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EVANGELICAL LEGENDS OF THE CHRIST.

THE LIVING AND THE DEAD.

UPON a certain occasion Christ passed through a graveyard, when he found a young man upon his knees, prostrate in prayer and weeping before a cross. Upon perceiving this young man, Jesus took pity upon him, He felt for his grief, and approaching towards him, He said :— " Why weepest thou ? " Upon hearing these words the young man turned himself round, and pointing with his hand towards the cross by the grave, he replied :— " My beloved mother lies there for the last three days. " Jesus said to him :— " Believe me, my son, your mother is not there. They have only deposited here the last clothing which she wore, the last fleshly garment which she has just left, why then do you weep over that insensible slough, those unconscious mortal remains ? Rise and come along with me ; your mother attends you. " The young man shook his head with sorrow, and said :— " I will not rise and travel in order to seek her amongst the dead ; I will wait for her and she will come, and then I know I shall be reunited to my mother. " To this the Christ replied :— " Death awaits death, and life seeks life. Be not sorrowful through a selfish and sterile grief for the soul of her who has preceded you ; retard not her march towards God by your despair and indolence. Her love shall live in your heart, and you will never lose it provided you allow it to live worthily in you. Instead of weeping for your mother, resuscitate her.

Regard me not with astonishment, think not that I would make sport of your sorrow! She whom you regret so much is near unto you; one of the veils which separates your souls has fallen; there still remains another. Separated only by this veil, you ought to live the one for the other; you will work for her, and she will pray for you." "How can I work for her," replied the orphan; "She is now no more in want of anything now that she is in the earth." "You mistake yourself, my son, and you still confound the body with the clothing. She has more than ever need of intelligence and love, in the world of spirits. Now you are the life of her heart and the preoccupation of her spirit, and she calls you to her aid. When you will labour throughout your lifetime in doing good, you will arrive near to her freely, when God will reunite you. In order to have the right of repose, it is necessary to labour. Now if you labour not for your mother, you will place her soul in trouble. This is why I say unto you: Rise and travel, because that the soul of your mother arises and travels with you, and you will resuscitate her in you, if you cause her thought and love to fructify. She has a body upon earth, this is yours: you have a soul in heaven, this is hers. May that soul and body march in unison, and your mother will live again. Believe me, my son, thought and love never die, and those whom you believe dead are more alive than you, if they meditate and love more. If the thought of death makes you sad, and frightens you, seek your refuge in the bosom of life; it is there where you will find all those whom you love. The dead are those who meditate not, who love not, for they labour for corruption, and corruption in its turn finishes them. Leave then the dead to weep for the dead, and live with the living! Love is the bond of souls, and when it is pure, this bond is indestructible. Your mother precedes you, she marches towards God; but she is still connected with you, and if you fall asleep in torpor, or in a selfish grief, she will be forced to tarry for you, and she will suffer. But I say with truth unto you, that all the good which you will do will be reckoned in her soul, and if you do evil, she will voluntarily suffer the punishment. This is why I say unto you—If you love her, live for her."

The young man then arose, and his tears ceased to flow, he contemplated the face of the Lord with astonishment, for the face of Christ shone with intelligence and love, and immortality glittered in His eyes. Then He took the young man by the hand and said to him, "Come." He afterwards conducted him towards a hill which overlooked the entire town, and said to

him:— "Behold here the veritable field of death! Below, within those halls which afflict even the very horizon, there are the dead whom we must mourn over more so than those whose remains are in the graveyard, for the former are not at rest. They strive amid corruption, and dispute amongst themselves regarding their food, they resemble a man who has been interred alive. The air of heaven is awaiting in their breast, and the earth weighs upon them. They are confined within narrow miserable institutions which they make for themselves, as if they were within the very planks of their coffins. Young man, you who wept, and for whom my word has dried the tears, weep now and moan over the dead who suffer still! weep for those who believe themselves living, but who in reality are tormented corpses.

It is to the latter then that we must cry in a powerful voice:— Emerge from your tombs! Oh! when then will the trumpet of the Angel sound? The Angel who must awake the world, this is the Angel of Intelligence, the Angel who must save the world; this is the Angel of Love! The light will be as clear as that which rises in the Orient, and which is seen at the same time in the Occident; in the Angelic voice is the body of Christ, which is the fraternal bread which will be revealed to all, and around the body of which the eagles must assemble together and nourish themselves. Then the human Word, freed from all selfish interests, will unite itself to the Divine Word. Then the unitarian Word, resounding throughout the entire world, will be the trumpet of the Angel. Then the living will be raised up, the living whom the world believed dead, and who suffered, awaiting their deliverance. Then all those who are not dead will place themselves in marching order, and will go before the Lord: whereas the ashes of those who exist no more will be swept away with the wind. Young man, hold yourself ready, and take care of dying. Live for those who love you, love those who live, and weep not for those who have ascended to a higher degree upon the ladder of life; weep only for those who are dead. Your mother loves you, consequently love you her still more, now that her thoughts and love are free from the heaviness of earth. Weep for those who care not for you and who love you not, for I say unto you in truth that Humanity is but a Body and a Soul, and that it lives wherever it is sensible of working and suffering. Now, a member that is no more sensible to well-doing, or to the sorrows and afflictions of other members, is dead, and must be soon cut off."

Having said these things, Christ disappeared to the eyes of the young man, who, after remaining several seconds motionless, and as it were, struck by the remembrance of a dream, silently resumed his way to the town, saying to himself :— " I go to seek the living amongst the dead, and I will do good to all those who suffer, in suffering with them and loving them, in order that the soul of my mother may know and bless me in heaven. I understand now that heaven is not very far from us, and that the Soul is to the Body that which the material heavens is to the earth. The heavens which surround and sustain the earth by drinking from the immensity, is like our Soul intoxicated by God Himself. Those who live in the same meditation and the same love can never be separated."

In reality Death exists not, and man never steps outside of Universal Life. Those whom we call dead still live in us, and we live in them; they are upon earth because we are, and we are in heaven because they are. The more we live for others, the less we ought to fear to die. Our life, after Death, is prolonged upon earth in those whom we love, and we are able in heaven to give them serenity and peace.

It has been often stated that Legend is even more true than History, because that Legend recounts, not the actions often incomplete and abortive, but the spirit even of great men and nations. It is particularly in the Gospels that this pretty thought is recited. The Evangel is not simply the recital of that which has been, it is a sublime revelation of that which is, and of that which will always be. The Saviour of the World will always be adored by the Kings of Intelligence, represented by the Magi; He will always multiply the Eucharistic bread for the nourishment and consolation of souls; He will always, when we invoke Him in the night and in the tempest, come to us marching upon the waves, He will extend to us His hand and will save us, by making us travel upon the crest of the billows; He will always cure our debility and restore sight to our eyes; and He will always appear to His faithful, luminous and transfigured upon Mount Tabor, explaining the law of Moses, and regulating the zeal of Elias.

NOTE well that which is a law for every one: to leave this world of matter, to subdue the flesh, to live by work, to wrong no person, and to love our neighbours. If we violate this law, nothing can save us.

THE GOLDEN VERSES OF PYTHAGORAS (I).

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PREPARATION.  
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To the Immortal Gods render thou the venerated creed,
 Preserve well thy fidelity (2) : Revere the memory
 Of thy Hero-Benefactors, the Spiritual Demi-Gods (3).

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PURIFICATION.  
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A virtuous son be thou, a brother just, a tender spouse, a father good (4),
 Choose for thy friend, the friend of virtue;
 To his wise counsels do thou submit, to his life train thyself,
 And for a trifling wrong forsake him never (5) ;
 If poor in means thou art ; it is because a law severe
 Binds thy career with that of Destiny (6).
 Unto thee it is, however, granted to war with and conquer
 Thy foolish passions ; learn those to subjugate (7).
 Abstemious be, active and chaste, anger avoid.
 In public, and in private ne'er permit thyself
 To think evil ; and above all respect thyself (8).

Speak not and act not without having due reflection,
 Be just (9), remember that a Power invincible
 Death doth regulate (10) ; that goods and honours
 However easily acquired, as easily lost are (11) ;
 And as for ills that in the web of Destiny are spun,
 Judge them as they are : bear them, and endeavour,
 With all thy strength thy daily cares to sweeten :
 The Gods ne'er to the wicked do impart their wisdom (12).

Error, like as Truth, has many lovers ;
 Philosophy approves, or with prudence censures ;
 If Error triumphs, it is banished, it awaits (13).
 Listen ! and well upon thy heart my words impress ;
 Thy eyes and ears shut fast from prejudice ;
 At evil people's ways be thou afraid ; upon thyself reflect (14) :
 Consult, resolve, and freely choose (15).
 Leave fools to act without an aim or motive—
 The future in the present thou must contemplate (16).

That which thou knowest not, that ne'er pretend to do.
 Thyself instruct : with perseverance all things do in time accord (17).

'Thy health watch o'er (18): dispense with meted limit,
 To the body aliments, to the soul repose (19).
 In all desires be circumspect, for envy,
 In excess to one or other connects itself akin (20).
 Luxury and avarice twin attendants are,
 In all, we have to choose a middle just and good (21).

PERFECTION.

Allow not balmly sleep thy eyelids to shut fast,
 Without demanding: What have I omitted doing? what accomplished? (22)
 If it is evil, let me from it abstain, if good, then let me persevere (23).
 Meditate upon wise themes; love them, follow all—
 To godly virtues they surely will conduct thee (24).
 I vow by Him who has within our hearts engraved
 The sacred Tetrad, symbol vast, immense and pure.
 Source of all Nature, and model of the Gods (25).
 But above all, let thy soul in all devotion faithfully,
 Invoke those Gods with fervour, whose assistance only
 Can terminate the work thou hast commenced (26).
 By them instructed, nothing will mislead,
 From various beings thou the essence wilt comprehend;
 The beginning and the end thou'lt learn (27).
 If Heaven allows it, thou wilt know that Nature
 Is similar in every place and every thing (28):
 So that it explains thy veritable rights;
 Thy heart on vain desires will feed no more (29).
 Thou wilt perceive that ills devouring man,
 Are fruits of choice [30]; and that the ignorant
 Seek far from source which brings them virtue [31].
 Happiness few know: playthings of passions,
 Toss'd up and down by undetermined contrarieties,
 Upon a shoreless sea, they blindly wallow,
 Powerless to resist or yield to furious tempest [32].

God! will ye save, in opening wide their eyes [33];
 But no response: it is for human race Divine,
 Error to discover, Truth to comprehend [34].
 Nature serves them [35], Thou whose penetration knoweth all.
 O! wise, O! happy man, in thy haven of rest repose,
 My laws observe, and from all things abstain
 Thy soul discerneth to be impure and evil;
 Allow intelligence thy body well to govern [36]:
 In order that thou may'st to radiant Ether rise,
 To bosom of Immortals, thou thyself wilt then a God become! [37].

EXAMINATIONS UPON THE GOLDEN VERSES:
EXPLANATIONS AND DEVELOPMENTS.

(I) THE GOLDEN VERSES OF THE PYTHAGOREANS.

THE ancients had a habit of comparing to gold all that which they judged faultless and beautiful through excellence; thus, by the *Age of Gold* they meant the age of virtue and goodness, and by the *Golden Verses*, the verses wherein the purest of doctrines were included.* They constantly attributed these Verses to Pythagoras, not that they believed that this Philosopher had himself composed them, but because they knew that it was from one of his disciples; that the work had emanated, and that the exact doctrines of the Master were therein exposed, having all been based upon the maxims which were uttered by him.† This disciple, recommended for his knowledge, and particularly for his attachment to the precepts of Pythagoras, was named Lysis‡. After the death of this Philosopher, and when his enemies, momentarily triumphant, had raised that terrible persecution at Crotona and Mesapont, which cost the lives of so great a number of Pythagoreans, crushed under the debris of their school in conflagration, or constrained to die of hunger in the Temple of the Muses,§ Lysis, fortunately escaped from those disasters, he retired into Greece, where, wishing to spread the sect of Pythagoras, whose principles had been so much calumniated, he found it necessary to arrange a sort of formulary which would embrace the basis of morals, and the principal rules of conduct as given by that celebrated man. It is to this benevolent movement that we owe the philosophic Verses which I have attempted to translate.

These Verses were termed Golden for the reason I have indicated, they contain the sentiments of Pythagoras, and are all that remain to us veritably authentic, pertaining to one of the greatest men of antiquity. Hierocles, who has transmitted them to us, with a long and learned Commentary, assures us that they contain, as we can readily believe, no isolated or curtailed sentiment, but the doctrines of the entire sacred body

*Hierocl. *Comment. in Aur. Carmin. Pragm.*

†Fabric. *Bibl. Græc.* p. 460. Dacier, *Remarks upon the Comm. of Hierocles.*

‡Iambli. *Life of Pythag.* C. 30 and 33. Plutarch, *Gen. Socrat.*

§Plutarch. *Repub. Stoic.* Dio. Lært. L. VIII. 39 Polyb. L. II. Justin. L. XX.

4. Vossius, *Phil. Sect. C.* 6.

of Pythagoreans, and are the theme of all the assemblies.* He adds that a law exists which enjoins upon each Member the reading of these Verses, as the oracles of the Pythagorean School, every morning at sunrise and every evening at sunset. We see, in short, from many passages of Cicero, Horace, Seneca and other trustworthy writers that the above law was still punctually executed in their time.† We know, from the testimony of Galenus, in his treatise upon the Knowledge and Cure of maladies of the Soul, that he himself every day read, morning and evening, the Verses of Pythagoras; and that after having read them, he recited them from memory. Besides this, I must not neglect to say that Lysis, as an author, had obtained so much celebrity in Greece, that he was worthy of becoming the Master and friend of Epaminondas.‡ If he has not attached his name to that work it is because that at the epoch at which he wrote, the ancient custom still existed of considering realities and not individuals; it was the *doctrines* of Pythagoras which occupied the attention of Lysis, and not his own talent, which he wished to make public. The disciples of a great man took no other name than his own, all their works were attributed to him.

Another important remark may be herein recorded, a fact which explains how Vyasa of India, Hermes of Egypt, Orpheus of Greece, etc., have been the supposed authors of such a multitude of books, that the lives of several people would alone be insufficient to read them.

I have followed in my translation the Greek text, such as is given at the head of the Commentary of Hierocles, annotated by the son of Casaubon, and translated into Latin by J. Curterius, London edition, 1673. That work, like all those which remain to us from the Ancients, has been the object of a large number of discussions, both critical and grammatical; one ought above everything else to be assured of the material portion of the work. That portion is even now as authentic and correct as can possibly be, and although several other editions exist, they are of too little importance to arrest our attention. This does not concern me, let others make it their business, that of the grammarian has been done at first, it is completed, or at least ought to be so. The fact of having never accomplished anything is to pretend to recommend the same old stories, without ceasing, without wishing to attribute to the author his original work. I make no critical notes upon the text, for I consider

*Hierocl. *Aur. Carm.* v. 71.

†Dacier, *Rem. upon Comment. of Hierocl.*

‡Int. Gen. Secr. *Alban. Var. Hist.* l. 11. c. 7.

it quite well examined; I make no more Commentaries, properly speaking, for I think they are quite sufficient—Seventy-one verses—those of Hierocles, of Vitus Amberbachius, Theodore Marcilius, Henry Brem, Michael Neander, Jean Straselius, G Diezius, Magnus-Daniel Omeis, Andrew Dacier, etc. I make, as I have already announced, Examinations rather than Annotations, and I will give all the Explanations upon the *inner* sense of the Verses, which I believe useful for their entire development.

(*To be continued.*)

THE TWIN-SOULS.

The name of *Man* can only be given to a man and woman united into *One* only being. *Sohar.*

THE Woman is superior to the Man, because she is a Mother, and she is pardoned beforehand because she brings forth her children with sorrow; she is also the first to Initiate herself to Immortality through Death. The beauty of woman has become a prey for the brutality of men awanting in love.

The above passage is quite self-evident and logical, the Marriage of the Lamb. It embraces the theory of the Involution and Evolution of the human Soul, based upon the spiritual facts of materialisation and dematerialisation. *Light* is the first emanation, the first matter of the Mineral, Vegetable, and Animal Kingdoms. The human Spirit is eternal, it has neither commencement nor end. It has not been created, for that very creation would imply a time during which it had never existed. If the Spirit has not been created, being, according to the Gospels, of the same substance as God, it could only be *differentiated*; it is a breath, a ray of God. The Evangelists inform us that prior to everything else, *God made Light, and Light was the Life of man.*

A breath is produced by respiration and inspiration. This movement corresponds to *Involution and Evolution*. In the Divine breath the Angelic Soul is differentiated, being composed of Love and Wisdom. Here commences the movement of the balance, the *origin of Sex*, for Wisdom is masculine, active; Love, the feminine ray is passive. Each half completes its own portion of the Divine *Ego*, in accomplishing this it becomes an individual ray of Divinity, hence it has a complete likeness to its source. From this it will be readily perceived that it is *Sex* which gives complete expression to the two elevated properties of Deific Life—Love and Wisdom—and that it is

to reach this aim that the *Ego* becomes differentiated. Wisdom and Love united form the Angelic Soul, the Perfected One, the Complete Soul. This Complete Soul corresponds with the Adam and Eve of Scripture, before their "Fall," or separation, when they neither knew good nor evil. The grand Adam was represented by the Tree of Life, he was extended above and below the earth by branches and roots; the trunk is Humanity, the various races are the branches, and the innumerable individuals are the leaves. Every leaf has its form, its particular life and its portion of sap, but it lives only through the branch, as the branch itself lives dependent upon the trunk.

When the Masculine and Feminine of the Angelic Soul becomes separated, Involution of the Light commences. The ray of God—the Light—crystallises itself in the Mineral, becoming matter or force. This Mineral matter owing to the incessant movement of its molecules, in its anterior life, caused by the Divine breath infinitely modifying itself, enters again within the domain of our positive Science, which admits and undeniably establishes that the Mineral Kingdom passes into that of the Vegetable, in order to continue its evolution through the Animal Kingdom to become Man.

In that of Man, Evolution is arrested, and the Divine Ray becomes *conscious* and personal; it commences its evolution towards God. The positive Sciences can never teach us anything regarding that Evolution. It is to Occultism, or the Sacred Science, that we must address ourselves, and by means of it find the transcendental modes which give the possibility of convincing ourselves that the vital force which fills our body, appears as a glimmering light visible to our sight. Within this light lies our eternal *Ego* in its evolution towards the Angelic Sphere, to which it passes if it has impregnated itself, during the course of its terrestrial and astral evolutions of Love and Wisdom, two primordial and essential qualities for passing within the Angelic Spheres, from whence the Complete Soul proceeds, and separates into two portions, and where it is united anew to its Sister-Soul, who awaits it in order to reconstitute its eternal *Ego*. These Twin-Souls are the complete representatives of the Masculine and Feminine Rays which compose every absolute *Ego*. Not only their united, but also their separate consciousness is forever preserved, a grand and glorious attribute of their Immortality. In the sixth sphere of the Soul-world man becomes *completely* and *permanently* united (for he may be *momentarily* united in this life) to his Twin-Soul, he is now no more Human for he is Divine.

Faith and Science are thus found reconciled, and the Solitary Soul has thus fallen from the Kabalistic Aour Ensoph, it has lost that Eden where it was overshadowed by the gigantic trees whose branches flourish in the Stars of Heaven. From the heart of its Divine Father, it has fallen into a body of sorrow, and only through Death, or Initiation, which is an interior Death, can the Soul re-ascend into Paradise, as Christ from the sepulchre, for Initiative Wisdom, the corner-stone of the Temple of Knowledge, is a faithful symbol of Christ, the Corner-Stone of the Celestial Temple, for the differentiated Soul must find its re-birth in the realms of Spirit.

FRAGMENTS FROM HERMES.

THE books attributed to Hermes-Thoth—one of the most ancient of the Magi, as well as a legislator of Egypt—had been very numerous. Each of them embraced a Science and an Art, but they are *supposed* to have been all destroyed in the Egyptian revolutions, with the exception of several fragments of two treatises, the one being the *Pymander* (the Divine Thought), and the other *Asclepius*. Those two books are now beginning to attract the attention of thoughtful people. The *Pymander* considers God as the Sovereign Power equilibrated by active and eternal *Intelligence* and absolute *Wisdom*, thus being in perfect agreement with the *Kabala*. *Asclepius* has for its object God in relationship with the Universe and Mankind. As Hermes lived at least 3,000 years ago, it will be interesting to consider a few of his doctrines, for truth proceeds from only one source.

"None of our thoughts," says Hermes-Thoth to his disciple, "can approach to a knowledge of God, neither can any language define Him. That which is incorporeal, invisible, without form, can not be perceived by our senses; that which is eternal can not be measured by the short rule of time: God is then ineffable. He is absolute Truth, absolute Justice, absolute Power; and absolute Immutability can not be comprehended upon earth. God can, it is true, communicate to a few Elect the faculty of elevating themselves above natural things, that they may perceive a little of the radiance of His supreme Perfection; but those Elect can never find words sufficient to translate into vulgar language the immaterial vision which fills them with trepidation. They may explain to humanity the secondary causes of those creations which pass under our

eyes as the images of Universal Life; but the First Cause remains veiled, concealed. . . . Death is for the majority of people a frightful phantom; it is however nothing else save our deliverance from the bonds of matter. The body is but a clothing of inferiority, which prevents us from ascending into the worlds of progress; it is merely a chrysalis which opens itself when we are ripe for a grander and higher life. Behold the pretty flower which charms our eyes, and intoxicates our senses with its perfumes; it is born from a grain fallen into earth. In like manner, when our body returns to the earth from which it has been taken, the Spirit which it retains captive is exhaled as a perfume towards the heavens, for the Spirit was associated with the body like the perfume in the germ of the flower."

THE WORD.

WHEN our mind creates or evokes a thought, the representative sign of that thought is self-engraved upon the Astral Fluid, which is the receptacle, and, so to say, the mirror of all the manifestations of being. The sign expresses the thing: the thing is the hidden or occult virtue of the sign. To pronounce a word is to evoke a thought, and make it present: the magnetic potency of the human speech is the commencement of every manifestation in the Occult World. To utter a Name is not only to define a Being—an Entity—but to place it under and condemn it through the emission of the Word (Verbum), to the influence of one or more Occult potencies. Things are, for every one of us, that which it—the Word—makes them while naming them. The Word (Verbum), or the speech of every man is, quite unconsciously to himself, a BLESSING or a CURSE; this is why our present ignorance about the properties or attributes of the IDEA, as well as about the attributes and properties of MATTER is often fatal to us.

Yes, names and words are either BENEFICENT or MALEFICENT; they are, in a certain sense, either venomous or health-giving, according to the hidden influences attached by the Supreme Wisdom to their elements, that is to say, to the LETTERS which compose them, and the NUMBERS correlative to these letters.

In the Hebrew, and in fact in all other alphabets, every Letter has its Occult meaning and its rationale; it is a cause and an effect of a preceding cause, and a combination of these very often produces the most weird effect. The vowels, especially, contain the most occult and formidable potencies.