an experience and before such an experience we just did not realise that everything can be changed in one moment. After the experience we still ask, puzzling, how and why, and of course, there is a lot that escapes our reason.

THERE IS NO CO-INCIDENCE IN OUR LIVES, EVERYTHING HAPPENS FOR A REASON, AND A MUCH DEEPER REASON THAN WE REALISE.

I will take some examples tonight to illustrate the way of the Bhakti. Of course you realise that these obstacles, tests, events in our lives can have many applications, but I take some tonight especially related to the teaching we give in the Bhakti-Yoga.

We must have complete devotion for the Guru, complete faith in the Guide and we must have respect for each thing done by the Master. There also, as with our own lives, we struggle sometimes with the personality of the Guru. We don't realise quite why he is doing this and that, and then we puzzle over why he gives us some experience, very hard sometimes too. Just to make you understand, to have your own conclusion after a while, I shall illustrate with a little story about a Chela and his Tibetan Guru.

They were walking together as Gurus and Chelas do in India, in the Himalayas, Tibet, from one village to another, from one holy place to another, and as is the custom they were in Geras. You know perfectly well that hospitality is given in the East to the Sadhus. They partook of hospitality one night at the home of a very wealthy man, and very early the next morning before the gentleman of the house arose, the Guru stole jewels, cups of gold and silver, and departed with the Chela. The Chela was very astonished at the action of his Guru and asked why after receiving such wonderful hospitality that his Master should steal the man's wealth, and the Chela wanted to argue about it. The Guru just replied, "Keep quiet Chela".

After walking further they came upon another place where they received hospitality also, this time from a very poor man. (You know of course that disciples receive hospitality in palaces or very humble dwellings). After receiving the hospitality offered by the poor man, very early the next morning the Guru set light to the house and it was burned to the ground. The Guru and the Chela went their way and the Chela was shocked at the action of his Master, and again he argued about the position. "Guru-ji, how is it possible you could put fire to the house of this poor man who didn't have anything and he gave us his last portion of rice? I can understand better about the rich man, maybe you have just hidden his riches that you stole, and maybe this rich gentleman shall have more riches later on - but this poor man, he give us his last portion and you put a fire to his house!" The Guru replied, "Keep quiet Chela".

The Guru and the Chela walked further, and reaching near to the Himalayas they had to cross a little river by means of a very small and dangerous bridge. These bridges are very soft and generally break after a time. The Guru crossed first and the Chela walking behind him just had time to get across, and grabbing hold of the Guru he said, "Oh! look, the bridge will go down". The Guru replied, "That it go, someone comes".

(cont'd).....

Monday, 1st. Sept. '52.

UNIVERSAL GREAT BROTHERHOOD.  
AQUARIAN MISSION - PERTH SECTOR.

18 St. George's Ter.

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The Chela was completely unable to understand his Master's words and attitude because many people had to use the bridge, and at that moment a man was approaching and the Chela drew his Master's attention to the fact that this man would be killed. The Guru replied, "Let him be killed". So the Chela thought perhaps his Guru was now a murderer and at that moment the man put his foot on the bridge and went down the precipice into the river below.

During their journeying the Chela argued with his Guru about the question of stealing, setting fire to a house and being directly connected with murder. Still the Chela had the weakness to make discussion with his Guru, not realising that he was divinity incarnate, that his Guru was a great dissipater of darkness. The Chela wanted to understand by example.

After a long time they made the same pilgrimage, as is the custom. When a round is finished it is commenced again so that the Saddhus never remain at the one place. They came to a little village and there was a great saint, a man who was teaching the great truth and philosophy of initiation. He was not a Guru, but just a man giving a vulgarisation of the traditional Yoga and the Bhakti line. The Guru and the Chela met this man and they recognised him as the rich man from whom they had received hospitality a long time ago, and from whom the Guru had stolen the jewels and cups of gold and silver. He explained to the Guru and the Chela that before he had been a man rich in reality, but had always kept hidden underground the gold that he had. He had always tried to show he was a spiritual man. Then one day some professional thieves broke into his house and demanded his riches otherwise they would kill him. But he explained that his riches had already been stolen and he didn't know how or when. He didn't have to resist the thieves because he no longer had gold or silver.

The thieves then said that the people had told them to come to his house because he was the richest man in town, and then the man explained to them that the people meant he was the richest in wisdom. After that the man realized he had a good lesson and he started to meditate. He realized that he had come into the world without gold or silver, without a house, and that made him realize he was just a man. Then he started to tell his own experience to the people around him, and from villages all around the country people came to offer him gold and silver cups. This time he did not put the wealth underground, but sold his gains to purchase material to build a school of wisdom for the people. He said, "I am just an ordinary man, not great, and I have built this school so that all the people can come here to follow the teaching, and for healing. It is because of the opportunity given me by an unknown man, and I think it was the hand of God".

Further on the journey the Guru and Chela came upon a big Ashram which they wanted to visit and say their respects to the chief of the Ashram as it had been much spoken about. They recognised the man to be the poor man who had given them hospitality before and whose house the Guru had burned down, and he told them his story. He said, "I don't know how it happened - I was always very poor and I give always charity on all the hermits and travellers. One day my house was burned down completely and so I had to start to make a new house. In order to make the foundations I had to dig in the ground and there I found a treasure of my own property. I realised I had been living for so many years in a humble hut with a fortune in the ground. If my hut had not been burnt I would never have found all this money. I didn't want to build a big palace for myself, but just a little hut and an Ashram for the people so that they could all come and learn how the Divine can interfere in all the consequences of our lives".

(Cont'd).....

UNIVERSAL GREAT BROTHERHOOD.  
AQUARIAN MISSION - FIFTH SECTOR.

Monday, 1st. Sept. '52.

18 St. George's Tce.

BHAKTI-YOGA.

LESSON 2.

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On the next stage of their journey they came to a place which the Chela recognised as that where the man had gone to his death, and the Chela recalled the experiences he had had there. The Guru and the Chela noticed a man and a woman tending a kind of little temple. They went in and payed their respects and asked the man and woman why they were so isolated. The woman replied, "It is a long story. I was a young girl and had a fiancee who was a little bit brutal. One day I met another gentleman - a quiet, spiritual man, and he knew I had a fiancee. Because the other gentleman was in the spiritual line he did not want me to break my word with my fiancee. So we discussed the question and decided to explain to my fiancee that I would keep my word and marry him but that I had found my spiritual brother, my twin ray in a way. Then I received bad news. My fiancee knew I was with this man, he was coming after us to kill my spiritual brother and he had an accident at this bridge and he fell and was killed. So in order to pay respect to my fiancée we made a vow that every day we would inspect the bridge for the safety of others, and because I have been able to marry my twin ray, and because he has become my Guru, we wait for all the hazzite who pass over this bridge and give them food. We are also able to go every five days to the Yogis who are isolated in their caverns, and give them nourishment."

Well, that is the little story in three episodes, which you can understand by yourselves the same as the Chela. In one line of a pilgrimage the Guru prepared all the lines for the people. Where there had been nothing before, now there was something.

One man liked his money. Another was poor and didn't have anything, and another man was preparing to be a criminal. The Guru by his grace of knowing the future helped the rich man who became a great teacher as a result of his own experience, and gave to others a wonderful line of Bhakti. The poor man was able to provide the Ashram for the people, and from the Ashram the people were able to go over the bridge through the caves to other residences of the Masters.

The Guru knew the last man was coming over the bridge to kill his spiritual brother - a Guru. The Guru let the accident happen to save the man from being a criminal, and allow the union of the woman and her twin ray. The fiancee paid his karma and had the possibility of reincarnating immediately and coming in a better line of life. He had been in a very bad position in life, very aggressive.

BY THE GRACE OF GOD EVERYTHING CAN BE DONE.

The story perhaps escapes your understanding, but it was not lost on the Chela. At first, of course, yes. He argued, why, why, why? On the second pilgrimage however the Chela realised that the Guru had planned the future, giving all the evolution for the people:-

- (1) Receiving the teaching from the wiser.
- (2) The possibility to come to an Ashram.
- (3) Coming to the last bridge of life where the twin rays were, and there to come on the top somewhere round the Kailas.

Well, you are in the same position I suppose as this Chela. You are in the same position every day with your ordinary life. With your common existence you can find the explanation, go with the faith and believe there is always a lesson to learn. If you don't find it today you shall find it later.

(Cont'd).....

UNIVERSAL GREAT BROTHERHOOD.  
 AQUARIUS MISSION - PASTOR SECTION

Monday, 1st, Sept. '52.

18 St. George's Tce.

BHAKTI-YOGA.

LESSON 2.

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Don't argue, don't discuss, and don't rebel, not only against your Guru but against yourself and against your life.

Go in the way of your existence, don't try to struggle against it. You have to work things out as we always do in the YOGA - always have PERFECT BALANCE, PERFECT EQUILIBRIUM, and that is the lesson you have to learn from this life. That is the teaching you receive from your own experience.

You REALISE for yourself, you have to take each opportunity, you have to take everything every minute of your life as a lesson to find the great way, the TAU, the YUG.

PEACE BE WITH YOU.

UNIVERSAL GREAT BROTHERHOOD.  
AQUARIAN MISSION - PERTH SECTION.

Tuesday, 2nd. Sept. 52.

18 St. George's Tce.

COMMENTARY BY THE MASTER OF THE MISSION - DR. S. R. DE LA FERRIERE.  
Following Lecture given by Miss J. ROBERTSON - "THE CHANGING EAST"

Miss Robertson delivered a very colourful and interesting account of her experiences whilst in India and exhibited to the audience also some samples of the art of India as expressed in work done with cloth, metals etc. As a result of Miss Robertson's lecture the audience was further enlightened regarding the world and its peoples, and the impression left was that human beings the world over have their hopes and aspirations, their individual form of worship, and that irrespective of colour, class or creed, all human beings are in essence one - could we but realize it.

The Master delivered his commentary as follows:-

I cannot find words to congratulate Miss Robertson tonight, and I have enjoyed her lecture thoroughly. Generally when people talk about India they take a definite point of view. I mean they have a critical mind directed against what they have seen in India, or on the other hand they take a fanatical defence of India, but tonight we have had a wonderful exposition completely free from all dogmas. Miss Robertson has given an account of India as she saw it, and maybe for my part I didn't see it in the same way, but anyway it is exactly as she saw it. If I have seen India differently, well everyone sees India differently and we have then a different feeling about India.

Miss Robertson is a very good lecturer, she can entertain the public also, and so as well as the people learning something they can enjoy also, and I agree completely with the conclusion of her lecture. I have had some experiences in India and although I don't want to give a lecture tonight there is something I want to say. There maybe some difficulties in India with regard to nationality, but the great approach in India is the religious plane. According to what we are in our spiritual line, so we are received in India. If you come in India with a spiritual mind, if you come with an approach to the Divine you always find real friendship and help.

I have to tell you that when I came in Australia for the first time at the end of October 1950 (I had left Mysore in the August), and you remember I was in white robes with long hair and a beard, I asked at a hotel for accommodation, but there was no accommodation on a Sunday they tell me. It seemed it would be better if I could go to some Christian Association in Perth in order not to frighten the people by my appearance. So somebody asked at this association if they had a room and they said they had. The gentleman then explained that the room was not for him but for Dr. de la Ferriere, a Frenchman, and they said that they had the room. When I went for the room I was told that there wasn't one - maybe because I bore a resemblance to someone 2,000 years ago. I think it is a wonderful experience, not funny, because it was serious for me.

I think today it is a FACT that if the Christ came back we would refuse Him.

In India they never refuse. They never place emphasis on the exterior appearance.

I have been in India in white clothes (robes) and in Gerra, I have lived in India like the people of India, have eaten off the banana leaves (not always washed), I have travelled first and second class, and also on the roof of the railway carriage because I was a Sannyasi.

I have lived with the people of India so I know what they are. I have not only talked with them, but I was part of the Indian people, but also I was a foreigner - in white clothes, with long hair and a beard and

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with a cross on my breast.

The people received me in India, without the critic mind, but here we want to know all the whys and wherefors if a person looks a little bit different..

If you are in India, wearing Western clothes, and standing perhaps on the corner of a street, the people of India do not approach you because they do not know if you are interested in the spiritual life. But if you are wearing clothes which they understand signifies a person interested in the spiritual way of life, then they come to you and the first thing they talk about is spiritual and divine approach to life. If you stop on the corner of a street here, the first thing you talk about is politics.

In India they asked me if I had read the Bhagavad Gita. They are always ready to read the Christian Bible, but they don't try to convert, according to their Buddhist or Hindu philosophy. Here we read the Christian Bible, but what other teaching do we read, and we try to convert according to the Christian Bible. We have missions everywhere in the world, but the Buddhists don't have missions. They don't try to impose their ideas on others.

I am not criticising the Christian Missionaries, I would just like to see more balance. I would just like to see more learning because I always come back on the same idea: When Christ said "Love ye one another" read in the original text it means "Understand one another". We have to understand. When we say "love" one another we don't really feel what love means. Christ meant "understand" one another. He was not dealing with sentiment which we associate with the word love. Learn from one another and then you understand one another.

You recall the disciples asked why Jesus spoke in parables and He answered that though He spoke in parables to the multitude He spoke more clearly to His Disciples, but even so "I have yet many things to say unto you....." It meant that still the Disciples themselves had something to learn. The teaching of the Christ was not just a matter of love pertaining to sentiment, but to learn from each country its philosophy and religion in order to understand.

Yes, my experiences in India have given me a lot to talk about but I think the lecture of tonight has given everyone a clear idea.

I just refer to my first day in Australia when I was so badly received and had only a little corridor in the Y.M.C.A, but since then I have found many friends. You know how I am living - no gold and no silver but always by the hospitality of the people. This time I have changed my mode of dress, I have become more civilised but that has given me more responsibility. In India I was free, I was received everywhere with a different form of understanding to that of the Western World. Generally, not always, the western people offer hospitality with an indirect idea of benefit. In India you receive the last portion from the person offering hospitality, especially when they see a holy man, a Saddhu.

Here you receive something, every comfort, and then if you are told to go there is nowhere to go. In India you don't stay in the street, everybody opens their door. Here also you don't have the right to go in the street penniless. Now we cannot change all the regulations of a country but I think that in India they remain really with the mystic idea - India is a mystic country and we have to take a lot from them, more rules of the spiritual life for application on the 20th. century.

(cont'd)



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I don't mean a fanatical application but just to make a real attempt to apply the spiritual life of India. Here we are not completely Christian.

It is just a thought that has come to my mind, just a supposition, but I think we have to take from the East and also we have to give, because according to the law everybody is a disciple and everybody is a master.

We must try to remember that in order to be really missionaries we must not impose our will on others, we must not convert or try to convert.

THAT IS THE EXAMPLE OF THE UNIVERSAL GREAT BROTHERHOOD WHICH WE TRY TO GIVE HERE - THAT EVERYONE CAN EXPRESS HIS IDEA AND FIND HIS OWN WAY.

There is no limit of one church, one book or one creed.

GOD IS IN EVERYONE IN EVERYTHING AND WE MUST FIND HIM FOR OURSELVES.

You don't have to go as far as some people, - for instance, Dr. de la Ferriere who has travelled round the world. He always escape from the TRUTH because we try to impose our own idea and limit the Truth, and we just don't realize where the Truth is.

THE TRUTH IS THERE - NOW - IN THIS SECOND, AND THAT IS THE BEAUTY OF IT.

We just must realize in a flash.

We have to forget home, possessions, nationality, "good" or "bad". Just realize that we are <sup>not</sup> living but existing.

"He that findeth his life shall lose it, and he that loseth his life for my sake shall find it".

We must try to understand life in the real meaning of existence.

PEACE BE WITH YOU.

HEALING Lesson 4.

By the Author of the Mission, Dr. de la Ferriere.  
18 St. George's Terrace.

Wednesday, 3rd September 1933  
2 P.M.

There are three domains in which we must work. We must look after the one as much as after the other. In reality, to overcome sickness, there must be a synthesis. We take all we have in order to cure. The physical is important. Start again to learn how to live, for we have forgotten the natural law of good living. It needs some regulation. There is the question of

1. Nourishment by food, sun, cosmic force etc... and Hygiene.
2. Regulation of the Psychic or Astral world, - the Soul.
3. The Spiritual domain where is the mystic investigation in order to cure.

Each domain is in union one with the other, is connected, very near. In reality, everything happens in the Spiritual mind, just as it happens also in the Psychic and the Physical. All in the Physical body is the result of something in the Psychic, coming from a small defect in the Spiritual.

KARMA: We can come to earth with a predisposition as a consequence of a previous life, and of what we have done in other lives. We reincarnate with the predisposition. We want to see Karmaic law working in this life. Karma means CAUSE and EFFECT. Therefore some little defect in the Psychic, (THINGS), will have a result in the physical body. Thus a defect in the physical body is generally a consequence of the Psychic world.

Some people make mediumship a spiritual phenomenon, duplicating the physical from the astral, or taking some defect from the astral. For instance, a woman with a second degree burn on the arm, after her astral body had been projected in the astral world, said that she touched heat in the Astral world, and we see the immediate result in the physical body.

We can refer to the Christian Theology of the "Soul". Soul is not Spirit; it is Plastic matter between the Physical and Spiritual bodies. It is the soul that goes to hell, heaven, or purgatory, and never the spirit... It is necessary for the soul to be made immaculate, for it is dark as a consequence of the wrong we have done in this physical life, which must have its repercussion in the astral. Thus in religion, just as in physical matter we have this law of cause and effect.

There are different states of mind: The UNCONSCIOUS or AUTOMATIC mind of the physical animal. There is the CONSCIOUS mind of reason, intelligence, the emotive plane. There is the SUPER-CONSCIOUS, the HIGHER or SPIRITUAL mind. Man tries to overcome animal feeling, and to go beyond reason, to have intuition from the SUPER-CONSCIOUS.

In all three planes we see this law of CAUSE and EFFECT. Therefore, we must realise in HEALTH that we must make activity on one body in order to penetrate to another one.

Thus MAGNETISM could be used, or YOGA. I must insist on this latter, for by this we can overcome defect in ANY of the BODIES. For it is self-realisation, sublimation. The Yoga means auto-massage in the glands and therefore overcomes sickness. Contortions, exercise and breathing bring such vibrations that he thus magnetises himself. The system of Yoga can cure on the three planes.

If we do not wish to use the Yoga system of healing, then there is another way in which quick results may be obtained, -- MAGNETISM. But it is hard to cure oneself by this method; it must come from someone else. Auto-magnetism is too difficult. For, to put out our own "fluid", and then to use that fluid again, reduces its strength, and hence the action.

Healing Lesson 4.

By the MASTER of the Mission, Dr. de la Ferriere.  
Fourth Station of the Mission in Mission  
16th St. Boston's Way.

Wednesday, 3.10.'52.  
1952.

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too, coming from one who was not strong enough to remain well; would not be strong enough to be of much value. But we take blood from one part and inject into another, -- not transfusion, but auto-injection. This can sometimes make blood moving, and therefore affect a cure. But Magnetism is not complete like Yoga, it is only half of the process.

We all have Magnetism in the body; we have to learn how to put it on someone else.

But we must learn what is the cause of illness and study anatomy; it is not enough to know the passes.

PASSES: (Movement of the Hands).

Put the patient on a chair, lower than yourself. Our chair must be higher foot against foot; knee against knee; hands of patient on his base, and put our hands over his hands. i.e. position of contact; to equilibrate the force.....

Therefore, the first thing to do is to take contact, in order to establish equilibrium, just as two boats on a canal, such as the Panama, come to the same level when the locks are opened. Fig. 1.

2. THE CHARGING:-

This must be made by long passes from head to foot. To charge somebody, ask that person to remain quiet; there is no need to sleep as in Hypnotism. Magnetism is only a Transfusion of one fluid to another.

Place the patient in 'second state'; he will feel quiet, warm, serene.



For the CHARGING, start from above, take the fluid and come down at a distance of about 30 cm. If too near, the charge is too strong, so don't come too near. 30 cm is one foot, more or less.

Diagram 2.

Take 10 to 13, or even perhaps only 5 minutes to put the patient into the second state. When the hands come down put away the fluid, as throw hands out behind. (See diag. 2.) You must give the correct speed, for the vibration of the magnetism. Count 1,2,3,4,5,6, flick! 1,2,3,4,5,6, flick! etc...

When you pass, concentrate a little more on three parts of the body,  
 1. between the eyes, Pituitary Gland; impress your will a little on this part, for the person is negative, passive, relaxed, and he RECEIVES.  
 2. on the heart, a physical thing, is make a little bit warm.  
 3. on the Sun Plexus, for here the concentration of the nerves need just to be made warm.

At the end of these few minutes, when the subject begins to be half in the 'second state', pause at these three places, is

- 1, pause...
- 2, pause...
- 3, pause...

- a. The first passes are called LONG PASSES, a preparation.
- b. with the pausing, you really CHARGE the person.

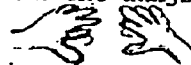
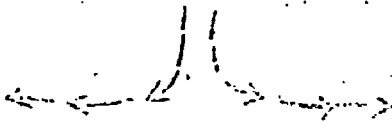
Lesson 4.

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The subject is now in a state of Receptivity. You can then start to cure sickness.

Beginnings. If, for instance, the patient has some trouble on the lung, the RIGHT HAND would be too strong, so put the LEFT HAND.

If it is a "hot" sickness, ie something oppressing, make the transversal passes, (Fig. 1.) for all fluidic forces concentrate on the lungs etc. come to there,  
 a. Start with hands open,  
 b. Put it away,  
 c. Close hands to come back with no fluid.



Thus set according to the sickness:

For the Stomach make only one pass. Vertical, and come a little bit nearer. Short passes from shoulder to stomach.

EMOTION: If someone suffers from the arm, touch, and go down, and flick off, and return with hand closed. ie take fluid, stop a second, and then flick off.

If Infection is with Microbe, then work with the RIGHT hand. If infection is hot, then make cool, with LEFT hand moving, for the Right hand is hot, dynamic.

Some are too nervous and you can't make them sleepy; then make 'hot' breath on top of head, or on Solar Plexus, (not too near).

A patient was once burned on the knee, when too near. The knee had received a knock, and should have been cured by 'hot' breath, but the subject had varicose too strong, and received a burn on the knee. This, in turn, had to be cured by 'cold' breath. (Hot breath with open mouth, cold breath with closed lips.)

Cold breath along Spine for Kidney trouble.

Hot breath for anaemia, to give strength, to give force.

In Spine all the different centres must be learned. Can make breath or friction in these places. On the Vertebra, a little circular friction with the fingers can be made.

If the healer does not know the Centres, it is better to make a LONG friction, in the pass with the hand, along the spine. Use the RIGHT hand, unless trouble is too 'hot'. So you must know the 'cold' and 'hot' sicknesses.

You can MAGNETISE with two hands, with RIGHT hand on Spine, polarise hot, and with LEFT hand, cold, on front.

If you need to polarise organs from the front, use the RIGHT hand, but for Asthma, Cardiac etc... LEFT hand front to cool oppression, and vitalise the Spine.

Therefore, when CONGESTION, use the LEFT hand, for congestion is 'hot' contracted.

Do Magnetism from 15 to 20 minutes for common sicknesses. The Doctor once magnetised someone nearly dead, - permit had been given for burial.

Magnetised for three hours:

1 hour LONG PASSES.

1 " BREATH

1 " LONG PASSES

1 " BREATH

etc... This is an exception.

If the new born babe does not want to live, BREATH, hot, cold, hot, cold etc. and Magnetise the Spine two hours.

cont'd.

HEALING, Lecture 4, Part 11.

by the Master of the Mission, Dr. de la Ferriere.  
11 St. George's Terrace.

Wednesday, 3rd. Sept. 19  
2 P.M.

**DE-CHARGING:** When a patient has been charged, all the electricity in the body will cause him to get a headache. So it is necessary to DE-charge. The movement is transversal, and return with hands closed, across the Heart, Breast and Stomach. After this give LONG PASSES to take it out. Touch the body, Shoulders, Front, Backs, Foot and then out. Then blow on spine, top to bottom, push in front.

**DE-CHARGING the Healer:** Shake hands to put it out. Sulphur on hands of Healer when people are infectious.

If patient feels alright, let him rest a little.

**PERIODS FOR TREATMENT:** 5 minutes CHARGE

15-20 " CURE

5 " DE-CHARGE

A total of half an hour for the treatment.

Later you can cure without CHARGING. Ref. in the Temple, do only 2 or 3 things. But in the beginning respect these rules. Later you can CHARGE, CURE, and DE-CHARGE all in one, but you must know the Centres. There are 52 different centres, and when the Healer knows these, he can just touch the real point, say nothing, and let the patient go home.

So far we have dealt only with Magnetic Healing. After such a healing, people go home cured, but return WITHIN A WEEK with something else troubling them. If the cure lasts only for a time, they need more than one treatment.

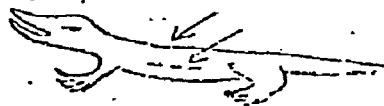
Account must also be taken of the Psychic and Spiritual worlds.

**Discussion of the contact:** The Healer's feet must be placed on the CURSIES, so that the patient is ENVELOPED by the magnetism. For this reason too, the hands must be held.

**Methods:** Concentrate on SUN Plexus, in AGNA Chakra, put the eyes together. The force can be sent to the sacral plexus, or to the base of the neck. Visualise a cord, and say, "This man will take two steps, and then step over the cord. Then the healing can proceed.

**IF PEOPLE IMAGINE SICKNESS:** (mental, or if patient has difficulty in putting himself into the quiet position).

Take contact. Then hot breath on sun plexus, to make him feel sleepy. To magnetise a patient, come down to the base of the skull and press a little. Ref. Crocodile: with two things we can run down his two sides, and he just sleeps immediately, for the sun plexus is there. A crocodile cannot harm if you are on the top. This same magnetism is used on snakes. The sun can be said of jiu-jitsu. By just taking the hand, they can paralyse the arm, because they know the nerves.



If we take a snake by the tail, he cannot move or do anything, because he always works with the tail. He must have the support. He can no longer roll. If we take him in the middle he can roll.

The Doctor's attempt at hypnotism, when still a child: He had six little canaries lying on the table. The aunt cried, for she thought they had died. But as the Doctor said, "I just blow, and out they go." Nice too answered to these experiments. But the Persian Cat was harder to treat, for it had more electricity in the fur. But all this is hypnotism: if not black magic.

So <sup>therefore</sup> far as we hypnotise, we must control the Will of the person, and therefore we do not have a complete healing on all domains. The healing might take place on one domain, and it might be only an illusion on another. For hypnotism is only a SUGGESTION, a MAYA. But in Magnetism we open a MATERIAL CURSIE and make waves going.

And when we come through the physical body we can reach the psychic, and this can touch the spiritual.

HEALING, Lesson 4, Part 11, Page 2

Thus for healing we must consider, food, hygiene, magnetism etc...

A MAGNETIC HEALER takes only the <sup>ESSENCE</sup> ESSENCE.  
PRANIC HEALING is the QUIETNESS.

There can thus be: magnetic healing, Alasdic healing, and Pranic healing, each one more subtle than the one before.

To make Pranic healing, the Prana must come out from the Chakras. With Magnetism it is from the extremities, ie from hands or feet or nose that comes the cure.

But Pranic healing does not even need the hands, although we use them. Only a person with the Chakras open could use Pranic healing, for otherwise, the Prana would not come out.

Most healers are IMAGINATIVE healers. They imagine they heal. It is the same with the patient. His AUTO-SUGGESTION has a type of healing effect.

The time for the cure can never be stated. Sometimes it takes one week, and sometimes two or three weeks with the same type of illness.

There are many factors to be considered:

1. Receptivity of the patient.
2. State of mind of the Healer.
3. The position of the planets.
4. Atmospheric effects.

Therefore it is good at times to make a little Black Magic.

Do not try to cure immediately in own name. Otherwise you take the responsibility of the people you cure. Who knows if he has the right to be cured? This is a great Spiritual problem. Be very careful in this matter.

For magnetic healing it is better to have FLESH AGAINST FLESH, for it is hard for the magnetism to go through the clothes. Therefore where the bare skin can be contacted it is better. Some silk is very hard to get the magnetism through.

The bare the skin, the better for magnetism, friction, and massage. There are many types of massage, Swedish, Chinese, Hindu...

USE EVERYTHING and every OPPORTUNITY to overcome sickness.

PEACH.

UNIVERSAL GREAT BROTHERHOOD.  
AQUARIAN MISSION - FREEMANTLE SECTOR.

Friday, 5th. Sept. '52.

- "EVOLUTION OF HUMANITY". Public Lecture by:-  
THE MASTER OF THE MISSION - DR. S. R. DE LA FERRIERE.

Spiritual Brothers & Sisters: During my last lecture we dealt with the Evolution of the World. I tried to give you an idea about the mechanism of this evolution of the world, by which I mean the evolution of the MACROCOSM and the MICROCOSM. We have seen the creative power in Nature as well as in the Human Being. You remember we have seen the similarity existing between the creation of the very Great All (the big Universe - the Macrocosm) and the creation of the Little Universe (the human being). We have seen that the different states of evolution are the same in the Great Universe as in the Little Universe.

I told you during my last lecture that the evolution of the World and of Man could take months and months to explain, but I shall give a general idea without entering into different conceptions. I just try to be completely impartial and to explain the matter scientifically without discussing different religious systems and without adhering to one or another philosophy. Just positive investigation.

With my lecture on "The Evolution of the World" we stopped at the point where man inhabits this planet. All right, now we are at that stage with what we call this "evolution" and we start with what must be really interesting for us. It is not so much the evolution of the different planets and different Cosmos that interests us - it is our own evolution and we want to know from where we have come and where we go. We must first of all understand the two great canalizations:-

#### INVOLUTION and EVOLUTION.

INVOLUTION: This means when something descends - it involves in something. The Divine incarnates himself in the Human Being.

EVOLUTION: This means rising. The human being must reintegrate in the Divine.

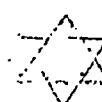
Involution is symbolised by the triangle pointing downwards.



Evolution is symbolised by the triangle pointing upwards.





The fusion of the two, the perfect balance is symbolised by the double triangle, known also to the students as the Seal of Solomon.




We have dealt also with the four elements which exist in the human being the same as in nature.

EARTH  Solid, the bones of the human being etc.

WATER  All kinds of liquid, i.e. the perspiration that we have, the blood itself, the urine. Seas, rivers etc.

FIRE  In the human being this is the temperature, the heat that keeps us in the same degree of warmth in order to achieve the biological functions. Inside the earth we have also heat by fire.

AIR  (Gas). Vapour, smoke, air, atmosphere in nature. The oxygen we take in our bodies.

Thus we have the same in our bodies as in nature, the same in the Macrocosm and the Microcosm. The day we achieve the balance between the 4 elements in ourselves and in nature, we assimilate ourselves in nature, we reintegrate in that Great All from whence we came.

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

In the Bible we read that from dust we came to dust we must return. It doesn't mean "dust". The translation in English reads "dust" but you must remember that the original text is in Syriac and there have been many translations from the original text - French, Latin, Greek, Hebrew. The words used in English have not the same meaning as the Hebrew words. Hebrew is a much more extensive language than English, it is richer - like French and Arabic.

"Dust" means you are made from the four elements and you must go back, assimilate yourselves with these four elements. The four elements - this manifestation of God - you are the same, and you must go back on this manifestation. You are an emanation from this Great All and now you think you are alone and separate, but you must realise you are the same. That is what is meant by being "dust" and returning to "dust". John says we are made by water, fire etc. He explains in the different chapters that we are made by the four elements. You must try to study and analyse because it is very important to gain a better understanding, giving the possibility of union between Science and Religion. At the present time science doesn't want to have anything to do with religion and vice versa. However a scientist is not an entirely materialistic man, and a man of religion is not completely mystic.

The men of Science and Religion must investigate these two polarities, the positive and the negative, the objective and subjective.

Well, we have these four elements. Involution is generally symbolised by the element water and you know we use symbols in physics. This symbol means the "celestial water" coming from the Divine. In John, Chap. III, it says we must drink of the spiritual water. Christ says in John, Chap. IV "But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life". This means the spiritual water. The spiritual water is really the Divine source of liquid. It is the involution, it is the understanding from where we come, and it is that which Christ tried to explain and manifest. He was the Son of God, he was the Divine Himself involved. He realised he was God Himself. He came in the flesh, he came in this earth, an involution of the Divine.

Then on the other side we have the materialisation of the soul, when we have manifested ourselves in the physical life and must try to evolve. That is the element fire. That is the fire of the faith, the fire of the Gnosticism that we have in ourselves in order that the soul may rise and go back to the Divine. This symbol of the triangle with the point on the top is represented in the Pyramids of Egypt. The point on the Cathedrals, churches, obelisk also indicates the desire to elevate in worship, going up to the Divine. Worship by the element fire is really a natural form of worship. The first people who worshipped fire did not believe that the fire was God - they worshipped it as a symbol, just as today in the Christian churches we eat the hostia. We eat the bread and drink the wine as a symbol - the flesh and the blood of Christ, which in reality is a symbol of the transmutation, the sublimation from the matter to the spirit.

Then we have the two other symbols Earth  and Air . These two polarities are not so strong, they represent the secondary polarity. (Fire and Water can never be mixed - to extinguish the fire we need the Water). Earth is the materialisation of the element water and for that reason it is symbolised by the triangle pointing downwards with a line through it. It indicates a solid. So we are made of flesh (element earth), but flesh is a materialisation of the blood, the liquid.

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There is now the other element Air<sup>2</sup> which is the materialisation of the element Fire. The Fire of the faith, the dynamism, the energetic force we have in us is not seen, but the materialisation of this is the breath - the souffle. The power of the verb. For that reason the 'word' is important. In John, Chap. 1 we read "In the beginning was the Word, and the Word was with God and the Word was God."

In the original text it reads "In the beginning was the Logos....." Logos means Verb. "And the Verb was in God and the Verb was God." Verb and Word are two different things, but I don't want to give an interpretation of the Bible tonight. I just want to explain that the Verb is the Souffle. (Breath)

With these 4. elements combined we have this symbol. Some of you know it as the symbol of the Seal of Solomon as I said earlier, and also the Star of David. It is characteristic of the equilibrium between the Macrocosm and the Microcosm.



If we can unite these two polarities, if we can unite the 4 elements that we have in us with the 4 elements in the Great Cosmos then we are YUG. We identify one with another, interpenetrate one with another, make the perfect balance of these 4 elements and we REALISE EVERYTHING IS ONE. THAT IS THE GOAL and now we shall follow the mechanism of that in order to try to understand better

**THE ABSOLUTE:** In the beginning of everything we have what we call the "Absolute". The Absolute is not the Creator, it is not God. We must understand when we say "God" we generally mean the "Creator" the one who has made Heaven and Earth, but that is the Creator not exactly God. GOD IS THE UNKNOWN. We call God "He". We refer to "Him" making the Heaven and Earth in six days. We say "He" is the "Creator" because it makes him feel more known to us. We begin to feel Him. I know it is not very easy to recognise him, but it is easier to feel this Great Architect of the Universe. But before that we have the NON-MANIFEST GOD. It means that before God manifested Himself in form he existed BEFORE. THAT IS REAL GOD THE UNKNOWN - THE ONE WE CANNOT EXPLAIN. There is no manifestation HE WAS COMPLETELY ABSOLUTE. He was everything and nothing - He was completely in Power.

We realise there must be something because it is impossible that everything was made from nothing - so we must have something in the beginning, and on this hinges all the discussion of all the religions. Some say the atom, some say the soul, some say nature, and others God - but what is meant by God? There are different names for God - ILVA, ELOHIM, ALAH and many others, different terminologies to explain God. These different terminologies do not mean different Gods, but they are the explanation of God according to the different faculties. God can manifest Himself in different faculties, but before where there was no faculty there was the Absolute.

The Absolute, the non-manifest then commenced. God had a thought. Of course it is impossible for God to have a 'thought' because He is not a human being. It means God had a kind of vibration and from this vibration came an emanative power, an emanative creation. So from the emanation of the ABSOLUTE, God started to think. He wanted to create - not by will, by desire or by pride - no. Just by an emanation from Himself in all His glory and splendor and there came the ARCHETYPE.

**THE ARCHETYPE.** The first principle of all creation. In the Bible we read "In the beginning....." But in the original text the first word is "BERESCHIT" which does not mean "in the beginning" but "IN THE PRINCIPLE". (Cont'd).....

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If you prefer to say "in the beginning" it is not wrong and it is easier for your understanding perhaps, but there are others who like to go deeper to have a better understanding. So when they read in the original text they read "In the Principle" which means the Archetype. The first principle had three manifestations - LIFE, FORM and THOUGHT, the ARCHETYPE.

In the beginning God created. That is the great mystery. Why he created, where he created and all the questions arise from this. Before we do not see anything - only vibration, but He started. There is the Archetype and we want to know why. It is the same when a person has a plan. He conceives an idea - he thinks about it and the day comes when he manifests his idea and everybody wants to know about it. It is the same with God. The Archetype is there. LIFE. After Life immediately we must have FORM because life always manifests in Form. It can be a microbe but a microbe has a form. His form is in protoplasm, very small, but it is form. Then with Form there is THOUGHT, something living with soul, a spirit or thought. So we have LIFE - FORM - THOUGHT.

That is the scientific explanation of the ABSOLUTE. We see this in Christian terminology also.

Before God created there was the Spirit of God. Then God manifested himself in a creation in 6 days giving us God the Father. Then one day He manifested himself in the flesh, He incarnated, He took a form - The Christ. Then the general thought, the purification of spirit, Universal Consciousness, a great thought - the Holy Spirit, the Holy Ghost. LIFE - FORM - THOUGHT.

We have this trilogy in the Hindu philosophy also as in many other religions. BRAHMA (The Father). VISHNU (The Avatar, the Christ for the (LIFE) (FORM) Hindus - manifest in a human being).

SHIVA (Destroyer of all the seen.  
 (THOUGHT) The Holy Ghost for the Hindus):

If you investigate all the religions you see everywhere this triple manifestation, the Holy Trinity.

The Archetype is God manifested in all his splendour. He has given life and everything is in movement and there is now the great existence of this world. Now we must see the human being.

Before Christ there were human beings but Christ symbolises the form of the human being. Before Christ there was the Christic force, ADAMA, the real Christ perfected form from the Divine. God made the first form - he made Christ. God first created the life and then one day he wanted to manifest himself and he gave his messenger to the earth and that was Jesus of Nazareth. This power which existed in the first man ADAMA, perfect in the Christ. That is the mechanism from the ALEPH to the YOD. ADAMA is (Aleph)

CHRIST is (Yod).

So we have the three planes:-

(MICROCOSM) - Divine World (Spirit). Astral World (Psychic) and Material World (Physical). In everything we have the Divine, Astral and Physical. You remember a few weeks ago here we witnessed the play "The Cloak" where we saw the three planes. Divine - paradise, Astral - psychic and Material - earth.

We know perfectly well that we have these three worlds in everything. In ourselves we have the physical body, then we have the psychic body, the soul and over that we have the spirit - the divine body

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We realize that Spirit, Soul and Body are three different bodies and yet only one, the same as the Archetype, God Himself manifests in the three bodies - God the Creator, the Christ and the Holy Ghost. The same three worlds as existing in the Archetype exist in ourselves also and yet it is only one. That is the mystery of the Trinity and that we must REALISE.

**THE MACROCOSM:** If we take the Macrocosm we see these three planes also - ANIMAL, VEGETABLE and MINERAL. The mineral is a living thing though it does not live as we do, the mineral doesn't have Soul or Spirit, intellect and creative power as we do. The mineral appears to us as something dead, but in reality it is a living thing though only Molecular Principle. For instance if you take a stone and hammer it you would see with the aid of a microscope that it has a reaction. With the impact of the hammer the stone shrinks away. Iron expands and contracts. That is the life of the Molecular principle. There is no what we call "inside" life such as we have. For instance if we witness an accident we can feel a reaction of hurt within ourselves although we actually suffer no physical pain ourselves. A stone cannot register a feeling of suffering for something else, for hammering of another stone.

The vegetable has a Cellular Intelligence. You know that many atoms together make a molecule and molecules in turn make cells. This is the cellular intelligence. You see this form of intelligence in the flowers. You know that there is much more movement in flowers than in minerals. There are minerals with such life in them such as diamonds, rubies, pearls. I remember once there was a lady whose pearls had died as a result of her wrong magnetism. These pearls had turned grey and for one week I put them on my skin, and at the end of that time I returned the pearls which were then in life. Her vibration had killed the life.

The vegetable with the cellular intelligence manifests this in its endeavour to move. You see plants pushing their way through fences and grass pushes out in order to get light, etc. They are really living. Some flowers are more evolved than others. For instance in South America there is a flower that transmits itself in some kind of animal and eats all the leaves. Its name is Marajadera. I used to tell my disciples that I hypnotised this plant. I would command it to sleep and it would sleep, when I would command it to wake and it would wake. Actually, with this plant it had a reaction to the magnetism of the human being and it would wilt and revive according to my magnetism.

We know also that there are flowers which sleep during the night and those which wake in the night. With the plant life we really feel that they are living. They really have life and that is what we call cellular intelligence. We see sometimes one tree blowing another tree. The male and the female if we can explain it that way. Nature is really living and it is wonderful to see the intelligence of all the vegetable kingdom.

Superior to this domain is the Animal & the Collective Consciousness. The animal has what we call instinct. The instinct of a dog or cat for instance is very strong. Everybody has some story to tell of his own dog or cat. All dogs have the same reaction, the collective consciousness. Dogs always dream about a big bone, but human beings all dream differently. Dogs can be all colours, all breeds but they talk the same language. Human beings don't talk the same language and even when we do speak the same language still we don't understand one another. But the dog understands the other dog - they have a symbolic language.

We all have a different interpretation concerning a book or music. Everyone has a different conception about God. Everyone has a different feeling but the dog has a collective consciousness.

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MENTAL PLANE: Between the Animal and the Human Being there is what we call the mental plane. One great French philosopher has said that the only thing that distinguishes man from the animal is thought. If a man doesn't think then he is nothing more than an animal. We are just the perfect animal.

There are millions of people on this earth who never think. They are just living. If we are living automatically - eating, drinking, sleeping, working, we don't do anything more than the animal does, each one according to his respective occupation. It is exactly the same. The only difference is to have an ideal, to have inspiration, to have an idea of evolution, aspiration to go back from where we came, to **REALISE** what life is.

Animals don't have little meetings such as we are having tonight, to explain today we are dogs, later we shall die and become horses, and later we shall try to unite ourselves etc. No, they don't meet together for that. They don't have inspiration. They have their evolution together, they pass from one kingdom to another. I know some people think that their particular dog is something special. They say "if he could only talk he would be human". But you must realise the dog has a collective consciousness, he doesn't have personality. Because of our affection for our domestic pets we are ready to bestow upon them qualities they do not possess.

SUPERIOR AND INFERIOR MENTAL PLANE: The distinction between animal and man is that man is on the superior mental plane and animal is on the inferior mental plane where it is attaining perfection for incarnation on the superior plane in order to become a human being. That is evolution according to the theory of Darwin and according to the mystic and scientific idea also. I am just giving you roughly some details which everyone can accept or not, though they are accepted by science and material investigation also.

I would like to say that the superior mental plane indicates **MAN** by which I mean **MAN** and not only human beings. A lot of people are human beings but not **MAN** (I mean Man and Woman of course). A lot of human beings are living automatically, following the law of the physical life and consequently such a person is a human being only. He doesn't have feeling or aspiration, he is the same as the animal changed only by his form. But man, those people who feel that they have to co-operate and through their individuality give their impersonal service in this life, then they **CEASE TO BE DIVINE BEING BUT EXIST**. Thus they are not only human beings but man, and the symbol of man is the Son of Man - Christ. That means man.

We have seen the Involution coming from the three principles - **LIFE FORM AND THOUGHT**, the **MICROCOSM** and the **MACROCOSM** and between the Animal and the Human Kingdom we have seen the **MENTAL PLANE**. Now we are interested in the Human Being and having seen from where we come we now want to see where we go. Having studied the process of **INVOLUTION** we are now concerned to see the process of **EVOLUTION**.

CONCLUSION OF PART 1. (INVOLUTION).

PART 2. (EVOLUTION) To Follow.

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"EVOLUTION OF HUMANITY"

- BY THE MASTER OF THE MISSION.

DR. SERGE RAYNAUD DE LA FERRIERE.

PART 2.

In the first part of this lecture we have seen from where we come and now we shall see where we go. Well, the first thing in life is the propulsion of energy. In the beginning we have the energetic force which manifests itself and is in reality the BIRTH OF THE SPIRIT, made one, maybe thousands, but in REALITY only ONE. There are many different forms but the same Spirit is in everyone. You will understand me better perhaps with this little illustration.

I have here a piece of ground and I am waiting tomorrow morning for the sun to rise and shine. I put on this ground a number of empty bottles and when the sun shines on each of these bottles you see a ray of sunshine on each bottle. Do you think that each bottle has a special ray for itself? No, of course it is the same ray. There is only one sun, not ten different suns giving ten different lights. Just one sun giving its ray to each bottle. If we put different labels on the bottles, then we have different names, different personalities for the manifestation of the Spirit in all the bottles, but in reality the solar ray is the same.

For the people of this earth it is the same. We have received the Spirit. The same Spirit has manifested in each of us - he has shone everywhere and is only one. This ray is the same in everyone, always the same Light of God. Always the one great sun system shines everywhere.

When I break the bottle the Spirit still exists because the Spirit is not a prisoner in our bodies. (the sun is not imprisoned in the bottle). We want to imprison the Spirit - we put a label on it, we call it Buddhist, Christian etc and we want to imprison God in this bottle. Well, we must liberate ourselves. We must look at the other bottle and realize that on each the same ray is shining - the same Spirit, there is only one Spirit of God. That is really the BIRTH OF THE SPIRIT. It is when the Spirit has manifested Himself, when the Absolute has manifested his Archetype.

ASTRAL LIFE: From this manifestation there starts the Astral Life. Not in this physical life, but this great Spirit, this great vibration has started to move in the Astral Realm and has incorporated itself in the chain of humanity. It means God has made a lot of bottles (a lot of bodies) and in each body has begun to incorporate portion of this vibration at the same time never losing anything. Nothing can exist outside of God because His emanation exists everywhere. If there are two people or twenty million there is the light. It is not because there are not more people than there are, or because we are living under different labels because we are Christian or Buddhist that there is not more light.

You remember I told you during my last lecture here ("Evolution of the World") that once the human being measured 55 metres in height. That was not physical but Astral. God made his vibration more and more concrete till the human being manifested on a more concrete level and we became more and more physical. That was the:-

INCARNATION: which incarnation was necessary for the attainment of perfection. God emanated from Himself a force, and this emanation which came from out of God must go back PURIFIED COMPLETELY. This force was pure when it was emanated, it degenerated immediately it emanated and so it must make the complete circle and go back as it emanated - pure. This starts the Evolution to go back.

MATERIALISM. In the first instance people are materialists, which means those who are working only with one idea - self benefit. You start with a positive philosophy, you can be Christian or any name you like, you can be called spiritual, but if you are working only to save yourself that is MATERIALISM.

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If you are working for yourself your aim is for self, and you are thus egocentric. Some doctrines insist that you must affirm "I am". As long as you say "I" you indulge in personification, you impose that "you are" and you never make evolution. You remain with the "I" ego.

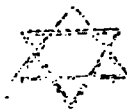
But after that, if you lose the idea of "I am" and try to realise "we" you don't impose further and you just try to exist. You realise "we are one" and you start with Prayer. Of course you have trance mediumship etc. but it is the beginning of understanding when you don't say any more "I am".

EXTASIS: This is a higher state. It is more or less self hypnotism. You come on the state of spiritism, all mediumship and trance. It is the mental plane. After that you really start to have something - you start to have ILLUMINATION.

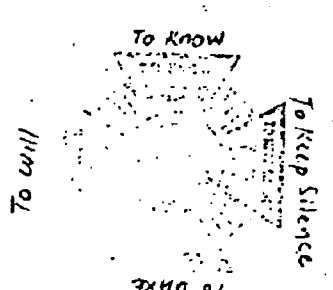
ILLUMINATION: This can come from an ideal - love. These are the people who really give their lives for Universal Love. They don't have love in the personal sense as we understand it, but they have the idealistic love, the love of the impersonal. They are the people commencing to have illumination. They are the people who commence TO KNOW.

WISDOM: Later on we have Wisdom which is acquired by knowledge. These people learn Magic, Kabbalah, the different esoteric teachings and thereby acquire real knowledge. With the combination of knowledge and personal experience you acquire Wisdom. You have reached the state of TO WILL.

INITIATION: After the stage of Wisdom you start to be a member of the UNIVERSAL GREAT BROTHERHOOD for instance, and you come on a School of Initiation where you learn the mastering of the two principles. You must learn with your intelligence and you start to make the equilibrium. The Seal of Solomon represents this state because these are the people who realise from where they come and to where they go. These are the people who have reached the state of TO DARE.



So we come on the Symbol of the UNIVERSAL GREAT BROTHERHOOD CROSS.



TO KNOW corresponds, on the first state ILLUMINATION.

TO WILL corresponds on the second state WISDOM.

TO DARE corresponds on the third state INITIATION

TO BE SILENT corresponds on the state of REALISATION.

The people who have attained realisation with the Universal Consciousness. These are the MARATMAS, the real YOGIS who have achieved the experience of SAMAADI, - have been in touch with the Great Divine.

These people go back to the Divine or they choose a Mission. If they choose a Mission they choose to come back and take charge of a portion of humanity in order to save humanity from its sin. They take humanity on their shoulders.

THE AVATARS: Then we have the Avatars - Christ. These are the great Ascended Masters, the people who have sublimated themselves in this great vibration in order to save humanity which is always ready to go down.

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These Masters are without a physical body. It means these Masters are in the Astral plane where they are very near to reintegration in the perfect principle. They are just waiting for humanity to be near the end of a cycle and they are ready to reintegrate in purity, in God Himself, in order to attract all of humanity to them.

It is because humanity is too degenerate and cannot be attracted by these great Masters that we cannot have really Peace round the Cosmos.

We can have the end of the world and that is predicted for 1953 according to the Pyramids. Yes, the end of the world can be because people don't want to co-operate on the task of re-educating humanity. People make a little prayer, but if there is no co-operation on this great task then we can be sure that the end of the world will come, maybe by atomic force or cataclysm. The aspects are very bad for the beginning of next year. It is in the hands of the people - it is YOUR choice. People have to do something. The Masters are there - the people who have the eyes can see, but the people have to choose to come with the ideal of love and impersonal service. Each one has to realise the four great states.

TO KNOW: To come with love, with the idea of impersonal service. It doesn't mean to know through knowledge acquired from books.

TO WILL: Wisdom is required. Here you have knowledge and you feel some power, some faculty develop within yourself and you are willing to serve.

TO DARE: This is the real initiation because you are at this stage an initiate. You are an Instructor. You must dare to give your instruction and not be afraid about what people think. You remember Christ said "Because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth".

You must do something. It is better to be dynamic, better to do something wrong and you come back on the right path. But the other people who do nothing are like stagnant water - it smells very bad. Be like a current of water, pure and clear.

TO BE SILENT: This is reserved for the Masters - the people who have really taken humanity on their shoulders and who don't have the right to talk about their task. They attract all the wrong vibration that exists in humanity and take that in themselves. They absorb the psychic darkness, the wrong force in themselves and try to purify it by their offer, by their power. They transmute in order to give a good vibration on the world, in order to maintain the axis of the earth so that it won't be plunged into darkness.

I hope, and by that I mean I AM SURE we realise this. We must co-operate according to our possibility, little or big, in the great task that some people have already taken in this re-education of humanity. These people are in the vanguard and I am sure that the UNIVERSAL GREAT BROTHERHOOD shall be more than a name, and shall be a real fact in the world. We shall have this peaceful era that has been promised - this AQUARIAN AGE, the epoch of LIGHT, UNDERSTANDING and PEACE.

# UNIVERSAL GREAT BROTHERHOOD

## MESSAGE OF HIS EXCELLENCY, THE VERY VENERABLE S. RAYNAUD de la FERRIERE

**SUPREME REGENT** of the August **UNIVERSAL GREAT BROTHERHOOD**, Eminence  
Sovereign Pontiff of the Spiritual Direction of the World.  
**Sublime TDASHI CIS-SGAN-CAKYA RIMPOHEH**, High Dignitary of the Sacred **WHITE**  
**CONFREYRY**, Administrator of the Assemblies of Sages.  
**HIS HOLINESS** the **MAHATMA CHANDRA-BALA, SATGURU** and **VERY ILLUSTRIOUS**  
**PATRON** of the **MAHA KHUMBA SHANGA**, Illuminator of the  
**AQUARIAN Order**.

Information given by the Headquarters of the Institution from:—

(in Spanish)

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Guamito a Minerva 5,  
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(in French)

**GRANDE FRATERNITE UNIVERSELLE**,  
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**NICE, FRANCE (A-M).**

(in English)

**UNIVERSAL GREAT BROTHERHOOD**,  
421 Wellington Street,  
**PERTH, WESTERN AUSTRALIA.**  
Private Office of the Master.

20° of the Scorpion, VII Year of the Aquarian Era,  
12th November, 1952, of the Secular Age.

To the Centres of the U. G. B.  
To the Collaborators of the New Age.  
To all Spiritual Friends,

### PEACE...

It is exactly six years today since I began the Mission for which I had been chosen.  
In fact, it was the 12 November, 1947, that I left Paris to undertake my world journey  
of "Missioner" with the Task of Constituting a public vehicle of the Sublime and August Insti-  
tution of the Universal Great Brotherhood.

My conduct was in conformity with Tradition, and it is good to recall my activities, both  
exoteric and esoteric. In that which concerns the work before the great public, my lectures,  
books and articles in reach of the masses, have aided considerably in the uniting of diverse assoc-  
iations, which without collaborating directly with the U. G. B., are giving nevertheless, prelimi-  
nary instruction in guiding the world towards the advancement to which it has a right, and thus  
following the orientation that our Institution has given in the first place. For those who, suffi-  
ciently instructed in esoteric matters, were awaiting the opportunity of manifesting it, the Initiatic  
Schools have opened again their doors, offering the veritable, traditional, initiatic teaching.

In fact, for the profane as for the privileged, the time has come to receive the Light,  
and for each one to realise his real mission on earth.

Whether it be at the Ashram at Venezuela, at the dispensary of Rangoon, at the Sanctu-  
ary of Peru, in the Australian Sector, at the Aquarian School of Mexico or in the Group in  
Holland, everywhere there reigns a fraternal understanding, where each, forgetting his individual  
conceptions, co-operates in the establishment of a movement of impersonal service where pre-  
judices of all kinds are definitely banished.

In the official domain, contacts with UNESCO, as well as with cultural, humanitarian and  
scientific organisations of less importance, are helping towards the realisation of a perfect col-  
laboration.

Little by little, the secret associations, (the groups called initiatic and the esoteric move-  
ments), are taking up again their position under the authority and Direction of the Universal  
Great Brotherhood.

In a word, a new world is manifesting itself, in which is increasing the imposing number  
of the Supreme Institution, which, with 80 million souls today, will in the near future count all  
the inhabitants of this planet, because this is the only solution for World Peace. Human beings  
must unite; the epoch of destructive criticism is at an end; religious or ideologic divisions dis-



appear more and more each day, and by the adhesion of the entire world to the U. G. B., it will obtain for itself in some way a world government, having at its head no longer politicians but Psychologists, Sages and Initiates.

Far be it from me to have any idea of claiming such prerogatives at present! On the contrary, I renounce all titles, both official degrees and initiatic honours, and I confirm my resignation from the Direction of World Spiritual Affairs that I have already attested in 1950, by handing over my commission and my powers after my three years as "Instructor of the Age", "Special Envoy" or other designations which were bestowed on me. I know that this resignation is of no value, since it is a matter of a "predisposition" for this post, (following special esoteric rules,) which is essential, and not the approval of the profane world in general. However the reason for this "resignation" has a very profound meaning for those who "know", (and I insist on the word), but this does not mean that in the future I shall dis-sociate myself completely from the Work of which I am in part the originator, but rather that I now dedicate myself to a more anonymous Task.

Five years of missionary work with visits to five continents, illustrated by more than 1200 lectures, some fifty broadcasts, a half-dozen films for television, a hundred or so articles and booklets, twelve books, (philosophy, hermetism, symbolism, masonry, astronomy, medicine, art, theology etc. . . .), results in so many activities which enable our Committees in more than thirty countries where the Institution is represented, to administer the organisation correctly.

I retire in fact from the theatre of operations in order to give myself more individually to an esoteric duty. In 1950 I handed over my administrative charge as well as the initiatic power, to my most advanced disciple, the Honourable Jose Manuel Estrada, Director General of the Mission today bearing the title of "Guru" and his nomination proposed for Sat-Guru, a grade which will elevate him to the Higher Conclave of the 22 Disciples constituting with the "Arhats" the Sublime Members of the Assembly of Sages.

Raised to this High Dignity, the Honourable J. M. Estrada takes under his control all the responsibilities, by my resignation from which, I confirm this day, the bestowal of this mandate. By placing in the hands of this most advanced disciple, the general direction of the Institution, I free myself of the official burden. The Honourable Estrada thus becomes the Supreme Authority of the U. G. B. Since this is so, my presence being no longer demanded, I can now consecrate myself to a more particular work, and at the same time cut short the unfortunate influence which could develop from a kind of growing veneration for the personage, which would cause the true message to be forgotten. In fact, it would be pleasing to see the members of our Mission working more in a co-ordinated effort towards the real Goal of our Institution, than in the expectation of my visits which would, by means of lectures or lessons on original subjects, stimulate them in their efforts. Lastly, I have done what was to be done, and have given what had to be given, . . . it now remains to pass on to the practice of these lessons.

The true object of the constitution of a public Mission of the Universal Great Brotherhood is chiefly to unite as one whole all the religious sects, the scientific groups, the philosophic, cultural or humanitarian associations, the artistic societies, the esoteric movements; in a word, all the movements participating in the spreading of the principles for the advancement and evolution of humanity in general, with some conception that there must be no prejudice of race, colour, belief, sect, culture, sex, age or level of understanding. The idea is, above all, no longer to canalise human thought, but to set free the whole human family with the possibility of each expressing himself in the domain which he desires. For this, everything was set in motion by the Great Institution, including social services with methods orthodox or otherwise, schools being of primary importance; There are Colleges of Wisdom giving teachings scientific as well as mystic and also touching the realm of Art. Colonies of the U. G. B. have given asylum to refugees. Aquarian dispensaries help the sick. Sanctuaries have been a refuge to those who wanted a life dedicated to spiritual advancement. Cultural or artistic gatherings have favoured the advent of new vocations. Whether it was at our Ashram in Calcutta where refugees from Pakistan were lodged, or at our Dispensary in Rangoon where young mothers had every attention, or at our Restaurant in Perth, Western Australia, with its friendly atmosphere, or in our Temples of South America where, in a mystic atmosphere, is given at the same time the concrete teachings of a perfect intellectuality, everywhere members of the most diverse collectivities have come in aid of our Institution, after having seen with what impartiality we work for the good of Humanity.

I must at this juncture thank one and all who have during these 5 years, made easier my public Mission. The Apostolic and Roman Catholic Churches, as well as the Protestant Churches, have given a most favourable welcome in permitting either me personally or one of my disciples to speak to their followers. The Christian Churches are not the only ones where I have been permitted to speak; the Buddhist Religion, the Brahmin Temples, the Israelite Groups, the Musulman Societies have greatly facilitated the possibility of my presenting the Universal Religion, the Initiatic Tradition. I must stress the magnificence of the receptions which were given me in many countries by international organisations such as the Lodges of Freemasonry, the Theosophical Society, the Alliance Francaise, the Odd-Fellows, and other movements where I was invited, upon my arrival in the country, to come and speak at their gatherings.

My greatest respect goes also to the Leaders of the Country, to the Presidents of Republics, the Governors, Ministers and other Diplomats who have given me their co-operation either directly, or by patronising our Sublime Institution. I remember scientists and Savants of Europe and America who responded to my first appeal in 1947, and am grateful to the Official Federations, Medical Bodies, Universities of Faculties who offered to lend me their assistance.

I remain convinced after these magnificent experiences of tolerance that Humanity is going towards a better destiny, thanks to this unification of the efforts towards the Common Ideal.

When we officially declare so many millions of members, we know that the U. G. B. is not just an Institution, but a generic term under which work numerous organisations. In fact, the U. G. B. is, in a way, a Superior Council of divers Federations, churches, schools, groups and movements, which share human thought. The Supreme Institution, linked with the Assembly of Sages, has for millenniums been content with an esoteric work, thus keeping contact with certain privileged beings, themselves attached on the one hand to this Superior Council, while at the same time working in the many movements helping to conserve a satisfactory equilibrium, in order to prevent the complete destruction of the world. Since the beginning of the New Age, (the Aquarian Epoch), an exoteric movement has been organised. But while many organisations have immediately taken contact once more with the Superior Authority, numerous societies are still in ignorance, cut off from the Original Source. Without means of co-ordination, they are doomed to failure and at the same time, they impede World Unity.

The principal goal remains then: to amalgamate into one whole the many ideologies, not by "preaching" a new cult, but by "teaching" that throughout the different terminologies, there transpires a single Ideal, which is SELF-REALISATION. This "realisation" in itself is "Identification", the Complete Union of the Self and the self, for which men have created the most diverse "isms". To each must be left the right of mental creation, for these many manifestations are basically identical, with common symbols, but whose expression in the linguistic forms of our times have lost their value. This then will be the voluntary contribution of individual initiative to the profit of the collectivity, each offering what he has, becoming identified with his Self, and by that therefore with others, realising each time that he is a part of a great Cosmic body, a great All: a portion of the Vast Infinity. Being indeed this Infinitely Great itself in essence. What does it matter these different words for expressing the Intelligent Principle, God, Allah, Baghavad, etc. ? The Directing Substratum needs no qualifying. Of what importance, more or less, are terminologies when speaking of the One Superior Vibration, which remains beyond analysis, and which can only be "realised" by each individually. Let each one keep the word of his choice; IEVE, Ishwara, Gut or even Nature, First-Atom, Original Force etc. . . . For the understanding of the peasant the term: "cephalalgia" is reduced to the expressive "headache"! The fact remains the same; the condition has not changed, but only the terminology. In aspirations towards evolution, the advancement of each need not be consecutive in lexicologic manifestations! Though we understand this and everybody realises it, we still retain dogmatized ready-made phrases, preconceived conceptions, and fanaticism remains to be combated because it is the tangible form of ignorance.

"Believe all or deny all" are two quite simple formulas which dispense with the necessity of thinking", said that great French thinker, H. Poincaré. Precisely. We must study, analyse, dissect, compare, and then "think" . . . (This is the characteristic of man which makes him different from the animal).

But Science and Religion cannot be reconciled one to the other, or, at least, cannot blend. Quite true, but they can complement each other. Science is the detail of analysis, the profound study of known facts, as well as the investigation to establish new concepts. Religion is perhaps a metaphysical principle, but whose subjective can very easily become concrete, like several theories which have become laws at the present time. In fact, Science, in the quality of the positive and active principle, must be the complement of Religion, the passive system with a negative attitude . . . Reason and Intuition, Analysis and Imagination, the Concrete, and the Abstract, just like the "Solve" and the "Coagula" of the Hermetic Alchemists. It is by the mastery of these two polarities that the human being can attain to his true expression. We need a little more philosophic flavour in our sciences, and a little more of scientific methods in our philosophic or religious aspiration.

"Except ye become as one of these little ones . . ." said Jesus of Nazareth. In fact, the very relative knowledge that we have tends to increase our pride; we easily forget that there is more Learning which must be acquired, for it is only when in possession of a perfect Understanding, that we return to a state of childlike purity. It is easily to be seen that we shall very quickly realise the impossibility of a complete knowledge if we study only along the usual lines, and thus we come to the initiatic teaching which permits of a rapid "realisation" of the Perfect Wisdom. There are methods of extraordinary assimilation, a system of "keys", and this teaching is that which is now being given in the Initiatic Colleges of the U. G. B. In the fusion of many societies, sects, and movements, the public lectures, study groups etc. . . . are so many gatherings showing that under the varieties of conceptions there are hidden identical symbols in music, in painting, in astrology, in religion, in science etc. . . . Under different names the philosophies

express the same aim. Though methods vary, there is a similar base, a final goal, offering to each a way, a road which responds to the mystic, artistic, practical or ideological temperament according to the spiritual state of the individual.

This Initiatic Path includes many stages; it is the Way, (the Tao of the Chinese). But there are many methods of approaching this way, and as the Vedanta teaches, "as all the rivers flow into the sea, all the different conceptions will one day reunite in the same ocean of wisdom." It is Unification, Fusion. YUG.

Adhesion to the Initiatic Colleges is not indispensable for the "realisation" of the Truth. This is why the U. G. B. offers, in its different departments of work, different methods, various ways, (for each according to his stage of evolution, or even according to his own aspirations,) in which he may express himself. At the present time there are in existence, in many parts of the world, Colonies, which are able to offer hospitality to adepts desiring to live in meditation, prayer and according to contemplative rules, and whose social services are at the disposition of those who wish to offer their activities for the betterment of their fellow-men. There are opportunities for teaching others, or for taking part in the study courses which are given in many subjects; they can come to help or to be helped, to educate others or to be educated themselves, to offer their artistic faculties or to develop them for themselves, to give lectures or to attend them. In brief, there is work for everyone.

I send forth a final appeal to all the movements to unite in one co-ordinated work so as not to waste their forces by scattering their energy in so many directions. There are still too many societies and groups proclaiming as their goal a work for a "universal great brotherhood" when they have not yet officially given their adhesion to the U. G. B. A living and organised entity, (with an official depot, with statutes, rules and objects,) exists, under the name of UNIVERSAL GREAT BROTHERHOOD, as an international and co-ordinating movement for all other associations of this name, or proclaiming a similar designation. In fact, we are happy that numerous societies have organised a similar work on the same basis as our own, and with the same denomination in the title, but we would be glad of a much closer collaboration, and to receive their official adhesion.

Each Director of these movements must be in contact with the Supreme Council and, since this is so, must take part in the Permanent Conclave as Dignitary-members, for it remains understood that nobody will be deprived of his rights or prerogatives. A Community of Initiates will thus be constituted by the different Leaders of each association that is represented, and will itself play an active part in World Direction.

The Presidents of Societies, Heads of Groups, Superiors of the Church, Leaders of any Movement whatsoever have the right either to reserve for their own organisations the particular name of that organisation, or to integrate it completely in the body of the Universal Great Brotherhood.

To the Heads of Aquarian study groups, to the Directors of Aquarian cultural centres, to the residents of the sections of the Mission, and to all the General Secretaries of the branches of the U. G. B., I specially express the desire that they make better contact in the future with General Headquarters of the Mission, in order to collaborate more closely in the Great Task, by sending records of the Monthly activities, missionary information, copies of the literature and documentation etc. . . .

On receipt of this letter, all the sections would be able to start by contacting their respective General Headquarters. The American Continent has its Direction at Venezuela, Europe and North Africa has its Direction in France, South Africa, the Near East, Southern Asia, comprising Japan, Indonesia and the Pacific Islands, has its Direction in Australia. All documents and published literature such as pamphlets, books etc., must be kept in the archives at the 3 General Secretary Offices, where all information will be available.

At this time, when I relinquish my obligations as organiser of this great fraternal movement, where, after six years of public life I have encountered no obstacle, not a single obstruction to my activities, not one destructive argument against my assertions, I can but feel a veritable satisfaction in the consideration that the UNIVERSAL GREAT BROTHERHOOD is not an empty work, but the tangible expression of the desire of Humanity. This manifestation of the Truth, which has been carried over the whole surface of the earth, enables me to encourage those, who have followed me during this time, to form a vanguard of the New Civilisation. I assure them of my spiritual communion in the Great Ideal for which we strive.

*Trusting in the Sublime Benediction.*

*R. de la Ferriere.*

## UNIVERSAL GREAT BROTHERHOOD... NUMEROLOGY, THAT'S IN A HANDED ... 3.3.153

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Both	th	9	Hermit 6	Folly: Caution: Limitation: Ignorance: Obstacles	Bad	15:17	I
Yod	i; y	10	Wheel 02	Change: Evolution: End: (or beginning) of a period: Instability	Indif- ferent	19	
Kaph	c; k	11	Strength 07	Force: Strength: Courage: Struggle	Good	4:13	I
Lamedh	l	12	Hanged Man 04	Sacrifice: Regeneration: Transmutation	Indif- ferent	5:7	
Mem	m	13	Death 03	Death: Transition: Dis- integration: Release of energy	Bad	4:11	
Nun	n	14	Tolerance 06	Co-ordination: Opposition: Energy: Diplomacy	Good	15	
Samech	s; x	15	Devil 05	Fatality: Hatred: Perver- sity: Trial	Bad	9:17	I
Pe	p; o	16	Ruined Tower	Catastrophe: Loss Destruction	"	---	
Qaph	q; p	17	Star	Hope: Generfulness: Open- tunity: Optimism: Vision	Good	9:13	
Tzaddik	tz	18	Moon 08	Deception: Disappointment: Illusion: Falsehood	Bad	14	
Qoph	q	19	Sun 09	Success: Joy: Gain: Honour: Achievement	Good	10	
Res	r	20	Judgment 10	Awakening: Retribution: Law of Cause and Effect	Bad	1:2	I
Sin	s	21	Fool 11	Genius: Idealism: Impracti- cability: Piercing	"	---	
Tau	t	22	World 12	Materialism: Mundane attach- ment: Worldliness	"	---	I

There are three aspects of the human being which can be con- sidered in the light of Numerology, - Personality, Individuality, Destiny. This lesson deals with the Personality.

The method of application will now be demonstrated by the treat- ment of certain words or word groups...

## UNIVERSAL GREAT BROTHERHOOD... NUMEROLOGY, 'WHAT'S IN A NAME?... 3 March 1953

Lecture by P. Magol  
421 Wellington Street.

Since 'God geometrises' any science of 'numbers' must bear within itself something of the 'Mystery'. But which 'school' of Numerology should we place our faith in? Again, in the matter of 'word' sounds, how can they mean anything when there is such a Babel of tongues upon the face of the earth? Why should 'pearls' vibrate to the number 10, whilst 'pearl' vibrates to 10? Do not they both indicate the same object?... Where is the 'chosen language' which can be adapted to the 'chosen school' of numerology?

There is a theory come down through the Ancient Wisdom, that the Original Semite, 5th sub-race of the old Atlantean 15th Root Race, produced the Manu of the new 7th Root Race.

Now, from the Original Semites came forth the Jews; might not their Kabbalah be for us the store-house of the Ancient Wisdom? So, on the Kabbalah let us base our school of numerology. But Jewish Kabbalah and Egyptian Tarot go hand in hand. So let us take the Tarot into account as well. And the correspondence of both Planets and Signs with Kabbalah and Tarot is already known.

## CHART OF CORRESPONDENCES.

Kabba-Mag- lah	Mag- lish	No. Tarot Symbol & Planet or Sign	Material Plans Inter- pretation	Table of Values	Symp-Hun- theticLanc SeriesPow- er
Alph	a	1 Magician ♁	Will: Determination: Ability: Skill	Indif- ferent	1:20
Beth	b	2 Priestess ♁	Knowledge: Science: Mental pursuits	"	1:20 X
Gimel	g	3 Empress ♁	Intuition: Creative imagina- tion: Art: Beauty: Feminine influence	Good	6:8
Daloth	d	4 Emperor ♁	Action: Creative ability: leadership: Purposefulness: Masculine influence	"	11:15 X
He	e	5 Hierophant ♁	Temporal power: Authority: Dignity: Despotism	"	7:12 X
Vaw	u: v w	6 Lovers ♀	Love: Affection: Desire: Temptation: Indiscipline	Indif- ferent	3:8
Zain	z	7 Chariot ♁	Conquest: Supremacy: Ambition: Triumph: Progress	Good	5:12
Hetch	h	8 Justice ♁	Balance: Judgment: Control: Tolerance	Indif- ferent	3:6

## UNIVERSAL GREAT BROTHERHOOD... NUMEROLOGY, "WHAT'S IN A NAME" ... 3.3.153

Page 2.

Both	th	9	Hermit 6	Folly: Caution: Limitation: Ignorance: Obstacles	Bad	15:17	I
God	ij	10	Wheel 02	Change: Evolution: End:(or beginning) of a period: Instability	Indif- ferent	19	
Path	ck	11	Strength 07	Force: Strength: Courage: Struggle	Good	4:13	I
Death	l	12	Hanged Man 04	Sacrifice: Regeneration: Transmutation	Indif- ferent	5:7	
Man	u	13	Death 03	Death: Transition: Dis- integration: Release of energy	Bad	4:11	
Man	n	14	Tolerance 06	Co-ordination: Opposition: Energy: Diplomacy	Good	15	
Samson Smech	x	15	Devil 02	Fatality: Hatred: Perver- sity: Trial	Bad	9:17	I
Appl	o	16	Ruined Tower	Catastrophe: Loss Destruction	"	---	
Fire	z	17	Star	Hope: Cheerfulness: Over- tunity: Optimism: Vision	Good	9:13	
Trade	tz	18	Moon 09	Deception: Disappointment: Illusion: Falsehood	Bad	14	
God	q	19	Sun 01	Success: Joy: Gain: Honour: Achievement	Good	10	
Res Res	r	20	Judgment 08	Awakening: Retribution: Law of Cause and Effect	Bad	1:2	I
Sin	s	21	Fool 04	Genius: Idealism: Impracti- cability: Piercing	"	---	
Tau	t	22	World 05	Materialism: Mundane attach- ment: Worldliness	"	---	I

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UNIVERSAL GREAT BROTHELHOOD... HUMEROLONY, WHAT'S IN A NAME... 5.3.1971  
RECEIVED BY P. SERGER  
221 Wellington Street.

Page 3.

The fundamental assertion upon which this study rests, is that all names CONTAIN WITHIN THEMSELVES THE KEY TO THEIR OWN PECULIAR NATURE. Thus we may find a family of words all in TUNE to a certain vibration.

$$P \quad O \quad I \quad S \quad O \quad H \\ 17 \div 16 \div 19 \div 21 \div 16 \div 14 \text{ equals } 94 \text{ equals } 9 \text{ plus } 4 = 13$$

Here is a word showing clearly its fundamental nature, for the Iroquo 13 speaks of death and disintegration.

$$W \quad A \quad R \\ 6 \div 1 \div 20 \text{ equals } 27 \text{ equals } 9$$

$$S \quad I \quad W \\ 21 \div 10 \div 14 \text{ equals } 45 \text{ equals } 9$$

$$H \quad A \quad T \quad E \\ 8 \div 1 \div 22 \div 5 = 36 \text{ equals } 9$$

Here is a family of words in tune to the Iroquo corresponding to the number 9, folly, ignorance and concentration upon material things.

Here is another 'family':-

$$L \quad S \quad Y \quad E \\ 12 \div 14 \div 6 \div 9 \text{ equals } 39 \text{ equals } 12$$

$$P \quad E \quad A \quad G \quad E \\ 17 \div 5 \div 1 \div 11 \div 5 = 39 = 12$$

$$C \quad O \quad O \quad D \\ 3 \div 16 \div 16 \div 4 \text{ equals } 39 = 12$$

This family vibrates to the number of sacrifice.

Other words of interest:-

Finance -- Divorce... Man -- Woman... Good--Evil... Sex-- Marriage...  
 God..... Success.....

Here is an Example of a Person's Name:-

$$N \quad A \quad P \quad O \quad I \quad E \quad O \quad H \\ 14 \div 1 \div 17 \div 16 \div 12 \div 5 \div 16 \div 14 \text{ equals } 95 \text{ equals } 14$$

$$B \quad O \quad N \quad A \quad P \quad A \quad R \quad T \quad E \\ 2 \div 16 \div 14 \div 1 \div 17 \div 1 \div 20 \div 22 \div 5 \text{ equals } 98 \text{ equals } 17$$

Now, to get the POWER of the name we add 14 and 17 = 31 = 4

Summing up:- 14..Co-ordination, organisation, energy, diplomacy--Good  
 17..Hope, cheerfulness, opportunity, optimism,

vision -- Good  
 4..Masculinity, aggressiveness, leadership,  
 desire for mastery.....and powerful in mundane  
 things. A fitting combination for the life that  
 was lived.

Note:- No number can be left over 22. It must be reduced by adding.