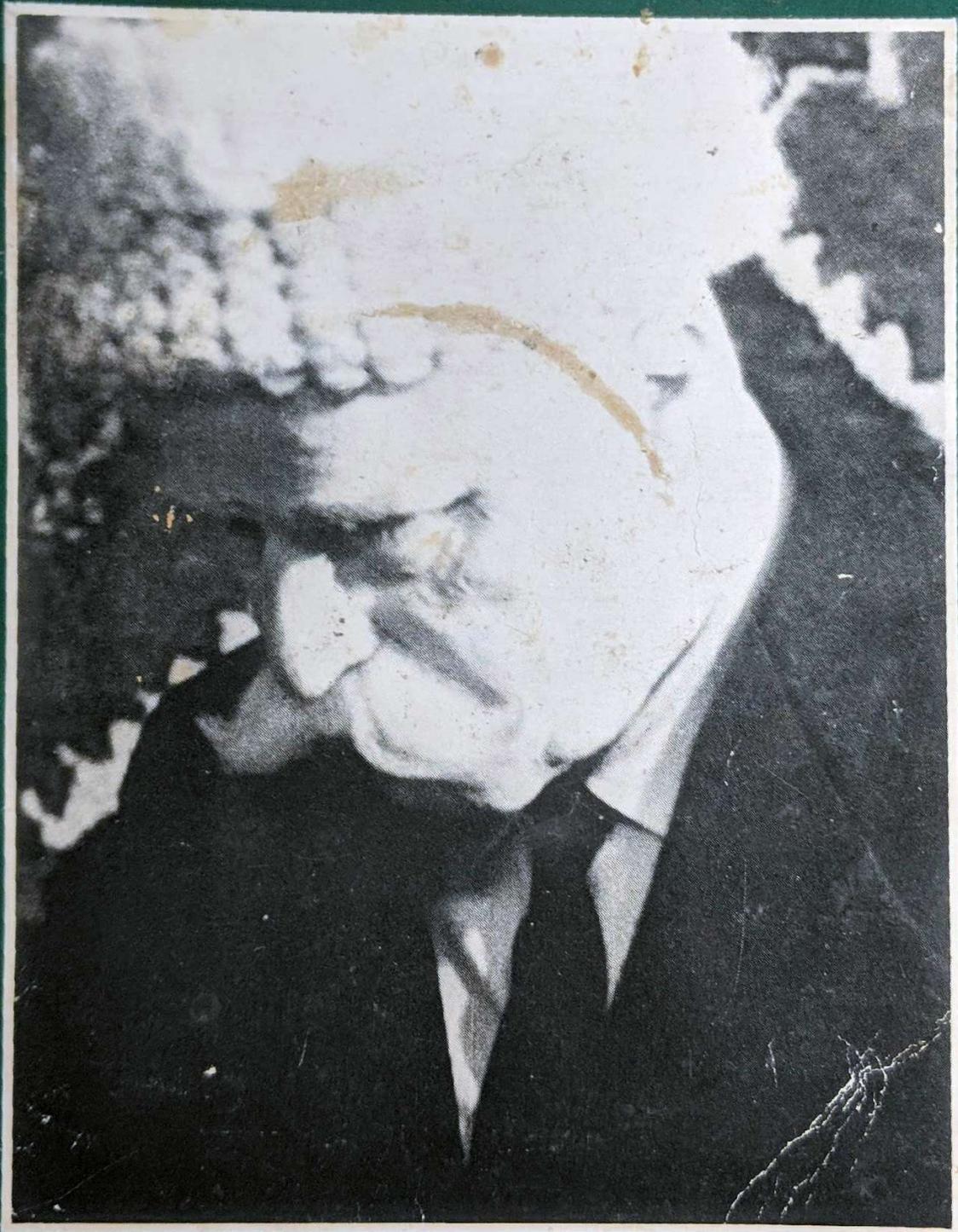


Secret Talks With Mr. G.



SECRET TALKS WITH MR. G.

To A Specially Formed Group
As Recollected by His Pupils

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IDHHB, INC.
1978

Special thanks to the Second Foundation.

Note from the Editor

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These talks are remembrances of conversations which occurred each day between G. and a special group formed in America for the purpose of insuring his obligation to future generations, as reported in several talks.

Even though these conversations are not direct transcriptions of his words, they are an authentic rendition of his ideas on work as they presented themselves during those times.

Even though he did not permit notes during his talks, a few students were able to reconstruct the essence of his talks, and without his knowledge made notes following the meetings. Later, these notes were compared, translations were made where necessary to the context and meaning, and tested in oral readings to many of those present when the talks were given.

Some passages were translated literally to give a sense of his idiomatic and informal use of language to express ideas. Some of these ideas may be new even to those who were present in his other groups, and some ideas may be shocking... But undeniably this record of his secret talks is one of the greatest contributions to date for those generations to come who wish to delve deeper than rumor and who demand to hear him actually voice his direct instructions to his pupils.

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Objective Magic

The result of my earlier researches was that I constated to myself the urgent necessity to further my understanding of ritual and its sub-study, what is called 'magic'. I do not mean by this the magic with which everyone is familiar, such as stage tricks or witchcraft. I concluded that there must be an older, more objective, magic about which those in the psychic and spiritualist trades knew nothing whatever.

I discovered through observation of my mediumistic companions that there were two widely divergent responses to the results of having broken the separating forces between cosmoses. Along with this I had constated to myself that only when describing the operation of laws of a higher cosmos manifesting in a lower cosmos could it be called objective magic.

To correctly separate the said two responses to results of higher forces proved difficult in the extreme because no one at that time had troubled to differentiate subjective and objective phenomena, and had instead classified them only in relation to results of ordinary life.

Thus there was then no objective science of phenomena just because the results and methods were completely

identified with the reactions of people who somehow, usually mechanically and accidentally, managed to tap these higher forces for their own or their clients' benefit.

I was finally able to arrive at a working categorical understanding of the objective phenomena themselves, and decided to call those undertakings which required intentional action of higher centers — those centers which are properly the feeling and thinking centers, capable of emotional sensing and of mentation respectively, but which are ordinarily unformed through absorption of their rightful impressions by the false emotional and intellectual centers of the psyche — objective magic, having as its result the obtaining of real knowledge.

I thus separated this objective magic from its ordinary counterpart, "magic of the psyche," in which purely fantastic results are obtained, and self-calming and amusement are the only attainments. Under this category I placed my former endeavors as a medium and psychic, as well as those results obtained by theosophy, occultism, and so forth, all of which up to then quite fascinated and attracted my attention. I had come to the point where I realized that something radically unexpected and important to my being had been hidden either intentionally or unintentionally behind all the other phenomena which were accessible to ordinary search by those individuals calling themselves psychics and mediums.

Up to that time I had focused on only those things which served my self-interests and those interests of my absolutely amusement-crazed clients, most of whom were exceedingly wealthy, who owing to the weakness of theirs to have everything go their own way all the time by exercising their power over others, were correspondingly bored. It was through the realization that all that I was doing for them at that time served no other purpose than to bring them momentarily out of their boredom and the resulting wish to be no longer just another means for alleviating their boredom that I was led to something deeper. This wish of mine to stop

functioning as only one more short-term diversion for the rich led me to make a special vow with myself — the promise that I would at all costs find another way to use this extraordinary gift placed within me obviously not by myself or through my own efforts, since I had done nothing to discover or cultivate it, the means for psychometrizing objects having appeared in me spontaneously several years earlier — which vow took the form: "Never to live as ordinary beings live, and to discover regardless of the costs to myself, whether material or psychic, the real and objective use of my talent."

In understanding this special talent, I discovered that there were several underlying factors which, if understood in advance, would make possible the complete mastery of this method and its results far more rapidly than mastering one or two of its outer forms at a time. I had learned this when entering a monastery where certain movements were taught obligatorily in which one learned the combinations of these postures in group movements according to specific notations left by earlier generations of masters of their teaching. Had I but known beforehand that these odd and incomprehensible postures were nothing more than the persian alphabet in human body formations, and that the complicated dances were nothing more involved than the spelling of the chief aphorisms of the teaching letter by letter and sentence by sentence, it would have been simple to master them in one or two days just by learning the corresponding alphabet and matching one's posture to the sequence of letters in the aphorisms, providing one had them written out before one, as in fact they were, on cloth hanging from the ceiling around the teaching space, and to which the monks could refer if they lost their place in the sequence of movements. Upon learning this I broke out in a cold sweat when I recognized that there must be also an underlying factor behind all the phenomena I then called "objective ritual science" or objective magic, experiments in which I had been making since I was eleven years old, when thanks to accident or

intention of other beings of whom I remain to this day completely unaware something intervened in my development, preventing the formation of the ordinary centers allowing instead the automatic completion of these centers in the essence by the removal of all obstacles for impressions, which as they reached these centers became substances which eventually crystallized in me and by themselves without any help from me formed with each other connections which provided a simultaneous experiencing in all centers and which at the same time — again without any action or effort on my part — provided me with the means to objectively mentate.

Through these same means it later became possible for me to influence the forms of the world in a real way and to call upon some beings which I now understand to be spiritualized and crystallized higher bodies of certain individuals who have completed themselves to the level of the solar system. I also mastered all sorts of odd skills usually thought of as occult, such as time and space travel in the sense of visiting through images — on many levels of being from the first throes of suffering of the primordial being to the reading of true history of the planet earth as well as many non-terrestrial histories, simultaneous tuning to objective thoughts proceeding through space and time, popularly called telepathy, making thought-forms, reading auras and other such phenomenal results of proceeding in higher cosmoses which appear unusual to ordinary senses and understanding.

Through all this it became obvious that it would be necessary in order to proceed, to destroy completely in myself all ordinary desires and interests, even those considered altruistic. This in turn led to a ruthless examination of all existing beliefs formed within myself about everything and everyone I had ever known or deduced for myself from second and third hand sources.

The result of this experiment with myself was crushing in

the extreme. I lost for many months any interest in going on in life, and succeeded in isolating myself totally from any experiential phenomena no matter how objective it seemed at the moment. In short, I lost contact with the universe, with myself, even with the source of all being. How I remained alive during this time is a mystery to me, because I remember nothing of any action taken to maintain my personal or physical existence. I may have gone for months without eating, drinking or sleep.

I discovered during this period of ruthless self-examination and purification from all existing current and previously recorded and crystallized beliefs that many of the images I had been receiving psychometrically were in fact nothing more than my own thoughts and beliefs triggered by objects and environments. These all had to be firmly rooted out before any objective search could continue. At the same time I found the source of astral images, visions, formations of etheric images, microcosmic readings of the nervous system and cells of the human body, and other phenomena, apparently miraculous when viewed by ordinary man.

In this way I discovered quite by accident that all mystical states, trances and mediumistic abilities not just of my own arousal but also those of everyone I had known were no more than accidentally induced hysteria, even those concrete forms of vision associated with religious feeling and experience. In short, every experience of cosmos were projections triggered by one thing or another, having only an indirect foundation in reality.

I could not consider the existence of Objective Magic as established or true at this time, for I had no reliably objective data upon which to base such a conclusion. I was forced to put aside any conclusion and to simply proceed with the definite possibility that there might not be anything even remotely objective about anything beyond ordinary reality.

Moreover, in order to make an objective and impartial search for objective magic, I was forced to consider either

result as an agreeable conclusion. It was also necessary to destroy within myself any vestige of prejudice regarding the outcome. Finally I was satisfied at least for the moment that I had arrived at the necessary state of impartiality.

I came to recognize that the method of unlocking mysteries related to psychometrizing sacred objects — shrines, artifacts, tombs and monuments might continue to be the most useful and effective means to the end I had already consoled to myself — that of perfecting myself to the highest possible level beyond the natural perfection provided by nature itself, but that even this aim might change as my understanding unfolded.

My orthodoxy was shaken by the need to pursue this course of mine to unlock the secrets contained in various artifacts and moreover to accomplish this only through the means of psychometry. I discovered to my genuine fear that this form of search and the means to accomplish such an aim was viewed as unmistakably evil. Superstition surrounded the search, method, and objects themselves, some of which were not accessible by ordinary means due to the beliefs of those occupying the posts of guardians. In short, not only were extraordinary methods needed even to approach these sources of knowledge, but extreme secrecy was required of myself and of anyone associated with me in the search, otherwise unfortunate results could occur.

It became obvious to me then that something beyond mystical states and psychic phenomena which depended upon heightened emotional states might be aroused if one could separate the effect from mysticism accumulated during the past several millennia.

At the same time I understood that all manifestations of magic whether subjective or objective, are always associated with increased powers of emotion and greatly expanded scales of thought and perception, and cannot in any case occur without their simultaneous arousal, either naturally or artificially.

I understood that all religions no matter what their current form, had in the beginning the same founding cause and underlying factor — all stemming from one source which has kept itself hidden, but which issues periodically the means for the formation of new religions as they become necessary for the outer life of people and which serves as a guiding factor for the world at that time in history.

Even though accompanying "assisting factors" — incense, perfume, oils and powders — are perpetuated by existing religions, the use of active substances which serve to bypass the false emotional and intellectual centers has been suppressed. It was clear to me that in order to elevate the centers without false emotions, it would be necessary to avail myself of certain substances so contemptible and fearsome to modern man — although substances for the submergence of real and objective impressions and the activation of the mentating center are approved by him — for medical reasons only — and of the said approved pharmacology almost every contemporary being existing in the western world now partakes without understanding that these also are drugs. In accepting that these assisting substances were necessary to my aim, I resolved insofar as possible to keep such activities secret.

I had read somewhere or other about a sacred drink used in the Eleusian Mysteries — and knew also of the inhalation of a special smoke used in the Delphic Mysteries. The use of these substances became imperative for me to personally elucidate. For this purpose it was impossible to ask anyone else about the subjective or objective nature of their own conclusions just because I had no way of determining impartially their real powers of objectivity in relation to experiments conducted by themselves upon themselves. In short, it became necessary to enact the anciently respected custom of performing experiments upon myself as the only available candidate who could be both subjective and objective and upon whose testimony I could determine exact

reliability. That is to say, I was as a result of the need aroused by this aim of conducting self-experimentation both subjective and objective, forced to exterminate in myself all tendency to lie to myself about anything whatever.

This did not cause in me the expected suffering. It was of far more importance to settle once and for all some conclusive results of my madcap quest. In order to be done with it I resolved to suffer any little inconvenience, and made a promise to myself that when it was over I would return to my former life of ease and ignorance if I still desired it.

In connection with this promise I exacted the payment from my thoroughly angered self without any thought for the future use of these powers for self-amusement and aggrandizement to completely eliminate also all traces no matter how minute, of the tendency to invent excuses for my own actions, and to invent equally absurd historical events which proved to myself and to anyone who might be even only passively interested that I was not the fool I seemed to be at first.

It became necessary to first discover the exact active substances used by the ancients, knowing that the same substances would in all probability be the only ones that would unlock the secrets, as they were the same used to imprint them within the artifacts to begin with.

It was not only necessary to categorize these assisting substances according to the definite state induced, but also to associate with them the exact shrine, monument or artifact with which each had been used.

I was by this time aware of the properties of various substances used by the ancients, extracted from poppy, belladonna, datura stramonium, and hemp; their general applications, dosages and the body's capacity for their ingestion or for the ingestion of their smoke.

The uses of these substances in ancient and modern magic and alchemy is easily traced, as no secret is made of their employ, the writings of the various experimenters generally

becoming available only after the cessation of their planetary form. No doubt remains to me of the wisdom of this course having already witnessed responses to release of such data.

Fortunately at that time I decided on an impulse proceeding in me from unknown causes either subjective or objective to undertake a journey just to acquaint myself with the necessities of wilderness survival and also not incidentally for the strengthening of my inner resources in dangerous situations.

Of course I knew that sacred gymnastics, asanas, dances, and movements could have certain similar effects to those induced by alkaloïds, but these sometimes required more time, and the same results could usually — although not always — be obtained by the correct and careful use of active substances.

In my first experiments with toxic substances I made for myself three definite conditions; first that I learn whether or not an objective magic exists. Second, that I determine whether objective magic can exist separately from subjectivity. Third, that I discover a method of performing or arousing the said objective operations without any trace of sentimental associations. These early experiments clearly presented to me the near impossibility of such a series of aims.

The rapid change into completely unforeseen new forms caught me completely by surprise, and before I could stop myself I resisted the flow and became caught in the suffering of these new, for me, sensations.

This continued to plague me for nearly a year. I had very early understood that it was impossible to conduct such experiments too often due to their effects upon the nervous systems, and to the resulting automatic conditioning should one attempt this more frequently.

Not only did I encounter difficulties inherent in the use of these substances, but along with these came the problem that I had no language in which to express even to myself

what I had learned.

Along with that I had still not learned to apply these substances to working with artifacts. Only later was I able to conduct these experiments in full force of public view without giving away to anyone what I was up to.

Aside from all this, the sense of separation which I had understood occurs to most people did not occur with me at all. Instead, I experienced an ingrowing, as if everything I was had become a single point, manifesting me in the most collected state possible. I noted that those with me on occasions when I involved myself with others during such experiments — were sometimes unable to recall their experiences, while I, on the contrary, was unable to forget even those things I would have preferred to allow to slip completely into oblivion if only for the sake of my inner peace and tranquility.

Through these experiments, I found myself within a special inner community quite invisible to ordinary people. Because of my new connection with this inner circle of humanity, I found a world which proceeds in an entirely different direction from the world known to ordinary man.

In these first experiments I was forced to learn that results could be totally unexpected. After a few such experiences it became obvious to me that I must not under any circumstances enter these states with any expectation whatever, nor limit my perception to the known or to the acceptable. I had to forgo any limits, emotional, perceptual or knowable that I had formed in myself or that had accidentally been formed in me through previous experience. I quickly recognized that any objective shock to the system could be used, provided it were safe enough to stop short — in some cases just exactly short — of total disruption of the life force in the body.

I toyed with the interchangeability of objective and subjective phenomena. I found that I could at will see either the astral, causal or material reality as real, automatically

adjusting the other two realities to inventions of higher thoughts — a fiction in which I could become immersed if I wished to be.

In order to create and maintain these worlds it was necessary to crystallize thoughts in stabilized formations from simple to complex. This could only be accomplished by organizing all life force concentrations in relationships, each one of which I had been constrained to hold in place as a simple repeating cycle.

The important point for my realization at that time was not the exact relationship of one cosmos to another, but that I perceived directly now that everything in the universe was directly connected, and that moreover these forms were all connected just because they were all one and the same, repeated to provide the illusion of complexity. When presented with such a multiplicity of images, one can infuse them with differences sufficient to completely deceive oneself even though behind it all, one knows and understands the truth.

I knew during these times objectively without a single doubt that these experiences were real, and that the usual reality in which I lived from day to day was false. I resolved to remember myself, and to know always, and in every situation, that compared to that reality, ordinary reality is a dream.

When I had a companion or companions in these experiments we found that we could not communicate verbally in these spaces. Between words one could pass a lifetime. I realized that every word and every form in its turn has been the center of creation; it was almost impossible to remove oneself from the magnetic power of that word emanating to another cosmos in which another word was the Sun-Absolute. Each voyage seemed to me an eternity, beyond which nothing else existed. It surprised me, then, to see another word suddenly appear and at the same time see a whole new series of cosmoses expand from it to support it;

to make it real; to give it body and form to infinity — which same, incidentally, I could definitely perceive not too far away....

Another equally powerful effect of the use of these substances was that I could alter the flow of time at will. Soon, knowledge which came from these experiences was not sufficient. In short, I understood quickly that knowledge from experience is subjective and imaginary. It was in connection with my third sojourn that I encountered the abyss of infinity. Everything, as soon as it was formed, flowed into infinity in which it was transformed into the void and reformed as a new formation, which in turn was instantly swallowed.

I felt instant terror, and leaped up feeling at the same time that walking was impossible, as there was nothing upon which to stand. The abyss withdrew with a chuckling sound, making me wonder who was behind all the realities.

I came to realize that it would be impossible to move beyond my present understanding without crossing that abyss, and so resolved to allow myself to be drawn through it to the other side. A death was required for each resurrection.

Coming back through the now familiar world of triads which in their absolute simplicity make up all forms of complexity, I discovered placed within the dream of ordinary life certain "landmarks" which I could now see quite clearly for the first time, and which I knew I would have to visit in order to obtain from them the knowledge which had been placed in the crystallized world for safe-keeping.

It was in this way that I constated to myself that in the world there were forms which were "Holders of Knowledge" which could be tapped intentionally, if I only knew how to release them. But I also knew that these were not remembered by modern civilizations, and that in order to locate them and read them it was necessary to somehow obtain a map of the ancient world which contained an accurate description and location of the anciently existing

monuments, artifacts and shrines.

I could feel the specific moods of old objects in particular, and it was in this state that I encountered either accidentally or through intervention of higher — I hope higher — forces, an ancient monument. Through this monument which I accidentally tapped by the use of certain active substances in collaboration with a few words of antiquity, I learned the secret of relation of the two great cosmic laws.

The emotional impact of receiving data from objects which were in themselves sentient beings was enormous on my own presence. It was as if I had never existed except to perceive and appreciate in their absolute states everything about themselves.

At this same time I found within my own form many separate entities, each with its own life, thoughts, attitudes and needs, and with whom it became possible for me to communicate, although not in the ordinary conversational way.

I saw also through the medium of this giant dolmen a geometric form deep within it, which formed a sphere with nine planes intersecting it at intervals. These planes continually folded in on each other and on themselves, creating the effect of a lotus collapsing inward upon itself. I understood at once that this was the form of the living world, and that should I somehow prematurely penetrate beyond this formation, it would cause my annihilation just as surely as would absorption into infinity.